

CHAPTER XLIV

THE JESUITS OF THE MIDDLE WEST A SURVEY

§ I. TERRITORY AND PERSONNEL

The field worked by the middlewestern Jesuits has seen various shiftings of territorial limits. The terms of the Concordat entered into in 1823 between Bishop Du Bourg and the Society of Jesus assigned to the Jesuit mission centered at Florissant the entire valley of the Missouri River. Father Van Quickenborne defined this territory as beginning "at the spot where the Missouri flows into the Mississippi or rather the Mississippi into the Missouri" and then extending "westward to the head of the same river Missouri." Even this great sweep of country met with expansion when Father De Smet set up his missions on the west side of the Rockies, the entire Pacific Northwest and subsequently California coming under the jurisdiction of the Jesuit superior at St. Louis. But the connection of California with St. Louis was provisional only, pending the final determination at the hands of the Father General of the status of the new mission on the western coast. That California was for a brief spell a quasi-dependency of St. Louis arose from the circumstance that the two fathers who introduced the Society into that state in 1849 were at the moment under the obedience of the St. Louis superior. In 1852 the Rocky Mountain missions and with them California lost definitely their connection with St. Louis and became immediately dependent on the Father General.

In 1838 the Mission of Louisiana was attached to St. Louis and so remained for a decade. In the interim St. Louis had reached out to Cincinnati by taking over St. Xavier College in that city in 1840. The step elicited protest from the group of French Jesuits then administering the Mission of Kentucky, who petitioned that Cincinnati be assigned to them. On the other hand, Father William S. Murphy, superior of the Kentucky Mission, proposed that the latter be incorporated into the Missouri Vice-province, a proposal that did not meet with favor from his French confrères. Finally, a quasi-provincial congregation sitting at St. Louis in 1841 petitioned the General that, in the contingency of Kentucky being erected into a vice-province, the Ohio River be set as the boundary between the two jurisdictions of Kentucky and Missouri. In the event Cincinnati remained with Missouri.

while the Kentucky Mission of the French Jesuits disappeared in 1846, their brethren of Missouri replacing them in that state in 1848.

During the earlier decades of their career the Jesuits of the Middle West showed only slight gains in membership. The original party of 1823, twelve in number, had increased to nineteen in 1831, in which year the Missouri Mission was given an independent status, which left it without further dependence on Maryland. At the erection in 1841 of the mission into a vice-province the membership numbered forty-five, which grew to one hundred and ninety-four in 1863, the first year of the province. The nineties brought a rapid expansion in numbers, the figure standing at three hundred and eighty-seven in 1890 and at four hundred and eighty-seven in 1900. In 1893 the Missouri Province was assigned the new mission-field of British Honduras. Fourteen years later, September 1, 1907, took place the largest accession of new members the middlewestern Jesuits had ever known. On that day in virtue of a decree of Very Rev. Father Wernz dated the previous July 7 the Jesuit Mission of Buffalo was dissolved, its members, two hundred and eighty, and houses being distributed between the Maryland-New York and the Missouri Provinces. The larger proportion of men, one hundred and ninety-five, went to the latter. Moreover, Missouri was given St. Ignatius College, Cleveland, St. John's College, Toledo, the Sacred Heart College, Prairie du Chien, the novitiate at Brooklyn on the outskirts of Cleveland, and the residence of Mankato. Six years later, by a decree of Father Wernz dated May 24, 1913, the Indian missions of St. Stephen in Wyoming, and St. Francis and Holy Rosary in South Dakota were attached to Missouri, which received thereby an additional staff of thirty.

The province of Missouri met with still further extension in the West when, on the dissolution of the Colorado-New Mexico Mission by decree of the Father General, Włodimir Ledochowski, it was assigned, August 15, 1919, all the Jesuit houses in Colorado. These were the College of the Sacred Heart, Denver, the residence of the Sacred Heart in the same city and the residences of Conejos, Trinidad, Pueblo and Del Norte. With this arrangement seventy-seven new members became affiliated to Missouri. In 1920 the parishes of Conejos and Del Norte, and in 1925 St. Patrick's parish, Pueblo, were relinquished into the hands of the Bishop of Denver. Only four Jesuit houses were thus left in Colorado, two in Denver, one in Pueblo, and one in Trinidad. In 1919 Father Ledochowski by a decree dated of that year attached the recently established Mission of Patna in British East India to the Missouri Province, which thus found its field of operations extended to the tropical Orient. The most recent accession of territory to the Missouri Province belongs to 1928, in which year, at the request of the

Catholic Bishop of Oklahoma City and Tulsa, that state was transferred from the Jesuit jurisdiction of New Orleans to that of St. Louis. At the beginning of the same year the Missouri membership stood at 1,295

§ 2. SOME JESUIT PERSONALITIES

Numerous distinctive Jesuit personalities made their influence felt in or outside the Society of Jesus in the American Middle West. Only one or other can be given notice in this summary record.

