

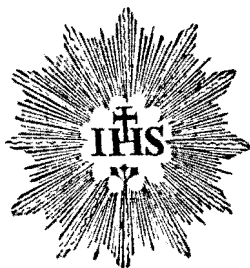
A. M. D. G.

THE
WOODSTOCK LETTERS
A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED
WITH THE COLLEGES AND MISSIONS OF THE
SOCIETY OF JESUS

VOL. LXXIX

222



WOODSTOCK COLLEGE

1950

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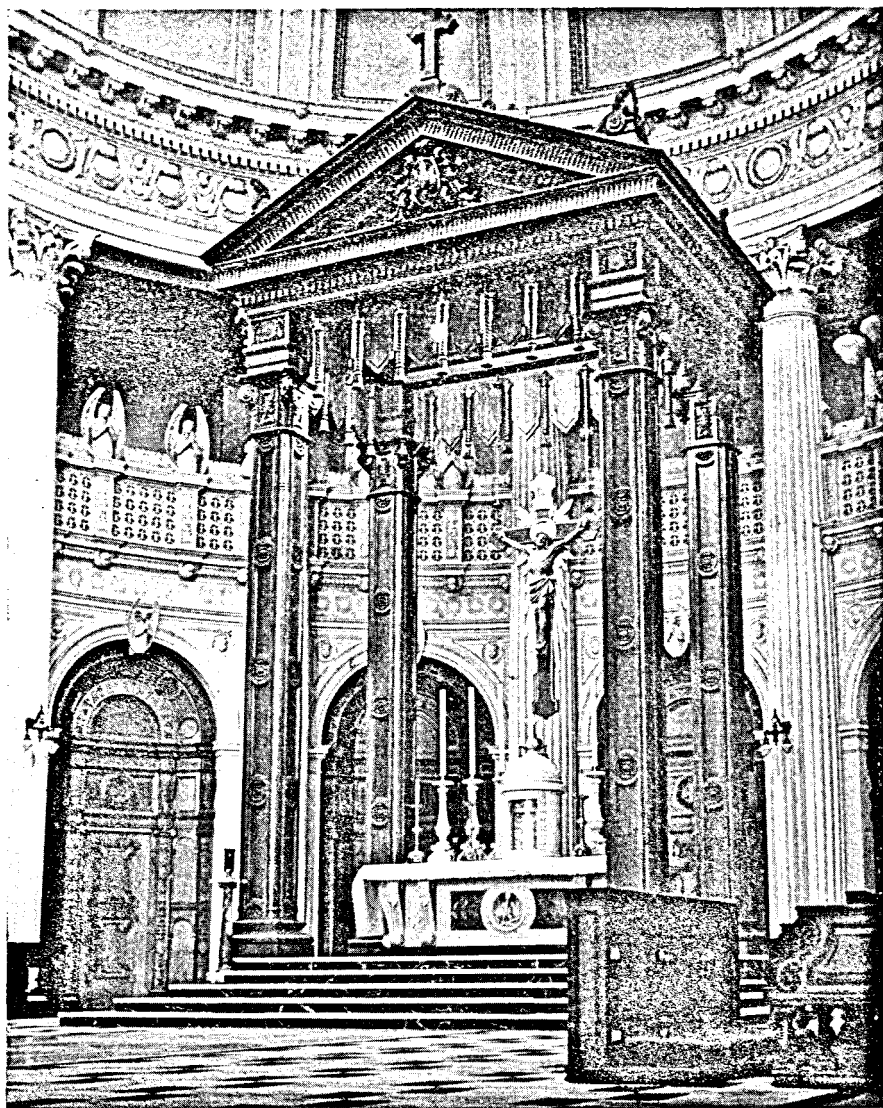
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THE NEW ALTAR IN ST. IGNATIUS CHURCH, SAN FRANCISCO

(Description and another view, pp. 13-18)

THE WOODSTOCK LETTERS

VOL. LXXIX, No. 1

FEBRUARY, 1950

AID FOR THE UNIVERSITY AT TOKYO

VERY REVEREND FATHER GENERAL

The fourth centenary of the landing of St. Francis Xavier on the shores of Japan which we solemnly celebrated last summer offers me a favorable occasion to recommend the Japanese Mission once again to your attention.

Never before in their history has there been such a manifestation of national interest by the Japanese people in the Catholic Church; never before have they demonstrated such an appreciation of its significance and grandeur.

These reactions were due in no small part to the presence in their midst of the papal legate since this of itself served to give the celebrations an unusual splendor. Another factor in this awakening was the nationwide novena held in each church of every diocese in the country for this very intention. Moreover the Catholics of Japan made excellent use of every medium of modern publicity; the press and pulpit, the screen and radio were all used in a campaign to catch the attention of a vast number of their fel-

Letter of Very Reverend Father John B. Janssens, General of the Society of Jesus, to the Very Reverend Fathers Provincial of the Society, dated from Rome, the feast of St. Francis Xavier, December 3, 1949.

low citizens and even to induce them to attend some of the religious functions.

But the magnet which attracted Catholics and pagans alike with an almost irresistible force was the right arm of St. Francis Xavier, which, at the request of the Bishops of Japan, our Holy Father had permitted to be brought from the Church of the Gesu in Rome to those islands. The pilgrimage of this great relic was a triumph arranged after four centuries for the apostle of Japan through those very regions which had first of all been brought to the knowledge of the Gospel by his own labors. The event touched the hearts of all. For almost two months the arm was solemnly exposed for veneration in churches and stadiums; everywhere the people crowded to venerate it with manifest signs of their sincere piety and devotion.

When we recall that four centuries ago St. Francis vainly sought access to those in supreme authority, we now behold in wonderment the younger brother of the Emperor frequently attending public exercises, praising that sublime doctrine that St. Francis Xavier brought to the Japanese people on the Feast of the Assumption of the Blessed Virgin Mary in 1549 and hailing that day as the dawn of a new era in the history of the people of Japan which they are beginning to appreciate more and more. Now, too, we behold governors of provinces and mayors of cities availing themselves of every opportunity to praise St. Francis and to further the celebrations in his honor. We even find a Buddhist monk and his boy scouts standing watch over the great relic.

Also worthy of record is the tribute of the Commander-in-Chief of the Army of Occupation who said that this four hundredth anniversary of the landing of St. Francis Xavier in Japan is a milestone in the progress of the human race, adding that St. Francis brought to those oriental lands a new spirit, the spirit, that is, of the missionary, who steadfast in his

own life of self-denial teaches us all how akin to divinity is the person of a truly spiritual man.

But what most of all stirs our hearts in recalling the pilgrimage of the great relic is the general and spontaneous conviction of the Japanese people that St. Francis is a saint not only for the Catholics but for their whole nation. Thus do they proclaim him and accord him royal honors.

That this is their conviction is also evident from the vast multitude that was present, for example, at the preliminary services in Hiroshima on the very spot where just four years ago the atomic bomb wrought such unparalleled destruction. Throughout our vicariate and especially in the city of Yamaguchi the people, mindful of the labors of St. Francis, honored his return by a most solemn celebration. Finally at Nagasaki the people, descendants of the ancient converts and martyrs, attended the Solemn Pontifical Mass to the number of 30,000 and then later 50,000 strong, accompanied the Cardinal Legate as His Eminence, surrounded by all the Bishops, carried the great relic in solemn procession. In the north also the same manifestations of devotion were evoked: in the city of Nugata, for instance, where a concourse of more than 50,000 people accompanied the relic from the railroad station to the church; and at Osaka, where more than 40,000 people participated in the public celebration although there are not more than 10,000 Catholics in that entire diocese. Another example of simpler and perhaps, for that reason, more profound piety was that of a young girl, the only Catholic in her town, whose brother was the station master. She prevailed on him to stop the train, although this was contrary to the regulations, so that she might board it to venerate the relic.

Thus did St. Francis by these new apostolic journeys win over a multitude of the Japanese people, great and lowly, farmers and civil officials, fishermen, professors and workers. In all he aroused interest, re-

spect and veneration; in the hearts of Catholics he enkindled piety, zeal and love.

A Challenge

Does not St. Francis Xavier in thus inspiring such nationwide and enthusiastic devotion seem to indicate that the day of richer harvests is about to dawn for the Catholic Church in Japan? Does he not challenge the Society to launch an all-out effort to reap these fruits now? For, as I have already pointed out to the members of the Japanese Mission in my letter on their four hundredth anniversary (which is soon to be published in the *Acta Romana*), although the spread of the Church in that country had up until the present been blocked by every type of obstruction, we are now presented with a more favorable opportunity than ever before in all Japanese history. Hence to make proper provision in that Empire for the highly important mission work which had been entrusted to the Society but exceeded the resources of any single province, I first of all established a school of native languages for future missionaries; then following the example of my predecessors, I issued a call for volunteers from the whole Society; and finally after separating the Mission from the Province of Lower Germany, I erected it into an independent Vice-Province. That the grace of God and the generosity of the younger members of the Society were not wanting may be seen from the fact that nearly eighty volunteers are now engaged in the study of native languages and in learning the customs and usages of the country. I cherish the hope—and I know that it is not a vain one—that this eager and zealous spirit will increase yet more the army of volunteers from the whole Society.

Anxious for the material support of these future missionaries, I was obliged to appeal once more to the Reverend Fathers Provincial and request that each assume the support of those who had been sent from his

Province as long as they remained in their period of formation and until the Vice-Province itself should be able to set up an *Arca Seminarii*. Now as the spokesman for the whole Vice-Province, I offer my most sincere thanks to those Provinces which have so far provided both volunteers and generous provision for their support.

The fact that I am again compelled to call for the assistance of the whole Society, at least indirectly, to alleviate the urgent needs of the Mission and especially of the University in Tokyo, caused as it is by new opportunities to spread the Kingdom of Christ, must not in any way be attributed to an administrative deficiency of the Vice-Province itself or to any negligence or lack of zeal on the part of the missionaries. As I have already noted in my above-mentioned letter to the Mission, one can scarcely believe the multitude and the magnitude of their achievements since the ravages of the past war. They have stood up resolutely under a physical and spiritual storm. They have endured extreme poverty with courageous and joyful hearts, and these heroic men, while the fury of the storm still raged about them, without waiting for new volunteers but trusting solely in the Providence of God, not only attempted to restore their former apostolic works but did not hesitate even to undertake other important ones, in one instance at least, at the request of the Holy See. Deservedly has the Supreme Pontiff expressed his confidence in these missionaries: "We are confident that she (the Society of Jesus) will rise to the present unique occasion."

But how can the Society comply with this wish of the Holy Father unless the University in Tokyo and the other institutions of higher learning are rescued from their present plight? The importance of these institutions for the spread of the Catholic Faith in Japan is of the highest; indeed in the opinion of all it is paramount.

In Japan, as in all missions where the natives are of a more advanced culture, direct apostolic ministries

cannot properly flourish for any length of time unless there is developed along with them an apostolate of scientific studies which attracts those of the higher classes to the truths of the Faith. No wonder then that Pius X of happy memory expressly ordered us forty years ago to found this University and to subordinate to its welfare all the other works of the Mission. And even in the present conditions, the Holy See continues to insist that this University shine forth as a beacon whence the truths of the Catholic Faith may radiate through the whole region, while at the same time the future leaders of this country, both clerical and lay, are receiving from her a sound educational formation.

Sophia University

The fact is the Catholic University of Tokyo after passing through the most perilous calamities, including great earthquakes and two wars, has now at last attained a new state of freedom. Unsupported thus far by any public funds and relying solely on the help of Mass stipends, she sees before her an evident path to progressive expansion but she is hindered by ever-tightening government restrictions. The recent regulations for institutes of higher learning, modeled on those of American Universities, demand among other improvements and as quickly as possible, a new library, new science halls equipped with every modern scientific apparatus, as well as the establishment of a department of economics.

The number of those who seek to enter Sophia University is indeed increasing, but if we wish to compete with other universities in Japan—which we certainly ought to do—then we must put up with temporary financial loss rather than lower our more exacting standards of admission. Therefore, to increase the prestige of our University we must gradually strengthen its faculty by the addition of first-class lay professors even though they are to be obtained only at high salaries. Finally, in view of the natural refinement of the Japanese people, we cannot afford to neglect

external appearances since these too can be a powerful means of attracting the people to the Faith.

The burden on the University was in no wise lightened by the action of the Holy See in entrusting to the Society the interdiocesan seminary of Tokyo. These seminarians frequent the theological and philosophical classes at the University and in time become its graduates. No one can possibly fail to see how advantageous for the propagation of Catholic learning is the prestige of these two Faculties in a land which is, as it were, already dotted by non-Christian and Protestant Institutes. The zealots among the latter, fortified by a \$10,000,000 collection in the United States, are now preparing to build their own university.

On our part we must encourage and expand those projects which have already been initiated, such as those aiming at the more solid formation of our Catholic teachers, at the establishment of similar centers in other universities and at the founding of an association embracing all Catholic scholars.

Moreover, the standing of our two colleges for externs is intimately bound up with the prestige of the University; if these colleges are expertly administered they graduate fine prospects for higher studies and mould a body of cultured Catholics. At the same time they promote a true appreciation for science and the Catholic religion and open up an indirect but important path to the conversion of the unlettered classes. It is not necessary for me to enumerate at greater length the benefits our vast Vicariate of Hiroshima can derive from a flourishing Catholic University at Tokyo.

Who does not see, therefore, what a great sum of money this Catholic institute of higher learning now requires in order to add professors of established reputation to its faculty and so to advance beyond the immediate goal of training its students in Christian learning and morality and attain its higher academic destiny as a center whence the Catholic way of life through books, newspapers, reviews and lectures may

be broadcast in an ever-widening circle. In this way, too, those modern doctrines, which ignore natural as well as supernatural truth and yet are so popular with many upright and highly educated persons, may be attacked with boldness and success. Finally, we will be able to crush effectively the attempts of atheistic communism which, unhampered by any lack of money, is even now infiltrating into the better known pagan universities of the Empire and indoctrinating the minds of the learned with its poisonous errors.

Necessity of Financial Support

The question is where we are going to get the money to help the University. Certainly every effort should be made to collect the money in Japan itself as soon as it is possible to teach the faithful their obligation to support the Church. But in the present straightened circumstances of the Japanese people we cannot expect much help from them. Rather the reverse is true. The circumstances of many of its professors and students are so distressing that the University in her anxiety for their physical good has been obliged to obtain food and shelter for them. Neither can I call upon the other provinces of the Society for this new help since, with their expenses three and four times increased, so many are themselves already in want. Nor am I personally any longer able to offer assistance since I feel compelled to use what little surplus there is for those Provinces and Missions that have been dispersed or destroyed.

Granted this critical financial condition of the University itself, on which depends the spread of the Kingdom of God in Japan, we simply must come to its aid in every way possible. It will not be enough simply to send out more missionaries or to devise new plans for their apostolic work. Above all else we must now work out a plan to save and develop the University.

Those, then, are the reasons why I am so concerned

over the Vice-Province of Japan and above all, over the University in Tokyo. I wish now to make known to you the carefully considered plan by which the whole Society can come to my aid.

My proposal is that all the students in the colleges and universities of the entire Society, motivated by a Catholic and apostolic zeal, band together in some way to relieve the necessity of the University in Tokyo, imitating that magnificent fraternal charity of the first Christians who, as we read in the *Acts of the Apostles*, came to the assistance of one another.

I leave it to the prudent discretion of your Reverence and the local superiors to judge in what manner and measure this help can be given more opportunely. Taking into consideration the different character of the students and the various circumstances, there are many ways in which their enthusiasm can be aroused, so that while we provide for the temporal necessity of the University in Tokyo we can also promote the spiritual good of our students and intensify their truly Catholic zeal for the foreign missions. If we ask a bit more in richer areas, less in poorer, more from the older students and a little less from the younger, I believe that without undue burden on anyone we can hope to collect in the whole Society an amount which would be the equivalent of one American dollar from each student in our colleges and universities. If they save only a small sum from the money they ordinarily spend on tobacco, on the movies and other luxuries, they can easily make a generous contribution within a few months. The Holy Year is upon us. How can our students participate in it according to the mind of the Holy Father and the Church with greater spiritual gain than by this practical self-denial undertaken in the spirit of penance? To what extent this collection might be made more successfully through the sodalities, Catholic Action groups in the colleges or in other ways will, as is clear, be more easily determined in the provinces and the houses. It will surely be an outstanding achievement if the future development and expansion

of the University in Tokyo can be attributed to the generosity of the Catholic youth of the whole world.

To facilitate this end, I am sending along with this letter some releases in English on the Japanese Mission. They will be distributed to the individual houses by your Reverence. The various sodalities and associations both of young men and women, and even our own communities, if they so desire, might also work out a plan to give this information wider distribution through their individual members. The releases as they stand at present contain source material rather than finished articles. Finally I would ask your Reverence to inform me before Easter Sunday of the amount of money collected in the Province, whether by the Procurator of the Missions or the Province Procurator.

Let us not forget to ask the divine Goodness to shower His graces upon our benefactors, "since", as St. Paul testifies, "the administration of this public service does more than supply the need of the saints; it yields besides a rich harvest of thanksgiving in the name of the Lord." Let us beseech Him to help the Society to develop through the intercession of St. Francis Xavier her important works undertaken in obedience to the Holy See and to reap the harvest planted in the blood of so many ancient missionaries and martyrs, that harvest which the Founder of the Japanese Mission by his own right arm shows us is at this very moment ripening unto full maturity.

SUMMA ET CERTISSIMA PETITIO

Summa et certissima petitio et quae universas complectitur, gloriam Dei et petere semper in orationibus unice et in omnibus operationibus quaerere. Cui dubium esse potest, si nos quae Dei sunt quaerimus, Deum quae nostra sunt facturum ad gloriam suam maiorem?

P. HIERONYMUS NADAL, S.J.

CENTENNIAL IN SAN FRANCISCO

JOHN B. MCGLOIN, S.J.

On Saturday evening, December 8, 1949, a square-rigged two-master, the *O. C. Raymond*, five days out of Astoria in Old Oregon, stood in serenely through the Golden Gate. Captain James Menzies had two priests on his passenger list: Michael Accolti and John Nobili of the Society of Jesus. They were natives of sunny Italy and members of the Roman Province, come now after five years of missionary duty in Oregon to sunny California which, quixotically, greeted them with a violent rainstorm. With the arrival in California of Father Accolti and Father Nobili, the Jesuit century of service began. In his message to the California Province, Very Reverend Father General John B. Janssens notes that "when the stout-hearted Fathers sailed into San Francisco Bay little did they foresee what in God's good Providence was to come from this humble beginning. 'Here we are in California,' wrote Father Accolti to Father General Roothaan in Rome, 'come not to seek gold in this country of wealth and treasure, but come to do a little good.' That 'little good' by God's grace has grown with the years,— years of pioneering hardship, of faith and trust in God in spite of obstacles, years that saw fire and earthquake, and financial straits, but also generous friends and benefactors by the hundreds and thousands. And today who can estimate that good, the good to young souls in your three universities and three high schools, to souls baptized, confessed, instructed in your churches, to souls renewed and strengthened in your two retreat-houses or saved from paganism by your thirty intrepid missionaries laboring against great odds in Communist China?"

It was the feast of the Immaculate Conception when the pioneers arrived in the snug harbor of San Francisco. Even though the solemn definition was not promulgated until five years later, the feast of the Immaculate was already an established part of Catholic

and Jesuit custom and it was on such an auspicious day that the Society began its work in California. The Mission of two Fathers of 1849 has now grown into the Province of California numbering more than six hundred and fifty members. As usual in such sagas the story revolves in its earlier chapters around the name of a single strong-willed man, Father Michael Accolti, who was the providential instrument in great achievements and merits the distinction of being the father and founder of the Society in California.

Michael Accolti was born in 1807 of a noble Neapolitan family. As a youth he chose the ecclesiastical state and made his early studies in Rome where he entered the Society in 1832. In 1844 he was one of a band of four Jesuits whom the celebrated Father Peter John DeSmet brought back to Old Oregon to preach the Gospel in that vast country. For five years Father Accolti labored assiduously in Oregon but the discovery of gold at Sutter's Mill in California was a turning point in his career.

It is not difficult to learn to know Father Accolti. Perusal of his extant correspondence confirms the impression one gathers from his portrait. He was an enthusiast who loved life and lived it very intensely. He enjoyed excellent health of mind and body and was possessed of an attractive and expansive personality. Such a man grew restive under the conditions which followed in Oregon the discovery of gold in El Dorado. Father Accolti witnessed the depopulation of his chosen field of labor as all the able-bodied departed for the land of gold. California beckoned and Michael Accolti was not loath to answer the call. Many serious difficulties stood in the way but in the end Father Accolti had persuaded his superior, Father Joseph Joset, to allow him to journey to California in order to study the possibilities for expansion there.

In the *Memorial* of his voyage, Father Accolti tells us that he and Father John Nobili, the founder of the University of Santa Clara, were ready to sail from the Columbia River as early as October 30, 1849. Contrary

winds prevailed, however, and it was not until December 3rd that the two Jesuits cleared Astoria for San Francisco. The chronicler of Jesuit beginnings in California can discern a happy omen in this for it was thus on the feast of St. Francis Xavier, the greatest of Jesuit missionaries, that the two Italian Fathers set sail for California there substantially to extend the missionary frontier of their Society.

New Altar

We may now turn to the centennial celebrations which have recently occupied our attention here in California. A significant prelude took place on Saturday, November 26, 1949, when the Most Reverend Hugh A. Donohoe, Senior Auxiliary Bishop of San Francisco and Chancellor of the Archdiocese, two of whose brothers are priests of this Province, solemnly consecrated the new high altar of St. Ignatius Church of the University of San Francisco. This is the sixth altar served by Jesuits in the five St. Ignatius Church structures which now have spanned almost a century here in San Francisco. In 1855 the first altar of sacrifice was erected in a little frame church. A pioneer Jesuit Brother has left us the following note on the first altar: "In the church was a single altar, simple and plain as befitted its surroundings, but always neat and beautiful, bright with the wealth of wild flowers that grew everywhere outside the building." In 1862 the little altar and the little church yielded to a new altar raised in the second St. Ignatius Church which was built alongside the first structure. For eighteen years the Jesuit Fathers offered their Masses at this second of their San Francisco altars and, in 1880, a third and very beautiful altar was theirs in a striking new church erected at Hayes Street and Van Ness Avenue. This third altar served the Fathers and their congregation for one year more than a quarter of a century and then, in a cataclysm which tested the faith of all, it and the precious fabric of the Old St. Ignatius were destroyed by fire. Then came the fourth altar, a temporary one, erected

in another hall which served as St. Ignatius Church from 1906 to 1914. In the latter year our fifth altar was first used for the Holy Sacrifice in the present and fifth St. Ignatius Church; it was a wooden altar and was intended to be temporary only. It was, however, used for thirty-five years and it was only yesterday that it finally yielded to this noble altar which Father James J. Lyons has beautifully described:

"A beautiful architectural monument, no matter how true it might be in its proportions, gives a sense of incompleteness unless all its lines, arches and domes culminate in a fitting structural canopy for a spacious sanctuary and an altar that focuses the eyes of all worshippers upon the earthly habitation of God, the first author of beauty. It was with this in mind, the essential incompleteness of St. Ignatius Church with its white, wooden altar, that after seven years of planning, final drawings for a more substantial table of sacrifice were sent to Italy for execution. These designs were the result of eight tentative plans studied through the regimes of three rectors. It was a historical day, therefore, when from the harbor of Livorno, south of Genoa, the sturdy ship, *Marine Snapper*, carrying 126 crates of choice marble, put to sea for the port of San Francisco. On the feast of St. Augustine, August 28, 1949, the *Marine Snapper* arrived. This shipment contained the altar and the greater portion of the marble for the upper sanctuary. A second shipload arrived September 17, 1949 on the S.S. *President Polk*. This comprised 98 cases, which included the marble for the lower sanctuary level, the communion railing, candlesticks and tabernacle. The marble reached its destination with very negligible breakage.

"Prior to the placing of the marble on the floor of the sanctuary, preparation was made by readjusting its dimensions and making the necessary reinforcements in the floor and cement foundations. When this was completed, the 3,000 foot floor area was covered with the design pattern. The field of the floor of white

rectangles is Calacatta marble, the black rectangles are of Porto Venere. All borders are Rosso Levanto, baseboards and column plinths are Verde Alpi. The central panel in the sanctuary proper forms a sort of mosaic rug design. The frame is a border of white Italian Cararra marble against a Filetto Rosso field. The diamond designs are of Breccia Violetta, interspersed with Grigio Sienna and Repen marbles. The four steps leading to the upper level of the sanctuary are of Botticino marble, which is creamy in color and comes from the northern part of Italy, near Trieste. The risers are again of Rosso Levanto. In front of the columns near the lateral chapels of St. Joseph and the Blessed Virgin, at the edge of the circle of the main sanctuary, is an insert of Giallo Sienna border to vary the pattern and to disrupt the monotony of the design. The communion railing is conventional balustrade style, composed entirely of Breccia Violetta. The kneeler along the communion railing has a Rosso Levanto tread with the risers in Botticino marble.

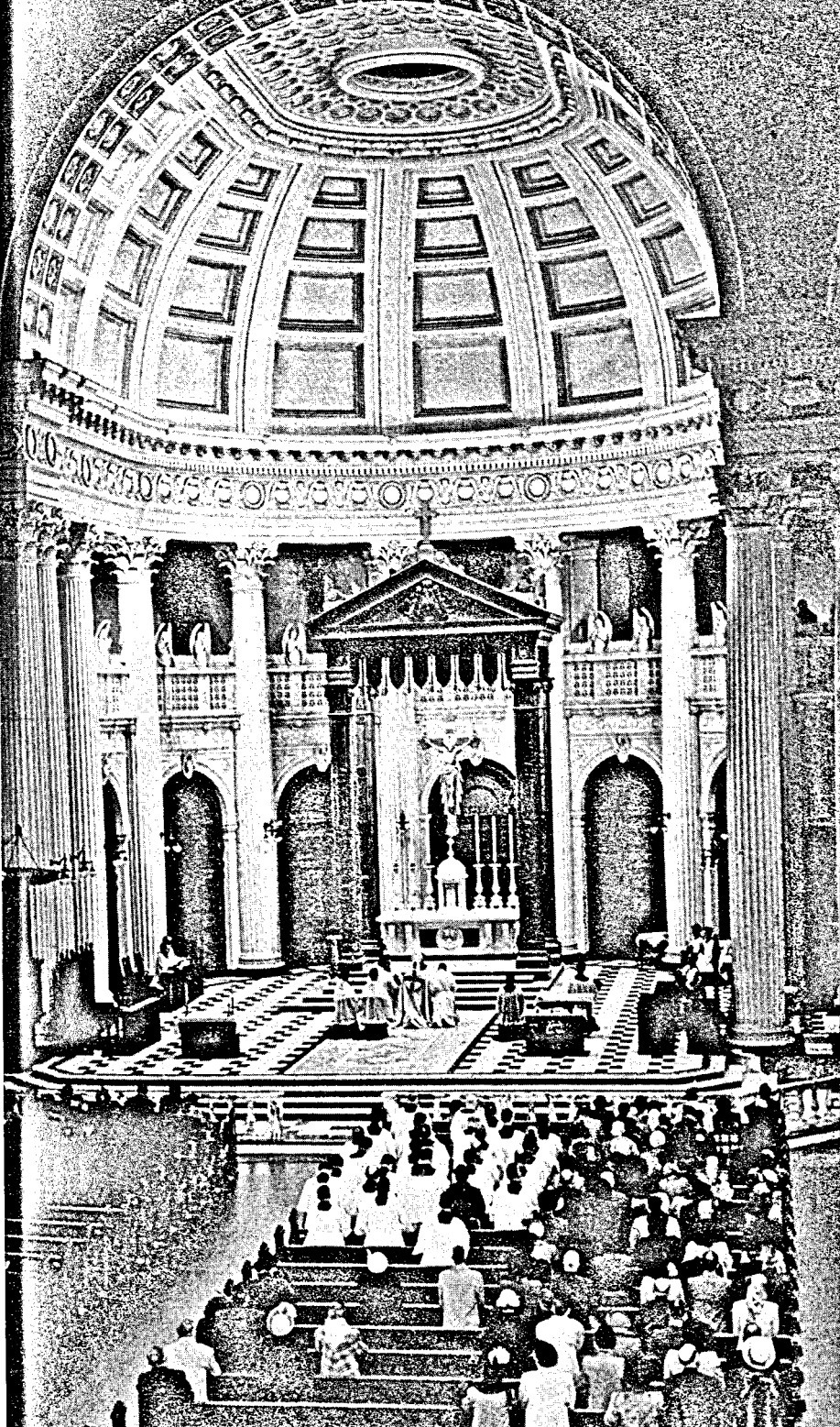
“The altar proper is set on an elevation attained by five steps. The mensa of the altar is eleven feet wide, a monolithic slab containing a carved sepulcher for the relics to be embedded in it. The mensa itself is a single altar stone and bears the five crosses upon it as do portable altar stones. The twelve consoles supporting the mensa are of white Cararra marble, each a single piece sculptured into mensoles in the form of the letter S. The rubrics require that the mensa of the altar have direct contact with the floor, hence the mensoles are in a single piece. The general style of the altar follows as closely as possible the Renaissance style of the Church. The antependium of the altar is of Botticino marble with red inlays on either side of the symbols of Moroccan onyx and is called open-book or matched marble because when the block is split, its veinings form a symmetrical pattern. The central symbol in the front of the altar is a pelican with its brood. The sculpture of this centerpiece is exquisite in its delicacy. Venetian gold mosaic is the background

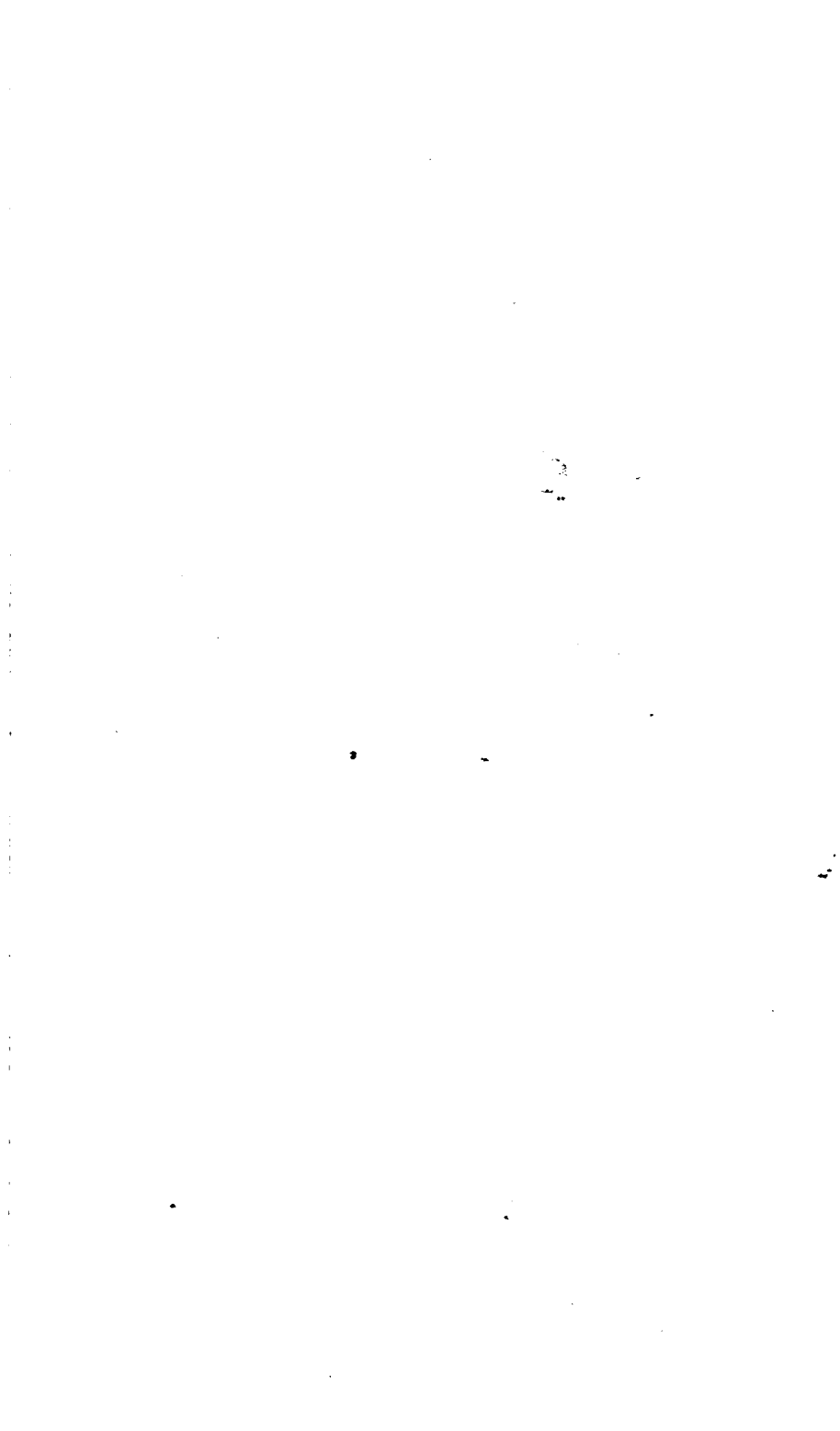
of the pelican. This gold mosaic is an old Italian trade secret which has been jealously guarded by Italian craftsmen. It consists of a thin layer of glass one-sixteenth of an inch thick, under which is placed fourteen-carat gold leaf; both of these are fused together to create the effect they do. This material is very durable and was used lavishly in Byzantine churches. It retains its brilliancy indefinitely and, paradoxically, dim lights reveal its brilliancy best. Between the extreme consoles also in the front of the altar there are clusters of grapes and gerbes of wheat symbolic of the Eucharist.

"The rear of the altar, which is a replica of the front, is unusual because it is equally as complete and beautiful as that part of the altar which faces the congregation. It also contains a symbol, or rather a picturization, in white marble inlay with Giallo Sienna marble, representing the hands of a priest elevating the host against the cross in the background. The rear altar is approached by a series of five circular steps. The side panels of the altar (the end pieces) are of yellow Sienna marble. The steps leading to the altar are of Botticino marble with the risers of Rosso Levanto, which is abundant in Italy in the region of La Spezia. The altar is equipped with a tabernacle, a steel safe, the interior of which is gold plated. There are also bronze doors that are rich in symbolism. The entire tabernacle is enclosed in an outer shell of Cararra marble ornamented by a small cross. The tabernacle will also be equipped with a Thabor for exposition of the Blessed Sacrament. The six candlesticks are three feet in height and are permanently set in place on the gradin.

The Baldachino

"The baldachino erected over the altar is of selected close-grained white Appalachian oak, carved by nationally famous artisans in La Crosse, Wisconsin. The columns of the baldachino required much ingenuity to





get into place. Because of earthquake conditions, iron girders are imbedded in concrete inside the squared wooden piers. The material filled a large railroad boxcar and weighed 11,000 pounds. To hoist these columns, a height of forty feet and to place them over the iron girders they were to clothe, was a breath-taking sight. Once these girders were clothed in their oaken garments, some idea of the magnitude and proper proportion of the baldachino was obtained. The ornamentation throughout the baldachino is in keeping with the rest of the ornamentation of the Church. Rosettes occur in the embellishment of the Church proper as well as in the baldachino. All ornamentation in oak was carved by hand. The triangular apex of the baldachino is the classical form inherited from the Greeks and transplanted in the Italian style. It is called the pediment, which in ancient times used to be the ideal place for the nobility to insert its coat-of-arms. It is here in the cartouches that the symbol of the Holy Ghost carved from a special drawing surrounded by acorn leaves and ribbon is inset. Beneath the pediment of the baldachino drops the ornamental valance, interspersed with carved corded hangings. Dentals also are prominent in the baldachino as they are so much in evidence in the Church, especially in the clearstory. From the corners of the pediment protrude the antefixes. The baldachino is surmounted by the traditional plain cross. Suspended from the baldachino is a crucifix, which hangs after the manner of the rood from the rood-screen. The cross proper is nine feet long, with the corpus about five feet. The cross is of dark oak, and the corpus of lighter lindenwood for shaded effect. Rays emanating from the cross are highlighted with gold leaf. The cross is suspended by bronze fixtures and, besides serving for the liturgical crucifix of the altar, from which Calvary's sacrifice is daily renewed, it fills with just proportion the space between the mensa and the upper reaches of the baldachino.

"At the rear of the altar there appears a com-

memorative inscription: 'Pray for the Donors Charles L. and Pauline E. Harney,' which is chiseled into the base of the Altar itself."

Father Maher's Sermon

On our actual centennial day, December 8, 1949, the first of a triduum of solemn Masses was offered in St. Ignatius Church in thanksgiving for the blessings of a century. Father Rector Carroll M. O'Sullivan offered the Mass of the Immaculate Conception at 10:30 A.M., assisted by two former Provincials of California, Father Francis J. Seeliger and Father Joseph J. King. An eloquent sermon was delivered by Father Zacheus J. Maher, also a former California Provincial. Father Maher said in part: "When at sundown on the feast of Our Lady's Immaculate Conception, a hundred years ago today, Fathers Michael Accolti and John Nobili sailed into San Francisco Bay, little did they dream of the eventual consequences of their coming, little did they then surmise of the future of the State or of the Church in California. Nor could they have been expected to surmise. It is easy enough to look back and trace the unfolding of a hundred years; it is not easy to forecast the development dormant in a future century.

"They came in answer to an earnest appeal of the ecclesiastical authorities of California. The State was bereft of priests. Anti-clerical Mexico had secularized the Missions, forced the Indians back to their primitive haunts, confiscated their holdings. In matters spiritual 'with desolation was the land made desolate' and the difficulty was intensified by the mad rush for gold, men caring far more about amassing wealth on earth than about accumulating a treasure in heaven.

"Down from the Oregon country these Fathers hastened to lend what assistance they might in such trying circumstances. But to really appreciate the full significance of their coming, it must not be viewed as an isolated instance of Jesuit missionary endeavor, but rather as another in a long series of efforts made to spread the Kingdom of Christ, each of which was

but a further development of vital forces latent in a mustard seed. Their coming was not so much the first step into a new land as the last to be taken on a pathway which had been contemplated, even though vaguely, centuries before.

“Nobili and Accolti were forward-looking men, yet conservative. They were quick to learn American ways, and flexible to adapt themselves thereto.

“Education and the care of the souls were to be the two main fields of their endeavor, and in each they excelled far beyond expectations. They were convinced of the worth of a liberal education even in so pioneer a city as early San Francisco. They believed too in a classical education as the best instrument of a liberal education, and how rightly they judged, the quality of the men trained by them has amply demonstrated. They lit the lamp of learning on the sand dunes of St. Anne’s Valley and set it aflame in the valley of Santa Clara.

“They and their associates through the years served the faithful up and down the peninsula and deep into the countryside when priests were scarce and the faithful scattered. The dust of time has obliterated their footprints and few today suspect how wide was the range, how manifold the variety of their ministrations. They cared for the jails and the county hospital, the almshouse and the house of correction (let us for the moment use the names once in vogue), they were chaplains at the Presidio when none were officially appointed, they gave missions and retreats everywhere, they guided the pioneer sisterhoods, they were constant in the confessional, assiduous in visiting the sick, alert in assisting the dying. Of a truth they were the ‘ministers of Christ and dispensers of the mysteries of God.’

“They sleep in serried ranks today, row on row, in the quiet cemetery of Santa Clara; the litany of their names is glorious and its melody gives evidence of their parentage. The litany of their deeds is more glorious still. The years have dimmed their memory,

but it is not just that the meed of due acknowledgement be therefore withheld. Neither would it be seemly, however, to single out one rather than another for special mention, the more so since so little is currently remembered of so many. Nor did they seek personal recognition. Each gave his all, and the total result is the common achievement of everyone. So let it be, for thus did they wish that it should be. The greatest among them would extol the lowliest, and the least would in no wise detract from the greatest. Yet who is great and who is least? Who is first and who is last? For the greatest should be, even as the Master taught and was, as one who served among His brethren.

“Such is the divine democracy of Christ, such is the quality of true brotherhood based on dedication to a common cause.

“We, the California Jesuits of today, are the spiritual progeny of the Jesuits of yesterday. Our spirit is theirs and theirs is ours. Our consecration is the same, our dedication is identical. We are grateful to God beyond the power of words to express for the men who made it possible for us to be of the Society. They came and they gave of their substance and of their spirit, as have their followers through a hundred years, that the Society of Jesus might make its modest contribution to the well-being of the Church and of the Commonwealth of California.

“What they have done you know and the measure of its worth you realize. Yet it would be ungrateful on our part, nor would it be true, were we to speak, and this day above all days, as if this magnificent achievement had been their work and their work alone. Nothing could have been done by these pioneers, never could their successors have accomplished what they have accomplished, even with the best of good will and the choicest of personal attainments, had not a gallant body of men and women taken them to their hearts from the very first day of their arrival and remained undeviatingly loyal to them through the

years. Their names too are largely forgotten. To the world of today they are unknown. But no matter. They sought no human remembrance, and they have received from Him for Whom they did it all, the glorious recompense of their magnanimous cooperation.

"These also have their progeny, whether in the spirit or in the flesh, and if we of the Society feel that the responsibility is ours to carry on the traditions of the past undimmed and undiminished, we know we can do this, under God, only and because these in their turn are ranked with us in our common endeavor . . .

"A hundred years hence in this same temple, please God, another speaker will arise to address an audience yet unborn. He will, God grant our wish, as he recounts the deeds of the century now dawning, have reasons equally as compelling to speak of the men of tomorrow as we have to speak of those of yesterday. That he may, is our firm resolve and our pledge, a pledge solemnly given this day, the feast of the Immaculate Conception of Our Lady, Patroness of the United States, given with all the earnestness of our soul, given because of the consciousness of our responsibility, given because of our reliance on God and on you, faithful friends, loyal and true, given this day to the City of St. Francis, and to the Commonwealth of California, given to the Society of Jesus in which we serve, given to the men who have gone before us, given to Holy Mother Church whose least sons we are, given to Him Who is our King and our High Priest, the Son of God and the Son of Mary, in whose name we daily stand at the altar of sacrifice, given to Jesus Christ, true God and true Man, given through Him and with Him and in Him, to the Omnipotent God of heaven and earth, the Triune, One and Indivisible, Creator of the Universe and its Lord, to Whom be honor and glory through the endless ages of eternity."

The Mass at which Father Maher preached was celebrated especially for the clergy and religious of the Archdiocese, and the response was very gratify-

ing. Monsignori, priests of both regular and pastoral clergy, as well as a large number of Sisters of many Congregations were present.

On Friday, December 9th, an overflow congregation of our students gathered for the second of the centennial Masses. California Catholic history was strikingly illustrated as Very Reverend Augustine Hobrecht, the Father Provincial of the Franciscans of the Far West, sang the solemn votive Mass of St. Francis of Assisi. He was assisted by two friars of his order. The sermon was delivered by Very Reverend Benedict Blank, the Dominican Father Provincial. Father Blank said in part:

Father Blank's Sermon

"The general history of the Jesuit Fathers is an energetic struggle against each of these trends (secularism, liberalism and communism) combined with the maintenance and defense of Christian dogma and morals. Their particular history in California is one of zeal and devotion to the cause of a Christian higher education that contributed substantially to the establishment and growth of Christianity and American civilization, citizenship and culture in a rapidly growing and potentially rich territory. For this we give thanks to God and to them. All wish them well; all compliment them on their efforts and for their successes, but how many have formed an adequate and just estimate of their influence in religious, social, economic and political values and how many consider the grave responsibility that is theirs for the future because of the tendency towards either secularism or paganism that are the objective fundamental obstacles to the modern citizen in rendering to God His due and to the State its due?

"The Jesuit Fathers have a grave responsibility because their numbers and continuity give them a major role in higher Catholic education which can protect the future. They impart a solid education in Christian truths and build a strong character in Christian

morals upon which they base their development of intellect and formation of will in the arts, sciences, professions and vocational training. From that education come the virtues of charity, courage and humility. Charity that enables us to be benevolent to and cooperate with all; courage in the truths of Catholicism and the principles of American democracy; and humility whereby we are conscious of our inadequacies and deficiencies of intellect and will and of our dependence on God and our government.

"Let us thank God today for the accomplishments of the past; and for the future, let us pray that Our Lord will grant the Jesuit Fathers the material requirements, the strength and courage to repeat and extend their successes of the past and thus bring to individuals the truths of religion and to citizens the truths of democracy. After God's Will, let it be through the efforts of the Jesuit Fathers that those of the present and the future will find it easier and less complex to render to Caesar the things that are Caesar's, and to God the things that are God's."

Father Gannon's Sermon

Sunday, December 11th, had been planned as the most important day of the centennial triduum. Very Reverend Father Harold O. Small, Provincial of the Oregon Jesuits, sang the solemn votive Mass of St. Ignatius Loyola. The Most Reverend John J. Mitty, Archbishop of San Francisco, presided in Cappa Magna and the ministers of the Mass were members of the diocesan clergy. Father Robert I. Gannon came from New York to preach the centennial sermon. He said in part: "Here in this noble collegiate Church before the throne of our Most Reverend Archbishop, the Fathers, Scholastics and Brothers of the Society of Jesus, thank God for the privilege of serving in this corner of the vineyard for one hundred years; for the grace of helping in a modest way to build the empire that is California.

"On the Atlantic coast, there is a tendency to over-

simplify the history of that empire. The impression is too frequently given that with the discovery of gold there was a rush to the West of the banished, the restless, the disinherited and the unemployed and that great nature—the murmuring pines and hemlocks and brooks that were forever preaching sermons—transformed this underprivileged group endowing it with what are known as pioneer or frontier virtues. It is well to insist therefore that pioneer virtues and the wonders they accomplished in building up this most fabulous part of the United States were really the work of certain great men and women who came West with the unemployed and disinherited to lead them and to teach them. Left to themselves the Forty-Niners would have become in time a race of picturesque white trash. That always happens to a people who have no spiritual and intellectual leaders. It certainly happened to the English Colonists in the East during the early eighteenth century. They proved quite clearly, if indeed any proof was necessary, that woodcutting and Indian fighting are not enough in themselves to preserve either the culture or the morals of one's ancestors. And the same is true of gold. Gold and great nature did not make California. Men made it; a few men, a few great men, and this solemn Pontifical Mass pays honor to the memory of one small part of that valiant band of intelligent Christians who formed a dear homeland out of a land-grabbing enterprise.

“To a certain extent therefore the pioneers whom we honor today were successful beyond their dreams but even in this hour of rejoicing we must not blind ourselves to the other side of the picture. What the Church did not bring back to Christ has drifted very far away indeed. So that in spite of the advances we have made, we are surrounded now on every side by unmistakable signs of a dying civilization. The modern age which opened with the founding of the California Province seems to have run its course and your centenary now witnesses the beginning of the end.

For the characteristics of modernity which we noted in 1849 have developed since then according to the laws of logic. Thus the advance of the machine has shifted the emphasis away from human workers. The advance of the physical sciences has shifted the emphasis away from humanism. The advance of the cult of comfort has shifted the emphasis away from the finest thing in human nature—self-sacrifice. All of these advances have tended to deaden the life of the soul with the result that, influenced still further by religious indifference and by corrupt ideals of art and entertainment, we seem to be approaching as our end a cold hard voluptuousness, a bewildered sophistication and an empty paganism which can never develop true scholars or true patriots or, what is most important of all, true parents. As the American Bishops recently pointed out, our broken homes should alarm us more than atom bombs. Divorce is now a question not only of national defense but of survival. How long can we expect a beautiful God-given thing like political freedom to survive the destruction of the American family? How long can a debauched generation like ours take any interest in human dignity—the only basis of the democratic spirit? Our once glorious country is a muscular giant with a very delicate heart-condition. For the heart of a nation is sound only when its homes are clean. As a people we have lost the old ideal of wholesomeness and until that can be restored to us—perhaps in blood and tears—no more financial or military prowess can save us from the consequences of decay.

“Meanwhile the California Province of the Society of Jesus, having lived its first hundred years in one age, begins its second in another—the atomic age. Once more the Blessed Mother has appeared to her little children, not this time at Lourdes but at Fatima, and we pray that she will soon be exalted again, not as she was a century ago in her Immaculate Conception but by the definition of her most Holy Assumption. It may be that she is taking our foolish genera-

tion to her heart in a special manner so that in spite of the stench of decay that surrounds us, in spite of the awful threat of an unknown power newly released, we may be entering a more spiritual age than we are leaving; a poorer but happier age with the Blessed Mother of God closer than ever to us who love her and less of a stranger to the rest of the world.

“But the moment is unquestionably dark and once more an appeal is heard from our leaders, the Archbishops and Bishops of California, to help them preserve the Christianity that made our country great. That call we answer today with a confidence born of faith. We may feel that civilization is breaking up preparatory to taking a different form, that the world, the flesh and the devil are winning the field from us foot by foot, that even our Catholic people are not what they used to be, but always remember this—it is so consoling and so true—that our battles here below, tremendous as they appear to us, are only battles of outward seeming, where gain can often seem like heavy loss; battles of shadows fought on the inner wall of Plato’s cave. The real battle is, as ever, the battle between good and evil; the battle of John’s *Apocalypse*; the battle wherein we see on one side a woman clothed with the sun, the moon under her feet and on her head a crown of twelve stars; on the other side a great red dragon having seven heads and seven horns and on his heads seven diadems—and infinitely far above them both, the Triune God, serene in eternal victory.”

At the conclusion of this Mass, the Archbishop addressed the congregation from the throne and then intoned the *Te Deum* in thanksgiving for the completion of the first century of service in California by the Society of Jesus. A large number of Monsignori, priests and religious were guests at luncheon in the University auditorium after the Mass. With this function the centennial celebration was brought to a close and the California Jesuits were launched on a second century of service.

JAPANESE PILGRIMAGE

ROBERT I. GANNON, S.J.

On the feast of the Assumption, 1549, St. Francis Xavier landed in Kagoshima, the southernmost port of Kyushu in Japan. The island had been discovered seven years before by the Portuguese and even Marco Polo had heard of a place called Zipangu on his fabulous voyage to Cathay, but it was left to Xavier to open up the first period of real contact with the western world. This fact is related in the civil histories used in all the Japanese schools—so that the significance of the centenary was not lost on the local authorities. Every prefecture and every city through its governor or its mayor planned a special celebration which included receptions, entertainments, refreshments, souvenirs and speeches. The remarkable feature of all the speeches was that the officials invariably said the right thing. Of course when many people say the right thing about the same occasion they tend to say the same thing and the suspicion became general that all the speeches were written by Father Bruno Bitter, S.J., vice-president of Sophia University and procurator of the Province. He it was who suggested to the bishops at their annual meeting in May, 1948 that a great pilgrimage should be organized which would bring the votaries of St. Francis Xavier from every part of the world to retrace his footsteps. They should go from Kagoshima to Kyoto and back to Oita visiting, besides, hallowed spots that figured in the history of his immediate successors on the mission. The bishops were enthusiastic and made him chairman of the committee that should carry out his proposal,—the Catholic Rehabilitation Committee. They knew him well enough to appreciate an extraordinary man. His first move was to enthuse the Apostolic Delegate, Most Rev. Paul Marella. He had him write to Rome asking that Father General allow the arm of the Saint to be sent to Japan for the pil-

grimage. Then he went to work on General Douglas MacArthur, whose approval was of first importance. The General approved most heartily and more than once in the troubled weeks that followed when subordinates in SCAP seemed to be using obstructionist tactics, the General himself intervened. The following January Father Bitter circled the globe in a tour of promotion, climaxed by a private audience with Pope Pius XII who assigned, as his legate for the centenary, Norman Cardinal Gilroy, Archbishop of Sydney, Australia. Back in Japan the indefatigable chairman arranged for the St. Francis Xavier Limited a special ten-car train that was to be our headquarters for 1800 miles of travel and checked on all the civic and religious details that were to keep us in a state of constant amazement.

When all the pilgrims met for the first time in the station of Tokyo we found that we were an Australian Legate with five Australian Monsignori, thirty-four Spaniards, who led every parade carrying the flag of Navarre and sporting berets and mantillas, and a nondescript group of Indians, Germans, Filipinos, Irishmen and Americans. Among the last were Bishop Thomas J. McDonnell, American Director of the Propagation of the Faith, and Msgr. John J. Scally, the New York Director.

Nagasaki

The 900 mile trip from Tokyo to Nagasaki along the Inland Sea through rice fields, great cities and lonely villages was a perfect prelude. Arriving on time after thirty-three hours of continuous travel we were met at the station by thousands of people including what proved to be the inevitable committee of beautiful girls in elaborate native costumes with lacquered hair who loaded the Legate with flowers and the rest of us with religious badges and souvenirs. After we had said our Masses—my own was at the Oura Cathedral where the Old Christians revealed

themselves to Msgr. Petitjean, March 17, 1865—we drove to the Urakami church which had once been the finest Catholic edifice in the Orient. It was completely destroyed by the Americans who dropped an atom bomb on this Catholic center of Nagasaki killing four-fifths of the Catholic community—8,000 out of 10,000. In the pitiful ruins of a church which had been built through the sacrifices of two generations we attended a Pontifical Mass celebrated by the Spanish Bishop of Tui for 25,000 Japanese. Afterwards our hosts—who sensed that we are a little depressed and ashamed—tried to cheer us up with a kite-flying contest and a box lunch but the park where they entertained us overlooked the Sea of Amagusa. Far below us at the right was the little island of Amagusa where the Jesuits of the sixteenth century had a seminary for native clergy with as many as fifty students and on the left lay the peninsula of Shimabara, which gave its name to the last desperate revolt of the Christians in 1637. There, we were later to see the sulphur pits of Unzen where the early martyrs hung head down until they fell apart and the ruins of Hara Castle where 37,000 Jesuit converts were massacred. The picnic, on the whole was rather heartbreaking but that afternoon as the arm of St. Francis Xavier was carried from Oura to the Hill of the Martyrs it was consoling to see 60,000 people stand reverently in the rain to receive his blessing, as he passed. When the procession arrived at Nishizaka where the twenty-six were crucified in 1597, there was Pontifical Benediction and the address of the Papal Legate formally inaugurating the quadricentenary. One of the pilgrims who had preached his juniorate sermon many years before on St. Paul Miki, St. James Kisai and St. John of Goto could not take his eyes off the mountains and the bay that had faced their crosses.

The next morning at Kagoshima we were assured by the Mayor that the station stood on the site of the ancient beach. Here Xavier had first alighted with his strange companion Anjiro, Paul of the Holy Faith,

who was by turns homicide, apostle and pirate. An-jiro's family lived in Kagoshima and St. Francis was their guest during this stay. The first daimyo he met (the Europeans called them kings) was the Prince Shimazu of Satsuma, whose palace still stands in Iso Park. There we were entertained with tea and native dances and wandered in stocking feet through rooms that had known the Apostle of the Indies. On the other side of town we climbed the hill to the Fukusoji Temple where Xavier disputed with the bonzes. He must have paused as we did to drink in the view of Sakurajima, the volcanic island which gives the city its title—the Naples of the East. This was the first day of the Novena of Grace and was signalized by the dedication of a new church.

The second day began in Oita—called Funai in the sixteenth century—the capital of Xavier's disciple the King of Bungo. Our reception was tumultuous. All the school children, mostly pagans of course, were lined up waving flags. The Novena services were held in ancient Hakata which is today merely the station for Fukuoka, a busy town full of American soldiers. After the Pontifical Benediction in the stadium we were introduced to the formalities of the Cha-no-yu or Tea Ceremony, and witnessed a No play of the fourteenth century "The Angel and the Fisherman".

By the time Xavier reached Hakata he was discouraged by the meager results of his apostolate and determined to push on to the capital, Meaco, where he hoped to convert the Emperor. On the way he passed through Yamaguchi, at that time the second city of Japan, a center of elegance and depravity. His first interview with the degenerate Prince Ouchi—most powerful of all the daimyo—was a diplomatic failure and the next three months brought in not a single convert. On his return however from Meaco he adopted a different approach, found favor and was given a pagoda and a home. On the very site where he lived the people of the city, pagan as well as Catholic, have erected a great granite cross with a fine medallion of

the Saint in bronze and here we were received with much solemnity. The speeches were cordial but not one of them mentioned Laurence, the blind lute player, who was chiefly responsible, after God, for bringing in the first five hundred Christians. Spanish Jesuits are here in Yamaguchi and are planning a Spanish University where the Japanese can be trained for South America.

Hiroshima

There is no record of Xavier's visit to Hiroshima. His winter journey to Meaco took him through the Inland Sea and he could have missed the town quite easily. But for the moment the Saint was second in our thoughts. Our visit was one of reparation for the dropping of the other atom bomb and the novena services were held at the Bomb Center, where two little rivers meet. The citizens have erected there a flimsy "Peace Tower" with the inscription "No More Hiroshimas". All we could contribute was a fervent "Amen". The local authorities estimate the dead on that terrible day and the months that followed at 180,000. It gave me a curious feeling to learn that the first plan called for the bomb to be exploded in Kyoto—the ancient Meaco. We were told however that Secretary Stimson who knew something about the art and history of Japan said, "No! Make it Hiroshima," thus with a stroke of the pen determining the life and death of 360,000 people.

After Hiroshima, Kyoto seemed like heaven. It was the only large city we visited which had not been severely bombed and though the capital has long since been moved to Tokyo (the Yeddo of the sixteenth century), Kyoto is as full of palaces and shrines and temples as it was when Xavier arrived on foot, disguised as a servant in the train of a daimyo. We found the whole Kinki area, which includes Kyoto, Kobe, Nara, Osaka and Lake Biwa, fascinating, but two events of our visit were particularly memorable. The first was the Solemn Pontifical Mass in the Nishinomiya Stadium attended by 40,000 Japanese with a

sprinkling of Americans from the Army and SCAP. The Nippon Philharmonic Orchestra with combined choruses from two leading conservatories sang Beethoven's Mass in D. It was beautifully done, but became after a few hours an endurance contest for the celebrant, Bishop Thomas J. McDonnell. At the end of the religious ceremonies the Emperor's brother Prince Takamatsu addressed the people in Japanese speaking for the royal family, which still speaks for the nation. He said: "The Japanese are firmly determined to follow in the footsteps of St. Francis Xavier. Our nation with a deep feeling of repentance after the terrible war, is determined that it is through with war. The faith which St. Francis brought to Japan will live forever."

The same afternoon we motored to Takarazuka where the government maintains a training school for drama known as the Girls Opera. After an elaborate reception the students presented an original work with special music and choreography, which told the story of Takyama Ukon. He was one of the Christian daimyo who went into exile at Manila rather than give up his faith. Presented in the school auditorium it was received with enthusiasm by an audience of two thousand or more. In the cast of over eighty there were only three Christian girls.

After Kyoto, Nagoya, where we held the eighth day of the Novena, was an anticlimax. It poured rain all day and we spent most of the time at the College conducted by the Society of the Divine Word. It is a modest venture, which with typical American optimism is called the University of Nagoya. The Fathers were most kind but were keenly disappointed that their plans had been spoiled by the weather.

The trip from Nagoya to Atami was by train and thence to Yokohama by bus through the beautiful Hakone Lake Country and Kamakura. The day was completely dominated by Mount Fuji and the Daibutsu. The closing services of the Novena were held in the hilltop cathedral of Yokohama, followed by the usual receptions and that night we slept in Tokyo at

a splendid hotel called Ga-jo-en. The Cardinal Legate and his staff occupied all available space in Sophia. When he left for Australia, however, we moved in with the Jesuit Community and shared their life for the last few days of our stay.

As a grand finale to the pilgrimage 35,000 people gathered in the Meiji Stadium for Pontifical Mass, the first ever celebrated by a Cardinal in Japan. In his sermon Cardinal Gilroy summed up the impressions of all the pilgrims when he said: "I, as Cardinal Legate, and the pilgrims who accompanied me, visited cities and towns made famous by being visited by St. Francis Xavier in person. Wherever we went we were welcomed with the utmost cordiality. Civil and religious authorities vied with each other in honoring the sacred relic of the Saint and the pilgrims who accompanied it. The entire population of the places visited received us with kindness and treated us with generosity that hardly could be excelled. We conclude these celebrations with gratitude in our hearts that will never be effaced.

"With admiration we have noted the mission of St. Francis Xavier being continued in our own day with zeal and self-sacrifice not unlike his own. Priests, brothers and nuns have come to Japan from the four quarters of the globe to teach the same truths as were taught by St. Francis Xavier. They have volunteered for this mission without any hope of any form of reward in this world. The love of God inspired them to spend themselves in teaching others to love God as they love Him. In this task they cooperate with the Japanese bishops, priests, and religious who are inspired with sentiments similar to theirs. The Catholic Church of which these good men and women are faithful disciples and teachers is the same today as in the time of St. Francis Xavier. It is one fold under one Shepherd, teaching the same truths everywhere and offering the same means of sanctification to all."

For the rest of our lives we who were privileged to accompany the papal legate shall carry with us

two pictures of Japan: one of a great bronze Buddha rising majestically, broodingly, and sadly above the pine trees of Kamakura; the Daibutsu, the perfect symbol of a dead past. The other of a sun-drenched stadium with 30,000 reverent pagans watching 5,000 Catholics receive communion from the hands of the Holy Father's own legate and twelve assistant priests; the perfect symbol of a living present.

MENTAL FOOD

Knowledge is mental food, and is exactly to the spirit what food is to the body (except that the spirit needs several sorts of food of which knowledge is only one), and it is liable to the same kind of misuses. It may be mixed and disguised by art, till it becomes unwholesome; it may be refined, sweetened, and made palatable, until it has lost all its power of nourishment; and even of its best kind, it may be eaten to surfeiting, and minister to disease and death. Therefore, with respect to knowledge, we are to reason and act exactly as with respect to food. We no more live to know than we live to eat. We live to contemplate, enjoy, act, adore: and we may know all that is to be known in this world, and what Satan knows in the other, without being able to do any of these. We are to ask therefore, first, is the knowledge we would have fit food for us, good and simple, not artificial and decorated? and secondly, how much of it will enable us best for our work; and will leave our hearts light, and our eyes clear? For no more than that is to be eaten without the old Eve-sin. Observe also the difference between tasting knowledge and hoarding it.

JOHN RUSKIN

VOLTAIRE AND THE SOCIETY

JAMES M. SOMERVILLE, S.J.

Among the numberless enemies acquired by the Society of Jesus throughout the past four hundred years few have been so singularly devoted to its destruction as Voltaire. Hardly to be wondered at since the Patriarch of Ferney was ever one to do first things first. He was certain, as he told Helvétius, that once the Jesuits were disposed of they, meaning the *philosophes*, could make short work of the Church. But to do this the Society would have to be discredited in the eyes of the world or, as we would say today, "framed." Certainly the plundered ships of Father Lavalette and his subsequent bankruptcy strengthened the legal case against the Jesuits; but the situation whereby a marine disaster could induce the highest governing body of the nation to call for its pound of flesh was a created one. It required the poisoned pens of a small clique of writers to turn the rather common misfortune of merchandise plundered at sea during a war between two nations into the scandal of the century. It was sufficient, however, to enable Voltaire and those in his train to call the tune to which the next generation would dance. One more link had been forged in the chain wherewith they would crush the infamous thing, the Christian Thing—Christ and His Church. "Once France is purged of the Jesuits," wrote Voltaire to Chalotais, "we can hope that people will realize how shameful it is to be subject to the stupid power (the Church) that set them up."¹

But Voltaire and his strategists manifestly oversimplified matters. Even with the eclipse of the Jesuits it was by no means a foregone conclusion that the Bark of Peter would founder and be wrecked. Storms might come, and in fact they did come, when circumstances forced the Holy Father to declare his Jesuits expendable; but the Church had survived for fifteen hundred years without so much as the shadow of a Jesuit to ply his trade in papal halls. It could be done

again. God, whose arm is never shortened, has an inexhaustible supply of weapons.

Yet the Encyclopedists were right from one point of view. The destruction of the Jesuits was the logical starting point for the war against Catholicism. And for his share in the work to save humanity from falling into the hands of the Jesuits, Voltaire claimed generous credit. The year of the suppression in France he wrote to Chalotais: "I really must plume myself for having been the first to attack the Jesuits." In a short time, he felt, people would merely say: "There used to be Jesuits."² So possessed was he with the urgency of smashing the Society as a prelude to the more important work of wrecking the Church that he gathered up every conceivable type of book or pamphlet against the Order, even admitting that he took a kind of morbid pleasure in the discovery of each new scurrilous volume, unable to rest until it reposed in his museum of anti-Jesuitica. He assured Damilaville that between 1760 and 1763 he had stored up enough books of this stamp to stuff an arsenal.³ Needless to add that he had no illusions about the inferior quality of these pamphlets; but after all, why try to maneuver the destruction of the Jesuits with literature when it could be done much more efficiently with lies. With disarming frankness he urges all philosophers to follow the same procedure, without so much as a bow in the direction of truth.

One of these books he did credit with a certain excellence beyond the rest and that was D'Alembert's pompous *La destruction des Jésuites en France*. He is pleased to report that Madame Denis has all but devoured these 235 pages of collected fables, and he assures his friend that of all the books written against the Company of Jesus this alone will remain immortal.⁴

The spice for most of his correspondence around 1760 was this fascinating subject of the Jesuits. *Toujours adolescent*, he periodically speculates on the revenge philosophers might take on the fallen Jesuits when once they have been dislodged from their posi-

tions of security. He suggests to Thieriot that after they are undone and rendered harmless the sons of Ignatius might be profitably used patching up rundown highways, with collars of iron riveted to their necks, all working under the direction of some good, honest, patriotic and God-fearing deist.⁵ In June of 1759 he moans sadly that the news about the burning of the Jesuit Malagrida in Portugal is probably only a false rumor circulated by the Jansenists.⁶ Well, no matter, perhaps the honest Portuguese are saving him for some other fat occasion when they can toast him in the grand style with church bells and a psalm or two. But when the expulsion of the Jesuits from Portugal is finally verified he is quite content and only regrets that so many were allowed to escape in leaky boats to Italy while only twenty-eight of the older fathers have been kept for ceremonial hanging.⁷ Better known perhaps, than these sentiments is his highly imaginative ejaculation: "Let us strangle the last Jesuit with the guts of the last Jansenist."⁸

Yet for all this picturesque language, Voltaire's animus towards the Jesuits was not quite ready for the barbarities that so delight the modern doctrinaire. He would have been quite content if the Society were dissolved and its members let go without so much as a thumbscrew by way of reprisal, as long as it could be said: "There used to be Jesuits." All the same, while wishing no personal harm to Jesuits as individuals he was ready to greet with unqualified approval any measures that would crush the organized power of the Society. If this meant injustice, dungeons and bloodshed for some or even all of the then-living Jesuits he would reluctantly sing solemn amen, even while regretting so shabby an expedient. This explains more than anything else that odd combination of admiration and hostility, of personal friendship and public attack that characterized his relations with the Society.

Growing Opposition

In his earlier days when in school at Louis-le-Grand Voltaire was fond of one or more of his Jesuit teachers. We are told that he deserted the games of other boys to walk and talk with his favorite, Père Porée. The conversation usually centered around history or literature, especially poetry. In the long winter evenings he tried his hand at writing verse and rimed translations, the first symptoms of his future passion for writing that thoroughly predictable verse through which the heroes and heroines of his plays explain their emotions. Like many an *enfant terrible* he was at once the hope and despair of his tutors. If he had several staunch defenders among the fathers, such as Porée and De la Tour, whose friendship he kept for thirty years, on the other hand there were those who had misgivings. And once emancipated from college guidance he lost no time in distinguishing himself as a religious indifferentist and scoffer. Yet even when it became evident that he was bent on using his talents for other than pious purposes, he could still claim a small patch of Jesuits to defend him. As late as 1740 he was on excellent terms with Fathers Tournemine and De la Tour. In an exchange of letters that can still be read Voltaire with dazzling versatility poses now as a humble penitent desiring nothing more than to die in the embrace of Mother Church, again as a sudden and rhapsodic admirer of Jesuits of all shapes and sizes. He writes to Père de la Tour in 1746 like a novice seeking admission to the Society:

During the seven years that I lived with the Jesuits what did I see amongst them? A life full of labor, most frugal, most ordered; all their time divided between their care for us students and the exercises of their austere way of life. As proof I call forth the thousands of men brought up by them, even as I. There isn't a single one that could give me the lie.⁹

Perhaps he thought this eulogy of the Society might be passed on to other Jesuits and eventually to superiors whose doubts about his friendship would thus be dis-

pelled. The whole comedy of course emerges as pure humbug when seen in perspective. Voltaire wanted desperately to gain admission to the French Academy. For some time he had been on the black list of those whose prerogative it was to present new members. At the time, and for reasons not particularly religious, officialdom was in the throes of one of its periodic attacks of orthodoxy. It was no time for the author of what was considered an unpatriotic and irreverent burlesque of Joan of Arc to become an academician. His failure during six years to gain the appointment so highly coveted forced him to turn to the Jesuits. The bait he offered them was a show of sincerity and admiration. They in turn could give the nudge in the proper quarters to smooth the way for the Academy post. Was it then a coincidence that two months after writing the letter to Père de la Tour Voltaire was elected to the Academy, aged 52? At least he left no stone unturned. Even Pope Benedict XIV had *Mahomet* affectionately dedicated to him, and while the busy pontiff probably did not so much as read the play, his cordial reply—highly publicized by Voltaire—that expressed delight, enthusiasm and sundry emotions over the “bellissima tragedia” contributed to breaking down the opposition.

Once safely within the ranks of France’s canonized laureates, he seems to have had little more to do with his Jesuit friends. It was only eight years later that the Jesuits again loomed into his horizon when he had a serious skirmish with the fathers at Colmar anent his alleged atheism.¹⁰ This disagreeable incident happened at a time when his fortunes were at a low ebb and when he was at odds with King Frederick as well as with the authorities at Paris. Père Merat had denounced him from the pulpit and had set up such a hue and cry when Voltaire was thinking of taking up residence in the city that he left town. It did not help his temper much at this period to discover that back in Paris another Jesuit mouthpiece, *Le Journal de Trévoux*, was reducing him to powder.¹¹

By this time most of Voltaire’s former friends in the

Society were dead and with their departure the ties were cut. As his crusade against the Church gained in momentum his antipathy towards her vigorous defenders swelled to ugly rancor. From 1759 through 1762 when the Society was outlawed anti-Jesuit propaganda was one of his chief occupations. With a furious burst of activity so characteristic of the man he wrote letter after letter urging united action against *ces faquins de Loyola*. He exploited every avenue of attack. The tide of fury did not even subside when the Society had succumbed to her enemies in France, but for two years he continued frantically to beat the dead horse. Fanaticism's self-styled executioner was presenting to the world a very model of fanaticism.

A year after the suppression we find him still fuming because a few stray Jesuits remained at large. D'Alembert's sympathetic ear caught the lament: "The Jesuits are not yet destroyed; they are still in Alsace; they preach in Dijon, at Grenoble, at Besançon. There are eleven at Versailles."¹² Obviously the Jesuits could not evaporate into thin air; the dispersion was begun but not completed. Even so things were going too leisurely for the warrior who had tasted blood. However, by 1764 it had become evident that there was no immediate danger of a sudden resurrection of the stricken Order. So once again Voltaire turned to the twin task of building up his plump personal fortune and bludgeoning the Catholic Church. It was only in 1774 when rumors of the American Revolution were mixed with talk of a possible restoration of the Jesuits that he returned to the attack. It was then that he brought forth his strong and emphatic *Lettre d'un ecclésiastique*, his most sane but decisive attack against the Society. Four years later he was dead.

Method of Attack

Voltaire based his plea for the destruction of the Jesuits on three different sets of reasons. Publicly he argued that the Society must go because of its abuses;

among his friends it was in order to destroy the Church; but privately, to compass the ruin of the Jesuits was to make them pay for the inconvenience and opposition they had offered to his personal interests.

As for the public at large, it was deluged with propaganda, slanderous half-truths calculated to create a scare psychosis touching the fate of France if ever it fell into the hands of Father General, tales of fraud, lying, double dealing and lust for political power, many of which have persisted to our own day and form part and parcel of the myth about the power and secret of the Jesuits. They are still repeated because Voltaire's glittering and witty prose is still read. In a small article called *Balance égale* he catalogues reasons for the suppression of the Jesuits. What an odd concoction of calumny and comedy it is! The Jesuits should be driven out, he says:

1. Because they are unchaste,
2. Because they are dull writers,
3. Because, except in Africa, they always stir up trouble; but they have never been in Africa,
4. Because they teach murder, lying and regicide,
5. Because they can't pay their bills,
6. Because they take orders from Italy,
7. Because Portugal expelled them.

The following reasons for keeping the Jesuits are set on the opposite side of the balance:

1. Because their rule does not absolutely insist on sinful conduct, and because Jesuits who are malicious are usually expelled from the Society—unless they are useful,
2. Because recently no Jesuit has openly advocated the assassination of the entire royal family,
3. Because you can always hang the bad ones.¹³

Such is the theme of the published attack on the Jesuits. They are lax moralists and they hold the key to the consciences of kings—whom occasionally they murder. They are avaricious, proud, swindlers and trouble makers.

Among the initiated, however, among the friends of progress and philosophy, it was quite another story

that was passed about. Here the enemy is always *L'in-fâme*: it is the Church that must be destroyed and the undoing of the Jesuits is but one episode in the larger drama of liberation. When the Jesuits are gone philosophers, eighteenth-century style, will be kings. This was the dream of the Encyclopedists; it was their great secret.

Still, this spirit was not the only force that moved Voltaire to a hatred of the Jesuits. Deep within him, not for the scrutiny of the public, nor even for his friends, there lay a wound that would not heal; and this was his ruffled vanity, his piqued self-esteem. He could not forget nor would he forgive the Jesuits for the Colmar incident. It was also at Colmar that another Jesuit, Aubert, had induced the leading citizens to burn their Bayle. Now Bayle was, of course, one of the darlings of the Enlightenment and this sacrilege committed against a prophet of the new order was looked upon as one of infamy's blackest deeds.¹⁴ Even more to the point was the fact that Voltaire never felt quite at ease in Paris and this he blamed rightly or wrongly on the Jesuits. For security reasons he had procured the château at Ferney near the Swiss border. It would allow an easy escape in case his enemies should converge upon him. Voltaire, who was nothing if not cautious about his personal security, may have exaggerated the peril. Still he was playing a dangerous game. The notorious impiety of the scoffer may have earned him the lasting opposition of Jesuits like Patouillet and Nonotte, but he had far more dangerous enemies at court who were annoyed by his shameless opportunism and petulance. Even so it cannot be denied that few Jesuits would have complained if M. de Voltaire were deprived of his ink pot and given comfortable quarters where he could cultivate his garden and little else.

The technique of propaganda in the modern sense may well claim Voltaire as its first and most efficient exponent. His methods varied with his moods and the needs of the moment. At his best, and therefore his most dangerous, he tries to mix his attacks with an im-

pression of tolerance and understanding. "Why many of my best friends are Jesuits," and with that he could damn the entire order with faint praise. After all, there is always the possibility that there may be one, if not several, honorable Jesuits. The shame of it is that some very capable spirits have been lost to philosophy by entering through the poisoned gates to become Jesuits. "It must be allowed," he writes in the *Dictionnaire*, "that there have been and still are men of rare merit amongst them."¹⁵ He appears willing to distinguish between the faults of individuals and those of the group. At least in the early *Essai sur les moeurs* he does not indict the Institute as a whole:

In a large society busied with science and religion there are always ardent and disturbing elements who make enemies, scholars who acquire a reputation, insinuating characters who become partisans, and politicians who turn their work to account.¹⁶

We must not attribute to the Society's *Constitutions* all the evils that have followed, as though it were the master plan for the crimes and errors of single Jesuits. St. Ignatius was sincere in founding his order and had no intention of setting up a political machine nor of seeking political power.

What then is the trouble? Why are the Jesuits so hated and so dangerous? Because of their unity of purpose, their clanishness, their ardor and zeal, their enthusiasm and versatility. When a determined group of men fortifies these qualities with learning, crafty leadership and a religious motive there results, thinks Voltaire, an organized minority whose power will inevitably become too great for the common good. "If you give too much power to a group, be sure they will abuse it."¹⁷ Thus have Jesuit virtues been turned to vices.

In so far as Voltaire ever argued on a serious basis against the Society his presentation followed the outline above. But as he grew older, more bitter and self-assured he saw less and less reason for trying to marshal the facts in such a way as to give them a

sinister twist; rather he abandoned the attempt in favor of a cynical policy of falsehood and ridicule. Even his most ardent admirers admit that he made an *esthétique* of agile lying. In the service of truth one should not shy away from telling untruths. Torrey, who in every respect gives Voltaire his due, does not try to conceal or minimize this philosophy of deceit, "He was a constant double-dealer, he lied and believed in lying that he might live to lie another day. In this way alone he believed he could be useful and work for humanity."¹⁸

Next to the judicious lie—the "bigger the better, the more often repeated the more effective—ridicule and satire were his most formidable weapons against the Society. Lenin astutely remarked that the Red Revolution had, above all, to be defended against ridicule; Mussolini expressed the same desire for his Fascism. Indeed, laughter is a fearful weapon in the hands of a skilled opponent: *Odiosasque res saepe, quas argumentis dilui non facile est joco risuque dissolvit.*¹⁹ The Jesuits for their part were singularly unfortunate in being unable to defend themselves against this kind of assault. Having already fared badly at the hands of Pascal, they were in no better position a hundred years later to parry the thrusts of the scoffer. Few men could, more felicitously than Voltaire, turn to farce not only serious but even sacred things.

Writing against a certain Jesuit who had made some rather pretentious statements regarding the many miracles performed by members of the Order, Voltaire's attack was withering:

I would like very much, my dear friar, that you tell us what these miracles are. Once upon a time Jesus nourished five thousand men with five loaves, etc., as the story goes; and Lavalette made off with the bread of nearly five thousand persons by his bankruptcy."²⁰

Just what Father Lavalette's unfortunate business venture had to do with Jesuit saints and with the

multiplication of the loaves and fishes may be less than immediately evident. But he had found the weak spot and the effect of the innuendo is so damaging as almost to preclude the possibility of a reply.

Another line of ridicule was to take the Jesuits to task for their tedious books *que personne ne lit* or by some incidental reference, as when he qualifies Père Griffet as one "known for his mediocre sermons and for his historical works still more mediocre."²¹ Or again, while forced to admit that the writings of the Jesuits against the Jacobins did have some merit, he maintains it is only another proof that "the Jacobins have written more nonsense than they."²²

At times the mockery is reinforced by the method of gratuitous assertion. There is an excellent example in the letter to the Marquis du Deffand:

The Jesuit Menou is not the fool you think he is. Quite the contrary! He has snared a million from King Stanislaus on pretext of doing missionary work in the villages of Lorraine that have no need of it. He's had a palace built for himself at Nancy. Bantering old Pope Benedict XIV, author of three tiresome folio volumes, has been led to believe that his three books are in process of being translated, having been shown two pages. Whereupon Menou obtained a fat benefice that he filched from the Benedictines, and so has the laugh on Benedict as well as Saint Benedict.²³

The passage is remarkable, for nothing could show more clearly the method of assertion used to advantage. It exemplifies Voltaire's usual method but applied, in this case, to the Jesuits.

An argument for Voltaire must be effective rather than consistent. If on the one hand the Jesuits are guilty of plotting with kings against their subjects, they should on the other hand be destroyed for plotting against kings to assassinate them. Now they are too lax and facile with their casuistry, now they are too unyielding in their treatment of Madame de Pompadour by refusing her absolution, though it earned them a powerful enemy. The Portuguese Jesuit Malagrida was brought to trail for regicide but con-

demned for heresy by the government because nothing could be proved against him. What does it matter as long as he is condemned? Voltaire is perfectly straightforward in recognizing these inconsistencies. Let them be proscribed in Portugal for having degenerated from their institute and in France for having conformed too faithfully to it. This did not mean that the Jesuits had been unjustly treated in one or the other of the two countries; it merely emphasized the cleverness of the Jesuits who were so adroit that you could not even prove anything against them in court!

Facade of Christianity

Voltaire justified double dealing without much trouble. If forced to conceal his motives and to present a false face to the world he felt it was the fault of his enemies. He blamed those who opposed him for making him a hypocrite. He said that fear and a sense of his own importance to the cause of progress dictated his duplicity. He used over a hundred pseudonyms in his writings lest the origin of some of his more libelous works be traced. He would publish an attack on the Church under an assumed name in Holland, flood the book marts in France with copies and then, under his own signature, write a feeble refutation of the book. In it he not only neatly summarized all the best arguments of the anonymous work but gained for them a second airing. "He was without principle," wrote Madame d'Epainay to Grimm; and lacking all principle he became a dreadful enemy to all who opposed him or threatened his security. He recommends falsehood to all the philosophers as a means of defense. To protect themselves they must always swear that they are Christians yet try at the same time and by every means to make Christianity look ridiculous. Let every philosopher maintain that every other philosopher who is still alive is a good Christian and a convinced Catholic.²⁴

The advantage of keeping up the facade of Christianity lay in the fact that many would thus adhere

to the doctrine of the philosophers without at the same time suspecting what its real goal was. Thus Voltaire attacked the Jesuits in the name of Christianity and was able to rally the Huguenots and Jansenists, for neither of whom he had any use. How successful this plan was we can gather from a letter written by D'Alembert to Voltaire. Those who are striving for the suppression of the Jesuits in Parliament—the Jansenists, for example—believe they are serving the cause of religion:

But they are serving reason without suspecting it. They are executing high justice for philosophy, whose orders they take, without suspecting it.²⁵

The necessity for keeping up the appearances of Christianity was dictated by the need for security. "To escape being burned I am putting in a provision of holy water," writes Voltaire. He even went so far as to make two or three sacreligious communions. Sometimes, too, the absurdity of the situation was its own reward:

Indeed, I have built a church. Let all the saints rejoice. The malicious will undoubtedly say that I built this church in my parish so I could have the one knocked down that blocks me off from a splendid view of the countryside. Well, let the impious tongues wag while I work out my salvation.²⁶

Were he living in Spain he would gladly have worn a large rosary, have gone to Mass every day, kissed the sleeves of the monks and tried to have all their monasteries burned to the ground.²⁷ Such was the outlook of the man whose pen did as much to discredit the Society in France as any other writer.

Letters to Frederick the Great

With the ruin of the Society in France an accomplished fact and the Brief of Clement XIV reserved for the immediate future, Voltaire felt that he could now relax from his labors. It even pleased him to simulate a certain degree of tolerance, at least on paper, towards the defunct order. His letters to Frederick often make mention of the Jesuits and do

not betray much bitterness. While he was none too pleased that Frederick had decided to harbor the Jesuits who taught in Silesia, he protested weakly, even seeming at times to be quite reconciled to the situation. Such was certainly not the tone of D'Alembert in his letters to the King. Toleration of the Jesuits lent prestige to the rule of the northern monarch. So Frederick let them teach school. Thus did the king of Prussia seem more Catholic than the pope whose name was affixed to the bull of suppression.

This *coup* of Frederick inspired Voltaire to indulge in somewhat the same comedy himself. For a certain kindness he had received a special benediction from a neighboring Capuchin monastery. Thereafter in his letters to the King the signature "Frère Voltaire, unworthy Capuchin" would alternate with the customary "Old man of the mountain" or "The owl of Ferney." He wrote to Prussia sending the "blessing of Saint Francis" and requesting Frederick, now humorously styled the General of the Jesuits, to forward a nice Ignatian benediction.²⁸

Perhaps one of the reasons why Voltaire was more easily reconciled to Frederick's protection of the Jesuits than was D'Alembert could be traced to the fact that he saw in the very unstable tolerance afforded them in Germany a kind of humiliation. The King made it quite clear that he was only using the good Fathers for his own purposes and that if it suited him he would dispatch them all without regret. Voltaire is at pains to explain the King's position in the *Siècle de Louis XV*:

He believed them to be useful . . . knowing very well that with his soldiers he could hold all the theologians in check and caring not at all whether it was a Jesuit or a Dominican who taught Cicero and Virgil to youth.²⁹

Yet for all the fun Voltaire was not completely satisfied. He had misgivings about the wisdom of keeping the Jesuits in Prussia and he periodically admonished the King not to forget to make them useful

without allowing them to become dangerous. For his part Frederick often gave the philosophers good reason to fear when he knavishly hinted that he was preserving the precious seed of the Jesuit remnant for export at some future time, should any wise ruler wish to cultivate this rare plant. The King was likewise an astute judge of human nature, and he let the philosophers know that he was not deceived regarding the possibility of there being some less worthy motives mixed with their zeal against the Jesuits. In a letter to D'Alembert in August of 1769 he is very blunt:

What is the progress that Philosophy has made? You will tell me that it has banished the Jesuits. I agree; but I will prove to you, if you like, that vanity, secret revenge, cabals, in a word, private interest have done all.

Père Adam

One curious fact that has fascinated Voltaire's biographers was the presence of Père Adam as chaplain at Ferney. He was there for thirteen years from 1764 to 1777.³⁰ At the time of the suppression in France he had been doing parish work near Voltaire's château and shortly thereafter came to live at Ferney. Doctor Johnson on a visit to Voltaire found the situation highly amusing and was still more amazed to discover on talking with Père Adam that he was not a bad sort at all and even a good Christian!

Why did Voltaire keep a Jesuit under his roof? Condorcet, one of his early biographers, suggests that it was because the priest was useful to him, that he played an adroit game of chess having the good sense not to win too frequently, that he spared the busy Voltaire many a long hour of research and that the presence of a Jesuit provided a clear refutation of all charges of apostasy or impiety. This latter appears to have been the real reason. What an act of magnanimity and tolerance! How truly "philosophical" to feed and house a member of the hated order! Let the Christians call it charity as long

as it was noised about that M. de Voltaire kept a genuine Jesuit in his attic. Whenever he wrote to Cardinal de Bernis he found some way of weaving a reference to Père Adam into the text. He wanted to be in good standing at Paris, and with a Jesuit tending the superstitious needs of the Catholic peasants roundabout anyone could see that freedom of worship was enforced at Ferney.

As for Père Adam, he had to find some means of livelihood. At least at Ferney he had a small parish to care for and was able to do some tutoring. Voltaire and his commentators like to insinuate that it was the comfortable home that attracted the priest, but there is no evidence to support this. All through his weary stay Père Adam longed to be back with his Jesuit brethren. It is Voltaire himself who testifies to his chaplain's devotion to the Society. Now that they have routed the Jesuits out of Naples at the point of the bayonet Voltaire finds that his good Père Adam is inconsolable.³¹ Each week brought more disheartened news and lessened the likelihood that he would ever again live in a happy religious community. Every blow that fell upon the Society was a personal disaster.

Meanwhile Père Adam tried earnestly to convert the aging patriarch of Ferney, and the possibility of winning over so powerful an enemy of the Church made the priest's stay not without a certain element of excitement. As a matter of fact, at one time after his grievous illness in 1768, Voltaire seems to have mended his ways somewhat and for a brief moment it looked as though the sheep was about to return to the fold. D'Alembert was genuinely worried and said as much in a letter to Frederick when he complained about the influence of Père Adam. Finally in 1769 Voltaire conducted a thorough housecleaning and shipped Madame Denis and La Harpe back to Paris. Only Père Adam remained at the side of the master. But the old man did not die, and within a year things were quite back to where they had been before the illness;

certainly a disappointment to Père Adam. It was Voltaire's last chance. A few years later he sent the Jesuit packing with a few *louis d'or* in his pocket, the reward of thirteen years of service.

The year 1774 witnessed Voltaire's last effort against the Society. The rumors of a return of the Jesuits to France stirred the old man to resume the attack. Having gone to so much trouble to rid ourselves of this infernal band are we going to let the old poison creep back into our midst? "We shall not risk destroying the human race by reestablishing what cost us so dearly to destroy!"³² However, the Jesuits were not brought back to destroy the human race and four years later their arch-foe was able to die reassured that his efforts had not been in vain.

One final ambition remained. He felt that if he could die without a Jesuit at his bedside to preside over his last breaths the victory over the Company of Ignatius would be really complete. Indeed it would afford him a certain preeminence over Montesquieu who is reported to have weakened at the last and made his peace with the Church in the form of a hovering Jesuit. At least he, Voltaire, was resolved not to die "like a simpering imbecile" lest the example of a philosopher thus reduced might prejudice the cause of Progress. Determined that no slightest scandal should attend his last hour he had the foresight to dismiss Père Adam and die in Paris out of his clutches. Faithful to his impiety to the last he was somewhat torn, as Torrey puts it, between his "desire as a matter of good taste to die within the forms of the religion of his birth and the fear of shocking his brethren in philosophy."³³ As a philosopher of the Enlightenment he could, of course, just for appearances pretend to be a Christian. Thus he would assure himself of a ritual burial, perhaps even a state funeral. But this would mean that antecedently he would have to sign a retraction and denounce in clear and unequivocal terms the whole tenor of his past life, its aims and accomplishments. This

he would not do. The problem then was how to make a retraction that would be understood by the Brotherhood as only a pretense and yet be at the same time acceptable to the Church. He was solicitous over the fate of his bones to a marked degree for one whose hopes for personal survival were so dim. In any case, he coveted a monumental tomb in some majestic and indestructible cathedral in place of the corrosive sod of potter's field where he might be consigned by his enemies.

Perhaps he was ruminating over this painful alternative—how to appease the Christians without shaming the philosophers—when the long-awaited Jesuit arrived; at least Père Gaultier is generally believed to have been a member of the then suppressed Society. The end was but a matter of days. Voltaire had worked himself into a seething rage lasting ten hours because of the liberties taken by an actor with a few lines of his play *Irène*. Afterwards, to settle his nerves, he had filled up on coffee and some unnamed opiate. The resulting spasm placed him at death's door. So Père Gaultier visited him from time to time talking banalities, literature or politics until at last the fateful question arose. The dying man mutters that he does not want to be buried as an outcast in disgrace. The priest understands and consoles him. There will be need of a retraction and confession. Perhaps Voltaire signs the version disdainfully published by his secretary Wagnière: "I die adoring God, loving my friends, not hating my enemies and detesting superstition." Of course it is not sufficient, too vague, too sly. Some have said there was another retraction later, more complete. It is a much contested point.³⁴ What is fairly certain though is that there was no confession and no Viaticum. Rationalists have freely asserted that Catholics forged a retraction; if so it is not extant. Others say Voltaire's confederates retained some kind of retraction just long enough to assure him of honorable burial in the priory at Scillières, but destroyed it once the tomb was sealed lest

there be evidence that the hero of the Enlightenment faltered at the end of his course. On the other hand, it is not at all beyond the realm of possibility that the Jesuit Gaultier was instrumental in obtaining from the authorities permission necessary for the burial at the priory. If so it affords us but one more instance of the Society's time-honored custom of burying those of her enemies who have prematurely buried her.

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- ¹Letter to De la Chalotais, May 17, 1762.
²*Ibid.*
³Letter of March 2, 1763.
⁴To D'Alembert, March 16, 1754. The books seem to have only been published in 1765.
⁵April 26, 1760.
⁶To Cideville, June 29, 1759.
⁷To D'Argental, October 24, 1759.
⁸To Helvétius, May 11, 1761.
⁹Letter dated February 7, 1746.
¹⁰Cf. the eight volume work of Gustave Desnoiresterres, *Voltaire et la société au xviii siècle*, Paris, Didier, 1871-76, V, 19 et seq.; also Voltaire's letter to Père Menoux, February 17, 1754. The event is important because it enkindled his resentment against the Society.
¹¹Voltaire more than evened the score by his humorous and quite devastating *Relation de la maladie etc. du jésuite Bertier*. It is a hilarious lampoon that travesties the *Journal de Trévoux* and its staff. *Oeuvres complètes de Voltaire*, XLV, 81-95. Another Jesuit who suffered at Voltaire's hands was Père Nonotte. He wrote a competent but ineffectual refutation of Voltaire's *Dictionnaire philosophique*. Nonotte's biggest liability was his curious name that gave his opponent endless opportunities to divert attention from the real issue.
¹²To D'Alembert, January 18, 1763.
¹³*Oeuvres*, XLV, 108 et seq.
¹⁴*Dictionnaire philosophique* under "Jésuites ou orgueil."
¹⁵*Oeuvres*, XL, 412.
¹⁶*Essai sur les moeurs*, chapter 139; *Oeuvres*, XVII, 296.
¹⁷*Balance égale*; *Oeuvres*, XLV, 111.
¹⁸Norman L. Torrey, *The Spirit of Voltaire*, California Univ. Press, 1938, p. 121.
¹⁹Cicero, *De Oratore*, II, 239.
²⁰*Petit avis à un jésuite*; *Oeuvres*, XLV, 114.

- ²¹*De l'abolissement des jésuites*; Oeuvres, XXV, 277.
- ²²Letter to D'Argental, February 15, 1763.
- ²³Letter of December 3, 1759.
- ²⁴D'Alembert to Voltaire, May 4, 1762.
- ²⁵*Ibid.*
- ²⁶To Thieriot, August 8, 1760.
- ²⁷Wagnière, *Memoires sur Voltaire*; see Torrey, *op. cit.*, p. 125.
- ²⁸Voltaire to Frederick, April 27, 1770; December 8, 1773.
- ²⁹*Siècle de Louis XV*; Oeuvres XXI, 363. Cf. also letter to Frederick, November 8, 1773.
- ³⁰Confer: "Voltaire's Jesuit Chaplain" by Gustave Dumas, S.J., *Thought*, XV (1940), 17-25.
- ³¹To Chabanon, December 21, 1767.
- ³²*Lettre d'un ecclésiastique*; Oeuvres, XXIX, 581.
- ³³*Op. cit.*, p. 204.
- ³⁴The better authors are split on the question of Voltaire's death.

FAIRER THAN WE DARED DREAM

The Church is fairer than we dared to dream, her blessings are greater than we had hoped. I may say for myself that the happy tears shed at the tribunal of penance on that 12th of August 1890, the fervour of my first communion were as nothing to what I feel now. Day by day, the mystery of the altar seems greater, the unseen world nearer, God more a father, our Lady more tender, the great company of the saints more friendly, if I dare use the word, my guardian angel closer to my side. All human relations become holier, all human friendships dearer because they are explained and sanctified by the relationships and friendships of another life. Sorrows have come to me in abundance since God gave me the grace to enter His Church; but I can bear them better than of old and the blessing He has given me outweighs them all.

C. KEGAN PAUL

COLORED CATHOLICS IN ST. MARY'S COUNTY

HORACE B. MCKENNA, S.J.

A quarter century ago the Oblate Sisters of Providence came to teach in St. Peter Claver's School at Ridge, St. Mary's County, Maryland, and there too the Cardinal Gibbons' Institute was opened as a high school and adult education center.

The Negro people of this section have a three hundred and fifteen year history of Catholic religious, family and social life in which these two jubilees form a silver-lighted part.

Today the most populous area of Catholic Negro life in the territory that was once the English colonies, is the Archdiocese of Washington, with 28,300 Catholic Negroes. One of their chief fountainheads is St. Mary's County, southernmost in Maryland, containing St. Mary's City, first settlement of Maryland's Catholic colonists in 1634.

Amongst the Ark and the Dove's pioneer passengers was one listed in Father Andrew White's list as "Matthias Sousa, Molato." (The Maryland Act of Religious Toleration Tercentennial pamphlet lists him as a Jew.) Two years later Father White lists another passenger as "Francisco, a Molato." So there was a Negro on the Ark and the Dove and Negroes are among the First Families of Maryland. The Spanish names remind us that the colonists first stopped at Barbados, and that these two colored people were quite probably Catholics.

In the pastoral care of the pioneer Jesuit priests, Father White and Father Altham, the Indians but not the Negroes seem to be singled out. Doubtless as later appears, the Negroes were included in the family care, and thus received instruction and the ministry of the Sacraments. Historians of the Negro point out that Catholic colonists, unlike others, did not hesitate to baptize their servants, and thus make them sharers in the life of God's children.

Taken from Father McKenna's brochure *Twin Silver Jubilees*.

In 1704, by order of Governor Seymour, the sheriff locked up the Catholic Chapel at St. Mary's City. Then the fathers moved six miles south to their St. Inigoes Manor, where they lived for 214 years until they moved off the waterway and out to the highway at Ridge. From St. Inigoes Manor on Priests' Point all of lower St. Mary's County was pastored, just as from Newtown Manor near Leonardtown the upper county was cared for during two centuries.

The manor house at Priests' Point was a large four-chimneyed house. The priests built large houses because until after the Revolutionary War it was against the law to build Catholic churches. Therefore the people came to the priest's house for Mass, which was even lawful after 1715. Relying doubtless on the general good feeling, the priests built a church about a quarter of a mile north of their residence in 1745, and in 1785 Father Walton built the present St. Ignatius Church, a mile away at the head of Church Cove on St. Inigoes Creek, approachable by water and by road. In 1942 when the United States Navy turned St. Inigoes Manor into Webster Field, outlying field for the Patuxent River Naval Air Base, they left the Church for the faithful and the cove for the Beachville oystermen.

The religious, family and social pattern of life for the Negro people in St. Mary's County probably remained unchanged for 150 years until the Civil War. Up until a decade ago it could be pieced together from the recollections and traditions of the oldest Negro residents, as well as from the white people and from written records.

At Mass all the people worshipped together, both white and colored. Likewise together they received the sacraments of Penance and Holy Communion. People would walk eight or more miles every Sunday to Mass. The women walked in everyday clothes and shoes with their bundles under their arms. Near the church they would retire to the woods and come out dressed in their best. The catechism was taught to both white and colored children in church by the same teachers.

White and colored children had their picnics and Christmas trees at church together, and the priest was careful to divide his time between the groups. It is true that it was the sacraments and not the seating that united the white and Negro Catholic people.

Religious life in early Southern Maryland was manorial as well as parochial, in the family as well as the congregation. Here the picture is vivid. The priest would come to the house for Mass. Often he came the evening before, on horseback or driving his buggy down the two mile neck to the big house near the wharf. Next morning the head of the house would go to the fields and call out to the hands, "Tie up your horses and come in to Mass." Both Catholic and Protestant, white and colored would come in to the big room. If the priest had to hear confessions in the kitchen, it would be scrubbed clean as a deck. The best drapes in the house would be around the table on which the Holy Sacrifice was being celebrated. Afterwards there may have been marriages to perform, often baptisms from both the white and colored groups.

On Sundays if there was no Mass in the church of the district, or if the family could not go, then "loud prayers" were recited in the main hall. Often the lady of the house presided here. All the women came, and all the children, both white and colored. As to the colored men, they did as the white men did, taking part or staying out. In later days Mass prayers were read. All were prayed for, especially the sick of the neighborhood; and the lady leading would ask for suggestions.

The lady of the house was the catechism teacher. And like the Apostles they followed a definite schedule of prayers and doctrines to be memorized. One old colored man named Parker Dorsey lived near St. Nicholas Church, the present "Base Chapel" at Patuxent River Naval Air Station. He was the servant of a very cranky but devout lady, who would scold during the whole drive home from church. She taught him an amazing string of prayers. In his old age, using two canes, he would struggle to the post office, and then sit down un-

aware of everybody, and gasp out the Our Father, Hail Mary, Apostles' Creed, Ten Commandments, and the Seven Sacraments. And if he missed one he could scarcely sleep peacefully until he had asked the priest for help to complete his prayers.

The moral life of the colored people was the object of the priests' care. In service days, if a colored man married a person from another farm, the priests insisted that man and wife should be kept together and one transferred to the farm of the other. And in the crowded houses the priest would help them to get material for a partition between the boys and the girls. The women were known for their modesty and purity.

As to working conditions in service before the Civil War Catholic landowners were divided just about as Catholic industrialists are today; some were good and some were bad. Sometimes food was rationed to the families, with so much meal, meat and syrup per person each week. In the better households, the colored people were allowed garden space, and their own poultry and pigs. There was no work for the master on Saturday afternoon. Then and on moonlight nights the men could work for themselves cutting firewood. Saturday seemed to be a preparation time for Sunday and for Mass. Amongst good people boards were provided for the floor, but amongst others the servants had to lie on the ground at night. Children did not get shoes until they were eight years old, and even the boys never got more than a one-piece garment until they went to work.

Work time, even up to two generations ago, was from sunup to sundown. In the latter decades of the last century and the first of this century boys got ten cents a day, and young men got twenty-five cents a day when carpentering and bringing their own tools. Men received 50 cents a day and board. Still both white and colored can remember dancing all night until light, and then running home to change clothes and get to the headlands at the head of the rows by sunup. With women sometimes an older daughter would bring the baby to the headlands at noon for the mother to nurse.

Matthias Mahoney, a Negro foreman at St. Inigoes Manor around 1812, is an example of the ability and the faithfulness of the colored people. The tradition in his family is that the head of the family named Jowett came from England in the service of Leonard Calvert, and was given by the Governor to Father White. His family through Aunt Louisa Mason, Mrs. Josephine Mason Barnes, and Mr. Gabriel Bennett, patriarchal cook at Woodstock College have always been generously associated with the Society of Jesus. During the war the British occupied the near by St. George's Island where the St. Mary's River flows into the Potomac. They stripped it of ship timber. One day to the grief of the priest they rowed across the two-mile stretch of river and raided St. Inigoes Manor. Even the Blessed Sacrament was carried off from the tabernacle, but the sacred vessels were brought back later. Fr. Rantzau, the pastor, said to Matthias: "They carried off my bag containing several thousand dollars." Matthias Mahoney laughed at him and said "When I saw the men coming I took all the young girls from the Manor farms, and I took the money. I led them two miles away to the top of the hill in the woods. They are safe now, and there I buried the money." The grateful priest promised him that he would never be sent away. Today Matthias Mahoney's great-grandson provides daily for 300 Jesuit priests, scolastics and brothers, and his great-great-granddaughter is an Oblate Sister of Providence, Superioress of St. Rita's High School in St. Louis.

"Aunt Pigeon," Mrs. Mary Whalen Jones, who was buried at St. Michael's Church, Ridge, in 1937, aged 107 years, was another beautiful product of Catholic manor life. On her Prince George's County home plantation, her father was called "Godfather" because he was baptismal sponsor and catechism teacher to so many. When the Civil War came to St. Mary's, even though Aunt Pigeon and her husband, Peter Jones, were with the best of families, the Smiths of Scotland, descendants of Notley Young of Georgetown

and Prince George County, they hurried off to the Union camp at Point Lookout, three miles down the road. There Aunt Pigeon's little boy Ben would tell her, "Ma, the soldiers are coming," and she would put food on the windowsill for them or for their pitiable Confederate prisoners. No one seems to remember any white resident of St. Mary's County who fought for the North. The law must have required that the Negro servants all should be called in and told that they were free. The memory of the way in which their freedom and the Emancipation Proclamation was made known to them was unforgettable to the older Negroes. When told they could go, many went away but some stayed.

The priests from St. Inigoes Manor served the soldiers and prisoners at Point Lookout Prison once a week during the War. The Virginians across the river brought big hams to the priests to bring to their soldiers imprisoned at the camp. After a while the Fathers were forbidden to bring gifts to the prisoners. The prisoners were trying to dig out with little shovels hidden in the big hams.

In 1872 Fr. Gubitosi, the pastor, returned to St. Inigoes residence thoroughly chilled one night. He made a roaring fire and burned down the 150 year old manor. One eighteen-inch wall still stands, an interior wall of the present manor, the only building left standing when the U. S. Navy turned St. Inigoes Villa into Webster Flying Field.

In the three generations since the Civil War the religious life of the Negro people advanced notably. Several influential priests worked in the missions cared for by St. Ignatius Residence at the manor on St. Inigoes Neck, up to May, 1918, and lived thereafter at St. Michael's Residence at Ridge, five miles out on the state road. These priests were Father Gaffney in the late 1880's, Father Tynan at the start of the century, Father Emerick around 1920, Father La Farge from 1916 to 1926, and Father Thibbitts from 1927 to 1930.

Father Gaffney started the first Catholic school for Negro children around 1888 with Mr. Daniel Barnes as

teacher. School was held at Dameron, in the hall of St. Jerome, a colored beneficial society also founded by Father Gaffney and Father Walker, his associate. About seventy children attended, many walked three miles or more, and they came every day of the school year from October to May. Mr. Barnes worked very hard, and taught his pupils well for three years. Cardinal Gibbons had been giving most of the money, and when Father Gaffney was changed, his successor did not continue the work. The Knights of St. Jerome, however, are flourishing today, with fifty members, a sound treasury, and a record of sixty years of charity in caring for the sick and burying those asleep in Christ. This beneficial society was the model for the even more wealthy charitable groups of the upper county, like the Sacred Heart Society at Bushwood. They trained the people to thrift and charity for the most critical times.

In 1902 St. Peter Claver Sodality Hall was built. The land was given to Cardinal Gibbons by Mr. and Mrs. Benjamin Biscoe. Father William J. Tynan had the Sodality amongst the colored people canonically erected, and with Mr. Webster Biscoe as prefect and Mrs. Cecilia Biscoe as organist a flourishing Sodality of about sixty or seventy members was actively maintained. The people had devotions and meetings in their hall, still standing at Ridge overlooking the head of Smith's Creek, two miles from the priests' residence and Church of St. Michael. For Mass all the people came together at St. Michael's. In 1905 Father Tynan began to offer Mass for the colored people at St. Peter Claver's. He was led to do this because of some unhappy disagreement about the choir. As St. Peter Claver's was located about the middle of a triangle formed by the large colored groups at Ridge, Beachville and Dameron, it well served most of the Negro people of the lower first district.

St. Peter Claver's does not appear in the Jesuit Catalogue until 1905, and its Pastors are listed thus:

1905-1906—Father Maurice Prendergast.

1906-1910—Father Timothy O'Leary.

1910-1920—Father Abraham J. Emerick.

1920-1922—Father John J. McCloskey.

1922-1923—Father Abraham J. Emerick.

1923-1924—Father Herbert J. Parker.

1924-1926—Father John LaFarge.

(From 1911 to 1915 Father LaFarge had been stationed in mid-county, at St. Aloysius in Leonardtown, and from 1916 to 1926 he was both at St. Inigoes and Ridge, but associated with the four lower and the four upper Great Mills mission churches served by St. Michael's Residence until 1927.)

1926-1927—Father Thomas Miley.

1927-1930—Father Aloysius M. Thibbitts.

1930-1931—Father John J. Scanlon.

Father James Brent Matthews, pastor of St. Ignatius at St. Inigoes from 1904 to 1918 and after the move to St. Michael's Residence at Ridge from 1918 to 1919, was a faithful friend to the colored people. At a festival, when families would come in ox-carts, he would proudly point out his St. Nicholas colored people, saying, "See those people driving two-horse buggies; there are my people." He taught them to own their own homes, raise food for their families, keep chickens, hogs, and cows, and grow the feed for their stock.

Father Matthews built St. Nicholas Church about 1915. Its altar and furnishings, obtained by Father LaFarge, are now used in the recently built Church of the Immaculate Heart of Mary, at Lexington Park.

Father Matthews, born in Charles County of the earliest leading Catholic families, thoroughly understood the economy of the Negro. The colored man is usually without capital. He could hardly bear the \$5,000 investment needed in the 1940's for a farm, but as a water man he could reach the \$300 needed for a power boat. As a rule his livelihood came from labor. Therefore his key to progress was, as Leo XIII said, to use his pay for family living and saving, and by ownership of home and of one or two food-producing acres, to free himself from rent and store bills.

Desire for faster progress or failure to make progress in the country, joined with the factory demands of World War I, caused a flow of emigration to the cities. The Josephite Fathers, struggling in the early century to start the Negro parishes of Baltimore and Washington, would note a steady stream of Catholics, well-instructed and devout, amongst their parishioners. They would ask "Where are you from?" The frequent answer was, "St. Mary's County, Father." The priests would wonder how the parishes in the country could stand such continuous losses of people known as far as Philadelphia and New York as wonderful Catholics. The county birth rate is about 25 per thousand, well above the national average. The white people maintain the emigration as well as a population increase; the emigration has notably reduced the Negro people. In the decade of the 1930's the white people increased by 300, the colored people decreased by 850, showing an unsatisfactory local economy. The demand for labor at the huge Patuxent River Navy Air Base has caused a 150% increase amongst whites, and 20% increase amongst Negroes. The population of St. Mary's County, showing only a slight variation in 150 years, stands thus (1947 is estimated) :

	<i>White</i>	<i>Negro</i>	<i>Total</i>
1790.....	8,216	7,328	15,544
1930.....	9,600	5,592	15,192
1940.....	9,901	4,725	14,626
1947.....	26,797	5,524	32,321

The St. Mary's County colored people moving into the cities have much to be grateful for, to the Josephite Fathers, the diocesan clergy, and the Vincentian Fathers, because their faith found a safe harbor in the devout and well-organized city parishes and schools.

Father Abraham J. Emerick, Pastor at St. Peter's from 1910 to 1920, and again in 1922 and 1923, is one to whom colored and white people owe very much. He was intensely devout and ceaselessly active. His years on the poor missions of Jamaica, B.W.I., had given him great practical wisdom. Father Emerick was

tireless in conducting devotions at St. Michael's and St. Peter Claver's and at St. James. His rounds to the sick were long and regular. In his buggy, with the Blessed Sacrament hidden on his breast, he would drive the six miles to Wynne Wharf. There in the home of Mrs. Evans he would light a candle and leave Our Lord in the Blessed Sacrament in the care of this saintly lady all day. Then he would go to the wharf, take off his coat, go aboard the schooner, and hand up the lumber with which Mr. Bob Wise built St. Michael's Hall and School and Rectory. His dream was to get the three shepherds off the secluded shore at Priests' Point where they had been for 214 years, and establish them amongst their sheep on the two main roads meeting at Ridge. He succeeded in 1918. Father Emerick, together with Father LaFarge, built St. James Church and St. Alphonsus School for the St. James colored children. Father LaFarge had obtained the generous aid of Mrs. David McCarthy of Washington in building a school for the white children at St. James, on the Three Notch Road near St. Mary's City. Mother Mary Katherine Drexel, Foundress of the Blessed Sacrament Sisters, donated the St. Alphonsus School building and also the St. Peter Claver School. For twenty-five years Mother Katherine also supported the teachers at St. Peter Claver's. Father Emerick also built the second church at St. Peter Claver's, a building of beautiful interior, seating 300 persons, constructed of wood. He laid out St. Peter's Cemetery and built its wayside crucifix.

The coming of Father John LaFarge to the old manor on St. Inigoes Neck marked the sunrise for the Catholic schools of St. Mary's County. Fathers Matthews, Emerick and LaFarge made a perfect team to start the new day. Father Matthews, worn out with years of teaching catechism, used to write in his annual report to Cardinal Gibbons, "the people are losing the faith for want of schools to train the children in religion and morals." Father Emerick would take down the Catholic Directory and point out the Josephite

Fathers' missions in the South. "Look," he would say, "these missions are all as poor as we, and yet they all have schools."

Four schools were started in 1916 or early 1917 by these brave priests. (Fr. Patrick Conroy had begun in 1915 at St. Mary's in Bryantown, Charles County.) At St. James Church, St. David's School was begun in the church for the white children and St. Alphonsus opened for the colored. Mrs. Jennie Beal taught in St. Alphonsus School, teaching the children at least to put strings in their shoes, and showing their mothers how to can food. The older white girls used to visit Mrs. Beal and encourage her with her work. Miss Nannie Hebb and Miss Clementine Clarke (now Sister Mary Carmel, S.M.) taught the white children at St. James. St. Alphonsus continued for six years. Since 1928 the St. James colored children have been brought by bus to St. Peter Claver's. Likewise the St. David School was consolidated with St. Michael's under Father Gregory Kiehne in 1932.

Of the opening of St. Peter Claver's School at Ridge, Mrs. Cecilia Biscoe Jackson has kindly written the following account:

"St. Peter Claver's Catholic School was opened by Father A. J. Emerick, S.J., in 1916. There being no Sisters available at that time, lay teachers were employed. The first teacher was Mrs. Ruth Green. At the beginning the enrollment was very small, but it wasn't long before it had increased to such a number that two teachers were required. Mrs. Cecilia Biscoe Jackson was then employed and for eight years the following lay women taught: Mrs. Ellen Biscoe Grayson, Mrs. Ethel Brown, Mrs. Lulu Harper Brown, Mrs. Sadie Biscoe, Mrs. Gertrude Williams Davis.

"These women gave tireless effort to a work so necessary to the spiritual life of our community, when their efforts were rewarded by the advent of the Oblate Sisters of Providence, the answer to the fervent prayers of St. Peter Claver's congregation."

The following account, written by the present Superioress of Ridge, Mother Mary Cyprian, O.S.P., and her assistant, Sr. Mary Margaretta, O.S.P., is the best history of St. Peter Claver's School from 1924 to 1949:

"St. Peter Claver Mission at Ridge, Maryland, began in 1902. Father William J. Tynan, S.J., built a Sodality Hall on land donated by Mr. and Mrs. Benjamin Biscoe. This hall was church, school and recreation center until 1916, when Father A. J. Emerick, S.J., built a two-room school. For eight years two of the parishioners, Mrs. Cecilia Biscoe and Mrs. Sadie Biscoe, taught five grades. These women, worthy of praise, worked in the face of great difficulties.

"During the pastorate of Father John LaFarge, S.J., the Oblate Sisters of Providence were invited to St. Peter Claver Mission. The day, November 5, 1924, that the Sisters arrived in Ridge was a highlight in the history of the parish. Three Sisters, Mother M. Celestine, Sister M. Martin and Sister M. Thecla were the first Sisters appointed for the work. They were accompanied to St. Peter Claver's by Rev. Mother Thaddeus and Sister M. Scholastica. Sister Scholastica was formerly of St. Peter Claver Parish. Rev. Mother and her companion returned to the motherhouse after seeing the Sisters fairly well established in their new home. The parish did not boast of a convent. The Sisters stayed in the sacristies of the church, willingly and cheerfully putting up with many inconveniences.

"The day following their arrival, the Sisters opened school at one o'clock, p.m. Seventy-five children were present. Mrs. Sadie Biscoe, who conducted all classes until the arrival of the Sisters, was released with honors.

"Toward the end of February in 1925, the Sisters moved into their new convent built by Father LaFarge. School closed on June 10th, and shortly afterward the Sisters returned to the motherhouse. When school reopened on September 8, the sixth grade was added, the larger classroom having been partitioned to accommodate it. Mother Katherine Drexel, foundress of the Sisters of the Blessed Sacrament, Cornwells Heights, Pa., was contributing to the financial support of the school; this support continued until 1941. In 1926 Father LaFarge was transferred to New York, to become associate Editor of *America*.

"Father Aloysius M. Thibbitts, S.J., came to St. Peter Claver's in 1927. On Christmas Eve of that year Archbishop Curley and Father LaFarge gave the \$1,000 school bus. The following May, the children took a trip to Washington in their new school bus. Their joy, however, was short-lived, for two days later the school burned down. When five Sisters returned in September, they courageously opened classes in the hall, where it was very inconvenient. The Oblates made the best of the situation, rearranged

things somewhat, and got the school going long enough to prepare the children for Confirmation, which was given by Bishop McNamara on November 14, 1928. There were no classes during November because of the severity of the weather, the hall being without facilities for heat of any kind. Father Thibbitts, without delay, planned and began the building of a new school.

"Bishop McNamara laid the cornerstone of the new school building on November 16, 1928. The next day he blessed the convent, which also had been enlarged. There were eight grades in the new school, which opened on December 3, 1928.

"In 1929, Father Thibbitts fractured his arm, which never healed, and he very reluctantly was obliged to give up the work at St. Peter Claver's. However, his interest never ceased. Father Thibbitts often returned to visit St. Peter Claver's at Christmas and Easter until his death in 1942. Between 1929 and 1930, Father John J. Scanlon, S.J., assisted the ailing Father Thibbitts. In 1930 Father Scanlon became pastor.

"In July, 1931, Father Horace B. McKenna, S.J., the present pastor, took up the work. The Sisters began 4-H Club work around this time as a school activity for the better adjustment of the children to their surroundings. Handicraft classes are now held weekly.

"In March, 1934, St. Peter Claver Church burned down. However, this might have been considered a blessing in disguise because the new church, built by Father McKenna in 1938, is a liturgical gem. It is one of the finest churches in Southern Maryland.

"Father McKenna has worked zealously with the people of St. Peter Claver's Parish. Aside from the organization of the Credit Union and the Tractor Cooperative, his most outstanding achievement has been the reopening of high school classes at the Cardinal Gibbons Institute, in 1938, that the children of St. Peter Claver School might continue their Catholic Education."

There were other notable Pastors of St. Peter Claver's. Father John J. McCloskey from 1920 to 1922 encouraged the people to put on beautiful concerts and to conduct large-scale road and ground-improvement rallies at the church.

Father Herbert J. Parker, recently asleep in Christ, pastor in 1923 and 1924, visiting everywhere by horseback and by car, wrote down the names of every family to the latest baby and the members of every parish

organization. Father John J. Scanlon came in 1929 to assist the injured Fr. Thibbitts and later replaced him in the task of maintaining three churches, St. Peter's, St. James, and St. Ignatius, and two schools, St. Peter's and St. James, when the ice-cap of the depression was approaching the county. In 1931 Fr. Edward Gallagher took charge of St. James Church and School.

With the coming of Father Aloysius Minter Thibbitts, St. Peter Claver's threw off every husk of a mission and flowered into a fully grown parish. Father Thibbitts was like Father Emerick, a veteran of Jamaica. He was a clear and powerful preacher, a thunderous singer, a magnificent ceremonialist if not a liturgist. He hunted the sick and the sinner, but also filled the church three times weekly for evening devotions with people who in many cases walked two or three miles. He roused the whole parish and centered them around Our Lord Jesus in the Blessed Sacrament. When his ailing arm forced him to withdraw he often returned, and always helped his devout Southern Maryland flock.

St. Peter Claver's Church burned down in the early morning of March 13th, 1934. Nothing was saved except the tabernacle key and the pastor. Unfortunately, too, the student-record books of the Cardinal Gibbons Institute were lost in this fire. In 1938 the church was rebuilt with the help of Archbishop Curley and also of his Auxiliary Bishop, Most Reverend John M. McNamara. The Architect was Mr. Philip Hubert Frohman, then a recent convert to the Catholic Faith, who had already spent nearly twenty years designing the Protestant Episcopal Cathedral in Washington. The builder was Mr. James H. Mattingly of Hollywood. The cost to completion was \$28,000. Monsignor Eugene Connelly dedicated the church. The marble altar is a memorial of Miss Annie G. Riley of Baltimore.

Founding of the Cardinal Gibbons Institute

For the following account of the origin, opening and progress of the Cardinal Gibbons Institute we are

indebted to Father John LaFarge, S.J., who took a most active part. Father LaFarge clearly shows that the Institute was the parent root from which shot off the idea of the Catholic interracial councils, now so powerful in aiding the Negro throughout the nation.

"1. *Inception of the Idea.* It was at first planned to establish a reformatory for delinquent Negro boys. Conversations were held by the Provincial of the Jesuit Fathers with the Xaverian Brothers, a teaching congregation which conducted a school in Baltimore—St. Mary's Industrial School for Delinquent Children—and a tentative agreement was reached by which these Brothers were to administer a school in St. Mary's County to be known as St. Peter Claver's Institute.

"The plan was laid before Cardinal Gibbons, who gave his approval and encouragement. Father James Brent Matthews, S.J., and Father Abraham Emerick, S.J., of St. Mary's County, acting under the direction of Cardinal Gibbons, selected a site of 180 acres in the village of Ridge, the old "Pembroke Farm" on Smith's Creek. The land was purchased for \$8,000 supplied by Cardinal Gibbons and title to the property was vested in a corporation known as St. Peter Claver's Institute. This was in 1916. The war intervened to interrupt all plans. Meanwhile, the Xaverian Brothers withdrew their tentative agreement to administer the school. Father LaFarge discussed the problem with Dr. Thomas W. Turner, then professor at Howard University, Washington, and with Professor Eugene A. Clarke, Assistant Superintendent of Schools in Washington. Conversations were held with Arthur C. Monahan, then with the Bureau of Education, Washington, who had participated in the survey of Negro education under auspices of the Phelps-Stokes Fund and who was at the time Director of the National Catholic Welfare Conference, Department of Education. These consultations resulted in the adoption of certain revised principles regarding the projected school.

"The plan was abandoned of making the school simply an institution for rehabilitating delinquent boys.

It was decided that more effective work could be performed through the establishment of a school offering both academic, industrial and agricultural courses for aspiring children. The school then was not to be a reformatory.

"The school was to be national, not local, in its character. It was decided that the Board of Directors should be representative of the nation and that the student body should be national in scope.

"A new Board of Directors was organized. Decision was reached:

- a. That the school should be in charge of a lay board.
- b. That the school should open its doors to Catholic and Protestant children alike.
- c. That the faculty should consist entirely of Negro teachers.

"2. *The Beginning.* The revised plan was approved by Archbishop Curley, then newly arrived in charge of the Archdiocese of Baltimore, in 1922, and new members were brought to the Board, including Admiral Benson, then President of the National Council of Catholic Men and Mr. A. C. Monahan, already mentioned, who was to serve as Secretary, and Mr. Lawrence Williams, of Ridge.

"The plans were completed, the necessary land was in possession of the Board, but still there was no money with which to begin the school. The situation, the need and the opportunity were presented to the Knights of Columbus at the meeting of the Supreme Board held at Montreal in 1923. Decision was made to aid the school financially and an assessment of five cents per capita was levied on the membership. This brought an initial gift of \$38,000. With this sum in hand, the first buildings were erected, and in the fall of 1924 the school was opened. The 1924-25 enrollment was 28 students; in the Boarding Department seven boys and six girls, and in the Day School Department four boys and eleven girls.

"3. *Development of the Institute.* Despite recurring financial difficulties the growth of the Institute was

constant. Each year witnessed an enlarged student body and a somewhat enlarged and improved plan with various internal betterments.

"Mr. Victor H. Daniel was selected as Principal, with Mrs. Daniel as his assistant. Mr. Daniel was graduated from Tuskegee in 1911. For four years he was assistant to the commandant there. For four years he served in a similar capacity at Western University, Kansas City, and later spent seven years at the Boys Trade School at Bordentown, New Jersey. Mrs. Daniel also was a graduate of Tuskegee. The school operated under their direction. They showed zeal, sacrifice, moderation and intelligence in coping with the manifold difficulties and discouragements which frequently attend the growth of a young school.

"A definite plan was early formulated to carry on extension work throughout St. Mary's and neighboring counties. The general plan followed the experience and methods employed at Tuskegee. It penetrated the neighboring districts constructively and brought about marked results, especially in these following fields:

a. *Agriculture.* The Institute workers constantly attended and organized group agricultural demonstrations in outlying districts. Prizes were given and informal lectures delivered.

b. *Health.* Sanitation and disease prevention were taught in outlying districts. This work was limited by personnel restrictions but went far to raise the general health conditions of the district.

c. *Night School for Adults.* Using the facilities of the school, occasional night classes for adult Negroes in the neighborhood were held. The response, according to Mr. Daniel, was gratifying. The work included practical carpentry and informal talks on husbandry and agriculture.

"This program continued and developed each year. With the closing of the school in December, 1933, the classroom work came to an end. A skeleton program of extension and welfare work was carried on in the

interval between the school's closing and its reopening by Archbishop Curley and Father McKenna in 1938.

"Any judgement of the real value of the Cardinal Gibbons Institute must take into account an aspect of its history which has not always been generally understood, but which was far-reaching in its importance for the Negro people in particular and for the country in general. This was the great Catholic interracial program which grew directly out of the Cardinal Gibbons Institute's activities and organization.

"The Institute was the spearhead of the Catholic interracial movement in the United States. (1) It was the first *national* Catholic project for the Negro in the United States. (2) It was the first large-scale project that had ever been undertaken by *lay people* on behalf of the Negro in this country. (3) It was the first large-scale project in which *educated Negro Catholics* were given a leading part to play. (4) It was the first project of that character which was both Catholic and *interracial*. Though the school itself was destined for the exclusive use of the Negro youth, the *organization* of the school, the committees and various activities to which it gave birth were thoroughly interracial. In the meetings of the Board of Directors and of many of the committees which the Directors set on foot, the best minds of both races met together: Catholics worked with non-Catholics in a Catholic project, and Negroes worked with whites, Southerners with Northerners, men with women, clergy with laity. This work of the Cardinal Gibbons Institute's organization was a great work in itself; it proved to be a real school and training-ground for future leaders of both races. Men and women connected with the Institute were destined to play a very important part in the *launching of the new program*. This program was destined to teach to the public the age-old lessons of the Church on the dignity of man and the natural equality of all men as children of God and brothers in Christ.

"It was a training ground in the undertaking of the *principles* of Catholic teaching and fundamental jus-

tice. It was a training ground in the knowledge of *facts*; for the Directors and their collaborators were obliged to school themselves in facts about the history and the capabilities of the Negro race, as well as to learn what had *already* been accomplished on the Negro's behalf by the Catholic missionaries, on the one hand, and the non-Catholic schools, colleges, universities and educational foundations on the other.

"It was a training ground in the knowledge of *personalities*: people came to know one another, in real, lasting friendships, which only death could sever. Many of these friendships persist to this day and are the most treasured experiences of Negroes and whites alike.

"Finally, it was a training ground in the understanding of the tremendous *obstacles* which any project on behalf of the Negro people must face in this country: the obstacles of prejudice and hostility; but most of all the obstacles of apathy, indifference and crude ignorance. This, in turn, lead to an intensive study, on the part of the directors, of the *methods* by which such obstacles could be overcome.

"Once these methods were understood, it became apparent that some sort of *organized* work was needed which should be specifically devoted to *this particular end*: viz., the destruction of prejudice and the building up of a genuine spirit of interracial understanding and cooperation, based upon Christian principles, in the civic community and in the Catholic religious community as well.

"At a public meeting in New York City's Town Hall, on Pentecost Sunday, 1934, a few months after the Institute's doors had been temporarily closed, Mr. James J. Hoey, Collector of Internal Revenue of the Second District of the Port of New York, proposed the establishment of the first Catholic Interracial Council. The nucleus of this Council was formed from members of the Cardinal Gibbons Institute Board of Directors, and Father LaFarge, who had been the first chaplain of the Institute, and was also a member of the Board's Executive Committee (of which his brother,

the late Mr. O. H. P. LaFarge, was chairman), became Chaplain of the newly formed Catholic Interracial Council.

"In time other Catholic Interracial Councils were formed; they number at date, March 25, 1949, eleven in number, with as many more in process of speedy formation, all across the United States. The work of these Councils, the Alumni Race Relations Committee of Catholic Colleges in the United States; the Interracial Commission of the National Federation of Catholic College Students, the Commission for Intercollegiate Catholic Interracial-Justice Week, in which 141 Catholic colleges and universities took part in 1949; the interracial councils and committees of a host of seminaries and scholasticates in the U. S.; the work of the Catholic Interracial Center in New York and the *Interracial Review*, its official publication; the wealth of books and university theses that have appeared on the Catholic interracial program; the work for Catholic Negro scholarships, and a host of other activities and organizations, are all largely traceable to the initial impulse given to this work by the meetings and the experiences of the Board of Directors, and their various committees.

"It is impossible not to see in this the hand of God's providence. So great was Father LaFarge's disappointment at the closing of the school in 1933, yet so great was his trust in the infinite wisdom and providence of God our Lord, who had called this wonderful work into being, that he felt there must be some other design hidden behind this apparent disaster. This design has revealed itself with the years. In the griefs of the Institute the interracial movement was born. Such is the age-old line of Christian history. Such is all the more reason why the present pupils of the school should study that movement and its lessons and fit themselves to take part in its promotion."

The Great Depression closed the high school classes of the Cardinal Gibbons Institute in December 1933. Then there was no high school education at all for the Negro people of St. Mary's County, until in 1934

Banneker Public High School was opened at Loveville, just north of Leonardtown. The founding and maintenance of the Institute during nine and a half years is a great proof of the devotion of the clergy and the lay people, both colored and white, in the cause of Negro education. Its buildings and grounds and a decade of work represent a money investment of half a million dollars. Those parents and friends who, following the example of Cardinal Gibbons and Archbishop Curley, gave generously, cannot be numbered except by the recording angel! May they be eternally rewarded.

Adult education was never interrupted at the Institute during the time from 1934 to the reopening of high school classes in 1938. The usual extension schedule of Fall Fair, Midwinter Farmers' Conference, and Summer Cooking School was carried out during these years with the aid of a resident director and the parish and community workers and club members. Mrs. Arminta J. Dixon, the local home demonstration agent during these years, working with the University of Maryland, was an inspiring guide. Mrs. Jennie Beal and later Mrs. Mary Marshall Johnson were local leaders to whom the Homemakers' Clubs owed much of their skill in canning, sewing and gardening and poultry care. Mrs. Nannie Gough in Scotland and Mrs. Susie Carroll in Beachville were very effective in improving community standards.

In September, 1938, thanks to the determination of Archbishop Curley to do his best for his Negro rural people, high school classes were resumed with Mr. Nathan A. Pitts of Xavier University as Principal, Mr. James Wainwright of Princess Anne teaching vocational agriculture, and Mrs. Mary Williams Pitts of Florida A. and M. College teaching Home Economics. By God's goodness and the favor of the Blessed Virgin Mary the progress of the school has been slow but steady. Around 1939, due to the generous efforts of Mr. Elias Gant, the faithful driver of our only and always-overloaded bus, the upper parish of St. Nicholas was served, and about 50 children were offered

the opportunity of grammar and high school Catholic education. Again in 1940, through the tireless energy of the late Father Stephen Rudtke, a bus was bought and maintained for the children of St. George's parish at Valley Lee.

His Excellency the Most Rev. Patrick A. O'Boyle, D.D., Archbishop of Washington, has been like Cardinal Gibbons and Archbishop Curley, a true father and sponsor of the Institute.

The last eleven years, like the first ten, found devoted and skilled teachers on the Institute staff. Among them were Mr. Turner J. Higgins, Wendell Foster, Benjamin Mourning, Carroll Jackson, and at present Mr. John Nutter as agriculture teachers. Carrying on Mrs. Pitts' high-quality work in home economics were Mrs. Katie Price Brown, Miss Esther Green, and now Mrs. Helen F. Clinton Parnell. In academic and scientific subjects there were Mr. Scott Anderson, Miss Lorraine Greene, and now our capable Principal, Miss Alma E. Henson. Since 1927 we have been blessed with the help of Mr. Robert P. Toye as veteran farmer and faithful custodian.

One of the greatest aids the Institute has ever had was the coming of Walter G. DeLawder who taught and managed the school from 1943 until he wore himself out to his death on June 9, 1947. Experienced as Principal of Zamboanga High School in the Philippines, Father DeLawder standardized all the work of the school and put an interest and spirit into the students that made them love their work. Also as Pastor of St. James Church he served his flock with tireless zeal.

Father John C. Rawe, S.J., nationally known leader in Catholic rural life, co-author with Msgr. Ligutti of "Rural Roads to Security," gave to the Negro people and the Cardinal Gibbons Institute the last 15 months of his devout, scientific and laborious life. Unfortunately exhausted from work on the Indian missions of Wyoming, he passed away three months after Father DeLawder.

The Extension Work at the Cardinal Gibbons In-

stitute was, of course, strengthened by the reopening of high school classes. The teachers were glad to help with the night work. Since the time of Governor Ritchie the State of Maryland had been helping the Extension Work. About 1939 the Federal Farm Security Administration took an active part, and made Ridge a "Special Area For Negroes," the only such project from Maryland to Maine. The area at one time had five full-time Negro instructors in rural living, the chief of whom was Miss Marguerite Chappelle. The Farm Security helped the people to get back on their feet after the depression. It left them one cooperative, the Ridge Purchasing and Marketing Cooperative, incorporated in 1942. For six years this farm-machinery cooperative gave help to the Negro people in land cultivation that otherwise could not have been gotten. Now it is in process of liquidation because farm machinery is much easier to get. Members will, please God, be paid in full with bonus. Thanks to the tractor cooperative the tradition of land use was not broken. During the whole lifetime of this cooperative the president was Mr. James Bush of St. Inigoes, and the hard-working manager was Mr. Raymond Hewlett of Scotland.

The Martin de Porres Federal Credit Union was chartered in 1940, after a year of hard study-club work led by Mr. Pitts, and after Mr. Pitts convinced the Farm Credit Administration that the people could and would maintain and manage it. Savings once reached \$5,000, but are now at \$2,600, and three hundred loans have been made totalling \$14,500. The St. Francis Xavier Federal Credit Union at Bushwood operates among the Negro people and the Leonard Calvert Credit Union established in St. Michael's parish at Ridge. Mr. Calvert D. Barnes is the President of the Martin de Porres Credit Union. Now our people can come to a meeting on any first or third Tuesday and return home with one or two hundred dollars for home improvement or working capital.

Health work, in collaboration with the St. Mary's County Public Health Department, has been constantly

a feature of the Institute program. Clinics of many kinds have been conducted, but the most unfailing is the monthly pre-school child hygiene clinic that keeps the first district children ahead of the others in protective treatments.

Negro Catholics beyond the county and even in the city of Washington have benefited from the Institute in several ways. For nearly ten years the ladies of the Martin de Porres Retreat League have been coming to the Institute for an annual three-day closed retreat. Last year a second group composed of men was received. Also last year the Institute halls and fields and shores re-echoed to the happy shouts of 125 boys brought from St. Augustine's, Our Lady of Perpetual Help, Holy Redeemer, and other city parishes for the St. Vincent de Paul Camp. The camp was planned by Father James Caulfield and Monsignor John Russell, and it was directed by Detective Bernard Johnson of the Metropolitan Police, and the counselors were scholastics of the Servants of the Most Blessed Trinity and of the Salvatorian Society. Also annually three hundred Holy Name men of St. Mary's and Charles County gather after Communion in St. Peter Claver's Church for breakfast and enjoyable meeting at the Institute.

So the Cardinal Gibbons Institute is for the lower St. Mary's County a Catholic high school, and for the whole country it is an extension and adult education, health and cultural center. And for the Archdiocese of Washington it is some small part and little scene of far-reaching Catholic Action.

So the Negro people have what every group needs. In the teaching of the Oblate Sisters of Providence now twenty-five years at St. Peter Claver's School, and in the Cardinal Gibbons Institute, they have a blessed and firm arch carrying the children in the faith and culture of their parents through their childhood and adolescence over into a happy and progressive second-generation Catholic home of their own. In Christ Our Lord and with His Virgin Mother Mary the cycle of life goes on.

OBITUARY

FATHER MARIANO CUEVAS

1879-1949

Father Mariano Cuevas, S.J., died of cerebral embolism on Thursday evening, March 31, 1949, at the age of seventy, of which he spent fifty-six in the Society. His mortal remains were laid to rest next to those of Father Pro, to whom he was so devoted and of whom he had written so eloquently. Señor Alejandro Quijano, President of the Mexican Academy and close friend of the deceased, in a discourse pronounced at the burial services, paid a glowing tribute to his learning and sterling character. Every newspaper in the country carried word of his death and an account of his life. Foreign news agencies sent the dispatch abroad.

Father Cuevas was the Mexican Jesuits' most renowned historian and writer, and one of the most eminent in the entire Society. For over forty-two years he spent himself generously in his chosen apostolate of defending truth with truth. Of all the many illustrious historians given us by the Mexican Province, such as Florencia, Pérez, Cavo, Alegre, none had ever produced as numerous and monumental works as Father Cuevas. He gave his people the first complete history of the Church in Mexico; he wrote the civil, political and social history of his country and amassed five large volumes of documents to substantiate his statements; he discovered some of the most important original manuscripts for the history of the New World. Add to all this some forty other published works, and one has some idea of the extent of his historical investigation.

Born on February 18, 1879, in Mexico City of one of the country's most illustrious families, Mariano Cuevas gave himself to God at the early age of four-

teen by entering the Society of Jesus at Loyola in Spain. Here he made his noviceship. After studying philosophy at Burgos, he returned to Mexico to make his regency in Saltillo and Puebla. He came to St. Louis, Missouri, to study theology. Later, he went back to Europe for special work in history in Rome, Louvain and Valkenburg, and consulted the principal archives in Spain.

His nearly half-century of historical investigation in Mexico was interrupted for several years by the violent persecution under Calles. He profited by his enforced exile to study sources in American archives, and to bring out in 1928 the fifth and last volume of his Church history and a new (third) edition of the entire work.

Father Cuevas had a deep love for the Society, which he proved not so much through his learned writings in its defence, as through the ready and complete obedience he ever showed his superiors. For so profound an historian to accept adverse decisions of censors and superiors was not easy, yet he yielded generously and wholeheartedly.

A sense of fair play on his part dominated even the bitterest controversy. When evidence was produced to weaken a position he had stoutly defended, he did not hesitate to retract and make it plain that he meant to do so. He well realized that in the years of defence of the Church he had made many enemies. His last words became the great man that he was: "To friend and foe who may come here, ask them to pardon me; I in turn extend my pardon and my affection to them."

The earliest literary production of Father Cuevas is a poem "Después del martirio", which appeared in 1906 in the Mexican Messenger of the Sacred Heart. The following year he published an historical investigation of the popular hymn, "Tu reinarás." From then until the very month of his death, he gave himself unsparingly to historical research and publication.

Historians realized that in him they had a scholar

of extraordinary erudition, painstaking thoroughness, and distinguished style, when in 1914 he published his *Documentos inéditos del siglo XVI para la historia de México*, under the editorship of Genaro García, then the country's first historian, who introduced Father Cuevas to the world of historical scholarship and foretold a brilliant future for him. In this work, Father Cuevas published among other important documents many letters of Mexico City's first bishop, Zumárraga, which he himself had succeeded in discovering. Still more important, and truly sensational, was his discovery of a series of letters and other documents of Hernán Cortés, which he found in the Seville Archives. These precious documents published in 1915 were to be supplemented by a still more startling find in the original *Last Will and Testament* of Hernán Cortés issued in two editions, 1925 and 1930.

Many of his books aroused keen and prolonged controversy; probably none as much as a brief brochure of sixteen pages with the title *Notable Documento Guadalupano*. This is an undated letter of Zumárraga to Cortés. Father Cuevas read the letter with his commentary on it before the learned Academy of History. He contended that the letter referred to the apparition of our Lady of Guadalupe. This claim stirred up no little opposition, with spirited replies from Father Cuevas, who dearly loved a hotly contested discussion.

His best known work is the monumental *History of the Church in Mexico*, in five large volumes, which saw five editions during the author's lifetime and which promises to see many more. In the history of the Church of his country, he was decidedly a pioneer; he not merely gathered his information from thousands of published volumes, but ransacked the archives of Mexico, South America, the United States, and Europe for primary sources. The material upon which he based the published volumes, forms a considerable array of tomes known as the *Colección Cuevas*.

His history of the Church received the highest com-

commendation from Pope Pius XI. Ludwig von Pastor wrote Father Cuevas twice to assure him that he found it excellent, an *opus magnum*, and of much help to him in the writing of his own history of the universal Church. King Alfonso XIII wrote at length to thank the Mexican historian for bringing into true perspective Spain's mission of spiritual culture in the New World. The Spanish Royal Academy of History honored him with its 1922 award. The learned Cardinal Ehrle, librarian of the Vatican, added his own words of highest praise and encouragement.

In his history of the Church, Father Cuevas devoted a prolonged and profound study to the contributions made by the native Indian tribes to Mexican civilization and culture. He provoked no little opposition in those, who in their hatred of all things European and Christian, exalt Indian culture above all evidence and reasonable conjecture. He gave particular attention to the question of the number of victims offered in the human sacrifices practised by the Indians, especially by the Aztecs, and proved beyond all doubt that the Aztecs alone sacrificed some one hundred thousand human beings a year to their gory, blood-bespattered idols. No historian had ever brought out so clearly and emphatically the part played by the tribes enslaved by the cruel Aztecs in the conquest of Mexico.

To no event in Mexican history did Father Cuevas devote as much attention as to the apparition of our Lady of Guadalupe. He did so because he was convinced that no other happening had such profound and lasting influence upon the history of his country. Besides the lengthy and well documented chapter in the first volume of his history of the Church, he wrote at least nine monographs on the subject, the most complete being that entitled *Album Histórico Guadalupano del IV Centenario*, Mexico, 1930. In 292 folio pages, he studies the evidence, decade by decade through four centuries, of the historical certainty of the apparition. In the February issue of *Latinoamérica*, just a month

before his death, he published his last article on his favorite theme.

Drawing the logical conclusions from the evidence furnished by Joaquín García Icazbalceta and other eminent historians, as well as from primary sources, Father Cuevas should have banished forever the ghost of the exaggerated charges of wholesale destruction of Indian codices by Zumárraga and other churchmen.

His history of the Church brings into clear perspective the part played by the Church in the culture and civilization of Mexico. With its more than one hundred years' start on the United States in education and printing, Mexico has committed little less than national suicide through its persecution of the Church. Father Cuevas has left this as precious lesson to those of his country who would learn.

In his second greatest work, *Historia de la Nación Mexicana*, Mexico, 1940, Father Cuevas gives us a masterly compendium in 1028 folio pages of Mexico's civil, political, and social history from pre-cortesian times to the death of Porfirio Díaz. The traditional slanderers of the Church's successful mission in Mexico took violent exception to many a telling passage. Here, again, it was all too evident that Catholic Spain and the Catholic Church had made New Spain the leading country of the New World; so-called liberals had selfishly plundered and destroyed what they could not even understand.

In 1943 he published the fascinating account of the Augustinian monk, Andrés Urdaneta, who accompanied Legaspi in 1564 in his successful voyage from Mexico to the Philippines and, by discovering a northerly return-route, made possible the ensuing flourishing trade with the Islands.

Important for the history of Mexico as well as for an understanding of the early literary movement in New Spain is his *Orígenes del Humanismo en México*. This is the discourse pronounced by him in 1933, when he was received into the Academia Mexicana.

Death took away Father Cuevas while he was preparing for publication five volumes of documents upon which his history of Mexico was based. He was also editing at the time the treatise on architecture written by Father Pedro José Márquez, one of the Mexican Jesuits exiled in 1767 by Charles III's unjust decree.

Juan Iguíniz in his *Bibliografía de los Escritores de la Compañía de Jesús* (Provincia Mexicana) Mexico, 1945, lists 38 publications under Father Cuevas' name. Among other works that he wrote since that time, the most important is *El Libertador*, the tragic Mexican emperor Iturbide. He made good use of the unpublished and well nigh forgotten documents in our Congressional Library to give us a reliable biography of Mexico's hero in the struggle for independence.

Father Cuevas knew how to write for a wider circle of readers than specialists in Mexican history. His is a distinguished and engaging style that makes the reading of all he wrote a keen pleasure. He is more than a dry-as-dust chronicler; he had so thoroughly mastered his subject that he could choose the salient elements of each topic without becoming lost in a maze of details. History became in great part biographical under his pen; the principal persons of a period live and speak in our presence. But ideas are not neglected; they too are brought on the stage to act the dramatic parts assigned them. Sources and authorities are quoted for their bearing upon the subject at hand, not for the parading of erudition.

In the course of his life, Father Cuevas built up a select library of most of the really important books on Mexican history. Specialists, scholars, university students came from many lands to consult these precious books and manuscripts, and still more the man who could help one more than all the printed material in his library. To all he was courteous, generous with his time, and patient beyond belief. He would spend hours tracking down a reference or identifying a signature. When one thanked him, he would say smil-

ingly: "The library and I are at your service; be back soon and let me know if I can help you in any way."

In all that he published, he showed an amazing facility of composition. After he had gathered the materials for several pages and checked them carefully, he would dictate them at conversational speed, read over the copy, change two or three words, and lo, all was ready for the press. After several hours of intense application, he would say a part of his Breviary, which was always at hand, and then return to more work. In the afternoon he would take time out for reciting the rosary and finishing his Breviary for the day.

I have met some Americans who expressed the opinion that Father Cuevas was anti-American. They cited passages from his histories of the Church and of Mexico to prove their contention. Father Cuevas in his love for truth could not but condemn the unjust acts of our country towards his own, especially in regard to Texas, the Mexican War, the Gadsden Purchase, the Wilson intervention, the American Masonic collaboration with persecutors of the Church. The virtual extermination of the North American Indians by unscrupulous settlers, and later the unjust obstacles placed in the way of Catholic missionaries working among the surviving tribes, received their due castigation at the hands of an historian who knew the facts. He was quick and generous to admire and praise all that he found good in our country. Every American always found a courteous and cordial welcome. They soon came to recognize in him a generous helper, a profound and discerning historian, a man of God, a sincere friend.

E. J. BURRUS, S.J.

COURAGE

Courage is a virtue which the young cannot spare; to lose it is to grow old before the time: it is better to make a thousand mistakes and suffer a thousand reverses than run away from battle.

HENRY VAN DYKE

BROTHER EDWARD J. BAUERLEIN, S.J.**1893-1948**

When Brother Edward J. Bauerlein, a native of Buffalo, New York, set sail for the Philippines in 1928 Superiors of the mission were delighted because they were to receive for active work the type of brother who was essential in the missions. Strong and sturdy, with a fine business head, he could do so much to assist the Fathers in their work in the Islands. A son in a large family (he had eight brothers and three sisters) Brother Bauerlein had acquired five years of business training prior to his entrance into the Society of Jesus on September 7, 1911. He spent the next seventeen years of his life at the novitiate of St. Andrew-on-Hudson as cook and tailor, learning well these tasks that would be of inestimable value in the mission field.

Assigned to the mission in July of 1928 Brother Bauerlein began his life's work in Tagaloan where he performed many tasks about the school and church in addition to his work as cook and buyer. After two years Superiors judged that his abilities could be put to better use in a large institution so in 1930 he was transferred to the Ateneo de Manila where he was to fulfill the position of Chief Purchasing Agent for the largest Jesuit college in the Philippines. For eight years he performed these duties in a scrupulous and exacting fashion when in 1938 the call from Sumilao necessitated his change to this school and parish. After he had rendered two years of service in this mission station he was again brought back to Manila to take up his post of Purchasing Agent, this time at San Jose Seminary for diocesan priests. Living again among seminarians Brother Bauerlein exerted great influence by his kind and charitable habits. In 1942 when the city was occupied by the Japanese Brother Bauerlein was taken prisoner. Later, upon his admission that he disposed of the Ateneo R.O.T.C. bayonets by throwing them in the Pasig river lest they fall into the hands of the Jap-

anese soldiers he was confined for several months in the dreaded dungeons of the infamous Fort Santiago Prison. Fr. Kennally and other fellow Jesuits were prisoners with him in that place. When Fr. Kennally's right arm was broken and neglected by the Japanese doctors it was Brother Bauerlein who set the bone and fashioned the make-shift cast that permitted the arm to heal properly. During his confinement at Fort Santiago Brother's health was so shattered that he never recovered. He was transferred from Fort Santiago to the Santo Tomas Internment Camp where he continued his work of charity on behalf of others. During his more than three years of captivity he acted as stretcher-bearer and general infirmarian to the sick and wounded despite the fact that he was suffering from malnutrition, boils, dysentery and general fatigue. Upon his liberation in February of 1945 Brother Bauerlein had wasted away to a mere 74 pounds and appeared almost a shell of the 168 pound hardy missionary who was captured by the Japanese.

Because of his broken health he was one of the first to be returned to the States and was assigned to the tertianship at Auriesville in the hope that his health would improve amid the peace and quiet of the Mohawk Valley. Anxious to return to the missions Brother Bauerlein was transferred to Fordham University where he would be closer to his doctors and reports on his health could be more frequent. It was while stationed at Fordham that Brother Bauerlein died during his sleep on August 20, 1948.

The news of the death of Brother Bauerlein came as a shock to his many friends in the Philippine Mission where he had served so faithfully for seventeen years. His religious observance had been a constant source of edification to his brother Jesuits and his zeal for the spread of the Kingdom of Christ was an inspiration to his fellow workers in the vineyard. May his generous soul rest in peace!

A POSITIVE SPIRITUAL LIFE

On July 25, 1542 a thought occurred to me which I had often had before, that if a man wishes to purify his soul more and more, he should keep his first intention always directed to God, and in this consists his profit. Hence we must not fix our chief attention, as I have often done up to this time, on remedies for troubles, temptations, and sadness. For he who sought our Lord solely and chiefly in order to be free from temptations and sadness would not seek devotion principally for itself, but, on the contrary, would seem to show that he would little esteem it, unless he were suffering; and this is seeking love from a fear of imperfection and misery and in order to escape evil. For this reason God, in His justice and mercy, allows you to be troubled for a time because your affections were not directed to Him; and in order that you may shake off tepidity and idleness, He sends you these pains and distresses as goads and spurs to urge you to walk on in the way of the Lord without seeking rest, until you repose solely in God himself, our Lord Jesus Christ. Nay, even though you were not to feel any trouble from the enemy or any temptations or evil and vain feelings or imperfections, you ought never to remain inactive, as do the tepid and idle and all those who care only not to fall or go back. Do not be content with merely not falling or going down hill but "lay up in your heart ascensions," increase and progress towards interior perfection; and this not only from fear of any fall but from love of holiness. Desire and thirst after spiritual things, not as if they were remedies against bad or vain feelings but on account of what they are and contain in themselves. Thus you will at length attain to the perfect love of God, and so you will no longer think of things vain and idle nor fear sins which are the hindrances which impede our attaining to God and being intimately united with and at rest in Him.

BLESSED PETER FABER

LIFE'S LESSON

The lesson of life is to believe what the years and the centuries say against the hours.

R. W. EMERSON

V A R I A

Belgium.—For the school year of 1949-50 the Eegenhoven Theologate is composed of one Basque, one Corean, one Luxemburger, two Italians, two Slovaks, two Swiss, three Argentinians, three Poles, four Chileans, four Hungarians, six Americans, and fifty Belgians.

Canada.—On November 10th, in the Aula Magna at Rome Father Roderick A. F. MacKenzie defended his doctoral thesis entitled "Forms of Israelite Law," and thus became the first Doctor of Sacred Scripture in the history of Canada.

At the fifth annual meeting of the Catholic Theological Society of America, held at Holy Redeemer College, Washington, D. C., Father Bernard Lonergan received the Cardinal Spellman award from the Cardinal Archbishop of New York.

Fathers Burns and Lally have taken the relics of the Canadian martyrs of the Society on a tour of the Dominion as part of the tercentenary celebration of their martyrdom. Thus far the people, particularly the priests and bishops, have been warm in their welcome of the relics.

Colombia.—The Society is working earnestly to promote the spread of Christian social teaching among the workers of this much troubled country. Since 1944 the Society has been entrusted with the direction of the National Coordination Office which is a clearing house for all Catholic organizations for social work in Colombia. Due to its efforts a National Agricultural Federation has been organized to improve the lot of the farming people and protect them against the inroads of Communist propaganda. A Catholic Labor Union has been created in the industrial centers and is quite active. At the moment, combined membership of the Catholic Labor Union and the National Agri-

cultural Federation is about 120,000. So far the organizations have directed their efforts toward the recruiting and development of future leaders among the people, but now that this preliminary stage has been completed, both organizations are preparing themselves for a great effort to bring large numbers of rural and urban workers into their ranks.

Ethiopia.—In this far-off corner of the world the Province of Lower Canada has been conducting a successful college for over four years. At present there are over one thousand students in attendance. The Emperor of Ethiopia has shown his interest in and appreciation of the work of the Society by several visits to the school which is located in his capital city, Addis Ababa.

France.—The work of Father Louis Berne of the retreat house near Lyons in giving retreats and days of recollection to families began in 1936 as a supplement to his work among the Jocists. This project gave rise in turn to his program of retreats for engaged couples as a means of instruction and spiritual predisposition for marriage. The first of these was of a day's duration at Le Chatelard in the spring of 1937. He gave it to a single couple, both leaders of the Jeunesse Ouvrière Catholique at their request. In the following year he received further requests and gave two more such retreats to a total of five couples. Between 1938 and 1943 he refused any further work of this nature, deterred by the delicacy of the situation. But in 1943, persuaded of the value of the project, he worked out the details in a manner satisfactory to himself and in the last five years has given week-end retreats to over six hundred couples. His preference is for five or six couples per retreat, but he has had as many as eighteen at one time.

Father Berne finds that the spiritual good resulting from these retreats has been the instilling in the couples prior to marriage a deep respect for the

Sacrament and its laws. Again, the retreat work among families with which he began has grown as couples return for family retreats in later years.

His schedule for the year 1948-1949 called for sixteen retreats for engaged couples at Le Chatelard, St. Etienne, Annecy, Notre Dame de Myrans, and Grézieu-le-Marché. Thus far he has given but two family retreats a year, but he finds that it will be necessary to increase this number in the future.

For the last two years, Father Louis Mouren has been recognized by the French Government as official chaplain for every prison in France. His governmental commission as "aumônier adjoint des prisons de France" authorizes him to visit the inmates of every civilian and military prison and every concentration camp in France. This authorization is the result of the remarkable work which Father Mouren carried on, and is still carrying on, in the concentration camps where the political prisoners of France are confined.

Assigned by his superiors to a temporary chaplaincy in a prison camp during his tertianship in 1943, Father Mouren soon displayed remarkable ability in this difficult work. He was appointed, as a result, to the chaplaincy of the large prison camp at Drancy and later to the concentration camp near Limoges. During the war and especially after the liberation, the conditions in these camps became extremely difficult, and the chaplain discovered that anything that was going to be done to save their unfortunate inmates from moral and spiritual disintegration would have to be done by him. Through his own efforts he was able to secure a library of 4,000 books for the camp of Drancy and through outside assistance and the work of the prisoners themselves provide attractive chapels and reading rooms for this camp and for others as well.

The large numbers at Mass and Communion testified that the spiritual end of all this activity was being

achieved, though perhaps the most striking testimony of this could be found in the eighty executions at which Father Mouren assisted after the liberation. In each case, the chaplain's Mass was attended by the condemned man and his guards immediately before the execution. At Communion time the prisoner would make an act of resignation to the will of God and then receive. After the Mass, Father Mouren would accompany the prisoner to the execution post and remain by him until immediately before the final volley. Not one of the eighty prisoners whom Father Mouren attended refused to make this act of resignation or to receive Holy Communion before his death.

The organizing ability which enabled Father Mouren to establish a University in the camp of Drancy whose faculty at one time included thirty trained educators is now being taxed by the task of securing assistance and employment for the prisoners who are being released from the camps and find themselves in a society which refuses to have anything to do with them because of their war-time collaboration. For this work, and for his own support, he is entirely dependent on charity and private assistance, but so far neither has failed him and his work is still going on.

Luxemburg.—Father Henry Spoden has played an active role in the organization of training days for the militiamen of the Grand Duchy. Those of the district of Ospern were assembled at our house in Arlon. A priest, a doctor and a soldier spoke to the future recruits of the dangers of military service and of the forms of the apostolate which can be exercised in it. More than half the group called to arms in November participated.

Books of Interest to Ours

St. Ignatius of Loyola. *By Paul Dudon, S.J.* Translated by William J. Young, S.J. The Bruce Publishing Company. Milwaukee. \$5.00.

Father Young deserves the gratitude of us all for the care with which he has rendered into English Father Dudon's "St. Ignatius of Loyola." His translation is faithful and accurate, and yet it is so facile in style and so idiomatic in phrase that it avoids the common pitfalls of translations. One is never conscious, while reading the volume that he is not reading an original work. Father Young reproduces all the references to sources, which are multitudinous, and so retains the character of exact historical research; but at the same time he writes as a devoted son and so preserves the flavor of affection which made Father Dudon's life a monument of love to a beloved father. As a consequence, Father Young's translation, for many years to come, will be the standard life of St. Ignatius in English, as it is in French and in so many other languages. The publishers also are to be congratulated, because they have spared no effort or expense in book-making and have produced a volume worthy in every way of the subject. The price is high, but it is not excessive, when we consider the matter and the manner of its printing.

J. HARDING FISHER, S.J.

Inigo de Loyola. *By Pedro Leturia, S.J.* Translated by Aloysius J. Owen, S.J. Le Moyne College Press, Syracuse, N. Y. XIII, 209 pp. \$4.50 (\$4.00 for Jesuits).

This important volume studies the career of St. Ignatius Loyola up to his dedication of himself in 1522 to the service of Christ. With a wealth of erudition Father Leturia has reconstituted detail by detail the milieu into which Iñigo Lopez de Loyola was born and in which he lived up to his conversion. But the great merit of the work is that it presents the definitive study of the conversion of St. Ignatius. Particularly significant are the pages which tell of the influence of the *Legenda aurea* of Jacopo da Varazze, O. P. on the convalescent of Loyola. No one who does not know this book can speak with authority on the early years of the saint. For the period of which it treats it supplants Dudon's *Life* as well as all

other authorities. It is to be hoped that other volumes by Father Leturia on Ignatius will appear before 1956.

Father Owen has produced a faithful, accurate and very readable translation of this excellent work. Since new material was placed at his disposal by the author, his translation is really a new edition. The Le Moyne College Press is also to be congratulated on the handsome volume it offers to the public.

E. A. RYAN, S.J.

Ignatian Methods of Prayer. *By Alexandre Brou, S.J.,* Translated by William J. Young, S.J. Milwaukee: Bruce, 203 pp. \$3.00.

This work is intended not as a treatise on prayer, but rather as a kind of historical and textual commentary. St. Ignatius is all too frequently viewed through the eyes of the commentator, and little consideration is given to his own words; nowhere is this clearer than in the application of the senses, and the chapter devoted to this point is one of the best in the book. We have also here an effort to emphasize the resemblances rather than the differences between Ignatius and other schools of prayer. The saint is not to be considered as breaking completely with the Christian past and as a typical product of the Renaissance. Father Brou points out that the background of Ignatius shows no trace of the movement. His first contact with it was through Erasmus whom he could never stomach. Ignatius' introduction to the spiritual life was through men of the medieval tradition, the Benedictines of Montserrat and the Dominicans of Manresa and Paris. We must consider Ignatius against this background if we are to judge him accurately. Father Young merits our gratitude for his fine translation of this excellent work.

ROBERT A. BOMEISL, S.J.

The Harvest-Field of the Spiritual Exercises of St. Ignatius. *By José Calveras, S.J.* Translated by J. H. Gense, S.J. Apply to The Treasurer, St. Xavier's College, Bombay, 1. XI, 345 pp. \$2.00.

This excellent study of the right way of giving and making, adapting and preaching the *Spiritual Exercises* will help not only those who give the long retreat and eight-day retreats but also those who preach week-end retreats and popular missions. It

will prove equally useful as spiritual reading in time of private retreats. Ours who are well versed in Ignatian spiritual warfare will, of course, find it most interesting. They will be delighted to find, among other treasures, good translations of decisive passages from important early and recent writings on the *Exercises*. These alone would make the book worthwhile. Even those who know little of the Ignatian system will profit greatly by reading this treatise.

E. A. RYAN, S.J.

My Changeless Friend. *By Francis P. LeBuffe, S.J.* Arranged for Daily Meditations throughout the Liturgical Year. 2 Vols. VIII, 603 pp. \$5.00.