Father Isidore Boudreaux, novice-master at Florissant for twenty-five years, was followed in that office by Father Leopold Bushart, who in turn found a successor in Father Frederick Hagemann. The latter was of German origin, having been born in the village of Oelde, Westphalia, May 25, 1844. He made his literary studies at a gymnasium in Paderborn, passed overseas in 1866 after offering himself for the diocese of Milwaukee and finished his divinity studies at St. Francis Seminary, Milwaukee, where he was ordained a priest in 1867. Two years later he became a novice at Florissant. For some years he was in charge of the German congregation of St. Joseph in St. Louis, after which he was made assistant to the novice-master and in 1882 novice-master and rector of the novitiate. He continued to discharge the duty of initiating the young men of the order in the ways of the religious life until 1908 when he was named spiritual director of the Jesuit community of St. Louis University. He died at the novitiate, Florissant, May 8, 1928, having seen well-nigh eighty-five years of life, fifty-nine of which he had spent as a Jesuit.

Father Hagemann was to a very marked degree a man of prayer and devout union with God. His downcast eyes, his restrained and recollected demeanor, his aloofness from merely secular interests, the very timbre of his voice, strangely comforting and with a palpable suggestion about it of other-worldliness and piety—all bespoke a man who had learned the difficult art of living alone with God. One not of the Society has written that "whoever came under the fascination of his personal influence was, from that moment on, a better and a nobler man. Those eyes, so keen and yet so kindly, won you over, whether you would or not." During his twenty-six years of service as novice-master he compassed a noble work in giving hundreds of young Jesuits their first lessons in the religious life.

Father Hagemann's successor in the care of the novices was Father James T. Finn (1864-1916), who took over the charge in the fall of 1908. Father Finn, a native of Oswego, New York, entered the Society of Jesus at Florissant on his twenty-first birthday, August 9, 1884, and became rector of the novitiate March 1, 1908. Some months later he

took up the duties of master of novices, which he continued to discharge, but with interruptions due to ill-health, until the summer of 1915. A Jesuit domestic account portrays him thus:

In Father Finn a frail physique and an almost feminine refinement of manner belied the stern, resolute purpose and strength of soul that abounded within. He sought to instill into his novices a vigorous and virile spirituality and to school them in absolute fidelity to the Jesuit rule of life. On the conventions and courtesies of social intercourse, of which he was himself meticulously observant, he laid stress in measure more than is usual perhaps with men of the Society, pointing out that no Jesuit could afford to neglect or disdain these natural aids to the promotion of God's work. Father Finn bore the long illness which afflicted him with equanimity and, characteristically bright and genial to the very end, went to his reward July 7, 1916. His attitude toward life found expression in the prayer of St. Teresa, which in Longfellow's translation, he copied year after year into a fly-leaf of his *Ordo* or ecclesiastical calendar: "Let nothing disturb thee, nothing affright thee, all things are passing, God never changeth, patient endurance attaineth to all things, who God possesseth in nothing is wanting. Alone God sufficeth."

Zealous workers in the sacred ministry were numerous and of these Father Daniel McErlane may serve as a type. No one could have better exemplified in his own person the gospel of service than this Irish born Jesuit, who died in St. Louis, May 10, 1910, at the age of sixty-two. He was rector of St. Mary's College, St. Marys, Kansas, when his health collapsed and his years of usefulness appeared to be at end. But he became well, or equivalently so, "largely on his cheerfulness," and with only one sound lung to exist on, entered on a career of strenuous ministerial work that lasted for twenty years. At the College Church in St. Louis he was assistant-pastor, besides having spiritual charge of the city jail and the public hospital, in all of which employments he engaged with almost hectic energy and zeal, showing the charity of Christ at every turn and especially lending his services to the least of Christ's brethren. Social outcasts of every type made unflinching appeal to his sympathies and he went with one condemned criminal after the other to the gallows, though the gruesome business unnerved him cruelly. As a confessor he was indefatigable, having heard many hundred confessions weekly during the twenty years of his connection with the College Church. Under the caption "A Sleuth of Souls" William Marion Reedy wrote of him in the St. Louis *Mirror*:

A man died in this town one day last week. On another day he was buried and at the great church where the service for the dead was intoned there gathered such a throng of people as filled the edifice and trickled out

into the surrounding streets. The man was a Catholic priest, his name was Daniel McErlane.