Father LeBuffe has met the desire of very many in publishing his popular *My Changeless Friend* series as a daily meditation book. In this new form it deserves a repetition of the phenomenal success which led to the sale of more than a million of the booklets and to their presence on priedieus and reading desks throughout the country.

This meditation book will be warmly welcomed by priests and religious but there is not a meditation in these two handy and handsome volumes which cannot be used with equal apropos by lay people. Directors of retreat houses for lay men and women will now have a meditation book which does not require transposition for lay use. As the author notes in the dedication, these meditations have grown out of circumstances of real life. They are accordingly often charged with emotion. Frequently too they aim to lift the spirit's drooping wings. Food for the emotions and encouragement are of course always in order.

It should be noted finally that a meditation is given for every day of the liturgical year. A complete Advent is included as well as a meditation for every day of the longest possible Epiphany and Pentecost seasons.

E. A. RYAN, S.J.

A Procession of Saints. *By James Brodrick, S.J.* (English Province). Longmans, Green and Company, 1949.

Father Brodrick tells us his purpose in writing this series of brief lives of British saints in the introduction to one of them, St. Thomas of Hereford: "We have here the elements of a very good story if we could disentangle them and enter a little by an effort of sympathetic understanding into the pecu-

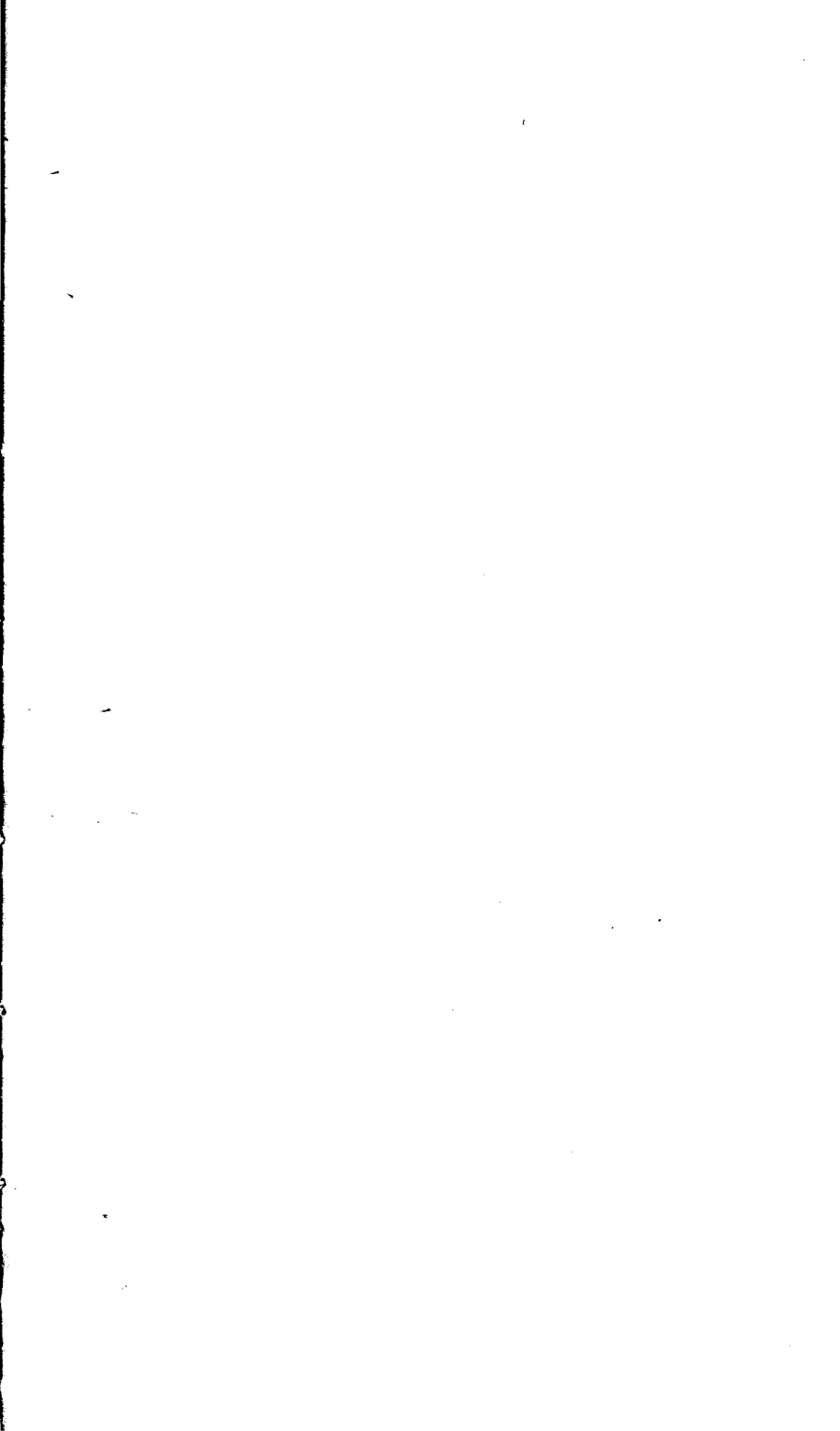
liar psychology of great medieval ecclesiastics." This purpose he has admirably accomplished and one envies their original audience, the readers of *The Clergy Review* of England who read them during the austerity months of 1946.

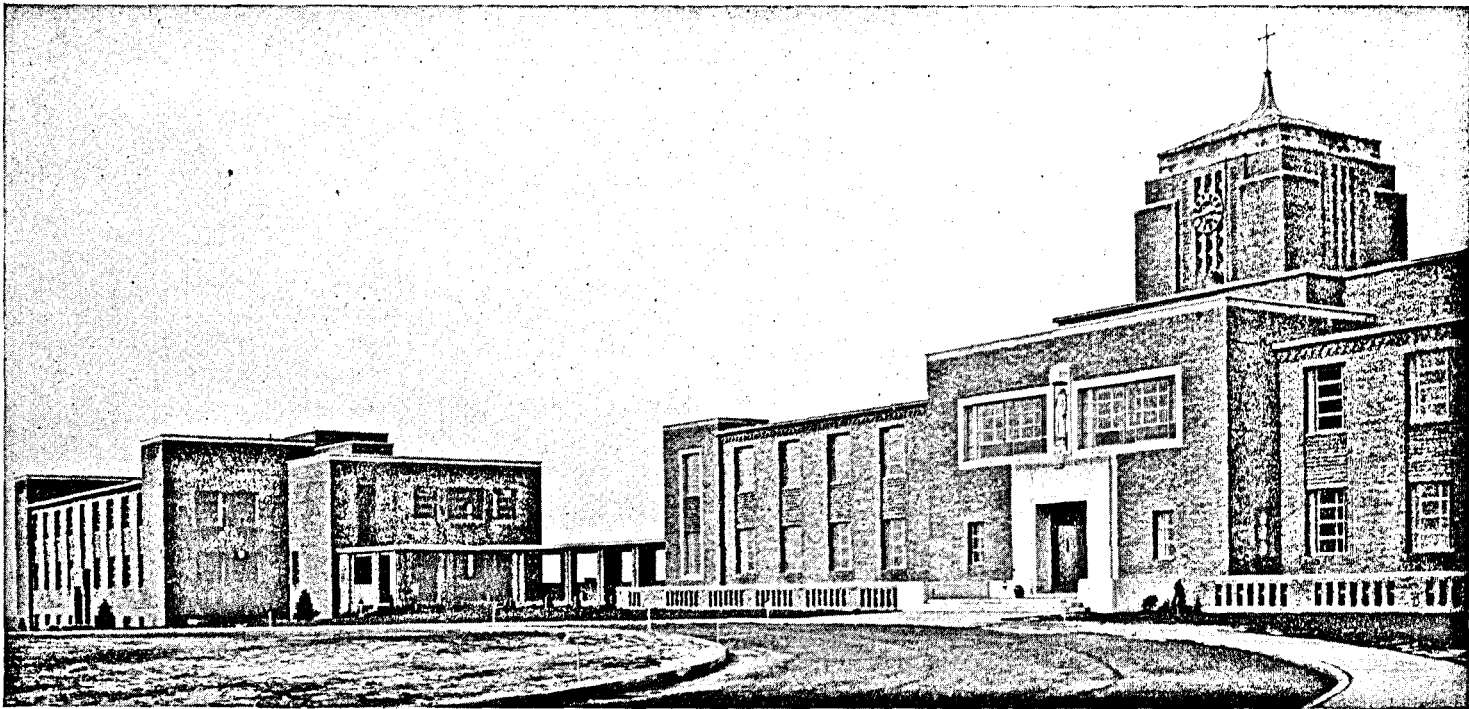
But one wonders at the advisability of reprinting them for a general audience with none save insignificant alterations. For the average lay-reader, there are too many untranslated Latin and old English phrases, sentences and even paragraphs, both in the body of the articles and in the footnotes. Too much is said about the historical development of the Saint's "lives". Too many comments are made on the succession of editors and editions of original texts. Too much confusion will arise from the wealth of details.

The cleric and the historian, on the contrary, will be fascinated by the interesting presentation of so much data within the limits of four thousand words set by the magazine's editors, will be only too often caught by the beauty of phrase and the aptness of quotation, will be delighted by almost every line of the tapestry so skillfully woven before his eyes, and will linger here and there over some scene that charms by its colors.

The last sketch in the book, that of Venerable Marie of the Incarnation, included by extrinsic denomination if you will, is closer to the style that is familiar to both cleric and lay audiences and will please them both.

EDWARD S. DUNN, S.J.





SCIENCE AND ADMINISTRATION BUILDINGS
LE MOYNE COLLEGE, SYRACUSE, NEW YORK

(Courtesy of Joseph F. Wagner, Inc., 53 Park Place, New York 7, New York, publishers of *Catholic Building and Maintenance* which carried an article on Le Moyne in December 1949. Other views also through the courtesy of this firm facing p. 152.)

THE WOODSTOCK LETTERS

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THE AMERICAN TOUR OF THE RELIC OF FRANCIS XAVIER

ARTHUR R. MCGRATTY, S.J.

During somewhat more than three months, the great relic of St. Francis Xavier toured through the United States in the fall of 1949. The trip began in San Francisco on the 1st of September and reached its close with the triduum held at St. Patrick's Cathedral, New York City, December 4th-7th.

It was the privilege of the writer to be designated as priest-escort for the relic in its tour of some thirty American archdioceses and dioceses. Inasmuch as Xavier is world-patron of both our missions and the Apostleship of Prayer, it seemed natural that superiors would designate one of Ours connected with either of these two works within the Assistancy. A choice had to be made, and it was for this reason alone that the writer was asked to accompany the relic.

Background

The background to the American trip is fairly well-known. In the late Spring of 1949, the relic was

Father McGratty is the National Director of the Apostleship of Prayer and of the League of the Sacred Heart. The Japanese pilgrimage of the relic was reported by Father Robert I. Gannon in the *Letters*, February, 1950, p. 27 ff.

brought from its accustomed resting place (the altar of Xavier in the Church of the Gesu in Rome) to Japan. A national pilgrimage had been projected for Japan between the dates of May 27th and June 12th. It was on the 15th of August that Xavier landed at Kagoshima, the southernmost city of Japan, in the year 1549. Kagoshima was known to our B-29 bombers during the recent war as "the back door of Japan"; and, upon the completion of the bombing missions that took off from the Marianas, our airmen were accustomed to dropping any remaining bombs upon Kagoshima as they headed southward over the stretching miles of the Pacific Ocean. The city was a great railway terminal and it was the privilege, if that is the word, of this writer to visit Kagoshima upon the completion of the war. At that time Kagoshima could best be described as a mass of twisted steel and demolished buildings.

Little thought, undoubtedly, was being given by our bombing squadrons to Kagoshima's history and the sacredness of the soil, once blessed by the feet of the great Jesuit missionary saint. Much thought, however, was given to the date (four hundred years previously) of Xavier's arrival by the committee that projected, and then realized, the great celebrations of last spring.

Although the actual date was that of the Assumption of the Blessed Virgin, the committee decided to begin the Japanese pilgrimage with the relic earlier because of climatic conditions. The pilgrimage had been planned by the Japanese hierarchy at their annual meeting in 1948. The high office of the SCAP offered every cooperation. "I intend fully to support," General MacArthur said, "this plan of inviting foreign pilgrims to Japan for the celebration of this anniversary, and I sincerely hope that a great number will become interested and make this pilgrimage a great success and an impressive manifestation of the Christian belief."

The story of the pilgrimage need not be told here at length. It has been well covered by other writers

and is fairly well-known to most Americans because of the rather full treatment accorded it in both the secular and religious American press.

Suffice to recall the happiness of the Catholics in Japan, as they beheld their co-religionists from fifteen different nations uniting with them to honor their patron, *El Divino Impaciente* (a phrase which some unsung genius has translated in a wistful moment as "The Divine Hustler"). True it is that the Catholics of 1949, numbering not quite a hundred and fifty thousand, are a pitifully small segment of the nation's population of some eighty millions. The door is open, however, to the missionaries and the promise for the harvesting in the future is bright.

It was really with a view to that harvesting, and to a heightening of world interest in the Church's work in Japan, that Roman approval and permission were granted for the over-all journeyings of the relic in 1949.

Interesting enough, an American tour with the relic was not part of the original plans as they were drawn up. The relic, to be sure, would stop briefly in the United States en route to Japan. The Spanish Bishop of the diocese of Tuy and some thirty pilgrims accompanied the relic on its flight from Europe to La Guardia Field in New York, and on the further flights: on to a brief stop (a couple of hours) in Chicago, in San Francisco, and thence directly out to Japan.

The Relic

It will not be amiss to say a word at this point about the relic itself. Many of Ours have seen it—some in Rome, some in Spain during the relic's trip there some twenty years ago, some in Japan, and very many more during the recent trip. Numerous inquiries about it have been addressed to myself by Ours in the Assistancy, a goodly number coming from those who were unable to see the relic at first hand. The relic consists of the saint's right forearm as it was severed

from the body in 1614. The point of severing is immediately below the elbow. Xavier's body, as is generally known, has always been kept at Goa in southwest India. The story of its preservation, the regular expositions of the body for inspection and veneration by the faithful—these and other points have been well handled in earlier issues of this magazine and need not delay us now. Enough to mention that the severing of the forearm was carried out by the direction of Reverend Father General Acquaviva and, in that year of 1614, began the drying-out or dehydration process—that natural shrinkage, darkening, and evaporation, which have continued over the years. The great miraculous touch to all of this is the recognized fact that, during the four hundred years involved, there has never been what is called natural decomposition or natural corruption. Successive generations of Jesuits have noted, with something of reverence and a great joyousness, how truly, in this instance, Almighty God has not permitted his anointed one to see corruption.

The right forearm and hand lie flush along the bottom of the reliquary and are held in secure position by two solid gold crescents. The reliquary, some four inches deep, is shaped to the contour of the arm, widening slightly as it rounds about the hand itself. Fortunately, it is very well made and yet not cumbersome. When one realizes that, through nine months, the reliquary has been subjected to almost constant handling, that it has made four trans-oceanic flights in '49, that hundreds of priests have handled it during the veneration periods, that some millions of people have touched or kissed it, or pushed their crucifixes and rosaries against the glass top—then it is easy to understand that those having it in charge have often blessed the continentals who put the reliquary together. Again, there is no wasted space in or about the reliquary. This resulted in compactness, and the fact is that there are no cumbersome contours to make handling difficult. I suppose I shall never learn who the

publicity-minded pixie was who first described the reliquary to newspaper reporters as being "solid gold and jewel-studded." In the first place, there are no jewels showing, nor (as far as could be seen) in or on the reliquary at all. As for the case itself, it looks as if it might possibly be gold-plated, but most of us were willing to wager it is not solid gold. Rather, it appears gold-plated. Yet that colorful, albeit untrue, phraseology ("solid gold and jewel-studded") kept turning up in the newspapers in sundry American cities. Meantime, the writer prayed that there would not turn up simultaneously certain over-eager jewel thieves, stimulated by such reporting.

The American trip of the relic began on September 1st, in the city of San Francisco. It ended on the Feast of the Immaculate Conception when a Pan-American airliner took off from Idlewild Airport, on Long Island, carrying on board the relic and Father John Tynan, Rector of the old Church of St. Francis Xavier, on 16th Street, New York City. It was fitting that Father Tynan should have the treasure in his charge. It was partly due to a suggestion of his that the American tour was undertaken in the first place. Again, he had been in over-all charge of the preparation, details, and scheduling for the relic during its twelve days within the New York City metropolitan area. As the airliner took off for Rome, by way of Ireland, there were an estimated eight thousand miles of touring by the relic in the United States behind it.

Preliminaries

At the beginning of the previous summer, the provincials of the American Assistancy sought and secured permission from Rome for the projected American travels with the relic. Permission was granted. The relic might be brought into those dioceses whose Most Reverend Ordinaries, upon being duly approached, expressed a desire that it be brought into their dio-

cesan areas. Again, it was indicated that the relic should be back in the Eternal City for the opening of the approaching year of 1950. It was this latter modification which led to the tour's being what might be called a "whirlwind trip". Some thirteen weeks were at the disposal of the Fathers Provincial. On the other hand, as they were well aware, there are more than one hundred and thirty American dioceses and archdioceses. Obviously, it would not be possible to approach all the Reverend Ordinaries with a query as to whether they might be happy to receive the relic into their dioceses. As was foreseen, an immediate problem would have been created if more than a certain number were asked: there just would not be time to reach them all, whether the travelling were done by plane or not. Accordingly the provincials asked some, but by no means all, of the archbishops and bishops within the provincial areas.

As was expected, those who were asked expressed great pleasure at the prospect of the relic's coming to their dioceses. One of these prelates did hesitate. Two letters were received from his desk. The first expressed a definite hesitancy, inasmuch as his Excellency was aware that such visitations were open to abuse: people (as the phrase goes) running through the streets, the dangers of exhibitionism and superstitious lack of balanced judgment in religious matters, the incongruity of much local excitement attendant upon the relic's visit in an area where the devotion to the Blessed Sacrament was not what it should be, etc., etc. Were we aware of these dangers? Inasmuch as, upon self-examination, we felt we could say that we were, an answer to his Excellency was prepared. It so happened that the following mail brought another letter from him before an answering letter could be sent. His Excellency had 'phoned the pastor of one of our churches within the diocese and presented the same thoughts and questions that were expressed in his letter. Upon being assured that Ours very probably were aware of the dangers connected with travelling

relics, and that reasonable efforts could and would be made to preclude any abuses, the prelate gave approval for the relic to be brought into the principal city of his diocese. When the actual visitation occurred, he himself was very much in evidence and was first to venerate it.

Outline of Tour

The month of August proved rather a hectic time. With the acceptance-letters from thirty bishops on hand, the national office of the Apostleship of Prayer went to work. As was very evident, the trip could be accomplished within the time allotted only by plane travel. Actually, the relic's journey of some eight thousand miles included only one brief train ride: the short run between Philadelphia and Newark, New Jersey. An itinerary was worked out, not without some arithmetical high-jinks, map-juggling, and eye-tiring consultation of a sheaf of airline-schedules. The resultant tour added up to something like the following: up and down the West Coast; then across the South, visiting major cities between Los Angeles and West Palm Beach; thereafter, upward through the principal cities of the Midwest as far as Chicago; onward, out across the Lake Cities, across New York State, and to Boston; thence by air to Washington, and up to New York by way of Baltimore, Philadelphia, Newark, Paterson, Brooklyn. Such, in outline, was the trip.

The schedule comprised visits to thirty dioceses. Three short visits to as many extra dioceses were squeezed in. In every instance, except in the Archdiocese of New York, the same number of days were allowed. Each diocese had four days, although the first and fourth days were "travel-days." This arrangement had two advantages: it avoided any diplomatic impasse with an attendant loss in good-will, and it allowed each area a full triduum of evening services as a minimum. New York had more time, not so much

because of its great size, but because the relic had to wait there while necessary arrangements were being made for its return trip to Europe.

I smile now in retrospect (although I'm not sure whether I smiled at the time) when I recall that some of Ours were a bit surprised that each diocese visited was allotted the same length of time. I remember distinctly, for instance, a fellow Jesuit who allowed his wonder to flow over into forthright question: "Why give Chicago, let us say, the same amount of time as you give a relatively small diocese such as St. Augustine?"

Such questioning missed a number of points. In the first place, it seemed to be posited with the assumption that there would not be enough places in a smaller diocese properly to take up the time of the relic, or to keep it occupied. Again, it by-passed completely the difficulty that a good bit of ill-will could be created if Ours were to indicate which dioceses we considered smaller or of less importance. With regard to the relic's being occupied within any one diocese, let me indicate our experience in every area visited. Briefly stated, the relic was in continuous demand all the time, and to such an extent that in *every* diocese visited we reluctantly had to omit visiting many Catholic institutions which pleaded for a visitation. It became an axiom, repeated in city after city, that "wherever the relic might be, the 'phone rings every day, all day, before, during, and even after the visit." Requests were sufficient to drive cathedral-rectory housekeepers, and others answering telephones, progressively insane. At least, that was the way one harassed and weary keeper of the 'phone-switchboard put it to the writer. Take, for instance, the day when the relic was to be at the evening services in our own St. Michael's Church in Buffalo. During the daytime-hours the rectory received upwards of two hundred 'phone-inquiries concerning the fact of the relic's coming, the time of services, the length of same, the possibility of bringing invalids to the Church, etc. The same was true

the following day at our other Buffalo parish house, St. Ann's. Many of the 'phone calls, undoubtedly, were unnecessary, inasmuch as there had been sufficient publicity and diffusion of information regarding the time of local services. However, there are always those citizens who insist on calling up. "It's the same crowd, Father," one weary pastor told me, "who call up regularly each year, wanting to know the time of the Mid-night Mass."

Florida

With regard to the relative importance of dioceses, it will actually be interesting, I believe, to cite what really took place in the diocese of St. Augustine in Florida. We covered five cities in less than four days—and still had to refuse numerous requests. Services were held in St. Augustine itself, in what Floridians call "the oldest church in the country," in Jacksonville, Tampa, Miami, and West Palm Beach. When the plane arrived at the Jacksonville airport to begin the diocesan visitations, it was met by a large delegation. This group included the Chancellor of the Diocese and all of the Catholic pastors of the city. I shudder to think of what would have been the reaction if I had had to greet them with the information that we had decided to allow the diocese less time than other dioceses because it was "smaller" or "less important." As a matter of fact, there were sufficient opportunities in every diocese for all who wished to approach the relic (and were physically able to do so) to carry out their wish. It was particularly edifying to note the great numbers who drove quite some distance to attend one of the many services being conducted. One that comes back to mind most readily is the instance of a young diocesan priest who drove one hundred and twenty miles in order to pay his devoirs to St. Francis. He came with a young man and, arriving between scheduled services, asked if he might be shown the relic. "All I wish, Father" he said, "is to get down

on my knees for a few moments beside the relic. I have a great intention which I am anxious to commend to Saint Francis, and I always promised myself that, if I ever got within striking-distance of the relic, I'd find my way to it." We were happy to oblige him and, having offered his prayers and been blessed by the relic, he and his young companion got back into their car for the return trip of one hundred and twenty miles.

Our trip touched many, but by no means all, of the major population-centers. In Texas, for instance, we were in the El Paso area, but didn't reach Houston, Dallas, Fort Worth, etc. In the Midwest we visited Cincinnati, St. Louis, Omaha, Milwaukee and Chicago. On the other hand, we had to forego Kansas City, Davenport, Minneapolis, Indianapolis, St. Paul and many other cities. I'm convinced that one could take the great relic on a tour of the larger cities in the United States, a trip that might range between three and five years. And, in saying this, no reference is made to the countless smaller population-centers. Maybe next time . . .

When the Apostleship office sent letters to all of the prelates who had expressed a happy willingness to receive the relic, it also sent mimeographed pages of publicity-matter. This concerned the present trip, the background in terms of the Japanese pilgrimage, and some general outline of the works and meaning of St. Francis Xavier. In every instance, the local religious and secular press made good use of these releases. In the letters themselves were suggestions touching the formation of a local committee to handle diocesan arrangements for, and with, the relic during its visitation. It was pointed out that, in those areas where Ours might be located, our office felt sure that these Jesuits would be more than happy to take care of all these arrangements. Meantime, letters were sent simultaneously to the Reverend Fathers Provincial, acquainting them with all that had been sent to the bishops' offices, and urging that each provincial, in

turn, would "pass the word" to those Jesuits within the cities to be visited. This was done, and the happy result was a most impressive turn-out of Ours at the great majority of the Xavier exercises. This, in turn, made a great impression on all externs, clerical and lay, and was often commented upon.

Stress was laid, as diplomatically as it could be, in the bishops' letters, upon our suggestion that the ordinary send to the writer the name of the priest or monsignor designated by the bishop to handle local arrangements. This man would be our contact-man, the one whom we would service with clippings and publicity as the trip progressed toward his own particular diocesan area. It was made clear that we looked for the name of the chairman in question before the end of August, at which time Father McGratty would leave for the coast. For the benefit of some future manager of such a trip, if it is ever repeated, I might mention that, at this point, one runs into the first major headache in planning. The bishops' offices received our correspondence by August 5th. Nevertheless, when the end of August arrived, one-third of these offices had not sent a reply. We realized that, in some instances, his Excellency would not be in town but we liked to presume that in an office run on a business-like basis one of two things would happen. Either the *locum tenens* would write so to inform us (and this actually occurred in certain instances), or the bishop's representative would himself make the appointment of the contact-man. However, one does what one can, and, finally, with the help of the provincials' offices, the necessary designations by the prelates were achieved. I believe this worth mentioning for the information and benefit of any of Ours who may later be exposed to this sort of annoyance.

Airport Receptions

Once the trip got under way, it was truly wonderful

in every respect. Take the airport receptions, for instance. At Spokane, Bishop White, the Mayor of Spokane, city officials, clergy and laity were on hand as our plane reached the terminal. When the entourage formed to drive through the city, with the writer beside the Bishop in the first car, the motorcycle police led a cavalcade of 118 automobiles from the airport, through the main streets of Spokane, to our Church of St. Aloysius, where a great crowd of people filled the edifice. All of this was a good example of fine Jesuit promotion and arranging, the arrangements being in the hands of St. Aloysius' pastor, Father John Prange, who has a splendid sense of management and publicity. Another fine instance of properly-handled airport reception was seen in Buffalo, New York. Father James Barnett, the Rector of Canisius High School, assisted by the other members of the clerical committee, had well serviced the Buffalo religious and secular press for some weeks before the relic's arrival. When our plane arrived from Cleveland at the municipal airport, I realized, even before the plane-wheels came to rest, that a great reception awaited us. One way by which I could always gauge the extent of the welcoming crowd was the sudden excited comments going up from other occupants of the plane.

This was always amusing. The passengers strained toward the plane windows, jabbering at one another. Sometimes the surprised exclamation went up: "Look at all those priests! Say, there must be a new bishop or something aboard." At this point heads turned and inquisitive eyes raked the plane-seats. In most instances, the writer found himself smiling back into the curious stares of fellow passengers, giving them a mouthful of teeth and a genial and knowing nod. "What have you there in the box," one man called out to me, "the Pope's crown jewels?" We exchanged those hesitant half-smiles people reserve for such moments of uncertainty. "Not exactly," I told him, "but, if it comes to it, you're not far wrong."

Buffalo

The plane stopped; the side door opened. Ordinarily, I waited while the other passengers headed for the door. This they usually did in a way that promised no good for their sacroiliacs, because they were half walking forward, half bending to peer out the window to see the colorful Knights of Columbus Honor Guard forming a lane to the steps set beside the plane. At Buffalo, the Most Reverend Ordinary, Bishop O'Hara, was out of town when we arrived. In his place at the airport was the auxiliary bishop, Bishop Burke. With him were sundry Jesuits and members of the chancery staff. The laymen's delegation was headed by Mayor Dowd and his associates. Besides the K. of C. honor guard, with red and black capes and drawn and lifted swords, we also had on hand uniformed members of the Knights of St. John, and also some of the colored Knights of Peter Claver. These last were resplendent in a royal blue. Off to one side, resplendent in cap-and-gown and high choke-collars, the young women of D'Youville College choir sang in welcome, although unfortunately it was almost impossible to hear them because of the droning sounds of the airport. A cavalcade of over 200 automobiles, with motorcycle-police pressing upon their sirens, carried the relic through Buffalo to St. Joseph's Cathedral. A neat touch was added: the K. of C. men formed an aisle between the curb and the entrance to the crowded Cathedral, the Knights of St. John stood in the center aisle—but it was the colored Knights of Peter Claver who carried the relic from the car to the sanctuary. The next three days were a busy and hectic, and quite wonderful time in Buffalo, Lackawanna, Kenmore and the Niagara Falls area: almost continuous traveling about, with visits to some dozen or more crowded churches each day. The last services on the final day in the Cathedral were memorable: Bishop O'Hara presiding, Bishop Burke offering the Pontifical Mass, and Bishop Lane

of Maryknoll preaching to the high school boys and girls of the diocese who filled the cathedral to its doors.

Greatest Day

The greatest single day, I believe, was the final day in New Orleans. During that day the relic was at the head of the center aisle of our Church of the Immaculate Conception in Baronne Street from seven in the morning until six in the evening. As many will recall, the Church is in the center of downtown New Orleans, a few doors removed from Canal Street, the celebrated route of the Mardi Gras parades. A double line of citizens kept coming in from either side of the church-entrance and the waiting lines stretched back around the corner on either side. Then, four abreast, the people advanced up the center aisle. There was no time to kiss or touch the relic and the crowds were kept moving without a stop. This is mentioned inasmuch as it makes more understandable the police estimate: "Some eighty thousand people passed through the Church of the Immaculate Conception today." The date was September 27th. The following day the *New Orleans Item*, the secular news daily, ran its headline which I believe to be somewhat exaggerated: "125,000 See Arm of St. Francis Xavier at Jesuit Church." Even if one adds the great throngs at the evening services, it is questionable whether the thousands reached quite that many. Those evening services were truly colorful.

At seven that evening, the parade formed to escort the relic from Baronne Street to old St. Louis Cathedral in the historic French Quarter. There were three bands, large delegations of marchers from eleven Catholic organizations, honor guards with capes and swords and all the trimmings, red flares and police escort, and open automobiles bringing up the rear. In the last car Very Reverend Henry Crane, Provincial of the New Orleans Province, carried the relic-case in full view of the thousands along the streets. From the

Immaculate the parade moved out into Canal Street, and then down the historic route of the Mardi Gras. Meanwhile the Cathedral had been filled since six-thirty, and many thousands were unable to enter for the services. The overflow crowd in the square listened to the services over the loudspeakers affixed to the facade of the Cathedral. Some went home to listen to the broadcast of the services on the local radio. All in all, it was a day to remember, and I doubt if the relic will have many similar days in the future.

The writer realizes that he is edging further and further out along a diplomatic limb in singling out certain cities. However, it will be understood that we cannot mention all. Those that are mentioned are, let us say, representative of the general receptions in all the dioceses visited.

There were, for instance, the thousands that came flocking to the Cleveland Cathedral all through the hours of Mission Sunday. Bishop Hoban and the Cathedral staff, as they viewed the crowd milling outside the front door all through the day, and being kept in place by police as the faithful waited their turn to enter the Cathedral, observed that these were the biggest crowds the Cathedral has known. Similarly, when Cardinal Spellman received the relic at St. Patrick's Cathedral at the opening of the Cathedral triduum, the Cathedral clergy estimated the crowds as the largest St. Patrick's has known since last Good Friday.

Boston

Consider the devotion, for instance, of the faithful amongst the proper Bostonians. On the afternoon of Sunday, November 6th, which happened to be a gray and raw day of the sort not calculated to bring out people to open air services, the Catholics of Boston came flocking to the seminary grounds of Archbishop Cushing at Brighton. Let me quote the account from the following day's *Boston Post*:

"Braving the cold weather yesterday afternoon, more than 45,000 men, women, and children, in a stirring demonstration of devotion, flocked to venerate the renowned relic of St. Francis Xavier, on the lawn of Archbishop Cushing's residence, Commonwealth Ave., Brighton. It was one of the largest crowds ever to turn out in this country to pray before the right arm of the sixteenth century Catholic missionary who dedicated his life to spreading Christianity to the Far East and Japan.

"The crowds became so great that traffic jammed Commonwealth Ave. at Lake St. Extra police were ordered to the area to unsnarl the congestion. Entire families made the pilgrimage to the Archbishop's residence to pay tribute to the great relic, the right arm reposing in a jeweled and gold glass reliquary." (Sic!)

"Many mothers reverently approached the relic with tiny infants bundled in their arms. A number of cripples and invalids attended the impressive services conducted by Archbishop Cushing . . . While long lines of worshippers filed to the outdoor altar to venerate the relic, Archbishop Cushing preached to the throngs and led in the recitation of the rosary for the needs of the missions of today. A colorful procession of clergy from the seminary was cancelled because the Archbishop feared the procession would delay the services and endanger the health of the crowds who stood patiently in the cold."

Everybody's Favorite

In the evening of that same Sunday, services were held at our Church of St. Mary in the North End. The upper and lower churches were packed an hour before the services began. Overflow crowds in the narrow streets outside were kept in line and in a semblance of order by the police. It was always edifying to see the way the citizens waited patiently to get into the churches after the services in order to see and venerate the relic. I remember well the moment

when Father McEleney, the New England Provincial, surveyed the crowds and turned to Father Leo Fair, the pastor. "It's almost incredible, Father Fair," he said, "but then perhaps we shouldn't be surprised at the extent of the crowds, after all. St. Francis is everybody's favorite!"

There is so much truth in that last remark!

I will always remember the little blind boy of twelve years of age in Cleveland. "I'm not going to ask God to give me my sight," he confided, "because I have already asked God to give it to someone who needs it more than I do. But," he went on in a quiet and confident way, "I *am* going to ask St. Francis to make me a great musician. He will, too!" When I asked him how he knew for certain that the saint would do this, the little boy smiled and said with a great definiteness in his voice: "Oh, I know he will—because, you see, St. Francis is everybody's friend!"

And there we have it—everybody's friend: truly this trip seemed to bear this out. The confidence on the part of all was overwhelming. And it was seen in such a great variety of circumstances.

There was the splendor attendant upon the Milwaukee reception where both Archbishop Kiely and his auxiliary bishop sang Pontifical High Masses. There was the eager and evident joy of the many Carmelite monasteries visited. The cloistered nuns inevitably burst into their high-pitched "*Te Deum*". In the sun-baked streets of little Las Cruces in New Mexico, the Franciscan seminarians marched and sang as the relic was carried the length of the small Main Street, and behind their hymns sounded the pealing bells of the old mission church. Archbishop Keough of Baltimore, as well as many other prelates, wrote pastorals, urging their flocks to turn out to honor St. Francis, and the Sacred Heart students at Kenwood in Albany wrote a new hymn to Xavier, set to the music of Bach. The consulate staff of Spain in San Francisco arranged a special service at Our Lady of Guadalupe for all the Spanish-speaking citizens of the city, and these men of the consulate carried the

canopy over the relic in the procession when it formed within the Church. The varied backgrounds of the hundreds of boys at Boys' Town in Nebraska faded completely as the boys pressed forward to kiss the relic and to be blessed with it. Again, it would be futile to try to put into words the fervent and eager welcome offered St. Francis by the missionaries-to-be, the students and seminarians at St. Columban's and at the Maryknoll houses.

On the first Friday of October, at evening services in St. Louis, the Paray Associates of Father Eugene Murphy, twelve hundred strong, filled the large University Church at the Xavier services, each man wearing his Sacred Heart badge. Everyone was tremendously impressed. Impressive, too, was the candle-light procession at our Xavier University campus in Cincinnati. Eight thousand young Catholic men and women, Xavier students, members of the Catholic Students' Mission Crusade, honor guards and numerous clergy, all accompanied the relic through the campus walks to the waiting field-house where a magnificent demonstration of faith took place. One could be impressed, too, by the simple gatherings. There was, for instance, the visit to the few sister-nurses and patients of the old and poverty-worn Martin de Porres maternity hospital for the colored women in Mobile. We also had the pleasure of visiting the splendid new hospital of Martin de Porres. This modern building, opened in early 1950, is the result of the combined efforts of Bishop Toolen and Monsignor Fulton Sheen. Both were in Mobile at the time of the relic's visit, and one couldn't but think, as both knelt to venerate, that these two men were commending the new hospital to the particular blessing of Xavier.

Shepherds of the Flock

What was most heartening was the welcome extended in every instance by the shepherds of the flock. Their warmth of welcome and tribute to St. Francis accorded, as it were, the official greeting of the Church

itself in the United States. Nor was it a mere matter of perfunctory greeting or casually granted permission on the part of the prelates. Cardinals Spellman, Dougherty, and Stritch, personally received the relic into their cathedrals and presided at the opening services. Their words of welcome were warm and sincere. Cardinal Mooney, more than busy with the opening of the new St. John's Seminary, welcomed us through representatives. We felt that his devotion to Xavier was evident in the request he sent to us: "Would we, as a distinct personal favor to him, bring the relic to Saginaw to bless Bishop Murphy, who was seriously ill." As everyone realized, this would necessitate a long drive through the night, after the the completion of Detroit evening services. Bishop Murphy, however, was a dear friend of the Cardinal, and his Eminence's faith in Francis Xavier prompted the request.

Bishop Jeanmard of Lafayette insisted that we be his house-guests during our stay, "in order that I might have the inestimable privilege of having dear St. Francis, as it were, under my roof." Archbishop Byrne, resplendent upon his throne with mitre and crosier in hand, told the packed Cathedral of Santa Fe that the relic's coming was the greatest blessing that heaven had sent to the diocese. Bishop Gibbons, in Albany, New York, all of eighty-one years, told the packed Cathedral that the visit of the relic of Xavier would be a blessing which Albany never could forget.

Archbishop Ritter of St. Louis, in his sermon, declared: "Never have I felt so close to Saint Francis Xavier as I do at this moment. Even in Rome, where I frequently venerated his relic, I have not known the great spiritual thrill which comes upon me now—receiving St. Francis here in the midst of my own flock. This, indeed, is an occasion none of us can ever forget!" An appealing note appeared in the address given by Bishop Hoban of Cleveland at the end of the crowded Pontifical High Mass. "This Mass," his Excellency said, "is the Mass that I've always felt St.

Francis owed me. Let me explain. Long years ago, when I was traveling by ship through the Far Eastern waters, our ship drew near the precious little isle of Sancian. I had been told that I would be able to offer Mass on the sacred soil where the great apostle died, long centuries ago. At the last moment the ship's captain was instructed that no landing could be made at Sancian, and to say that I was bitterly disappointed is to put it mildly. I told St. Francis that he owed me that Mass—although I did not know how, or when, he would grant it to me. Today, here in my own Diocese and in the midst of my own people, that Mass has been given to me. And once again the reflection arises in my heart, how passing strange are the ways of God. I say, and you now understand with what full heart and good cause I say it, this indeed is the day the Lord has made; let us rejoice together and be glad!"

Archbishop McNicholas

The instances of the members of the hierarchy honoring St. Francis and the splendid tributes they offered could be multiplied, but there is no need to do so. There were the two occasions when Rochester's Bishop Kearney, who, incidentally, preaches the Novena of Grace each year himself, preached with marvellous unction concerning our Saint. There were many others—but perhaps the incident touching a prelate which moved this writer the most, was one that took place in Cincinnati. His Excellency Archbishop McNicholas had written a most fervent letter of welcome for the relic before the tour started. In it he spoke of his own great personal devotion to both Xavier and to Robert Bellarmine, and of his joy that we would come to his diocese. Unfortunately, before we could reach Cincinnati, the Archbishop, now in his seventies, suffered a mild stroke, one that was not publicized at the time, but which proved serious. When we reached Cincinnati, he was still confined to his bed and slowly recovering. The relic was taken to his residence. We waited about a quarter of an hour because, as we learned from his

staff, the Archbishop insisted that he be propped up in bed, that his cassock, pectoral cross, etc., be put on.

When we were escorted to his bedroom, his Excellency was sitting up in bed, supported by his nurses, and his ecclesiastical attire showing down to the blankets at his waist. He seemed very feeble and old, but his eyes brightened as we entered the room. His thin hands shook as he stretched them out to receive the relic and, taking it, he kissed and kissed it, breathing fervent prayers to St. Francis. It was difficult for him to speak but, as best he could, he thanked and thanked us for having brought the relic. All the time he held the relic, the tears continuously streamed down his cheeks. When we lifted the relic above his white face in blessing, the wrinkled features relaxed into a half-smile of peace and contentment such as, I think, those within the room had scarcely ever seen before.

It was always a pleasure, but much more of a privilege, to bring the relic to the sick. At times, we brought it even to the dying, to the crippled, to the completely paralyzed, to those languishing in the confinement of an iron lung, to all the afflicted whom we could reach. Very often the paraplegics in wheel-chairs or the non-ambulatory patients were brought by ambulance to the church where exercises were being held. It is truly a unique experience to stand in a pulpit and, dropping one's eyes, to see a row of faith-lit faces looking up from bed-ridden and chair-confined patients. Speaking with so many patients in various parts of the country, one couldn't but recall what is often said concerning the sick who come to our Lady's shrine at Lourdes: whether they are cured or not, there is no one who doesn't go away happy.

Miracles

This brings us, in conclusion, to the question that has been asked the most in connection with the trip: "Were there any miracles?"

The answer is: "Yes, there were." Let me hasten to say that whatever observations I might set down in this regard are stated with the following reservations. In saying that I believe there were miracles, I am merely using the language as it is commonly used: there is no intention, either explicit or implicit, of anything resembling unofficial or official Church approval or endorsement. Nothing of this type has been sought or received. The writer is simply giving "one man's opinion." It's an opinion, indeed, which numerous others share although none of them represents the official mind of the Church. With these observations in mind, let the writer as an individual state his belief that miracles occurred in the moral order and the physical order.

Those in the moral order constituted further instances of what Ours customarily refer to as the "miracles of grace," usually attendant upon the annual formal exercises of the Novena of Grace in honor of St. Francis. There were cases of what clearly seemed extraordinary conversions and reclamations. Those priests across the country who heard confessions at the time of the novenas or tridua or single exercises, told the writer on numerous occasions that they were often amazed. "It's just like the Novena of Grace time," was the way it was usually expressed. "The return to the Church and the sacraments, after ten, twenty, or even more years away from them, cannot but strike one, as it always does, as somewhat overwhelming." There is no need to emphasize for Ours that it is in this realm that our saint has ever been famous, nor that this is not the type of miracle the worldling is looking for; he seeks the sensational and seeks it within the physical order. Nevertheless it was clear during the trip that Saint Francis was continuing his harvesting of souls, even though, at times, there were required what popular language refers to as moral miracles.

There is no need to develop this theme. Let it suffice if there is quoted here a letter from the Jesuit

chaplain of a certain hospital. He had been striving for some time to win the return to the sacraments of a man who had been away from the Church for many long years.

"I hasten to tell you that St. Francis Xavier obtained an extraordinary spiritual favor for my patient, if I can call him that. As you know, the members of his family have been praying and praying for a long, long time for his return to the Church. They especially petitioned for it during the triduum which has just concluded in honor of Xavier at our nearby church. I need not tell you that he was especially in my own petitions when you brought the relic to the hospital.

"Yesterday a message came to me from the family to do something for him now, while he is still in the hospital, because when he returns home after the treatments, he will be in a most undesirable situation. I was really puzzled as to what to do. I went over all the attempts that had been made previously and unsuccessfully. This morning, immediately after Mass, I went to this man's room and had a very direct conversation with him. To my complete amazement, this ended in his making his confession. Since his condition warranted it, I decided I would anoint him and then administer Viaticum. When I returned to his room, his non-Catholic wife was there with a very good practical Catholic brother.

"Deeply affected, the patient repeated the act of contrition, was anointed, and received Viaticum. We made the thanksgiving in common. With tears streaming down his cheeks, he looked at the Crucifix as I said the indulgenced prayer, and he fervently repeated the five Our Fathers and Hail Marys. As I left the room, he thanked me heartily. Now the ambulance is coming for him. I myself say: a thousand thanks for the coming of the relic of St. Francis. *Deo gratias* and again *Deo gratias!*"

This letter is typical of many stories we received either during or after the relic's visits to hospitals and other places. The case in question was an advanced cancer case.

Richard McEntee

With regard to what are called physical miracles, let me cite three cases. The first concerned a small lad of ten years, Richard McEntee, and the aftermath of an accident in which he figured in Philadelphia. This occurred during our stay in Philadelphia. The

following quotation from a local newspaper is substantially correct: "Richard McEntee, 10, a sixth-grade student at Transfiguration Parochial School, 56th St. and Cedar Ave., suffered a skull injury yesterday afternoon when he fell into the freight elevator in the rear of the Misericordia Hospital.

"According to hospital authorities, the boy was returning from school to his home at 5312 Catherine St. by a devious route, when he and several companions entered the alleyway in the rear of the hospital at 54th St. and Cedar Ave. Richard . . . is said to have ventured onto the elevator platform at the street level. A companion pulled the control-rope, and the elevator started to descend to the engine-room level. Police believe the boy injured his head when he fell off the platform. Just what actually happened is not clear, but police of the 55th and Pine Sts. station took Richard's companions to the station for questioning. Specialists who were called immediately to the hospital's operating room said the child had suffered head injuries but could not immediately determine whether his brain had been damaged. The child was unconscious when removed from the shaft to the operating room."

Thus far the press account. The following can be added. Richard remained unconscious from the mid-afternoon time of the accident until eleven o'clock the same night when Father Matthew Kane, of the Gesu, approached his bedside, carrying the relic of St. Francis. The Sisters told Father Kane they thought it futile to try to draw any response from the injured boy inasmuch as the staff didn't expect him to regain consciousness for several hours. "We'll see," said Father Kane.

He bent over the inert form in the bed. There was an array of tubing visible, some tubes going into the child's nose, others into his arms. His head was swathed in the bandages. "Richard," the priest said loudly and with a note of command in his voice, "we have here the relic of St. Francis Xavier, and I want you to wake up and kiss the relic!"

The charge was repeated. Those about the bedside, watching the priest, smiled wryly and shook their heads. Then, suddenly, the boy upon the bed stirred. His eyes fluttered, opened. He stared at the relic held before him for a moment, then pushed himself upward, kissed the relic. Thereupon he fell back, unconscious. Everyone present was amazed. The doctor examined the patient an hour later and professed great surprise in the seemingly great improvement. The following morning, little Richard was sitting up in bed, the tubing was all removed, and Richard was calling for two things: his breakfast and the previous evening's newspaper which carried an account of his accident on its front page. The hospital authorities did not hesitate to say that they believed the suddenness of his improvement was truly miraculous.

Report from Baltimore

Again, regarding the other two reported cases of what appear to be miracles in the physical order, let me quote from a letter received from Father Francis McVeigh, pastor of St. Ignatius Church, Calvert Street, Baltimore, perhaps the best-known center of the Xavier Novena and devotion in the United States:

"We have somewhat recovered," writes Father McVeigh, "from the three days of the visit of the relic of St. Francis Xavier, and are still glowing with the memories of that spiritual treat. We have received reports on what can be considered very wondrous favors as St. Francis visited Baltimore and blessed the Baltimoreans whom he loves so much.

"One youngster had been suffering continuous spasms and could not talk. He was brought into the yard and we took the relic out to him. Though he had been to Johns Hopkins Hospital and to three specialists, they could not determine the cause of the spasms. Since last Wednesday and the blessing with the relic he has not had any spasms. He is out playing and expects to begin school again next week.

"Another case: a nun had a compound fracture of

the shoulder and arm and, after X-Rays were taken, it was decided to operate, as the bones would not heal. We blessed her at St. Agnes Hospital with the relic of St. Francis. She was brought to the operating room. The Doctor took more pictures and then shook his head with the exclamation: 'Sister, we do not feel an operation is necessary now, because the bones are knitting miraculously. We will put the arm in a cast.'"

Such are the three cases with which the writer is familiar at the time of this writing. There may have been others, and perhaps we may hear of them later. The story of these three incidents is offered for the interest of Ours and as an answer to the question which has been asked so frequently concerning the occurrence of anything miraculous in the physical order during the trip.

With the report upon those cases mentioned, we can conclude these pages touching the great trip of the Xavier relic in the Fall of 1949. It was, indeed, a great occasion, and there is no doubt in the minds of all of Ours, in the respective cities visited, that Saint Francis brought showers of grace and blessings to our country and its people. Members of the hierarchy were unanimous in publicly thanking and praising the Society for its bringing to the various diocesan areas this great treasure of the Church. Many expressed the hope that it would come for a return visit some day. Many, many others, those who did not have the privilege of welcoming the relic, expressed the hope that the relic might come for its first visiting of their dioceses.

Will the relic visit our shores again in the future? It is not in the domain of this writer to answer that question. However, for whatever it is worth and considering the overwhelming success of the first American tour, your servant is willing to hazard a guess that the relic will indeed come back one day to visit these United States.

THE SOCIAL APOSTOLATE

VERY REVEREND FATHER GENERAL

1. In our anxiety to meet the threats that are at present confronting us in daily increasing numbers, there is danger that we may fix our attention on the present evil effects rather than on their root causes and thus, overlooking the wider and more enduring good, dissipate the apostolic efforts of the Society on the pursuit of immediate and less important objectives. The last two General Congregations sought to provide some remedy against this error in several of their decrees. But due to the clamor of World War II and the ensuing unrest, as well as to the fear of still another conflict, we have been prevented from carrying out these decrees in an orderly and persevering manner. It is our duty however "amid the changes of the world to keep our hearts fixed where true joys are to be found."¹ Our vocation demands that we should occupy ourselves in procuring the salvation of souls by the most efficacious means, whatever the external circumstances may be; whether in peace or in war; whether we can freely exercise our ministries, or, because of persecution, we are hindered in them.

2. The present situation is serious. Danger threatens all Christians, as the enemies of God and man, the materialistic atheists, who have already subjected by force a great portion of the world, put forth all their efforts to extend their sway farther. And there is some foundation for their hope that, with the wide diffusion of their doctrines, the whole world will shortly be under their rule. The inequitable condition, both temporal and spiritual, of by far the greater part of the human race provides a

An Instruction of our Very Reverend Father General John Baptist Janssens on the Social Apostolate, dated from Rome, the feast of St. Francis Borgia, October 10, 1949.

¹From the Collect of the Mass for the Fourth Sunday after Easter.

most fertile field for subversive doctrines. For thereby the wise and gracious plan of Divine Providence has been thwarted and life on earth, consequent to the disregard of social justice and charity, has for millions of men become like a cruel purgatory, not to say hell itself. Still, we shall seek in vain to win our fight against Communism unless "a proper social order is established according to those principles which our more recent Supreme Pontiffs have so brilliantly expounded."²

Liberal Materialism

3. And opposing the communistic atheists, there is another form of materialism which is called "liberal." Its disciples are to be found among the wealthy and property-owning classes who have lost their faith in God and in Christ, or at least disregard or deny it in practice, especially in public affairs. It is their own comforts and privileges they seek to promote rather than the common good of the whole human race, believing that the wretched state of the common man is to be corrected by merely economic and material adjustment, or by force—even, if necessary, by the force of arms. They do not realize that great wealth, unless its use be regulated by the Ten Commandments, will rather foster wickedness, particularly that unrestrained selfishness and lust by which man descends to the level of the beast, and that it will increase those very evils of which we complain. Then too, in many cases, in place of the despotic rule of political parties or of the state, by which Communism deceives the working man, they substitute the tyranny of plutocratic corporations which allow whole nations to be tortured by poverty and starvation rather than lessen or forego their profits.

4. Yet, in many parts of the world today, and not only in those regions which we call mission countries, but even in the so-called Christian nations,

²*Congr. Gen. XXIX, d. 29.*

the ferment of the gospel which has been entrusted to the Church has not leavened the mass of mankind, because, as some have remarked, it has not been put into the mass but alongside it. Meanwhile the mass of the working classes, blinded by materialism, has for the most part no knowledge of the Church whatsoever. To the working man, she is the Church of the upper classes only. For what poor man, they ask, enjoys the leisure and social position required of her members? Or else they consider her as demanding merely the external fulfillment of certain ceremonies. For it seems that they have never heard of her as the representative of a kind, gracious Father, proclaiming the Beatitudes on earth and in the everlasting life to come. The situation, it is true, is not the same everywhere, but in many of our industrial cities and towns, the number of those in the working class, who profess and live the faith, is so small that one could easily find a greater number in mission countries. Granted that the rich, too, have their share of those who are indifferent to the faith or who have abandoned it, still a far greater proportion is to be found among the working classes. And yet we read: "He hath sent me to preach the gospel to the poor, to heal the contrite of heart."³

5. With us, Christ's love is a compelling motive. And Christ, in an untold number of His members, still suffers hunger, nakedness, exile and contempt. Let us turn our eyes attentively to sights which daily meet our eyes and, in the light of truth, study conditions to which we have grown accustomed and even indifferent. They must not be tolerated; there must be a change. Is it right that the sons of God and the members of Christ's Mystical Body should live in the filth and corruption of slums, which so many millions inhabit not only in Asia and Africa, but in many parts of America and Europe as well—slums where neither health of body nor purity of soul can be pre-

³Luke 4:18.

served without a miracle? Was this the reason that "God so wondrously established the dignity of human nature, and yet more wondrously restored it,"⁴ that a few rich men might heap up wealth and condemn so many of their brethren in Christ to destitution? Was not this, rather, the reason why God in His bounty enriched the earth: that not only the few, but the majority and even all men might lead, if not a comfortable, at least the ordinary and endurable life which is necessary if one is to observe the Commandments?⁵

Ordinary Folk

6. Now works which are founded for the benefit of the poor who cannot provide for themselves, for the aged, for orphans and for the sick are certainly praiseworthy. It is fitting to love Christ and to serve Him in His suffering members. Moreover, the common good of society requires that they be not abandoned, nor forced to obtain sustenance for themselves and their families by dishonest means; and for this reason such charitable work is rightly called

⁴From the Ordinary of the Mass.

⁵"To each, therefore, must be given his own share of goods, and the distribution of created goods, which, as every discerning person knows, is laboring today under the gravest evils due to the huge disparity between the few exceedingly rich and the unnumbered propertyless, must be effectively called back to and brought into conformity with the norms of the common good, that is, social justice." Pius XI, "Quadragesimo anno," *Two Basic Encyclicals*, Washington, Catholic University Press, 1943, 127.

"The immense multitude of the non-owning workers on the one hand and the enormous riches of certain very wealthy men on the other establish an unanswerable argument that the riches which are so abundantly produced in our age of industrialism, as it is called, are not rightly distributed and equitably made available to the various classes of people." *Ibid.*, p. 129.

"It is not rash by any means to say that the whole scheme of social and economic life is now such as to put in the way of vast numbers of mankind most serious obstacles which prevent them from caring for the one thing necessary, namely, their eternal salvation." *Ibid.*, p. 175.

"social" at times. This work too is certain to receive its reward from the Divine Judge Who said: "Come, ye blessed of my Father . . . for I was naked and you covered me . . ." ⁶ Nevertheless, I do not now intend to treat of such charitable work, which I may call extraordinary and which is exercised toward those members of the poorer classes, who, because of special circumstances, must be sustained by alms. Rather I will treat of those ordinary folk who, although they have the strength to earn a decent living, are prevented by the imperfection of the social order of today from providing for themselves and their families, even though they live hard-working, frugal and thrifty lives. And they are actually deprived of spiritual benefits also, such as a more refined education and a deeper supernatural life, which, while they afford joy, peace of soul and a tranquil hope for future happiness, usually presuppose a certain amount of temporal possessions. ⁷ Now such people actually constitute by far the greater proportion of the human race.

7. Accordingly, the social apostolate of which I am speaking should aim at procuring for as many men as possible, or rather, in so far as conditions permit for all men, an abundance of both temporal and spiritual goods even in the natural order, or at least that sufficiency which man of his very nature needs that he may not feel depressed or looked down upon, nor be exposed to trials or temptations which only men of heroic mould, aided and sustained by extraordinary grace, are able to withstand. Or, more exactly, we should strive to reduce to practical effect the wise plan of the Divine Creator, so that all the children of God may duly attain that happiness for

⁶Matthew 25:34, 36.

⁷"Nevertheless, an abundance of corporeal and external goods is likewise a characteristic of a well constituted State, 'the use of which goods is necessary for the practice of virtue.'" Leo XIII, "Rerum novarum," *Two Basic Encyclicals*, 45.

which the infinitely generous and self-diffusive goodness of God has destined them.⁸

8. It will be in vain, however, that I exhort Ours to this social apostolate, unless "the interior law of charity and love which the Holy Ghost is accustomed to write and imprint in our hearts"⁹ guide them from within. In vain will you urge the man who is not inflamed with the love of God and of his neighbor "to have compassion on the multitude" in any meaningful way. Therefore, before all else Ours must be trained to that sincere and active charity which today is called "a social attitude" or "social-mindedness." They must learn the true doctrine of the Church. They must learn, each for himself, to work for the preparation and formation of a better world.

9. That true charity will be better stirred up and sustained if Ours are taught to see clearly the actual lot of by far the greater part of mankind. Since most of Ours were raised in comfortable circumstances, or else were isolated from their youth in a minor seminary, there are very few who could learn to know for themselves the actual daily life led by the workingman and the farmer, by the clerk and by the lowest employees in the courts and in business. Yet it is necessary that Ours should see what it means to spend a whole life in humble circumstances, to be a member of the lowest class of mankind, to be ignored and looked down upon by other men; to be unable to appear in public because one does not have decent clothes nor the proper social training; to be the means by which others grow rich; to live from day

⁸"For, according to Christian teaching, man, endowed with a social nature, is placed on this earth so that by leading a life in society and under an authority ordained of God he may fully cultivate and develop all his faculties unto the praise and glory of his Creator; and that by faithfully fulfilling the duties of his craft or other calling he may obtain for himself temporal and at the same time eternal happiness." Pius XI, *op. cit.*, p. 167.

⁹*Const.*, proem., n.1. (134); *Summ. const.*, n.1.

to day on nothing but the most frugal food, and never to be certain about the morrow; to be forced to work either below or above one's strength, amid every danger to health, honor and purity of soul; to be unemployed for days and months, tormented by idleness and want; to be unable to bring up one's children in a decent manner, but rather to be forced to expose them to the common dangers of the public streets, to disease and suffering; to mourn many of them who, lacking the tender care which they need, have been snatched off by death in the bloom of their youth; never to enjoy any decent recreation of soul or body; and at the same time to behold about one the very men for whom one works, abounding with riches, enjoying superfluous comforts, devoting themselves to liberal studies and the fine arts, loaded with honors, authority and praise. Now while they think this over, let Ours consider how many there are in their own country who enjoy privileges and how many there are who live in humble circumstances. And if there are any who think that this unbalanced state of mankind is not at all unjust and that the poor should accept it with patient resignation, let them consult the pontifical documents, beginning with the Encyclical *Rerum novarum* and continuing right down to the allocutions of our happily reigning Pope Pius XII, and they will see what is the attitude of Christ our Lord.

Training of Ours

10. The desire for a more perfect reign of justice, equality, and charity in the world should be instilled in our young men from the novitiate onwards. They should be taught to love and esteem workingmen and ordinary folk as daily benefactors. At the time of the novices' hospital and catechism trials, the master and his socius should strive to open their eyes to the lot of the workingman. Superiors should not be afraid to propose to me certain changes by which some of the novices' experiments may be adapted, wherever needed, to improve their formation. I have willingly

granted permission already for novices, under certain conditions, to beg from door to door for the poor and to distribute in the hovels of the needy whatever alms they collect.¹⁰ In some places, too, I have allowed certain picked men to be sent into factories for a short time, to work with the men and share their life. And in more than one place, novices working as helpers in our retreat houses have, with great profit, come to appreciate members of the working class making their retreat there. Above all, that worldly notion of what I would call social caste should be completely uprooted from the minds of the novices. I mean that notion which considers a man more worthy than others of esteem and respect and the bestowal of spiritual care merely because of his family's prestige, or his wealth. What would you think of a man imbued with this spirit, who, on meeting our Lord and His Blessed Mother as they lived on earth—poor certainly, and living by the toil of their hands—would look down with contempt on them, or, at least, would be indifferent to their lot and pass them by? "As long as you did it to one of these, the least of my brethren, you did it to me."¹¹

11. In the remaining time of their formation, in their literary and scientific studies, wherever occasion offers itself, the defects and needs of the modern social order should be brought briefly, for the most part, and in passing, to the attention of Ours. As I shall indicate later on, while speaking about the colleges, this can and should be done without adding new lectures or courses, and even without lengthy, irrelevant digressions.

In philosophy, however, and theology the twenty-ninth decree of the Twenty-Eighth General Congregation may be appropriately applied: "Let Ours be well acquainted with the principal doctrines of the Church on the social order; these ought, moreover, to be properly presented to our Scholastics in philoso-

¹⁰Cf. *Const.*, P.IX, c.3., litt.E (748).

¹¹Matthew 25:40.

phy and in theology." Here again, there is no need for the introduction of new courses; but care should be had that the courses in ethics, in social economics, in moral and pastoral theology be applied to modern times and needs. Now there are many textbooks, especially in moral theology, which we have long used, but which do not satisfactorily meet modern needs in this matter. The outcome of our courses and the attitude of those who followed them are ample proof of this fact. Therefore, it will be the professor's duty to supply what is lacking and thoroughly to explain the social doctrine of the Roman pontiffs, while treating in short summary certain other points in his tract which are easier or somewhat out-of-date.

12. The aim of the third probation is, and ought to remain, not pastoral training for the work of the ministry, but training for a more profound and solid interior life. To this end everything else should be subordinated, not the reverse. Nevertheless, during this time the Tertians should be more thoroughly instructed both in the theory and practice of the ministries proper to the Society. Hence the Instructor, calling to his aid, if need be, a man more skilled in such matters, ought to explain what the Institute, and in particular, what the last two General Congregations have to say about the social apostolate. It is his task, too, to direct the first trials of the Tertians in the ministries which, during the time of this probation, should be exercised especially among the poor and workingmen. Wherever the Instructors propose it, I shall allow the Tertians more readily than novices to go into workshops or factories, either for spiritual ministry alone, or even to work with the men themselves, provided they never be forgetful of their priesthood. By all means they should visit the working classes and the poor in hospitals, in institutions, and, under proper circumstances, even in their homes. They will learn to know the wretched state of their homes, their poor food and clothing, by actually seeing it; they will learn to know their igno-

rance, their lack of refinement and education; by actual experience they would see the difficulty—I almost said the impossibility—of true Christian virtue, which we ourselves could not cultivate in the same circumstances. Unless they have actually experienced these things, and not merely heard about them, there is a danger that later, while preaching Christian resignation, justice and chastity, they may seem to make light of the poor, and even make themselves and the Church objects of scorn.

University Formation

13. At home in the provinces but especially in the missions, certain Fathers of suitable talents, industrious, and of reliable and strong character, should be trained in theoretical and practical studies for the express purpose of directing and taking part in social work. In theoretical studies, I say, and those of the highest type, in one of the few graduate schools or universities in Europe or America where they are properly taught. They should join to these studies some months or even a year of practical social work in the different fields, in those regions especially where Catholic social work has already begun and already borne fruit.

The more learned of these Fathers should form a "Center of Information and Social Action," unless, of course, such a Center already exists.¹² The function of this Center should not be so much to further actual social works, but to teach the theoretical and practical social doctrine to others, especially to priests, educated laymen, and the better educated workingmen, and to help them by counsel and advice.¹³ This Center will spread the social doctrine of the Church as has already been done in certain places, by publishing books, by periodicals and various writings, by con-

¹²*Congr. Gen. XXVIII*, d.29, n.7; *Congr. Gen. XXIX*, d.29, n.1 (*Epit.*, n.680).

¹³*Congr. Gen. XXIX*, d.29, n.1 (*Epit.*, n.680).

ferences, lectures, conventions, and the like, and it will strive to apply that doctrine to the needs of particular regions.

14. I think that there are two types of institutes which will be especially fruitful in social action; both are in harmony with the spirit of our Society. We should have, either separately or together, schools and courses for the employers in which they would be taught their rights and duties and schools and lectures on social doctrines for the better educated and more capable members of the working class. Since, as can be seen, the future leaders of labor will be those only who come up from the ranks, and since there is a paramount need to save many, or even the mass of labor, and lead them along the right paths, this second type of school seems to be more important and of greater moment now. This is especially true, if anywhere, of our missions in Asia and Africa.

15. Certain Fathers who will take part in these social works may receive less scientific training. It will be of great advantage for them, either in Tertianship or later, to visit frequently the workers in their homes, and learn at firsthand the condition of their lives. It will also profit them, if their health and the requirements of Christian prudence allow it, to take part in the actual manual toil of the mines, the factories, or the workshops.¹⁴ Even the Fathers who are destined for the Social Center would profit by such experience.

Role of Laymen

16. Ordinarily the promotion and direction of the social works is not our task but that of laymen. Such works pertain for the most part to the temporal order, and Ours, since we have had little experience in conducting temporal affairs, would come to them unprepared; such interests too, would withdraw us from that spiritual function which only a priest can

¹⁴*Congr. Gen. XXIX, d.28, n.2 (Epit., n.680).*

perform. It is our task, as I have just indicated, to instruct the laity, and to help them by our counsel in moral and doctrinal fields. But, outside the sphere of our priestly function, we leave to them autonomy in their own affairs.

In certain regions, however, where laymen capable of this leadership are not yet at hand—this frequently happens in the missions—it will be our task, for the time being, out of charity towards the leaderless masses, not only to promote economic undertakings, and other corporal works of mercy, but to direct and regulate them as well. This method has already been used with success in certain places where successful and effective social works are now conducted by laymen, trained by their clerical predecessors.

17. It is certainly necessary, especially in some provinces, that superiors make sure our ministries are not almost exclusively conducted among the rich and the cultured.¹⁵ I admit that inspiring such men with the right norms of Christian charity is a matter of no small merit. For not only owners of shops, but many who are professionally educated, namely doctors, lawyers, technicians, and bankers have too often abandoned the spirit of the gospel, and have striven by every possible means to further their own private gain only, and not the common good or the good of the majority.

¹⁵“To priests in a special way We recommend anew the oft-repeated counsel of Our Predecessor, Leo XIII, to go to the workingman. We make this advice Our own, and faithful to the teachings of Jesus Christ and His Church, We thus complete it: ‘Go to the workingman, especially where he is poor; and in general, go to the poor.’

“. . . Let our parish priests . . . dedicate the better part of their endeavors and their zeal to winning back the laboring masses to Christ and His Church. Let them infuse the Christian spirit into quarters where it is least at home. The willing response of the masses, and results far exceeding their expectations, will not fail to reward them for their strenuous pioneer labor.” Pius XI, “Divini Redemptoris,” *Catholic Mind*, XXXV (1937), 467.

But it is not sufficient to minister to these classes alone. Let us not depart from the spirit of Christ our Lord, nor from the mind of our Founder, nor from the directions of the General Congregations, especially of the more recent ones. To prevent our Society from justly being classified with the rich and the capitalists, we must direct with utmost zeal many of our ministries towards the poorer classes. Our Society has never lacked praise for such a course of action, especially in the mission lands; it now remains for us to see that in those places where many men are engaged in the ministry of the colleges, the remaining members devote a like, and even greater, care for the poor than they do for the rich. Our residences would be very suited for such an apostolate, if, turning over the faithful flock for the most part to the care of other shepherds, they center their zeal especially on the scattered sheep that are lost.

18. Up till now, I have dealt with those phases of the social apostolate which the most recent General Congregations explicitly demand of us. I shall now take up those opportunities—by no means to be belittled—which the ordinary, time-honored ministries of the Society offer us. For in these customary ministries of the Society, in our colleges, in our giving of retreats, in our sodalities, in our missions, in our ordinary parish work, and in our publication of periodicals, we can and should accomplish much which will greatly help to establish a right social order.¹⁶ There is no need for me to go through all these activities; I shall merely refer to some of the more important ones by way of illustration.

Role of Our Schools

19. It is perfectly clear how much good can and should be done by the foundation of chairs or faculties dealing with social questions in our universities. By university, I mean all our schools of higher studies,

¹⁶*Congr. Gen. XXIX*, d.29, n.3 (*Epit.*, n.680)

no matter how they are actually designated in different regions. I wish superiors to be alert to the need for such chairs and faculties in the universities of their foreign missions. And let them not delay I beg of them, as has happened in the past in some parts of Europe, until materialism will have infected the minds of the people.

As for our colleges, I shall make a few suggestions for the studies which are generally called secondary. It is our aim above all in educating the young men we have accepted in the name of the Church, to instill in their hearts the charity of Christ as it is applied to modern problems in the encyclicals and other papal documents. We should not allow the prejudices which they have perhaps learned at home to take deeper root while they remain with us. There should be no distinction in our colleges between rich and poor. They should not acquire any spirit of a special, privileged social class, which I have earlier designated as a social caste. The students should learn to have a spirit of reverence and gratitude towards the workingman. They should be taught not to set their hearts on wealth, but on "having food and sufficient clothing, with these let us be content."¹⁷ Let them learn to hunger and thirst after justice, the justice which sees to it that all men receive the due reward of their labors, and that there be a more just distribution of temporal goods, as well as a fuller and more universal sharing of spiritual goods. They should learn that all men deserve the name and affection of a brother in Christ; that those who have received gifts in greater abundance do not have the right of use and abuse, as the law of the pagans proclaimed, but the obligation of using these gifts for the good

¹⁷*I Tim.* 6:8. "To be sure of eternal life, therefore, and to be able to help the poor effectively, it is imperative to return to a more moderate way of life, to renounce the joys, often sinful, which the world today holds out in such abundance; to forget self for love of the neighbor." Pius XI, "Divini Redemptoris," p. 464.

of the majority, and indeed, of all men, if that is possible.¹⁸

It is not desirable, either in our colleges or in our scholasticates, to increase the number of lecture periods. The young men will acquire an elementary knowledge of the encyclicals from their religion classes; but over and above this it is of especial importance that the teacher himself, eager with the charity of Christ, should use every opportunity to fill the hearts of his students with love for the masses. Lectures on the ancient writers, on history, on the native literature of each country, will offer many an occasion by a passing reference for forming these attitudes. For in literature and history we are constantly confronted with the conflict between the selfishness of the kings and nobles and the misery of the people, by whose labor the former indulge in great pomp, wage wars, and win glory for themselves. In this way let the young men learn to hate social evils, which far outweigh those which afflict mere individuals; let them learn, too, to love the virtues which have a wider scope and tend to the common good; and let them practise these at once within the modest limits of their own family, school and friends, with the desire to cultivate them on a broader and fuller scale later on.

In keeping with these constant reminders our students should take up the practice, according to their age, of visiting the homes of the poor, the workshops and mines of laborers, and their social centers; let them not only hear the words of their teacher exhorting them, but let them see with their own eyes and touch with their own hands the proof of how truthfully he speaks to them. The Society will certainly

¹⁸“The substance of all this is the following: whoever has received from the bounty of God a greater share of goods, whether corporeal and external, or of the soul, has received them for this purpose, namely, that he employ them for his own perfection and likewise, as a servant of Divine Providence, for the benefit of others.” Leo XIII, *op. cit.*, p.31.

achieve a work of no small merit in the eyes of God, if from her colleges young men, freed of that pagan mentality which adores riches, go forth steeped in that charity which seeks above all the good of others and is ready to work with the Church in bettering the temporal and spiritual conditions of the greatest possible number of human beings.¹⁹

The Spiritual Exercises

20. It is obvious to anyone who pauses to reflect on the matter that nothing solid and lasting can be obtained in social reform unless the souls of men are inwardly conformed to the true principles of the gospels. If the captains of industry and other rich men are filled with greed for amassing limitless wealth and for enjoying without restraint luxuries and the pleasures for which these prepare the way; and if workingmen, in their lower state are likewise filled with self-love, envy, sloth and a similar craving for wealth and pleasure; if in neither management nor labor, the benevolent, humble and generous charity of Christ holds sway, then to no purpose will either private groups or governmental agencies strive to accomplish anything worthwhile for the benefit of the laboring classes. Greed on one side, hatred on the other, will make dissension more acute and breed ever greater evils.²⁰ Hence it follows that the *Spiritual*

¹⁹"We desire therefore . . . that this divine precept, this precious mark of identification left by Christ to His true disciples, be ever more fully explained by pen and word of mouth; this precept which teaches us to see in those who suffer Christ Himself, and would have us love our brothers as Our Divine Saviour has loved us, that is, even at the sacrifice of ourselves, and, if need be, of our very life." Pius XI, "Divini Redemptoris," p. 463.

²⁰"Since religion alone . . . can remove the evil, root and branch, let all reflect upon this: first and foremost Christian morals must be reestablished, without which even the weapons of prudence, which are considered especially effective, will be of no avail to secure well-being." Leo XIII, *op. cit.*, p. 81.

"By all means in their power let them strive for the well-

Exercises, conducted for the owners and managers of industry and also for the workingman, must be reckoned among the most effective means for promoting this social-mindedness. From the *Exercises*, these men will effectively imbibe a spirit of abnegation in regard to temporal things, a spirit of poverty and humility, reverence for the commandments of God, and finally, love for God and their neighbor. This will be all the more surely accomplished if the director of the *Exercises* applies them to modern conditions, as he ought, and shows just where the duties of justice, equity and charity rest today for the owners and for the workingmen.²¹

21. The man who understands the genuine rules of the Sodality of our Lady will easily appreciate how much they contribute to the common good either

being of peoples; and especially let them aim both to preserve in themselves and to arouse in others, in the highest equally as well as in the lowest, the mistress and queen of the virtues, Charity. Certainly the well-being which is so longed for is chiefly to be expected from an abundant outpouring of charity; of Christian charity, We mean; which is in epitome the law of the Gospel, and which, always ready to sacrifice itself for the benefit of others, is man's surest antidote against the insolence of the world and immoderate love for self; the divine office and features of this virtue being described by the Apostle Paul in these words: "Charity is patient, is kind . . . is not self-seeking . . . bears with all things . . . endures all things." *Ibid.*

²¹"But above all, let them hold in high esteem and assiduously employ for the good of their disciples that most valuable means of both personal and social restoration which, as We taught in Our Encyclical, *Mens Nostra*, is to be found in the Spiritual Exercises. In that Letter We expressly mentioned and warmly recommended not only the Spiritual Exercises for all the laity, but also the highly beneficial Workers' Retreats. For in that school of the spirit, not only are the best of Christians developed but true apostles also are trained for every condition of life and are enkindled with the fire of the heart of Christ. From this school they will go forth as did the Apostles from the Upper Room of Jerusalem, strong in faith, endowed with an invincible steadfastness in persecution, burning with zeal, interested solely in spreading everywhere the Kingdom of Christ." Pius XI, "Quadragesimo anno," p. 191.

by those sections devoted to study or by those devoted to apostolic work. If we wish, we can easily make the Sodality of our Lady the principal instrument for instructing both rich and poor in the interior life and in charity, as well as in the teachings of the encyclicals, for the betterment of their personal lives and the lives of their subordinates and associates.

22. In some provinces, the sodalities of our Lady, the colleges and residences of the Society, have very wisely established schools in which young workers, the poor or orphans or those otherwise deprived of help, are instructed in a trade, and receive a literary and spiritual training at the same time. I urge that in addition to these, especially in our colleges, classes should also be conducted in which workingmen who are somewhat older and experienced in their trade may devote themselves according to their ability to literature and the liberal arts, which up to the present have been almost exclusively the privilege of those who were quite well-to-do. For social tranquillity and genuine progress of the under-privileged, it is not sufficient merely to provide for their material needs. Even in the natural human order the maxim is true: "Not by bread alone doth man live." A somewhat more liberal education, moreover, will be of advantage to the promising labor leaders of the future.²²

In and Out of Season

23. There is no reason why I should delay on the other ministries of the Society. It is clear how the preacher, in parish missions especially, or how the pastor in his parish, or especially how the writer for

²²"That these whole classes of men may be brought back to Christ Whom they have denied, we must recruit and train from among them, themselves, auxiliary soldiers of the Church who know them well and their minds and wishes, and can reach their hearts with a tender brotherly love. The first and immediate apostles to the workers ought to be workers; the apostles to those who follow industry and trade ought to be from among them themselves." *Ibid.*, p. 189.

one of our periodicals, and particularly for those that are cultural, can and ought to drive home, "in season, out of season," a knowledge of the true teachings of the Church, wisely indeed and prudently, but with all human respect thrown aside, since the truth will never please everybody!

24. In regard to our missions however I cannot refrain from stressing not only the necessity of teaching the true social doctrine, but even more of promoting social works and a public order that is in conformity with justice and human dignity. For there is danger, since we are not aroused by what has become customary, that we shall hardly notice to what degree most of the natives are deprived of the condition of life that befits a human being and a Christian. How often the lot of workers and farmers, especially in Asia, must be judged not only hard but inhuman! Unless we are impelled by the charity of Christ to work zealously for the bettering of their condition of life, we open the door to atheistic Communism and expose our neophytes to the danger of presently learning about social progress elsewhere in an atmosphere devoid of all Christian spirit, and thus easily losing their faith. For it is not merely souls but men that we must love in Christ.

25. The Twenty-Ninth Congregation wisely remarked that our private life should agree with the doctrine we preach, so that our preaching may be the more sincere and effective.²³ If we really see Christ in our brothers, how can we be resigned to see ourselves deprived of nothing and even treated sumptuously while beneath our very eyes our neighbor is destitute of everything, and tortured by hunger and cold? Is the disciple above his Master? It is true that the Institute does not ordinarily impose on us a very austere poverty; it does commend however the spirit and practice of greater abnegation, which in these days must be insisted upon more forcefully. Those

²³*Cf. Congr. Gen. XXIX, d.29, n.5 (Epit. n.680).*

European provinces which were tried by two wars have discovered how many and how great are the things, formerly considered almost necessary for life itself, that can be taken away without detriment to health or work; nay rather, with benefit to both. Let each member of the Society in the spirit of the *Constitutions*, see what he can give up, as he ponders the love of Christ for the poor. Let us as religious reject especially whatever modern times have devised for the mere convenience of a more comfortable life, and thus we shall imitate the example of Christ suffering in His poor. The Twenty-Ninth Congregation praised those of Ours who in the rooms where they live, the clothes they wear, and the ordinary food they eat, are content with the standard of living common to the workingmen in their country.²⁴ Our young men especially, as far as a prudent care of their strength permits, should accustom themselves to a more austere way of life, from which they have banished the superfluous use of candy, finer drinks, tobacco, easy chairs, journeys and public amusements. The older members whose health allows it ought to set an example in this to the younger men.²⁵

Our Helpers

26. To this good example of austerity we must add that of justice, equity and charity in dealing with our servants, workmen, and all our lay helpers, especially those who are teachers and professors. They should receive a just wage according to the norms of the encyclicals;²⁶ in the matters of food, dwelling, clothing, in their allotted schedule of work, they ought, *mutatis mutandis*, to be on a par with Ours. For these are the things which are in keeping with the dignity of the human person and a Christian man. A

²⁴Cf. *Congr. Gen. XXVIII*, d.25 (Epit. n.478); *XXIX*, d.29 (Epit. n. 680).

²⁵*Ibid.*

²⁶Cf. *Cod. Iur. Can.*, can. 1524.

great many men of today are not ready to admit that religious, professing poverty, be treated more sumptuously at table and in other phases of their daily life, than their spiritual and temporal assistants. To these fellow-workers Ours must show due reverence, respect and love. Superiors are to correct anyone found guilty of pride or harshness towards our servants or workmen; it is Christ Himself that he has contemned and injured. Let those who work for us be considered sons and brothers of our family; and let it be clear that in this matter, too, religious think and act differently from those of the world.