He was only a true priest and a good man. Never did I see him that I did not think of Francis Thompson's poem in which he pictures Christ as the ineluctable "hound of heaven," for that was the predominant trait of Daniel McErlane—he was a Sleuth of Souls.

The so-called "lost" were the quarry of this loving pursuer. He was the friend of the jail-bird. He was the last support of the wretch going to the gallows. He sought out the ruffian in his lar brought low by drink or the diseases that flourish in the fast life or the foul or by the crazy blow of some drunken or jealous or suspicious "pal." He found the outcast by all others deserted and comforted him. He made real to such men the God who to them had been nothing but an oath. He found them raving in blasphemy and left them murmuring curiously half-forgotten prayers. Many of them were in the throng at his funeral. He was the confessor of all submerged St. Louis and strange how blithe he was under the burdens they cast upon him.

The province tradition of pulpit-eloquence handed down from the days of Damen and Smarius had here and there its representatives. Of these were Fathers Henry Calmer (1847-1900), James Conway (1855-1909), and John McClorey (1874-1935), all of them called when their powers were in full bloom. Father Phelan, virile editor of the St. Louis *Western Watchman*, penned sketches of the first two.

He [Calmer] did not pretend to native oratorical genius, he cultivated his voice, he studied expression, formed style and drilled himself in dramatic action. The result was that he became one of the most distinguished pulpit orators in the United States and by all odds the most eloquent Jesuit since the days of Father Smarius. He has been lecturing in the College Church for years and the best minds of the city have drunk at the fountain of his fervid eloquence. His lectures have been the theme of the parlor, the counting room and the workshop.

He [Conway] was a ready and entertaining preacher and lecturer and there was always in what he said the classical flavor which comes from long and close association with the masters of the world's literature. But these accomplishments are only the accidents of time, place and taste. The real worth of a man is to be found in his life and character. This is the best legacy that can be left to the world by priest or teacher. We cannot force ourselves to read the works of a man whose life was vile. Not that the information that the teacher imparts to his pupils is the best heritage of their student days, but the information plus the man. Father Conway was a man of strictest integrity and unflinching devotion to duty. He never seemed to grow weary in well-doing, and his pursuits were always of the highest ideals. He was ambitious, but only to do the work of God in God's own way. He was stricken down in the very heyday of his career, when the hopes of years

seemed on the point of fruition, but he never uttered a word of complaint and the announcement of the incurable character of his malady brought from his lips not a single murmur. He would live, but he was ready to die if such was the will of his Heavenly Master.

A gift of eloquence gave Father John A. McClorey a place among the leading pulpit-orators of the country. His voice was one of charm and power and he had resources of expression that gave his utterances striking literary form. Numerous volumes of sermons came from his pen and his last published work was a text-book on sacred oratory, through which he sought to pass on to others the arts and devices he had utilized with effect in his own experience as a dispenser of the spoken word. Father McClorey's services as a preacher were in steady requisition throughout the country, but the strenuous ministry of the pulpit to which he gave himself without reserve shattered his strength and led to his demise.

The travels of Father De Smet and his missionary adventures in the Rocky Mountain region were factors among others that lent a touch of romance to the pioneer Jesuit history of the West. His associates in this interesting field passed at intervals from the scene, the last to survive being Father Francis Xavier Kuppens (1838-1916). Educated in the Jesuit college of his native town, Turnhout in Belgium, he entered the Florissant novitiate in 1857 with a view to the Indian missions, on which he began to be employed the year after his ordination to the priesthood in Boston, July, 1863. Arriving in November, 1864, at St. Peter's Mission among the Blackfeet on the Missouri some six miles above the mouth of the Sun River, he began there a strenuous ministry on behalf of the Indians and whites of that primitive region. He was tall of stature and powerful of physique and his commanding presence gave him from the beginning an ascendancy among the tribesmen as well as among the rough pioneer settlers. Moreover, he was an expert horseman and an excellent swimmer, two accomplishments of the first importance in a newly opened country where railroads and bridges were unknown and the missionary had periodically to cover great stretches of the most difficult ground. Summoned on one occasion in the mid-December of 1866 to Cave Gulch, where rival factions in a mining-camp had killed five of their number, he swam the Missouri and arrived on the scene while the two factions were still exchanging shots.

In the spring of 1865 Father Kuppens said the first Mass in Helena, Montana, in an unfinished and windowless log cabin which stood close to the northwest corner of State and Warren Streets. At the same time he took in hand the selection of a site for the first Catholic Church

in Helena in a locality of the city now known as Catholic Hill. He wrote in 1914:

It is hardly fifty years ago since the first mass was said in Lost Chance Gulch. But, oh, what a change! How well I remember the day! A dry goods box served me for an altar, it was placed in an unfinished log-cabin, open to the inclemencies of the weather, at the foot of Catholic Hill. The congregation was sparse, but what they lacked in numbers, they made up in fervor. Though despondency and discouragement had filled my heart, still with the preparation for mass a new glow seemed to come over me. I remember yet the gist of my exhortation. I referred to the word of Aggeus the Prophet, when he encouraged the Israelites who were in dejection on seeing the poverty of the temple that Zorobabel had rebuilt over the old glorious temple of Solomon. And here we, the germ of a new congregation, were worshipping Almighty God, the Master of all things, in a most forlorn cabin. . . . Well nigh fifty years ago I spoke those words and often since then have I reflected on them. For I have seen Catholic Hill bloom as a rose garden with institutions for different charities. In the foot-hills and in the valleys, year by year, new churches have been built and congregations formed. Like a mighty oak the Mother church has spread its protecting branches far and wide over the state. But never in my most sanguine expectations could I hope or dream of the glorious results of the present day.

In the course of his ministry in Montana Territory Father Kuppens went from one mining camp to another, visiting Silver Creek, Montana City, Jefferson, Boulder Valley, Diamond City and Virginia City. At Silver Creek he selected a site for the church, he himself hauling the first log for the new building. While stationed at St. Peter's Mission he learned from some of his Blackfeet parishioners of the wonders of what is now Yellowstone Park. Curious to see for himself this enchanted land of Nature's handiwork, he visited it with a party of young Indians as guides. Shortly after his return to the mission, he met for the first time the Irish refugee, General Thomas Francis Meagher, then acting-governor of Montana Territory. A warm friendship at once sprang up between the two. The Jesuit communicated to the General what he had seen in the Yellowstone region and urged him to visit it. This the latter did a short time before his tragic death by drowning in the Missouri and on his return assured Father Kuppens that he would make every effort to have the government reserve the locality as a national park.

In the latter part of April, 1866, St. Peter's Mission among the Blackfeet was closed and the mission-staff ordered west of the mountains. Three days after they reached St. Ignatius, a messenger arrived from Acting-governor Meagher requesting that Father Kuppens come

over without delay with power of attorney to convey to the United States authorities the old St. Peter's mission-site near Sun River. Directed by his superior to answer the governor's summons, Father Kuppens made the trip east over the Rocky Mountain divide in a thrilling ride that brought him to his journey's end in twenty-four hours. At Fort Benton the governor and Father Kuppens took passage in a downstream boat for the mouth of the Judith River where the expected detachment of soldiers had been obliged to leave their own boat on account of low water. The craft in which the governor and his companion were travelling stuck fast on a sand-bar and they were obliged to continue their journey overland through a series of hardships and mishaps which Father Kuppens in his declining years graphically put on record. At the Judith they met the military detachment and negotiated with its officers the transfer to the government of the abandoned mission-site and buildings.

In 1868 Father Kuppens was recalled from the Mountains and assigned to duty at St. Mary's Potawatomi Mission in Kansas. Part of his homeward journey was made in a novel manner. He had hoped to meet Father De Smet at Fort Benton and take passage with him on the same steamer to St. Louis. Disappointed in this expectation, he forthwith constructed a light raft with his own hands and on this precarious craft made his way with the current from Fort Benton to Sioux City, over six hundred miles distant, where he came up to De Smet. Besides his work with the Potawatomi of Kansas, he had later missionary experiences with the Sioux of Grand River, Dakota Territory, and the Arapaho of Wyoming, besides being employed for many years in the parochial ministry in Chicago, Cincinnati, and St. Charles, Missouri. The last fourteen years of his life were spent at the novitiate, Florissant, where he died April 8, 1916.

Jesuit outward activities, those which come to public notice in college, parish or mission-field, often depend for their prosperous issue on the domestic and, as far as the public is concerned, unobserved activities of the coadjutor-brothers. The services which the latter lend to their associates in priestly orders by discharging various household tasks, many of them involving manual labor, are of the first order and make possible in large measure the conditions under which the ministerial and educational work of the Society is carried on. In Jesuit pioneer days in the West, a situation not unknown in more recent times, brothers were often employed as teachers in schools, Indian or parish, under Jesuit direction. Thus Brother Thomas O'Neill (1825-1895) was for thirty years and more connected with the Holy Family parish school in Chicago as teacher, but more especially as superintendent of discipline. Witnesses of his methods later "marvelled when they recalled in memory the

instant obedience to bells, the perfect order in ranks, and the silence when Brother O'Neill with his military bearing and fine stern face overlooked the serried lines of nearly 2000 boys." The brass band and fife-and-drum corps organized by him became locally famous and in 1865 had the distinction of heading President Lincoln's funeral cortege.