27. Finally—and this is practically a summary of the whole matter—let our principal aim in the social apostolate never be anything negative, no matter what form it takes in practice. Our task is by no means finished when we fight against materialism, whether it be against Communism, or against those who abuse capitalism. Our task is positive: to spread the Kingdom of God and Christ on earth, and to make sure that the human race, according to the plan of its Creator and Redeemer, will someday come, after a life in every way worthy of sons of God and members of Christ, to the eternal company of the Supreme Good. The Kingdom of God is “the kingdom of justice, love and peace.”²⁷ As long as Christ suffers injustice and is treated harshly in even the least of His brethren, as long as there is hatred between men individually and as members of conflicting social classes it would be treason for us priests and religious, or for any Christian at all, to rest from labor. Even if Communism or some other form of materialism were not plotting against the Church and actually persecuting her, the obligation would still rest on us to come to the assistance of all our brothers in Christ, by striving for a more equitable distribution of both material possessions and goods of a higher order.

28. May our Saviour grant to us in His kindness

²⁷From the Preface of the Mass of Christ the King.

the grace to lay aside completely the spirit of the world and, in obedience to His spouse, the Church, to bend every effort to restore the Beatitudes of the gospel not only in the private lives of individuals, but in the life of society as a whole. "A brother that is helped by his brother is like a strong city."²³ How much the Society will accomplish if only we unite our forces, and in a spirit of oneness, gird ourselves humbly and resolutely for the work before us!

²³*Proverbs* 18:19.

RANGE OF STUDIES

It is a great point then to enlarge the range of studies which a university professes, even for the sake of the students; and though they cannot pursue every subject which is open to them, they will be the gainers by living amongst those and under those who represent the full circle. This I conceive to be the advantage of a seat of universal learning, considered as a place of education. An assemblage of learned men, zealous for their own sciences, and rivals of each other, are brought by familiar intercourse and for the sake of intellectual peace, to adjust together the claims and relations of their respective subjects of investigation. Thus is created a pure and clear atmosphere of thought, which the student also breathes, though in his own case he only pursues a few sciences out of the multitude. He apprehends the great outlines of knowledge, the principles on which it rests, the scale of its parts, its lights and its shades, its great points and its little, as he otherwise cannot apprehend them. Hence it is that his education is called liberal. A habit of mind is formed which lasts through life, of which the attributes are, freedom, equitableness, calmness, moderation, and wisdom.

JOHN HENRY NEWMAN

LE MOYNE COLLEGE

DONALD R. CAMPION, S.J.

At twenty minutes before nine of any school morning in the year 1948-1949, an observer posted atop a hill at the eastern edge of Syracuse might have seen a small station wagon charge into sight. After a valiant struggle up the slope and a half-turn around the front oval, it would come to a halt and disgorge seven or more of the pioneer faculty members of the new Le Moyne College. Before following the teachers into the college administration building we may pause to recall briefly the story of previous Jesuit establishments in the area.

On the shore of Onondaga Lake a replica now stands of the ancient French fort that once overlooked its waters. Of special interest to the Jesuit sightseer is that portion of the fort marked as *Logement des Jésuites*. A few hundred yards down the lake-shore drive may also be seen an historical monument erected over the "Jesuit salt well." These remains, however, are part of the story of Père Simon Le Moyne's expedition to the country of the Onondagas in 1654 and of subsequent French Jesuit activity described in an earlier volume of these *Letters*.

Coming down to more recent times we find that negotiations toward the establishment of a Jesuit college in the Salt City were completed in 1941. The invitation of the Most Reverend Walter A. Foery, Bishop of Syracuse, was accepted by the authorities of the Maryland-New York Province and at the direction of Father Provincial James P. Sweeney, a sizeable property was purchased as a site for the proposed college. At a later date a more favorable location was found to be available at the eastern end of the city. There a section of over one hundred acres was acquired and promptly named Le Moyne Heights.

Le Moyne Hall

Through the kindness of diocesan authorities a tem-

porary residence was made available to the Society in the fall of 1945. This small, two-story building, with offices and meeting-hall downstairs and several small living rooms on the second floor, was to be a base of operations in the fund-raising campaign, and the temporary quarters for evening sessions of the School of Industrial Relations. Located in the heart of the city, diagonally across from the Cathedral and Chancery office, "Le Moyne Hall," as No. 254 E. Onondaga Street was called, proved a blessing at this time and in the as yet unanticipated year of full-scale operations under temporary shelter.

Excavation at the construction site was begun in May, 1946, and the original schedule called for the completion of the buildings in time for the opening of regular sessions in September, 1947. Meanwhile, the campaign had reaped its welcome harvest of over \$1,500,000 and the School of Industrial Relations was an established success. Heavy snows in the winter of 1946-1947, however, so hindered the work of the building project as to make it apparent that the new halls of learning would never see service before the fall of 1948. In addition, the sharp rise in costs everywhere at this time had made it necessary to abandon the original plan of erecting a third building for faculty residence. Only the more urgent needs of classroom and administrative facilities could be met. To house the Jesuit community until such time as a third building could be raised, purchase was made of a private residence at 953 James Street.

James Street

Formerly the home of the Edwards family, leading merchants of the city, the house on James Street was well-suited for conversion to its new role. Set well back from the magnificently shaded sidewalk of Syracuse's leading residential row, the red brick, white-pillared building is bordered on three sides by extensive lawns and gardens. Ten living rooms were imme-

diately available for the members of the "ur-pioneer" (as it came to be called) community. A built-in conservatory was made into a suitable community chapel; the dining room accommodated over twenty-five at table; the family library, with its built-in bookcases, beautiful woodwork, and huge fire-place, seemed made expressly for a recreation room. With the addition of new faculty members in June, 1947, renovations were made in the second floor of the large, brick garage located some twenty-five or thirty yards in back of the residence. Eight good-sized rooms were made out of what had been a ballroom in former days. Thus six priests and two scholastics were soon resident in what was variously known as "St. Joseph's Rest Home," "the Stables," etc.

Housing the faculty was only part of the headache. The bigger problem was where were they going to teach until the new buildings were ready. Le Moyne Hall could care for three classes totaling some hundred and thirty students. Registrations by the spring of 1947 indicated a Freshman class of 450. Providentially the Hiscock mansion, 930 James Street, was vacant at the time and in the hands of the Eagan real estate firm, one of whose members was a regent of the college. A year's lease was arranged on the house. Consequent on a summer of feverish activity, the opening of school in September, 1947, found the former home converted into three offices, nine classrooms, two lounges, a cafeteria, book store, and an office for the first student publication, *The Dolphin*. Much sweat and almost tears went likewise into the setting up of a few hundred lockers in the basement. An even greater metamorphosis had been effected in the large garage (formerly a stable) in back. Here were two well-equipped laboratories for physics and chemistry, a lecture hall, and physics workshop. A book could well be written on the toils that made this change a reality. One that was not too useful, but nonetheless meritorious, it may be hoped, involved the unloading of a huge truckload of awkwardly shaped crates containing

laboratory-table tops weighing several hundred pounds apiece. As it turned out, a good number of these never saw service, but the group of Jesuits who hurried off from lunch one warm August day to unload them were fortunately unaware of this at the time.

On September 7, 1947, the laying of the cornerstone of the buildings on the new campus took place in the presence of the Bishop, faculty, and a large number of the laity. A week later the first official class was welcomed into the temporary quarters on James Street and at Le Moyne Hall. To recount the events of the ensuing year is not our purpose here. For all who were part of it, however, the infancy of Le Moyne in its borrowed home will always be a source of fondest memories. Let it suffice here to say that, allowance being made for the influence of the higher virtues, the single most helpful asset in meeting the adjustments, crises, surprises, and labors entailed in opening a college with an enrollment of 450 men and women in two separate and temporary establishments, was the collective sense of humor of the community.

Permanent Quarters

On Friday, June 11, 1948, the first Moving-Up Day of the College had a double significance. Following Mass and Benediction on the lawn of the Hiscock residence, appropriate ceremonies marked the closing of this temporary home. A motor cavalcade of over seventy-five cars was formed and the entire student body and faculty motored downtown to Le Moyne Hall where a second farewell was made in the presence of the Bishop and the staff of the chancery. From there the parade led out to Le Moyne Heights. All mounted the slope on foot and assembled before the almost completed administration building for the official proclamation by which the first Freshman class became in turn the first Sophomore class in the history of Le Moyne.

A summer of hard work on the part of all concerned

served to complete the necessary decoration and equipment of the new plant in time for the Freshman Orientation Week that began on September 13. One month later, October 10, 1948, the official dedication and blessing of the buildings took place. The principal address in the ceremony held on the oval was given by the Rector, Father William J. Schlaerth. Felicitations were then expressed by Bishop Foery, Mayor Frank J. Costello, and Father Provincial John J. McMahon. A brief résumé of the guided tour on which some four thousand guests were led that day will give the reader a picture of the college.

The College Site

To approach the college through the main entrance one must come by way of Salt Springs Road. A winding drive leads up the slope from this road and forms an oval in front of the administration-classroom building. This and the science building are built into the side of a hill that has been leveled off in front of them for several acres to the west and south. Viewed from the front, only their upper two stories are visible. Thus, in entering the administration building beneath the statue of Père Le Moyne, one finds himself on what is actually the third floor. The main entrance here leads into a spacious lobby, decorated on the left hand wall by an impressive mural depicting early Jesuit activities in Syracuse and alluding to the traditions of Church and Society that are preserved in the new college. Opposite the entrance, at the other end of the lobby, is the auditorium. This hall, seating 450, extends the length of a wing jutting out to the east from the center of the building. Directly below it, in this wing, are located the library (second floor) and cafeteria (first floor).

Mention of the location of these centers of college activity calls to mind the question of general planning in the college. Two basic considerations may be said to have determined the location on campus and general internal arrangement of these first buildings.

They form part of a master plan drawn up with an eye both to the satisfaction of the immediate needs of a college with an expected enrollment of over a thousand students and to allow for the proper integration of these buildings into an overall plan. This plan envisages the eventual erection of separate units to provide for many of the facilities that must find a home for a time within what are essentially classroom and administrative quarters. As a result, the space now devoted to such purposes as that of the auditorium and library is so constructed as to permit its ready conversion into classrooms or offices at a later date when a separate library or theater building may be erected. Likewise, the buildings were so situated on the campus as to permit—it is hoped—maximum accessibility and efficiency at present, without proving a hindrance in the future to a harmonious and desirable location of additional units in the plant. To this end the architects prepared a master plan providing for the disposition of a possible twenty buildings on the present property. By such planning it is hoped that the subsequent inconveniences experienced in so many other colleges and universities by the undesirable location of otherwise useful buildings may be avoided.

Interior of Administration Building

To the right of the administration building's lobby is the treasurer's office. Beyond that, also on the front side of the building, are the offices of the President and his secretary, and a departmental office. Facing these offices on the other side of the corridor are two large classrooms and a student washroom. The front side of the left half of this corridor contains offices of the Registrar, Dean of Studies, his Assistant. The Student Counselor's headquarters and the Chapel of the North American Martyrs occupy the opposite side. This chapel can seat 100 students and its beautiful pews and altar are products of the skill of Brother C. Mahlmeister, whose handiwork is so highly prized

in many other houses of the New York and Maryland Provinces in which he has worked.

The fourth floor is entirely devoted to classrooms and departmental offices, along with a speech and music room and two lecture halls seating 70 and 110 students respectively. Above this floor is the penthouse lounge. This single room extends less than half the length of the front wing and is handsomely furnished. It provides a convenient place for small meetings and informal socials. Directly above the lounge is the bell tower with its electronic chimes and effective system of flood-lighting that makes it visible day and night over the surrounding countryside.

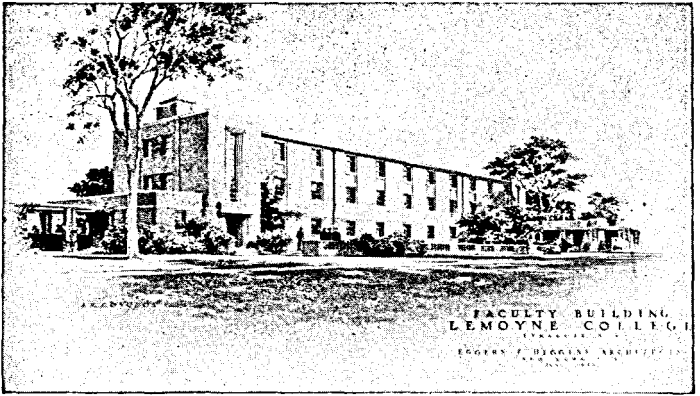
Moving down to the second floor: the front side of the main wing is allotted to the offices of the Dean of Men, the Athletic Association, the student publications, dramatic society, a faculty lounge, student lounge, and the college bookstore. The last mentioned establishment deserves a special inspection of its most modern furnishings and stock of goods ranging from the traditional books and stationery supplies to jewelry, novelties, campus wear and the like. Four classrooms extend the length of the opposite side of this corridor. As mentioned above, the library occupies the center wing and provides shelf space for 35,000 volumes along with a library work room, librarian's office, and a reading room seating 120 at its tables. Directly beneath is the cafeteria and kitchen. Staggering of student lunch hours, efficient management by the staff, and an occasional tour of traffic duty by the Dean of Men or his assistant assure service for all in this limited space. The rest of this floor is given over to three classrooms, locker rooms, and the upper part of the heating plant. This corridor, as well as the second, is also lined with built-in lockers for student use.

The Science Building

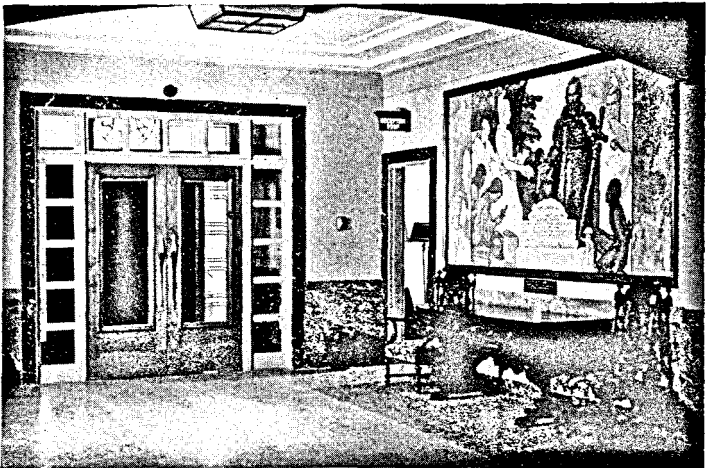
Passage from the administration to the science building on the main level is had over a curved loggia.

Beneath this is a tunnel connecting the second floors of both buildings. Coming into the science building one is immediately struck by the contrast between its dark, rather forbidding walls of gray cinderblock and the brightness of the halls and rooms of the administration building. The main section of this building runs in the same direction as that of the other building and similarly has a central stairway and stairways on either end. Unlike the other building, there is no wing extending from the center, but there are wings reaching out from both ends of the main section toward the east. These side wings, however, stop at the second floor level. In sum, this building houses five classrooms, twelve laboratories of varying sizes, departmental offices for the three major physical sciences, nine preparation rooms, a physics shop, two dark rooms, and four lecture halls. The two largest of these latter, accommodating over a hundred students each, are so situated as to have the use of a common projection booth. Among other sources of pride for the scientists is the complete distillation plant located in a small penthouse atop the building. The real beauty of the place, of course, lies in the wealth of complex and costly equipment, installed with utmost care under the ever-vigilant eyes and with the direct assistance of the directors of physics, chemistry and biology.

So much for the interior of the two buildings. Returning outside to the front oval one is struck again by the magnificent view in every direction from this crest. Seen even at close range, the careful harmony of the college's architectural lines with the surrounding slopes gives full promise of a beauty that will grow in future years with the rise of further units and the development of landscaping as yet in infant stages. Deceptively small in external appearance, the present buildings with their brickwork of a warm, brown-red color, so well adapted to masonry in a northern climate, seem already a permanent and native feature of a gracious countryside.



PROPOSED FACULTY BUILDING



RECEPTION HALL OF ADMINISTRATION BUILDING
LE MOYNE COLLEGE, SYRACUSE, NEW YORK

(Both views through courtesy of Joseph F. Wagner, Inc.,
publishers of *Catholic Building and Maintenance*.)



A final word must be added on the present status of the other buildings mentioned in this history. Le Moyne Hall has been leveled since the removal of the college to the Heights and diocesan plans call for the erection on the site of a Catholic Center. The Hiscock house, on James Street, was turned back to the Eagan firm and has since been sold and made into the clubhouse of one of the city's most exclusive women's clubs. The Jesuit faculty is still in residence at 953 James Street and an additional house has been purchased to provide needed space for newer members of the community. Though the jeep station wagon has since been replaced by a larger and more reliable means of transportation, the ten minute drive to the campus is still as long and as steep as ever. May the day be not too far distant when a faculty residence hall will rise in its own place on the Heights and thus complete the gradual progress to a permanent home.

TRIBULATIONS

Sometimes the sinner is stricken that he may be amended, as it is said to one in the Gospel, "Behold, thou art cured. Sin no more, lest something worse befall thee". (John 5, 14). For the words of his deliverer indicate that it was past sins which were exacting all the violence of the pain which he had endured. In some cases the person is smitten, not for the obliteration of a past offence, but for the avoidance of a future one, which the Apostle Paul openly testifies of himself, saying, "And lest the greatness of the revelations should puff me up, there was given me a thorn for the flesh, a messenger of Satan, to buffet me" (II Cor. 12, 7). For he who says, not that he was puffed up, but, lest he should be puffed up, clearly shows that by that stroke it is held in check that it may not take place, and that it is not a fault that has taken place now clearing away.

But sometimes the person is stricken neither for past nor yet for future transgression, but that the alone mightiness of the divine power may be set forth in the cutting short of the striking; whence when it was said unto the Lord concerning the blind man in the Gospel, "Who has sinned, this man or his

parents, that he should be born blind?" The Lord answered, saying, "Neither has this man sinned, nor his parents, but the works of God were to be made manifest in him" (John 9, 2 f.): in which manifestation what else is done, saving that by that scourge the excellence of his merits increased, and while there is no past transgression wiped away, the patience may engender a mighty fortitude.

Job then, with all the surpassing powers whereby he was sustained, was known to his own conscience and to God; but had he not been stricken he would never have been the least known to us. For his virtue had its exercise indeed even in peaceful times, but it was by strokes that the report of his virtue was stirred up to fragrance; and he, who in repose kept within himself all that he was, when disturbed did scatter abroad the odour of his fortitude, for all to know. For as unguents, unless they be stirred, are never smelt far off, and as aromatic scents spread not their fragrance except they be burned, so the saints in their tribulations make known all the sweetness that they have of their virtues.

ST. GREGORY THE GREAT

GOING HOME

We wander in our thousands over the face of the earth, the illustrious and the obscure, earning beyond the seas our fame, our money, or only a crust of bread: but it seems to me that for each of us going home must be like going to render an account. We return to face our superiors, our kindred, our friends—those whom we obey and those whom we love; but even those who have neither, the most free, lonely, irresponsible and bereft of ties,—even those for whom home holds no dear face, no familiar voice,—even they have to meet the spirit that dwells within the land, under its sky, in its air, in its valleys, and on its rises, in its fields, in its waters and its trees,—a mute friend, judge and inspirer.

JOSEPH CONRAD

HISTORICAL NOTES

THE FIRST HOOSIER JESUITS

The bi-centennial in 1949 of the founding of St. Francis Xavier's parish at Vincennes is also a reminder that the Jesuits at West Baden are not the first Hoosier Jesuits. For when Julien Trottier des Rivières and Josette Marie pronounced their "I do's" in the little log chapel on the banks of the Wabash that April 21, 1749, it was Father Sebastian Louis Meurin, S.J., who officiated and who signed his name to the record of the marriage. Father Meurin was the first permanent pastor at Vincennes, but the first Jesuit to visit the post was Father Xavier de Guinne. This missionary came from Kaskaskia, Ill., in 1734 to Vincennes a few years after the founding of the town. The old records for that year merely mentioned him as being there at the time, perhaps for a prolonged visit during which he cared for the spiritual needs of the soldiers and traders.

The next Jesuit to be associated with Vincennes was Father Anthony Senat, who was the only martyr on the Illinois missions. Father Senat, also of the staff at Kaskaskia, came to Vincennes in the spring of 1736 to serve as chaplain to the army of Illinois Indians and French who were setting out to attack the Chickasaw Indians. Sieur de Vincennes, founder of the post, was one of the commanders of the army. The expedition ended in defeat for the French and Indians. Many of these were killed in battle and others were captured, among whom was M. Vincennes. The Chickasaws also seized Father Senat who remained to care for the dying. He and M. Vincennes were both burned at the stake on May 23, 1736, near Pontotoc, Mississippi.

Father Meurin came to Vincennes in 1749. Apparently it was he who built the church in which the Trottiers were married, and in which Josette and her infant were buried within the next two years. This Church of St. Francis Xavier was also to be the scene of a famous event in American history.

When Hamilton, the British commander at Vincennes was forced to capitulate to General George Rogers Clark in February, 1779, Clark insisted that the negotiations take place in the church. So it was in the log St. Francis Xavier's that Hamilton signed the articles of surrender and gave up British dominion over the Northwest Territory.

Father Meurin was transferred from Vincennes to another parish in 1752 and Father Pierre du Jaunay, S.J., came to take his place for a year. The next pastor was Father Louis Vivier, S.J., who came in 1753 and remained in Vincennes until his death in 1756. Father Vivier had charge of the constantly growing French population and also did missionary work among the Indians.

Father Julian Devernai then took over and became the last Jesuit pastor at Vincennes. He made the last entry in the parish records on October 24, 1763. Shortly after, he was arrested, for earlier that year a decree was issued banishing the Society of Jesus from France and from her possessions. Father Devernai was led to Kaskaskia where he joined the other Jesuits of the Illinois mission who were being sent as prisoners to New Orleans and France.

Only Father Meurin got permission to return to the parishes in the Illinois country, but he was unable to visit Vincennes again. He was the only priest in that vast mission territory until Father Gibault, the famous "patriot priest" arrived in 1786 to help him.

Father Meurin died at Prairie du Rocher, Illinois, in 1777. In the middle of the nineteenth century his remains were transferred from there to the cemetery at the Jesuit novitiate in Florissant, Mo. Father Meurin was the last of the first Hoosier Jesuits who had played a part in the building of Indiana's oldest parish. The priests who go out to Vincennes on supply from West Baden College today are following in the footsteps of their spiritual forefathers who planted the faith in that historic Hoosier town.

JOSEPH KAROL, S.J.

FATHER LOMBARDI

Although speaking in hesitant, broken English, Father Riccardo Lombardi held the Woodstock community spellbound on September 27, 1949 in a simple, sincere account of the work which has made him famous as the apostle of Italy.

Father Lombardi related that upon the completion of theology eleven years ago he received as his first assignment a position on the staff of *Civiltà Cattolica*. In addition he was to address students in Italian universities on religious and philosophical subjects. At the close of the war the need for just such a positive, constructive doctrine as Father Lombardi was preaching was so deep and widespread that the university halls were insufficient for the crowds that gathered to hear him. Hence he secured the Pope's permission to change the place of his conferences from the universities to the theaters. Yet in time the theaters, and then the stadiums, proved inadequate. The next step was a loud-speaker arrangement in the public squares. Thenceforward a regular occurrence was a crowd of twenty or thirty thousand outside the building in addition to the congregation within.

Moved by the numbers to whom he preached, Father Lombardi extended his plans to cover the entire nation. After consultation with the Holy Father, he embarked on his apostolate to all Italy. In some of these addresses his audiences numbered three hundred thousand. Once in Rome there were half a million. By this time the general character of his sermons had yielded to a definite program of "renewal in Jesus."

The next step was to make his crusade world-wide. In an audience with the Pope, His Holiness reminded Father Lombardi that he knew no foreign languages and accordingly advised that he limit himself to Italian communities in foreign countries—and this only upon receipt of invitations from them.

The first invitation came from Austria. Father Lombardi set out for Vienna with a speaking knowl-

edge of German limited to two phrases: *Ich weiss nicht Deutsch sprechen*, and *Ich verstehe nichts*. Yet after four days he preached in the cathedral in German. He wrote his sermon in Italian; acquaintances translated it into German, and he read it in German.

Invitations to Paris and Belgium followed. In these places, after the first week in Paris, he was able to speak in French. Then came the invitation to the United States—from the Italian Catholic Federation of California. On this side of the Atlantic, over a period of six weeks, he addressed Italian communities in various cities of the United States and Canada.

This visit to the States was preliminary to the actual preaching of the crusade of love itself. For this is to be undertaken at some future date, and at the invitation of the various bishops of the country.

Basing his statements upon his extensive experience Father Lombardi maintained that "the one voice that can unite the souls of men is the gospel of Christ, sincerely preached with the words of Jesus. The greatest majority of men, if they hear this doctrine, with the applications, are content. I saw in the faces of millions of people that the gospel is the one voice that can unite their souls." Thus the general aim of his crusade is a "new era of history, the era of Jesus. At last the people begin to understand that Jesus is the one saviour of the world."

There is to be no return to liberalism or individualism, nor a surrender to communism, but an equitable distribution of wealth based on the teachings of our Lord. Fundamental to this new social order is a true evaluation of the right of private property which subordinates this right to the "right of every man to live—and to live as a man."

For the establishment of this world-wide era of Christ the forces of the Church are necessary, especially universal and unstinted efforts on the part of the priests. For "Jesus uses the priests; it is the ordinary way." For this reason Father Lombardi finds that a world-wide redistribution of the clergy is

necessary. Still more necessary is an increase in the sanctity of the priests.

This last observation brought Father Lombardi to his final point, which was the duty of all priests to unite themselves to Christ by prayer. "From this work there is never a vacation." It is only when the soul of the priest has "thus become transformed step by step into Jesus" that "we have the strength to move souls. Because it is not ourselves [who speak], but it is Jesus." Hence, "this great renewal in the world must be done with a renewal in the Church, and principally in the priests. There must be more saints among us, we must pray much more. And so I say to you who are young in the Society that there is one thing to do—to give completely our lives to Jesus. There is nothing else important." And this giving of one's self is to be accomplished with the help of the Mother of Christ.

THOMAS A. MCGOVERN, S.J.

STUDY OF THE EXERCISES

I earnestly recommend to Ours to consider diligently how important it is to make a proper and wise use of the salutary teaching of the *Spiritual Exercises* in order to obtain from them the excellent, nay, the well-nigh incredible results which our predecessors proudly professed to have always derived from them. The *Spiritual Exercises* are the Society's own weapons, with which it has been, through God's goodness, equipped by its founder. They have been entrusted to the Society as its own and privileged gift in order to enable it to attain its twofold end with absolute certainty. However, in order fully to profit by them, for our own good and for that of others, these weapons have to be handled with the expert skill which our Father Ignatius has taught us. It is not at all sufficient to be satisfied with a slight knowledge of the teachings contained in the *Spiritual Exercises*, somewhat after the manner of acting of those men who do not drink deep from the cup but merely put their lips to it. Nor is it sufficient, when making or giving retreats, to be satisfied with following the salutary guidance of the book of the *Exercises*, so to say, from a far

distance. It is necessary to study carefully the book of the *Spiritual Exercises*, to ponder and meditate on it, to discover the pregnant significance of the words and to become entirely imbued with it, to know throughly the common and ultimate end of the full course of the *Spiritual Exercises*, the specific end of each Week and even the particular end of each of the meditations, and to realize the efficacy which every meditation has of itself; to understand the motives by which man's affections are mainly swayed and his will is moved to the desired end; to examine the intimate connection between the various truths, so that the one depends on the other, and all of them lend each other mutual support; not to pass over nor to make light of the additions, the annotations and other rules, which wonderfully contribute towards gaining the fruit of the *Spiritual Exercises* more surely and more abundantly; in fine, it is necessary searchingly to explore this rich mine of divine treasures; it is an inexhaustible mine, and the greater the treasures that one quarries from it, the greater the treasures one finds in it. To achieve this end, it is necessary, when giving or making the *Spiritual Exercises*, to follow the guidance of St. Ignatius with the greatest confidence and fidelity; and I make bold to say that to make light of the saint's method and the order prescribed by him, of his thoughts and his very words, is a religious offense.

The acquisition of this knowledge requires long, intense and tireless hours of study. Accordingly, in more places than one, our institute insists that those who give the *Spiritual Exercises* should be men well versed in spiritual things. They must first learn their use and their sweetness by making them; they must be carefully trained to give them like skilled experts; they must spend many precious hours carefully reading the book of the *Exercises*. Nay, let them read it time and again, and let them always have it near at hand; let them consult others well versed in the matter; in a word let them leave no means untried to make the *Spiritual Exercises* their life-blood and their strength.

FATHER GENERAL LUIS MARTIN

OBITUARY

FATHER JOSEPH COUTURE

1885-1949

The death of Father Joseph Couture in his sixty-fourth year came as a great shock to all. For though he had been far from well and had had a severe heart attack a year previously, he had managed to hide the seriousness of his case from all except his immediate entourage and perhaps even from himself. Only three days previous to his death he had gone from Longlac to Port Arthur to meet Father Provincial (Swain) and described himself as fully recovered and as perfectly fit. He died at about five o'clock on the morning of March 4th.

Joseph Marie Couture entered the Novitiate at Sault-au-Recollet on September 13, 1906, nine months before the Mission became the Province of Canada. When, in 1924, that Province was divided into Upper and Lower Canada, Fr. Couture had been labouring for some time in the Ojibway Indian Mission field now entrusted to Upper Canada, and he remained on as "applicatus" in the Upper Canada Province among his Indians.

A vocation to the Canadian Indian missions may be said to have come with special appropriateness to him. Like all those of his name in Canada, Father Couture was a lineal descendant of Guillaume Couture, a *donné*, that is a layman serving the Jesuit missionaries voluntarily and without pay and sharing their lives as a sort of Jesuit lay-brother without vows. In company with St. Isaac Jogues and his fellow-*donné*, St. René Goupil, Couture was captured by the Mohawks in August 1642, while the convoy of Huron canoes was attempting its dangerous return journey from Quebec to Fort Ste. Marie among the Hurons.

Like his sainted companions, Couture was repeatedly tortured by his Mohawk captors and held in captivity

at Ossernenon. He it was who urged Father Jogues to avail himself of the escape planned for him by the friendly Dutch. With his master safely away, expert woodsman and canoe man that he was, he would manage to escape and find his way back to Quebec. This he did.

Later he took up farming and was the first to settle on the south bank (the Iroquois side) of the St. Lawrence river opposite Quebec where Levis now stands, and in 1947 that city kept the tercentenary of his coming, acclaiming him its pioneering founder; while his direct descendants to the number of about five thousand paid tribute to their valiant ancestor. Of such stock was our Father Joseph Couture.

Joseph Couture attended Levis College. After leaving college he worked for a year as fireman on the Quebec Central R.R. under his uncle, a locomotive engineer. At a retreat which he made at the Jesuit Novitiate, he decided to ask admittance into the Society, and in this holy resolve he was encouraged by his spiritual director, the rector of Levis College, Fr. Hallé, under whom years later when the latter had become the first Bishop of Hearst, Ontario, Joseph Couture was to serve as an Indian missionary.

It must be confessed that Joseph Couture, though noted for his charity towards others in word and deed, was not a novice or scholastic of the staid and sober type. He was bubbling over with fun and not averse to playing good-humoured practical jokes.

His regency was spent at the Indian Residential School, Spanish, Ontario where he studied the Indian language, was prefect of discipline, and choir director. His theology, as previously his philosophy, was made at the Immaculate Conception Scholasticate, Montreal, his tertianship at Florennes in Belgium.

After tertianship it was Longlac. Long before this time he had been initiated into the hardships of Indian mission life. When the Oblate Fathers requested the Society to take over for a time their missions at Fort Hope and other missions along the Albany River

and its several tributaries, Father Theodore Desautels had secured the help of Mr. Couture, then a scholastic, to organize these long and exhausting canoe journeys from Longlac and to accompany him on them. Later when as a priest Fr. Couture was placed in charge at Longlac he added to the summer journey a winter trip with dog team. The winter trip though shorter by a couple of hundred miles than the longer of the two summer routes, was still a matter of six or seven hundred miles through the wilderness, pushing a way often through deep snow and blizzards in temperatures that ranged from zero to forty degrees below and sometimes lower. Father Couture's team of four immense sleigh dogs, part husky and part timber wolf, became legendary in those parts. But Father Couture was a practical traveller, and a larger canoe with a good outboard motor made summer travel lighter, and then after some years a plane, equipped with pontoons for summer and skis for winter, was purchased. Father Couture now became known as the flying-priest.

What whites and Indians thought of Father Couture was evidenced by the explosion of grief which his death occasioned. Each person from archbishops to the humblest miners, trappers or simply tramps felt that he had lost a friend who could be counted on and many were the tales recounted of charity that could really be called heroic, as when he would go on sick calls at the risk of freezing to death. So generous was he that everything he had he was ready to give away, his fountain pen, his motor, anything that someone else needed. His time belonged to everyone who claimed it. A visiting priest saw him one evening good-humouredly prepare a meal four different times for hungry men who knew the house where no one was refused a meal or even a bed if need be. In his dealings with others Couture never made any distinction between French or English or foreigner or Indian except that he gave preference to his Indians. He never forgot anyone. He can be said to have had no acquaintances but only friends, whom he never forgot. He was at home every-

where, accommodating himself to every situation.

As a missionary he was ideal. Stocky, broad shouldered with a chest like a barrel, he had extraordinary physical strength and endurance. On the trail nothing stopped him. His own advice to a fellow-missionary, "When you are so exhausted that you cannot take another step . . . keep going!" he practiced continually himself. For his personal comfort he cared naught. For the first fifteen years, when at home in Longlac, he lived in a log hut that let in the daylight and the wintery winds through the chinks between the logs.

The territory covered by his many scattered missions was enormous. Before the Albany-River missions were taken back by the Oblates of Mary Immaculate in 1939, and before a portion of his field was given to Father Alex Rolland his missions covered approximately 515,000 square miles.

He spoke the Ojibway tongue singularly well. He also sang well and he put this talent to practical account, making recordings of a number of hymns sung by him in Indian, which the Indians learned by playing them on their tiny portable gramophones. They are fond of singing, and every time they sing it has been a hymn of Father Couture's for they know no other music. The beloved voice of their missionary will still live on for them in these recordings.

Born on the feast of St. Margaret Mary, Father Couture died on the First Friday in the month of his patron, St. Joseph, to whom he had great devotion. It was also the first day of the Novena of Grace, and in his missionary undertakings Father Couture always invoked with confidence that great missionary, St. Francis Xavier whom he resembled in the circumstances of death, dying without the ministrations of a priest.

Our Lady, after whom he was called by his pious parents, and whose child he became at baptism when he became a child of God, must have been very near him at that supreme moment, for all his life long he had prayed to her at all times. No trip was ever started

without first invoking her, generally by a hymn. On every journey while the men paddled or the motor chugged along or when he drove a car or rode in a plane, rosary after rosary would be recited, usually aloud and in common. He brought our Lady into his sermons, speaking of her always naturally, spontaneously and with reverence and tender affection communicating to others his feelings towards her.

His love for the Society was remarkable. He cherished the too rare opportunities given him of spending some days in a regular house of Ours amidst his brethren. He showed deep interest in all the works of the Society everywhere. Any and every Jesuit was to him as a blood-brother. A visit from a fellow-Jesuit was an event to be looked forward to and then remembered and spoken of afterwards. "His visit was like a spiritual retreat to me and did me very much good," he wrote more than once of a passing Jesuit who had stopped over at Longlac.

Of the last days on earth of Fr. Couture these few notes will have to suffice. He got back on Tuesday from seeing Father Provincial who was making his visitation at Port Arthur. Next day, Ash Wednesday, after the blessing and distribution of the ashes Father Couture had a weak turn and hesitated for some moments, uncertain whether he would be able to say Mass. He got through without mishap but it was to be his last Mass and his Viaticum. Wednesday night he sent word that he was unwell and would not say Mass the next day. Thursday he seemed unwell but got up and took a light lunch and a light supper. At eight o'clock in the evening a parishioner came in on business and suddenly Father Couture had a heart attack. The visitor telephoned at once for the doctor and the Sister infirmarian and after some injections the intense pain of the angina passed away, and Father Couture chatted and joked with those around him. Before departing, the physician warned his patient that his condition was serious, and that whereas he might live another five years, he might also die that very

night. The Sister, who was a registered nurse, offered to stay up all night. But at midnight a man, a friend of Father Couture, came in to relieve her. Slight recurrences of pain came during the night but each time relief was obtained by the use of pills which the doctor had left for that purpose. At five o'clock the watcher noticed a slight movement and asked Father Couture whether he needed anything. There was no reply. A hurried call to the convent and in a few moments the Sister infirmarian was back at the bedside. She found Father Couture in exactly the same position in which she had left him five hours earlier, now calmly breathing his last, unconscious but with his eyes wide open, fixed on his crucifix—exactly like St. Francis Xavier.

Of the funeral, which took place on March 9, we shall say little. The Bishop of Hearst, priests from hundreds of miles east and west and south were present; six brother Jesuits were his pallbearers. Most impressive were the tears of his Indians, some of whom had watched weeping day and night during those four days by his remains. By special order of the Bishop, the body of the Indian missionary and parish priest of Longlac lies in a vault built under the sanctuary.

A Jesuit missionary wrote: "I feel the death of Father Couture more keenly than I have ever felt when my own parents died. He was more to me than anyone in this world."

The following act of donation of himself to Christ and to His Blessed Mother, written a little over ten years before his death, he carried in his breviary. It reveals his inner life and may serve as an epilogue.

"I have already given everything, my whole self, all my temporal as well as my spiritual interests to Thy own Divine Mother, my Mother, too, since Calvary.

"And now she it is who in her goodness leads me to Thee, during the octave of the great feast of her Immaculate Conception. In compliance with her wish, I give myself wholly to Thee, everything, my whole self and all that pertains to me, as well in spiritual as in

temporal matters, without any exception, and irrevocably, both for time and for eternity.

"I know that Thou wilt take care of my interests. What hast Thou not done for me until now? What tireless goodness! What love ever stronger than death, stronger than my numberless faults. I know that Thou wilt take care of my interests henceforth more than ever before, now that I surrender myself to Thy desires and that I make to Thee this act of consecration as some slight answer to Thy immense love.

"At the same time I know that Thou wilt help me powerfully to fulfill my share in this contract. I hereby bind myself to occupy myself wholly and exclusively with Thy divine interests, everywhere in all circumstances and for all eternity.

"Yes, my God, for despite my unworthiness I love Thee. If only I could love Thee as Thou hast loved me! Amen."

Those were not empty words. Father Joseph Marie Couture lived them.

WILLIAM HINGSTON, S. J.

FATHER EDMUND C. HORNE

1898-1948

Father Horne died on April 25, 1948, in St. Mary's Hospital, Philadelphia. He had gone there in January from Detroit for two weeks' rest and to get a check-up on an ailment for which the hospital had been treating him at intervals for several years. When he was preparing to go back to Detroit his doctor told him he had better take a nurse along as it was probable he would not reach Detroit alive. He had to change his plans and to settle down for an indefinite stay in the hospital. In March he picked up, but only for a brief spell; and when April came there was no longer hope for his recovery. He was in an advanced stage of hypertension.

Father Cronin, the rector of St. Ignatius High, a classmate of Father Horne, went to Philadelphia and administered Extreme Unction on April 15. During the two weeks he was visited by Father Singer and Father Joseph Foley from Detroit and Father George Murphy from Cleveland, the latter two being with him when he died. Father Murphy, a boyhood friend, twenty minutes before the end gave him the Viaticum, which he received, fully conscious, peacefully and devoutly, and then fell into a coma. He had had a paralytic stroke the day before and could not speak. He became conscious just before he died; and, when Father Murphy gave him the V-sign for victory, he answered with a smile.

Father Horne was born in Meadville, Pennsylvania, on March 12, 1898. The family moved to Conneaut, Ohio, when he was a child and he received his early schooling from 1904 to 1916 in St. Mary's parochial and commercial high school from which he graduated. During the summer after his graduation he was employed as stenographer by the Pittsburgh and Conneaut Dock Company and in the fall entered St. Charles, Catonsville, Md., to prepare for college. One of his oldest friends says Edmund felt called to the Society before he went to St. Charles and the Fathers there encouraged him in his vocation. In 1919 he entered the freshman class at John Carroll and the next year found him a novice in Florissant.

He took the years as they come in the Society, with philosophy at St. Michael's, Hillyard, teaching and prefecting for three years at John Carroll, theology at St. Louis and St. Mary's where he was ordained in 1933. After his tertianship in Cleveland he was sent for special studies in sociology to the Catholic University in Washington where he took his last vows at Georgetown in 1936. His work at the Catholic University must have been such as to attract favorable notice; after two years of residence he was chosen to be a delegate and speaker at the World's Conference of the Federation of Educational Associations held in

Japan. His subject was "Adult Education as a Coordinating Force in the Promotion of Social Stability."

Father Horne had not finished his course at the University when to his dismay he was appointed rector of John Carroll in 1937. His rectorship fell in a critical period of building, of moving and expanding, but he met the situation with courage and success. He soon won a reputation as a college administrator and a thoughtful and lucid public speaker on education and labor problems. He hoped to make lay retreats and labor mutually serve each other. In the spring of 1940 he was elected president of the Ohio College Association after having served a year as vice-president. In the same year he was made president of the American Association of School Administration after being its vice-president. In 1942 he was called upon to arbitrate and settle a Greyhound Bus strike in Buffalo.

Then a severe attack of illness halted him in mid-career. He was relieved of the rectorship and after some months of convalescence was assigned to Manresa, the retreat house near Detroit, to assist Father Cogley. Two years later he joined the staff of the University of Detroit as a director of the Workers' Educational Program and professor of sociology.

When Father Horne entered the Society he had always written his name Edmund J. On his vow-day he changed it to Edmund C. for Edmund Campion. Thus at the very start he set his sights high and openly committed himself to hard service in the Ignatian tradition. One of his oldest friends writes: "Father Horne was not effusive, but he was gentle and kind. He was naturally reserved and those who did not know him well may have regarded him as somewhat aloof. He was held in high regard by Ours who were with him in the course of studies in the Society. Those who knew him well found him a true and loyal friend. His advice was always discreet and much sought after and treasured. He was careful of the good reputation of others. His influence among the people of Cleveland was great: he had the remarkable gift of remember-

ing the names and faces of all he met, rich and poor, high and low. He had the respect of the clergy of Cleveland."

FATHER WILLIAM F. HENDRIX

1880-1949

It came as a severe shock to the community at St. Louis University High School, when the *de profundis* announced the death of Father William F. Hendrix in St. John's Hospital on Sunday afternoon, Feb. 20. Apparently in the best of health up to the previous Thursday evening, he then suffered a heart attack which became more and more severe until he expired. He seemed to realize how dangerous was his illness at its first manifestation and so asked and received the last sacraments of the Church with full resignation to the will of God.

Father Hendrix was born in St. Louis, Sept. 8, 1880. He attended St. Louis University and, after completing his sophomore year in college, he entered the Society at the age of sixteen at Florissant. As a Scholastic he taught at Marquette Academy in Milwaukee and Xavier High in Cincinnati. He was ordained to the priesthood by Cardinal Glennon, Archbishop of St. Louis. After his tertianship he taught the classics at St. Ignatius College, Cleveland for seven years. He was then appointed Prefect of Studies at Loyola Academy in St. Louis. On the opening of the new high school on Oakland Avenue, he was transferred there and for more than twenty years taught the classics in first high with great success.

The training of the mind and heart of his students was the chief duty of this religious teacher. He regarded it as a sacred charge and a great privilege. He drew up a code for his pupils which stressed devotion to duty, dependability, truthfulness and fair-

play in all their dealings with their fellows. He told one of his associates toward the end of his long years in the classroom that he had started each year with the same religious enthusiasm as when he first began his teaching career. He was always proper and precise in his person and in his work, retaining to the last the military bearing impressed on him in his years as chaplain in World War I.

For many years Father Hendrix conducted retreats for religious and gave weekly conferences to the Sisters of the Good Shepherd and the Sisters at St. Mary's Hospital. Without interfering in any way with his religious duties Father manifested a great love and affection for his parents and family. He rejoiced when his widowed mother and sister entered the religious life in the Visitation Convent at Elfindale, Springfield, Missouri. His Jesuit brother, Father Edwin, had the consolation of being present to console him in his last hours.

BROTHER HENRY RUPP

1859-1949

The 29th of January, 1949 would have been the 90th anniversary of Brother Rupp's birth. He did not live to celebrate the day. Six days previously the Angel of Death bore his soul to the reward in store for those "who faithful in little things are placed over many". Sunday afternoon, Jan. 23, at 1:10 P.M., a few minutes after the whole community had offered the prayers for the dying, his soul slipped peacefully away to enter into the Lord. His tranquil passing was characteristic of his quite unobtrusive sixty-six and more years in the Society, of which long span of service fifty-five were passed at St. Francis Mission. His was a long and busy, strenuous and fruitful life in the vineyard of the Master.

Brother was born in 1859 near Bonn, in the beau-

tiful Rhineland country of Germany, and grew up in the picturesque mountainous region between Bonn and Cologne. When eighteen he sailed away from home for America. He spent about five years working at Prairie du Chien, and then entered the novitiate at Florissant, Oct. 10, 1882.

His first assignment after the novitiate was to Canisius College in Buffalo where he served as cook for the community. In 1894 he was on his way west to St. Francis Mission and the Indians. The then little Mission on the sandswept prairie was but eight years old when Brother arrived. For the next half-century Brother Rupp was to be an integral factor in its development and well-being. In those early days on the Mission one had to be a jack-of-all-trades. Brother was just that—cook, baker, mail-carrier, freighter, plumber, machinist, and blacksmith. He merited his golden jubilee wreath of service.

His fifty-five years were strenuous ones. Half through his ninetieth year Brother suffered a stroke. It took almost an order under holy obedience to have him terminate his more than two score of years as fireman in the laundry. He would have literally dragged himself to the old stand, the boiler room, for the Ignatian spirit of "to labor and not count the cost" had been a dynamic force in his life.

For the last half-year he was confined to the infirmary, where his rugged spiritual qualities, never absent during his long life, revealed themselves more strikingly: his fidelity to every rule and exercise; his close union with God; his tender devotion to the Blessed Mother; his charity which St. James thus eulogizes—"he who offends not in speech is a perfect man." The older Brothers of the community who were Brother Rupp's intimate companions affirmed that never had they heard him criticize or speak uncharitably of any member of the community, and the writer's own very lengthy association with him confirms their statement. His charity was never obtrusive, but ever ready to bestow a favor cheerfully and kindly.

His tender love of Mary manifested itself during his stay in the infirmary. He could read little then, but he passed the time slipping the beads through his calloused fingers. Until the last stroke, a week or so before his death, made it impossible to hold the beads, he went on kissing the cross and murmuring brokenly and indistinctly his cherished prayers.

The Mission was snowbound when he died and huge drifts blocked the usual path to the section where under the shadow of the cross, the old Fathers and Brothers and Sisters are resting in peace till Judgment Day. We managed somehow to dig the grave and bury his mortal remains under the snow—the symbol of chaste innocence, a fitting shroud for the angelic and holy Brother Henry Rupp.

BROTHER PETER P. BREITSCH

1876-1949

On March 17, 1876, Peter Patrick Breitsch was born in Pirmasens, Germany. Young Peter followed an older cousin to Brooklyn in 1894. Four years later he joined the Jesuits of the German Mission in the United States and was sent to Cleveland for his novitiate. The variety of work entrusted to Brother in new missions or in long-established houses is lasting evidence of the confidence superiors had in his ability and zeal.

Two of Brother's natural virtues—his zeal for work and passion for thoroughness—got him into occasional difficulties. Unfinished work was an obstacle in Brother's path toward peace of soul. Come what may, that obstacle must be removed. But it was not to be removed in any old way; it must be done thoroughly. Now, not all Jesuits see eye to eye on methods. So Brother, in his fifty years as a Jesuit, had his share of conflicts.

His friends, Jesuit and extern, were conscious of his uncompromising spirit. One extern put it this

way: "His heart was as big as himself, but he was no softie, and certainly nobody's fool. When he deemed it necessary to speak up, his speech was often blunt and unvarnished—due to his innate honesty, which did not permit the least dissimulation even when it would have been happier for him to do so."

Brother himself was not unaware of his tendency of running into violent disagreement with others. Once, when asked if he thought Brother X, with whom he had lived for ten years, was a saint, he looked thoughtful for a moment, then said with his wry little smile, "Well, I had only one fight with him in ten years."

More than half of Brother Breitsch's fifty years as a Jesuit were spent in Detroit: first as cook and buyer, then as refectorian and sacristan at the new high school, and, finally, as sacristan at SS. Peter and Paul Church, where his zeal for work and cleanliness in God's house were a source of edification to all.

His first duties in Detroit brought him into touch with externs and made for him not a few staunch friends. One of his friends of longest standing writes of Brother: "He was very charitable, always ready to do a good turn if he could, whether the need was spiritual or temporal. I believe that when we are all assembled for the final judgment, many a person will step forward and point to Brother Breitsch as God's instrument for that person's return to God. Under a crusty, indifferent manner was hidden a sensitive nature that felt wrongs and ingratitude keenly, and at the same time was unbelievably grateful for the least consideration or favor shown to him. He disliked being praised, and a sure way to embarrass him was to give him praise. Brother was, as long as I knew him, a Jesuit in the highest sense of the name. The welfare of his order and its members was the constant concern of his heart and soul. The Blessed Virgin was, after our dear Lord, his deepest love."

Certainly, his two outstanding devotions were to our Lord in the Blessed Sacrament, and to our Blessed Mother. Even after Brother retired to Milford with

a painful illness, he found his way to the chapel whenever he could. Otherwise, he would sit in his infirmary room and talk to his "Blessed Mother". He said he didn't mind being unable to sleep at night, for then he would just visit Nazareth and sit and talk to his Mother.

And on May 2nd, when, after several false alarms, the final attack came, he simply asked the infirmarian, "Do you think that this is it?" The infirmarian assured him that it was. Then without another word Brother Breitsch smoothed his hair and clothes a bit, and set himself as though he were getting ready to meet his beloved Mother for a long-expected visit. Thus he died.

FATHER EUGENE B. CUMMINGS

1882 - 1949

The faculty and students of Boston College High School and his many friends about Boston were saddened by the news of the death of Father Cummings at St. Elizabeth's Hospital, Friday, December 16.

For 27 years a teacher of history in Jesuit schools, he was a familiar figure in the hallowed corridors of B. C. High. Thousands of young men remember his genial, affable manner, his kindly smile, and his skill in making the past live again, as great names and events long forgotten paraded from history's pages before the imaginations of his youthful students. Always a friend to his pupils, more like a loving father than a strict disciplinarian, he was ever available to listen to the difficulties that trouble young minds—to send them away happy in the knowledge that they had received not only the advice and wise counsel of a man of mature judgment and wide human experience, but also the personal interest of a sympathetic observer.

As a confessor in the Jesuit community of Boston College High and the Church of the Immaculate Con-

ception, he was greatly admired and loved. Though busy with his books and classroom work, he was never too occupied to fail to answer a knock at the door of his room in the residence, where everyone was welcome. Many of the young Jesuit Scholastics came to him for advice not only for their personal problems, but for direction in guiding their students. Many a Jesuit has learned how efficacious, how helpful it is to be always patient, to listen quietly while another unburdens his mind and opens his soul for spiritual information, how a few encouraging words can drive away doubts and uncertainty, how a cheerful "God bless you; go in peace," can bring a song to the heart, make the rough ways smooth and the roadway straight that leads to God and eternal happiness.

This is well known to those who have lived and talked and associated with Father Gene across the years of his priestly life. Like Christ Himself, who never turned away any soul who came to Him seeking charity and mercy, Father Gene walked down the long avenue of the years, scattering blessings and spiritual favors among his fellow-Jesuits and his many friends in his own inimitable, gentlemanly manner. If one of Our Lord's chief characteristics was His kindness among the people with whom He lived—and it was—then no priest has a greater right than Father Cummings to be honored with that sublime title, Another Christ.

For a short period of his every day he frequented the bookstores and marts of literature in downtown Boston. An author of bygone days or a rare volume sought by some Jesuit graduate-student as material for his thesis, was a challenge to the informative and well-trained mind of Father Gene; and he often browsed about in the second-hand book shops, until he found the highly prized work—to place it in the delighted hands of the grateful student. Teachers interested in any given subject were always sure that when they told him of their wants, what books they would like to have for reference and for a deeper knowledge

and study, he would never fail them. He himself was a veritable gold mine of information in literature, history, poetry, and ecclesiastical subjects.

Eugene B. Cummings was born in Rutland, Vermont, November 18, 1882. He attended the parochial schools in his native city. Later his family moved to Boston, where he attended Boston College. He entered the Society of Jesus at Frederick, Maryland, August 14, 1901. From there he went to St. Andrew-on-Hudson, Poughkeepsie, N. Y., the Jesuit House of Classical Studies; completing his course there, he entered Woodstock College, Maryland, for the study of philosophy and the sciences. Then followed his teaching appointments at Gonzaga High School, Washington, Brooklyn Preparatory School, and St. Peter's College, Jersey City. He was ordained to the holy priesthood at Woodstock College, Maryland, June 29, 1916, by the late James Cardinal Gibbons.

Father Cummings came to Boston College High School in 1922 and taught history until 1944, when his none too robust health no longer allowed him to carry on his classroom duties. Nevertheless, he never lost his interest in the school, nor in the students. Often he met young men whom he had taught, and they recalled to his delight some of his erudite sayings and many an amusing incident that had occurred while they were in his class. Thus he smiled his way down the swiftly closing years of his interesting life, and more deeply into the hearts of those who knew him. The young men who were his students cannot but be richer in learning, more loyal citizens of their country and better Catholic gentlemen for having come under his influence.

In the hope of regaining some of his former vigor and good health, early in the spring of 1949, Father Cummings went to Weston College, where many of the young Jesuits, whom he knew and directed in their formative years, were engaged in their theological studies. They welcomed him and were attentive to his every want and desire. But his health began to fail as

the summer waned; and when autumn's chill winds came hurrying down the neighboring hills, they forced his retirement to his room. But he was warmed by the kindness of his fellow Jesuits, especially the careful and brotherly attention of his relative and very dear friend, Father Charles Reardon. A few short days before the end of his Christ-like career, he was taken to St. Elizabeth's Hospital, where his noble soul was called to his eternal home by God.

He is survived by a sister, Miss Aloyse Cummings, of Miami, Florida; by his cousin, Bishop William J. Hafey, of Scranton, Pa., and other cousins in Rutland, Vermont, and Dorchester, Massachusetts.

A Requiem Mass was celebrated in the Chapel of the Holy Spirit at Weston College, Monday, December 19, followed by interment in the nearby Jesuit cemetery, with the Benedictus sung by the students' choir. Among the relatives and clergy who followed the body of their beloved Father Gene to his last resting place, was a devoted friend of his from Boston—a gentleman not of the Catholic faith—whose tear-dimmed eyes gave testimony how much he loved him. May the soul of this son of Ignatius, this soldier of Christ, this scholar, rest in peace.

FATHER EDWARD S. SWIFT

1879 - 1949

On Sunday, December 11, Father Swift went to his eternal reward from St. Margaret's Hospital, Dorchester. For several weeks he had been confined to bed with a blood condition; but on the Feast of Our Lady's Immaculate Conception, December 8, he seemed especially alert and happy, anxious to be back about his priestly duties. Sunday, however, he took a sudden turn for the worse, and although fully conscious and able to answer the prayers for the dying, he quietly took his way from the scenes of time into the realms of eternity.

Father Swift was born in Taunton, Massachusetts, December 12, 1879. Converted to the Catholic faith at the age of twenty-six, he held a degree as a textile engineer from Lowell Textile Institute. Four years later, however, he was to become an engineer—not for material success and temporal advancement—but an engineer for Christ, to dedicate his talents for the good of souls to spiritual work for Christ; he was to weave a golden thread of faith through the minds of others, those who were seeking the truth. Gifted with a rich baritone voice, he was a concert artist and a favorite to many audiences in New England and New York, an asset he was to use to great advantage later. On August 13, 1909, he entered the Society of Jesus at St. Andrew-on-Hudson, Poughkeepsie. After noviceship and his classical studies he went to Woodstock College, Maryland, to complete his philosophy and theology. In 1920, at Georgetown University, Washington, he was ordained priest by the venerable and lovable James Cardinal Gibbons.

His first teaching assignment was at Boston College High School in 1921-1922. The next school year was spent at St. Francis Xavier's, New York. Then he returned to Boston and became director of the choir and instructor of the convert class at the Church of the Immaculate Conception, where he was stationed from 1924 to 1941. Father Swift's choirs were well-known throughout the city, and brought delight to lovers of liturgical and church music. The singing of the High Mass was an object of his special devotion, his rich tones adding to the grandeur and solemnity of the divine services. He was a dear friend of the famous Trapp family of Austrian singers, whose voices have often been heard on the concert stage throughout the country.

His converts to the Catholic faith were numerous, and their love for him was manifested when, on hearing of his death, they came in great numbers to pay their final respects to the priest who had led them by his kind and fatherly interest into the peace and

spiritual happiness of their Father's House. No one knew better than these faithful, loyal friends, what a wonderful work Father Swift had accomplished among them. Necessarily a hidden work, unknown to the public at large, he was truly walking in the footsteps of Christ, whose life was hidden in Nazareth for nearly thirty years.

Father Swift left the Immaculate to take up the duties of Father Minister at Boston College from 1941 to 1943; and the next few years saw him first at Campion Hall, the Jesuit retreat house at North Andover, then at Holy Trinity Church, Boston. In 1947 he returned to B. C. High. Again he took over the convert class, and continued his excellent instructions; his own experience outside the pale of the true faith making him an ideal instructor for those interested in the true Church.

One of Father Swift's hobbies was the taking of moving pictures of the various Jesuit houses and colleges and of the ordination groups at Weston. He had an excellent film on the C.Y.O. parade, when thousands of Catholic young men and women, boys and girls, and the B. C. High students marched through the streets of Boston. His last thoughtful and appreciated favor for his fellow-Jesuits was his taking of movies in technicolor of the breaking-of-ground ceremonies at the site of the new B. C. High on Old Colony Boulevard, Dorchester, September 8, 1949. A few days afterward, to the delight of the community, he ran off the films, and in the various groups of friends and students, faculty members, and speakers on that memorable occasion, demonstrated his ability of producing clear and precise scenes.

Father Swift was also chaplain to the Good Shepherd Convent in Boston, and his interest and devotion to that salutary work for God were deeply appreciated by the Sisters and the various groups of women and girls, for whom he gladly gave his time and talents and prayerful services.

A throng of friends and clergy attended the Mass

of requiem offered for his departed soul, Wednesday, December 14, after which interment was in the Jesuit cemetery at Weston College. May his ever generous soul rest in peace.

FATHER THOMAS NILON

1918 - 1949

The death of a good Jesuit sets sentiment so at war with conviction that, to borrow the words of an unworthy prince, one experiences "mirth in funeral" and joy in sorrow. This is the mood that, for those who were close to Father Thomas Nilon, has replaced the first shock at the suddenness of his going. Father Nilon had a good death. He received the sort of grace that is the envy of every man whose values keep their proper places. He died as a tertian during a time of renewed fervor. He died shortly after the long retreat, during which he had once more achieved the complete oblation of himself, for a last and enduring time placed himself in the company of those who choose suffering with the suffering Christ. He died with his priesthood fresh in him and while it was no task to recollect himself to go unto the altar of God. He died knowing that he was to die, with four days of full consciousness in which to select for his journey such luggage as would stand him in eternal stead in heaven.

Father Nilon was a good Jesuit. In the brightness set alight by young Jesuits of note who have preceded him home—Kostka, Aloysius, and Berchmans, especially Berchmans—he does not look at all shabby. If his fidelity to rule did not attain to the degree of perfection that theirs did, it was patently of the same quality. He entered the novitiate in 1935. His career in the Society until his death at the age of thirty-one is undistinguished by any sensational achievement. Yet it is remarkable for this, that he was good at everything he did. He was a good novice, a good student, a good teacher, a priest of excellent promise. He was

always competent and conscientious. The confidence that his superiors reposed in him is indicated to some extent by the fact that he was beadle of the regents at Jesuit High School, New Orleans, minister of the philosophers' villa in 1949, and beadle of the tertians.

But whatever his achievements—and even love cannot call them wonderful—little by little, as he unknowingly betrayed his interior by what he said and did, one came to the conviction that the man himself had the qualities of greatness, and this in three ways. First of all, love of God and of men in God was the constant in everything that he did. Until the last three weeks of his life, Tom Nilon moved through life at astonishing speed; yet one seldom found him on an errand for himself. In sentimental retrospect it almost seems he knew that he had only a short time in which to love much, so entirely busy was he doing what God told him to do. He was not one of those who are so preoccupied with people's needs that they have no thought for people themselves, ministering really to their own benevolent self-satisfaction. He gave not only labor, but the best of all the good gifts of love, an interest that wanted to share all one had to tell him and that remembered. And all of this had the charm of cheerfulness—at some cost to Father Nilon; for he had a hot temper.

Secondly, he loved truth with passionate stubbornness. The razor's edge in his life was the reconciling of love with truth, and he came near to torturing himself when he had to choose between hurting someone and speaking less than the truth. When someone had preached a poor refectory sermon, Father Tom was in a little agony lest he meet him. If you wanted to tease him cruelly—and he was always being teased—you had only to ask him what he thought of something that you had done badly. He was afraid of words, with all their inaccuracies and their invitation to misinterpretation. From him a speech of several unhesitating sentences was an indication of extraordinary euphoria and an exquisite tribute to

the confidence he had in the judgment and good will of his listener. A great deal of the time he let his animated eyes and delightful chuckle do the talking for him.

Lastly, he joined humility with fortitude. *Ama nesciri et pro nihilo reputari* was almost a vice with him. He never understood that, against the darkness of even the mitigated sort of pride that infiltrates religious orders, the truly humble man flares like a rocket; and so his life presented the comic paradox of the man who is always being dragged out of obscurity just because he loves to be obscure. As has been said, this love of retirement was almost a vice. It made Father Tom shrink from every sort of public appearance whereas by becoming a Jesuit and a priest, he had promised to let himself be a spectacle to angels and to men. If he had not given himself so strongly to obedience and charity, this seeking of the shadows would have become the inverted pride it threatened to be. But obedience and charity were the integrating forces; and they led him to the center of the stage whenever there was need.

This sense of his own unimportance, when reduced to operation, required more than ordinary fortitude. One example affords abundant proof: a malignant hypertension had wasted the organs of his body long before it finally killed him. Yet, from the day that he arrived at the tertianship until some six days before he took to his bed, he worked harder than any man in the place at the scheduled duties and at the voluntary chores about the grounds. Indeed, within a week of his death, when his steps had grown slow and painful and his face was emaciated and ashen, he fought a vigorous battle of words with the man who tried to take his place at the washing machine and actually washed dishes three times a day for two days while he was dying on his feet. He was conscious till the moment of his death, and he expended most of the little energy left to him in trying to keep people from troubling about him. We will not know

how much Father Nilon suffered, because he considered that his own business.

He expressed one regret before he died. It was that he had had so little use of the powers of his priesthood. It will therefore add to his comfort in heaven to know that, whatever they turn out to be, the priests who were associated with him in the months before his death will never be quite as small as they might have been had they not come to know his greatness of soul.

THE WAY OF ALL WHO LOVE

"The glory of God is to conceal the word, but the glory of kings is to find it out," says Solomon the Wise (Proverbs 25, 2). Commenting upon the passage, Bacon remarks that the Divine Majesty, adopting the simple play of children, takes delight to hide His works, to the end to have them found out; and that kings can have no greater honour than to be God's playfellows in this game. It is not the way of children only, to hide that they may be found; it is the way of all who love. The watching, the delay, the seeking keeps the mind alert and stirs the heart into activity, while the delight of each fresh discovery swells the volume of love. "Seek and you shall find" is the rule of life, of the whole of life from its morning until night, in its intercourse with God. With Him it is not only the play of love that leads Him to lie hidden, though we know Him to be there; but a necessity of His ineffable nature, which, in this world, must ever remain in part remote and inaccessible, be He ever so near and friendly. Though He longs to be found He does not force Himself upon unwilling hearts. The will of our heart is expressed and our moral nature invigorated by the search after Him, here and there, at every turn in the house of nature, everywhere throughout the house of grace. But we can never find or know Him so completely that nothing more remains to be known. If we could, God would be no greater than we, nay, even less; since what we can master must be lower than ourselves. We can master the science of numbers, but not the science of God. "Never seek to be satisfied," writes St. John of the Cross, "with what thou canst comprehend of God, but rather with what thou comprehendest not." This it is that keeps up the game, and stimulates day by day our faith and hope and charity. "They that eat Me shall yet hunger: and they that drink Me shall yet thirst" (Ecclesiasticus 24, 29).

WILLIAM ROCHE, S.J.

V A R I A

Belgium.—To channel into a definite program the special supernatural character of the Holy Year, the Belgian director of the Apostolate of Prayer has inaugurated a nation-wide plan of family devotion. This calls for the daily family recitation of the Holy Year Prayer and the rosary (at least a decade), and assistance at Mass and reception of Holy Communion every Friday. To the 100,000 families which have enrolled he has sent a card to serve as a reminder, and has preserved duplicate cards to be placed in albums destined for the Holy Father.

In the heart of the manufacturing district of Roux, an area served by no parish church, three of our Fathers have established a small chapel for the factory workers. The building in use is a renovated stable. Here the workers attend the two Masses on Sunday and frequently visit the Blessed Sacrament; a large number receive Holy Communion throughout the week. The people have responded favorably to the genuine sympathy and universal interest manifested in their problems by the Fathers.

At Eegenhoven, on November 20th, Père Charles, renowned author of spiritual works and missiologist, celebrated his golden jubilee in the Society.

Brazil.—A Pontifical High Mass, celebrated by the Cardinal Archbishop of Sao Paulo, inaugurated the great religious celebrations which were held in Brazil to commemorate the fourth centenary of St. Francis Xavier's arrival in Japan. These celebrations had great significance for the large colony of Japanese immigrants in Brazil and were organized by the Superior of the Japanese Mission of Sao Paulo, Father Guido del Torro, S.J. Father del Torro had previously honored St. Francis by naming after him the successful college which he founded for the education of the sons of the Japanese immigrants, and is now working with zeal and success to adapt them to the Brazilian way of life.

China.—The wife of the Anglican Bishop of Shanghai, Mrs. W. P. Roberts, has been received into the Catholic Church after a long period of instruction under Father Joseph Gatz, S.J. Her son who was received into the Church some time ago is now a Trappist monk in the Abbey of Our Lady of the Valley near Providence, R.I.

France.—The Jesuits of the community of La Bastiolle in Paris recently organized a sacerdotal month whose object was to enable the clergy of France to exchange ideas on the modern apostolate and to equip itself to take part in it with greater effectiveness. Jesuits, Franciscans, Redemptorists, Sulpicians, diocesan priests from twenty-six dioceses and members of the newly-organized Mission of France came to La Bastiolle to listen to the conferences and take part in the discussions. Among the subjects discussed were modern philosophy, literature, biology, psychoanalysis, marxism, capitalism and the apostolate of the family and the working classes.

Germany.—The theologate of the Province of Lower Germany moved in April from the college at Buren, where it has been since the War, to a reconstructed part of St. George's at Frankfort-on-Main. There are at present twelve theologians in third and fourth year. The Province now has forty novices. The combined novitiate of the Upper and Eastern German Provinces now numbers over a hundred.

Hungary.—The Communist government of Hungary has closed the philosophate-theologate at Kassa and a similar house of studies at Szged and compelled the scholastics to return to their families. The schools which the Society directed at Pecs and Kaloska have been transformed into barracks and the retreat house in Budapest has been turned into a clinic.

That the spirit of study is still alive among the younger Jesuits, however, has been shown by the ac-

count which has reached us of a rather remarkable event which is reported to have taken place in the prison of Kistarcsa. A young Scholastic, Ladislas Kiss, who is confined there, played the principal role in a defense which covered the whole field of Scholastic philosophy. Among the distinguished members of his examining board was Father Fabian, the secretary of Cardinal Mindszenty. The Very Reverend Canon Jankovich presided. Since the defenders of the People's Democracy had relieved all the members of the clergy of their watches, the time-keeper, a distinguished priest of advanced years, resorted to the ingenious device of marking the passage of time by reading the psalms of his breviary.

India.—In January was held the first plenary council of India, Burma, and Ceylon, Cardinal Gilroy of Sydney, presiding. The canonist of the council was Father Sanders, of Kurseong. There are at present eleven Jesuit Bishops in India, of whom three are Indians.

Italy.—The year 1950 marks the centenary of *Civiltà Cattolica*. The idea originated with Father Curci who discussed it with Father Taparelli and Father Root-haan. Pope Pius IX and his secretary, Cardinal Antonelli, warmly encouraged the plan. The first edition, April 4, 1850, numbered 4200 copies. Within three years the number of subscribers had risen to 13,000 and at present the publication is read by about 16,000, most of whom are laymen.

The magazine has always offered a commentary on Italian religious, social and political events, and on international issues of greater moment. It has chronicled the activity of the Holy See and published the principal documents issued by the Vatican. The authorship of *Civiltà* articles is almost entirely Jesuit.

Lebanon.—The government of the Lebanese Republic has conferred the officer's cross of the Order of the Cedar on Father Poidebard of the University of St.

Joseph in Beirut. Father Poidebard who is an expert on Phoenician archeology was decorated by the government as a sign of its appreciation of the contribution which he made to the archeological research that made possible the restoration of the ancient harbor of Sidon.

New England.—During 1949, Father John D. St. John, Army Chaplain, gave twenty-eight missions in various military camps throughout the country and in Alaska, Aleutian Islands, Greenland, Labrador, Quebec, Baffin Bay and Newfoundland. This involved travel of 32,191 miles with 214 flying hours. In a recent letter, he states that he is leaving for four months of missions in Japan, Okinawa, Guam, Manila, Johnston Island and Hawaii.

(New England Province News)

Spain.—This year will mark the tenth anniversary of the inception of the Popular Retreat Movement in Spain. During the past decade, one hundred and twenty-three missions have been preached to approximately 2,200,000 persons. These missions have done much to revive the faith in those sections of the peninsula whose people showed the greatest hostility to the Church during the recent Civil war.

PEACE

Francis de Sales was a great lover of peace. In this no one came up to him; peace had taken so deep a root in his heart that nothing could shake it. He often said: "Come what may, I will not lose one speck of peace, the grace of God assisting me." He used to say that nothing should deprive us of peace, even should all things be turned upside down, for what is the whole world compared to peace of heart? What he preached he also practised and was regarded by all as the most peaceable soul ever known.

ST. JANE FRANCES DE CHANTAL

Books of Interest to Ours

Labor Relations in the New York Rapid Transit Systems—1904-1944. By *James J. McGinley, S.J.* New York: King's Crown Press. xxiii and 635 pp. \$6.50.

The ten million Americans resident in and around New York City are not alone in worrying over their rapid transit lines' unsettled industrial relations. True, they alone have endured the threat that a strike would cut the city's life-lines overnight; but every American aware of the implications of labor crises has listened anxiously to New York's transit news. During the past decade organized labor in the New York transit lines has been fighting on less uneven terms against managerial exploitation and repression which had prevailed since the system's inception. Here we have localized these major problems: on the one hand, domination by powerful management of a disunited labor force and unjust conditions of work and compensation; on the other, attempts to have organization and affiliation recognized by private and, later, by municipal management, and the question of striking against a government employer in a public utility. To each of these problems Father McGinley addresses himself with objective capability. Those who draw profit from it will not be limited to New York residents.

Since to understand a problem we must know the background, the author first studies the forty-year history of the New York rapid transit industry. Then he describes interestingly and in detail the workers and their jobs of operating the trains and switches, maintaining the lines, distributing power, collecting revenue, etc. After investigating the amount of time spent on the job and pay rates, he explains the exacting conditions under which the transit operators work—the danger of fatal accidents, the deafening din, the unhealthy atmosphere, and the anything but cooperative crowds. The attempts of the workers to achieve security, recognition of their organization for collective bargaining, and the redress of grievances were met by the usual strong-armed methods or by the paternalism of private management and later by the confused policy of the city government. In this way the stage is set for an account of the various labor unions in the system, chief of which has been the Transport Workers Union of America (CIO). Father McGinley discusses the Union's leadership, the paradox of communistic power in a predominantly Catholic-Irish working group, and the strength of the Union's policies.

It is in the final chapter that we find the reason why this book had to be written by a priest. Here we find Father McGinley applying moral principles to a problem which has long been crying in vain for such treatment. Swiftly and clearly he delineates the problem of striking against a public utility, and shows how although the right to strike certainly remains, it should be invoked less readily than in comparable disagreements in private industry. But, because of this restriction on a right of labor, public utility management has an added obligation to give its workers less cause for complaint. Hence collective bargaining should be exercised with unusual care. The problem becomes more complicated when the manager of the public utility is not a private citizen but government itself, and the worker is invested with civil service rank. What now of the right to strike? The author shows that blanket evaluations are invalid, for distinctions must be made between sovereign and proprietary government management, and between essential and non-essential public services. He points out certain benefits from which government workers are frequently excluded. He notes that in the case under consideration at least there was no positive statute denying their right to strike. On the other hand, there is the question of the common good and the *de facto* hostility of the American public to such strikes, even when caused by its own irresponsible apathy. Hence the right to strike remains, but its use is even more restricted than in comparable non-governmental employ; and by the same token, the management responsibility of government toward labor is that much greater.

As Father McGinley states, neither the government nor the people, who are most intolerant of a strike by government workers, have in this case met that responsibility. He does not go on to conclude that therefore a strike would be justified. Is the reader to infer this? Or would the author so restrict the right to strike as to make it practically inoperable? If the latter, then it is difficult to see how the collective negotiations between government employer and employee on which the author insists can have significance when a dispute becomes extreme. For on what power can the worker base his position?

Father McGinley concludes his study with a series of practicable recommendations, an interesting and enlightening review of the five-cent fare controversy, and an epilogue covering the years 1945-46. The final third of the book is given to charts and copious notes. The latter include much valuable fruit of the author's research and thought. His work is a top-flight contribution to social and economic science and to applied morals.

JOSEPH B. SCHUYLER, S.J.

The Spiritual Exercises of Saint Ignatius Loyola. New York, N.Y.: The Catholic Book Publishing Co. 1948. \$2.00.

The title page of this edition states, "Newly translated from the original Spanish "Autograph", but a comparison with the available English editions of the *Exercises* reveals that Longridge's translation is simply reproduced here without any credit being given. Father Moore's short preface quotes from the *Mediator Dei* Pope Pius XII's words of approbation of the *Spiritual Exercises*.

The book is neatly designed and well printed, and has an excellent feature in that it numbers the paragraphs according to the standard system found in the Marietti, Ambruzzi, and Vatican Polyglot Press editions. This feature makes this edition superior to the Newman Book Shop photo-reproduction of the Morris translation. Newman has indicated, however, that their next printing will incorporate the numbering of the paragraphs.

GEORGE ZORN, S.J.

The Excavation of Ste Marie I. By *Kenneth E. Kidd.* University of Toronto Press, 1949. 50 plates, 191 pp. \$4.75.

As novices all of us have sung about "Auriesville and Fort St. Mary," but most actually know little about the latter place except that it was somehow connected with the Martyrs. Our ignorance can find little justification following the publication of this volume by the deputy keeper of the ethnological collection of the Royal Ontario Museum. We are given not only a brief history of the mission at Midland, Ontario, on the Wye River near Georgian Bay, but also a detailed and illustrated account of the archaeological work begun there in 1941 and completed recently.

Fort Ste Marie, built in 1639, is the oldest in Ontario and one of the oldest in all Canada. In the ten years that it served as headquarters of the Huron missions, it was home at one time or another for six of the eight Martyrs. The remains of St. John de Brébeuf and St. Gabriel Lalemant were carried there for burial after martyrdom. When their fellow Jesuits were fleeing from the Iroquois they were able to take only the larger relics of these two saints. The remainder were burned when the Jesuits set fire to the fort and retreated to a nearby island (Fort Ste Marie II). It was from Fort Ste Marie that Isaac Jogues set forth for Quebec in 1642 preparatory to his endeavors in the Mohawk country. The fort with its walls and four bastions enclosing a chapel, residence, and workshop, is

being restored along the lines suggested by the archaeologists. South of the residence was a compound protected by an earthwork and containing a hospital where men, women, and children could be treated.

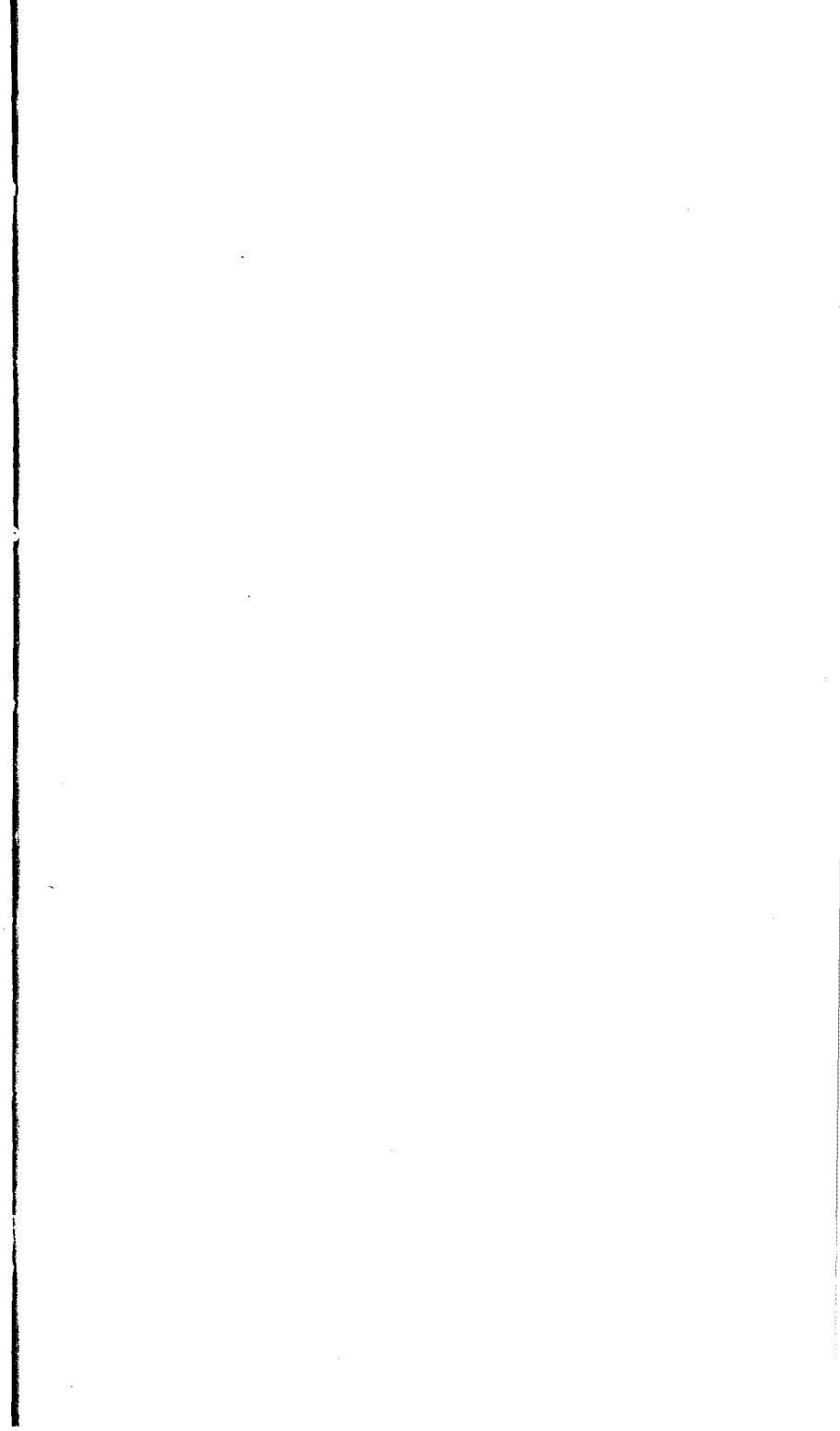
The project is a fine example of the possibilities of cooperation between the Order and specialists in the field of archaeology. The Royal Ontario Museum supplied the necessary technical assistance and what equipment it possessed; the Jesuit Order provided accommodation for the staff and any additional assistance required. The Museum received the right to all scientific data, and to the Order went all specimens unless otherwise decided upon. In his preface, Mr. Kidd acknowledges "the abundant kindness and hospitality" of Reverend T. J. Lally, S.J., director of the Shrine.