Brother Charles Lynch (1860-1919) was for thirty years mechanic, foreman of the hired help, and general utility man at St. Louis University. Tactful charity, a readiness to serve, a correct and edifying outward demeanor, an instinct for helping others in a spiritual way when opportunity offered—these among others were traits one might observe in him. "Brother Lynch's religious life," commented one who knew him intimately, "proves that a lay brother in the Society, while cultivating the quiet virtues of the hidden life, may find occasion for the exercise of apostolic zeal and that the sterling qualities which distinguish certain types of American manhood, may, by God's grace and proper guidance, be an aid rather than an obstacle to the practice of the supernatural virtues characteristic of the grade of temporal coadjutor in the Society."

A mere recital of the long stretch of years spent by some of the coadjutor-brothers in domestic occupations makes an impressive record. Brother Joseph Waldvogel (1847-1920) during all the forty-six years he followed the life of a Jesuit knew only one occupation, that of baker. "Never ill, until his edifying death came to him, he attended to the usual trying routine of his charge in the bakery up to the very end, the few moments of his necessary rest snatched now and then in his unremitting toil being spent in the recitation of his rosary." Brother John Meier (1832-1916) for forty years of the sixty which he spent as a Jesuit was employed as shoemaker, in which occupation he was a pattern of steady and conscientious discharge of duty. Brother Francis Melchers (1834-1920) saw sixty-four years in the Society. He filled various charges, chiefly that of infirmarian, and was "an authority on all that pertains to the culture of fruit and the vine." While caring for the sick at St. Louis University during the cholera epidemic of 1866 his health as a result of overwork became permanently impaired and he was never thereafter free from suffering, which he bore with unflinching patience. "The more pain the better," was his reply to one who had offered him sympathy.

Brother Thomas Brady (1837-1912) was for nineteen years in charge of the novitiate mill at Florissant and for thirty years labored as painter, glazier and shop-keeper at St. Mary's College, St. Marys, Kansas. "I always take everything as coming from the hand of God," a casual remark dropped by him while he was taking care of a sick person, reveals his spiritual attitude towards life. Brother Frederick Wen-

strup (1823-1908) served for forty years at the Osage Mission as tailor, infirmarian and sacristan and for nineteen years at the novitiate as tailor. His prayer had always been, so he confided one evening to a companion-brother, for two things, to die suddenly and to die on a Saturday, the Blessed Mother's day. On the morrow, which was a Saturday, just as the priest was elevating the host, Brother Wenstrup, who had communicated immediately before the Mass, suddenly collapsed and died in the novitiate chapel, October 10, 1908.

The career of Brother George Bender (1842-1925) could be written around the single word—service—a word much overworked, but for all that expressive of some of the noblest realities in life. For half a century he filled various charges at St. Mary's College as prefect, instructor, storekeeper and bandmaster, always scrupulously concerned for the accurate discharge of the day's work and always maintaining that spiritual view-point which alone ennobles the humdrum and prosaic tasks of life. He was not Catholic-born, having been given the gift of the Faith with dramatic suddenness shortly before he became a Jesuit in 1866. Before that turning point of his career he had seen much of life in a few years, having been ship-cook, sailor, factory-hand, and Union soldier in the Civil War, fighting under McClellan in the Potomac campaigns and marching with Grant on Richmond. The old soldierly habits of discipline and regard for authority were with him to the end and he exemplified admirably in his nearly sixty years of Jesuit life the Ignatian ideal of punctilious regard for the rule of the Society and dutiful obedience to the behests of its superiors.

The life of Brother Thomas Mulkerins (1858-1934), for fifty-one years sacristan of the Holy Family Church, Chicago, is typical of the important services rendered to the Society of Jesus by its temporal coadjutors. In all that pertained to the fitting care and embellishment of the house of God his zeal was untiring. He trained thousands of young boys for the duties of acolyte and among them formed uncounted friendships that were lifelong. At his golden jubilee as a Jesuit in June, 1928, demonstrations of regard for him were on a scale unprecedented in the history of his brethren in Chicago. The years he spent as sacristan saw the Holy Family parish both at the peak of its prosperity and in its pathetic decline. The story of the parish gripped him and with loving industry he put it on record in a sizeable volume, which appeared in 1923.