Among the objects uncovered were a large assortment of iron implements mostly for architectural and domestic use, enabling us to reconstruct in considerable detail the daily routines of the Jesuit priests and brothers. Aboriginal specimens found there throw a great deal of light on native arts and crafts of the time, although Ste Marie was not a native site before the coming of the Jesuits.

The author explains the Iroquois attacks on the settlement in terms laid down by Hunt in his *Wars of the Iroquois*: "The Hurons had the furs, they refused to give them up peacefully, therefore they were destroyed." This may be an oversimplification of the situation. At least it does not in itself explain the ferocity of this warfare of annihilation.

Other excavations on the grounds were undertaken by Wilfrid Jury of the University of Western Ontario and were not covered in the present report. Mr. Jury has also been engaged in the reconstruction of the village of St. Ignace, site of the martyrdom of Brébeuf and Lalemant. Romantically discovered after long search by an enthusiastic amateur, the late Alphonse Arpin of Midland, St. Ignace is miraculously taking shape under the skilled hand of Mr. Jury. His report should prove a fitting complement to that of Mr. Kidd.

CLIFFORD M. LEWIS, S.J.





Father John A. S. Brosnan (1860—1948)

THE WOODSTOCK LETTERS

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SAINT IGNATIUS LOYOLA AND THE IDEAS OF HIS TIME

GUSTAVE NEYRON, S.J.

The main purpose which the author has in mind in the following pages is to endeavor to understand more clearly some of the ideas of St. Ignatius of Loyola and some of the reorientations in Christian thought and piety which are partly due to him. This will be done by studying them in the light of the various tendencies of St. Ignatius's time. For many years Church historians, following the precedent set for them by the Roman breviary, have observed in the work of the great saint a providential antidote to Luther's revolt and to the disquiet which it provoked in the souls of men. There is room, in our opinion, for further advance along this line and perhaps not all has yet been said which might be said to bring into full light the wisdom which lay behind the timeliness of that work. It is always a good idea to look at an important historical character in the concrete circumstances of his life if we wish to understand him. After a little consideration of the violent ferment of ideas and dreams which was at work in religious thought at the beginning of the sixteenth century, a number of notions in the writings of St. Ignatius which may not

Translated from the *Revue Apologétique*, vol. 53, pp. 129-153, by Mr. Gerald A. McCool.

have impressed us vividly take on an entirely new significance. And when we see the dangers to which his contemporaries or his immediate predecessors were exposed, we get a better appreciation of what the Church and modern piety owe to him.

Reformation and Reform

The Basque soldier who, after his wound at Pamplona in 1521, was whiling away his enforced leisure by reading the lives of saints because there were no tales of knightly adventure to be found, gave scarcely a thought, we may be sure, to the great problems of his time. His training in the code of chivalry inclined him to generosity and it is scarcely a cause for surprise that, once he had entered God's service, that ardent soul of his which could not give itself by halves, should rally behind it a select company which was completely devoted to the Church and its head; and certainly in the face of the attacks which were being directed at Christianity from all quarters, that would be a very valuable contribution. But who would have expected at that time that this unlettered soldier would become a sure guide in the maze of ideas and opinions? Providence, however, which intended to give him as a bulwark to a shaken Catholicism was going to form him by a series of trials, and frequently painful trials, for this difficult role.

Captivated by the beauty of the lives of the saints, Ignatius was soon an entirely changed man: abandoning his worldly concerns, he no longer thought of anything except of giving himself to God without reserve. But nature resisted; and the demon took advantage of the difficulties which he experienced or foresaw to turn him aside from his new path. But the neophyte was blessed with an uncommon gift of observation. Since he saw that a desperate combat was going on in his soul, he tried to find the signs by which the action of the good and of the evil spirit could be recognized; and as early as this combat Ignatius began to show

himself the master that he was. Later on, when he was trying to act as an apostle to the people round about him, he saw very quickly that he had to have the education which the apostolate requires. The Spanish Inquisition made evident its suspicion in his regard; and so he took the road to Paris to be more free and to come into contact with the foremost center of learning in Europe. At Paris, he ran into a number of Lutherans and was led to reflect on the ways of putting oneself on guard against their innovations. From that time, his ideas had reached their full development. His essential book would be the little notebook in which, from the beginning of his conversion, he had recorded his intimate experiences and which soon became a complete manual of spiritual renewal and combat for the use of souls who, like him, wished to deliberate on the direction to give to their lives. It was the *Spiritual Exercises*. The work, as a whole, dates from his life as a penitent at Manresa; but several additions were made to it later on and, last of all, the "Rules for Thinking with the Church" were added in Paris, directed more particularly against the innovators.

The Message

What, then, was the message which Ignatius brought to his contemporaries in the small manuscript volume? It was, as we have just said, a program of reform. For a long time, the world had been talking of reform: reform of the Church in its head and in its members had been the slogan for two centuries. And imaginations had begun to play about that theme; people were dreaming of a sort of golden age, a return to the primitive Church. Men who were often very far from being models themselves drew up fine plans for this triumph of sanctity. And it came to pass that the appeal to the simplicity of early times was being used as the plan of action in the most dangerous revolt which has ever broken out in Christian society.

St. Ignatius speaks of reform, too, but in a very different sense. That can be seen by reading the title of his book: *Spiritual Exercises to Conquer Oneself and to Regulate One's Life and to Avoid Coming to a Determination through any Inordinate Affection*. The question here is no longer general renovation, the blotting out of all abuses, a new age for Christianity. Each man is asked simply to reform his own life on the model of the Divine Master. This absence of haughty and chimerical demands and the discretion which is so much in conformity with the Gospel are a mark of the spirit of God. And yet results of universal scope are not excluded. Ignatius's little book was shown to possess a peerless efficacy for bringing about the renovation of the Christian spirit. While the tumultuous movement which Luther had unleashed worked out to its conclusion, emptying convents, inducing priests and nuns to marry and carrying fire and slaughter to part of Europe, the *Exercises*, without any stir at all, brought a multitude of lax priests back to a life worthy of their vocation and rekindled the fervor of many a community.

We would like to insist once again on the silent and discreet character of the Ignatian method and the good which results from it. Among the things which had contributed most to prepare the way for the Reformation had been virulent declamations against abuses, the wealth of the clergy, the ostentatiousness and disordered morals of the prelates. Some of the preachers could speak in this vein with well-intentioned zeal when they were preaching to the crowds; but the humanists had come in their wake and the pointed wit of these men, and their brilliant reputation as litterateurs made the criticisms more penetrating and more resounding as well. Luther took control of the movement which had been brought into being in the way we have described; and he turned it into another channel by working on the envy of the masses and, above all, on the greed of the princes. His aim in his appeals to evangelic poverty was not to stir up in souls the desire

to strip themselves of all their possessions. Rather it was to bring to the attention of the nobles who could second the cause of the Reformation a rich booty which they could make their own. Under the pretext of bringing the Church back to the gospel, they would seize her property, and the men who had benefited by this lucrative operation would be won forever to the new religion.

Luther's Policy

It is worth our while to hear the arguments which the apostle of the pure gospel uses in his *Manifesto to the Christian Nobility of the Country of Germany* when he is appealing to those poor country squires who showed very little response to spiritual considerations and urging them to reform the Church in an effective manner. "The pope," he says, "lives at our expense in such great splendor that when he goes out riding on horseback he is surrounded by three or four thousand riders mounted upon mules. By such shocking display, he sets at defiance all the emperors and all the kings." And he adds that the treasures of the sacristy, the rich ornaments of the Churches, and such like things are useless and harmful.¹ The conclusion was easy to draw and the princes did not fail to draw it. It is hardly a matter of dispute that the success of the Reformation in the German lands was, in good part, the result of this policy.

But the movement of revolt could not come to a stop at this stage. When the nobles had taken hold of the property of the clergy, the people were quite prepared to denounce the tyranny of the nobles themselves, and the result was the Peasants' War which bathed Germany in blood in 1525. It was in such fashion that the virus which the innovators' unbridled declamations had injected into the bloodstream of modern Europe began to reveal its presence. Reckless criticism of abuses, continual attacks against social authorities, appeal to revolt under the pretext of

tyranny were going to be the cause of more and more profound upheavals in the era which the world was entering. And perhaps we have not yet seen the end of them.

Attitude to Authority

St. Ignatius, it appears, perceived the dangers which were threatening Christian society in this respect, and so he recommends the greatest reserve on this ground: "We ought to be very ready to approve and praise the constitutions, recommendations, and habits of life of our superiors; because, although they may not be or may not have been praiseworthy, still to speak against them in public discourse, or before the lower classes, would give rise to murmurs and scandal, rather than be of any use, and thus the people would be irritated against their temporal or spiritual superiors. Nevertheless, as on the one hand it is hurtful to speak ill before the people concerning superiors in their absence, so on the other it may be useful to speak of their bad habits to those who can apply a remedy" (Rules for Thinking with the Church, X).

Most certainly, this is very wise advice; and, in this way, the risk of destruction does not accompany the effort at reform. A serious objection, however, arises. If we refrain from stirring up public opinion against abuses do we not run the risk of seeing them go on forever? We can have recourse to major superiors; but, frequently, they are the very people who are living off these abuses or who, at any rate, have not been able to suppress them, although people have been complaining about them in all quarters of the globe—and for hundreds of years, at that. Where, then, are we going to find the remedy? It is at this point that the interior efficacy of Ignatius's method must be considered once again. What was the most fertile soil for the abuses of that age and the chief source from which they rose? It was attachment of the clerics to the riches and honors of the world. In those days, the

burden of her wealth was killing the Church with its weight. The social conditions of the Middle Ages had made princes of her prelates and some of them were ranked among the wealthiest ones. The pagan movement of the Renaissance and the dazzling luxury which it brought into fashion made the contrast between the words of Jesus Christ and the actual conduct of His representatives on earth even more glaring, and it was not long until the voices of the preachers of the Reformation were heard applying to the Church of Rome all the maledictions which the *Apocalypse* had uttered against pagan civilization. The tendency of the *Exercises*, on the other hand, from their beginning to their end, is to inculcate the practice of poverty and contempt for worldly honors. The two central meditations, the most original ones, and those which more than any of the others bear the personal mark of their author, the "Kingdom of Christ" and the "Two Standards" have no other conclusion than the following of the Divine Master in poverty and humiliations. We see here, without doubt, an antidote to luxury and pride and a remedy which is quite direct enough.

But let us go on. In those days, sources of revenue and ecclesiastical honors were coveted and eagerly sought after. The pursuit of benefices was hot in every country and, since the eyes of the candidates were set on their temporal advantages, they frequently showed little concern for the qualifications which these benefices demanded of their holders. St. Ignatius does not fail to bring that point to the attention of the retreatant who might well be engaged in this pursuit of benefices. He insists on the perfect purity of intention which is demanded by an election of this kind. "There are others," he says, "that first desire to possess benefices and then to serve God in them . . . thus they make of the end a means, and of the means an end; so that what they ought to take first they take last. For first we ought to make our object the desire to serve God, which is the end; and secondarily receive the benefice. . . . if it is more profitable to me; and

this is the means to the end" (Prelude for Making the Election).

Amendment of Life

Dignitaries often forgot, once they had been established in their benefices, that their revenues were the patrimony of the poor and often they employed them exclusively for their own satisfaction. And for this reason Saint Ignatius recommends that the retreatant consider attentively "how great a house and state he ought to keep up; and likewise with regard to his means, what part he ought to take for his family and household, and how much for distribution among the poor and other pious objects" (Second Week: To Amend and Reform One's Whole Life and State). And he would have them know that the more completely they have left aside all thought of personal interest, the better will be their choice.

We should not be of the opinion that this advice, murmured, we might say, in the seclusion of a retreat, had only slight effect. Without a doubt, the Council of Trent was the means chosen by Providence and the most powerful means for the reformation of the Church. But after its wise decrees had been promulgated, there still remained the necessity of enforcing them. Zealous bishops and priests in practically every country devoted themselves to this task and thanks to them the renewal which the world had been waiting for so long became a reality. But a good number of these zealous men had drawn from the *Exercises* their determination to serve God without reserve. The model whom they all imitated and the man who did most for the enforcement of the decrees of the Council was St. Charles Borromeo, and he was a fervent follower of the Ignatian method and a man who, in keeping with the program which we cited above, gave to the poor everything which he did not need for his own support. In this way, little by little, noiselessly and without violence, a Catholic opinion

which was hostile to laxity took shape. In the second half of the sixteenth century, the current in this direction had become so strong that the Popes themselves, whatever may have been their personal tendencies, were obliged to take cognizance of it.

It is worth noting at this point, however, that the discretion which St. Ignatius recommended did not prevent violent opposition to his disciples by worldly men who were attached to temporal advantages. We find a very significant example in the life of St. Francis Xavier. The saint was about to depart for the Indies with the title of Papal Legate. The people about him insisted that he take at least one servant with him: his authority would be lessened if he were seen washing his own linen with the others on the boat and preparing his own meals. "It is because they wanted to acquire credit and authority by this sort of means," he replied, "that the Church and her prelates have been reduced to the state they are in at present. The way to acquire all that is to employ yourself in the service of souls, washing your linen and cooking your food without anybody's help" (*Monumenta Xaveriana*, I, p. 837).

We could say that this observation reveals a keen enough appreciation of the situation which existed at that time and a will sufficiently determined to break with the prevalent habits of pomp and vanity and even to go to the opposite extreme in the literal observance of evangelical simplicity.

Interior Religion

Another need which was felt more keenly in those days was that of a Christian life more interior in its nature and more intimate in its converse with the Divine Master. The whole program of Lefèvre d'Étaples and his group at Meaux had been to put aside the sterile discussions of the school and to confine themselves to the gospel. They wanted to feel the savor of the gospel interiorly and then, by means of translations in the vulgar tongue, to have the common

people feel its savor too; and in this way they would draw them out of the routine formalism by which their devotion had been swallowed up. Unfortunately, the fact that this anxiety of theirs was excessive in its exclusiveness made them a little forgetful of the necessity of the Church's magisterium and many a propagator of the Reformation would come out of this cenacle which had been so well intentioned in its beginnings. As a matter of fact, Luther gave specious and deceiving satisfaction to these needs by his contempt for external works, by his suppression of any intermediary between the soul and Christ and by his insistence on divine grace alone. It was, therefore, more necessary than ever to give support to what was legitimate in these aspirations and yet to preserve them from deviation of any kind. This was what St. Ignatius would do in an even better way than the method proposed by Lefèvre. His spiritual program satisfies equally well two needs which seemed to be mutually exclusive: the need of dealing directly with God, of entering into intimate contact with Jesus Christ; and the other need of avoiding solitary and haphazard wandering and of being guided by a sure hand in the midst of the immense confusion which filled mens' souls. From the outset, the *Spiritual Exercises* put us into the most direct contact possible with Christ. The first of the four weeks into which they are divided is devoted to the preliminary task of detaching the soul from its disordered affections through a consideration of the great truths—the end of man, sin, hell, etc. The positive work of spiritual formation comes after this preliminary house-cleaning. From that moment on, one object alone is kept constantly before the eyes of the retreatant—Jesus Christ—and the exercitant will study in succession the lessons and virtues of His hidden life, His public life, His suffering life and His glorious life. Every day some new scenes from the gospel are sketched for him and he is asked to fix attention on them. A hasty reading of them will not do and a learned and abstract study of them

is even less in order. The retreatant goes over the sacred history in a simple way and tries to savor it interiorly. As far as devotion to the gospel goes, the disciples of Jacques Lefèvre have really nothing which should excite envy in the disciples of St. Ignatius.

The director of the Ignatian retreat is even asked on several occasions not to intervene more than reason would demand and not to develop ideas to excess; because what will be found directly under the influence of divine grace will bring the soul considerably more profit than what he could have suggested. Let him "allow the Creator to act immediately with the creature, and the creature with its Creator and Lord" (Annotations II and XV).

The Colloquy

And, furthermore, could we think of a more intimate relation with God than that which St. Ignatius reveals to us in speaking of the "colloquy" with which every meditation should end? "The colloquy is made properly by speaking as one friend speaks to another, or as a servant to his master; at one time asking for some favor, at another blaming oneself for some evil committed, now informing of one's affairs, and seeking counsel in them" (First Week: The First Exercise).

The charge was current in those days, and not without reason, that decadent scholasticism and a style of preaching which came too close to it in its inspiration were drying up souls with their abstractions and their syllogisms. The remedy is found here: no general theses; everything is concrete, personal. Take the Third Week where we meditate on the sufferings of the Saviour. St. Ignatius has us ask for sorrow and confusion because our Saviour is going to His passion. He does not say: for the sins of men, but: for *my sins*. And the *Directory of the Exercises* which is an authentic expression of the Ignatian tradition insists that "the one who is meditating should consider himself as present at the mystery while it is taking

place and exactly as though it were taking place for him alone, according to the words of Apostle: 'He loved me and delivered Himself up for me'" (*Directory*, c. 35, n. 1).

Men who had made the sacred texts nothing but a subject for study up to that time showed surprise, on occasion, at the new lights which they found in them when they followed this method. Such was the doctor of Salamanca who wrote: "I made the *Exercises* in the house of the Society of Jesus in Alcalá towards the end of 1550 and, as God is my witness, I am telling the truth. I have been studying theology for thirty years and teaching it for a good number of them, and during all that time I did not learn as much for my profit as in the space of the few days I spent making the *Exercises*" (*Monumenta Ignatiana* II, p. 667).

We must say that other theologians—and not men of lesser talent, since Melchior Cano is included in their number—were scandalized by a method which made so much of direct communication with God and proposed it even to laymen. Their noses scented in it the dangerous odor of illuminism. It is a cause of amazement to us today that Ignatian spirituality could have been suspected of imprudence. For three centuries now it has shown itself to be a constant inspiration to obedience and discretion! This misgiving, however, is an evidence of how, in some respects at least, it gave souls a certain measure of liberty which was novel.

Liberty Under Rule

Nevertheless it manifestly conceded liberty only under rule. Rule, method, discipline are words which come to mind naturally when we speak of St. Ignatius and not without reason. The former penitent of Manresa had been taught by his own experience, and knew quite well the dangers which surround the soul on every side when it walks the road to perfection and union with God. This is why he multiplies his warn-

ings to put the soul on its guard against illusions. He reminds us that the enemy of our salvation likes to take on the appearance of an angel of light. And in this way the saint draws souls with a powerful attraction towards a more interior life and, at the same time, effectively shields them from any danger of false mysticism. Pope Pius XI called our attention once again to the great wisdom of this direction in his encyclical *Mens Nostra* of December 20, 1929.

The school of St. Ignatius is very truly, as Newman observed, the school of prudence. And prudence was, without doubt, a virtue that the age needed badly. Strict discipline had become a necessity because of the Lutheran revolt. It was no longer enough to propose to souls moving or consoling thoughts; they had to be shown clearly the road to follow in order to avoid the seductions of self-will. M. Imbart de la Tour has brought this out very well in speaking of the school of Meaux and of Lefèvre d'Étaples who inspired it. "To direct and keep within its banks," he writes, "a movement which had taken on a Messianic turn, it would have needed a doctrine whose foundations were more solid and whose articles were more clearly defined; which could have strengthened as it reformed and reconciled the new aspirations with the necessities of tradition. The weakness of Lefèvre and his disciples was that they offered nothing but mysticism to souls who were asking for direction."² Of course, Ignatius's spirituality is also a mysticism and a mysticism of the highest type—at least in the broad sense which is being given to the word here—since it tended to lead the soul to the most intimate union with God; but, above and beyond all else, it was spiritual direction.

What a difference there is, from this point of view, between the wild-eyed mysticism of some of the Renaissance Platonists and the absolutely rational sobriety of the *Exercises*! On every page the author puts to use his experience of the difficulties of the interior life in order to save those who are seeking perfection from the illusions which threaten them.

They must not put their trust in every good motion as soon as it occurs to them, and they must not follow out every inspiration which they believe to be good. They are given signs to distinguish the action of the good spirit and the evil one. These signs are given in summary form in the lines which the saint wrote to a nun of Barcelona: "Before we say that the feelings we experience come to us from God, we should make sure that they are in conformity to His commandments, the precepts of the Church and obedience to our superiors, and that they inspire us with true humility; because the spirit of God is everywhere the same."³

Intense Ardor

And, in addition, instructions are heaped upon instructions through the entire length of the *Exercises* on how to prepare oneself for prayer and how to act during it, on the fruit to draw from it, on penances, etc. This characteristic insistence on method is stamped on the *Exercises* to such a marked degree that there is a danger at first glance of seeing nothing else. Those who were willing to pass judgment on the *Exercises* by merely reading through them once have often seen in them nothing but a series of recipes, a mechanical sort of process whose only result could be to deprive the soul of all its vital spontaneity. Actually, however, this spirituality is fed by the most intense ardor for spiritual things and the only purpose of the rules in question is, we may say, to channel its devotion, so that the soul which has been preserved from deviation of any kind may not allow any of the motions which it has received from on high to go to waste. Is there any cry of ecstasy which will ever express a more burning love than St. Ignatius's simple direction: even though, *per impossibile* to choose poverty and humiliation would not give more glory to God, "I desire and choose rather poverty with Christ poor, than riches; contempt with Christ contemned, than honors; and I desire to be esteemed as useless and foolish for Christ's

sake, who was first held to be such, than to be accounted wise and prudent in this world" (The Three Degrees of Humility).

Perhaps even more important still were the "Rules for Thinking with the Church." In them, above all, every precaution which could put a man on guard against the innovations of that day was pointed out to him. A type of mysticism which was too exclusive in its character and too ready to look down on the outward forms of piety had opened the way to Lutheranism and destruction. St. Ignatius reminds us that we must esteem and praise all the traditions to which the Church has given her approval. He knows very well that multiplying exterior practices is not enough to produce a solid piety. In the words of the *Imitation*: *qui multum peregrinantur raro sanctificantur*. And yet, although people misuse these devotions on occasion, and more frequently still fail to draw from them all the benefit which they are capable of giving, nevertheless they are in themselves instruments of great service to souls who often need the support of external actions in their ascent to God. If we speak slightly of them, it means that we are willing to deprive religion of that which gives it its greatest hold on the ordinary run of men. Furthermore, this criticism of the forms of piety which the Church has approved, even on the part of men who, like Erasmus and Lefèvre, did not carry their criticism of traditional usages to the extreme of revolting against her, is a sign of a self-confidence and of a spirit of independence which is out of keeping with the virtues of humility and submission which mark the true follower of Jesus Christ. We are asked also in the final pages of the *Exercises* to speak well of the relics of the saints, pilgrimages, indulgences, singing of canticles and psalms, long prayers in Church, fasting and exterior penances, the images and ornaments of the Church (Rules for Thinking with the Church, VI, VII, VIII).

Obedience

But St. Ignatius insists on obedience to spiritual authority even more than on these venerable traditions. This, of course, was the most essential point of all. For the damage had been the same whether it had come about through a poorly understood mysticism which was inclined to dispense with outside direction and control, or as the consequence of secret pride in learned men who were in the habit of putting too much confidence in their own lights, or the result of a sourish zeal in the overeager Reformers who were too much given to criticizing the abuses of authority to be able to preserve respect for authority itself. The humanists played their chief part in preparing the ground for the religious revolt when they allowed the very idea of the Church and her role in Christian life to grow dim in their minds and when they undermined her in the circles which they influenced. As a consequence, this idea had to be strengthened above all else. Therefore, St. Ignatius's words on this subject have the appearance of imperative directions which leave no room for shilly-shallying. The first rule which he gives us for the direction of our thought is: "Laying aside all private judgment, we ought to keep our minds prepared and ready to obey in all things the true Spouse of Christ our Lord, which is our Holy Mother, the Hierarchical Church." Further on, he insists even more strongly: "To attain the truth in all things, we ought always to hold that we believe what seems to us white to be black if the Hierarchical Church so defines it; believing that between Christ our Lord the Bridegroom and the Church His Bride there is one and the same spirit" (Rules for Thinking with the Church). The men who were formed by these principles would know what to avoid in order to steer a straight course through the whirlpool of ideas. The showy piety of the most winning innovators would never be able to turn them from it.

This would be the place to speak of St. Ignatius's

teaching on obedience. By a sort of common agreement, Ignatius, the teacher of blind obedience, is contrasted with Luther, the champion of free inquiry. But precisely because of this agreement, we feel that it is superfluous to insist on the point. We will merely call the reader's attention to one thing towards which it has been directed less frequently. When he is dealing with inferiors, St. Ignatius shows himself very rigid in exacting obedience, with no reserve whatsoever, except in the case of sin. But when he is speaking to superiors, he is especially insistent on moderation in the giving of orders. This is the vein in which he writes about the General of the Society: "He should know how to join benignity and kindness to the necessary rectitude and severity. Moreover, without allowing himself to be turned aside from what he has judged to be more pleasing to God, our Lord, he should show compassion to his sons so that the very ones who are reproved and corrected will recognize, despite the pain felt by nature that he has done his duty according to God and with charity" (*Constitutions*, P. IX, c. 2, n. 4).

When Luther was expounding the proper mode of government to the princes he did not by any means put in as many delicate restrictions. It would be better, however, to hear his own words: "Just as the men who ride on jackasses should be always tugging at the halter and making them step along with blows of a stick, so public authority should spur on my lord *Omnes*, and beat him down, cut his throat, hang him, burn him, cut off his head and break him on the wheel; for public authority must make itself feared, and the people should feel the reins." Authority should "spur on the rough and coarse lord *Omnes* as the huntsman drives the boar and the wild beast from their cover."⁴

It is obvious that even if a man who puts himself under Ignatius must expect a more regular discipline, he can be sure, none the less, of a less arbitrary and a kindlier form of government.

Intellectual Directives

There was at the time, moreover, a real need of giving directives which had a more particular bearing on the intellectual field. As we have observed, a violent reaction had been brought on by a mishandled scholastic method which had forced its way into every field of learning and made deserts of them all, and had even, on occasion, dried up the fountains of eloquence and piety. The reaction, in turn, was threatening to go further than it should. For even though it was a good thing to get rid of a cumbersome dialectical apparatus and to restore a little freshness and flexibility to Christian literature, and even to souls themselves, nothing could have been more dangerous than to cast aside the rigorous laws of reason in the pursuit of truth. When scholasticism, whose excesses were deplored with good reason, was reduced to its essence, it was nothing other than the application to religious questions of the severe method which governs every scientific investigation in the realm of abstract ideas.

Although sincere minds could have revolted against it in the name of piety or good taste, the innovators had a very different object in mind when they imitated them in their denunciation. The reason for their hatred of scholasticism was that it provided Christianity with an effective defense against their attacks and insidious distortions in the implacable rigidity of its formulations and the luminous clearness of its distinctions. If they got rid of it they could be sure that their fishing in troubled water would become much easier. Since this was the way the ground lay, it was to the Church's advantage that this heritage of the schools and the Middle Ages be kept in use. St. Ignatius does not fail to do so. "We must praise positive and scholastic theology: for as it rather belongs to the positive doctors, as St. Jerome, St. Augustine, St. Gregory, etc., to stir up the affections to love and service of God our Lord in all things: so it rather

belongs to the scholastic doctors, as St. Thomas, St. Bonaventure and the Master of the Sentences, etc., to define and explain for our times what is necessary for salvation, and more to attack and expose all errors and fallacies; because the scholastic doctors being of later date can avail themselves not only of the right understanding of the Holy Scriptures, and the writings of the holy positive doctors, but being themselves illuminated by the Divine Power they can be helped by the councils, canons and constitutions of our Holy Mother the Church" (Rules for Thinking with the Church, Rule XI).

We should observe that St. Ignatius's mysticism is in exact agreement on this point with the scholastic, Melchoir Cano, who calls attention to the constant historical connection between contempt for scholasticism and heresy: *Connexae quippe sunt ac fuere semper post natam scholam scholae contemptus et heresum pestes* (*De Locis Theologicis*, I, 8, c.1).

Love of Tradition

We should not forget that these counsels are found in the rules which St. Ignatius gives for the forming of a Catholic spirit. And, as a matter of fact, nothing is more Catholic than that broadness of viewpoint which wishes to lose nothing of the Christian heritage and endeavors, nevertheless, to form a harmonious whole by putting everything in its proper place. In this respect, too, the humanists had prepared the ground for the Reformation. Using the excuse of scholarly criticism, they had emphasized, and exaggerated at times, every contradiction which they believed they had found in history and theology. They enjoyed playing off the Fathers against the scholastics, the Greek Fathers against the Latin and St. Jerome against St. Augustine among the Latin Fathers themselves. St. Ignatius tells us to avoid this exclusiveness in our choice, and to accept lovingly every fragment of tradition, no matter where it comes from. The Society of Jesus would faithfully follow that in-

junction. On one side, the Spanish Jesuits would be seen taking a great part in the scholastic revival of the sixteenth century, while on the other, Father Pétau and his brethren of the Collège Louis-le-Grand whom he inspired to follow his example would be seen bringing scientific study of the Fathers into honor in the seventeenth century and, we may say with truth, bringing historical theology into being. Nor would his particular devotion to patristic work prevent the same Father Pétau from making a vigorous defense of scholasticism against the attacks of Erasmus in his *Dogmata Theologica* (Prolegomena, cap. 5, n. 6-8); just as a predominantly scholastic point of view had not prevented Jesuits like Suarez or Lessius from giving a very large place to the study of the Fathers.

One more thing should be noted here. After emphasizing the respective merits of the Fathers and the scholastics, St. Ignatius points out to us the particular value of the second class of writers: "Because," he writes, "the scholastic doctors being of later date can avail themselves not only of the right understanding of the Holy Scriptures, and of the writings of the holy positive doctors, but being themselves illuminated and enlightened by the Divine Power, they can be helped by the councils, canons, and constitutions of our Holy Mother the Church" (Rules for Thinking with the Church, XI). Have we not here remarkably clear directions concerning the very delicate question of the development of dogma and theology? Obviously, the author allows for a certain progress in the expression of Catholic doctrine. The modern doctors have the same supernatural assistance which the ancient ones enjoyed, and they can derive assistance, in addition, from the writings of the ancient doctors themselves and from the subsequent decisions of the Church. And so their being more recent is, in some respects, an advantage for them. Are not these ideas of wise progress more sound and more in accord with the true thought of the Church than the spirit of holding fast to the forms of the ancient past which was going to predominate during a great part of the seventeenth century

in France, a spirit which the Jansenists were going to carry to such amazing excesses and whose traces can be found even in the work of a man like Bossuet?⁵

Vague Christianity

In this respect, too, Ignatius answers the needs of his time. He took a stand against the Protestant demand that Christianity should give up the fruit of fifteen centuries of thought and return to the pure gospel; and he took a firm stand, as well, against the constant tendency shown by men like Erasmus to be satisfied with a vague sort of Christianity which would jettison all precise formulizations and let thought drift with the tide. Catholic doctrine will never make any progress except through a determination which is more and more precise, and this is the reason why the moderns are in a better position in the work of "defining and explaining," thanks to the help of "the councils, canons and constitutions of Our Holy Mother the Church." It would not be long until the fruitful work of the scholastics, in which Erasmus saw nothing but the bickering of pedants, would become evident as it reached its culmination, against his hopes we may observe, in the admirable definitions of the Council of Trent. And in that work the development of dogma revealed itself most clearly.

M. Imbart de la Tour has seen that Luther's claim that he was bringing the Church back to the pure gospel led to the question of legitimate development. But it would seem that he has exaggerated the merit of Erasmus on this point and made a little too much of the solutions which he offered. The clear-sighted humanist was able to give some good hints in this direction: *Habet et fides profectus suos*, or again: "Time brings many things in its train and changes a good many others." He rendered an even greater service when he opposed the definite results which the successive works of the Fathers and Doctors had achieved to the individual inspiration to which Luther was handing over the interpretation of the Holy Books.⁶

But, on the other hand, no one is more opposed than Erasmus to precise statements and dogmatic definitions, as Janssen has well observed: "His ideal in theology was to keep it as pliable, ambiguous and vague as possible. There was nothing he hated more than clear and distinct determination of concepts, systematization and deductive argumentation in dogmatic and moral theology. This is the reason for his hostility to scholasticism as a matter of principle." Yet hostility to every new precision in doctrinal pronouncement is taking a direct stand against all progress in dogma whether one intends to do so or not; and a desire to suppress those which have already been made is a desire to see theology regress.

St. Ignatius met the needs of his day in this field also through those works of his in which development is most clearly manifested, and M. Imbart de la Tour has given what appears to be a very accurate evaluation of this theological departure and, in the course of it, he brings out clearly its strong points and its weaknesses as well.⁸

Boldness and Prudence

We see, therefore, how St. Ignatius's work forms a barrier of the firmest and most solid kind against the excesses of the so-called Reformers and also against every more or less conscious weakness and failing which could have paved the way for them. And it is no cause for surprise or complaint that, in doing so, he is partly responsible for the somewhat armed and entrenched appearance, or, as some people are fond of saying, the more rugged character of modern Catholicism. It was a necessity which every man who intended to keep the faith felt in those days and which circumstances themselves forced on him. Yet, even so, the work of Ignatius is far from being purely defensive and negative. It would be a mistake to imagine that, although it would bring about the spiritual renewal to which we have given emphasis enough, there is no difference between it and the work of the unmiti-

gated reactionaries as far as its ideas go. There was, as a matter of fact, a powerful party at the University of Paris in those days, which could have been called intransigent or integralist. Its leader was Noël Bédard, the syndic of the Faculty of Theology. This was a group which vented its spleen not on the innovators alone but on anyone who could be suspected of sympathizing with them in the slightest degree: on Erasmus and Lefèvre as well as on Luther. The attacks, suspicions and fears of these irreconcilables were not always without foundation. But they proposed no solution for the crisis, or rather they had one, and only one: immobility. Being, in addition, polemicists pure and simple, they were often unjust. On occasion, too, they assumed a character to which they had no right and did not hesitate to lay down the law to the bishops. And so it happened that, even among the servants of the papacy, men of moderation were heard raising their voices against their mode of procedure. "To get the reputation of being saints," wrote Sadoleto, "they make unending attacks on other people. They give advice for which they were not asked, and if they are not obeyed instantly, they raise a hue and cry as though some dreadful crime had been committed. All they are doing is to sow discord among their brethren."

There can be no doubt that, in this regard at least, St. Ignatius is very far from them. Since he had been under suspicion himself and had been driven out of Spain, he knew from experience that orthodox zeal can run to imprudence and excess. A preliminary notice at the beginning of the *Exercises* also gives most conciliatory directions on how to interpret texts: "Every good Christian," we read there, "must be more ready to excuse the proposition of another than to condemn it; and if he cannot save it, let him inquire how he understands it: if the other understand it wrongly, let him correct him with love; and if this suffice not, let him seek all possible means in order that the other, rightly understanding it, may save it

from error." There we have the way, it would appear, to get rid of all useless and unjust attacks. If Noël Bédá and his friends had acted in that way they would, doubtless, have quashed a good many of their accusations; in any case they themselves could not have been accused of injustice, malevolent interpretation and even falsification. In difficult times, as a matter of fact, soundness of principle and steadiness in discussion, and in attack if that be called for, are demanded more than ever; and it is certain, as well, that hasty contradictions and denunciations and readiness to take offense at the slightest occasion can have no other effect than to create disturbance and confusion in people's minds.

New Approach

Since this is the case, if Ignatius had done nothing more than remind his readers that the strictest orthodoxy could take a broad-minded and kindly view of another's thought, he would have done them a great service. But more pointed questions were being raised. Two methods and two cultures, we could say, had come into conflict with each other. The scholars who were playing a part of some importance in the intellectual movement of the century felt the need of doing more than merely reasoning syllogistically about the Scriptures and repeating the old exegesis which had been given in the glosses. Now that the Renaissance was turning men's minds to the study of the ancient languages, should not the sacred sciences too receive the benefit of this? Did it not make imperative a return to a closer and more personal study of the Sacred Books by means of the text itself, and the use of the philological and historical methods which had recently come into honor? This was the program of the humanists. The only difficulty in it was that this desire for a new approach, although it was quite legitimate, had been compromised by the excesses of the innovators. Erasmus had been imprudent enough and, as for Luther, he was turning everything topsy-

turvy. It was difficult not to become a little frightened after he had been seen claiming the authority of the Bible for his revolt against the pope and the councils and for his wholesale demolition of tradition. Timid souls whose intentions were the best in the world were soon condemning the most legitimate efforts to revive scriptural studies in the same breath in which they condemned these enormities. We should not be too quick to take scandal at that. These were extremely delicate questions and their consequences were so great! A true understanding of the nature of religion and of the rapidity with which it is affected by anything touching the texts on which it rests should give us a wealth of indulgence towards those men whose zeal for these venerable texts causes them to take a stand against the most inoffensive innovations in this field because they feel that there is danger in them.

We have a good example of this frame of mind in the Carthusian, Dom Couturier (Petrus Sutor), the author of several pious books on the religious life and of a treatise *De Translatione Biblica* in which every trace of innovation is considered sacrilegious. The book is directed against Erasmus's translation of the New Testament. Sutor treats him as a heretic because he had said that St. Jerome might have made some errors in translation: the saint must have been inspired since his work involved the good of the entire Church. St. Ignatius would not be guilty of intransigence of that sort. He would certainly enjoin the exegetes of the Society to defend the official version of the Roman Church against the attacks of the innovators; but, with the great sense of proportion which was his, he would add prudently: "in so far as it is possible to do so." As for Sutor, however, none of this timidity for him! As far as he is concerned everything in these new methods is to be condemned. And, as for the desire to apply philology to Scripture, "that is insane and it smacks of heresy." Furthermore, "a knowledge of Hebrew and Greek is of no more service in the study of the Bible than a knowledge of Italian

or Spanish." Other writers went further and proclaimed that the study of Hebrew and Greek had been the source of every heresy.

Difference of Opinion

We should keep in mind that Erasmus's translation (which is much less deserving of condemnation than the notes which accompany the text) was being put to constant use at that very time by the saintly Bishop of Rochester and future martyr, John Fisher—a fact which shows the difference of opinion which existed even among the finest men of that time.

It is a matter of regret, nevertheless, that men of Sutor's type were too ready to take measures to stop the work of those who did not think as they did, since they themselves are no less worthy of sympathy and even of praise than the men whose love for our sacred literature was equally lively and more enlightened. These latter were determined, in consequence, to neglect nothing, even the contributions of the most recent methods and sciences, so as to be able to give a better explanation and defense of it. Scholars of this second class did not condemn a method because it had not been used by the ancients who did not have to solve the same problems, or for no other reason than its misuse by men of bad faith, or because it had done harm to men who had been imprudent in their use of it. Their only aim was to use it in a better way. And they were the ones who were right. Every age, in truth, has its own part to play not in the conquest of human truth alone but in the "defense and illustration" of divine truth as well. We heard St. Ignatius tell us this clearly when he was comparing the age of the scholastics with that of the Fathers. He was well aware, no doubt, as we shall see, that the sixteenth century was, in many respects, the beginning of a third era. It was possible in the first place, without losing any of the fruits of the immemorial pursuit of dialectics, to return to a study of the Fathers which would, at least, be wider in its range, even if it were

no more profound. This could be done by taking advantage of the opportunity presented by the invention of printing and the flow of manuscripts into Western Europe from the East. Theology could not fail to gain by this; and it would extend its horizon in this way by a return to certain points of view which had been allowed to fall a little too much into neglect. Above all, the study of the ancient languages, which was being pursued with such great and universal enthusiasm at that time, should not be given over completely to the enemies of the Church: on the contrary, it should be zealously cultivated as a most fruitful source of progress in the sacred sciences.

Languages

And yet, despite all that, it was still perfectly commendable for a general congregation of the Carthusians to prohibit the study of Greek.¹⁰ If, in an order devoted to contemplation, experience showed that these studies were rather occasions of vanity and dissipation of mind than sources of real profit to the religious, they had to be suppressed. But, obviously, in view of the general situation, a step such as this would scarcely do as a solution to all the problems of the moment. Since St. Ignatius desired to create an order designed for combat and be ready to carry on the fight for the Church with particular effectiveness at those places where attacks on her were made most frequently, he could not be satisfied with it. And so he gives a very different sort of direction in the *Constitutions* of the Society: "Since in our time particularly," he writes, "the study of theology as much as its employment demands a knowledge of literature as well as of the Latin, Greek and Hebrew languages, there should be a sufficient number of capable professors of these subjects" (*Constitutions*, P. IV, c. 12). Here we see pointed out to us the path which leads to prudent progress and wise accommodation to circumstances. And our saint is shown to be closer in this respect to Francis I and Guillaume Budé who

founded the Collège de France as a place where ancient languages could be taught than he is to the intransigent old Sorbonne which set its face against innovation of any kind.

Nevertheless, he was too clear-sighted not to see the danger involved in this sort of study when it becomes exclusive. Grammatical and philological work develops the habit of giving attention, by preference, to details. In religious questions, however, it is the general principles which are of most importance. They are the key to the whole question and the details should not be studied in themselves and without reference to these principles. As we have observed, St. Ignatius is aware of the value of scholastic theology. In this discipline, a deeper realization of the Christian mysteries is acquired through methodical study which brings them into relation with each other and with the truths of reason in a way which enables them to form a harmonious whole each of whose parts is illuminated by the rest. And so we find in this discipline also a safeguard against every one of the dangers to which our faith might be exposed by a too exclusive application of the mind to problems of criticism and exegesis. That is the reason for the following remark of the saintly founder: "It is fitting that those who are to study the languages in which the Sacred Books have been written or into which they have been translated should have received a degree in theology, or that they be properly instructed in it; and that they have, in addition, a knowledge of the Doctors and decisions of the Church so that the study of languages may be useful and not harmful to them" (*Constitutions*, P. IV, c. 6, n. 5, D). In this way serious danger is completely avoided. Philological work would involve no hazards when it was carried on by minds which had been formed already by the severe methodology of scholasticism and had a grasp of the whole body of Christian truth which was firm and coherent.

Salamanca

The reader who wants to understand completely how unusual and laudable a thing it was in those days to avoid the dangerous ventures of well-intentioned but imprudent people and, on the other hand, to steer clear of the flagrant injustice and blindness which we have observed in some of the more hectoring opponents of heresy, should not be satisfied with the few indications which we have given here. He should read M. Imbart de la Tour's *Origines de la Réforme* and, especially, the third volume which we have quoted frequently. Furthermore, we have no desire to give the impression that St. Ignatius was the only man of his day who knew how to avoid the excesses of the right and left. The orientation which the Dominican Victoria, for example, gave the movement at Salamanca was excellent in every respect. It consisted in the renovation of theology through a combination of humanism and scholasticism. Several of the best men among the first Jesuit theologians, Toledo and Maldonado in particular, were from Salamanca.

A wealth of illustrious names shows the success with which the Society put into practice the principles which St. Ignatius had laid down.¹¹ It will suffice for our purpose if we mention the most brilliant name of them all, that of Maldonado. He was not only trained in scholastic theology; he taught it himself. But he also delved deeply into oriental languages; and, as a consequence, he was able to study at first hand the text of the Scriptures and all the ancient versions. Armed with this knowledge, he was able to do battle with the Protestants on their own ground; even more, he really created, as has been said, the modern exegesis of the Gospels. In him we see the new culture reach full maturity. His scholarly and reliable work, modern in method and traditional in content, is a far cry from the unrestrained and inconsistent recklessness of Erasmus. And yet, with what enthusiasm Erasmus himself and his friends at Oxford, men like Colet and Thomas More, would have received his

work! All the hopes which they had cherished for the renovation of the sacred sciences through textual study were fulfilled in it. In the next century, Richard Simon, the great historian of scriptural study, never failed to heap praises on the name of Maldonado every time he came across it. On one of these many occasions, after he had brought out the originality of Maldonado's exegesis, he added this significant comment: "He seems to have followed in that the *Constitutions* of his father, Ignatius, who was anxious that theology adapt itself to times and places when the greater glory of God demanded it; and in this he succeeded very well" (*Bibliothèque Critique*, vol.-IV, p. 74). And Bossuet, too, is just as warm in his praise, although he was habitually an opponent of Richard Simon and a defender of tradition whose suspicions were rather easily aroused.

Nature and the Supernatural

It has often been observed that the role of the Society of Jesus was the reconciliation of humanism with the Church. The reader has been able to see what a large measure of truth there is in that observation. St. Ignatius did not take up the position of an intransigent opponent when he was confronted by the irresistible movement of the Renaissance; on the contrary, he tried to turn its forces to the good of religion. But the Renaissance was a many sided affair: and it cannot be denied that there was a really pagan current in it which led to the divinization of man and his instincts. In some aspects, the Protestant Reformation was a reaction against the naturalism which was creeping into Western thought. Luther and Calvin opined that they could never say enough about the utter corruption of human nature, its incapacity for any good action at all, and the absolute right of God to deal with it according to His good pleasure. These excesses, however, were a bad way of defending a good cause. They would lead, through a sort of reaction, to the development inside of Protes-

tantism itself of the Socinian ideas which would make man the absolute master of his destiny, and, ultimately, they would lead to the triumph of rationalism.

Nor is that all. If nature is corrupted through and through, no union is possible between it and grace. And since nature will not allow itself to be put down, the powerful and vital dynamism which was already manifesting its force in the modern world would soon drive it to proclaim the autonomy of the natural order. And so, exclusive supernaturalism ended up in naturalism.

Finally, Protestantism, through its freedom of inquiry, reached the point of claiming freedom in an even more direct way for man in his relations with God. We can say with truth that no theoretical declaration about the absolute sovereignty of God and the insufficiency of our actions and works will ever be as effective a way to put down human pride as is habitual obedience to an authority which is recognized as coming from God. St. Ignatius, therefore, as the doctor of obedience is the man who brought us the real cure for the deification of man which has shown itself to be, from that day to this, the great modern temptation. And besides, he could speak about the corruption of nature, too, when occasion demanded it. He saw no need to speculate about original sin or to form theories in order to exaggerate its effects; but, in that concrete way of his, he confronts each one of us with our own wretchedness and shows it to us stripped of all its veils. At the end of one of the first meditations of the *Exercises*, the retreatant is told to see himself "as an ulcer and abscess whence have issued so many sins and so many iniquities and such vile poison." And, finally, what is the goal of the whole book of the *Exercises* if it is not to detach man from himself and bring him into complete submission to God? This is the very opposite of the pagan individualism of the Renaissance.

Total Truth

In the book of St. Ignatius, however, everything is dominated by a sense of proportion and an anxiety to avoid the sacrifice of any aspect of the total truth. The same characteristics would be found, a little later on, in the directions of the Council of Trent. Ignatius, as a matter of fact, anticipates these directions, at times, in a surprising manner, in passages which are scattered through the *Exercises*. "Although it is very true," he writes, "that no one can be saved without being predestined, and without having faith and grace, we must be very careful in our manner of speaking and treating of all this subject, for fear that if we grant too much to predestination and grace we will seem to destroy the natural forces and free will; while if we exalt the forces of free will too much, we will do injury to the grace of Jesus Christ" (Rules for Thinking with the Church, XIV). What a difference there is between these wise words and the provocative expressions of the prophet of Wittenberg: "Every human will is compelled [by God] to wish and to act whether its object be good or evil"; and again: "If God pleases you when he crowns the unworthy, He should not displease you when he damns the innocent!" Which of these two doctrines is the more truly human? In the rules which follow our saint insists again on the prudence which must be used in speaking about predestination, faith and the efficacy of grace so as not to reject free will and the value of good works.

It was natural that the sons of St. Ignatius, faithfully following the words of direction which they had received from their father, should try to find a theological explanation which would cast more light on the freedom of human action under the divine motion. It can be said that, in this sense, Molinism has its origin in the directions of the holy founder. But it is distinct from them. The *Exercises* express principles of prudence which everybody must accept; Molinism is an attempt at theoretical reconciliation

which has its advantages and its weak points as well. Jesuits have the right to defend it, but others have the right to attack it. We should admit that this has not always been universally understood. Jesuits have been found, on occasion, who turned their backs on that breadth of mind which St. Ignatius recommended so highly, and denounced opinions opposed to their own as though they were dealing with errors against the faith. It was in this spirit that Father De Colonia included authors who were Thomists pure and simple (in the sense that they taught predetermination) in his *Bibliothèque des auteurs jansénistes* and saw his book put on the Index as a consequence; and it was in this spirit, too, that other Jesuits saw to it that de Noris's Augustinian theses were condemned by the Spanish Inquisition and made a vain attempt to have them condemned at Rome as well. Among the many unfortunate consequences of this way of acting was, of course, the result that new enemies of the Society were made and for no good reason. St. Ignatius would have been proud to see the Society go down under the attack made on her by the general coalition of the enemies of Rome, the *philosophes* and the Jansenists. He would have been less happy to see men, all of whose interests and desires should have made them rally round the persecuted religious, joining in the rejoicing of the coalition—and that partly through the fault of some of his sons. But this is ancient history now. The present position of the Church places us all today in the happy necessity of deliberately putting these differences of opinion into the background so that we can form a united front against the common enemy.

Fear and Love

Finally, in the eighteenth rule, advice of the same sort is given concerning fear and love: "Although it is above all things praiseworthy greatly to serve God our Lord out of pure love, yet we ought much to praise the fear of His Divine Majesty, because not only is

filial fear a pious and most holy thing, but even servile fear, when a man does not rise to anything better and more useful, is of great help to him to escape from mortal sin; and after he has escaped from it, he easily attains to filial fear, which is altogether acceptable and pleasing to God our Lord, because it is inseparable from Divine Love." The Council of Trent would soon be anathematizing Luther's proposition that "the fear of hell, through which we have recourse to the mercy of God in repentance for our sins or because of which we avoid sin, is a sin itself and makes us even greater sinners."

At the root of Luther's error was the false conception, which would be taken up again, in a certain way, by Jansenism and by Quietism as well, that all affection toward our own welfare is a disordered inclination which grace ought to destroy. For St. Thomas, on the other hand—and he gives us the metaphysical basis for St. Ignatius's practical directions—the natural desire for personal beatitude is in no way disordered and is already *initialiter* subordinated to God.

Furthermore, the teaching of St. Thomas that nature is not completely corrupt but, on the contrary, remains essentially good in spite of the wounds inflicted on it by sin, is the best justification for St. Ignatius's constant and confident appeals to the natural activities of man, which, however, he never fails to supernaturalize.

Conclusion

We would wrong St. Ignatius were we to praise him under the impression that a forgotten sort of Christianity which differed from the one that men had known before his time had been found again through his efforts. That can be said with truth about the fathers of the so-called Reformation. St. Ignatius, however, never wanted to be anything other than a devoted son of the Church and a soldier in the service of the Divine Majesty and His Vicar on earth, the

Roman Pontiff. But that soldier showed himself a leader of the highest type. Faced with the most difficult situation which had arisen since the beginning of Christianity, he was able to give the commands which were needed to rally a select and noble-hearted band of men around him, lead it into battle and direct it in the melee. And his directions were proven to be so sure that after four centuries—and such centuries!—their fecundity has not been exhausted.

Even on those matters where the situation has changed most radically we can profit from his lessons. It is no longer possible, for example, to revolt with good reason against the wealth of the Church, but capitalistic society has been put on trial and the very principle of private property has been called into question because of its abuse. We will have the mind of St. Ignatius if, in our defense of necessary institutions, we do not rely on polemics of word and pen as much as on personal reform, good use of property and the complete fulfillment of every social duty.

When there arose among us the new tendency towards mysticism which is a fortunate reaction against the reign of materialism, but which could also lead to disaster if it were not well directed, Pius XI pointed to the penitent of Manresa as the guide who could be followed in complete security. There is not less talk in our day about new methods in theology and in Sacred Scripture, in particular, than there was in the sixteenth century, and there is no less need of reaching an agreement on what concessions must be made to progress and how much of the traditional theology must be maintained. In matters as delicate as these, the lessons of our saint are of inestimable value to us! Lessons of respect for the wisdom of the past, nothing of which must ever be allowed to be lost, but lessons of confidence in God and in the Church as well. They will give us the courage to use disciplines of which our fathers had no knowledge and to use them fearlessly once they have proven themselves fit instruments for a better exposition of our Sacred Books and of their

teachings. And, above all, since we are living in the midst of an ideological anarchy which is more far-reaching, in certain respects, than it was, even at the time of Luther and Calvin, and are brought into contact with so many conflicting systems which take on a new form practically every day, we must be more ready than ever, "leaving aside all judgment of our own, to obey the true Spouse of Jesus Christ, our Holy Mother, the Church."

St. Ignatius is not the sole master and prophet for us as Luther is for his followers, but he is one of those who have best shown us the path we must follow if we are to remain true to the faith of Jesus Christ in a modern world which is so complex and confused.

NOTES

¹Quoted by Janssen, *L'Allemagne et la Réforme*, Paris 1889-1899, vol. 2, pp. 105-106.

²Imbart de la Tour, *Les Origines de la Réforme*, Paris, 1909, vol. 3.

³Letter to Sister Theresa Rejadella, *Monumenta Ignatiana*, I, vol. 1, p. 105.

⁴Quotes by Janssen, *op. cit.* p. 609.

⁵Cf. *Christus*, pp. 916-917; 922-923.

⁶Imbart de la Tour, *op. cit.*, vol. III, pp. 102-104.

⁷Quoted by Hurter, *Nomenclator*, IV, col. 1093.

⁸Imbart de la Tour, *op. cit.*, vol. III, pp. 212-223.

⁹Imbart de la Tour, *op. cit.*, vol. III, p. 507.

¹⁰*Dictionnaire de Théologie Catholique*, Chartreux, vol. II, col. 2305. The decree, however, was not put into force with any great rigor.

¹¹Edward Reuss who cannot be suspected of partiality has written concerning the sixteenth century: "Exegesis was cultivated especially by the Jesuits whose work surpasses all others."

HISTORICAL NOTES

THE CATHEDRAL PLAYERS

Introductory Note. When a missionary reports on his activity in the field, his account is always of some interest; when the field itself reports, that's news!

The author of the letter which follows was graduated this March from the Ateneo de Naga, Philippines. What he has written is the answer to a request for information about the *Cathedral Players*, a dramatic group organized and presently directed by Father James B. Reuter, S.J., of the Ateneo faculty.

The Ateneo de Naga is located in the city of that name in the so-called Bicol Region of southeastern Luzon. In 1940, the Ateneo was begun under the rectorship of Father Francis D. Burns, S.J., at the request of the Most Reverend Pedro Santos, D.D., who is still Bishop of the Bicol Region (diocese of Nueva Caceres). The invading Japanese took over the newly constructed buildings in 1941, sending the American Jesuits to the local jail and, later, to concentration camp.

After the liberation of the Philippines early in 1945, Father Burns had a brief but busy stay in the States. In April of 1946 he was back in Naga, rebuilding. High school classes were resumed in July. A two-year college course was added in 1947, and at the beginning of the current school year the *Cathedral Players* came into being.

The *Cathedral Players* represents a new twist on the traditional Jesuit emphasis on dramatics. Its work is dramatics put to the service of the local community as well as the people of other towns. It gives entertainment, instruction, inspiration in both English and, more important, in the Bicol dialect of the masses. It thrives in public squares and on bandstands, under glaring lights or kerosene flames, on stages with few effects or none. It is a voice speaking

to the mind and heart of the common man in his own figurative speech. It is the Catholic student's apostolate at its best.

But Jaime tells the story much better.

F. X. LYNCH, S.J.

Ateneo de Naga
January 21, 1950

Dear Father:

I'm very sorry I'm so late with this report, but for a graduating college student time for such literary luxuries as this is rare. However, it's a genuine joy to tell the story of the *Cathedral Players*. Let's hop right into it.

Origins of the Idea. Last July, when Father Reuter was assigned to take charge of all Ateneo presentations at the Sunday Catholic Hour conducted in the town square, he thought of putting on plays instead of sticking to the usual speeches, poems and songs. He remembered that the Chesterton Evidence Guild of the pre-war Ateneo de Manila had been tremendously successful with its Catholic Hour radio plays. Moreover, as you know, Father had done a lot of radio-play work in Manila during May and June; no doubt his mind was still full of the plays he had written and directed. At any rate, he decided that the play was the thing.

Purpose of the Group. It's true that the actors and actresses gain a lot in the way of experience, poise and power of expression, but all that is a by-product. The *real* purpose of the *Players* was explained by Rodolfo San Diego in our *Blue and Gold* quarterly:

"The purpose of launching public drama in Bicol is to touch the hearts of the people. For a year now the Catholic Hour has consisted purely of songs, poems and speeches, mostly in English. The crowd listens to English because there is nothing else to listen to, but they do not always fully understand it. In Bicol the plot of the play can be

grasped and digested even by the ragamuffins who climb the kiosko rails and watch the show with shining eyes and open mouths."

A very good speech, or even a very good sermon may be forgotten in a month; but the imagination retains the drama forever.

Scripts. First of all, Father Reuter pulls on his thinking cap and tussles with the decision regarding the play to be put on. If he has ideas for a new play, he writes an original; if not, he adapts an appropriate-for-the-occasion play to the local setting. So far, he has written *Second Fiddle, If Mary Came to Naga*, and slightly different versions of the latter for the towns of Legaspi and Buhi. *Everyman* needed no adaptation since it fits in anywhere. *Holy Night* and *Rizal's Last Moments* were slightly altered to make them better adapted to the stage available at the town square; namely, a politicians' platform.

After the play has been written or adapted, Father Reuter turns the English script over to Menandro Benavides, a college sophomore. Menandro cuts the stencils—and a few classes besides! Then Johnny Ragragio, the dean's secretary, mimeographs a good supply of English scripts. Eusebio General, Menandro and I then translate the play into Bicol and this version is mimeographed.

Casting. When Father Reuter first called for volunteers for this project, only about eight students came forward. However, he had no trouble in talking one other college student into being the *Voice of God!* It was from this handful that Father had to pick the male cast for *Everyman*, our first venture. After this beginning, most of the students wanted to be picked as members of the cast, but Father Reuter preferred to call on the original group since, according to him, the experience they had had was "invaluable."

Since the *Cathedral Players* is a diocesan group, not exclusively Atenean, the question of female characters was easily solved. For *Everyman*, Father Reuter asked the boys about suitable girls. Whomever we

picked was it. For the succeeding plays, however, he did most of the girl casting himself, since he then knew some of the girls and their acting abilities. Naturally, the same girls were called upon again and again, except for some who just didn't fit into the new roles. When new talent was needed, Father had again to rely upon our "sound and unbiased judgments." Most of our actresses have been graduates of the Colegio de Santa Isabel, Naga, and they have given very creditable performances.

Rehearsals and Stage Arrangements. We average about four rehearsals before the big night itself, getting together on Saturday evenings and Sunday afternoons. Ordinarily there are no pre-play stage arrangements, except to make sure that there is a stage—or a reasonable facsimile thereof! For *Second Fiddle* we had a few chairs, a table and a statue of the Sacred Heart, to give the general idea of a middle-class family's parlor; for *Rizal's Last Moments*, a chair and a table. No backdrops are used. Father Reuter has been careful to select plays which call for simple settings like the open road (*Everyman*, *Holy Night*, *If Mary Came to Naga*).

The Campaign Record. During the past half-year or so we have staged the following plays in English: *Second Fiddle*, *Holy Night*; in Bicol: *Everyman*, *Second Fiddle*, *Holy Night*, *Rizal's Last Moments*, *If Mary Came to Naga*, *If Mary Came to Legaspi*, *If Mary Came to Buhi*. We have appeared in nine different towns besides Naga, playing to a total audience of approximately 45,000.¹ Here is a list of the towns with the distance, in miles, of each place from Naga: Baa0 (18), Iriga (23), Tigaon (27), Buhi (33), Polangui (40), Oas (43), Ligao (46), Legaspi (62), Tabaco (80).

Plays vs. Speeches, Bicol vs. English. It is clear that the people prefer plays to speeches, songs and

¹At the close of the school year, about two months after this letter was written, the *Ateneo Annual* reported a final figure of approximately 60,000—FXL.

poems. They now look forward to Ateneo-sponsored Catholic Hours for this reason. But we are not the only ones presenting plays now; the last two Colegio-sponsored Catholic Hours consisted of a Bicol drama and a Bicol Christmas pageant. For their pageant, the *Colegialas* even had elaborate settings and curtains. What girls can do!

Now the question of language. The people responded more visibly and appropriately when the plays were in Bicol. English plays produced very little reaction among the masses, although they were very effective in the girls' schools.

Some of the actors wanted to play in English after we had done *Everyman* in Bicol; others, like myself, did not. Father Reuter decided to settle the matter with *Second Fiddle*. The first week, *Second Fiddle* was fiddled in English, with the announcement that it would be presented the next week in Bicol, to gauge the people's reaction and preference.

The Bicol play far outshone the English one. The actors were more natural, the "rabble" cheered and laughed more, and the old women sighed and stood on edge more. English plays can limp through in Naga, but in other towns I think they would be failures, in the sense that they would not help toward our purpose of Catholic Action.

Opinions Regarding the Cathedral Players. Let's start with *student* opinion. There is no doubt that the Ateneans are proud of their Catholic Hours. Many have approached me for possible inclusion in the cast for a new play. They must think I have influence with Father Reuter!

When we actors are seen by Parochial School Boys or *Colegialas* some days or even weeks after a particular play, we are usually called by our stage names. Rodolfo San Diego, who played Death in *Everyman*, was being called *kagadánan* (death) for weeks. It seemed that everyone called him that, but especially the *Colegialas*, much to his anguish. I have been called *lambantáo* (Everyman) and the "clown of the Ate-

neo" by boys and girls alike. Other actors and actresses of the *Players* have experienced similar "popularity." You can see that student opinion is favorable.

Bishop Santos, who has been an enthusiastic supporter of the *Players* since the beginning, had this to say:

"I welcome the activity of the *Cathedral Players*, who bring our people Catholic truths and principles through the drama. In this way we can teach them in a more delectable but not less effective manner. I am sure our people too appreciate such activities when we see them flocking to attend these public presentations in ever increasing numbers. By the drama, senses and mind cooperate to grasp whatever doctrine we wish to teach the people. This is also a sure way for Catholic students to familiarize themselves with Catholic ways of thought and expression. I am very much pleased with the way they have conducted their mission."

Reverend Father Salvador, Rector of the Ateneo, injected a note of caution into the expression of his opinion: "It has my heart's approval. I like the idea very much. The only thing I have against it is that I fear for the boys; they might have less time for studies. However, I like the good they are doing. Perhaps they do more good than sermons."

This last remark of Reverend Father Rector reminds me of what Father Belleza, parish priest of Legaspi, told the people after our appearance there: "Plays like this do more than sermons."

When I asked Father Hilario Lim what he thought of the *Cathedral Players*, he laughed and asked, "Have you ever heard of Danny Kaye? Well . . ." And he stopped.

The real test of the success of the movement is to be found in the reaction of *an mga tao*, the ordinary people who gather in the town squares by the thousands whenever we set up shop. In Naga, we gathered the biggest crowd ever seen on the Kiosko and Plaza when we played *Everyman*. The masses have always responded wonderfully. I make it a policy to walk around the audience while I'm still off-stage; their

comments have always been very favorable. In Buhi, despite the cold weather and the rain, the people stayed through both *If Mary Came to Buhi* and *Rizal's Last Moments*, even when the generator broke down, a kerosene lamp had to be used for lights and the actors had to shout to be heard. The people have always laughed at the right places and groaned at the right places—when the plays were in Bicol. Our message has gone across.

That is the history of the *Cathedral Players*, Father. What do you think of us?

Yours sincerely,
JAIME E. DY-LIACCO

JESUITS AT OXON HILL

Basking in the shadow of the Nation's Capitol, yet far removed from the hurry and the bustle of daily life, even during such tragic periods as the War between the States, the Spanish-American War, and then the two World Wars, St. Ignatius parish at Oxon Hill, Maryland, has enjoyed an enviable peace and composure. Its remoteness even up to the present time will explain why for one hundred years it has remained a mission attended from other parishes. This parish is unique in many ways. Its parishioners have been served by priests of three religious orders and one religious congregation.

First came the Jesuits, followed by the Dominicans, then the Carmelites and lastly by the Josephite Fathers of Mill Hill, England. These in turn were followed by diocesan priests from Marlboro, St. Peter's, St. Theresa's and the Assumption parishes of the District of Columbia. Today this parish is showing its vitality and its growth by the presence of the Reverend Patrick J. Begley, its first resident pastor.

The establishment of this parish was made during the episcopacy of the Most Reverend Samuel Eccleston, Archbishop of Baltimore (1834-1851), with the cooperation of the Very Reverend Ignatius Brocard, Provincial of the Jesuit Fathers of the Maryland Province.

The very beginnings of the parish were unique in that the land was given by two Episcopalian gentlemen, Dr. Folsom and Major Edelen. The two main persons who solicited funds for the building were ladies, Mrs. Christiana Spaulding Kerby Edelen and Mrs. Mary Eugenia Surratt, a convert..(the latter associated with John Wilkes Booth, the assassin of Lincoln) who while soliciting rode through the countryside on horseback.

Before this time the only Masses to be celebrated in this section were in the home of the above Mrs. Edelen, who at appointed times had her carriage meet Rev. Joseph M. Finotti, S.J., of St. Mary's, Alexandria, Virginia, at the ferry on Saturdays, kept him overnight, and had the neighbors in on Sunday for Mass. Through the generosity of the Catholics in this section, of many Catholic friends elsewhere, particularly in Baltimore, and of the public at large, the dream of these few staunch Catholics of Oxon Hill was realized in the erection in 1849 of a small wooden building with seating capacity for about one hundred in the main body, and a gallery on each side for the colored servants (then slaves). The spirit of Father Finotti guided this handful of good souls in their endeavor to have a Church wherein they might properly worship their God.

The writing of the life, the character and the work of Father Joseph M. Finotti will be a labor of love and affection on the part of the historian who will be assigned to present this wonderful man to the public. We say this because Father Finotti was the first Catholic anthologist in the United States of America. The work of all Catholic historians in the United States has been lightened and facilitated by the research and

interest of Father Finotti who after all was not a native of the United States.

Father Finotti was born in Ferrara, Italy, on September 21, 1817. He was the son of Francesco Finotti and Rosina Tassinari. He was extremely bright, very eccentric and different in disposition from the other children in the family, but very good at heart. He was also very independent, extremely high-tempered, very learned and studious. As a young boy of fifteen years he ran away from home because of difficulties with the Jesuit teachers. Father Aurelio found him and told him of the grief of his parents and Joseph returned home. His father made him understand what a great fault he had committed, and then Joseph decided as a penance to make an eight days' retreat at the Jesuit College. As a result of the retreat Joseph became convinced of his vocation to the Jesuit Order and he went to Rome to join the Society of Jesus. He was then sixteen years old. His brother Augustavo Adolfo was a Papal Count and Consul of the Pope at Boston, Massachusetts. Through his brother's interest Father Finotti joined the Maryland province of the Jesuit Order. At the time of the founding of the parish of Oxon Hill, Father Finotti was associated, as we have seen, with St. Mary's Church in Alexandria, Virginia, and he functioned as pastor of Oxon Hill from 1849 until 1852. At this time Alexandria and northern Virginia remained united to the Diocese of Baltimore, even after the retrocession of the Virginia section of the District of Columbia to Virginia in 1847.

The Right Reverend Monsignor Edward L. Stephens, speaking of Father Finotti, remarked "he endeared himself to the congregation by the grace of his manner and the warmth of his affection and when he was removed, fifty or sixty gentlemen went to the Provincial of the Jesuits to beg his retention, and a committee was even sent to Baltimore to entreat the intervention of Archbishop Kenrick."

Father Finotti later left the Jesuit Order to become the Editor of the *Boston Pilot*, the great Catholic

paper of a former day, but was held in highest esteem by all his confreres. Ill health, presumably tuberculosis, forced him to seek relief in Colorado. Even there his mind was constantly at work. It was during this period of his life that he contributed so much to preserve the records of earlier Catholic authors and events and to transmit them to the historians of today. Fr. Finotti was one of the two outstanding Catholic bibliographers in America (the other being Fr. Wilfred Parsons, S.J.). He catalogued the works of Catholic authors published in America from 1784 until 1820. Father Finotti had assumed pastorship of the Catholic Church in Brookline, Massachusetts, before going to Colorado. He died in Center City, Colorado, January 10, 1879.

His brother Augustavo Adolfo had come to America August 12, 1850 and took out naturalization papers immediately. He then made the acquaintance of Mr. and Mrs. Joseph B. (Sarah H.) Hill of Prince George's County and their daughter, Emily R., to whom he was married June 18, 1851, thus linking this prominent Italian family with one of the oldest of four Maryland families. Later on he bought a farm from Mr. David Barry with an addition of another parcel of land of thirty acres from Mr. R. A. Bawking. Mr. Finotti sold his farm "Italianville" to Mr. William Borthers and bought a farm "The Lodge" and another farm "Beachhill" which he sold before starting for Boston. It was while he was in Boston that he became Consul, representing the Papal States under Pope Pope Pius IX as its monarch.

Dr. Peter Heiskell married Hester Hill, a sister of Mrs. Finotti and they purchased "Kildare," the property adjoining St. Ignatius Church, the year after the Church was built in 1850. This property formerly belonged to Dr. Folsom who gave the land for the Church. Later, Dr. Heiskell gave the land for the hall adjoining the church.

For many years, Mass was only celebrated once a month at St. Ignatius and the chalice and ciborium

were kept at the home of the Heiskells, "Kildare." On two occasions, Cardinal Gibbons, as Bishop of Richmond, spent the night at "Kildare" before administering Confirmation on the following day.

While the cornerstone of St. Ignatius, Oxon Hill, was laid in 1849, the Church was not dedicated until May 2, 1850 by the Most Rev. Samuel Eccleston, Archbishop of Baltimore. The Archbishop had left his episcopal residence on the northwest corner of Charles and Mulberry Streets, Baltimore, and had stepped into a carriage to convey him to Elkridge Landing for the dedication of a new church there on the following day, April 20, 1845. The driver of the vehicle was standing on the pavement with the reins in his hands ready to step into the carriage when the horses became frightened and dashed down the precipitous Mulberry Street hill. The Archbishop, fearing that he would be killed instantly, jumped out of the carriage and struck his head against the curbstone. From that time on he was never a well man. He retired to Georgetown practically for the rest of his life and spent most of his time either at the Jesuit Villa, now occupied by McLean Gardens, or later at the Visitandine Convent. There is a tradition that his dedication of the Church of St. Ignatius at Oxon Hill was his last official act of any kind. Returning to Georgetown with a cold, which he had contracted on his way back from Oxon Hill, he became a confirmed invalid unto his death. He died at the Visitandine Convent, Georgetown, D. C., April 22, 1851.

On the occasion of the dedication, the famous Father James Ryder, a Jesuit priest, preached the sermon before a large assembly. He was one of a trio of famous Irish Jesuits who became Rectors of Georgetown University (Ryder, McGuire and Early). Father Ryder in his day was the outstanding preacher in the Catholic Church of the United States. He was Rector of Georgetown on two occasions and he was also Provincial.

Father Ryder was born in Dublin, October 8, 1800.

His father was a non-Catholic and soon after his death, Ryder's mother took up residence in Georgetown, D. C. His brilliance of mind was such that he was allowed to enter the Jesuit Novitiate at the early age of fifteen and then he went to Rome for philosophical and theological studies.

Immediately on graduation he was given the chair of philosophy at the University of Spoleto under the patronage and protection of an archbishop who later became the illustrious Pio Nono of holy and happy memory. Father Ryder was small with dark eyes and black hair, pale and frail in appearance. He was the first to found a formal debating society in the United States. He founded it on January 17, 1830 and gave it the name Philodemic. This society is still in existence and has exercised a strong influence upon Georgetown for over a period of one hundred and nineteen years. Father Ryder delivered on one occasion the oration over the body of Representative Bossier in the Capitol of the United States. Unfortunately Father Ryder has not left any copies of his many sermons or discourses. Much of the charm and influence which he exercised was due to his wonderful command of words, his sonorous voice and his superb eloquence as also his wit and raillery. Some said he combined Attic expression with a dash of Irish flavor which made his discourses delicious.

Father Ryder inaugurated the custom of commemorating the landing of the Maryland pilgrims. Father Ryder and Father George Fenwick, descendant of Cuthbert Fenwick, chartered the steamer *Columbia* and made a pilgrimage covering two days, May 9th and 10th, 1842 to St. Mary's City where a Solemn Mass was celebrated by the Most Reverend Samuel Eccleston of Baltimore. On this occasion the Maryland poet orator, William George Reid of Baltimore, delivered an address which has been compared to the address of Webster at the Bunker Hill Monument. George Washington Parke Custis of Arlington, the grandson of George Washington's wife and his own

adopted son, wrote an ode for this celebration. Father James Ryder died January 12, 1862 at old St. Joseph's Rectory, Philadelphia.

Father Finotti was succeeded in the pastorship of Oxon Hill by the illustrious Father George Villiger. His term of pastorship was from 1852 to 1854. Father Villiger was of Swiss birth and very practical in his administration of the Church's temporalities. He was assisted by Father Bixio.

Father John E. Blox, S.J., a native of Belgium, was next in term of pastorship of St. Ignatius. It was under the administration of the Reverend Peter Kroes, S.J., who assumed charge of the parish in 1857 that a line of division was drawn between the Baltimore Archdiocese and the Diocese of Richmond. The Parish of St. Ignatius of Loyola was attached to and administered from St. Mary's Church in Marlboro.

When Alexandria was separated from the Baltimore Archdiocese, it was quite a natural thing for the Ordinary of Baltimore to look for help from within the Diocese of Baltimore. Then it was that the Dominican Fathers from St. Dominic's, Washington, were asked to take charge of the several churches in Prince George's County. They were invited by Archbishop Kenrick (consecrated June 6, 1830, Coadjutor Bishop of Philadelphia, promoted to the Archdiocese of Baltimore, August 19, 1851 and died July 6, 1863) to take charge of the three churches St. Mary's, Marlboro, Holy Rosary at Rosaryville, and St. Ignatius, Oxon Hill.

The Dominican Fathers arrived at St. Mary's in Marlboro on October 5, 1859 and the Reverend Nicholas Young, O.P., was the first Dominican to assume charge.

RT. REV. EDWARD P. MCADAMS

BIGNESS

It is well known that I am an unreasonable reactionary, who refuses to face the great facts of the modern world. I have never been convinced that a giraffe is a better fireside playmate than a kitten. I cannot be got to see that a hippopotamus is certain to win a race against a greyhound. An invincible prejudice prevents me from admitting that whales served on toast are more appetizing than sardines. Nay, I cannot even persuade myself that the larger sort of sharks are, as drawing-room ornaments, necessarily improvements upon goldfish. I cannot think that the gesture of pulling up a palm-tree is always easier and more graceful than that of plucking a flower; or that it is always more enjoyable to die of thirst in the Sahara than to drink wine from a small vineyard or water from a village well. In short, I am lamentably lacking in that reverence for largeness, or for things on a Big Scale, which is apparently the religion of the age of Big Business. And, among other instances, I may venture to point out that this difference of opinion applies particularly to what was in the first instance, I suppose, the home and source of Big Business. There are many things which I really do admire about America; which I admire with much more sincerity than is common in those who merely flatter America. I admire America for being simple, for not being snobbish, for being still democratic in instincts, for having a respect for work and for treating the mere luxurious cynic as a lounge-lizard. But I do not admire America for being big. I do not envy America for being big. I do not even feel that it has practical and material advantages in being big.

G. K. CHESTERTON

TO COMPLETE

The Catholic Church did not come to destroy but to complete. Unfortunately, that which it came to complete was too well satisfied with its own evil as well as with its own good. The threat of so much change was a mortal challenge. Hence the growing friction between the ancient Roman Empire and the Church for which the Empire was so noble a preparation.

HILAIRE BELLOC

OBITUARY

FATHER JOHN A. S. BROSAN

1860 - 1948

On the second corridor at Woodstock—just opposite the Mass Board and the electric master-clock—hangs the latest picture of Father John Brosnan, taken one month before he died when he visited Baltimore for the last time on business with Eastman Kodak Company. Father Brosnan was an expert with the camera and the Eastman people recognized his skill and gave him every courtesy. He was always welcome there and on this last visit they suggested that he allow them to take his picture. Fortunate coincidence! for the picture is so true to life. With his hat on, his spectacles down a little on his nose, he seems to be looking at the master-clock and checking the time as he did every day at noon for as many years as the electric clock has been in operation. The radio signals from Arlington were first checked and then the clock. Here his passion for exactitude in all things was seen at its best. This exactness, indeed, was a mirror of his life. At the sound of the bell he left his room immediately to go to the duty to which he was summoned and the hours he must have spent in his long years—sixty at Woodstock and seventy in the Society—waiting for others to arrive in refectory or chapel establish a kind of record.

Father John Brosnan died in his eighty-ninth year, on December 9, 1948. At the time, he was looking forward to the August of 1949 when he would have been seventy years in the Society and sixty years a priest, and sixty years at Woodstock. On February 2, 1949 he would have been fifty years professed of the four vows. That 1949 was to be a great year for

The picture referred to at the beginning of this sketch of Father Brosnan is reproduced as the frontispiece of this issue of the *Letters*.

him was evident. He seemed to relish celebrations and so many at Woodstock recalled his golden jubilee of 1929 and his diamond jubilee of 1939. In fact the celebration of 1939 ranks high on the list of festivities at Woodstock, for Father John Brosnan was in the hearts of all at the Collegium Maximum "Father Woodstock." The expectations of many were crushed when in the first week of December, 1948 they saw him getting visibly weaker and on the day of his last Mass, Friday, December 3,—the First Friday too—he gave into persuasion and entered the infirmary. In a week he had gone to his reward.

Father John Brosnan came to Woodstock from Frederick in 1882 as a first-year philosopher. He had entered the Society on August 14, 1879 at West Park on the Hudson. He used to tell of himself that he was the last one received for the Society by the Superior of the old New York-Canada Mission for it was just after he had been received for the Society that New York was separated from Canada and united with the Maryland Province. After his noviceship at West Park he was sent to Frederick for a year of juniorate and then began his long association with Woodstock. After the usual three years of philosophy he spent only one year in the regency and that at Loyola College in Baltimore. At the end of that year, 1886, he returned to Woodstock to teach chemistry and the following year, 1887, he began to study moral theology while teaching chemistry. After two years of this schedule he was ordained in 1889 and then gave himself to the work in dogma without the teaching of chemistry. Apart from that one year in Baltimore, a short period at Georgetown, and his tertianship, nearly his whole life was spent at Woodstock in teaching practically every branch of the sciences. A few years were spent at Weston when it was first opened and two years were devoted to superintending the building of Wernersville. In all his seventy years in the Society only ten were spent outside Woodstock.

Father Brosnan was born in New York October 21, 1860. He attended the old Redemptorist Church on

West Broadway, New York, and all his early education was had at St. Francis Xavier. There he attended the grammar school and up through the academic department and the College till he was honored with a master's degree in the arts in 1879. He was small of stature and the affectionate name he bore—Father Johnnie—fitted him perfectly. It was given him out of affection and perhaps to distinguish him from his brother Father William Brosnan, who like himself has seen long years as a professor at Woodstock and though retired from teaching is still a member of the community at Woodstock at the advanced age of 85. The Brosnans were typical New York people of those days, Catholic to the core and with a numerous family. Generations of Jesuits knew the family well. Father John's entrance in the Society was followed some seven years after by that of Father William. Another brother, Francis Xavier, now deceased, was a lawyer and a sister is still living in New York at the advanced age of 87.

Among the brethren in Woodstock Father Brosnan was known for his unfailing courtesy—a real gentleman of the old school—and for his interest in everything that concerned community life. His devotion to the demands of common life was very marked. He was never late for a duty, whether prayer, meals or recreation and would not miss any haustus, entertainment or anything else in which the community took part. At the sound of bell, at the first stroke, he was seen heading whither duty summoned him and in all this he had a sly sense of humor. He was fond of people, liked to meet them, and had friends every place he had been, friends who were faithful to him through the years. He remembered their anniversaries, wrote to them at intervals and heard from them in return. But in all the years of his life in the Society he had never been outside his own province for any studies or work of any kind. He was essentially a community man in the best sense of that term. When the Maryland-New York Province was

divided in 1943 Father Brosnan asked to be assigned to the Maryland Province because of the many years he had been in Maryland.

Among Ours—and one might say also among seculars—Father John Brosnan was probably best known for his skill in photography. His talent was always at the beck and call of his brethren. For years upon years he took the pictures of the Ordinandi at Woodstock and it was his privilege, and he was jealous about it, to take pictures of certain parts of the ordination ceremonies from a special point of vantage in the chapel. The parents and friends of the newly ordained were delighted to have these pictures. How many times had Father Brosnan photographed the late Cardinal Gibbons and his successor the late Archbishop Michael J. Curley! The pictures were always excellently done, very clearly focused and turned out at once on the very day of ordination so that the parents might order such copies as they chose. In 1948 the first ordination at Woodstock by the new Archbishop of Baltimore, Most Reverend Francis P. Keough, was Father Brosnan's last ordination and the only one in memory when some of his pictures failed. He successfully took the group picture with the Archbishop but scenes of the ordination rite, taken from the gallery of the chapel, failed. Father Brosnan said the reason was that the films were defective. We all believed, though we said nothing of it to him, that the dear good father had nodded as Horace says Homer might have done. We feel he fell asleep while making the exposure and forgot about it. Only three pictures out of ten were successful. To us it was a surprise and to Father Johnnie a mysterious humiliation in his last efforts after lifelong success.

The long years Father Brosnan spent at Woodstock stocked his memory with anecdotes of men and things. He had a good sense of humor and never failed to be the gentleman but he could recount some amusing thing of himself and others. In 1894 he was present for Woodstock's silver jubilee, and for the

golden jubilee in 1919, and finally for the diamond jubilee celebrated in 1944. On the last occasion he was as active as he had been fifty years before as the photographer. Yet it took him three years to get the pictures done and framed as he wished them to be. He was slowing up. Fortunately the job was finished about six months before his death. Yet to be true to history, it must be recorded that he had one of the captions incorrect. He had seen nearly everything at Woodstock and assisted at many changes. He used to recount how he personally heard fourteen of the sixteen rectors announced in the refectory. The seventeen-year locusts, he told us the last time they put in an appearance at Woodstock, he had seen four times. This sent some of the minor mathematicians figuring and that was now some years ago.

Eventually people and names and times became confused in his memory; the years were so many and the faces tended to merge together. It was not a rare thing for Father Brosnan to ask one of the more recent professors if he had known Father This or That, and Father This or That had died fifty years before. One day he asked a young professor of dogma if Father Sabetti had taught him moral and Father Sabetti had died ten years before that dogma professor was born. But it was always entertaining to listen to him because Woodstock was his life and he was part and parcel of it.

The camera skill that Father Brosnan possessed was used not only at Woodstock but elsewhere as well. If any new house were opened or a new location secured Father Brosnan was invited to photograph it and his pictures showed the place off to advantage. In the late twenties Father Brosnan took pictures of the many graveyard plots where Ours are buried. All these pictures are preserved at Woodstock and finally will be put into a volume or volumes for the use of all. Not only pictures but wonderful slides were produced by his skill. Happy was the lecturer for whom Father Brosnan would turn out slides. We can all

recall his beautiful slides on flowering trees and on the birds of Woodstock. He also had slides of the novitiates in the Eastern States and these he has shown to generations of Ours in the Maryland, New York and New England Provinces. Although his voice was getting thinner, it was hard to realize that Father Brosnan was passing off the scene; he had been with us so long and he was so affectionately regarded by so many.

Great men have peculiar characteristics. Father Brosnan was no exception. While he was punctual to a fault and a very exact observer of common life, an example, indeed, to all, Father Brosnan's room was a byword at Woodstock for years. Confusion to the eye of a visitor was evident, but the occupant of the room knew where each thing was and could locate it readily. Once when he was absent and had filled out but not mailed the record of a chemical received and used in the laboratory, a letter from the government department was remailed to him. Father Brosnan wrote back to the Father Minister to go to his room and look on the right-hand corner of his desk and that under the fifth paper the document signed and ready for mailing would be found. *Et factum est ita*. In the early forties when his room needed repairs, painting and renewal of part of the ceiling, the Father Minister of that day made a map of the room and, endeavoring not to disturb anything, moved everything out of the room and later returned same according to the map even with the dust thereon. One slide was broken and when Father Brosnan returned to the room, he scarcely even noticed the improvement, let alone the absence of the broken slide. The summer before his death, he was visited by one of his old pupils now a successful science teacher in one of our large colleges. Father Brosnan was persuaded at this visit to allow this young Father to help him clear and order the room. This was done and eight barrels of material—not trash—were removed. Yet upon his

death five more barrels were filled by the Fathers who went through his effects.

That room of Father Brosnan was always a conundrum to an over-curious Scholastic. The bed was always covered with papers, journals, photos, etc. One late afternoon an inquisitive Scholastic asked him how he was going to sleep in the bed that night. Quick as a flash came back the answer, "I am not. I am sleeping at Georgetown tonight." Yet day after day that bed looked the same and he did not sleep at Georgetown every night. Speaking of Georgetown and Father Brosnan I have always been of the opinion that of all our houses after Woodstock he loved Georgetown the most.

I am quite sure that Father Brosnan was never aloft in an airplane. Yet for years as soon as he heard over the radio or read in the paper (soon after its arrival in the recreation room) of a plane crash, he would go and mention it to the Father Minister or Father Rector and to any of Ours whom he met on the way. I could never figure this out, but it was his invariable habit at receiving such news. Some of Ours would claim that Father Brosnan's anecdotes and historical information were very unreliable but it should be stated here that, given his long years, it is not to be wondered at that he sometimes confused names and places. Twenty years before his death the then Minister of Woodstock begged Father Brosnan to put all his photographs in order and to write captions for them and also to sit down and write reminiscences of Woodstock but he never got around to it. This certainly was a loss for future generations. Be it said however that Father Johnnie lived a full life and served God and the brethren in the Society as it has been given to few of Ours to do.

FERDINAND C. WHEELER, S.J.

BROTHER CHARLES ABRAM

1885 - 1948

In the latest row of graves at the Woodstock College cemetery there lie, side by side, four men who profoundly influenced the history and life of Woodstock. They are Brother John McMullan, Father Peter Lutz, Brother Charles Abram and Father John Brosnan. Separated by just one body is the grave of Father Allen F. Duggin. These five men in their several capacities and in their many years of service at Woodstock almost merit the honors of founders. Here we are writing of Brother Abram.

He was known as Charlie or Brother Charlie and, strangely enough, some did not know his family name while others made the mistake of saying Abrams when in reality it was Abram. He looked very Jewish and some claim that he had many of the national traits of the Jew. In regard to Brother Charlie's Jewish appearance this story went the rounds. When Al Smith was running for the Presidency in 1928, someone in Baltimore asked Brother Charlie for whom he was voting. He replied: "For Al Smith." The word went around that the Jews were voting for Al.

While he looked very Jewish, Brother Charlie was a real Christian and a thorough, self-sacrificing Jesuit. What education he had prior to entrance into the Society I never learned. That he had great native intellectual ability, improved over the years by shrewd observation, all who knew him will admit. He was quick with an answer and sharp retort that showed logical thinking. Many a time a theologian or philosopher was routed by some of Charlie's logic. Not a yes man by any means, whether speaking to Superiors or others, he was readily obedient and most respectful at all times. Moreover, his reverence for the priesthood was profound and faithfully put into practice.

Brother Abram was born in the Tyrol, Austria, on April 1, 1885. Coming to this country in his early



Brother Charles Abram (1885—1948)



teens, he worked for a time in the coal mines in Pennsylvania and as a consequence always entertained the greatest sympathy for the miners and their problems. He entered the Society at Frederick, Maryland on March 30, 1902, having made some of his postulancy at Woodstock, where he was destined to spend all but two of his forty-six years in the Society. He was a novice less than a year when the novitiate was transferred from Frederick to St. Andrew-on-Hudson, Poughkeepsie, New York. There on March 31, 1904 he pronounced his first vows and the following September returned to Woodstock. At the Collegium Maximum, Brother Charlie served in a variety of jobs and acquired the rounded training which in after years was to make him so valuable in his community. He used to say that he prayed never to be named refectorian, a job he feared and disliked. God heard his prayer and Brother Charlie was always very sympathetic with the Brothers who filled what he considered the hardest job at Woodstock.

Brother Augustine Abram, Brother Charlie's half-brother, had been buyer at Woodstock many years. Brother Gus, as he was called, died in Boston in 1917 whither he had gone in his failing years. His successor at Woodstock was Brother Charlie. For close relatives, the two were very dissimilar in character. With Brother Charlie the job of buyer expanded to factotum proportions so that the incumbent rarely had any leisure he could call his own. With the development of the automobile and truck, Brother Charlie became more occupied than ever. He was relied upon to be the guardian angel of all the automotive equipment of the College. He repaired and kept the cars in shape, kept records of their performance in a famous black book and could tell you years afterwards how many miles a car had been driven, what the repairs on it cost, and how much was allowed on it when a new car was bought. When no other business occupied him, you would find Brother Charlie in front of the garage cleaning, oiling, or inspecting a car, changing

tires, or otherwise occupied keeping the equipment in the best possible condition. This was a service that the Father Minister, of course, appreciated most of all. It was always of unequalled efficiency. Brother Charlie was a born mechanic, good with any kind of machine, with typewriters, water pumps, or even an old worn-out refrigeration plant, as well as with autos.

In his long years at Woodstock Brother Charlie worked under a variety of Fathers Minister and under many Fathers Rector and Fathers Procurator. He was very cautious when a new Minister was appointed. He studied the new official's acts and policy before he took the liberty of making any suggestions. At such a time he kept his records and his accounts more carefully than usual. He never wished to be caught, he used to say, taking liberties in his office and work until he was sure of the Minister's reactions. In all his years he found only one Father Minister unreasonable. Brother Charlie forgave him though he tried the Brothers of Woodstock far beyond the bearable. That, for those interested in domestic history, was many years ago. On the other hand up until World War II there were many who erroneously thought that Brother Charlie "ran" Woodstock and in much of their criticism they were unjust to him. No thought was further from Charlie's mind. Being no yes man he gave his opinion when asked and this he did very straightforwardly and without any human respect. Many a superior was grateful to him for this outspoken attitude. He did not "run" Woodstock though he was blamed for many decisions taken freely by Superiors. And under such fire Brother Charlie remained loyal. World War II broke upon us and all the energy he had was devoted to keeping the food and other services at Woodstock at the highest level possible. Then Brother Charlie's services were valued more highly by the community at large. To the Superiors of the time, however, he was doing just as he had always done, he was giving the very best in him and more to the service of Woodstock College, a

name that he could and did use with such an effective intonation for the good of all, whether over the phone or in some shop or store or with some reluctant public official.

That Brother Charlie was held in high esteem both by Ours and by seculars was evident at his funeral and in the three days preceding his burial. To no funeral at Woodstock have so many seculars flocked—and Ours came from all quarters to honor his memory. It was a strange coincidence that, the evening he died so suddenly, a storm cut off all communication with the outside world. Telephone wires were down and roads were blocked by fallen trees. No doctor could be reached for hours and he who had spent his life literally going to-and-fro to Baltimore had to die without benefit of the medical men who would have gladly come to help one they esteemed so highly. It was through the State Troopers that communications were finally re-established that evening so that Reverend Father Provincial and others could be notified of the death of this good Brother.

Brother Charlie's death came very suddenly. It was known that his heart was weak and he had taken some precautions. The day he died he had done some work on the cars; the philosophers, some of whom were his willing helpers, were away at villa. At dinner that evening Brother Charlie was seen putting butter on the tables during dinner as someone had forgotten it. That was the last service he performed for the community. There was extended recreation that evening—it was June 24—and the newly-arrived theologians were being entertained. A newly-ordained theologian had occasion to go to Brother's room to ask him about a typewriter. He found Brother somewhat out of breath and sitting exhausted in his chair. The young priest informed Father Rector at once and he went to Brother Charlie and inquired what he generally did in such circumstances. Brother replied that such attacks had been withstood successfully and in a short time he would be well again. The telephone was

out of commission, the big storm was just over, and with some uneasiness Father Rector accepted the proposal of the theologian just mentioned that he be allowed to stay with the Brother. Meanwhile another theologian was sent by jeep to try to find a doctor. Brother Charlie grew worse rapidly, received the Sacraments in full consciousness and died in his room surrounded by priests, Scholastics and Brothers, but with no doctor near to give any professional aid.

On his desk were found all the orders for purchases he was to make the following day—Friday was a regular market day. It was noted, too, that the day he died he had been adding up the food-bills incurred at the recent ordinations at Woodstock, when hundreds of meals were served to the guests of the newly-ordained priests.

It is unnecessary to say that Brother Charlie was spiritual in a marked degree. He liked people, especially children and the poor, and he was always pleading with Superiors for things to give to the poor and the sick. None but the Angels know how instrumental he was in bringing souls back to the Sacraments smoothing over family difficulties, leading back to the Church couples that had made unfortunate marriages and visiting the sick in the hospitals. He took in earnest the admonition of the rule to try to do good especially by inducing the neighbor to receive the Sacraments. I know of no case where he was imprudent or "rubbed people the wrong way." He was ever eminently successful in this apostolate.

Brother Charlie was buyer for many long years. He handled plenty of money and thousands in food and merchandise. He always refused personal gifts and when unsuccessful in the refusal immediately turned over the gift to the superiors. He could not be bribed. In all his years he was never known to make a purchase for himself or for another without permission. He was adamant on that point. His simplicity of spirit as a brother and the deep piety he had inherited from his Austrian parents remained to the

end despite the frequent and close contacts he had with the world of business and marketing. He lived a busy life but his greatness shone in his love for his vocation and in his devotion to the priesthood—his life was lived for priests. In all his forty-four years at Woodstock, he was serving and helping those who one day were to stand at the altar, hundreds of whom were ordained in his time. His life was hidden in God despite the fact that his work for the College kept him so much in the city.

When Brother Charlie first came to Woodstock, the College, of course, owned no car or truck. He would go to town by the train at the foot of the hill and have his purchases shipped out. There was no electric refrigeration in those days and no electric stoves. They were installed as the years passed until he had them all, labor-savers perhaps, easier methods. When the truck came into vogue new friends were made. All along the route from Woodstock to Baltimore, he became known to school children and to traffic policemen. As he went here and there on his errands he also made many friends. He knew the police officers by name and always waved to them in passing. They allowed him privileges in the matter of parking his truck. When the lilies of the valley were out in the spring at Woodstock—and how profusely they grow—he gathered dozens of bunches and carried them to his friends and to the friends of the college: to business houses, to the police, to the Archbishop, to the hospitals. Once he regained the friendship of a prominent surgeon for the College by taking to him and his wife a large bunch of the lilies. The doctor had been offended, and his wife the more, by a remark of one of Ours in a sermon.

In the same way as Brother Charlie used the lilies of the valley to keep his friends, or rather the friends of the College, close to us at Woodstock, he also used the season of Christmas. He was very careful to make sure of his lists and he tipped off Superiors, reminding them to write a card or to send a gift or in some

other way to keep the several parties attached to the College. He was also wonderful about visiting homes where death had entered or sending spiritual offering if the parties were far away. He made and kept friends for Woodstock with the highest motives. His public relations were motivated by highest interest and regard for the Society. And this, be it said, was not only for Woodstock but for any house or work of the Province or Society.

Brother Charlie was very human. He like fun and he liked to play tricks. Tricks were also played on him. April first was a dread day for him. It was his birthday. On that day his door was locked; the window was locked and Charlie made himself rather scarce, with some permission, be it noted, of superiors. He contrived to hide away. For he remembered the times when even close friends had succumbed to the fever of the day to work havoc with him and his plans. But he also contrived to repay his friends in their own coin and enjoyed this to the full.

It was once in the mind of superiors to change Brother Charlie from Woodstock to some other work and to bring another Brother to Woodstock to take over his work. This was told Brother Charlie in due time. The only request he made in the matter was that his annual retreat might be made, not in November but in the summer before the change. He wanted to make himself strong and ready for what he knew was going to be a hard blow. The retreat was made in the summer but other elements intervened and the change was never made. Brother Charlie grew ever more attached to Woodstock in the best sense of the word and perhaps those final ten or twelve years were the most fruitful he devoted to Woodstock and Ours.

FERDINAND C. WHEELER, S.J.

FATHER JEAN DELANGLEZ, S.J.

1896 - 1949

Many expressions of regret have been received by Loyola University and its Institute of Jesuit History over the departure from this life of Father Jean Delanglez. Historians, geographers, cartographers, and anthropologists of France, Canada, and the United States have stated their feeling of loss to research of a very capable scholar. Their tributes have come in the form of letters, telegrams, and notices in learned periodicals. Few were aware that for the last fifteen years of his life Father Delanglez was hurrying through a lifetime of production, conscious during each of the days of the suddenness with which death might strike him; conscious, too, of the vast field of labor still before him. In his world of documents he worked without fear of his journey's end, but with a feeling of annoyance that it would arrive before he was half finished with the research at hand. In these years he suffered eight major coronary attacks and he anticipated one that would take his life. Yet, it was not a coronary but a compound cerebral hemorrhage which proved fatal. He was stricken most probably while preparing to retire somewhat after ten o'clock in the night of May 8, 1949. He was found on the floor the following morning by a workman. The doctors' efforts and those of the pulmotor squad failed to restore consciousness. Removed to Mercy Hospital, Father Delanglez died during the afternoon of May 9, at five-fifteen. His remains in priestly robes lay in state in St. Ignatius Church for the evening of May 10, and their interment by the members of the Chicago communities was in All Saints Cemetery on May 11, after the Office of the Dead and Mass at ten o'clock.

Born in Mouscron, Belgium, thirty miles northeast of Lille, France, on January 14, 1896, Jean Delanglez received his elementary education there and proceeded to the Collège de Notre Dame for his secondary schooling in the same town. In 1914 the World War inter-

rupted his training. His childhood has been passed under the lowering clouds of war. He shared the common heritage of European youth, the expectancy of war. That it would come was certain. The doubt, sobering and fearsome, was about the hour, the intensity, and the duration. The days of his early 'teens afforded little sunshine and robust play, dawning and setting as each did on storm-clouded horizons. His childhood, in the American sense of freedom from fear and freedom of absorbing play, was skipped. He had early to shoulder the burdens of mature realities.

The first surge of the German armies of World War I carried seven miles beyond his home town to the French border. There the enemy dug in, establishing an iron defense line, thus making Mouscron an occupied zone for the entire war. Young Delanglez was given his identification and ration tickets. He made his appearance at stated intervals for inspection at the German posts. He watched the fresh German troops move forward and saw the worn and wounded return. He was under the shells and bombs of the Allies, until their raids were routine. And he was aware of the Belgian underground at work obtaining information for the Allies, so secretly that no wife, no brother of a member of the organization knew the loved one's activity until the death notice "executed for treason" appeared in the public square.

Mouscron had no happy memories for Delanglez, and all the sad ones were brought back to him during World War II. In 1940, he saw a chart of the German advance over Belgium in a magazine. In the running description of the offensive and the French counter-offensive there was an explanation. The writer stated that "at this point there had been a Belgian town, which is no longer there." Father Delanglez said: "That town was Mouscron." Where were his loved ones? It was months before the Red Cross brought word to him that they were safe. But he felt for their suffering during the entire war.

His remembrances of his formal education during

the first war were vague. Somehow he prepared himself for college and finished his college work at Florennes in the Collège de St. Jean Berchmans in 1920. There he apparently did some teaching and acted as librarian for a year while preparing to enter a seminary. Given his choice of seminaries as was the custom in the Apostolic School, he chose to become a Jesuit in our land of the free. He left thoughts of Europe far behind when he landed on our shores and made his way to Macon, Georgia. There on August 31, 1921, he entered the novitiate of the New Orleans Province.

He had a temporary relief from novice-chores when fire drove the novices out of the house and destroyed it, but in due time he made his vows in 1923. He had one year's juniorate at Grand Coteau, where he spent his recreations teaching catechism, and this remained in his memory as the happiness of his early years in the Society. From 1924 to 1927 he was at Mount St. Michael's outside Spokane, really enjoying philosophy. A year of regency in history and classics at Spring Hill College was his next task. Superiors had him on the bounding main once more in 1928, routing him to Dublin for his theology at Milltown Park. There he was ordained to the priesthood on July 31, 1931. His relatives in Belgium had not yet seen the new priest; consequently, after starting his fourth year of theology, he was sent from the Emerald Isle via Belgium to Berchmanskolleg, Munich, for its completion.

His farsighted provincial was anxious to qualify Jesuit college teachers for their work by a training in non-Jesuit universities. Father Delanglez was chosen for doctoral studies in history at the Catholic University of America, which he began in the autumn of 1932. It was his good fortune to have the eminent Dr. Peter Guilday as one of his professors and director of research. The doctorate was conferred upon him June 9, 1935. His dissertation became the first of his books—*The French Jesuits in Lower Louisiana, 1700-1763* (New Orleans, 1935). After his studies he was sent across the continent to Port Townsend, Wash-

ington, for his tertianship. Thus five provinces had contributed to his training, and each could share his renown with the sixth.

Toward the end of his tertianship in the Lent of 1936, he suffered his first severe heart attack. Partly because of this condition, partly because of his scholarly bent and the availability of materials, he was assigned by his superior in New Orleans to full-time research in the Institute of Jesuit History which had just then been established at Loyola University in Chicago. Here was his home until his final rest. Here he built around himself a nest of books, manuscripts, documents, maps, transcripts, rolls of films, and sundry apparatus for tracking down the historical truth. This quest was precisely his vocation, clearly indicated from among the many which the Society has to offer. He was to teach by his research from a quiet room rather than the bustling classroom or the resounding pulpit. Except for one term spent in conducting a graduate seminar he did no teaching in our learned halls. Nor was he fitted physically or by temperament to take over the pulpit in any of our large churches. Yet, in his appearances on the lecture platform on several important historical occasions his audiences were quite enthusiastic over his scholarly addresses.

The origin of his particular interest in the pioneer French Jesuits and Jesuit-baiters has something to do with pride. He had worked out the story of the Jesuits in Louisiana and considered the matter closed. Arriving in Chicago in the autumn of 1936, Father Delanglez discussed his plans for research with the director of the Institute. He proposed to exploit the mission history of the Portuguese and Spanish Jesuits in the Amazon River Valley, rather than bother more about the French in the Canadian-Great Lakes or Mississippi areas. The director, with the ulterior aim of keeping him closer to his home base, prodded his scholarly pride with the question: "Why did La Salle miss the mouth of the Mississippi and settle at Matagorda Bay?" The response was prompt and in a typically Delanglezian

style: "La Salle was lost; he was an ass and a nin-compoop." But within a few days the director knew that the casual shaft had gone home. With the pride of a scholar Father Delanglez set himself to answering the irritating question. Thereafter, he found more than sufficient material to keep his mind on the Mississippi rather than the Amazon.

While scrutinizing the documents and writings on La Salle, our researcher quickly developed some enthusiastic "hates." Discovering how Pierre Margry, the Parisian achivist, had foisted some falsified and mutilated documents upon Francis Parkman in order to bolster the French claims to the Ohio Valley, Father Delanglez's indignation at Margry became almost apoplectic. His disillusionment about this one block of sources led him to turn his critical eye on all of the documentary materials pertaining to the French regime in America and on all secondary writings. He saw how vast an amount of spade work would be necessary before the definitive history could be produced. So much dirt had to be removed to get at the truth. He set himself to a minute analysis of every scrap of evidence, a negative procedure but necessary for his autopsy of the French regime. He hated deceit and focussed his indignation on a procession of notable malefactors: Margry, La Salle, Bernou and the Jansenist coterie in Paris, Jean Cavelier, Hennepin, Frontenac, Cadillac, and minor fry among writers and cartographers. He considered each historical mistake a personal affront. Indeed, his ire over some historical miscreancy at times verged on the epic. When he found some new error, the house became a sounding-box for his barrel-toned voice until English words failed him. Little wonder was it that such intense feeling made his writings sharp, when he had set truth on such an exalted pedestal. Few know how often this editor's jaundiced eye eliminated choice expletives from Father Delanglez's copy to soften the blasts at some long-departed but errant scribe.

The effects of his publication of *Some La Salle*

Journeys were momentous in the lives of those historians devoting themselves to the special field of early Mississippi Valley history. They perceived a vigorous new force within their bailiwick. Historians of France, then of Canada, went into a dither over the upsetting truths, while some in the States put aside their pens to wonder what manner of monk this might be. A well-known researcher of the Sorbonne, de la Roncière, is reliably reported to have exclaimed: "La Salle—never near the Ohio! France had no claim to the area and we must rewrite the causes of the War of 1689." Your French savants of today do not mind hearing damaging truths about men of the royalist regime.

Enthusiastic Canadians subscribed more and more to the findings of Père Delanglez, as many letters attest, and they came to adopt him as their own. The Canadian Government sent its most promising young student to Chicago for training in research under le Père. Meanwhile, the *Journal of Jean Cavalier and Frontenac and the Jesuits* came from the press, the former an edited and translated document by La Salle's priest-brother, who had been with the fatal and rather nasty expedition to Matagorda Bay, and the latter work a scathing account of a notorious Jesuit-baiter and his brandy trade.

American historians began to wonder why someone had not analyzed the documents earlier. Some held up projects, some feared to write more until the debris had been cleared away by a trusted linguist. Even the famed *Jesuit Relations* could not now be quoted without qualms. Important among many instances of the dependency of researchers upon Father Delanglez's scholarship for accurate information about early sites of villages, towns, maps, and pioneers, was that of the Department of Anthropology of the University of Chicago, whose fame needs no explanation. Field expeditions seeking Indian mounds and relics had been digging in places indicated by old writers and map makers. Now that the falsifications and inaccuracies

were pointed out, they realized how much time had been wasted. They waited for the publication of Delanglez's *Hennepin's Description of Louisiana* and *Cartography of the Mississippi* and various articles before rummaging where things weren't.

While he was educating the world outside in correct scholarship, the community was busy about educating the Belgian father in such American ways as a Jesuit community alone finds appropriate. The Americanization of Father Delanglez made desultory progress through the years, somewhat more than a lap off the pace set by his mental growth. He recalled the first attempt which he made at buying shoes in a Southern shop, and the incredulity of the clerk when he asked for size forty. Reduced, after a detailed explanation, to a size eight, he promptly applied the principle to underwear at the next counter and asked for a size seven instead of a thirty-four. Thenceforward knowledge of American weights and measures continued for years to make its embarrassing entrance. His first advent in Chicago was marred by the non-arrival of his trunk, which, he fumed, should be here, because he himself had taken special pains to route it. He had routed it, but over devious small lines to save money. The result: it ended up some hundreds of pounds overweight, in an unheard of freight yard some miles from the nearest dray, bearing a seventy dollar surcharge, and it required more signatures than the Atlantic Pact for its release.

The Loyola community lent a generous hand in qualifying him for his United States citizenship. Joyance ruled the recreation room for a month prior to his appearance in the Federal court for swearing allegiance to the flag. Kill-joys, however, playing upon his gullibility solemnly posed the possible questions of the Court. Did he realize that he would no longer be protected by the Walloon government? Before his wrath could find expression, a second inquisitor would ask if he knew the state flower of Illinois. A third was certain that he would be asked the difference between

the National and the American Leagues. Moralists vouchsafed the probable opinion that the two Fathers sponsor were on the eve of committing perjury by swearing to his patriotic qualities. The citizen-to-be was all of a bib and tucker on the morning of his court appearance, waiting long before the time for his sponsors. He got keen satisfaction when Judge Philip Sullivan brought out a paradox while questioning the sponsors, both historians. "What history do you teach?" he asked the first. "European," was the reply. "And you?" he asked the second. "Latin American." "And you?" he asked Father Delanglez. "American," purred he, and from the bench came another well-inflected purr: "Umm-humm."

Our citizen's education in the occasional card playing of an evening's recreation progressed rather badly from the kindergarten of solitaire to the graduate table of bridge. He was first fascinated by watching one of the Fathers while away his time at solitaire. One evening he courageously grasped the cards and prepared to play. His lack of card sense, the deep thought and profound silence required during play, the inquest over each hand, ultimately made the game too hazardous for himself and several staunch advisors. Failing to socialize or democratize the game of bridge or to profit by a remedial class at another table, he finally fell in with a band of delinquents in a noisier game that required neither contemplation nor skill.

Outside the house his recreation was meagre. He was indifferent toward the great American pastimes and, of course, never participated in any games requiring physical exertion. He might have showed some spurious interest in championship events, but in the main, he considered the American youth much over-exercised physically and under-vitaminized mentally. His study was his chief recreation. Still, on his rare social calls he was neither stodgy nor myopic in his views, but rather gracious, winning, and entertaining

and, be it added, commanding respect for the depth of knowledge behind his observations.

Neither the community nor laymen had much hand in the development of his outstanding characteristics. By these stubborn traits Father Delanglez was largely the educator. The chief of these, as Father Bernard Wuellner points out in his obituary in the *Chicago Province Chronicle* (November, 1949), was his love for the Society as displayed in his intimate knowledge of the details of our history. "He could not fathom the hostility of some historians to the Jesuits, past and present. His pen was quick to defend Jesuit scholarship. One of the happiest achievements of his life was the immense and tedious labor required to bring Father Garraghan's *Guide to Historical Method* to publication. His loyal memories and frequent mention of elder Jesuits who had inspired him had an unusual quality; he would speak of them with that tender reverence which Americans reserve only for their parents. Then there was his utter misery over any Jesuit who left the Order, his joy in any scholarly achievement, his forthright defense of academic decisions of Jesuit superiors . . .

"Perhaps most memorable to his daily associates and even chance acquaintances was the ardor of his personality. Everything about him was warm, strong, and vigorous: his speech, his actions, his humor, his scholarly controversies, his preferences and prejudices. No one could welcome a guest more cordially. No one could recount an anecdote with more spirit. His speech was all color and sparkle. The clichés of his conversation are dear to remember: thus, so many of us were addressed as 'Pal' that Pal became his own domestic nickname. Like the ardent person, he could show bewildering traces of sensitiveness and amazing depths of generosity. Even his scholarship had a certain intense brightness, like the blinding hardness of the diamond, and an idealistic sense of perfection beyond the measure expected of the trained conscientious scholar."

His industry was as immense as his love of history. Box upon box, notebook after notebook, crammed with jottings, reveal his enormous amount of reading. These notes are to all practical purposes undecipherable, since they are in a code of his own invention and in a shorthand of mysterious origin. Moreover, his native thrift led him to conserve paper to the ghastly effect that new notes or new copy for the press were written on the back of the old. A page of his typing as corrected usually left a lasting impression upon printers and his hieroglyphical corrections of page proofs set many a typesetter back an hour.

His hours among the historical treasures of the Newberry Library, Chicago, were many and profitable. Very soon, Dr. Ruth Butler and Mr. Utley, the curators, recognized in him the long sought "hypothetical reader." For years the Newberry custodians had been purchasing valuable books and documents, justifying their outlay of money on the grounds that "some day, someone may need these." Father Delanglez used the purchases widely and brought about a dusting for numerous neglected tomes. His arrival was the signal for considerable scurrying on the part of the librarians who were always happy to have him at his quiet desk using their books and being a reference guide in their linguistic needs. He owed a deep debt of gratitude to the staff of the Newberry for constant assistance and courtesies. In fact, this was his second home and the staff was his family. Most touchingly, although non-Catholic, these good people attended as the chief extern mourners during his obsequies.

As the years passed, he called upon many archivists and librarians for aid in gathering documents. Occasional hunting expeditions to Quebec, Montreal, Three Rivers, New York, Washington, Boston, Providence, and Detroit resulted in fresh batches of manuscripts and films from the noted archives in those cities. Letters to Rome, Paris, London, Seville, and Louvain brought him other materials out of which he

fashioned the pages of his research. On his visits to libraries he carried with him his photographic equipment in a box bearing unmistakable signs of Jesuit craftsmanship. The box was black and home-made, yet he was more proud of the possession than he would have been of a smart piece of luggage. Within the box he carried his photographic equipment, hand made by Father Francis Gerst and necessarily fool-proof, since anything like a tool or mechanical device baffled Father Delanglez completely. Knowing that beyond opening a door or an umbrella the father was helpless, Father Gerst arranged the camera and lighting and supports in such fashion that no mistake could be made. The model became the envy of many scholars and microfilm makers, whose own high-priced filming machines were far less efficient.

As a linguist Father Delanglez had few peers. He had the rare gift of the feeling of strange tongues. He acquired a good reading knowledge of Russian in two months. Arabic seems to have taken him more time, but this he wished to learn more in detail with a view to his study of Arabian cartographers, mathematicians, and astronomers. Besides the Latin, Greek and Hebrew which ours are accustomed to dabble in, German, Dutch, Spanish, Portuguese, Italian, and his native French, of course, were quite familiar to him.

He found English more difficult to compose, and his writings indicate his inclination to anglicize words from one or other of the many languages running through his mind. Neither in conversation nor in writing did he make any attempt at a polished style. Presented with a *Roget's Thesaurus* he allowed it to waste none of his time. It was sufficient for him to call the adult membership of the human race either "handsome," in the case of males, or "beautiful," in the case of the rest. He did not care for rewriting passages, chiefly because his time was short and he was concerned with finding and presenting the raw facts as quickly and as accurately as possible. He wrote for scholars only, with no thought of the palate

of the popular audience, and he gave out his diamonds in the rough.

Père Delanglez published more than fifty scholarly articles in twelve learned periodicals. There is no record available of his book reviews, editorials, and press notices. He contributed articles or revisions to encyclopaedias and biographical dictionaries, and the editors of the *Encyclopaedia Britannica* requested his services as a consultant on Catholic history. His last two works, *El Rio del Espiritu Santo* and *Life and Voyages of Louis Jolliet 1645-1700*, contained, like those already mentioned, articles already published in magazine form. The latter is soon to appear in a French edition published in Canada. Three days before his death he submitted the completed manuscript for his volume on Cadillac, which will appear in due time.

The honors which were accorded to Father Delanglez are clear indications of the high place that he had taken in the realm of scholarship. The Society gave him ample opportunity to carry on work for which it has long been noted. He repaid his generous mother by enhancing her repute. In 1947, Laval University invited him to Quebec to aid in the organization of its Institut d'Histoire et de Géographie. In the same year the University of Montreal began its Institut d'Histoire de l'Amérique française. On this occasion the "grand ami du Canada" presented the first conference of that society. The eminent Canadian historian, Canon Lionel Groulx expressed happiness over the "choice of our first professor." The Rector of the University, Monseigneur Olivier Maurault, in conferring upon Father Delanglez the doctorate of letters, *honoris causa*, declared: "Belgian by birth, American by career, you have united the brightness of spirit and classical formation of the old world to the liberty and hardihood of the young continent. And this alliance has made of you an historian of the first order, whose impeccable method and courageous judgments are a beneficent lesson." His wholehearted brother Jesuits of Canada, considering themselves happily repaid for

the many hospitalities extended to le Père, arranged a feast for him, which still lingers in the memories of the partakers.

The Canadian Government honored Father Delanglez in an unusual manner. Its official Geographical Commission, in April, 1947, in recognition of his great work on the geography of Canada, and especially for his finding of an uncharted peninsula in Lake Mistassini in the Province of Quebec, named that peninsula Presqu'île Delanglez.

Among the many tributes paid to his memory in letters, telegrams, and notices, is the article "Jean Delanglez, S.J. (1896-1949)" in the *Revue d'Histoire de l'Amérique française* of September, 1949, written by Guy Frégault. Dr. Frégault terms his former director "a master of the historical disciplines," and points to the abundance of his contributions to the advance of historical study. His historical virtues are indicated as patience, objectivity, severe critical analysis, exactness, and sincerity—virtues of a highly scientific historian. At the conclusion of his fine estimate of the qualities of Father Delanglez, Dr. Frégault places him, "the Father of Louisiana" history and historians, in the role of an exemplar for all true historians. "We owe it to his memory," Frégault concludes, "to bring to light his courageous life."

JEROME V. JACOBSEN, S.J.

THE EUCHARIST

While this mystery of God's loving kindness is sublime and wonderful beyond all our understanding, it is at the same time rich in consolation. Filled with the truth and wisdom of the Son of God it is replete with His friendship and affection for us, unworthy as we are. In the Eucharist considered as a sacrifice we give and offer up to God what is dearest to us, manifesting thereby our homage and our gratitude, while He strengthens us with His grace and replenishes us with His bounties.

FATHER PETER SKARGA, S.J.

FATHER JOSEPH P. MENTAG, S.J.

1884 - 1949

Father Joseph Paul Mentag died at St. Anthony's Hospital, Chicago, on February 9, 1949, of a heart attack, the last of several severe attacks which he had suffered during the last eight years of his life. In this attack, when the doctor ordered him to the hospital and Rev. Father Rector came to his room to inform him that the conveyance was ready to take him, he demurred slightly at leaving at once—even though suffering greatly—because “he had not yet gotten in his stations.” Those who knew him will recognize this little touch as typical of the man. A few days later he met death in the same calm, philosophical, thoroughly edifying way in which he had lived community life for the last 43 years.

Born at Michigan City, Indiana, on March 10, 1884, he entered the Society in the summer of 1906. He followed the normal course of novitiate and juniorate at Florissant, and philosophy and theology at St. Louis University. He taught at Gonzaga Hall, St. Louis (1913-1916), and at University of Detroit High School (1916-1918). He was ordained at St. Louis, June 27, 1921. After tertianship he was appointed principal at Marquette Academy, Milwaukee. Two years later, he was transferred to the work of teaching at Rockhurst, Kansas City. In 1927, he was again appointed principal, this time at Regis High in Denver, a position which he held for three years, during which time he spent his summers as superior of the villa at Fraser. With the completing of the division of the province he was transferred in 1930 to St. John's High School in Toledo, where he was principal until 1936, the year the Jesuits closed their high school and college there.

He then became minister at the University of Detroit High School. It was here on December 8, the Feast of the Immaculate Conception, 1939, that he suffered his first severe heart attack, so severe in fact

that he almost died. Father Moosbrugger was actually appointed as his successor—which gave him occasion, during his convalescence, to exercise his dry, but always good-natured sense of humor. Next we find him at the Milford Novitiate, where he was supposed to be “cur. val.,” but incidentally acted as spiritual father to the Juniors and Brothers, and otherwise kept busy with such hobbies as building birdhouses about the grounds, and storing his clear, active mind with quite an accurate and unusual knowledge of birds, trees and flowers. After two years he had recovered enough to take over the office of minister at Xavier University in Cincinnati. The next year, he came to St. Ignatius High School in Chicago, where he carried a teaching schedule as heavy as his health would allow. After Father Whelan’s failing health compelled him to retire as spiritual father of the community, Father Mentag was given this office which he fulfilled until his death.

Father Joe Mentag’s life was not showy, in the worldly sense; but it was a life of energetic industry, solid unobtrusive piety, thoroughgoing zeal and unflinching fraternal charity.

During his many years as high school principal he maintained the best ideals and traditions of the Province and of Jesuit education. He was firm and business-like, efficient and practical, and at the same time fair, reasonable, and considerate in his dealings with students and teachers.

One characteristic trait of his that often went unnoticed was a certain unostentatious energy which kept him working on the side at something useful, something for the general good. Thus, for instance, while minister at Detroit, though ever at the service of his brethren, he found time frequently to get out in overalls and work on landscaping the grounds. Even when he was very much of an invalid, the office of director of the League of the Sacred Heart was no nominal appointment with him. He seemed to be always turning up with quiet little ways and means of spreading this devotion. In his last year and a half

as spiritual father, his community exhortations were looked forward to with pleasant anticipation, not only for their homely wisdom, but especially for the spice of fun with which he flavored his spiritual offerings.

Father Mentag had a special knack for common recreation. He would sit and twirl a broken toothpick while gently ribbing first one, then another. In this he seemed incapable of giving offense, as his many victims can testify. And woe betide the man that fell into one of his favorite traps—trees, flowers, landscaping, building Jesuit houses, property deals, home missions, or the bishops. In return he seemed to enjoy getting paid back with reference to the schools he had closed, or to the disorder of the minister's room, or to Indiana, the refuge of gangsters and kluxers. Neon lights seemed dull to the colors in which he could paint the West and the Rockies, especially Denver. In education he was a *laudator temporis acti*. He snorted at the one-job principal of today, pointing complacently to the time when one man was simultaneously college dean, principal, and prefect of discipline. If we wanted especial life at recreation we need only wave the red rag of some Catholic property deal, or inquire innocently about the perfect Academy building—to be found, of course, only in Milwaukee. If being a good regular community man (regular in the modern slang sense as well as in the religious import of the word) brings some very special blessing to the community and to the man himself, then Father Mentag must have brought heaven's rich blessing on the houses in which he lived. Fortunate was the community that had him for common recreation, and sad the house that lost him.

TRANQUIL SHORE

I was followed by many of my brethren from the monastery, who were attached to me by a kindred affection. This happened, I perceive by divine dispensation, in order that by their example, as by an unanchored cable, I might ever be kept fast to the tranquil shore of prayer, whenever I should be tossed by the ceaseless waves of secular affairs.

ST. GREGORY THE GREAT

FATHER JAMES S. MCGINNIS, S.J.**1901 - 1949**

Father McGinnis received from the hand of God at the end of his life an ordeal rarely granted. In the prime of life, 48 years of age, and feeling relatively well, he was informed by competent medical opinion that he had acute leukemia. The nature of this disease was such that he could expect to live but a short time—probably a matter of weeks.

His reaction to this shocking news, which would have tested the mental balance of less hardy souls, was a most exemplary resignation to the will of God. In fact, during the three weeks intervening between the discovery of the disease and his death, his Jesuit associates stood in awe of the good humor and indifference with which he treated the situation. When he was attacked by a cold during this time, he remarked with a smile that one thing he did not have to be solicitous about any longer was his health.

After the diagnosis he returned from the hospital and resided with the community at St. Ignatius High School in Chicago. He led the regular community life during this time and even attempted to carry on the business connected with the Jesuit Retreat League. On Saturday, April 30th, he informed Father Rector that he had permission to go to Cleveland to see his mother and sisters, and that he had intended to go the following Wednesday. However, he said that he felt very weak, and that, considering the precarious state of his health, he was not sure he would be alive the following Wednesday. He left that night for Cleveland where he was able to have a last visit with his family on Sunday afternoon. He was taken to the hospital on Monday and died on Wednesday, May 4th.

James S. McGinnis entered the novitiate at Florissant, September 2, 1920, coming from Cleveland where he had attended old Loyola Academy and St. Ignatius College. He was among the group sent to Mt. St.

Michael's in Spokane, Washington for philosophy. His teaching years as a Scholastic were spent at St. Xavier's High School in Cincinnati.

Father McGinnis made his first year of theology at St. Louis University and in his second year was among the trail-blazers who began the theologate at St. Mary's, Kansas. Here he settled down to the calm period of study required for the completion of his course in the Society. These quiet years on the serene plains of Kansas remained forever in his memory. He was ordained on June 25th, 1933, by Bishop Joannes of Leavenworth.

After his tertianship in Cleveland, he was assigned to Loyola Academy in Chicago where he acted as assistant principal and moderator of the Fathers' Club. He taught in subsequent years at St. Xavier High and University of Detroit High.

Shortly after the war began, he entered the United States Army as chaplain and was assigned to overseas duty. He saw service in the South Pacific on the islands of Guadalcanal and Bougainville. The period on the latter island was especially exhausting, since he was under enemy fire continuously and the living conditions were very trying. He was returned to the United States in 1944 to be treated for a tropical skin disease.

At his discharge from the Army, he was given the task of opening a Jesuit Retreat League in Chicago, as Father Provincial earnestly desired to begin a laymen's retreat house there. With the help and advice of Province authorities, he purchased and renovated the house near Barrington, Illinois, now known as Bellarmine Hall. He gave the first retreat there in January, 1948, in spite of the fact that the work of renovation was not yet complete. He devoted all his energy to the difficult task of opening the retreat house and of arousing the interest of Chicago laymen in this new venture. In this he was eminently successful.

Father McGinnis had an adventurous spirit and an apostolic zeal that would have been familiar to many of the brave, restless fighters of the early Society. He

was very forthright in his statements and consequently was misunderstood by some. However, uncharitableness was far from his nature. He developed a generosity and a kindness that were externally rough but nevertheless of high quality.

FATHER WILLIAM E. MARTIN, S.J.

1871 - 1949

A few days before Father Martin's death one of the Fathers mentioned to him that it would soon be the feast of All Souls. Father Martin replied, "All Souls' Day. I always liked that day; there is so much to do and that is one day when you can do a lot." In this chance remark Father Martin summed up his whole life. Father kept one eye on what had to be done and the other on how to accomplish it. Those who knew Father Martin only in his declining years might easily overlook this fact, and fail to see how near Father came to attaining the Ignatian ideal, a man ready to do any job superiors might assign.

Father Martin was born the fifth of seven children, May 5, 1871, at St. Joseph, Michigan. His father died when he was only eleven years old. Father Martin's brother Frank attended Notre Dame—not too far from St. Joseph. Once he became homesick and walked home. When the time came for William's college, Mrs. Martin consulted with the Jesuit Fathers in Chicago, and decided to send him to St. Marys, Kansas. His mother was certain that he would not walk home from there. In his third year he made a retreat under Father Corbett, S.J., to help him choose a state of life, and resolved to enter the Society. He applied, was accepted, but was given a year's deferment to clear up business matters for his ailing mother. In 1893 he entered Florissant and had as Novice Master Father Hageman. However, three months after entering, he had to

return home to be with his dying mother. He remained home for three months after her death clearing up the estate. Because of this his vows were put off for three months.

Father Martin passed through the regular course in the Society, and on the completion of his tertian-ship in 1909 he was sent to Marquette High, Milwaukee. He spent two years there, his transfer being unusual. During the summer following the second year, Father was giving a retreat to some Good Shepherd nuns in St. Louis, and spent his off-hours at St. Louis University. One afternoon, quite by chance, he met the Provincial, Father Meyer. The Provincial explained that he had promised one of the men at St. Louis a change of status. Would Father Martin change with this Father? Father Martin remonstrated—he was willing, but might he return to pack his few belongings? No, he was not to return. His clothes were sent to him from Marquette High. During his one year in St. Louis, Father had the distinction of teaching every boy in the school in one branch or another. At the end of this year he was asked if he would go to St. Ignatius, Chicago, to be minister. Again Father begged a time allowance as he had three scheduled retreats to give. Father Provincial refused, saying he would take care of them.

In 1919, Father Martin was appointed first dean of Rockhurst College, Kansas City. For four years as dean he lectured in history and philosophy, and conducted the Confraternity of the Sacred Heart. At the end of the fourth year, Father was transferred to Regis College, Denver, where he continued to lecture in philosophy and history. His last eight teaching years, with the exception of one year at St. John's, Toledo, were spent at the University of Detroit. In 1938, Father Martin was appointed spiritual father for the community of St. Ignatius, Cleveland. He still kept contact with the boys. For several years he said the eight o'clock Communion Mass every morning. Noticing that several boys left the chapel immediately

after Mass, Father decided to lead them in a thanksgiving. "Daily Communion is fine," he said, "but it is better to go only once a month and spend a little extra time after Mass in thanksgiving than to go every day and omit the thanksgiving."

Father Martin had suffered from arthritis for years. The affliction became worse after he retired from the classroom. Often he had to sit up all night, prevented by pain from lying in bed. Despite his sickness, Father remained active. He was confessor to the seminarians at St. Mary's Seminary, and at 77 could not understand why superiors would not send him out on supply.

After retiring to Milford, Father's poor health hindered him from joining in the community exercises, though for a short time he celebrated Mass daily. While his health was always all right, Father complained of the separation from the community. Occasionally he ate with the community and several times asked to be taken to the recreation room so he could see all the Fathers in a body. Father Martin's life was beautifully summed up by Monsignor Smirey: "A fine old priest passed away in Father Martin. He was a good philosopher who never ceased to be sentimental, and his sentimentality was always in aid of his piety. The rigid way he had steeled himself against self-pity was always evident in him. At the same time, he never grew old in his interests. Football or existentialism, he could find something in either of them."

FATHER WILLIAM J. WEIS, S.J.

1870 - 1949

More than sixty years of loyal service in the Society left with those who knew him well the memory of a truly devoted and loveable servant of God. Father William Weis had a very warm heart under a somewhat shy exterior, but his hearty and obliging manner,

his willingness to help others, his interesting conversation constituted him an ideal community man. These natural gifts were supplemented by a spiritual outlook and a regularity in all religious duties which left no doubt in the minds of his fellow religious about his deep faith and sincere piety. Unnoticed outside the community, he yet worked untiringly for God and the Society.

Father Weis was born at Mankato, Minnesota, on April 10, 1870. After finishing two years of college work at Prairie du Chien, he entered the Society September 19, 1888, being one of the "first group of novices to make their novitiate at Prairie du Chien. In 1892 he went to Valkenburg, Holland, for philosophy and on returning to this country taught at Canisius College, Buffalo. In 1899 he entered the theologate at St. Louis, where he was ordained in 1903. After an abbreviated tertianship he taught for twelve consecutive years at St. John's College, Toledo, Ohio. Besides drilling boys in Latin, Greek, German and French, Father Weis cared for the spiritual needs of the patients in the county hospital in Toledo, where his unflinching cheerfulness and genial talkativeness aided him to bring many lax Catholics back to their religious duties.

His next assignment was that of Minister at Champion College, Prairie du Chien, Wisconsin. Here a period of expansion, when new quarters had to be provided year by year for the constantly increasing number of students, put Father Weis' ingenuity to a severe test to provide adequate classroom and dormitory space for all. But his kindness and attentive care for the Fathers, Scholastics and students endeared him to everyone. It might be remarked that he was particularly thoughtful toward the Brothers, treating them with proper religious respect and providing pleasant little surprises for them from time to time.

In 1921, he was moved to St. Ignatius College, Chicago, where he taught a class of French, acted as

chief librarian, and assisted the Minister of the house. In 1931 a severe spell of sickness was followed by a transfer to St. Marys, where he regained his strength so completely that he was put in charge of the library of the newly opened theologate. In 1935, he also assumed the office of faculty moderator of the seminar of rural life. Father Weis took a leading part in the discussions at the weekly meetings, and gave his best attention and support to the work of the seminar. Then passing from theory to experiment, he lead the way in cultivating a good-sized plot of ground, in which he planted and cared for a variety of vegetables with laudable success.

After several years of intermittent suffering, Father Weis was taken to St. Francis Hospital in Topeka for an operation. During approximately ten months the patient hovered between life and death. Then he recovered sufficiently to return home, after which he regained his strength to the extent that he could sit up and read. This condition lasted for over a year, when suddenly last December he had to return to bed. He tried to rally several times, but grew continually weaker. Then suddenly, around eight o'clock in the evening, on the feast of the Ascension, May 26, he died of a heart attack. He bore his trying illness with the fortitude of a veteran soldier, offering up every bit of it in reparation for the sins of the world.

FATHER WILLIAM T. DORAN, S.J.

1870 - 1949

Father William T. Doran was born in Omaha, February 6, 1870, and entered the Society from St. Marys College on August 13, 1890. After three years at Florissant, he taught for two years at the High School in Milwaukee, and had another year of teaching at St. Marys before finishing his second year of juniorate. Following the three years of philosophy

at St. Louis, he taught again for two years at St. Marys, and again after his ordination in St. Louis in 1904, he returned to St. Marys for a year as Prefect of Discipline. His Third Year of Probation was made at Florissant. From 1906-1908 he was Minister at St. Marys, and the next two years he occupied the same position at the Novitiate. The following five years were spent as Prefect of Studies at the High School in Detroit, and after the sudden death of Father William F. Dooley, S.J., he was appointed President of the University of Detroit. This institution at the time was in a state of transition, due to the impetus given to expansion by Father Dooley, and Father Doran faced the problems set before him and carried out the program of his predecessor with indomitable courage and energy. Having completed his six years as President with great success, he was put in charge of the High School in Milwaukee for two years, where he eliminated the commercial course and raised the standard of scholarship. In 1923 he assumed charge of the Law School at Xavier University, Cincinnati, and in 1924 was made Superior of the High School in St. Louis. This position he held till the summer of 1930, when he returned to St. Marys and became procurator of the college.

Although he was of a naturally quite retiring and studious disposition, administrative positions were forced upon him during the greater part of his active life in the Society. As Rector, Minister, Procurator and Prefect of Studies, Father Doran's first care was the conscientious discharge of duty. His work was all done for one great motive—no thought of self, no worldly glamor, simply for the glory of God and the benefit of the Society. His were no worldly ambitions—to be thought highly of by men; his one desire was to give everything he had to the service of Christ and to the Society which he loved. Throughout his religious life he was very strict about poverty, and his room contained nothing but what was absolutely necessary. Being fond of books, and with a decided

literary taste, he was never idle, and knew well how to assimilate the matter he read. He was a mine of information, particularly on matters of history and biography.

Yet devotion to duty may be called his characteristic virtue. At St. Marys the details of the procurator's office were always congenial to him, and he busied himself with them with exemplary exactness. The college owes much to his prudent and efficient handling of finances, especially during the trying period that followed the change to a theologate. Even during the last five years of his life, when sickness and old age made work extremely difficult, he remained at his post in the office with a persistence which astounded everyone. Five years ago he underwent an operation, which issued successfully, but left him with a weak heart. For several months before his death, this condition became acute and caused him the greatest pain. But never a word of complaint was heard from him; and even when he could only move about with the greatest effort, he still continued to say Mass and Office, faithfully prepared each night his points and kept up all his private devotions. Thus to live till the end, fulfilling every duty, fully, quietly, wholeheartedly, with complete sacrifice of personal comfort, and all the while keeping alive the good intention with prayer, religious observance, and perfect resignation to God's will, is to exemplify the conduct of a Jesuit after our Lord's own Heart. He passed to his reward on June 24, Feast of the Sacred Heart.

LEADEN PIPE

What wonder then that a simple man should receive understanding from Him, Who whenever He willeth, utters His truth by the mouths of the very beasts of burden? Armed then with the strength which this thought supplied, I roused mine own drought to explore so deep a well; and though the life of those, to whom I was compelled to give my interpretation, was far above me, yet I thought it no harm if the leaden pipe should supply streams of water for the service of men.

ST. GREGORY THE GREAT

V A R I A

Dublin—The quiet and almost unobtrusive entrance of the relic of St. Francis Xavier to the Church in Gardiner Street on Friday, December 9, 1949 and the peaceful veneration of the public present that evening was in marked contrast to the huge crowds and their eagerness to approach the relic on the three following days.

On Saturday, after the eleven o'clock Mass, the people were permitted to kiss the reliquary. There was an unbroken stream of people until ten that night.

Sunday, a cold day with frozen snow on the ground, saw unprecedented crowds around Gardiner Street. The queue, three and four deep, stretched along Upper Gardiner Street, the north side of Mountjoy Square, turned down Belvedere Place, up Sherrard Street (in front of St. Francis Xavier's Hall), crossed the street at the Gardiner Street end, down the opposite foot-path, along the N.C. Road, turned into Dorset Street to the junction of Gardiner Street, here it crossed the street, came past the front of the Church on the far side of the road, back to Mountjoy Square. Someone paced the distance and measured 1,500 yards. The *Irish Press* chartered a special plane in the hope of photographing this procession, but fog made a picture impossible.

It took three and a half hours to travel those seven furlongs. Those within earshot of the amplifying system joined in the Rosary and other prayers relayed from the Church. So excellent were the loud-speaking arrangements that the Rosary was heard by the Fathers in Belvedere. The parts of the queue not within range of the speakers were none the less devout; no one spoke, all prayed, and as one walked along the length of the queue at night one remarked the complete absence of the glow of cigarettes.

On Sunday afternoon it became apparent that to allow each person to kiss the relic was impracticable.

Kissing the relic permitted, at best, twenty-five people to venerate every minute (on that reckoning 15,000 venerated on Saturday), whereas fifty-five people could walk past and touch the relic in a minute. With this procedure in operation 30,000 managed to venerate on Sunday.

The veneration of the relic on Monday was a repetition of Sunday; that night young men and women came in tens of thousands. By quickening the pace of the procession the last of the long line passed the relic at eleven p.m. On this day it is reckoned that as many as 70,000 visited the Church.

Canton—Father C. Egan, in a letter of January 31, 1950 writes: "The general situation is little changed since I last wrote. There is no direct interference in religious matters, and the older policy of making Christian martyrs has given way to the more insidious and dangerous one of destroying the mind instead of the body. This is being carried out by an extremely thorough indoctrination in materialism directed against the educated classes. Teachers and students are the main targets. At present all secondary school teachers in the city are undergoing a three-week-six-hour-a-day course with lectures from eight till eleven in the morning and discussion classes from two to five in the afternoon. The students are indoctrinated during the school-hours, time being found by curtailing the English classes which have been cut down by over half in the Senior Middle and eliminated altogether in the Junior Middle and Primary schools. For the present the Universities are continuing English as before, but Freshmen are given alternative courses of Russian or German as well. We are all engaged by the universities and schools as last term, but the school-men will have considerably less work.

"We here in 225 carry on much as before. Sunday Masses are well attended; there are about twenty students coming to the different Fathers for instruction and three recently graduated doctors are also seriously enquiring about Catholic teaching. We are

making an attempt to open a hostel for university students in our vacant houses. The beginning will be small, but will thus attract less attention. If we can get ten or twelve students for the coming term, we shall be well satisfied. So far we have four certainties and three or four possibles.

"In Lent we are beginning a series of Sunday sermons on the fundamentals of the Catholic religion; it is a four-month course as planned, with the three Fathers here taking a subject in turn."

(Irish Province News, April, 1950)

New York—It may be remembered that last May a librarian in Texas asked the Guide to look into a story that General Sherman's son, a Roman Catholic priest, "felt compelled to make the same trip through the South that his father had made during the Civil War, to erase some of the bitterness still (about 1907) existing in the minds of the inhabitants. The President of the United States helped out by sending with the priest an escort of U. S. cavalry. The result was anything but a success. Several towns, it seems, refought their own Civil War."

Several I consulted side-stepped the story; Prof. Allan Nevins met it head-on in this column. Quoting from his reply: "That one of Sherman's sons made a tour of the South in 1907 is quite possible. That President Roosevelt gave him an escort of Federal cavalry is utterly preposterous and impossible. No President, in the absence of martial law, has the right to use Federal troops for police duty in a state. Perhaps some cavalry friend, as a private citizen, accompanied Tecumseh Sherman's son. But 'an escort of U. S. cavalry'—no, that is unconstitutional, un-Rooseveltian and absurd."

Now Eleanor Sherman Fitch, General Sherman's eldest grand-daughter, clears up the whole unhappy incident in a statement drawn from her own memories, fortified by newspaper accounts of the time, and accompanied by a letter whose courtesy cannot conceal remembered pain:

"On October 16, 1903, the statue of General Sherman in Washington was unveiled. Funds for it had been contributed by the armies which had been under General Sherman's command, the G. A. R. and others. Soldiers came from all parts of the United States for the unveiling ceremony, there was a big parade, a great banquet with many speeches, the meeting lasted several days. All the Sherman family (who could) went to Washington. Rachel Sherman (Mrs. Thorn-dike, of Boston) and her husband stayed in the White House as guests of President Theodore Roosevelt. The night before the unveiling all General Sherman's children were invited to dinner at the White House. During that dinner President Theodore Roosevelt asked if they knew that every few years some top graduates from West Point (often accompanied by military attaches of foreign embassies) rode on horse-back over General Sherman's line of march in Georgia. It was taken as an expedition designated as a 'march of instruction, or a military march for study.' Father Sherman, who was enthusiastic about riding, and naturally interested in his father's 'march,' exclaimed how much such a trip would mean to him. The President answered that there was no reason why he should not accompany the next expedition and that he would see that Father Sherman would be invited. Father Sherman was delighted, and waited expectantly for two years. Then, the last of April, 1906, the call came.

"Father Sherman (as a Jesuit priest) had no riding clothes, but he still had his chaplain's uniform of the Spanish-American War, in which uniform he had ridden a great deal while in Porto Rico; so with that he set out for the meeting place. Something—perhaps the blue uniform, perhaps the name Sherman—inflamed the minds of the people in Georgia and all the South. The politicians and the newspapers took it up and to Father Sherman's amazement he was pictured as 'leader of a triumphant march with banners,' instead of what he really was—an invited guest and 'an also ran.' Then to amaze him still more came the

curt order from the President to discontinue the march, and for all to return at once to Chattanooga. No explanation of the reason of the expedition was given then or ever.

"This left Father Sherman in a most unhappy position. He could not come out in print against the President; he did the only thing he could do—he left as quickly and as quietly as possible and went to stay with an old friend, General A. O. Granger, in Georgia, and after a few days returned to the Jesuit College in Chicago.

"I have never seen the true story in print, but this is exactly what did occur—as you can gather from inclosed copies of newspapers of that time. The entire affair became a tragedy for Father Sherman, for he was bitterly criticized, and I can recall how deeply he was hurt that President Theodore Roosevelt did not explain the facts."

Attached newspaper articles include one headed "President Stops March of Sherman to the Sea"; another from "The St. Louis Post-Dispatch" says that if Father Tom, "a man of peace, full of all admirable and peacemaking qualities, had gone alone over the route once followed by his father, he would have carried peace with him." Miss Fitch thinks his blue chaplain's uniform—his only riding clothes—was one factor in stirring bitter memories—"yet many Confederate officers had worn that blue uniform during the Spanish-American War; I myself talked to General 'Joe' Wheeler in such a uniform in 1898." All these documents go on her request to Professor Nevins, "who without knowing all the facts, was correct in his conclusion—and for that I am grateful to him, for I remember my uncle's distress at the time of the incident."

(New York Herald Tribune Book Review,
April 23, 1950)

Books of Interest to Ours

Eloquent Indian: The Life of James Bouchard, California Jesuit.

By John Bernard McGloin, S.J. Stanford University Press.
xvii and 380 pp. \$5.00.

Choice of this topic for historical research, the author informs us, was suggested by the reading in the Santa Clara refectory of Father John Cunningham's sketch of Bouchard in the *WOODSTOCK LETTERS*, vol. 19, 1890. Following up this lead, Father McGloin has done a remarkably thorough job of research in official Jesuit documents, correspondence with De Smet, Bouchard's autobiography, and the religious and secular press to give us a detailed reconstruction of the extraordinary story of "The Apostle of California" and "the first American Indian to be ordained in the United States."

The story is one of interest to our entire assistancy. Bouchard, or "Watomika," started life in Kansas as the son of a Delaware Indian chief and French mother who had been captured in infancy and adopted by the Comanches. He was taken by a Presbyterian missionary to Marietta College, Ohio, where he was trained for the ministry. However, a chance visit to Father Damen's catechism instruction in the Jesuit Church of St. Francis Xavier in St. Louis in 1847 started him on the road to the Church and to the Society. After teaching and parish work in the Missouri province, spells of mental depression brought a crisis. He found peace of soul in the tertianship at Frederick, Md., in 1861. He then set sail for the California mission. In a letter to Father Paresce, Maryland provincial, he gives a salty description of the trials of his voyage to San Francisco.

The eloquent Indian's success on the Coast was immediate. His oratory expanded Jesuit congregations, helped build colleges, defended the Faith in an age of bigotry. A handsome man with a distinguished beard, he was known as a popular missionary in the mining camps of California and Nevada, and in the cities and hamlets of Montana, Oregon, Washington, and even the Sandwich Islands.

The writer has sacrificed unity in painting detailed backgrounds and in exploring sidelights on endeavors of other Jesuits such as Father Maraschi, who left Loyola College, Baltimore, to pioneer Jesuit education in the West, and Father Villiger, who was head of the California mission after being provincial in Maryland. However, the digressions are interesting, and Father McGloin is to be commended above all in letting the records speak for themselves—sometimes against, but usually in favor of the great Indian Jesuit to whom the West frankly acknowledges an outstanding debt.

CLIFFORD M. LEWIS, S.J.

What Are These Wounds? The Life of a Cistercian Mystic, Saint Lutgarde of Aywieres. By Thomas Merton. Milwaukee: Bruce, 191 pp. \$2.50.

"This book was written for no other purpose than to help American Catholics to love the Sacred Heart with something of that same purity and simplicity and ardor," (p. xi) with which, "seven hundred years ago, and some four hundred years before St. Margaret Mary labored and prayed and suffered for the institution of the Feast of the Sacred Heart, St. Lutgarde of Aywieres had entered upon the mystical life with a vision of the pierced Heart of the Savior, and had concluded her mystical espousals with the Incarnate Word by an exchange of hearts with Him." (p. vii) Hence, the book is of special interest to all Jesuits to whom the most blessed work of establishing, developing, and propagating devotion to our Lord's Most Sacred Heart has been entrusted. (Epit. 851)

Thomas Merton's life of the thirteenth century mystic, based upon the authentic biography by her friend, the Dominican Friar, Thomas of Cantimpre, in portraying these earlier apparitions of the Sacred Heart, will deepen every Jesuit's historical perspective of this great devotion. Not only because of that, but for its many other fine features this little classic life of St. Lutgarde is highly recommended. St. Lutgarde is a most pleasant person to meet; the analysis of Spiritual Friendship with its quotations from Aelred, Scotus, and Bernard is a gem of an essay in its own right; and Merton's able discussion of Mysticism is as straightforward and understandable a short treatment as I have found.

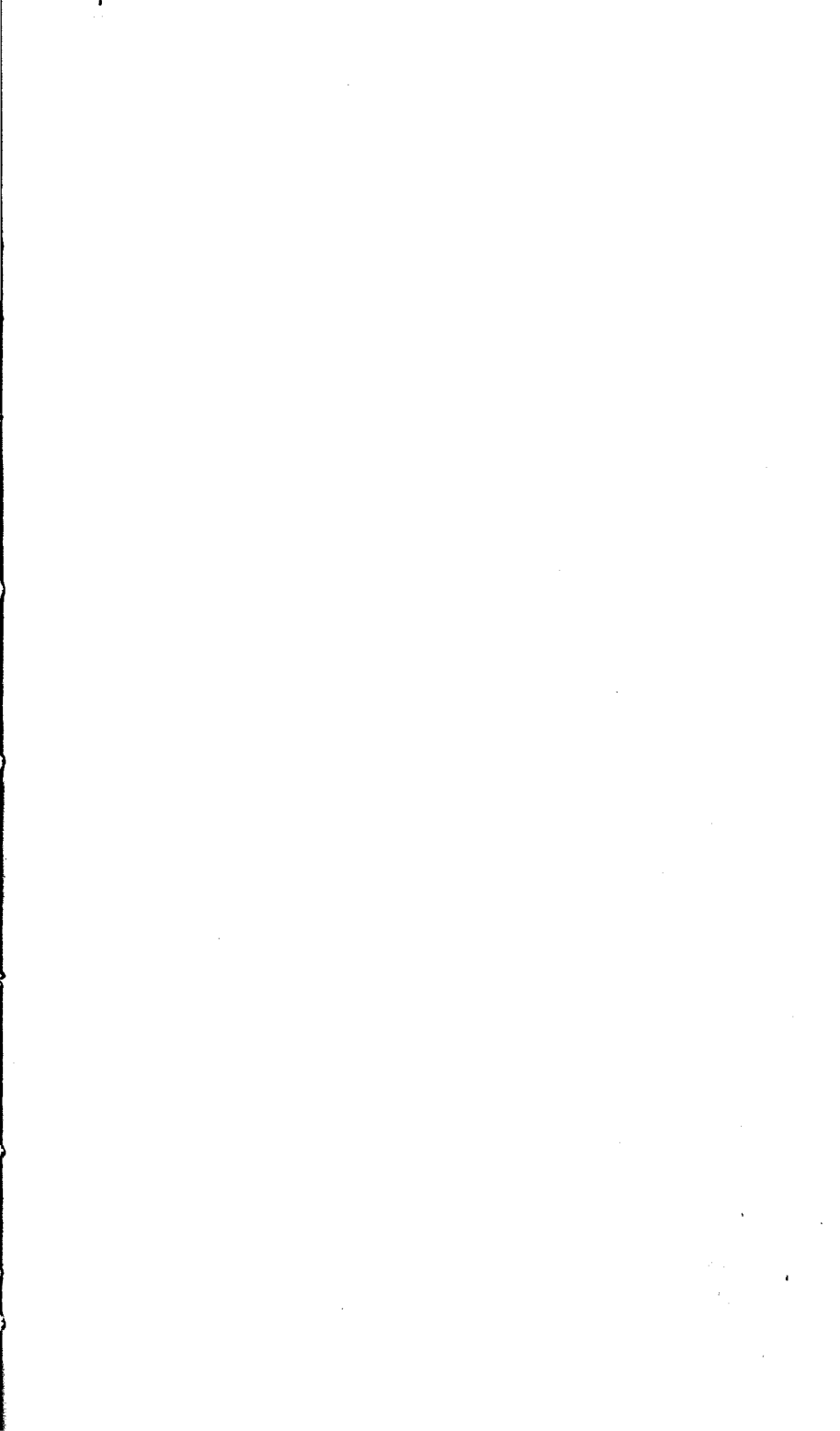
GEORGE ZORN, S.J.

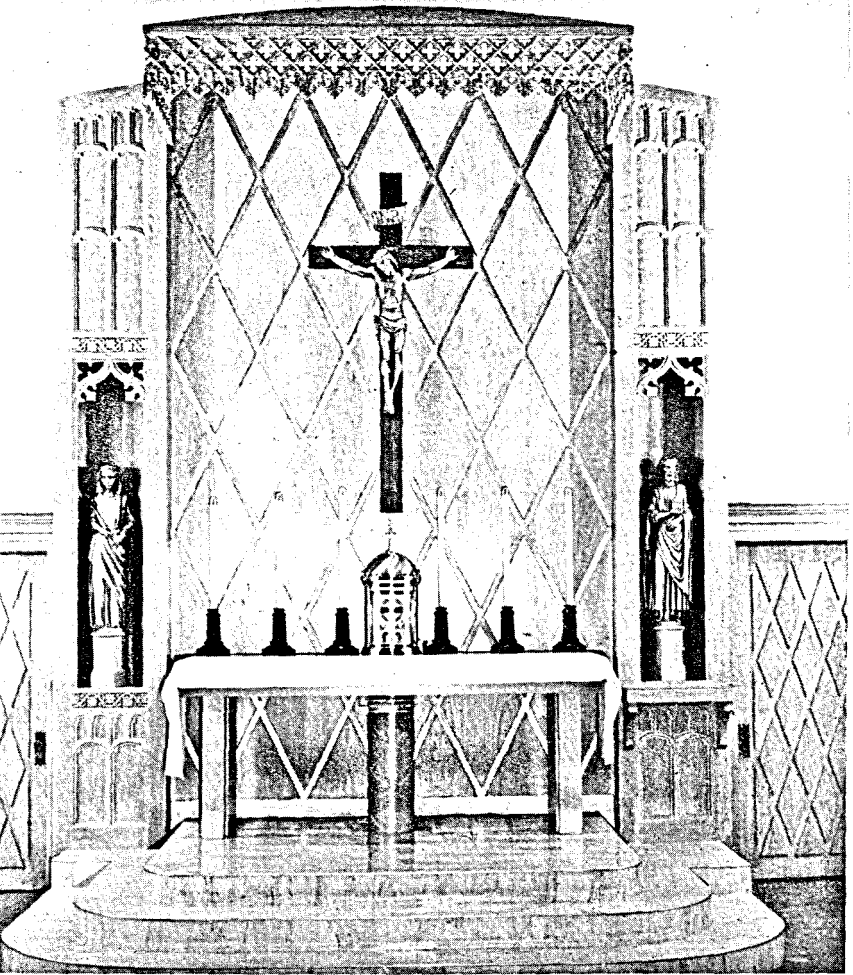
THE IGNATIAN RETREAT

When our Holy Father, Pius XII, received in 1948 a pilgrimage organized by the Spanish Work of Parochial Retreats on the occasion of the fourth centenary of the approval by the Holy See of the book of the *Exercises*, he spoke of the remarkable effectiveness of the Ignatian retreat when its spirit and method are faithfully followed.

"It is not true that the method has lost its efficacy, or that it is no longer suited to the modern man's needs. On the contrary, it is a sad fact that the liquor loses strength when it is diluted in the colorless waters of super-adaptation, the engine loses power when some essential parts of the Ignatian mechanism are dispensed with. The *Exercises* of St. Ignatius will always remain one of the most powerful means for the spiritual regeneration and right ordering of the world, but on condition that they continue to be authentically Ignatian."

CLERGY MONTHLY (India)





MAIN ALTAR, ST. JOSEPH'S HALL,
DECATUR, ILLINOIS

(Another view of St. Joseph's showing the facade will be found below.
Both pictures by courtesy of Joseph F. Wagner, Inc., New York 7, N. Y.)

THE WOODSTOCK LETTERS

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THE IGNATIAN RETREAT FOR RELIGIOUS

ROBERT W. GLEASON, S.J.

We commemorated recently the fourth centennial of Paul III's apostolic letter *Pastoralis Officii*, which gave explicit approval to the Ignatian *Spiritual Exercises*. Were one to compile and correlate the highly diversified encomiums and criticism evoked by that small book, he would undoubtedly encounter interesting speculative problems concerning the history of ascetical and human psychology. From a practical point of view it may be instructive to consider the purpose of those *Exercises*, which form the framework of so many annual retreats for religious, in the light thrown on them by the criticism of an eminent historian.

Chapman's Criticism

Dom John Chapman, in the *Downside Review*, XLVIII (1930), pp. 4-18, states the case against the annual Ignatian retreat with disturbing forcefulness. In his opinion the meditations, the pictures of the imagination, the application of the senses recommended throughout the course of the eight days' retreat according to approved Ignatian methods, fail of their effect when the retreatant has once been through them. "What Saint Ignatius meant for once in a lifetime is given year by year to the same people; the preacher follows the *Exercises* partially and distantly; he tries to interest or startle by introducing new mat-

ter; the month is reduced to a week; the choice of a vocation is omitted."

The principal good obtained from such a repetition of the *Spiritual Exercises* seems to Dom Chapman to flow rather from the silence enjoined on the retreatants than from any efficacy peculiar to the Ignatian meditations and their concatenation.

For people of the world, Dom Chapman would allow that such a retreat may be very useful, if the "sermons" are theological and instructive; for more advanced individuals it is simply dispiriting. "Beginners find the Ignatian method striking: they repeat with less success, and yet again with none at all . . ." From the obvious good effects seen in beginners of good will there comes a temptation to consider . . . "this businesslike method, human effort cooperating with grace, . . . the royal road to sanctity! But it only answers up to a point, and stops dead."

The reasons suggested for this failure on the part of the *Exercises* are not illogical. There is operative here the law of diminishing returns which obtains especially in the meditations based upon imaginative and emotional appeal. When material has once become familiar, the imagination finds it increasingly difficult to form new and vivid images, the emotions are correspondingly slow to respond. "All this shows how absolutely right St. Ignatius was in planning his elaborate system of meditation for unconverted young men, leading them through the Foundation, their relation to the Creator, through the history of their Redemption, to the Contemplation of the Love of God. But this jejune synthesis is not so effective when it has become a course of sermons preached to elderly religious, though it remains beautiful in these adaptations."

Dom Chapman makes the further observation that it was not until the time of Father Roothaan, twenty-first General of the Society of Jesus, that this method began to be taught as the best way for all, even the most advanced. This conviction of Father Roothaan, we

may note in passing, appears to be echoed in Pope Pius XI's *Mens Nostra*, which calls the book of the *Exercises* "a most wise and universal code of laws for the direction of souls in the way of salvation and perfection . . . showing the way to secure amendment of morals and . . . the summit of the spiritual life . . ."

By way of reply to Dom Chapman's statements we might notice first that it is abundantly clear from St. Ignatius' letters that he did not intend his *Exercises* merely for unconverted young men but also for those subjects who aimed at perfection. (For example, the letter to Fathers Lainez and Salmeron, in 1546). This same view of the *Exercises* is found to be that of St. Ignatius' close companions Polanco and Nadal.

End of Exercises

If the immediate purpose of the *Exercises* is the choice of a state of life, their ultimate end is the greater glory of God according to the individual vocation of each retreatant. This has been the traditional viewpoint of students of the *Exercises*, some of whom have emphasized preparation for the apostolic life, presence of God, and divine union as principal ends, (Fathers Nonell, Ferrusola and Peeters respectively). The latest distinguished interpreter of the *Exercises*, Father Pinard de la Boullaye, has given us a complete and authoritative discussion of the various purposes they may have in a given situation. He has outlined the adaptations necessary to fit them to those purposes and exemplified his doctrine in three volumes of Ignatian meditations designed for religious who have made the *Exercises* at least once. (*Exercises Spirituels*, Paris, Beauchesne, 1944)

Quite obviously a retreat given to a religious of many years standing, has a different purpose from a retreat for one who is trying to make up his or her mind about a state of life. Nor is the principal good of such a retreat one which can be derived merely from eight days of silence. That the retreat

master of retreats for religious should avoid lengthy "sermons" has been stressed too often to demand re-statement. His function is to provide material for meditation, to develop that material, but not to preach. He is expected to interest, not by following the *Exercises* partially and distantly but by molding and accommodating an originally flexible system of meditations to the actual situation of his hearers. The wealth of his theological and philosophical science, his knowledge of human nature, and his experience in the spiritual life is channeled through a set of meditations psychologically adaptable to every age and condition of man.

From the viewpoint of a religious making a retreat, the election of a state of life would be absurd. For him or her the annual retreat serves to renew the interior life conformably to the spirit of his or her individual vocation. With this in mind the past year is reviewed and the future year anticipated.