§ 3. ROUNDING OUT A CENTURY

Probably all that is significant in the story of the restored Society of Jesus in the American Middle West has been told in the course of

the present history. It remains to record with brevity a few outstanding events and circumstances pertinent to the Jesuit group in question as it came up to and went beyond the centennial year of its history. Noteworthy among these events was the World War. The experiences of the group during this great crisis were of the same character as those that befell Americans generally who were engaged in education or the ministry. In common with others the middlewestern Jesuits felt the incidental economic stress, coped as well as they might with the problem of the high cost of living and adopted a policy of retrenchment in their domestic economy. Moreover, they lent whatever support, material and moral, they could to the government's measures and in brief showed themselves consistent and loyal citizens of the United States. On April 6, 1917, Congress declared war on Germany. Three days later, April 9, the Catholic hierarchy of the United States pledged support to the government in the crisis. Within a week of this pronouncement of the authorized spokesmen of the Catholic Church in the United States, Father Alexander J. Burrowes, superior of the Missouri Province, addressed a circular letter to the men of his jurisdiction urging upon them wholehearted loyalty to the government in its rôle as a combatant in a world-wide and devastating war. Presently the colleges were drawn into the conflict. The Selective Service Act, which provided for the conscription of all male citizens between the ages of eighteen and thirty-one (later, forty-five), clergymen, however, being exempted from its operation, was approved May 18, 1917. The universities and colleges of the country became metamorphosed as a result into as many training-schools and military camps. The student-groups, organized into units of the Students Army Training Corps (S.A.T.C.), followed a curriculum of studies designed by the government to meet the exigencies of the situation. At Loyola University, Chicago, four hundred students, two hundred and thirty-four of them from the arts department and one hundred and sixty-six from the Medical School, were lodged in the none too capacious building of the arts department on Roosevelt Road. In Milwaukee eight hundred students of Marquette University were gathered into four separate barracks. To meet their needs a large mess-hall, one hundred and ninety by ninety feet, was hastily put up on University property at Clybourne and Fifteenth Streets. There were besides, S.A.T.C. units at St. Xavier's, Cincinnati (232), St. Mary's, Kansas (115), Campion College, Prairie du Chien, Wisconsin (250), as also at St. Louis University and the University of Detroit. St. John's College, Toledo, and Rockhurst College, Kansas City, Missouri, not being able owing to contracted quarters to arrange for the installation of the S.A.T.C., sent their drafted students, St. John's to Campion College and Rockhurst to St. Mary's.

Besides students actually registered, the Jesuit institutions counted large numbers of their former students in the service. Loyola University, Chicago, had thirteen hundred in the ranks, of whom twenty-two made the supreme sacrifice, while the huge service flag that hung over the entrance to St. Louis University showed three thousand stars, of which forty were in gold. The first American officer to die in action in France was Lieut. William T. Fitzsimmons, an alumnus of St. Mary's College, who was killed September 4, 1917. His Alma Mater honored his memory in a memorial arch, which rises at the entrance to the college grounds. Among the war-memorials sponsored by parish groups was a bronze tablet unveiled May 1, 1920, in St. Mary's Church, Cleveland, in honor of the seventy-eight young men of this Jesuit parish who participated in the war.

In view of their clerical profession the men of the province were exempted by the Selective Service Act from the duty of bearing arms, but they had their representatives among the volunteer chaplains of the national military and naval forces. Eleven middlewestern Jesuits saw service in this capacity and seven more had been accepted and were on the waiting-list for commissions when the armistice was signed.

In the closing days of the war the country was saddened by the appalling spread of the influenza. Mortality ran high especially in the military cantonments then in full blast throughout the land. At Creighton University, Omaha, the student-body passed without loss of life through the scourge, in grateful memory of which deliverance the young men contributed a thousand dollars towards the erection on the University grounds of a statue of the Sacred Heart.

In the period immediately following the war the Superior General, availing himself of a provision of the Jesuit Constitutions, planned and carried out through the agency of specially appointed officials a more or less general visitation of the provinces of the Society. Four times in their history the middlewestern Jesuits have received a Visitor, Father Kenney in 1831, Father Murphy in 1851, Father Sopranis in 1860 and Father Beukers in 1920. Father Everard Beukers, while retaining the office of provincial of Holland, which he was then filling for the sixth year, was commissioned by the Father General to make a visitation of the Missouri Province. He arrived in St. Louis August 31, 1920, and left it September 13 of the following year to return to Europe after finishing the business of the visitation. He personally inspected all the houses of the province, carrying out with precision the instructions given him by the Father General and, in brief, discharging punctiliously the duties which according to the Jesuit Institute devolve upon a Visitor. In a letter of September 12, 1921, addressed to the Jesuits of the Middle West, he speaks of himself as one who, though "a year ago