The last year is considered with its losses and gains; its failures and faults are looked at that the fundamental attitude underlying them may be discovered and altered. The soul holds itself in readiness for a metanoia, a new conversion. The corrosive dust of routine is to be blown off, a new understanding sought as to those less obviously false principles around which gather a multitude of apparently disparate faults. A freshness of vision is aimed at, by which spiritual truths are re-appreciated so that the soul judges easily and aptly of the relationship of creatures to God as though by a supernatural instinct. Spiritual principles will then become operative in a special way as they apply to the individual retreatant's problems.

These insights, gained in prayer, into spiritual principles and their application to the individual are turned upon the past to discover the fundamental mind-sets and will-sets that account for past failures. The motivation forces that have acted upon the retreatant in the year gone by are thus discerned. During a year hundreds of human experiences, hundreds of

special graces received from God have altered and reshaped the person making the retreat. External circumstances, interior experiences, new influences undergone, new persons, places, occupations have offered challenges which have been met successfully or less successfully. These have revealed new tendencies, called out new aspirations not so clearly seen before because the occasion to actuate them was not there. The daily and vehement press of external activity left little time during the year for long range evaluation of these new elements in the subject's spiritual life. The opportunity is now offered for an undisturbed weighing of these changes; its fruit will be greater knowledge of the self in its process of deification.

That the same regulative principles are offered to the retreatants to help them in their work is scarcely surprising. It would be quite astonishing if one were to discover an entirely new set of directive meditations for such a work. The human personality has been "in process" during the year; human nature has remained unchanged.

The annual retreat always looks to the past with the future in mind. What is God's plan for the individual during the year to come? That is the principal aim of the intellect during the retreat. The holiness that results from the realization in the subject of God's designs is the aim of the retreat and this must first be clearly understood. Now in reality the plan of God for every individual, which in His mind is possessed as a unit, is revealed gradually in our lives and is accomplished by us gradually and progressively. As growth takes place in the spiritual life there also takes place a shifting of emphasis in the struggle of a religious to achieve perfection. Attitudes of mind and soul for which the religious once strove have now been integrated into the personality and have lighted up new decisions that must be taken, new attitudes to be cultivated. Deeper understanding of the mind of Christ, the unique exemplary cause of our perfec-

tion, presents new spiritual problems. A simplification of what might be called the mechanics of asceticism, prayer, the imitation of Christ, sets in so that gradually one or another aspect of Christ's perfection may inform the entire spiritual life, giving new meaning to single virtues, uniting various spiritual efforts under one dynamic principle, one moving intuition.

All these alterations demand a reconsideration of what God wants for the forthcoming year. The hasty calculation of human prudence will not suffice to enlighten the mind. The retreatant is expected to do more than listen attentively to a course of sermons and draw some practical conclusions. He is expected to meditate, to cooperate actively and dispose his mind to receive the intimations of the Holy Spirit, which will not always seem as "logical" as the conclusion of a syllogism. The Ignatian retreat is essentially a time of work, not of quiescent silence. It offers in its classical meditations the means for the exercitant to prepare himself to receive light and to activate his will to accept God's challenge for the year to come. It offers skillfully planned and graduated motives to the will by its representation of Christ in the contemplations. But no retreat master can make these motives into forces for the individual; to become such they must acquire a subjective appeal for the individual that only his own effort and God's grace can give them.

Contact with Christ

In the Ignatian retreat the retreatant is brought in contact with "the mind that was in Christ Jesus" as it is revealed in the mysteries of His life. The retreat thus becomes, as it were, a "passing by of the Lord" as Father Poullier has aptly stated it. The personal appeal of a living model, Christ, motivates the will to disengage itself from those inclinations that have weighed down its élan in the past. The transforming effect of this dwelling with Christ in prayer can move the will to initiate decisions necessary for the year to come. The new perceptions of Christ's attitudes,

new motives for action are integrated into that personal synthesis of the spiritual life that the retreatant has arrived at in past retreats. The resolves he makes are not so many isolated decisions to be carried out independently of one another or of past decisions but are inserted into his already existing spiritual background. From the force of this background they draw a strength they would not have in isolation. In turn, these new insights, new motives, reinforce old motives, old decisions. A vital process is at work in the Ignatian retreat, and such a process always presupposes much self-activity in collaborating with God. That the same general plan of meditations is used each year to guide the process, would be deadening only in the supposition that no vital changes of any sort have taken place in the subject guided. In the spiritual life that is an impossible situation. To remain stationary, as St. Francis de Sales has remarked, is itself a change in the spiritual life.

The praise that has been lavished upon the *Exercises* by all manner of men takes into account their nature as an instrument. They are expected to be used and in view of this purpose only the retreatant can be the principle actuator of their potentialities. The retreat master follows a logically compelling order in his topics for meditation but the chief work remains that of the exercitant cooperating with God's grace.

It is the exercitant who stirs his intelligence to grasp the truths anew, to penetrate to his own basic problems, to take the viewpoint of Christ towards situations. It is he who energizes his will, looking on Christ, to take decisive resolutions. He should expect to be "startled," if at all, only by what he finds lacking in himself. If the Ignatian retreat were a "course of sermons" the retreatant's part would be different. They are not such, and as a result, passivity is quite out of place in such a retreat. The contemplation of the life of Christ he engages in is less a search for "new and vivid images" than an interior relishing of the movements of the Heart of Christ manifest in His life.

The means for such a work of re-energizing of the spiritual life are obvious. The one making a retreat should sever himself from ordinary occupations and preoccupations and let himself be absorbed by Christ, live in the atmosphere of Christ's life. Silencing the memory, the imagination, the impulses of the heart, where these do not help the work of absorption in Christ, is an obvious necessity. This silence frees the soul for prayer, disposes it to accept the suave influence of the Holy Spirit enlightening the mind as to God's demands, fortifying the will to strong decisions, molding the heart's affections after the model of the Heart of Christ. This type of cooperation with grace and not passive attention to instructions will secure that greater glory of God, according to the individual vocation of the retreatant, which is the principal aim of the annual Ignatian retreat for religious.

THE ASSUMPTION

The Feast of the Assumption is its own proof. If there had been no miracle of the Assumption, the feast without the miracle would have been the greater miracle. The devotion and faith of the people were not asleep or drowsy in those days. No one could introduce the slightest change of doctrine without arousing a thousand opponents. Perhaps no age can show such sensitiveness to the stirrings of the waters of faith or practice. Nowadays in these lands of heresy, almost any error can be broached without rousing a protest.

FATHER VINCENT McNABB

VIRGIL HORACE BARBER

HUDSON MITCHELL, S.J.

In the following pages, an effort has been made to tell a story which every American Jesuit should know, the story of Virgil Horace Barber, and of his conversion from the Episcopal ministry and subsequent life as a Jesuit priest. He lies buried in the old churchyard at Georgetown; and since his death over a hundred years ago, men and women have from time to time heard the tale of his remarkable life and have marvelled at the graces of God which were so bountifully showered upon him and his family. It seems fitting, then, that the whole story of his life should find a place here, since it was as an American Jesuit priest that he lived and died in the Catholic Faith. It is futile to speculate now on what might have been the outcome of the great experiment which he began in Claremont, New Hampshire, so many years ago, and which will be described in the present story. The least that may with justice be said on that point, is that certainly New Hampshire would not have been the last State in the Union to admit Catholics to political equality, and the last in New England to be made the seat of a bishopric had that experiment continued.¹ In any case, we have in the life of Virgil Barber and his family one of the most inspiring examples of American Catholicism.

The Family

Thomas Barber, the earliest ancestor of Virgil Barber in this country, came to New England in 1635 on the *Christian* at the age of twenty-one, to escape the persecution in England. He first settled in Dorchester, Massachusetts, was engaged in the Pequot War under Stoughton in 1640, and later moved to Windsor, Conn., where he married. He and his wife both died in 1662, leaving six children.² One of his sons, Thomas, married Mary Phelps in 1665, and became one of the first proprietors of the town of

Simsbury, Connecticut, in 1669. This Thomas Barber was a carpenter by trade, and the new town contracted with him to build the meetinghouse in 1671. This first connection with meetinghouses was but a portent of things to come for the Barbers. Thomas was also the ensign of the then common trainband, a small group of citizens in each town, in whose care the town was placed in case of Indian attacks. This military role also was to be shared by his descendants. Thomas had the added honor of beating the drums on the Sabbath day, the substitute for church-bells. But while Thomas seems to have carried off the family honors as the first proprietor of Simsbury, it is in one of his brothers, Samuel, that we are more interested. For it was Samuel who carried on the family name; and Samuel's son Thomas was Virgil Barber's great-grandfather.³

Not to delay longer in genealogies, it was in this peaceful town that Virgil's grandfather and father, both named Daniel, were born. His grandfather read a little more deeply than many of his contemporaries, and had little good to say of Henry VIII and his reformation. Later in life he left the Congregational Church, at that time the State Church, and joined Sergeant Dewey's meeting, which cost him heavy fines. His wife, likewise of the "Standing Order," as the Congregational Church was then called could never come to agree with Daniel on many matters of doctrine; and, as Virgil's father later described it, "each had at command a multitude of Scripture passages, which, to use a military phrase, they exchanged shot for shot." American money had depreciated after the Revolution, and Daniel lost most of his property. He died April 17, 1779, at the early age of forty-six.⁴

Daniel Barber

Virgil's father, Daniel Barber, was born October 2, 1756, the eldest of ten children, one of whom, Abigail (Nabby) we shall meet later in the narrative. When Daniel was but eighteen, he joined the colonial forces,

enlisting after Bunker Hill and serving in the investment of Boston for two terms, up to December 12, 1775.⁵ Later he served in the army in New York, until sickness compelled his discharge after the Battle of Long Island. Shortly after his return to Simsbury, in 1778, Daniel married Chloe Case Owen, the daughter of Judge Owen of Simsbury, and the widow of a friend who had been killed in the Battle of Long Island.⁶ Virgil was born in 1782. He had two brothers, Trueworth and Jarvis, and a sister Laura. Shortly after Virgil was born, Daniel gave up his position as a dissenter "of the strict puritanic order," and embraced the Episcopal faith. The problem which would drive him into the Catholic Church and which now began to upset him, was the priesthood and its authority. Convinced of his false position in a religion in which all were priests, Daniel entered the ministry as an Episcopalian, though not without the greatest difficulty and interior struggle. In those days, joining the Episcopal church was equivalently becoming a papist, as far as the persecution and abuse were concerned.⁷

By this time the struggling Episcopal Church in America had succeeded in obtaining a bishop from overseas, and Daniel Barber was made a deacon on October 29, 1786 by Bishop Seabury at Christ Church, Middleton, Connecticut.⁸ The following year Daniel moved with his family (which then consisted of his wife, Virgil, Trueworth, Laura and another child) to Scanticook (now Schaghticoke), New York. He was ordained priest of the Episcopal Church by Bishop Provoost in Schenectady at this time.⁹ It was this prelate who was to officiate at the wedding of Elizabeth Ann Seton in 1794.¹⁰ Bishop Provoost was in much greater favor than Seabury, because the Archbishop of Canterbury had refused to have anything to do with Seabury due to the feeling against America. He had consequently gone to Scotland for his consecration. Provoost devoted much time and energy to bringing suspicion upon Seabury's episcopal dignity, claim-

ing that it was null and void. As a result, Episcopal ministers felt it safer to go to Provoost.¹¹

Claremont

About the year 1790, Daniel moved again, this time to Manchester, Vermont. It was here that his youngest son died at the age of three, and was laid to rest in the Manchester burying-ground. In 1794 Daniel received a call from Union Episcopal Church in Claremont, New Hampshire, to become the fourth minister there. He accepted and acted as rector for twenty-three years, 1795-1818.¹² The Church in Claremont, as in all those early towns, was by law Congregational, but Claremont had a peculiar history in this respect, due in many ways to Governor Wentworth's easy-going methods. Settled in 1764, the town nevertheless by 1784 had granted land to the Episcopal Church. From the very start of the town the Episcopalians had a strong voice, and as early as 1770, when President Eleazar Wheelock drove through Claremont with his family, wagons, ninety students and a drove of hogs, to establish the Moor's Charity School now known as Dartmouth, the Episcopal church of Claremont was on the eve of being openly recognized.¹³


When Daniel Barber arrived in Claremont, the little church had not been completed. Built according to Governor Wentworth's own plans, it was not until 1800 that it had a tower and belfry. The church was enlarged after Daniel's departure, and when he returned to Claremont, as a Catholic, twenty feet had been added.¹⁴ The church was of wood, and still stands at the present day, although it is now undergoing repairs. The churchyard lies directly across from it, and, if one stands on the church steps, he can gaze over the Connecticut River at towering Mount Ascutney in Vermont. The rectory, now no longer in existence, was across from the church. Many of the settlers in Claremont had come from Connecticut, attracted by the stories of the grant-peddlers who had come down from New Hampshire when the grants of the

governor were little more than six square miles of virgin forest marked off by an iron chain and a tree-blaze. The hardy farmers would come up the ice by Bellows Falls, as there were few roads in that sector. Matters were not quite as primitive when the Barbers moved to the little town three miles from the Connecticut River, but life was not easy when we consider the many conveniences common today.¹⁵

Daniel was long active in Church affairs, not alone in Claremont, where he was universally respected, and where he made many converts to his Church although considered eccentric by some. He was instrumental in the formation of the Eastern Diocese.¹⁶ When the wild controversy over the New Hampshire grants broke out, and little Vermont began to raise its head, goaded on by those buccaneer brothers, Ethan and Ira Allen, Daniel tried his best to establish a new Episcopal diocese, with himself as bishop, in Western New Hampshire and Eastern Vermont. Fortunately for everyone, the New Hampshire grants on the east side of the Connecticut River went back to New Hampshire.¹⁷

Virgil's Education

Meantime, Virgil had been educated in Cheshire Academy, then went to Springfield, Vermont, to study surveying. From 1801-1803 Virgil studied at Dartmouth College in Hanover, New Hampshire, a school in his day for English scholars and future ministers, but which had already lost its original purpose as a school for natives who were later to preach the Gospel to their people.¹⁸ In 1802 Truworth and Virgil went to Canada, where they visited La Bay, and then Quebec, on a business venture. During their stay they attended Mass once and were shocked at the altar-boys helping the priest at Mass, since they thought they were girls.¹⁹ Truworth, a rather hot-tempered individual, was to bring tragedy in later years to the family.²⁰ He had gone out West for a few years to the new settlement in Marietta, on the Ohio River,



but returned to live in Claremont. In 1802 Virgil went back to Cheshire, this time as instructor. In June of 1805 he was ordained deacon and was sent to Waterbury, Connecticut, to act first as curate, then after his ordination as priest in 1807, as pastor.²¹ In the same year Virgil married Jerusha Booth of Vergennes, Vermont. Virgil had from the beginning of his ministry shown unusual interest in theological questions, and was a regular attendant at the diocesan conventions. He remained at Waterbury at St. John's Church, until the year 1814. The church was built but a few years before his arrival there, but has since been taken down, and a new church replaces it today.²²

The year 1807 began a series of incidents which was to have tremendous repercussions on the whole Barber family. During their stay in Waterbury, four children had been born to Virgil and Jerusha: Mary (1810), Abigail (1811), Susan (1813) and Samuel (March 19, 1814). Shortly before Samuel's birth, Virgil found a novena-booklet of St. Francis Xavier, which belonged to his servant-girl. He read through it with great interest and spoke of it to his wife and fellow-ministers with enthusiasm. "His parallel cannot to be found in the whole Protestant Church," he would say, to the annoyance of his wife and others. When the time for the baptism of their baby arrived, he told his wife that the child was to be called Francis Xavier. Mrs. Barber would not hear of it, and finally named the child Samuel.²³

The same year Daniel had baptized Ethan Allen's daughter, Frances, in the Episcopalian sect. Frances (Fanny), who was a young woman at that time, mocked the whole ceremony and the minister himself.²⁴ Yet, one year later, Fanny Allen was a novice at Hôtel-Dieu, Montreal, and Daniel was at the ceremony, which made a deep impression upon him.²⁵ In 1810, Daniel attended the Boston convention as a delegate, when Bishop Griswold was elected. In September of the same year, Daniel himself was elected a

member of the standing committee for the biennial conventions. While at the Boston convention, he attended Mass out of curiosity, as he tells us.²⁶ The work of grace had already begun. In 1812, he stumbled upon Milner's *End of Controversy*, and once more became a prey to doubts as to the validity of his ordination. Was Parker's consecration under Queen Elizabeth valid? He could not decide. Worried, Daniel made his way to Bishop Cheverus, the first Catholic Bishop of Boston, while attending the Episcopal convention of 1812. The Bishop received him with great kindness, and after explaining many points of doctrine and history, sent him away with an armful of books. These he took back with him to Claremont, and soon had the vestry up in arms against him, and demanding that he get rid of them. Daniel put them obediently under lock and key, but somehow they seemed to steal out among the faithful from time to time.²⁷

On May 6, 1814, Virgil received a call to Fairfield, New York, about fifteen miles from Utica, to become the rector of the church and headmaster of the academy (later given a college charter).²⁸ This was a work congenial to both Virgil and to his wife Jerusha, as both were unusually brilliant teachers, not only in the classical field, and in English literature. For Virgil was the author of a textbook on geology, and was an excellent administrator, while his wife had a great skill in teaching natural science, physics and chemistry.²⁹

Conversion

On August 9, 1816, Josephine, the youngest child, was born. Mrs. Barber always maintained that her birth was in some manner miraculous but never explained it.³⁰ At this time, Virgil was himself beset with difficulties about his position in the Episcopal Church, and debated many points of doctrine with his wife. At length he went to New York City, where he spent long hours at Trinity Church library and

at St. Paul's, going through the Fathers of the Church. His wife, to keep pace with his thoughts, had other ministers translate many of the passages for her, and they would discuss them by the hour. In desperation Virgil decided to visit his superior, Bishop Hobart. Dr. Hobart refused to take him seriously. They had been standing by a window during their discussion, and the strains of music from a Catholic church reached their ears. "Do you think," asked Virgil, "that those can be saved?" The Bishop smiled and answered: "They have the old religion. Don't you know? But they do too much, and one can be saved without so much trouble. Go back home in peace, and if you choose to do so, consult your brother ministers, and your religious scruples will soon vanish away."³¹ But Virgil found no peace. He was further shaken in his faith by the famous confessional case of Father Anthony Kohlmann, S.J. in New York, over the question of professional secrecy. His next move was to write down fourteen of his principal objections on a sheet of paper. He then invited all his brother ministers to tea one evening. To each one as they came in, he presented the terrible sheet. They all glanced at it, then said, "Well, well, we will see, after tea." No one came back to answer the questions.³² Virgil resolved to visit Father Benedict J. Fenwick, S.J., vicar-general of the diocese of New York until Bishop Connolly's arrival the following year. Father Fenwick lived at 15 Jay St., the residence for St. Peter's on Barclay St. This was in the summer of 1816. Virgil and Jerusha were not unacquainted with Daniel's own doubts; for in 1812, they had gone to Claremont on a visit, and while there, Daniel urged them to look over the books he had just received from Bishop Cheverus.³⁴ At the time, they seemed little affected by this but at Daniel's urging, they took some of the books with them back to Fairfield.

Meanwhile, the parish and academy officials began to turn against Virgil, and protested against his attitude. Virgil, in great distress, turned to Father

Fenwick and towards the end of the year his conversion was completed, and that of his wife, shortly after his own. Father Fenwick invited him to open a school in New York City. He did so, leaving Fairfield and selling his property there at a loss.³⁵ Josephine, the youngest, was baptized Christmas Eve at Fenwick's residence, but Virgil and his wife, who made their first communion February 9, 1817, were not conditionally rebaptized until a year later, since Father Fenwick thought the former baptism valid.³⁶ It is of interest to note that Josephine's godfather at her baptism was the convert Protestant minister and classical scholar, formerly chaplain to Bishop Hobart, George E. Ironside.³⁷

The Ministry

The new home of the family, which they used as a school for almost seven months, is the present site of the *Interracial Review*.³⁸ They discovered that their former bishop, Dr. Hobart, was their next door neighbor.³⁹ The new school, one of the first in the City, was an immediate success, despite initial hostility on the part of the clergy. No one could have predicted then the turn of events which would close the school and change completely the careers of Virgil and his wife and children. Yet conversion to the true faith was to prove only the first step. Before the winter was over, Virgil began to think about the priesthood, at first in the secular clergy, and then as a religious.⁴⁰ He concealed his intentions from his wife as long as possible, but discussed the possibilities with Father Fenwick, who prudently counselled him to abandon the idea. Matters were still at this stage, when Father Fenwick was recalled to Georgetown (a very timely return, as events would later prove, not only for the Barbers but also for the Catholic Church in the South; for it was largely through his ministrations in the Charleston "schism," that peace was finally restored).⁴¹ Bishop Connolly had arrived in New York in the spring of 1817, and Fenwick was no longer

needed there. Far from letting Father Fenwick's departure act as a damper on his hopes, Virgil continued to write to him. As it was Virgil's habit to read his letters to his wife, one night he opened a letter from Father Fenwick, asking Virgil what his plans for the future were. Virgil began to read the answer he had prepared to send to Father Fenwick, and reached the words: "were it not for my wife and children I would enter the ministry, feeling a decided call thereto," when he realized that he had read too far. "From that hour," Jerusha wrote years later, "I enjoyed not a moment's peace. The thought that God wanted my brother (so she called Virgil when they had entered religion) and that I was the obstacle, pursued me day and night."⁴² At first Mrs. Barber concealed her anxiety from her husband, but more and more she felt that she must make the supreme sacrifice. At length, unable to bear the agony, she told her thoughts to her husband, who tried to explain away his words as a mere wish without serious intention. But it was of no use. They both felt convinced that God wished this final offering; yet Mrs. Barber tells us how terrible a struggle it was to come to a decision; she found it nothing short of heart-breaking, and Virgil's later sorrows reflect his own cross. Together they would kneel down in their home, when especially discouraged, and recite the collect for peace, begging light and help from God. At last their decision was made, and Virgil wrote to Georgetown, announcing their set purpose and requesting Fenwick's help.⁴³

Separation

Now it was Father Fenwick's turn to become anxious. Although sure of the Barbers' sincerity and resolution, he knew that the Archbishop of Baltimore, Leonard Neale, a Jesuit until his elevation to the see of Baltimore after Archbishop Carroll, would strongly oppose the separation for other reasons just as weighty as the problem of disposing of the five chil-

dren, one of whom was less than a year old.⁴⁴ The Georgetown convent, then known as the "Pious Ladies," was in its swaddling clothes, and had been struggling for bare existence since the Poor Clares had gone back to France a decade before. Founded principally by Miss Lalor, it was supposed to be a Visitation Convent; yet no Visitandine had ever set foot in Georgetown to establish it according to the rule. No one even knew what the proper habit was. Worst of all, the motherhouse at Annecy, in France, suppressed since the French Revolution, was unable, even if it desired, to recognize the Georgetown Convent. As a result, the clergy of the vicinity naturally favored Mother Seton's flourishing community at Emmitsburg, to the practical exclusion of this poor house.⁴⁵ Nevertheless a solution was found, and the decree of separation was obtained, on the stipulation that Mrs. Barber should enter the association of "Pious Ladies," when Virgil entered the novitiate as a Jesuit postulant. Josephine and Samuel would stay at a friend's home until old enough to be educated, Josephine with her sisters in the convent, Samuel at Georgetown.⁴⁶ At this time, the little convent had thirty-five sisters, while the College had eighteen priests.⁴⁷ On June 12, Archbishop Neale met the Barber family and pronounced the act of separation in the Georgetown College chapel before a number of the laity and clergy. The same day, after the unusual honor of having Mrs. Barber and her children share the dinner with the Jesuits in their refectory, Virgil entered the Novitiate (then at Georgetown, until 1819), while his wife Jerusha returned to the home of Father Fenwick's mother. On June 14, Virgil, in company with the Scholastic James Neill, and another Scholastic, went to Baltimore by stage, and on the 19th set sail for Leghorn, Italy, for his noviceship. Father John Grassi, then Superior at Georgetown had been recalled to Rome on important business, and he took this occasion to bring his new convert and novice to the Holy City. He named Father Benedict Fenwick in his place, until the post could be given

over formally to Father Anthony Kohlmann the following October.⁴⁸ Four days previously, Virgil had written a letter to his former Bishop, Dr. Hobart, and stated that early in 1816 his casual perusal of St. Cyprian's epistle to Pope Cornelius had aroused his suspicions of the Episcopal Church, and from that point on his study of the Fathers had led him to the true source of authority.⁴⁹

Meanwhile, Mrs. Barber, on June 21, entered the convent, having had for the second time the singular privilege of dining with the Jesuits. Her daughters (except Josephine) accompanied her, for they were to receive their education at the convent. On July 26, Mrs. Barber took the habit (which she had actually made herself) and the name of Sister Mary Augustine.⁵⁰ Father Roger Baxter, S.J. professor of languages and polite literature, preached a sermon for the occasion.

Hardships

But now the first of many severe trials came upon the family. In October, Josephine, who had by that time been received into the convent, became too ill to remain, and she was taken to live with a neighbor. Then Mrs. Barber herself (Sister Mary Augustine) was forced to leave the convent, not only because of the poverty of the Sisters—which she could have borne—but due to the pressure of unfounded criticism, which took the form of the accusation that she was about to become a mother.⁵¹ Jerusha was given no other alternative, and so she went to board at a place in Baltimore for some months. One day during her stay there, a ship-captain came in for lunch and began to tell of his recent trip to Italy. Ignorant of Mrs. Barber's identity, the good captain described one of his passengers at length, as a certain clergyman on his way to Rome and in the most depressed state of mind throughout the entire trip. Mrs. Barber said nothing, but it was another heavy cross to bear, after so many sacrifices already made.⁵²

Meantime Virgil had reached Rome, and, after an audience with the Holy Father, Pius VII, entered the novitiate at San Andrea, remaining there until the spring of 1818. But the quiet of his new life was shattered by the news of his wife's expulsion from the convent, and he obtained leave to return to Georgetown immediately. By this time, unknown to Virgil, Jerusha and Josephine had both been allowed to return to the convent, on the 14th of April, 1818, so that his return was unnecessary.⁵³ Virgil did not return to Rome, however, and obtained leave to visit his parents in Claremont, New Hampshire, before beginning his theological studies at Georgetown. At this point the story returns to Claremont and to Virgil's parents.

More Converts

Daniel Barber and his sister Mrs. Noah Tyler (Abigail Barber), came down to meet Virgil in New York City. While there, Mrs. Tyler met Father Charles Ffrench, O.P., a convert himself, and the son of a Protestant minister, who had been stationed at the Barclay St. Church since January, 1818. Mrs. Tyler expressed her long interest in the Catholic Church, and in a few days was received into the Church by Father Ffrench. Daniel learned of this before his return to Claremont and expressed his displeasure at her sudden decision. When Virgil arrived in New York, Father Ffrench asked permission to accompany him to his father's home. The Jesuit novice willingly acceded to his request, and the four set out for Claremont.⁵⁴ They arrived on a Saturday, and the next day, Father Ffrench celebrated Mass at the Barber home, with the family attending. After Daniel had finished his own Sunday preaching and ministry over at Union Church, he invited Father Ffrench to begin a series of talks on the Catholic faith at his house, not wishing to antagonize any of his people by using the Episcopal church. Father Ffrench then proceeded to give a mission, and at the end of the week, he had seven converts, among whom were Mrs. Barber, Daniel's

wife, the first convert of Claremont, his daughter Laura, probably his son Truworth, Mrs. Tyler's daughter, Rosette, and one or two others. Of this Tyler family, related to the Barbers through Abigail (Mrs. Noah Tyler), William, one of the sons, was to become the first Catholic Bishop of Hartford, Connecticut, and his four sisters were also to become religious. Mrs. Tyler's husband was also converted, and the other sons, George Ignatius and Israel, by 1821.⁵⁵ Shortly after this, Virgil returned to Georgetown, where he was to make his theological studies from 1818-1822, as well as complete his noviceship. It was still a crucial time for his vocation, and although he had the assurance that Bishop Cheverus of Boston had sent Father Taylor to Claremont to complete the work of Father Ffrench, his own problems were weighing heavily upon him.⁵⁶ In October he visited Jerusha (Sister Mary Augustine) at the convent and told her that he was sick and dejected, and had been given no assurance of his vows. That his worries were not groundless, is clear from the conversation Father Clorivière, the convent's new director, had with Mrs. Barber, in which he pointed out the extreme poverty of the convent, and suggested that her husband become a secular priest so that she and her children could be supported.

Back at Claremont, Daniel, not yet a Catholic, but firmly convinced that the Catholic faith alone was the true one, and that it alone had the true priesthood of Christ, took a sad farewell of his little flock whom he had tended for so many years and with such devotion. The vestry at Claremont, long dissatisfied with him, voted to dismiss him, since he had shown himself deaf to their complaints and had disregarded Bishop Griswold's advice the previous September, when the Bishop had visited him awhile on his way to the Greenfield convention.⁵⁷ The Claremont Episcopal Church was rapidly losing its members, and the vestry had no choice but to let Daniel Barber go. Consequently Daniel received his dismissal on November 12, 1818, and on the 15th preached his farewell sermon

to his flock. He chose for his text: "I believe in the Holy Catholic Church, one Lord, one faith, one baptism,"⁵⁸ and after the sermon turned his steps to Maryland, where he was soon after baptized.⁵⁹ When he came to Georgetown, he found Virgil in poor health, and the two of them went to St. Inigoes, for the greater part of the winter. Daniel spent most of his time preparing a little work of apologetics, which was later published in 1821, and in writing open letters to several of his friends in Claremont, urging them to enter the true Church. In the letters there are many interesting notes about old St. Inigoes and St. Mary's City across the river, and the great humanity with which the slaves there were treated.⁶⁰

Theology

Virgil is listed in the Catalogue of the Maryland Mission for the year 1818-1819 as a Scholastic novice in second year, with ten others, most of whom were actually studying theology along with their noviceship trial, and in addition acting as professors at the College. One of these novices, Father Louis Dubarth, was at the time residing in Philadelphia as the vicar-general; while Father Michael Cousinne, another novice, was *operarius* at Bohemia Manor. The famous Father James Van de Velde, later Bishop of Natchez, and who was one of those sent by Father Kenny to the new Missouri Province in 1831, was then a student of rhetoric. The first year novices numbered eight, among whom was the future pastor of St. Inigoes Church, Father Joseph Carbery, whose grave is still to be seen there, in the little Jesuit plot.⁶¹ Also with these novices was the ill-starred Jeremiah Keiley, who would lead the one-man insurrection as Rector of Washington Seminary, later known as Gonzaga, in 1827, when that institution was closed by Father General for taking tuition. Gonzaga had been designed by Father John Grassi as a novitiate, but it was never to be so used. Extreme poverty forced the taking in of lay scholars almost from the beginning of its history.⁶²

Virgil's Master of Novices at this time was the famed Father Grivel.⁶³

From 1820-1822 Enoch Fenwick was President of Georgetown, with Father McSherry—later to become the first Provincial of the Maryland Province—as instructor in humanities, grammar and elementary classes. Father Roger Baxter was the professor of philosophy and prefect of studies.⁶⁴ On Feb. 23, 1820, Virgil and Jerusha took their first vows in the convent chapel, Jerusha pronouncing hers first, in the presence of all their children.⁶⁵ In 1821 Virgil's wife was made directress of the convent school and teacher to the Sisters. At last the value of her presence in the convent was fully realized. Poverty alone had not been the cause of the convent's difficulties. Most of the Sisters had had no training in teaching, with the natural result that they lost many of their students. Mrs. Barber's natural talents and experience at Fairfield, added to her training years before, proved a gold mine to the Sisters. From this time on, the status of the school improved markedly, and Mrs. Barber's contribution would soon extend from Georgetown to Kaskaskia, St. Louis and Mobile, where she played a prominent part in the foundations of the Visitation.⁶⁶

In the Georgetown Catalogue in 1820, Virgil is placed as a second-year theologian with Stephen Dubuisson, later Rector of Georgetown, and Peter Joseph Timmerman.⁶⁷ In this same year Father Kohlmann and nine theologians were transferred to the new Washington Seminary (Gonzaga). Father Kohlmann was the Rector and professor of dogma; Virgil, Dubuisson and Sanren were the Ordinandi. The theologate had three men in third year, two in second and four in first, with three Coadjutor Brothers, one of whom was James Fenwick, one more of that numerous family.⁶⁸ Father Charles Neale replaced Father Kohlmann as Mission Superior in 1821, holding that office till his death in 1823, when Father Francis Dzierozynski was made Superior.⁶⁹ Virgil's moral professor was Father Maximilian Rantzau. Father Dzierozynski

taught philosophy to the Scholastics at this time.

The hour for Virgil's ordination to the priesthood was at hand. He was sent to Boston, and December 3, 1822 was ordained by Bishop Cheverus, on the feast of his beloved Saint Francis Xavier. He began his active ministry almost immediately, baptizing in the Cathedral a few days after ordination, and staying with the Bishop in Boston until shortly after Christmas, when Father Kohlmann acceded to the Bishop's request, and sent Virgil to Claremont to build a Catholic Church.⁷⁰ It can be imagined with what thoughts the young Jesuit priest set out for Claremont in that sacred season, when Christ came to save the world. This, he believed, was to be the land of his apostolate, the land which had exacted a penalty of forty shillings an hour from anyone who harbored a Jesuit. Nearby lay the State which had seen Sebastien Rasle give his life for his Indians, and where Father John Bapst would one day be tarred and feathered for his faith; and not far away was the State which had seen French Jesuits martyred for that same faith. Newly made a priest of Christ, how Virgil's heart must have burned to plant the faith in this new vineyard!⁷¹

Return to Claremont

Upon his arrival, Virgil's first task was that of organizing a parish, which he named St. Mary's, and a school. The main purpose of the Academy was to make it easier for his converts to support the parish, as the school was designed for Catholics and non-Catholics alike.⁷² In 1823, his father having followed him to Claremont helped Virgil to build a small, tower-like building of red brick, to serve both as church and school. This was built onto Daniel's rectory, and in time Daniel and his family moved to the rear of his home, leaving the front for the students.⁷³ Later, in the winter of 1824, another wing was added to Daniel's home for boarders.⁷⁴ The upper story of the church consisted of a study hall and two small classrooms.⁷⁵ The building lies almost directly across from the

Union Episcopal Church, and its graveyard (deeded to Bishop Cheverus by Daniel upon his return) holds the body of the first convert of Claremont, Virgil's own mother. The section of the town where the two churches stand is known as West Claremont, as the real city center has shifted several miles away, where a new St. Mary's Church stands. This new Church has supplanted the old St. Mary's although the latter is occasionally opened. Old St. Mary's was used as the parish church of Claremont as late as 1866.⁷⁶ One of Virgil's first converts, and a great contributor to building the new Catholic church, was a descendant of the Alden family, Colonel Joseph Alden, another Puritan to enter the Church, after the Tylers and the Barbers.⁷⁷ Still another was Captain Bela Chase and his family of Cornish, a few miles away from Claremont. Captain Chase had been a strict Calvinist, and became one of the most ardent Catholics.⁷⁸ In later years, when the Catholic community so tragically disintegrated, Captain Chase and his family would faithfully sing the whole Mass each Sunday at their home, though there was rarely a priest to visit them; and they would add an extra decade to the Rosary for Father Virgil.⁷⁹ One of the daughters entered the Ursuline Convent in Charlestown, Massachusetts, and ended her days as a nun in Canada after the terrible Charlestown fire of 1834.⁸⁰

The work went on apace, and soon the Claremont *Spectator*, an early attempt at a town paper, was lavish in its praise of the new Academy, which was called "The Claremont Catholic Seminary."⁸¹ And so we find that the enterprising convert had established the first Church in western New Hampshire, the first Catholic school for boys in all New England, and the first seminary for Catholic clergy there.⁸² It was here that Fathers Fitton, Wiley and Tyler received their first training in the classics and in the rudiments of theology; it was here that many a well-known business man, Catholic and non-Catholic, was trained.⁸³ Daniel assisted his son in the teaching, and served his

Mass each day. Daniel himself had received Minor Orders from the Bishop, and permission to preach at the Cathedral in Boston, which he did several times; but he never felt worthy to enter the priesthood, after so many years of heresy, as he expressed it on his deathbed.⁸⁴ The school was soon filled with fifty and more scholars, and many others had to be turned away. The tuition was three dollars a quarter for day-students, and one dollar a week for boarding-students.⁸⁵ There was so little room left that Virgil himself used to take a little rug up to the room over the church, and sleep on that, as there were no beds left.⁸⁶ The pupils' uniform was a blue frock coat seamed with yellow buff and with a bright red sash.⁸⁷ Virgil thought that this made an "agreeable impression" on the inhabitants.⁸⁸ Latin was the prescribed tongue while at school.⁸⁹ The success of the school was not due to the uniform alone. As has already been seen, Virgil was an excellent teacher, and had been thoroughly trained long before his conversion. He was the author of two books, one a textbook on geology, the other a revision of a Latin grammar by Alvarez. Copies of these books can be found in the Woodstock Archives.⁹⁰

In 1824 new funds were needed. Consequently, Virgil began a trip through Canada in the winter, stopping at Quebec, Montreal and Three Rivers.⁹¹ Just previous to this, Father Kohlmann had suggested to Cheverus, the Bishop of Boston, that he ordain Daniel Barber a priest, but the plan had fallen through.⁹² The Bishop and Daniel kept up correspondence and Cheverus gave considerable aid to him by purchasing copies of his little work on apologetics.⁹³ The Bishop had come to Claremont twice, on his way to and from Canada in July and September. But now affairs began to take a new turn, at first propitious, but gradually more and more disastrous for the now flourishing Claremont parish and school. On October 1, 1823, Bishop Cheverus bid farewell to Boston, and at the request of the French King, returned to France, to become Cardinal and Archbishop of Bordeaux.⁹⁴ This

left the see of Boston vacant until 1825, because a suitable applicant could not be found.⁹⁵

Meanwhile Virgil had completed his winter tour to raise funds, and, once more at Claremont, wrote to his Superior, now Father Francis Dzierozynski, then residing at Fordham, pleading for a Jesuit novitiate in the Claremont district, "to which quarter," he wrote confidently, in March, 1824, "the Society in this country must at last look for its chief support and prosperity."⁹⁶ The spot Virgil thought most suitable for this novitiate or at least for a college, was no less a place than towering Mount Ascutney, 3,144 feet high, across the Connecticut river from Claremont, in the town of Windsor, Vermont.

Fervent Converts

Affairs continued to move happily at Claremont, and far from any friction arising with Daniel's old friends, there was a surprising amount of good-will and cooperation and many a conversion. Even the organist of Union Church bought a new organ and installed it in St. Mary's, and remained there to play it. In June Daniel deeded all his property to the Society of Jesus, with the exception of one small parcel which he gave to Bishop Cheverus in 1822. There was a temporary clause attached to the deed, benefiting Truworth Barber during his life.⁹⁷ Daniel continued to preach in the mornings on Sunday, and Virgil in the evening after Vespers. "The fervor of these converts," Bishop Fenwick would say a few years later, "is like that of the first Christians, and recalls to one's mind the primitive days of the Church."⁹⁸ As for Virgil, Fenwick later said: "I wish I had twenty more like him in my diocese."⁹⁹ Actually, the diocese of Boston, which then stretched from the tip of Maine, over to New Hampshire and Vermont, and down to Rhode Island and Connecticut, had but three priests in its vast expanse.

The year 1825 brought changes. On February 8, Daniel's wife passed to her reward, after an attack

of the flu.¹⁰⁰ She died at the age of 79, and her last prayer was the Sign of the Cross, after receiving the last three rites of the Church from her son Virgil.¹⁰¹ The first Claremont convert, she was the first to die and be buried in the new cemetery of St. Mary's. Daniel now speculated about returning to Maryland, where he would spend his last days, and it was perhaps his restlessness after his wife's death which helped bring on the tragic collapse of the Catholic cause in Claremont.¹⁰²

On May 10, Pope Leo XII created Benedict Fenwick, S.J., the second Bishop of Boston, but it was not until November 1 that he was actually consecrated in St. Mary's Cathedral, Baltimore.¹⁰³ His friend, Virgil, was invited to the ceremony, while Daniel, now aided by William Tyler, continued the Academy.¹⁰⁴ While he was in Baltimore, Virgil saw his wife and family, and arranged for the girls to go to Ursuline convents in Boston and Canada. He then left for Boston with Fenwick, Bishop England of Charleston, South Carolina, and others for the installation of the new Bishop, at which he acted as deacon. Virgil now began to assist Fenwick in his new work, by visiting some of the long-deserted parishes, and setting up others.¹⁰⁵ In April or May, Mary and Abigail Barber arrived in Boston. Mary entered the convent of the Ursulines there, just purchased by Fenwick in February of that year (1826) for \$3,300. The Ursulines had been in Boston six and a half years, and then moved out to the new Academy, which they named Mount St. Benedict, in Charlestown. Mary took the name of Sister Mary Benedicta. Abey went on to Quebec, joining the Ursulines there in June. She was unable to stop at Claremont on the way, and her father wrote her a few weeks later to console her for not being able to see him.¹⁰⁶

Mount Ascutney

On May 21, Bishop Fenwick left Boston for a visit to Claremont. He went by stage by way of Nashua

and Concord—in those days a twelve-day trip—and arrived on June 2. He confirmed twenty-one Catholic converts, and noted that there were already 150 Catholics in the new parish, a number which would double and triple within two years. On June 5, Virgil and the Bishop climbed Mount Ascutney to see whether it would be suitable for a college or even a Jesuit novitiate. The town of Windsor had expressed a desire for a college, and Virgil was only too willing to build up his “Catholic Seminary” into a thriving institution. After a long and laborious climb to the summit, the plump Jesuit Bishop could see only clouds and mist, and definitely decided against the project in any form. The Bishop acted wisely, as the town of Windsor subsequently vetoed its former offer.¹⁰⁷ In July Virgil visited the Passamaquoddy Indians and began a tour of the neighboring territory.¹⁰⁸ His daughter Mary had taken the veil on the Feast of the Assumption at Mount St. Benedict, Charlestown, and Abey did likewise on September 15 at Quebec. Virgil was present at the latter ceremony, since he spent August and September in Canada.¹⁰⁹ Shortly before this, William Tyler, the future Bishop of Hartford, having completed his studies at Claremont, was taken to Boston by Daniel Barber to complete his theology with Bishop Fenwick.¹¹⁰

From October to December, Virgil went on a mission tour to collect funds for repairing and enlarging his seminary, and at the same time to care for the needs of the Catholics of those regions.¹¹¹ On October 22, Virgil said his first Mass in Dover, New Hampshire, in the courthouse. In this town he found about one hundred Catholics working in the cotton mills, and to these he gave a three-week mission. He next proceeded to Bangor, Eastport, met the Catholics of Newmarket, and visited the Penobscot Indians of Old Town, Maine. There is a tradition that he even went as far south as Hartford, Connecticut, at this time. On December 11, he returned to Boston.¹¹²

Family Troubles

In 1827, Virgil was able to make repairs on the buildings and to enlarge them. But tragedy was awaiting him even as the school took on a more prosperous aspect than ever before. Trouble did not appear from any of the expected quarters, but within his father's house and family. The Barbers of Claremont at this time consisted of Daniel, Truworth, his eldest son, Laura McKenna, his daughter, and Virgil. Quarrels began to break out with increasing intensity between Virgil and his father, who was supported and even urged on by Truworth, who had an inflammable disposition, and his sister Laura. Statements were made, attacking Virgil's own position as a religious, and life soon became unbearable. Dark stories spread through the parish and matters were rapidly coming to a climax. Towards the end of the year, Virgil wrote to Father Dzierozynski at Fordham, describing the difficult position in which he was placed:

"Things have come to the last extremity. I am, and for some time have been, my own woodchopper, washer and cook. But now my provisions are exhausted, and my money is gone. I suffer abuse from my brother and his family beyond my power to tell, set on by my poor father. I am slandered by them, and they put my safety and life in danger. Unless you aid me, either I must perish by cold and hunger, or by violence, or I must stop the school and go in quest of something to eat and wear."¹¹³

Despite this dark cloud, the Academy reopened, and Daniel's second little tract on apologetics was published at Washington.¹¹⁴ But there was no real improvement, and the damage was done. Again in January Virgil wrote his Superior, with the result that he was told to close the Church and school and return to Georgetown. The Academy had dwindled in numbers, when the first pinch of poverty was felt, and the addition of slanderous reports about Father Barber made the situation all but incurable. The work of years seemed fated to vanish in a moment. On February 21, Virgil arrived in Boston, gave the keys to Bishop Fenwick, and returned to Georgetown.¹¹⁵

Bishop Fenwick was of an optimistic character, and was unwilling to see such a bright prospect end fruitlessly. Accordingly he wrote to Father Dzierozynski, begging him to allow Virgil to return to Claremont. Father Dzierozynski was adamant. Next, the Bishop urged him to ordain Brother Mobberly, then at Georgetown, and a remarkably intelligent man, whose diary is of great value to the lovers of Georgetown's history. Father Dzierozynski refused to consider it. Finally, the Bishop pleaded with him at least to send Virgil to the Indian missions now completely abandoned and rapidly being absorbed by the government-appointed minister Kellogg. To this proposal Father Dzierozynski consented, and Virgil was back in Boston by May 25, whence, after preaching several times, he took the steamboat to Portland, Maine, with Father James Fitton, a former student at Claremont, and the author of a history of the Boston diocese.¹¹⁶ Father Fitton proceeded to Pleasant Point, Virgil to Indian Old Town and the Bangor Indian school.¹¹⁷ Virgil and another missionary priest, Father Smith, soon managed to put an end to Mr. Kellogg's proselytizing among the Catholic Indians, and Virgil's subsequent work among these Indians was so effective that his name is still venerated at Indian Old Town today. As the successor of Father Romagne and Bishop Cheverus, Virgil built another church, to replace the one constructed by Cheverus on Indian Island, opposite Indian Old Town, about fifteen miles above Bangor.¹¹⁸ Father Bapst, coming over from Switzerland in 1848, would be his successor in this mission field in 1851.¹¹⁹

Farewell to Claremont

Abey (Abigail) made her profession on September 15. In early February, 1829, Virgil visited Claremont, where he found many Catholics, but they were no longer able to support a priest. He closed the church permanently, since the little Catholic community had already disintegrated, many going to other settlements, others surrendering their newly-won faith.¹²⁰ At the

same time, Virgil noted that the school could have been reopened without great difficulty, and in that way the Catholic parish could be revived.¹²¹ But it was not to be. It must have presented a sad picture to the eyes of the Jesuit, as he rode away back to the Indian mission.

Susan and Josephine Barber left Georgetown for Boston on August 28, although it was not until May 21 of the following year that Susan entered the boarding school at Three Rivers, Canada.¹²² Sorely tempted in deciding her vocation, Susan left the Boston convent, and entered the Ursulines at Quebec; but being refused more time to consider before taking her vows, she left Quebec and returned to Georgetown. She then decided to go to the boarding school at Three Rivers, later making her profession there.¹²³ Samuel meanwhile had entered the novitiate at Georgetown after graduating on July 30, 1830.¹²⁴ His had been a notable career already. We find him speaking at practically every commencement held at Georgetown since he began his grammar there. He spoke before the President of the United States in 1825 and 1827, and although there was no public commencement in 1828, nevertheless Samuel delivered one of the four speeches given to the students. In 1829, Samuel again spoke at the July commencement exercises, this time on the "Character of Epaminondas," and the following year, when he graduated he spoke "On Honor."¹²⁵ The novitiate was at Georgetown from 1827 to February 21, 1831; then it was moved to Whitemarsh, Maryland where it remained until its removal to Frederick in 1833.¹²⁶ In September, the Bishop and Virgil went to Sandwich, Massachusetts, to dedicate the new Church there, the oldest parish in the present Fall River diocese. Father William Tyler, now ordained, was its first pastor. The voyage down by packet was quite a stormy one for the Bishop, and both of them were seasick by the time they arrived in Sandwich.¹²⁷

Recall to Georgetown

In the autumn, Josephine, who was of delicate health, was sent to Cornish, a few miles from Claremont, for a few months' rest, at the home of Captain Bela Chase, one of the converts. While she was there, Virgil paid a visit to Cornish on business and stayed at the Chase home a day or so.¹²⁸ After a few days in Claremont with his brother Truworth, he returned to Cornish for a last visit with Josephine. It was a happy meeting, and Josephine was so excited that she could hardly leave him long enough to make preparations for confession to her father.¹²⁹ But Virgil was soon after recalled to Georgetown, and was far away from Claremont when Bishop Fenwick made a second visitation to the parish. He found the Church intact, but the rest of the buildings had been let out to tenants, and were in wretched condition. Fenwick officiated there in the Church, and noted in his diary afterwards that on the trip home the stage overturned, plunging him into a stream, with the result that the rest of his ride home was most uncomfortable.¹³⁰

Truworth Barber died the following year, and Daniel, with little now to keep him in Claremont, went South, spending his days between St. Inigoes and Washington until his death.¹³¹ He was given the freedom of the Jesuit houses, and used to visit many of the homes of friends in the city of Washington. Samuel took his vows August 15, 1832 at Whitemarsh, and left for San Andrea and the College of the Nobles in Rome with Father McSherry and his fellow-novice, Samuel Mulledy. There he studied until 1839.¹³²

Virgil was next sent, in 1831, to St. John's College, Frederick, Md., to teach there and help in the parish.¹³³ The cornerstone of the Church had been laid in 1828 and the college opened in 1830. The tuition was fifty dollars for the entire course, with three dollars a year in advance "for fuel, ink, and servants' wages," the money otherwise being intended to pay off the debts on the buildings. At that time there were but four

professors. No boarders were taken but students lived in the homes around the school.¹³⁴ The residence on Church Street was finally rented out in 1860, and the Fathers then came to live at the novitiate.¹³⁵ The Church was consecrated in 1837, and an array of Bishops was present on that occasion: Eccleston, England, Fenwick, Rosati, Purcell, Chabrat, Bruté, Clancy and Blanc,—half of the early American hierarchy.¹³⁶

The year 1833 saw Susan make her profession March 19.¹³⁷ This was to be a year of partings. On April 16, Josephine, who had meantime returned to Georgetown to become a Visitiandine novice, stopped at Frederick with her companions while on the way to establish a new foundation at Kaskaskia, Illinois. She stayed overnight with Mother Agnes Brent and seven others, and attended Mass the next morning; but she was unable to receive Communion at her father's hand, because the other Sisters were not receiving that day, it not being a Communion day of rule. It would have been the first time that Virgil's daughter received the Blessed Sacrament from him; and it was the last opportunity, for they would never meet again. Josephine draws a vivid picture of her father at that time, standing on the pavement and watching the last of his children fade from sight in the stagecoach. She describes him as remarkably tall, stout, portly and handsome, with a voice of great depth and beauty. Josephine reached Kaskaskia May 3, and made her profession October 28 before Bishop Rosati.¹³⁸

Conewago

The following year, 1834, found Virgil at Conewago, Pennsylvania, where he taught for several years under Father Lekeu, who was the superior at the mission from 1822-1843. Father Smith describes his work there:

In 1835 Father Lekeu erected two schoolhouses in the churchyard and here it was that Father Virgil H. Barber renewed the attempt of Father F. X. Brosius to establish a school for higher education. That his efforts were blessed is proved by the vocations that were the immediate re-

sult of his labors. The school continued for only three years, but two of Father Barber's scholars became Jesuit priests, another entered the Society as a Brother, and a fourth when visiting, said: "To the good Jesuits of Conewago I owe my vocation to the priesthood."¹³⁹

Among other subjects, Virgil taught there Latin and chemistry. The two Jesuit fathers whose vocations he fostered were Father Samuel M. Lilly and Father Florence T. Sullivan, the latter dying in 1907 at Santa Clara, California. The schoolhouses have long since disappeared, but Conewago remains a bright memory in the early Jesuit mission trails in the United States.¹⁴⁰

On March 24 of this year, Daniel died at St. Inigoes, breathing a prayer of regret that he had taught heresy so many years before his conversion. He lies buried there today, in the old Jesuit plot near the center of the churchyard, and his monument, near those of the three young Jesuit Scholastics struck by lightning, is a simple iron cross, with the words: *Daniel Barber, Olim Minister Protestans*. This was the year of the tragic burning of the convent and school at Charlestown, Massachusetts, where Virgil's eldest daughter, Mary, had been since 1826. Throughout that terrible night, and at the court trial held afterwards, Mary conducted herself in such a way that many later mentioned her presence of mind and high courage. After the fire and riots, Mary lived for a time with the Sisters of Charity in Boston, then moved to the new place on Dearborn Estate, Roxbury; but the attempt to revive the once-famous Academy was doomed to failure. In 1835 Mary returned to the convent in Quebec.¹⁴¹

Farewell to Mrs. Barber

In the spring of 1836, Bishop Rosati sent his vicar general, Father Borgna, to Georgetown to ask that Mrs. Barber (Sister Mary Augustine) and others be allowed to come West and assist in the founding of a new house in his diocese. Permission was obtained, but only for Mrs. Barber.¹⁴² Accordingly, Jerusha set out in August for Baltimore, and after a few days at

Emmitsburg, she took a last farewell of Virgil and set out for the West, whither her daughter had preceded her.¹⁴³ She arrived in Kaskaskia September 24.

Another cross followed swiftly. Susan had fallen sick at Three Rivers, and shortly after receiving a letter from her father, who was at Conewago, she went to her reward, at the early age of twenty-four, having been in religion only four years. Her name in religion was Sister Mary Saint Joseph.¹⁴⁴

Virgil spent most of this year at Conewago, until he was recalled to Georgetown in 1838.¹⁴⁵ The same year Mary Barber returned to Brinley Place, Boston, as Superioress, reopening the Ursuline Academy. After two years she had to give up the idea and return to Quebec, though not without rather stubborn efforts to remain, even against the wishes of Bishop Fenwick.¹⁴⁶ Samuel had been ordained in Rome September 22, 1839, and returned to Georgetown in 1840, where he stayed until 1845, teaching poetry and later acting as vice-president of the College, while his father was teaching there.¹⁴⁷ In 1843 Virgil became Superior of White-marsh, with a mission at Annapolis before it had a resident priest. Two years later he returned to Georgetown to resume his work as professor of Scripture.¹⁴⁸ Father Francis Dzierozynski had succeeded Father McSherry in 1840, as Provincial of Maryland.¹⁴⁹ On June 10, 1844, Samuel formed one of a Corporation (including Fathers James Ryder, Thomas Lilly, James Curley and Anthony Rey) organized under President Tyler to insure the College charter which had already been granted some years before this.¹⁵⁰

In 1845 Virgil suffered a severe stroke, which partially paralyzed him, and he grew successively worse throughout the next two years.¹⁵¹ Samuel had been at Conewago part of this year, but returned in 1846 to the College to teach Spanish and act as preacher to the students during the Mexican War.¹⁵² Samuel seems to have inherited his father's talent, both as a teacher and as an administrator and was later remembered by his students as one of the finest teachers

at Georgetown.¹⁵³ One of his students spoke of him years after as a "polished classical scholar and a man of exquisite taste in English literature."¹⁵⁴ He showed the same ability when he became Master of Novices at Frederick, Maryland, November 13, 1846, remaining there until May 23, 1851.¹⁵⁵ "A scholarly man and an excellent religious, the only complaint I ever heard against him was that he sometimes required too absurd things of the Novices."¹⁵⁶ It was probably Samuel who selected and translated the *Meditations* of Nouet into English while at Frederick.¹⁵⁷ He was not idle in other lines, and added a new wing to the novitiate, which was later used as the chapel and as rooms for the Novices.¹⁵⁸

Death

Father Samuel wrote to his sister Mary from Frederick City, March 25, 1847, informing her of their father's serious condition.¹⁵⁹ Virgil became worse and had received the last Sacraments. His mind was clear, but the paralysis was now affecting his left side.¹⁶⁰ "Let us unite together, my dear Mary and Abey," Samuel wrote, "in earnest prayer, for so beloved a father, to our Father who is in heaven, that he would support us all in the trial, give us all resignation, and teach us to look upon heaven as our only true home."¹⁶¹ Three days later, fortified by the Sacraments, conscious and calm to the end, Virgil gave up his soul to God about 8:30 in the evening, Saturday, March 28. Samuel again wrote to Mary and Abey:

"No doubt my last letter made you sad enough—but earth is the land of our exile, not our home. Should we then repine if those we love are recalled from their banishment to their heavenly country?—Let us not repine or grieve immoderately for the loss, but say more friendly than ever: 'Our Father who art in Heaven!' We have two fathers; one to pray for us, the other to shower graces upon us."¹⁶²

A little over a year later, May 9, 1848, Mary Barber died at the Quebec Convent after a year of suffering from spinal ulcers. She died on her father's birthday

and impressed all by her patience and cheerfulness throughout her pain. While still able to walk, she would teach class, although she must have suffered a great deal in so doing. She was only thirty-eight years old.

To return to Virgil's wife, Sister Mary Augustine. In the spring of 1844 Mrs. Barber left Kaskaskia for the St. Louis foundation, and five years later she was on the road again, this time to Mobile, Alabama, to found yet another Visitation convent. Her chief work was always that of preparing teachers, and in this field she was without equal.¹⁶³ Two years later, August 15, 1851, her son Samuel left Frederick to become the president of the old Washington Seminary, which had been changed into Gonzaga College. Here he began an evening school, enlarged the chapel, and in 1854, he began the organization of the "Washington Seminary Guards," an early type of R.O.T.C.¹⁶⁴ The next year Mrs. Barber fell seriously ill at Mobile, and Josephine was sent from St. Louis to be at her bedside.¹⁶⁵ During her last illness, Mrs. Barber dictated to Josephine, at the request of Bishop Quinlan, the story of her conversion and life as a religious; and it is well that this was done, since Mrs. Barber had burned all her other papers.¹⁶⁶ On the feast of their beloved patron, St. Francis Xavier, December 3, Jerusha was found to have consumption, and on January 1, 1860, comforted by the visit of Archbishop Purcell and Bishop Quinlan, she died in peace, and was buried in the convent cemetery at Mobile. Bishop Quinlan sang the funeral Mass, assisted by Father Pelletier, the future Bishop of San Antonio, and Father De Gaultier. Virgil's wife had been sick for over twenty months, and confined to the infirmary, where she could never speak enough praise of the care which was given her by the other Sisters. Mother Gonzaga, the infirmarian, declared that she for her part had never witnessed such patience in any other person.¹⁶⁷

Samuel was now at Port Tobacco, Maryland. From here he was sent to be Superior of the Mission at

St. Thomas' Manor, where, after several years as Superior, he contracted typhoid fever and died February 23, 1864, at the age of fifty. He is buried in the cemetery there at the Manor, in the priests' enclosure.¹⁶⁸

The story of the Barber family is nearly at an end. Abey (Sister St. Francis Xavier) celebrated her golden jubilee on September 11, 1878, in Quebec, but in the following November suffered a stroke, which left her unconscious until December 8th. On March 3, 1880 Abey passed to her reward at the Quebec convent. She was sixty-nine. It seems that the lives of the Barbers were incomplete without a period of physical suffering, as the last jewel in their crown.¹⁶⁹

Josephine returned to St. Louis after her mother's death in 1860, where she continued her work as a teacher of painting and music and composition until her death in 1887.¹⁷⁰ She was a very competent analyst, and the list of her writings is long. She is the author of the *Annals* of the Georgetown Convent and of the life of Sister Stanislaus Jones, the daughter of Commodore John Paul Jones.¹⁷¹ Thus died the last member of one of the most remarkable families of which Catholic history in America has record. Here is a story of sacrifice and devotion, which, while not unmingled with human failings, must have been a powerful source of inspiration to contemporaries, Catholic and non-Catholic alike, and which is still a shining example for our own day.

NOTES

¹William Byrne, *History of the Catholic Church in the New England States*, vol. I, Hurd and Everts Co., 1899, p. 47.

²James Savage, *A Genealogical Dictionary of the First Settlers of New England*, Boston, Little, Brown and Co., 1861, vol. I, pp. 113-114.

³Noah A. Phelps, *History of Simsbury, Granby and Canton, from 1642 to 1845*, Hartford, Press of Case, Tiffany and Burnham, 1845, pp. 11, 13, 15, 29, 45-49, 77-78, 82-83, 137-140; 167-68.

⁴*Catholic Memoirs of Vermont and New Hampshire*, (ed. Bishop Louis de Goesbriand, of Burlington) Burlington, 1886, p. 25.

⁵*Memoirs*, p. 26; Sister Laurita Gibson, *Some Anglo-American Converts to Catholicism Prior to 1829*, Washington, D. C., Catholic University, 1943, pp. 195-96.

⁶*Some Anglo-American Converts*, p. 196.

⁷*Memoirs*, pp. 26-28.

⁸*Memoirs*, p. 28; *Anglo-American Converts*, p. 198.

⁹*Memoirs*, p. 29; *Anglo-American Converts*, p. 198.

¹⁰At Trinity Church, Wall St., Manhattan, N. Y., Jan. 25, 1794.

¹¹Sister Mary Ignatia McDonald, O.M., *The Barber Family of Claremont, Notre Dame, Indiana*, 1931, Notes, III.

¹²*Memoirs*, p. 26; *Anglo-American Converts*, p. 198.

¹³Otis F. R. Waite, *History of the Town of Claremont, New Hampshire*, Manchester, N. H., 1895, John B. Clarke Co., pp. 21, 26, 27, 93-102.

¹⁴Waite, *op. cit.*, pp. 99-100.

¹⁵Waite, p. 41.

¹⁶Waite, p. 102; Lord, Sexton, Harrington, *History of the Archdiocese of Boston*, New York, Sheed and Ward, 1944, vol. I, pp. 740-741.

¹⁷Henry Steele Wardner, *The Birthplace of Vermont*, New York, privately printed by Charles Scribners' Sons, 1927, *passim*. (We are indebted to Father Lord, co-author of the book cited above, for the information regarding Daniel's part in this tempest in a teapot.)

¹⁸Lord, Sexton, vol. I, p. 743; Frederick Chase, *A History of Dartmouth College and the Town of Hanover, New Hampshire*, Cambridge, John Wilson and Sons, University Press, 1891, pp. 155, 10-12, 255, 236, 59, 71, 296, 587-88.

¹⁹*Anglo-American Converts*, p. 199.

²⁰Lord, vol. II, pp. 62-63.

²¹Gibson, pp. 198, 199; Lord, vol. I, p. 743.

²²*Memoirs*, p. 85. Josephine says that her mother was born in New Town, Connecticut, July 20, 1789; Gibson, p. 199, says she was from Vergennes, Vt. on the basis of Virgil's sketch of her in his *Memoirs*. McDonald also holds for New Town, and says she was the fourth child of David and Abigail Booth, of Puritan extraction; McDonald, *op. cit.*, p. 6 (Appendix). She was probably living in Vergennes when Virgil met her, as they were both students at the same time.

²³*Memoirs*, p. 87.

²⁴*Memoirs*, pp. 13-14.

²⁵*op. cit.*, p. 14; p. 31. Gibson, p. 200, doubts that Daniel was present.

²⁶Lord, vol. I, p. 741.

²⁷*Memoirs*, pp. 29-32; *Some Anglo-American Converts*, pp. 199-200.

²⁸*Memoirs*, p. 32; Gibson, p. 199; Henry Bronson, M.D., *A History of Waterbury, Connecticut*, Waterbury, 1858, Bronson Bros., p. 305.

²⁹*Memoirs*, pp. 67, 88, 90, 96; Gibson, pp. 207, 209, 217-18; *Woodstock Letters*, vol. 61, p. 345; vol. 11, p. 101; vol. 9, p. 38; McDonald, p. 20.

³⁰*Memoirs*, p. 89; Gibson, p. 204, says that Mrs. Barber's spiritual crisis caused the child to be born prematurely.

³¹*Memoirs*, pp. 73-74.

³²Gibson, p. 203.

³³*Memoirs*, p. 74.

³⁴*Memoirs*, p. 64 sq.; p. 32; Gibson, pp. 201-204.

³⁵*Memoirs*, p. 64; Gibson, p. 204.

³⁶*Memoirs*, p. 89; Gibson, p. 204, quotes Fenwick as stating that Virgil was conditionally baptized a few days following his profession of faith, though admitting that the date is not recorded at St. Peter's.

³⁷Gibson, p. 205.

³⁸Gibson, p. 204.

³⁹*ibid.*

⁴⁰George Parsons Lathrop and Rose Hawthorne Lathrop, *A Story of Courage*, Cambridge, Riverside Press, 1895, p. 86; Gibson, p. 205; *Memoirs*, pp. 90-91.

⁴¹*Memoirs*, pp. 68-69; Peter Guilday, *Life and Times of John England*, America Press, 1927, vol. I, pp. 164-282. *Woodstock Letters*, vol. 32, pp. 200, sq.

⁴²*Memoirs*, p. 90.

⁴³*Memoirs*, p. 44.

⁴⁴*Memoirs*, p. 68; Gibson, pp. 206-7; Lathrop, pp. 61-64, 68, 151, 190.

⁴⁵Lathrop, *passim*. These authors tell the entire story of the Convent's early days.

⁴⁶*Memoirs*, p. 71. By this account, Samuel went directly to the Jesuit house, and Josephine to Mrs. Fenwick's. Gibson, p. 207, puts Samuel with Mrs. Fenwick. Others deny Mrs. Fenwick's part altogether.

⁴⁷Lathrop, p. 184.

⁴⁸*Memoirs*, p. 71, Gibson, p. 208; Thomas Hughes, S.J., *The History of the Society of Jesus in North America*, Documents, vol. I, part II, 1910, Longmans, Green and Co., N. Y., p. 548, Note 33; *Woodstock Letters*, vol. 15, p. 189.

⁴⁹Gibson, pp. 201-202.

⁵⁰*Memoirs*, p. 93.

⁵¹*Memoirs*, pp. 93-94; Gibson, pp. 207-208; Lathrop, p. 349; McDonald, p. 14.

⁵²*Memoirs*, pp. 93-94. This account gives the city as Baltimore, the lodging as Mrs. Lewis', and the length of Mrs. Barber's stay as the 14th of April (from October); Lathrop, p. 349, gives Philadelphia as the place.

⁵³*Memoirs*, p. 94; Gibson, p. 208.

⁵⁴*Memoirs*, p. 32, sq.; Gibson, p. 208; *History of the Catholic Church in the New England States*, vol. I, pp. 37-38; vol. II, pp. 119-121.

⁵⁵*ibid.*

⁵⁶*Woodstock Letters*, vol. 15, p. 189; vol. 33, p. 1; *Memoirs*, p. 95; Lord, I, pp. 745, 747. McDonald, p. 19, declares that Father Matignon was sent up there at that time.

⁵⁷*Memoirs*, pp. 33-34; Lord, I, p. 745; Waite, p. 103.

⁵⁸*Memoirs*, p. 33.

⁵⁹*Memoirs*, p. 33. McDonald, p. 19, asserts that Daniel received conditional Baptism from his old friend Bishop Cheverus a few months later.

⁶⁰*Memoirs*, pp. 35, 52, 95.

⁶¹*Woodstock Letters*, vol. 15, p. 189.

⁶²*Woodstock Letters*, vol. 64, pp. 41-46.

⁶³*Woodstock Letters*, vol. 33, p. 6. J. Fairfax McLaughlin, *College Days at Georgetown*, p. 145.

⁶⁴*History of Georgetown College*, Washington, D. C., Published for the College by P. F. Collier, N. Y., 1891, p. 58.

⁶⁵*Memoirs*, p. 96.

⁶⁶*Memoirs*, pp. 96-103; Gibson, pp. 209-219; Lathrop, pp. 343-353; McDonald, p. 37.

⁶⁷*Woodstock Letters*, vol. 10, pp. 116-117.

⁶⁸*Woodstock Letters*, vol. 64, pp. 41-43.

⁶⁹*Woodstock Letters*, vol. 33, p. 5.

⁷⁰*Memoirs*, p. 72; Gibson, p. 211. Kohlmann had first suggested that Father Cooper, of Baltimore, be sent to Claremont, and that Daniel also be ordained; then he might send Virgil later on to assist them. Lord, vol. I, p. 747. Later, Fenwick petitioned that Brother Moberly be ordained. Hughes, *op. cit.*, p. 570.

⁷¹Lord, p. 747; *Memoirs*, p. 72; Arthur J. Riley, A. M., *Catholicism in New England to 1788*, Catholic University, Washington, D. C., 1936, p. 209.

⁷²Gibson, p. 213.

⁷³*ibid.*; James Fitton, *Sketches of the Establishment of the Church in New England*, Boston, Patrick Donahue, 1872, p. 281; Lord, II, pp. 59-60.

⁷⁴Lord, II, p. 62.

⁷⁵*ibid.*; Waite, p. 103.

⁷⁶*Memoirs*, p. 72.

⁷⁷Scannell O'Neill, "Some Mayflower Converts," U. S. Catholic Historical Society, *Records and Studies*, vol. 15, p. 81. Colonel Alden was the great-great-grandson of John Alden. Mrs. Alden was the daughter of Col. Seth Warner, captor of Crown Point.

⁷⁸Sarah Chase had been converted at the same time as Mrs. Barber (Daniel's wife) and later entered the Charlestown convent where Mary Barber also entered. McDonald, p. 19. Caroline Alden joined them as well (p. 23). Sarah was known as Sister Ursula in religion. Cf. *History of the Catholic Church in New England*, Byrne, etc. vol. I, p. 592.

⁷⁹*Memoirs*, pp. 78-79.

⁸⁰Byrne, vol. I, p. 592.

⁸¹Lord, vol. I, pp. 47, 59; Gibson, pp. 214-215.

⁸²Lord, p. 59.

⁸³McDonald, Appendix, 13, VII; Waite, p. 143; Gibson, p. 214.

⁸⁴Lord, l.c.

⁸⁵Lord, l.c.

⁸⁶Gibson, p. 214.

⁸⁷Gibson, l.c.

⁸⁸*ibid.*

⁸⁹Richard H. Clarke, *The Lives of the Deceased Bishops of the Catholic Church in the U. S.*, N. Y., O'Shea, 1872, II, p. 280.

⁹⁰Gibson, p. 217.

⁹¹Gibson, p. 213. McDonald, p. 21.

⁹²Lord, I, p. 747.

⁹³*ibid.*

⁹⁴J. Huen-Dubourg, *The Life of Cardinal Cheverus, Archbishop of Bordeaux* and formerly Bishop of Boston, (transl. E. Stewart), Boston, James Munroe and Co., 1839, pp. 109 sq. Gibson, p. 215.

⁹⁵*History of the Catholic Church in the United States*, vol. III, John G. Shea, Akron, Ohio, D. H. McBride & Co., pp. 128-138.

⁹⁶Lord, II, p. 59. Byrne, II, p. 467.

⁹⁷Lord, II, p. 64.

⁹⁸Lord, II, p. 61.

⁹⁹*ibid.*

¹⁰⁰Lord, II, p. 62; McDonald, p. 23.

¹⁰¹*Memoirs*, p. 77.

¹⁰²*Memoirs*, p. 57.

¹⁰³Gibson, p. 215.

¹⁰⁴McDonald, p. 25. Lord, II, p. 60, states that the Academy closed down for two years. Others agree with Sister McDonald that it continued.

¹⁰⁵Gibson, p. 215.

¹⁰⁶Gibson, p. 227; *Memoirs*, p. 78; Shea, *History*, III, pp. 141-42.

- ¹⁰⁷Gibson, p. 216.
- ¹⁰⁸Gibson, p. 217.
- ¹⁰⁹*Memoirs*, p. 75.
- ¹¹⁰*Memoirs*, p. 56.
- ¹¹¹*Memoirs*, p. 74; Lord, II, p. 62.
- ¹¹²Byrne, II, p. 120; Lord, II, p. 93. The latter states that Virgil was a week at Hartford.
- ¹¹³Lord, II, p. 63.
- ¹¹⁴*op. cit.*, p. 62.
- ¹¹⁵*op. cit.*, p. 63; McDonald, pp. 25-26; Waite, p. 143. According to Waite the school remained open after Virgil's final departure, being "continued for a time by others, among them Josiah Sweet, who afterwards became an Episcopalian clergyman."
- ¹¹⁶*Memoirs*, p. 76.
- ¹¹⁷*ibid.*
- ¹¹⁸Lord, II, pp. 79-81; John Gilmary Shea, *History of the Catholic Missions among the Indian Tribes of the United States, 1529-1854*, N. Y., P. J. Kenedy, 1896, p. 159; *History*, III, pp. 153-4, 159; Byrne, II, p. 868; *American Catholic Historical Researches*, vol. 16, July 1899, No. 3, p. 122; Clarke, *op. cit.*, *passim*.
- ¹¹⁹*Woodstock Letters*, vol. 16, p. 324.
- ¹²⁰*Memoirs*, pp. 78-79.
- ¹²¹McDonald, p. 26.
- ¹²²*Memoirs*, p. 78.
- ¹²³McDonald, pp. 26-27.
- ¹²⁴*Gonzaga College, An Historical Sketch (1821-1921)*, Washington, D. C., Published by the College, 1897, p. 49.
- ¹²⁵*op. cit.*, pp. 66, 70-76, 81, 95-96.
- ¹²⁶*Woodstock Letters*, vol. 69, pp. 47-48.
- ¹²⁷*The Catholic Church in Sandwich, 1830-1930*, Rev. Raymond B. Bourgoin, Boston, Grimes Printing Co., first chapter; Byrne, I, pp. 456-57.
- ¹²⁸*Memoirs*, pp. 78-79.
- ¹²⁹*op. cit.*, p. 79.
- ¹³⁰Shea, *History*, II, p. 465.
- ¹³¹Lord, II, p. 64; *Memoirs*, p. 59.
- ¹³²*Memoirs*, pp. 122-123.
- ¹³³Gibson, p. 217; *Woodstock Letters*, vol. 30, pp. 231-233.
- ¹³⁴*ibid.*
- ¹³⁵*Woodstock Letters*, vol. 5, p. 185.
- ¹³⁶*op. cit.*, p. 110.
- ¹³⁷*Memoirs*, p. 127.
- ¹³⁸*Memoirs*, p. 79.
- ¹³⁹*Woodstock Letters*, vol. 61, pp. 344-45.
- ¹⁴⁰*Woodstock Letters*, vol. 43, pp. 58-59

¹⁴¹*Memoirs*, p. 59; Gibson, p. 227; *United States Catholic Historical Society, Records and Studies*, vol. 27 (1937), p. 248.

¹⁴²Gibson, p. 218.

¹⁴³*ibid.*

¹⁴⁴*Memoirs*, pp. 81-82, 127.

¹⁴⁵Dubourg, *Life of Cardinal Cheverus*, p. 109; McDonald, p. 32; *Woodstock Letters*, vol. 33, p. 4.

¹⁴⁶Cf. Fenwick's *Correspondence with Mary Barber* following the fire. (Chancery, Brighton, Mass.)

¹⁴⁷McDonald, p. 36.

¹⁴⁸*Woodstock Letters*, vol. 33, p. 4.

¹⁴⁹*Woodstock Letters*, vol. 33, pp. 5-23.

¹⁵⁰*History of Georgetown College* (Collier, publ.), p. 146.

¹⁵¹*Memoirs*, p. 80.

¹⁵²*Gonzaga College*, p. 50.

¹⁵³McLaughlin, *op. cit.*, p. 116.

¹⁵⁴*ibid.*

¹⁵⁵*Woodstock Letters*, vol. 69, pp. 47-48.

¹⁵⁶*Woodstock Letters*, vol. 33, pp. 3-4.

¹⁵⁷*ibid.*

¹⁵⁸*Woodstock Letters*, vol. 5, p. 174.

¹⁵⁹*Memoirs*, pp. 80-81.

¹⁶⁰*op. cit.*, p. 81.

¹⁶¹*ibid.*

¹⁶²*ibid.*

¹⁶³*Memoirs*, pp. 116-118; McDonald, p. 37.

¹⁶⁴*Gonzaga*, pp. 51-54.

¹⁶⁵Gibson, p. 219.

¹⁶⁶*Memoirs*, p. 85.

¹⁶⁷*Memoirs*, pp. 101-103.

¹⁶⁸*Woodstock Letters*, vol. 60, pp. 371-375; McDonald, p. 37.

¹⁶⁹*Memoirs*, pp. 119-122.

¹⁷⁰Gibson, p. 219; McDonald, p. 38.

¹⁷¹Lathrop, pp. 173, 303, 309.

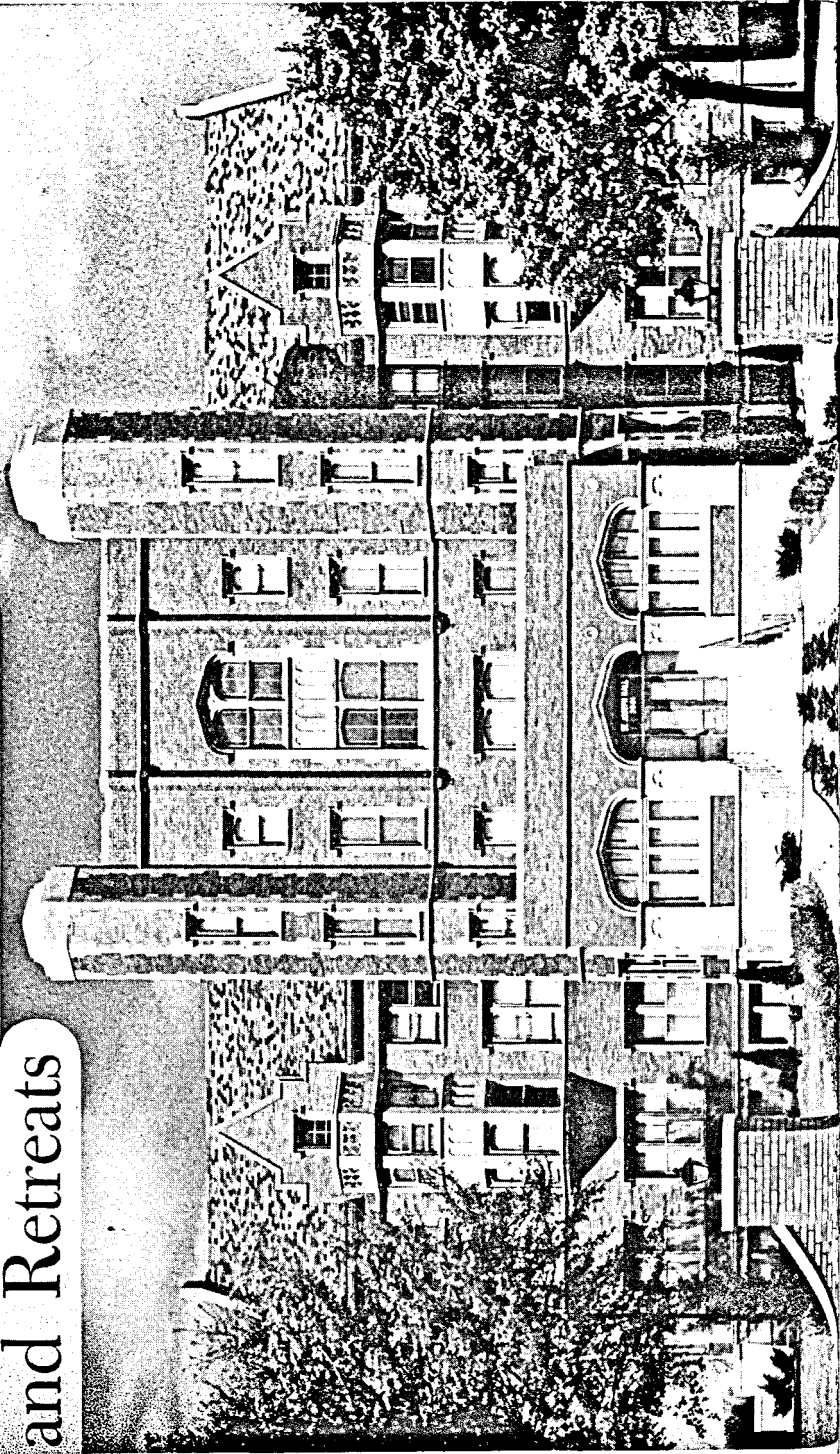
BETTER WINE

The young curate said to the bishop as he lay in his last illness, "My lord, I have brought you a glass of that wine." The young curate then kneeling by the bed of his venerable patron burst into tears and added, "Oh, my lord! Soon you will be drinking other and better wine in another and better world!" To this the hierarch replied, little above a whisper, "In a better world my faith constrains me to believe, but a better wine than this could never be."

HILAIRE BELLOC



New Fields for Tertianship and Retreats



HISTORICAL NOTES

NEW TERTIANSHIP AND RETREAT HOUSE AT DECATUR

St. Joseph's Hall in Decatur, Illinois was officially opened as a tertianship and retreat house for the Missouri Province in the autumn of 1947 when Father Daniel H. Conway was appointed first Rector and Tertian Instructor. The building, erected in 1906, was once a children's home and required much renovation before it was suited for its present purpose. Unable to erect a new building, the Missouri Province, in 1946, purchased and, after careful planning, renovated the home. A number of conditions had to be met. Chief among them were ease of access, size, privacy, and reasonable maintenance expense. Although it proved impossible to find a place which met all these requirements, Decatur was chosen as the best solution to the multiple problem. Included in the purchase were a power plant, stables, other small buildings and about thirty acres of ground including an orchard.

The main building was in poor shape and the roof was especially bad. This called for repairs and the removal of extensive battlements and finials. A new slanting roof of varicolored tile was built, with stone terminals and coping. A stone and copper tower, with copper louvers, was erected, topped by a cross.

A massive old porch offered another difficulty. It needed repair and renovation in order to give the building a warmer appearance. This difficulty was neatly turned into an asset by the absorption of the porch into St. Joseph's Hall. The result: an impressive entrance and two large reception rooms were gained. The old steps were removed, the stone arches were re-

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built, and new stone steps with a wrought iron balustrade were constructed. New casement windows with stone sills were installed. All doors leading to the outside were rehung to swing out.

Inside, the building was in an even worse condition. Two winding staircases extended through four stories, surrounded by halls and surmounted by a stained glass cupola. This ensemble created a serious fire hazard, wasted space and added much to the cost of maintenance. Furthermore, the building lacked centralized plumbing. Again, a happy solution was found. The stairways were walled in, leaving only one set of stairs and an elevator shaft. Space saved by this reduction of hazard and expense was used to install modern toilets and shower baths on each floor.

Unused Space Utilized

Kitchen and dining room were far larger than the needs of the new community, and they were also found to be in need of renovation. The entire space they occupied was converted into seventeen private rooms. Kitchen, storeroom, and dining room were constructed in part of the unused semibasement. Here also the library, two recreation rooms, and several large storerooms were placed.

Treatment of the refectory, which is air-conditioned, is unusually interesting. False walls at both ends, the use of the existing outside windows for light and those inside for decoration with religious themes, all added to its usefulness. It has fluorescent lighting, a sound-proof ceiling, Tennessee marble columns and a terrazzo floor. Emil Frei of St. Louis decorated the windows by air brush. On one side they deal with the blessed Sacrament, on the other with the miracles of our Lord.

The Chapels and Other Rooms

Sixteen side altars are a feature of the chapel which, like the refectory, is air-conditioned. Formerly this was the auditorium of the children's home. It seats eighty and contains a reed organ, electrically con-

trolled and activated. Individual lights are available for the use of those who like to read in chapel and yet do not wish to switch on the large overhead lights. Woodwork in the chapel is antique oak. The pleasant effect is produced by a warm beige tone on walls and ceiling. Pinpoint lighting is concealed in the ceiling, and in addition, each altar is lighted above by fluorescent tubes.

Carl Mose, a St. Louis sculptor, executed the central figure of the main altar, a crucifix four and a half feet in height, with a green-bronze corpus. Floors of the chapel are mottled red rubber tile.

Basement corridor floors are terrazzo throughout; that of the kitchen is quarry tile. This room is connected by a tunnel to a power house sixty feet away. It also has a booster hot water heater for kitchen use only. This makes possible a saving both in cost and damage by keeping the temperature of hot water at a much lower degree through the building. Two boilers are in the power plant which has a storage capacity of 25,000 gallons of oil.

Fireproofing was not a problem in the renovation of St. Joseph's Hall because the original construction of the building was brick and reinforced concrete and steel with reinforced concrete over it. For the most part the floors are of either concrete or fireproof construction, although maple flooring was used over concrete in some instances. Double-acting doors were added in a number of places to reduce drafts over large areas and to lessen the damage by flash fires which may occur even in a presumably fireproof structure. The entire plant was completely rewired.

Most of the year at St. Joseph's Hall is devoted to week-end retreats for laymen, except at such times as the whole house must be devoted to the activities of the tertianship. Normally about eighteen retreatants a week are accommodated at St. Joseph's Hall. They come, for the most part, from the dioceses of Peoria and Springfield in central Illinois. The entire hall, however, is devoted to retreat work during the Lenten sea-

son, when the Tertian Fathers are sent elsewhere for ministerial works. Then the number of retreatants is fifty-three a week.

Retreat facilities are also made available to priests. The demand has grown to the extent that two entire months, June and July, are devoted exclusively to priests' retreats. The retreatants also come from the two dioceses mentioned.

XAVIER UNIVERSITY R.O.T.C. ARMORY

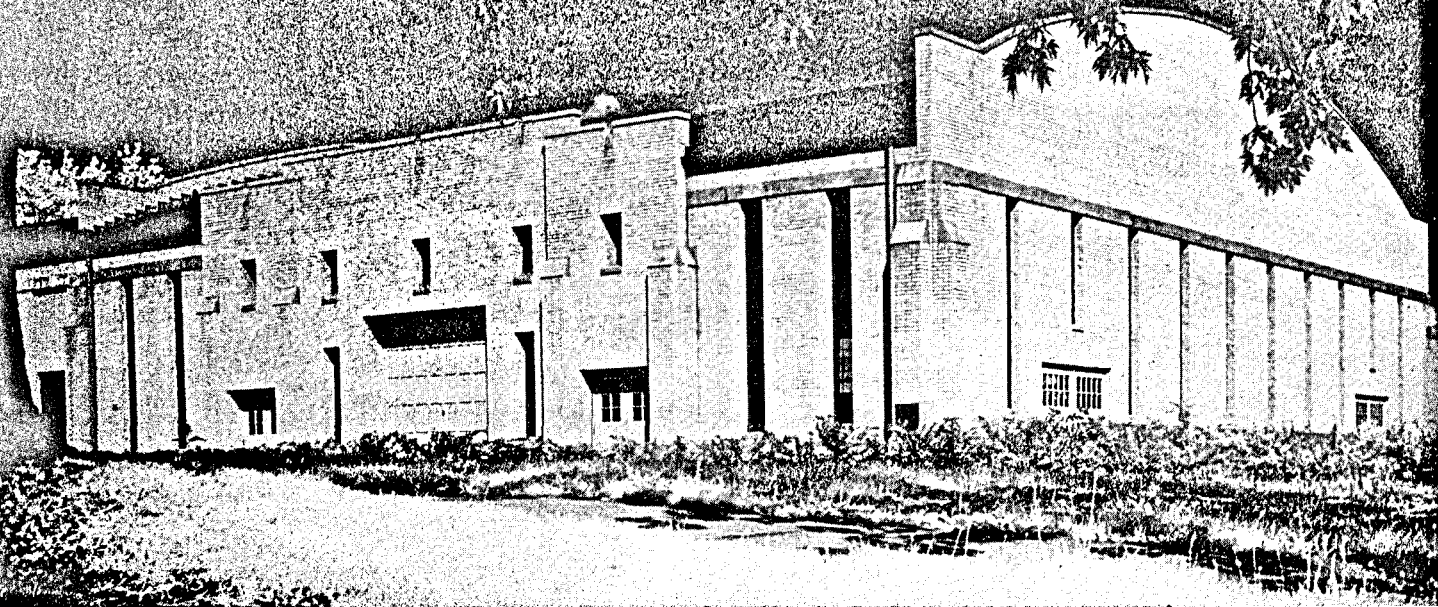
A real rarity in Catholic buildings is the new R.O.T.C. Armory at Xavier University in Cincinnati, completed in 1949 to provide additional space for the military department and more classrooms for the academic department. Not only was great economy shown in constructing this building in a period of high costs, but also much attention was given to the important matter of fire prevention as well as to low cost of maintenance.

In one sense the building was an accident as far as economy of construction was concerned because it was put up to solve a real problem which confronted the University in 1947. At that time, like every other university and college in the country, Xavier University was in urgent need of additional facilities. Enrollment had leaped to eighteen hundred students from less than a third that number before the war. Every room that could be used for instruction was pressed into service.

One of the most pressing needs for additional space was felt by the expanding military department, the Xavier unit of the R.O.T.C. field artillery. The corps had more than doubled, making inadequate the rooms and storage space previously used in the Xavier field house.

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A Rarity—University R.O.T.C. Armory



XAVIER UNIVERSITY R.O.T.C. ARMORY, CINCINNATI, OHIO.

(Courtesy of Joseph F. Wagner, Inc.)



Fortunately for the University, an opportunity presented itself to obtain material which had been fabricated for a Navy building at Camp Perry, Virginia during the war. It was made available to Xavier by the Federal Works Agency, as a part of the Veterans' educational facilities training program. Without delay, the building material was secured and plans were drawn by the architect, Albert V. Walters of Cincinnati. Construction was begun at the first possible moment, and the then Secretary of the Army, Kenneth C. Royall, laid the cornerstone in June 1948 during the commencement exercises at which he was the principal speaker.

Construction proceeded so quickly that it was possible to put the new building into official use in February 1949. It has since been employed not only by the military department but by many other departments of the University as well. In addition to military theories of trajectory and ballistics, the three well-lighted classrooms are used to teach economics, accounting, history, religion and other subjects.

Other uses for the new armory were found. The large drill hall, one hundred sixty feet long and one hundred feet wide, is the regular scene of student dances, official convocations and receptions. It was turned into a dining room at the time of the 1949 commencement, when breakfast was served to two hundred and fifty-five graduates and their families. The entire cadet corps, numbering seven hundred, may easily be drawn up for review inside the drill hall.

Only recently completed, the rifle range on the second floor of the armory is thoroughly modern. Each position has a target return, and steel serves as a backboard to deflect the bullets fired by the rifles into sand pits. Artillery students practice range finding on the second floor on a mock-up terrain section.

Some of the heaviest artillery equipment is accommodated by the big garage in the armory. Facilities for cleaning and maintaining motor vehicles are built in.

Reinforced concrete and concrete block construc-

tion were used throughout the building. The roof has utilized the original wooden trusses from the Navy building. Buff tapestry bricks, conforming to the color of the main buildings on the campus, face the armory on three sides. The fourth wall, overlooking a valley, and usually seen only from a distance, is concrete-block, waterproofed and colored to match the brick. Because it was possible to utilize the government material, the cost of the building was kept down to \$160,000.

GOD'S ATTRIBUTES

What is therefore my God? What, I ask, but the Lord God? For who is Lord but the Lord? Or who is God besides our God? O thou supreme, most excellent, most mighty, most omnipotent, most merciful and most just; most secret and most present; most beautiful and most strong; constant and incomprehensible; immutable, yet changing all things; never new, and never old; renewing all things, and insensibly bringing proud men into decay; ever active, and ever quiet; gathering together, yet never wanting; upholding, filling, and protecting; creating, nourishing and perfecting all things; still seeking, although Thou standest in need of nothing. Thou lovest, yet art not transported; art jealous, but without fear; Thou dost repent, but not grieve; art angry, but cool still. Thy works Thou changest, but not thy counsel; takest what Thou findest, never lovest aught. Thou art never needy, yet glad of gain; never covetous, yet exactest advantage. Men pay Thee in superabundance of all things, that Thou mayest be the debtor: and who hath anything which is not thine? Thou payest debts, yet owest nothing; forgivest debts, yet lovest nothing. And what shall we say, my God, my Life, my holy Delight: or what can any man say when he speaks of Thee? And woe to them that speak nothing in thy praise, seeing those that speak most are dumb.

ST. AUGUSTINE



SCENES AT XAVIER UNIVERSITY ARMORY: CINCINNATI.

TOP: LAYING OF THE CORNERSTONE.
FATHER CELESTIN STEINER IS PICTURED WITH THE MAYOR OF
CINCINNATI AND OTHER NOTABLES.

BOTTOM: GARAGE FOR HEAVY ARTILLERY EQUIPMENT.

(Courtesy of Joseph F. Wagner, Inc.)



OBITUARY

FATHER DEMETRIUS B. ZEMA

1886-1948

The death of Father Demetrius B. Zema on February 1, 1948 was a severe blow to the Fordham community and to his many friends whose affection and respect he had merited during his academic and priestly career both here and abroad. There were few who had known him who did not mourn his death with more than ordinary regret; the complete sincerity and simplicity of the man had endeared him to a remarkably varied group of people both in the Society and among lay men and women of all walks of life.

He had all his life enjoyed vigorous health and the news that he was ill just before Christmas 1947 was received with some incredulity by his friends. At the beginning of December he had some rather severe and unaccustomed digestive difficulties. The physicians prescribed the usual remedies until it became clear that jaundice was developing and on the day after Christmas he went to St. Vincent's Hospital, New York. It was the first time he had ever been a patient in a hospital. Preliminary tests indicated surgery. During the operation it became clear that the pancreas had ceased to function normally because of a cancerous growth. This had caused an infection of the liver and, ultimately, uremia which caused his death.

The life that thus came to an end in the sixty second year had been a very full one, lived in many parts of the world. A broad experience of varied peoples and lands contributed not a little to making Father Zema the tolerant and understanding priest and teacher that he was. The command of modern languages he acquired was of great value to him both in his studies and in his various ministries as a priest. He spoke English, Italian, French, Dutch, German and Spanish.

Demetrius Zema was born in Reggio Calabria, Italy, in 1886 and at the age of twelve years came with his father to New York. His mother and eight other children followed in 1900. His primary education was completed in Our Lady of Loretto parochial school in Manhattan and in 1903 he entered Xavier High School. Seven years later he was awarded the degree of Bachelor of Arts from Xavier which was then near the end of its career as a college. At Xavier he came to know as teachers and friends a group of men who were a lasting influence on his life. Father Charles Macksey (afterwards Professor at the Gregorian in Rome) taught him ethics. Father John-B. Young was then director of the choir at Xavier and he nourished the young student's love for music. He also knew Father Patrick O'Gorman and Father Terence Shealy, founder of the laymen's retreats in New York. For two years before completing arrangements for entrance into the Society, he taught classics at Brooklyn Preparatory School. For various reasons, one of which was his age (he was then 26 years old) it was decided that he should make his novitiate at Roehampton in London. He entered there on October 17, 1912.

After his first vows it was decided that his training in classics had been quite adequate and he went to Gemert in Northern Brabant, Holland, for his philosophy. He had completed his philosophy with honors in Latin at Xavier, but his two years in Holland were no mere refresher course; among his papers were found, on his death, a complete summary of the various courses, carefully annotated. In the Fall of 1916 we find him teaching classics and French at Loyola College, Montreal. After two years there, he was transferred to Holy Cross College, Worcester, and began his career as a teacher of history. At the time of his death one of his pupils at Holy Cross wrote of his esteem and affection; their friendship had lasted through thirty years.

Demetrius Zema went to Woodstock for the first time in 1920 and there he completed the first two years

of theology. In 1922 he was sent to Europe once more, this time to Valkenburg, with a view to the furtherance of his historical studies. There he was ordained to the priesthood by the Bishop of Roermond on August 24, 1923. On the completion of his theology a year later he made his third year of probation at Manresa in Spain. Very shortly after his return to New York in 1925, he went to Monroe to see his old friends Father Young and Father William H. Walsh. It was on that occasion that the writer, as a novice, first met Father Zema. His gentleness of manner and kindness were strikingly manifested in that casual meeting.

The interest in history which had marked his years at Holy Cross, matured during his contact with Father Woods at Woodstock and during his years in Holland and Spain. While in Europe he had visited the Bollandists in Brussels (pictures of their library and work rooms were found among his notes after his death) and he took inspiration from the ideals and scholarship of that devoted band, then beginning the fourth century of work on the *Acta Sanctorum quotquot toto orbe coluntur*. It may be remarked here that among his first friends and guides in historical studies and scholarship was the famed editor of the *Catholic Encyclopedia*, Dr. Charles G. Herbermann. His first assignment on his return from Europe was to Fordham where he was to teach courses on Christian Antiquity and the Middle Ages, with two interruptions, until his death. With characteristic thoroughness he labored unceasingly, deepening and broadening his knowledge of his field. As an historian, he was almost a self-made man. Much of his work in these first years at Fordham was in the nascent graduate school (he was made head of the history department in 1933) and the problem of developing competent practitioners of historical scholarship was one to which he gave much thought. It was characteristic of the man that these thoughts focused on his own limitations rather than on the shortcomings of his students. He had always felt his own lack of formal training and to this end, he sug-

gested to Father Aloysius Hogan, his rector, that he be given leave of absence for graduate work in medieval history.

When we realize that he was then fifty years of age and that he planned to take a doctorate at Cambridge in England, it is easy to see that Father Zema was no ordinary man. The energy, intellectual curiosity and thirst for knowledge, that are too often considered the exclusive possession of youth, were so much a part of him that even on his deathbed he outlined plans for work in which, he understood, he would have no earthly part.

In the Fall of 1936 he set out on his third journey to Europe and as a resident of St. Edmund's House, Cambridge, and student of Christ's College, he began his reading for his degree. By this time his main interest was focused on the eleventh century and the figure of Hildebrand, Pope Gregory VII. In this field he found at Cambridge Professor Zachary N. Brooke who became his guide, mentor and close personal friend. When Father Zema arrived, Brooke was engaged in other activities and Dr. C. W. Previt -Orton was his temporary director. Brooke was the acknowledged authority on the eleventh century and at the same time a most exacting critic of his students' work. It is perhaps significant that one of his sons, in a letter written after Father Zema's death, recalled how impressed he had been by his father's high praise of Father Zema's work. Visits to Brooke's home for discussion of historical work were apparently more than mere routine interviews. Father Zema's simplicity and sincere interest won the affection of the Brooke family and a letter which he wrote to Mrs. Brooke on the death of her husband has apparently become one of the treasured keepsakes of the family. One of the younger sons, a budding Anglican divine, is very proud of his collection of Vatican stamps, practically all the gift of Father Zema. While at Cambridge Father Zema came to know, if not completely to admire, Prof. G. G. Coulton. Their first contacts

were apparently somewhat stiff and we find Coulton referring to "Mr. Zema." As time went on, however, they had many conversations about their work and among Father Zema's papers were found an interesting series of post cards which Coulton sent back to Cambridge while travelling in Italy. There is in them much more than formal cordiality as Coulton keeps Father Zema informed of the progress of his work.

Another teacher who became a friend was Geoffrey Barraclough. After Father Zema's death he wrote of him: "He was a man filled with goodness, and I respected him in all sincerity and counted myself fortunate to have known him during his time in Cambridge." Barraclough undertook to read a preliminary draught of Father Zema's thesis, as a gesture of friendship—he was not an official reader—and his six large pages of finely written notes are eloquent testimony of the serious respect he had for Father Zema's work. Of this same work, Philip Grierson of Gonville and Caius College wrote; "... it appeared to me to be a first rate study of a topic on which nothing at all is available in English, and nothing as good in any other language. It is most desirable that his results should be made available to other scholars."

All but the final touches had been given this work in the Fall of 1939 when Europe exploded into war and for the second time Father Zema crossed the ocean over which brooded the fear of German submarines. A last minute change prevented him from sailing on the *Athenia* which was mysteriously sunk two days later in the North Atlantic. Once again he returned to the chair of Medieval History at Fordham and the results of his intensive work at Cambridge were evident to his students and colleagues in the history department. Always meticulous and exacting in details, now his lectures were enriched and vivified by his familiar acquaintance with source materials. So genuinely kindly was he as a person, that his ruthless demands of accuracy and completeness, were never resented by his students. A somewhat harried nun one

day in the Library, showed me a miserable footnote she had appended to a page of her term paper. It simply read "MGH, Vol. II." Since there are roughly seventeen different "Volumes II" in the *Monumenta Germaniae Historica* Father Zema had merely placed an exclamation point beside the inadequate note. From her fluttery attempts to pin down the quotation she had used, the suspicion was scarcely avoidable that that piece of erudition had been old and borrowed,—and only partially true. But she did learn, belatedly to be sure, what sections and subsections compose that great thesaurus of source materials.

Father Zema was well known for the generosity with which he made himself available to his students for consultation and direction. Many of his students found in him not merely a conscientious and learned mentor but a true Father in God. His own deeply supernatural viewpoint was scarcely concealed beneath the apparatus of scholarship and he seemed always anxious to grasp an opportunity to bring yet another soul closer to God. The demands made on his time for spiritual direction by interview and correspondence increased in his last years, but, busy as he was, he had the blessed gift of making the one in need feel that nothing was so important as the present problem. Easily observable also were his faithful visits to his widowed mother and near relatives and his closeness to his younger priest-brother in the Society.

He had been head of the history department at Fordham from 1933 until he left for Cambridge. Again after his return he took over that responsibility, in 1942, when Dr. J. F. O'Sullivan was called to the armed services. Both medievalists, they had worked closely together since before Father Zema went to Cambridge. In 1939-40 they elaborated between them tentative plans for the publication of "Fordham University Studies" both as an outlet and a stimulus to scholarly research by the faculty of the University. The growth of this project is clearly seen in the care-

ful records Father Zema kept. His constant pre-occupation was that the "Studies" be launched with the proper qualifications; he held it as axiomatic that the only real public relations policy of a university was predicated on its contributions to the advancement of learning, and by careful planning he hoped to achieve that end. During his editorship of the "Studies," four monographs appeared and their scholarship does credit to author and editor.

In the long run Father Zema's greatest contribution to Fordham was, perhaps, his work in the development of the University Library. When he came to Fordham he found the Library with a new and handsome home, but as an instrument of historical scholarship it left a good deal to be desired. In fact it was hardly adequate for college courses in history. With farsighted vision he realized that the study of history on the graduate level demanded source materials and learned periodicals. Money was not readily available for such a vast undertaking and it is a testimony to his learning, persistence, tact and careful and canny bargain-hunting that he managed to do as much as he did. Thanks to his efforts there is hardly a collection in medieval historiography that does not owe its presence at Fordham to Father Zema. He pillaged European catalogues and acquired the *Monumenta Germaniae Historica*, the *Rolls Series*, *Gallia Christiana*, *Antiquitates Italicae*, the *Recueils des historiens de la France*, *Mansi's Conciliorum Collectio Amplissima*, the French *dictionnaires* of theology, liturgy, apologetics and the basic historical periodicals in French and German. The impetus he thus gave to the expansion of the Library has happily continued and a project is under way to build "The D. B. Zema Collection of Monastic History." Research at Fordham for many generations will owe an immense debt to the courageous planning of one man.

Soon after his arrival at Fordham, Father Zema began to engage in a totally unrelated apostolic endeavor. He spent weekends as chaplain of the city

prison on Hart's Island. In this unrewarding task he labored for many years with an enthusiasm that refused to be dampened but with a rigorously realistic attitude. The inmates soon found that he would be sympathetic and understanding but they knew better than to waste his time with poorly concocted stories of their injured innocence. Many came to know him as the only friend they had in the world. He recognized sin as an offence against God's law and he had little inclination to regard it as a disease or a social inconvenience whose blame should be laid at the door of society. His work on Hart's Island gave Father Zema the opportunity to plant solidly spiritual principles in somewhat unpropitious soil and many a man found for the first time, guidance and encouragement in the office of the little man who could not be fooled. With his wonted zeal and perseverance he gathered money to build a beautiful chapel on the Island dedicated to the Sacred Heart. Among the variegated members of his transient congregation, he found and trained with infinite patience a choir that acquitted itself creditably at High Mass and Benediction.

With the heavy schedule of lectures and administrative work at Fordham, he found time for a weekly trip to St. Andrew, teaching history to the juniors. When philosophers lived at Inisfada he taught his weekly course there also. He was frequently in demand for lectures before the Knights of Columbus and parish groups and numerous articles came from his busy pen. For the latest edition of *Encyclopedia Britannica* he prepared a definitive article on the Inquisition and three portions of his doctoral dissertation were published in the *Catholic Historical Review*, *Traditio* and elsewhere.

It was long his ambition that his complete dissertation should be published, but he did not live long enough to complete the final preparation for publication. This work was entitled: "The Influence of Economic Factors in the Gregorian Reform of the Eleventh Century." The words of approval quoted above give no

hint of the vast amount of research, sifting and interpretation that went into this work. The author is clearly master of his material and there is a sureness of touch that portrays the work as the distillation of long years of thinking on the vast subject of the reforms of Hildebrand. Most of the work done on the Gregorian reform has restricted itself to the canonical legislation. Father Zema worked on the economic measures taken by the popes to enforce that canonical legislation. The popes sought to strengthen their government, militia and treasury and to put order into many completely independent religious houses. Too many churches were owned by laymen to whom bishops yielded; discipline in religious houses had seriously broken down and many dioceses were in bad condition. Since the Holy See depended on financial aid from monasteries it protected, claim was made for financial help. The economic factors thus had a strong influence in implementing the moral reforms so badly needed and so vigorously demanded by preachers and popes. There is good reason to believe that this work will soon be made available to historians.

In 1934 Father Zema published a series of public lectures he had given at Fordham, entitled: "The Thoughtlessness of Modern Thought." In these he had analysed modern trends of thought and with thoroughness and detail exposed the shortcomings of a view of life and this world which excludes or ignores God.

In September of 1944 Father Zema was uprooted from his work at Fordham and was appointed rector of the Martyrs' Shrine, Retreat House and Tertianship at Auriesville. The change was a complete surprise to him and to his friends and his "sit nomen Domini benedictum" was not easy although apparently automatic. He never received an explanation of this move, but he devoted himself wholeheartedly to the promotion of the various works of the house with his wonted zeal and unselfishness. He was relieved of the

responsibility three years later and once again he returned to take up his work at Fordham.

Since 1945 he had been engaged in translating the "De Civitate Dei" of St. Augustine for The Fathers of the Church Series. At the time of his death he had completed four books with notes for several more. This work was taken over by Father Gerald G. Walsh and the first of three volumes has already appeared under both names with a long introduction by Etienne Gilson.

Those of us who knew Father Zema at Fordham will remember him best, perhaps, as we passed his door in the evening. The door would be partially open and he sat at his desk, his books open before him, pen in hand. For all his vast historical knowledge, he never ceased to study. So great was his respect and love for learning that he felt he could never rest content with what he had learned. Few men have had a clearer vision of the vocation to a life of scholarship and the unselfish pursuit of knowledge for its own sake and for the glory of God.

In summation Father Zema was a man of deepest integrity, completely devoted to his work, simple, kindly and immensely encouraging to the ambitions of younger men. The respect he had for the minds and work of others was surely motivated by a Christlike charity. His love for the Society was strong and deep and it entered into all his labors and into all relations with his fellow Jesuits. For nearly forty years as a Jesuit he had sought *in omnibus quaerere Deum* with the result that those who knew him well, felt he had succeeded in *Deum in omnibus creaturis amando, et omnes in Deo juxta sanctissimam ac divinam ipsius voluntatem*. Although he had never been sick in his life and expected nothing serious to develop during his stay in the hospital he took the news that his case was beyond medical aid with a tranquility that was little short of astonishing. For the last ten days of his life, he knew that he was dying. Those days he

spent in intense discomfort and almost continual prayer. It was my inspiring privilege to spend an hour with him just a week before he died. It might have been a difficult interview were he not so obviously resigned to God's will. It was understood before I came that there were some things he wanted me to take care of, since he would not be able to do them himself. He asked that some letters be written to friends in Europe, saying that he had hoped to write personally but "as things are, it doesn't seem likely that I ever will." He gave detailed instructions as to where his dissertation could be found, what new material should be added to it, whom I should best consult on that or another point, and who should edit the work. He was most anxious to make clear what the important sources were, that the details might be checked and he sometimes had to catch his breath for a moment after giving some long and complicated Latin or German title. The whole atmosphere was that he was going to be busy elsewhere and that he wanted things left in some convenient state for those who might be interested in carrying on where he was now leaving off.

If ever a man did, Father Zema deserved the "well done, thou good and faithful servant" that must have come to him in death.

EDWIN A. QUAIN, S.J.

FATHER FRANCIS X. HOEFKENS, S.J.

1871 - 1949

Regis College lost a revered and venerable witness of a half century of Jesuit struggle for Catholic education in the Rocky Mountain region when Father Hoefkens died on June 15th, the eve of the patronal feast of the college.

Francis Hoefkens was born on March 17, 1871, at Turnhout, Belgium, one of many brothers and sisters.

While a young man at school his most noticeable quality besides steady plugging at the books, was an interest in athletics that bordered on the violent, since he always carried a rule book in his pocket for consultation on disputed points and was at sundry times sent to the showers by the prefect for too fervid opposition to the umpire.

A little over a year after his entrance into the Jesuit novitiate at Tronchiennes on September 23, 1890, the missionary spirit caught him. In 1891 he bade farewell forever to his dear ones and his native land, and sailed for America. He arrived at Florissant in December and pronounced his first vows in September, 1892. After juniorate and philosophy at St. Louis University, he saw for the first time the majestic Rockies and Sacred Heart College (as Regis was then called) where, except for theology at St. Louis and tertianship in Cleveland, he was to spend his remaining half-century, a model of Jesuit obedience and service.

His first teaching assignment seems to have been physics, but it was as a teacher of French that he gained a reputation. His life work, however, was not to be in the classroom. In 1915, he became assistant procurator. Later he assumed full responsibility as treasurer, an office he held continuously till his death.

This must have been a trying ordeal during the years of the depression and debt which, but for the providence of God and the loyalty of faculty and friends, would have boarded up Regis College permanently. No matter what was the worry and what the struggle to make slender earning pay the bills, he did not burden the community with complaints about the problems of his office.

Father Hoefkens was a home-loving priest, seldom going beyond the campus except for visits to the sick and attendance at funerals and wakes. His only extended trips from Regis in fifty years were his visit to Chicago during the Eucharistic Congress in 1926 and to El Paso for the celebration of Father Garde's ju-

bilee in 1941. Yet he exercised a constant priestly ministry as a confessor, both of Ours and of the student body and general public.

Father will best be remembered, however, for the virtues of community life—his unflinching charity, his avoidance of harmful criticism, his kindness as subminister, and above all his regularity at all community exercises. He made his last visit the evening before his fatal illness. His office and room were in perfect order.

Father Hoefkens' last illness was brief. On June 9th he had an attack of heart disease. He died six days later, an hour before the feast of St. John Francis Regis. The genuine respect in which he was held was manifested emphatically by the large number of friends who came to say the rosary and attend the funeral Mass. He was buried with the other pioneers in the college cemetery.

R.I.P.

FATHER ROBERT C. HARDER, S.J.

1883 - 1949

Father Robert Harder was born within the loosely defined limits of St. Joseph's parish in St. Louis on June 3, 1883. After attending the parish school until 1896, he entered the "Academy" attached to St. Louis University. His secondary schooling was interrupted by five years of work in the business world, during which he pursued his musical education. In July, 1904, he entered the novitiate at Florissant. The first four years of his regency were spent at St. John's College in Belize; the fifth at St. Ignatius High School in Cleveland.

After being raised to the priesthood on June 27, 1920, Father Harder returned to Belize as assistant principal, director of music, and instructor in the college. To this work the young priest devoted his

time as priest and teacher with energetic and painstaking zeal while he also interested himself in every activity of the Mission. Although never assigned to work outside Belize, he was always solicitous about the welfare of the rural mission stations. He exercised his musical ability to round out the education of the young and to add beauty and dignity to the religious services.

Father Harder suffered much from ill health while serving as a priest in Belize; but, in spite of the resulting spells of nervousness and depression, he was commonly a jovial participant in the community recreations. He had been warned by a physician that his constitution was not adapted to life in the tropics, but he did not easily give in to the idea of abandoning his post. In 1930, however, he was recalled to the United States and appointed assistant pastor of the Sacred Heart Parish in Florissant. His interest in the mission of Honduras remained keen. He frequently wrote to ask for news of the missionaries and their work and exerted himself to supply their needs. After a year he was transferred to Sacred Heart Parish in Denver, but, in response to the petition of his former parishioners, was sent back to them the following summer.

Father Harder was still in delicate health, but, as his strength increased, he devoted himself with more and more energy to his work and brought new life to parish activities. The young people were his special interest. He enlivened their sodalities, organized study clubs, directed their plays, and took part in their recreations. If the restrictions which he imposed on parish social activities were unduly severe, they were dictated by his determination to preserve the spirit of simple piety traditional in the parish. This concern may have contributed much to the increase in religious vocations among the young men of the parish. Perhaps his most conspicuous activity was in the revival of the outdoor Corpus Christi procession. Father Harder also interested himself in civic affairs and for some

years served on the committee of the Florissant Public Library.

In the spring of 1949 he began to suffer pains in the chest and back. The ailment was thought to be arthritis. Medical treatment failed to bring relief. Father Harder's condition grew worse, and early in June, he was taken to St. John's Hospital. Though suffering very much he managed to be cheerful and interested in his fellow invalids.

Actually it was discovered that Father Harder was suffering, not from arthritis, but from a malignant tumor in his chest. During the last few days of his life he was unconscious but seemed to recognize the name of our Lady when it occurred in the prayers said by his bedside. He passed to his reward in the evening of June 15, the eve of his cherished Corpus Christi procession.

R.I.P.

FATHER AUGUSTINE D. THEISSEN, S.J.

1877 - 1949

Father Theissen was born November 3, 1877, in Covington, Kentucky. The elementary school of the Sisters of Notre Dame prepared him for high school and college at St. Xavier across the river. At the end of Rhetoric class he entered Florissant in 1896. He had one year of juniorate and for the rest went through the usual stages till his ordination in 1909 and his tertianship in Cleveland in 1911. As a Scholastic he taught four years in Marquette to which he returned in 1911, to remain there for twenty years.

In filling out the usual routine form for Father Minister, under "Experience" he states that it was "teaching—for the most part mathematics." He liked mathematics and published two elementary books on the subject for high school use. And during his last years in the long hours of infirmity he often had re-

course to the pastime of solving mathematical problems.

But he makes no mention of the office of faculty moderator of athletics which he held for nearly twenty years in the heyday of Marquette sports. That must establish a record and would seem to indicate that he did the job, not always an easy one, to the satisfaction of all concerned. He had the natural qualities for it; but, strange to say, enthusiasm for athletics was not one of them. His interest in athletics was almost purely academic and rather remote. At least, if it was more, he concealed it in a quizzical and urbane detachment which never went beyond humorous and good-natured sallies in discussions with ardent followers of sports.

Father Theissen returned to the Chicago Province in 1931 and was assigned to St. Xavier University. About this time his hearing began to fail. His auditory nerves were affected by a progressive deterioration which ultimately left him stone deaf. During his three years at St. Xavier and two more in West Baden, while his deafness was increasing, he had a difficult and harassing time adjusting himself to a new world of complete silence. He had a nervous repugnance for experimenting with the many hearing aids which solicitous sympathizers kept urging upon him.

His affliction closed the classroom to him and to some extent diminished the normal contacts with his brethren, no small trial to a friendly and popular man who loved to mix in the community life and to go along with the current of its interests. Some one in his school-days had called him "Deacon," on account of his six feet and deep voice, and the name stuck; to the end all who knew him generally referred to him affectionately as "Deak." He was a preacher of parts and gave retreats and triduums, another field from which he was excluded by deafness. He had, too, an eager and intelligent love of good music and his sonorous voice was the joy of choir-leaders and listeners in the Holy Week Tenebrae. Another door shut to him.

Deafness, such as his, is pretty effectual in rearing an iron curtain between one and the world. It is instructive to know how he salvaged the means of maintaining contact with us.

In 1937 he was sent to the University of Detroit and there his alert mind and profound religious nature helped him to clear his hurdles with comparative ease. He was appointed assistant to the treasurer and kept the accounts of the community in a workmanlike manner, seeming to find the task of striking balances an exciting kind of occupation. One of the features of his office pleased him. It created occasions of seeing the members of the community when they came to him for traveling and other expenses. One knew when he had a visitor; his voice went rumbling out of the room and down the corridor as he recalled old times and former associates. He always had an abundance of writing pads and pencils to help communications and, if the writing of the visitor was illegible, he was told so. During several years he read at the noonday meal with considerable zest. He could join in a joke about his deafness. One day a member of the community came to his room and mischievously made a long speech to him. Father Theissen listened soberly till the end then remarked with a twinkle in his eye: "I don't know a word you said but I don't suppose it is important." In his later years he was crippled with arthritis in his arms and legs. It worried him somewhat because it interfered with his work and kept him more confined than usual. He never left the grounds except to see his doctor across the street. On clear warm days he would shuffle along the paths on the campus admiring the flowers when in bloom and cutting some for his room, already well supplied with flowering potted plants. In the final two years prostate trouble came to plague him and sent him several times to the hospital. There was no whimpering. To a curious inquirer he said his "plumbing was out of order" and dismissed the subject.

Father Theissen was without ostentation a con-

scientific religious and deeply spiritual. He heard and served two Masses, besides saying his own whenever his infirmities permitted. A love of reading was a great mainstay. Spiritual and religious books were always at hand. Among spiritual writers Abbot Mar-mion was a favorite. The Holy Scriptures and popular commentaries were constantly in use. He read and reread H. V. Morton's books on the Holy Land and the travels of St. Paul and exercised his mechanical turn by covering his walls with maps of the Holy Land and the shores of the Mediterranean. He never tired of reading books about the Society—Father North's life of Father Roothaan was a delight and anything about the Province and the Society claimed his attention.

Among secular books he enjoyed Jane Austen and some of the Victorians like Dickens and Anthony Trollope. Pasteur and Rhodes' American history had a special attraction, and for complete relaxation he generally fell back on Joseph C. Lincoln's Cape Cod stories. He had a nauseous distaste for most modern fiction; he found its so-called realism, even in Catholic writers, unbearably offensive. Newspapers he never read, having little interest in public affairs except as they affected the Church.

His preoccupation with books was not allowed to curtail his prayers. He sometimes dismissed a visitor with the pronouncement that he had a "mouthful of prayers" to say in the chapel next door. The beads were often in his hands. It can be said of him that no one ever heard him speak harshly of another.

R.I.P.

FATHER JOSEPH L. LUCAS

1890-1949

"If it were not for persistent ill-health, Father Lucas was the one in those soul-trying days, to assume in

Mindanao's little theatre, the mantle of a Mercier. With his long white beard, he was like a tall, unbent figure out of the Old Testament, as he hiked with a staff some hundred miles on several of his journeys." So writes Father Edward Haggerty, S.J., in his book, *Guerrilla Padre in Mindanao*.

No one would recognize in these words the child that was born in Norfolk, Mass., January 23rd, 1890; the student at Boston College High School; the Jesuit novice at St. Andrew-on-Hudson, 1909; the philosopher at Woodstock College, 1913-1916; or the regent at St. Peter's, Jersey City, 1916-1920. Father Lucas was ordained at Georgetown University, June 28th, 1923, by the late Archbishop Curley. For a year before his tertianship at St. Andrew, he taught at Regis High School, New York. Immediately following his tertianship, Father Lucas was named as one of the band of nine American Jesuits, the first to be sent to Mindanao. They arrived in Manila, August 27th, 1926. Of that group only three are alive today: Bishop James Hayes of Cagayan, Father Joseph McGowan of Brooklyn, and Father Daniel Sullivan of Boston.

The little barrio of Jasaan, Misamis, was his first parish, and how he loved it and the truly devout people who lived there! His confessions and communions surpassed those of larger towns. Everybody knew him as Padre José. His school children staged the best operettas along the entire coast. All activities centered around the church. Every holy day was a holiday in Jasaan. Father Lucas pronounced his final vows February 2nd, 1927, at Talisayan, Misamis, together with Father William Corliss and Bishop Hayes.

Father Lucas was the first to introduce Boy Scouts into Mindanao. The part that they played in bringing and keeping the people close to the Church was very great indeed. His parochial school flourished so well that the public school had to close.

Three years of strenuous work and sleepless nights undermined his health, and in hopes of restoring his

strength, he was sent to the mountains of Sumilao, Bukidnon.

January 1931 found him in Cagayan as pastor and superior of the other missionaries attached to that residence. He was tireless in his struggle against the Aglipayans, Protestants and Masons. He took special interest in the Ateneo de Cagayan for boys and Lourdes Academy for girls. There are many teachers, priests and sisters today, thanks mainly to his encouragement and financial assistance.

While Father James Hayes was in New York being consecrated the first Bishop of the newly established Diocese of Cagayan, Father Lucas was the Apostolic Administrator, and left nothing undone to prepare for the arrival of the new Bishop. Those of us who were present on that historic day, November 21, 1933, will never forget it.

Once again the strain was too much for Father Lucas and he went to the mountains of Malaybalay, Bukidnon, 1934-1936. During all these years he continued to work hard on the Bisayan-English Dictionary, the first of its kind. There are over eleven thousand words of the Bisayan language with their English meaning listed on the 471 typewritten pages in the bound copy of his manuscript that he sent to his sisters, January 17, 1941, just as the book was going to press.

On October 28, 1936, Father Lucas sailed from Manila for San Francisco on the S. S. President Coolidge. On Christmas he said his three Masses in his home, with special permission because of his invalid mother and the belated golden wedding anniversary of his parents.

He did much lecturing on the missions of Mindanao in Boston, New York, New Jersey and Washington. On December 11, 1937, he sailed again from San Francisco for Manila and arrived there January 3, 1938.

After the death of Father James Daly, S.J., on February 4, 1938, Father Lucas was appointed temporarily Pastor of Jimenez, Misamis Occidental.

In October of that year he became Minister at the Ateneo de Manila, and later on a teacher at the Baguio scholasticate, June, 1939 to May, 1941.

Back in Manila again, his health far from robust, he yearned for Mindanao and was sent there just five weeks before Pearl Harbor. When the war broke out in the Philippines on December 8th, 1941, Father Lucas was Pastor of Malaybalay, Bukidnon. Because of the concentration of many Filipino and American soldiers nearby, that little town was one of the first to be bombed by the Japanese. One large bomb dropped in front of the Church but did not explode. In spite of the danger, Father Lucas refused to move away from that town.

Communication with Manila was impossible and a cablegram to the States brought back an answer from Very Rev. Father Maher, S.J., American Assistant, appointing Father Lucas Superior of all the Jesuits in Mindanao. At once he came down to Cagayan and visited every spot that could be reached. This is a great tribute not only to his zeal and courage but also to his diplomacy, since it was very difficult to obtain transportation, gasoline and permits to travel.

When the Japanese finally invaded Northern Mindanao on May 3rd, 1942, Father Lucas was in the little town of Jasaan. He quickly selected Claveria, ten miles away in the hills, as his headquarters, and there he remained for most of the war. Again it was poor health that forced him to select a place of high altitude, like Claveria, to live in.

Before Bishop Hayes was captured and taken to the concentration camp, he appointed Father Lucas Vicar General, and placed him in charge of all the Filipina nuns in his diocese. These nuns continued to live near Father Lucas throughout the War. One of his tasks was to help support them in those difficult days. Known always for his great generosity, he was frequently approached by people in distress; and out of his slender means he never failed to assist all that he could.

As the war dragged on and food became scarce and medicines could not be obtained anywhere, the health of Father Lucas declined seriously. For months at a time he could hardly move; when he could do so, he made long journeys on foot to visit, to encourage, and to help the various Fathers. One such trip took him from Claveria to Gingoog, a distance of 140 kilometers. He returned the same distance on foot and horseback and was never able thereafter to travel for any great distance. By letter, however, and counsel to those who visited him, he was a great source of inspiration. He not only hoped, he believed firmly in the victory of the United States. His words were accepted as prophecy. Few missionaries have ever been so much loved and trusted.

In the very dark days of 1944, just after the Americans made the October landing in Leyte and by-passed Mindanao, the situation around Claveria became extremely dangerous. The Japs were raiding nearby towns, murdering and looting. Always wise and far-seeing, he advised the Fathers to leave that area. Undoubtedly this advice saved their lives. Together with Father Frederick Henfling, S.J., and Father Harold Murphy, S.J., he crossed over from Balingasag to Mambajao on a PT boat. They were welcomed by Father John Pollock who had been burned out by the Japs. A few days later, Father Lucas started for the Island of Leyte to get supplies from the Americans for all the Fathers. Father Pollock got word in the middle of May that he was about to start back with Mass wine, etc., but he never returned. In July word came that he had gone to the 8th Army Corps in Leyte, and that while he was giving a talk on Mindanao to the soldiers, he collapsed and was taken to an Army hospital. While there he wrote to his sister on June 17, 1945: "I never missed Mass a single day for three years and four months until the invaders captured my Mass kit. I always had the Blessed Sacrament with me, night and day. One day I started Mass at 1:00 A.M. and finished at 1:00 P.M., after seventeen in-

terruptions. Nine or ten interruptions were not uncommon, but I always managed to finish by 1:00 P.M. I have a souvenir for you—two machine gun bullets that went through my bag and cut my stole in four pieces. I will send it after the war. I lost sixty-seven pounds and when I shaved after three years of growth of beard, I did not recognize myself; so I could not blame any one else for not recognizing me. It is consoling to know that the faith is stronger than ever and the loyalty of the simple people is deeper than ever. Despite threats of death we were safely harbored everywhere, and came closer to the people than I ever thought possible.”

The Army doctors ordered him back to the States, but he would not listen to them. At last he yielded to their advice and started home on the transport, U.S.S. *Puebla*, August 29, 1945; and, arriving in San Francisco September 23rd, he underwent a serious operation at St. Mary's Hospital. He then rested several months at Santa Clara University. On June 21, 1946, Father Lucas left San Francisco for Boston. He stopped in New Britain, Connecticut, to say a requiem Mass in the parish church of Father William Corliss, S.J., who had been Pastor of the next town to his in the Philippines. This gracious act of charity greatly consoled the bereaved family.

Home at last, he was sent to the Jesuit Church of St. Ann, West Palm Beach, Florida, in the hope that a mild climate would help to restore his shattered health. From October 26, 1946, until his death, November 19, 1949, he was engaged in parish work there. In his free time he was working on a book that concerned a prophecy of Dante in his *Divine Comedy*—he seemed to think that it treated of the end of the war and of the end of the world. He never finished the book.

One of his converts in Florida was an Episcopalian gentleman, seventy-nine years old. He wanted to do something to show his gratitude. When Father told him that he had no wants, he said, “You must have

some charities." Then Father promptly mentioned Mindanao, and a total of a thousand dollars was sent to various people who had helped him during the long years of the war. "I could distribute a million just as easily." Thereupon his friend inquired what business firm he was ever associated with. Father Lucas smilingly replied, "The greatest in the world; Lord and Church, unlimited."

Father Joseph Farrell, S.J., Pastor of St. Ann's has this to say of him: "During my three years with him, I never heard him utter a sharp or angry word. The people of the parish worshipped him and revered him as a saint. The day before he died, he was as active as usual in parish work. He attended the Holy Hour that evening and then locked the church at nine o'clock, as he always did. The next I saw of him was at four o'clock Saturday morning, lying in the corridor a few steps from my room, and groaning with pain. I asked him how he felt and he said, 'Pretty bad.' I called Dr. Daly, a Boston College friend of his, and in ten minutes the doctor was at his side. Meantime I anointed him and give him the Last Blessing. An attack of angina pectoris had proved fatal. At his funeral the church was filled with his devout friends."

His body was brought to Boston where the Office of the Dead was chanted and a requiem Mass was celebrated at the Church of the Immaculate Conception by the Rector, Father James Kelley, S.J., a close friend of Father Lucas. He was buried in the Jesuit Cemetery at Weston, Massachusetts.

Three automobiles, filled with former students and friends, came from Jersey City for the funeral. Father Lucas not only made friends; he kept them through the years.

All who knew him, and especially his fellow Jesuits who had labored with him in Mindanao, agree with Bishop Hayes when he says: "The secret of Father Lucas' success was his lovable disposition, coupled with a Christlike sympathy and kindness which won the hearts of all the priests and people with whom he

came in contact. When his health failed, he accepted the cross with resignation and offered all his sufferings that the entire Island of Mindanao would soon be one, in blessing the Name of God and in offering to Him the true oblation of His Divine Son. May the gentle, patient, generous and heroic Father Lucas continue to help us by his intercession with our Lord whom he served so faithfully in peace and in war."

ALFRED F. KIENLE, S.J.

BROTHER IGNACIO VALERO Y CLIMENT

1889-1950

On Tuesday, April 11, 1950, Brother Ignacio Valero, the last of the veteran Spanish Jesuits in northern Mindanao, went to his reward. A small, zealous band of Spanish Jesuits still continues its fruitful ministry in the Zamboanga area to the south, but no one now remains of that great company that kept the faith burning in the north, from Surigao on the east through Oriental Misamis, Bukidnon, Lanao and Occidental Misamis to Dipolog on the west.

Brother Valero was born on August 7, 1889, in the town of Cintorres, province of Castellon de la Plana, in the region of Valencia, Spain. He spent his boyhood with his uncle, a priest, and there felt the call to the religious life.

He entered the Society of Jesus in the Province of Aragon, October 31, 1910, and during his second year of noviceship at Gandia was sent to the Philippine Mission. He arrived in the Philippines on September 15, 1912, in company with six other Jesuits among whom were Father Rello and Brother Lloret.

Brother Valero's first destination was Zamboanga where he was stationed until 1914. He was at Ayala from 1914 to 1916, and at Mercedes from 1916 to 1921. From Mercedes he was transferred to Davao where he lived until 1929.

In 1929, Brother Valero was changed to Talisayan and there he first met the American Jesuits with whom he worked thenceforth until his death. Three years before, in 1926, the American Jesuits of the Province of Maryland-New York had come to Mindanao to replace their Spanish predecessors, and when Brother Valero went to Talisayan he found there Father David Daly and Father Alfred Kienle.

After almost two years in Talisayan, Brother Valero was in 1931 transferred to Cagayan where Father Joseph Lucas was local Superior. And at Cagayan he remained till the end.

During the nineteen years at Cagayan, he saw the erection of the new diocese, the installation of Bishop Hayes, the separation of the Diocese of Surigao, the rise of the two great colleges, the Ateneo de Cagayan for boys and Lourdes Academy for girls, the opening of numerous new parishes, the diocesan Eucharistic Congress, the multiplication of parish high schools, the coming of the Columbans into Occidental Misamis and Lanao.

The opening of the war found Brother Valero at Cagayan. He had foreseen the event and put away stores of candles, soap, cloth and food. When the fall of the town became imminent, he evacuated to Talakag where he spent about six months with Father Edward Wasil. Then at Father Edralin's behest he returned to Cagayan and shared his dangers and hardships with great fortitude. He cultivated with energy and success a garden that did much to tide himself and Father Edralin over the years of famine. When the end of the Japanese invader was seen and the danger of remaining in the city no longer manifest, Brother went with Father Edralin to a retreat not far from Cagayan up the east bank of the river. From there Brother joined Father Haggerty at Taglimas and still later went to keep Father Hamilton company near Libertad.

After the fall of the Japanese, Brother returned with great courage and enthusiasm to Cagayan to restore things to order. He supervised the building of the

small *convento* that served for nearly four years. He gathered his old workers around him and prepared the ruins of the Cathedral for Mass and other services.

Brother Valero was the only Brother attached to the Residence and so was factotum around the Cathedral, *convento* and kitchen. He directed his assistants in radical Visayan, talked to the American Fathers in laborious English, but had a special welcome for anyone who could speak his native Castilian. He was a great favorite with the people of the town and they manifested their esteem of him by attending his funeral in large numbers, rich and poor. It was observed that almost everybody of any standing in Cagayan was present at his funeral.

After the strenuous preparations of Holy Week, Brother, who had long been suffering from high blood pressure, was sent to the Ateneo de Cagayan for a rest. As soon as he arrived, he suffered a heart attack so that it was impossible even to bring him to the community quarters. He had to be left on the first floor in the students' infirmary, which was then unoccupied, since the vacations had started. He was given the last sacraments. Doctors were called in, and the Fathers, Scholastics, and Brothers of the Ateneo community took turns watching at his bedside. Bishop Hayes visited him and comforted him with his blessing. Finally, at 11:45 P.M., on Tuesday of Easter Week, without agony or struggle, Brother died in the humility and piety with which he had lived. Fathers Edralin and Kirchgessner and Brothers Munar and Sinayan were present at the end.

At the news of his death, the Fathers flocked in from their missions. Father Pollock, from remote Balingasag, arrived just after the Office, and so was able to be celebrant at the Solemn High Mass at which Father Edralin was deacon and Father McFadden sub-deacon. Father Superior hurried by plane and boat from Manila but arrived only in time for the blessing in the Church after the Mass.

His Excellency, Bishop Hayes, gave the blessing in

the Church and at the cemetery. The whole group of Jesuits walked in procession from the Cathedral to the cemetery, a distance of about a kilometer, chanting the *Miserere* and *Benedictus*. A great throng of people accompanied them.

Brother Valero was sixty years of age, had been almost forty years in the Society, thirty eight on the Mission, and nineteen in Cagayan.

FATHER GEORGE J. MCCARTHY, S.J.

1914 - 1950

It is a time of flash bombs, staccato journalism and radioactive ruin. Men swim furiously in a tide that rushes pell-mell toward the brink of annihilation. Men frenziedly look from side to side for someone who will ease their fears and soothe their spiritual despair. Father George McCarthy, S.J., was a man who kept pace with the tempo of his times. Fast was his pace and swift was the accomplishment of his work. But the tragedy is that many others will not be rescued by his soul-saving skill.

Father "Josh," as his intimates call him, will always be recent, always be young. His jubilees will be spent in Heaven as the centuries spin by. The future is hidden from our eyes and mercifully so; but for Father McCarthy at least there is no prospect at all—as there is for his contemporaries—of quiet years spent tottering around a novitiate bursting with life. The steady erosion of advancing years can never touch him who died at the peak of his powers.

There remains to write about the kind of man and priest Father McCarthy was. Those who knew him well may well judge these paragraphs a feeble failure, but those who did not may well get a flash into his infectious personality, which was so priestly and so pleasing.

If there is any such thing as a typical New Yorker, Father McCarthy filled the bill. He was born in the

spring of 1914 in the Bronx. Seven years of his youth were spent in the town of Leonia, New Jersey. Though there may have been scars, Leonia left no visible marks. The Bronx claimed him again, at an early age, where he lived with his parents and four charming sisters on Honeywell Avenue. His primary education was gained from the Religious of the Sacred Heart of Mary in St. Thomas Aquinas parish. Then came four brilliant years at Regis in New York City, where he played varsity basketball on one of Regis's perennially excellent teams.

Readers are probably familiar enough with the Society's training in the former Maryland-New York Province not to need any account of Father McCarthy's progress through Wernersville, Woodstock and Auriesville. Suffice it to say that during the fifteen years he brightened many a dull hour with his drolleries. His intellectual depth was not readily apparent because he displayed none of the usual heavy symptoms. But it was there, as Al Smith would say, "on the record."

His first stop outside a house of studies was at Brooklyn Prep for a three-year period of regency. It is safe to say that Father McCarthy embraced Brooklyn and vice versa. Besides his regular teaching chores in the high school, where he also guided the destinies of the debating society, Father McCarthy had charge of the parish boys who soon and affectionately dubbed him "Iron Hat" after some long-forgotten cinematic character. As the years slipped by this sobriquet required much explaining and finally fell into disuse.

His first assignment as a priest brought him to St. Peter's High School in Jersey City, and here he left his heart. Even after his appointment as Assistant Prefect General of Studies, when he lived on the Fordham Campus, he frequently made the long trek to Jersey by common carrier. His classroom work was deft. The year before his promotion, his classes in Greek led all other schools in the New York Prov-

ince. Yet it was he who could and did make the pre-game football rallies memorable. Father McCarthy, also carrying a full schedule in the St. Peter's Institute of Industrial Relations, was the kind of man who could take hold of the Taft-Hartley Bill as soon as it was passed and interpret it to the satisfaction of union men who have a marked distaste for vagueness. And people all over North Jersey knew him by reason of Masses celebrated in their parish churches before starting a regular day in the classroom.

Father McCarthy, by human reasoning, should not have died. His type is needed in the world today. Current human affairs are in a rather jumbled state—jumbled because they are humanly contrived. Bloodless sophistication is the mood of the times. Father McCarthy could meet this mood with a mockingly expressionless gaze. For God blessed him with a balanced judgment; he was wise in the ways of the world, but his real wisdom lay in his realization that only God could inject any sense into the world. He could laugh heartily at the present crop of human foibles. His mood was light. His procedure was sure. In other words, St. Ignatius Loyola smiled to see his son walk in alien doors only to lead all the others out by his own.

God created in him a man equal to the demand of the times. And then in the very start of his effectiveness, He called Father McCarthy back to Himself. God's ways are a perennial puzzle to us who are left behind. But Father McCarthy was probably not a bit surprised. And this spiritual perception of his was the secret of his light-hearted trust in the Providence of God.

Banal phrases could be invented to describe his disarming style in the apostolate—effortless ease and easy effort—but let us just say that his was the form of the spiritual athletes of St. Paul. For few know of his hidden mortification and abstinence from legitimate pleasures in his efforts to "force" God to bring

some soul back to Himself. Beneath a carefree, laughing exterior, a sensitive something in his soul detected and recorded the troubles of all whom he met. From then on they were *his* troubles. In sickness and bereavement he was present. In times of stress his hand always lightened the burden. He was everywhere. His good friends were numbered in the hundreds, his acquaintances in the thousands. Yet each one carried the conviction that Father McCarthy's interest centered solely on him.

The impression he gave was that the clock would stand still at his signal. His effectiveness lay in his ability to pack much into a short space of time. To the alert among his friends, his was the strong shoulder sought for the unwilling wheel. "I wish they would give me 'Josh' to help me in this project" was a rather common statement among some of his sorely tried Jesuit confreres. For Father "Josh" did not just stand by offering encouragement; he was already lifting the burden in his confident and unhurried style.

Forty-five seconds are such a short time. And to most people, high school boys excepted, thirty-five years are not a ripe old age. Father George McCarthy was just thirty-five, and he died in less than a minute. Yet in those brief moments God called him home from the bosom of the Society of Jesus to His own loving arms. He was reading the newspaper having just celebrated Mass, and one of his close friends, associated with him in his formal work of education, was leaning over his shoulder when the summons came. Thus he who had shriven so many had the supreme consolation of absolution at the moment of death only a few minutes after he had whispered the words of consecration for the last time. May his cheerful soul rest in peace.

JUSTIN MCCARTHY
RICCARDO FERNANDEZ

FATHER JAMES LEWIS O'NEILL

1891-1950

We have all heard on many occasions the truism that all missionary work is not done by those actively engaged in a mission land. The silent prayer of the Carmelite, the mortifications of persons bearing much suffering, the example of a convert—all may be powerful means of supplying missionary assistance. Father James Lewis O'Neill was fortunate enough to combine both an active missionary life and, so to speak, passive mission activity. From the time that he arrived in Manila on September 10, 1928, until he set foot on American soil after liberation in April, 1945, Father O'Neill exemplified in the best possible way the zeal of an apostle who is imbued with a burning desire to quench the thirst of Christ for souls. His cheerful acceptance of hardships, his restless striving to win all to Christ, his deep manly love and affection for his religious brothers—all won for Father O'Neill the respect of Catholics and non-Catholics in the Philippines.

His first assignment in the missions upon the completion of his tertianship found him as a curate in Cagayan. Here 10,000 souls were entrusted to him. Four barrios were under his charge. It was a fifteen mile trip over second-rate roads to visit these barrios—but Father O'Neill visited each of them four times a week. It was no surprise then when he was changed from a curate's position in Cagayan to a pastor's position in Oroquieta. For the next seven years he was to have under his direction a church and fifteen barrios. In addition, a primary school for two hundred children was to flourish because of his conviction that the young people must be trained from their earliest days in a knowledge of the One True God. In addition, he was the chaplain for the local public hospital. During all this time he had no curate but was assisted by a Jesuit Brother. All the more astounding is the fact that Father O'Neill visited each of his barrios about

twenty times a year. We can well imagine him coming into a barrio with the smile that ever was his and his eyes seeming to pierce into the hearts of those who had come to welcome him and receive his ministrations.

It was in 1938 that Father O'Neill was transferred from Oroquieta, and in 1940 he became Rector of the Cathedral in Cagayan. His other duties involved him with the intermediate school of about six hundred pupils and the primary school for two hundred students. During the three years that Father O'Neill acted as pastor, the number of parishioners expanded to the extent of five thousand new members. As superior it was his duty to visit eleven other missions besides his own parish, to check the work of the various priests in charge, and to see that they took proper care of their health. His paternal interest in the works of these fellow-priests won their respect and confidence to such a degree that they looked forward to these visits of Father O'Neill with longing rather than with trepidation.

It was in 1941, shortly before the outbreak of the war, that the first symptoms of the illness that was to incapacitate Father O'Neill began to appear. At St. Paul's Hospital in Manila, it was discovered that he was slowly becoming a victim of Parkinson's disease. His chances for improvement were curtailed when the Japanese took over the city, and Father O'Neill was interned at the Ateneo de Manila for a year. The confinement and crowded quarters were difficult for those in good health but to Father O'Neill they were extremely burdensome. However, his brothers were never bothered by stories of his poor health. Rather did his patient suffering serve as a stimulus to all. Living conditions were so cramped that Father O'Neill was moved to the Belgian Fathers Procure for a few months, where he was afforded the luxury of a private room. Of course, this transfer was effected without the knowledge of the Japanese. In his official report for the Philippine War and Damage Claim, Father O'Neill states: "Later circumstances made it advisable that I

rejoin our American Fathers who had been brought to 2821 Herran Street, Manila. There I remained for several months until the final roundup by the Japs when I was taken to Los Baños. This trip was very exhausting and nerve-wracking. Even for those in fairly good health, it proved a considerable strain. For one as sick as I was, it was a positive torture." Mind you, this is not Father O'Neill indulging in self-pity. He was setting down his experiences to be testified to under oath. Liberation from Los Baños came on February 23, 1945. So weakened was Father O'Neill that he was rushed to a hospital and it was not until April 10th that he was judged strong enough to leave for the States. He arrived to enter St. Vincent's Hospital for a physical check-up and was then confined to the Fordham University Infirmary for a month. Sent to his beloved St. Peter's in Jersey City, Father O'Neill was on two occasions a patient at St. Francis Hospital, and upon his second return it was deemed wiser that he be sent to the Infirmary at Woodstock College where he could have the constant care of a male nurse. On March 27, 1947, Father O'Neill came back to Woodstock, the scene of so many memories of his younger days. No longer was he the athletic young man who dreamed of missionary accomplishments as he had back in 1920 as a theologian. Now he was a sick man, plagued by the advance stages of his crippling disease. But he was Jesuit enough to accept his sufferings without a whimper. What a source of inspiration and edification it was for the young Jesuit philosophers and theologians to be able to visit with this soldier of Christ! The sadness that must have at times overwhelmed this dynamic priest is reflected in a further statement in his official, personal report: "Due to the effects of my illness I shall not be able to return to the Philippine Mission and to my former task as superior of Cagayan. Moreover, I am now for the most part confined to my room, and find it increasingly difficult to get around even with assistance. This has made it impossible for me to assume any of the ex-

ternal tasks which any priest can usually perform. For over six months I have not been able even to say Mass and now I cannot leave my room to hear Mass in a nearby chapel."

It was on March 12 that Father O'Neill was called to heaven. What more fitting day than the day on which the Church canonized St. Francis Xavier, the patron of foreign missions, could have been chosen? There must have been great rejoicing in heaven when these two veteran missionaries met and discussed their hard times in foreign lands. May he rest in peace and continue to help his brother missionaries to reap the harvest for Christ.

WILLIAM J. BAUER, S.J.

FATHER JOSEPH ALOYSIUS MURPHY

1881-1950

Today the educational activity of the Jesuits in the United States is enormous. In the past three decades many colleges have mushroomed into double and treble their enrollments, so that where formerly Jesuits lectured to classes of thirty-five, now they may often have classes of over a hundred. In spite of this transition, to maintain a reputation for thorough, clear presentation and to establish a permanent place in the hearts of one's students is a good indication that a great teacher is present. Such was Father Joseph A. Murphy's career at Fordham University. From 1921 to 1935 and from 1940 to 1947, he taught psychology, natural theology, and religion in the College and the School of Education. Dr. Joseph R. Sherlock, his fellow lecturer in philosophy during these years, wrote recently of Father Murphy's career: "The man became in his own lifetime a legend, a symbol of pedagogical genius, of mental clarity, of vigorous piety, of indomitable moral strength. Year after year, successive graduating classes voted him 'favorite professor'."

despite the fact that he was a fabulously exact disciplinarian. As a teacher, he was superb; his expositions had an unrivaled clarity. In manner he was unfailingly poised, gracious, and patient."

The record of Father Murphy at Fordham as a professor is one of continued excellence, although there are no distinguished articles that bear his name and there was nothing novel in his teaching methods. His entire influence was on his students. The tutorial-group system in the philosophy department of the College alone remains testimonial of his work today. On completing twenty years of teaching at Fordham in 1946, Father Murphy was awarded the *Bene Merenti* medal at a faculty convocation. The citations read at the conferring of honors at universities often are couched in a style that leaves the impression of insincerity. But there were few in the audience that day who failed to applaud this sentence: "Because of his personal scholarly attainments, the ability he has always had to stimulate in others an abiding interest in things intellectual, and his own deep religious spirit, Father Murphy has won the admiration and profoundly influenced the lives of Fordham students these twenty years." Two years later he was to receive an even more impressive tribute. At the Alumni Dinner of 1948, Father Murphy was introduced as "Fordham's all-time-greatest teacher." The spontaneous, standing ovation that followed brought tears to his eyes. During his years of teaching, close to three thousand students had followed his patient guidance through philosophy, and countless others seeking special help took up most of his spare time. He was famous on the campus for the discipline he required of his students. That he got such fixed attention in a lecture hall of two hundred students and still remained so popular is a tribute to his clear and thorough presentation. Most students gave their attention willingly to a man who knew his subject well and was scrupulously exact in his pedagogy.

Concerning his life before coming to Fordham there are but a few details to record. He was born in Dudley,

Staffordshire, England, on September 24, 1881, and came to America in his childhood. Prior to his entry in 1900 into the Society of Jesus at Frederick, he studied at St. Joseph's Prep, Philadelphia and at Holy Cross College. His juniorate studies were made at the newly opened St. Andrew-on-Hudson, and he began his philosophy at Woodstock in the fall of 1904. After his first year at Woodstock, he was sent out to regency, and for three years he taught classics at Holy Cross and later at Boston College. He returned to Woodstock in 1908 and, on finishing his philosophical and theological studies, was ordained by the Apostolic Delegate, the Most Reverend John Bonzano, on June 28, 1914. After his fourth year of theology, he was given the honor of preparing a Grand Act, in which he defended his theses with great distinction. The energy required to undergo this grueling trial exhausted his failing nervous system completely. Considering that any prolonged period of reading caused a severe headache, and that he acquired his theological skill more by reflection and conversation than by memorizing voluminous notes, his performance in his Act in the spring of 1916 was truly a credit to him.

He was originally destined to teach at Woodstock and did teach there for a time, but his nervous condition forced him to request an assignment less confining. Following his tertianship at St. Andrew, he prefected and taught philosophy at Holy Cross and at St. Joseph's College. Then in 1921, he was assigned to Fordham.

Father Murphy held office in the Society twice, as Provincial of the Maryland-New York Province for four years, and then as Rector of Fordham for two. Since he was never a strong man, his health failed under the pressure of administration and the burden of responsible decisions. It must be remembered in estimating his career as a superior that Father Murphy was first and foremost a scholar. With clear mind and high principles, he found it difficult to balance his profound realization of the Jesuit ideal with an empirical knowledge of the average Jesuit and his difficulties.

Such balance, indeed, usually comes to a superior only after a long career in government. Both his students and fellow-Jesuits would be prone to say he was a cold man. Although this was due to his intellectualism rather than to any lack of charity, it did mean that he suffered criticism. He had fellowship with Pardow and de Ravignan in his ideal of the "scholarly Jesuit". His conferences as provincial and rector were luminous with insight and spiritual refinement. But his high principles seemed to endow his personality with an inflexibility that made his relations with others difficult at times. As a philosopher and teacher, he showed that his *métier* was the presentation of ideas and not their application to human affairs.

As a superior, Father Murphy was most anxious to appear approachable, but he frequently gave the impression that it was more from a sense of duty than from a natural sociability. For all his cordiality, a residue of rigidity remained. In New York, his natural speaking talents, coupled with his wide readings in spiritual literature, made him a most popular retreat master. His conferences to the Fordham community clearly demonstrated his ability to synthesize ideas from St. Augustine and St. Theresa and present them with precision and intellectual vigor. There have been few formulations of the ideal of the Jesuit scholar that equaled his address at the dedication of Spellman Hall.

A year after leaving the responsibilities of being Rector of Fordham, he died of cancer on March 24, 1950. His body was laid in state in the War Memorial Chapel on the Fordham Campus with a guard of honor of Fordham Alumni keeping watch. Hundreds of former students came to view the remains of a great teacher, austere in the classroom but, outside, a valued friend.

ALBERT J. LOOMIE, S.J.

V A R I A

Berlin.—Father Riccardo Lombardi, S.J., famed preacher of the world crusade of love, gave an interview while flying twenty thousand feet above the Alps on a flight from Berlin to Rome. He had just completed a German tour and was bound for South America.

The interview, given to the *Michael-Zeitung*, a German youth paper, was reproduced in *Petrus Blatt*, Berlin weekly, under the headline: "Preaches over the Alps." The interview follows in part:

"On board the Princess Irene, DC-6 airliner of KLM (the Dutch Airline). It is 9:15 P.M., and we are at an altitude of six thousand meters. The passengers are crowding around the seat of Father Lombardi. The stewardess has trouble getting to the front. Below us are the abysses and peaks of the Alps. Over us the stars in the heavens. Through a starboard window a sickle moon shimmers.

"Father Lombardi is forming his sentences (he has just had to learn German) thoughtfully, and underlines them with impressive movements of his hands. 'The world needs an idea, a positive idea,' says Father Lombardi in answer to a question. 'It does not need the atom bomb, for against Communism, the atom bomb is powerless. Only a positive idea will be able to overcome Communism. I tell you, however, that Liberalism alone will lose the struggle with Communism; for, Communism has awakened in many people the sense of righteousness. It is a militant idea.'

"The plane is lying quietly in the air. The ears have accustomed themselves to the roar of the powerful motors. 'But what is this new idea?' Father Lombardi goes on. 'You all know it; you feel it. The idea exists. It is the Gospel of Christ—the words that trueheartedly come forth from Him. It is the truth which all understand if they are of good will.'

"KLM Princess Irene is flying at a speed of four

hundred kilometers an hour. Place: forty miles from Venice; altitude four thousand meters. We have flown over the Alps.

“‘You see,’ Father Lombardi continues, ‘this idea is not the idea of Plato. Whoever believes that is mistaken. The words of Jesus are not a matter of choice. Jesus is a fighter, His Gospel fights demagoguery, He is against life without ideals, against egoism, against untruth of the heart. The words of Jesus themselves immediately bring a world into movement. They are the salvation of the world.’

“Father Lombardi says these words straightforwardly and simply. He smiles a bit and goes on.

“‘I have spoken in seventy five cities and five nations. I have given more than two hundred lectures and I have learned that the people of today are thirsting for the Gospel of Christ. I tell you a better world is coming.’

“He is asked about Germany. We expect a critical answer. He says, ‘Oh, the German people. They are a strong people, they are profoundly good. I was gripped by their kindness. Say that, I entreat you, wherever you go. I am happy to have met once more some German journalists to whom I can tell this. I myself will tell this truth to the world. What wonderful things I experienced in Berlin! I am happy as I go to South America.’

“Above are the stars of the Campagna. In the distance are the lights of Rome. On the Via Appia we ride in.”

Father Lombardi has just completed a successful tour of Germany where, as in Austria, Italy and many other countries he has drawn immense crowds while preaching his crusade of love. Last year he visited the United States. Only in Switzerland, where the Society of Jesus is barred from public religious activities, was Father Lombardi prevented from preaching.

Hooper's Bay, Alaska.—Father Jules Convert, S.J., forty year old French-born Jesuit, who took a job

as a laborer in a fishing cannery to be near his scattered Eskimo parishioners, recruited for summer work in canneries in the Bristol Bay area, has become one of the leaders of the workers' union. He was elected a delegate to the Union of Cannery Workers by employees of the Libby, McNeil cannery, one of the biggest operators in the area. At union meetings, he said, he was able to acquaint the members with the papal encyclicals on labor. Father Convert was effective in preventing exploitation of the Eskimo workers by Harry Bridges' Longshoremen's Union, when it sought to control the Alaskan cannery workers. He made a survey of conditions among native workers at the request of the Alaskan salmon industry.

New York.—A handsomely bound copy of Father LeBuffe's *My Changeless Friend, Arranged for Daily Meditations Throughout the Liturgical Year*, published this year by the Apostleship of Prayer, New York 58, New York, was presented to the Holy Father who wrote the following letter to the author:

"To Our Beloved Son, Francis P. LeBuffe, S.J.: It was a happy thought, beloved son, that prompted the new edition and new arrangement of your brief meditations, which over many years have lifted the souls of so many readers above the heart-wearying vicissitudes of earth to find in the truth of God's revelations the balm for the wound, the spur for the lagging spirit, the peace and joy that can come only from the Heart of Jesus to those who in love try to follow Him.

"Mental prayer is a need of prime importance for clerics and the laity; and We express the hope that these two volumes, which We accept with gratitude, will be an effective means to make its practice easier and more common, while with paternal affection We impart to you, beloved son, and to the editors Our apostolic benediction. From the Vatican, July 22, 1950. Pius P.P. XII."

Rome.—Father Wilhelm Hentrich, S.J., in collabora-

tion with Father Rudolph Demoos, another Jesuit, was in charge of the collation of all material received within the past ten years relating to the proclamation of the dogma of the Assumption. The petitions sent in the past five years alone from various associations of clergy, religious congregations, Marian groups, etc. reach a figure totaling several million, Father Heñtrich said.

Munich.—The informative process in the beatification of Father Rupert Mayer, S.J., noted preacher and monitor of the local men's Marian congregation, has been inaugurated according to Cardinal von Faulhaber. Often called the Apostle of Munich, Father Mayer was a courageous opponent of Nazism and long suffered as a Gestapo prisoner in concentration camps. He died in 1945.

Chicago.—Fifty years of Jesuit participation in earthquake study and the silver jubilee of the Jesuit Seismological Association were observed in conventions at Loyola University here. Father James B. Macelwane of St. Louis University, president for twenty-five years, presided at sessions of the Jesuit group which met simultaneously with the Eastern section of the Seismological Society of America.

A suggestion in the late 1890's by the chief of the U. S. Weather Bureau, Willis L. Moore, led Jesuits in this country to enter the study of earth temblors. Through its network of colleges, the Society of Jesus, he believed, could do outstanding work in developing the science of meteorology. Father Frederick L. Odenbach, meteorologist at John Carroll University, Cleveland, Ohio, acted on the suggestion, but restricted his work to the field of seismology. By 1913 he had succeeded in organizing fifteen Jesuit seismological stations, united in a Jesuit Seismological Service, with the central station at Cleveland.

Books of Interest to Ours

Richard A. Gleeson, S.J. *By Alexander Cody, S.J.*, San Francisco, University of San Francisco Press, 1950. 215 pp.

It is fitting that the centennial of Jesuit activity in California be the occasion of a biography of this priest whose Jesuit life was almost coextensive with the years of most rapid growth of the Society in the Far West. Father Gleeson entered at Santa Clara in 1877, and in the course of his 67 years in the Society held the posts of president of Santa Clara, vice-rector of Los Angeles, and provincial of the California Province (1914-1918). In addition, in 1899, he was associated with the beginning of the lay-retreat movement in this country. Yet it was as a parish priest that he filled his longest assignment in the Society, since he was stationed at San Francisco's St. Ignatius Church from 1918 to the end of his life.

It does not seem to have been any extraordinary accomplishment of his various administrations, nor any monumental contributions to the growth of his province that have primarily merited this biography. It is rather the wonderful priestly character of the man; for this, as the book presents it, demands our deepest reverence and admiration. It was his personal holiness that made him remarkable, manifesting itself in his everyday activity, no matter what his office, creating a supernatural atmosphere wherever he might be. We meet in Father Cody's brief account a most gentle and generous priest, whose love of God and his fellow man, whose constant, effortless union with God and the saints, whose consistently spiritual outlook, merit the attention of the rest of the Society and of the Catholic world in general.

Father Cody's book does not pretend to provide a complete history of Father Gleeson's life, and there are occasions when his chronology is somewhat confusing. Yet, especially in the latter half of the book, which deals with Father Gleeson's years as a parish priest in San Francisco, he does allow the admirable character of his subject to shine through, and in this he has performed a service of value.

T. A. MCGOVERN, S.J.

The Breaking of Bread *By John Coventry, S.J.*, with Photographs by John Gillick, S.J. London and New York, Sheed and Ward, 1950. 192 pp. 63 photographs. \$3.00.

The aim of this book is to present in brief form for the laity the history of the Mass and its development. The presen-

tation takes no account of historical controversies. "The pundits will have to be lenient." The effort is for clarity and interest and these are achieved. The most outstanding feature of the book is the pictorial view of Low Mass which shows lay people, perhaps for the first time, just what is going on while the priest is facing the altar. These pictures are beautifully done. The first part of the book contains a general history; the second part takes the individual prayers of the Mass, gives the Latin and a translation, and discusses their meaning and development. It is unfortunate that there is no bibliography to which the interested student can turn for further enlightenment.

HENRY ST. C. LAVIN, S.J.

The Christian Life Calendar for 1951 ably continues the tradition inaugurated by Reverend William Puetter, S.J. Next year's text of the spiritual thoughts for everyday is concerned with devotion to the Blessed Virgin and promotion of prayer for peace. (Bruce, Milwaukee: \$1.00)

WHAT IS WRONG

Those whose faith is only a fashion always make the world much worse than it is. They always make men more solitary when they are too solitary. They always make men more sociable when they are too sociable. But I do not worship either solitude or sociability, and I am in a position of intellectual independence for the purpose of judging when either tendency goes too far. Puritanism made a man too individual, and had its horrible outcome in Individualism. Paganism makes a man too collective, and its extreme outcome is in Communism. But I am neither Puritan nor Pagan, and I have lived just long enough to see the whole of England practically transformed from Puritanism to Paganism. It is not surprising if the cure for the first is not exactly the same as the cure for the second. But there could not be a better example of the balance of a permanent philosophy than the present merely temporary need to insist on the case for solitude. What is the matter with the world today is that it is too much with us; too much with everybody. It will not leave a man long enough by himself for him to discover that he is himself.

G. K. CHESTERTON