upon arriving in your Province," "came as a stranger to you all," is now "on the eve of his departure—keenly aware that he is leaving as many friends as there are members in this large Missouri Province. It is, thereupon, Reverend Fathers and dear Brothers in Christ, that in saying good-bye to you I want to express the feelings of my sincerest gratitude to all, superiors and subjects, for so much kindness, which made this period of my Jesuit life unforgettable no less for its many grateful souvenirs than for the importance of the work done." While Father Beukers was still engaged in his duties of visitation, Father Auguste E. Bulot, inspector of Jesuit scholasticates in the United States and Canada, arrived in St. Louis. He was a member of the province of Lyons and had but recently visited the scholasticates of France and Belgium in a similar capacity. His stay in St. Louis November 12-December 6, 1920, was taken up with personal investigation of the academic status of the scholasticate in regard to both faculty and students.

The founding at the beginning of 1920 of a so-called Jesuit Seminary Aid Association marked a departure from the previously pursued policy of the Society of Jesus in the Middle West. The purpose of the association was to interest friends of the Jesuits and Catholics generally in the financial support of such of its houses as were devoted to the spiritual and academic training of its younger members. As a result of the increased cost of living consequent upon the World War and other circumstances the maintenance of these institutions was presenting a grave problem, the solution of which seemed to lie only in a direct appeal to the public for financial aid. Moreover, the rapidly growing personnel of the middlewestern Jesuits was necessitating additional buildings and, in particular, need was urgent for a second novitiate and a new scholasticate. They had previously refrained from disclosing their economic embarrassments to the public, but now a frank statement of their precarious financial status was set out in printed circulars, which were given wide circulation. Membership in the Jesuit Seminary Aid Association, which carried with it numerous spiritual benefits, was solicited, a modest contribution every year being requested from those who enrolled. Moreover, request was made for scholarships or burses of eight thousand dollars each, the interest on which sum was to be employed in meeting the annual educational expenses of a Jesuit student. The first name entered on the register of the association was that of Bishop Gallagher of Detroit while a communication from Archbishop Messmer of Milwaukee struck an encouraging note. "We all know full well the grand and splendid work which the Society of Jesus is carrying on today as it has done all these four centuries since its foundation for the promotion and defense of the Catholic Church. There are no more glorious pages in the history of the Catholic church in the United

States than those that tell of the varied and manifold labors of the Jesuit Fathers upon the fields of Christian Missions and Christian Education. It would be an indelible shame upon the bright name of American Catholics if at this very time the Jesuit Fathers of our Western States would be hampered in their good work simply because of insufficient financial means." The response made to the association's appeal for help, while gratifying, has at no time met the actual financial needs of the province.

Though the projects had to be financed largely with borrowed money, the erection of certain greatly needed buildings was taken in hand. A chapel of impressive Romanesque design was added to the novitiate group of buildings at Florissant. The corner-stone was laid by Archbishop Glennon June 12, 1922, and the first services in the completed structure were held on May 21, 1923, on which occasion a solemn mass was sung with Bishop Anthony Schuler, S.J., of El Paso, as celebrant. The day was doubly memorable as it also marked the commemoration at the novitiate of the centenary of the Missouri Province. The candidates having become too numerous for a single master of novices adequately to supervise, the problem of a second novitiate in the province was solved by the purchase in the spring of 1925 of a picturesque estate of eighty-seven acres which went by the name of "The Ripples" and was located on the left bank of the Little Miami River twelve miles northeast of St. Xavier College, Cincinnati. The few usable buildings on the premises together with a frame structure erected after the purchase of the property were temporarily put to account and a noviceship inaugurated there in August, 1926, with Father William A. Mitchell as novice-master and Father John F. Neenan as superior of the house. A permanent three-story structure of brick was begun in the summer of 1926 and occupied in September of the following year. The cost of the structure, which was of simple architectural design and interior finish but of dignified appearance, amounted to some six hundred thousand dollars. To provide this sum it became necessary to place a lien on the historic Florissant property, which had never known an incumbrance since 1826 when Bishop Du Bourg, with the first money that came to the United States from the Association of the Propagation of the Faith, lifted the mortgage that had previously weighed upon it.

At the tertianship in the Cleveland suburb of Parma what was virtually a new building was erected in 1927, the chapel-wing and upper story of the tertians' house having been destroyed by fire on the morning of April 12, 1926. The young priests completed their year of spiritual training at Campion College. The following year, 1926-1927, classes for the tertians were conducted at Hot Springs, North Carolina, on a property belonging to the Jesuit province of New Orleans. Mean-

time, the building at Parma, which had not been entirely ruined by the flames, was restored and enlarged so as to become again available to the tertians in September, 1927.

In May, 1923, the Jesuits of the Middle United States commemorated with appropriate ceremony the hundredth anniversary of their coming to the West. Felicitations and apostolic benediction came from the Holy Father while Very Reverend Father Ledochowski, the General, penned a letter of congratulation. "Even now," he wrote, "memory recalls with a hallowed pleasure those pioneers who in 1823 founded your Novitiate at Florissant with resources so slender and now you present to our happy contemplation one of the largest of the provinces, numbering 1146 members, rich in universities, colleges and high schools in which you are devoting yourselves to the task of giving religious and moral training to very large numbers of young men." From the members of the hierarchy came words appreciative of the significance of the occasion. Bishop Gilfillan of St. Joseph, Missouri "I do not know of any event in my time in America that is capable of calling forth from our Catholic people a more sincere and unusual feeling of satisfaction than the opportunity to share in that *Te Deum* for the hundred years of *Gesta Dei per Jesuitas* in the Mississippi Valley and the West." Bishop Hartley of Columbus "The occasion is worthy of celebration—it looks back over a hundred years of splendid triumph for the faith and progress of the Church that is not equalled in any other portion of the world." Bishop Lawler of Lead, South Dakota "We certainly owe a debt of gratitude to your Fathers for their labors in the Middle West. Father De Smet and the Black Hills are linked together." Bishop Byrne of Galveston "Sacrifice, heroism, piety and learning strive for honors in the wonderful story of these one hundred years, and a burning zeal for souls directs the mighty works of these forces in evolving the wonderful results seen today in churches and schools and in the lives of multitudes of Christian people, the influence of Christianly trained men, in the throng of younger Jesuits enlarging the labors of the sturdy pioneers"

When Father Everard Beukers arrived in St. Louis in August, 1920, with a commission from the Father General to undertake in his name an official visitation of the Missouri Province, he was under instructions to prepare the way for a division of the province into two smaller administrative units. This policy of sectionizing provinces of a thousand and more members had been adopted by the Father General on the principle that the activities peculiar to the Society are best carried on in divisions of moderate territorial extent and personnel. Jesuit domestic government is essentially paternal and personal, postulating direct and intimate personal relations between the provincial superior and his sub-

ordinates, a condition which it is difficult to realize when province numbers run greatly beyond the average. By 1925 the province of Missouri was registering twelve hundred and seventeen members, of whom five hundred and sixty-seven were priests, four hundred and seventy-five scholastics, and one hundred and seventy-five, lay brothers. This very large membership for a single provincial to keep in touch with, coupled with the great range of his jurisdiction which ran from Wyoming to Ohio, made a division of the field expedient if not necessary. Accordingly Father Ledochowski, by a decree dated from Frascati, his summer-residence outside of Rome, September 8, 1925, detached from the Missouri Province the four states of Kentucky, Ohio, Indiana and Michigan, which were organized into the vice-province of Ohio with headquarters in Cincinnati and with Father Jeremias J. O'Callaghan as vice-provincial. This arrangement, however, was tentative and provisional and did not involve a definite division of the field, it meant merely that the routine work previously handled from St. Louis, would, as regarded the territory of the vice-province, be diverted to Cincinnati, the St. Louis superior still retaining in certain important matters his jurisdiction over the entire undivided province. At the same time, the drift of things was towards actual division, which became a reality on August 15, 1928, when effect was given to a decree of the Father General dated July 2 of the same year, which provided for the definite separation of the territory of the Ohio Vice-province, together with part of the state of Illinois, from the Missouri Province, which was to retain its old name, the other or eastern division to be known as the province of Chicago, with administrative headquarters in that city. Each province, so it was declared, was "to be endowed with all the rights, powers and privileges which according to our Institute are granted to other provinces." To the Chicago Province was assigned as superior Father O'Callaghan, the former Ohio vice-provincial, while Father Germing was retained as superior of the Missouri Province. As regards personnel, at the beginning of 1929 Missouri counted seven hundred and forty members and Chicago, five hundred and eighty-eight, a total of thirteen hundred and twenty-eight for the two provinces.

The seed planted in travail and distress by Van Quickenborne and his associates in the eighteen-twenties had come to bear fruit with obvious abundance. They had set up a tradition of zealous and energetic effort for the extension of Christ's kingdom on earth and the tradition had not been suffered to lapse.