

A. M. D. G.

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OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED
WITH THE COLLEGES AND MISSIONS OF THE
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T H E
W O O D S T O C K
L E T T E R S

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STEPHEN KASZAP (1916-1935)¹

A Young Hero of Pain and of Divine Love

LADISLAS ENRODY, S.J.

Aszékesfehérvár, the ancient Alba-Regia of the Romans, and later the royal city where Stephen the first sainted King of Hungary established his residence, was the birthplace of Stephen Kaszap.

The nations were then plunged in the world war. The roar of cannon and the groans of the dying filled the world with a great and single sorrow. And yet, at the hour when Stephen Kaszap was born, a note of joy mingled with the great symphony of suffering; the church was singing her chants of joy, for it was the feast of the Annunciation, March 25, 1916. This double note of joy and sorrow was a kind of forecast of what was to be the life of this young child who was born at that moment.

He was the third child of his parents. Two brothers preceded him into the world, Adalbert and Joseph, and two sisters followed him, Rose and Gabrielle. His

¹ We are indebted to the *Nouvelle Revue d'Hongrie* for the privilege of presenting the story of Stephen Kaszap for the first time in English. This account does not wish to anticipate the judgment of the Holy See concerning the life and virtues of Stephen Kaszap. Any such judgment is accepted in advance with filial devotion.

father and mother had laid the foundations of a truly Christian home, and while they were never without their worries, Providence was always at their side. Union and peace reigned in the family. The father, a gentle and silent man, had a tender affection for his children, and the mother was unflinching in her care of them. Stephen was a very good-natured little boy. School proved to be an unwelcome adventure for him, and as he obstinately refused to go, he had to be forced to go.

From this period his character began to manifest itself: he was hot-headed but devoted; glad to do little favors and to be of service to all. His filial devotion soon became aware of the material cares of his parents, and at the age of eight he gave them practical advice. In order to help his parents he began to earn a little money by tending a child of one of the neighbors, and at the same time he showed an interest in the poor. A beggar once asked him for a shirt and without hesitating he gave him his own.

What were the child's thoughts about our Lord at this time? A slight remark tells us. His younger sister was playing one day with some holy pictures, and said to him: "Look Stephen, how pretty the little Jesus is!" But he replied, "No, Lola, the little Jesus is not pretty, He is beautiful!"

At the age of nine, after a fervent preparation, he made his first communion.

When he began school with the Cistercian Fathers, he already understood that he had to labor at his spiritual formation and soften his violent temper.

At fifteen he was received into the Sodality of the Blessed Virgin, and pledged himself, under the direction of the Prefect of the Sodality, to a determined struggle against his faults. "I have overcome my greed . . . I have not given offense," are some of the entries in his journal. He was a model of purity, and when unbecoming jokes and ribald remarks were made in his presence, he protested vigorously. Stephen made frequent visits to the Blessed Sacrament, and, what is

surprising at his age, he even made acts of self-surrender to the will of God.

He wished to become a priest, but he had first to encounter great interior trials, to study faithfully, and to prepare his soul for the divine vocation of serving the Divine Heart of Jesus in suffering and for love.

At school he was at first only an average student, but as he grew older he worked so energetically and so faithfully that he became a brilliant student, the leader of his class. But this intense application was not the result of any boyish ambition. Rather, in his private journal he notes with all sincerity: "My work is directed by the word of God; the faithful accomplishment of my duty."

He was not at all backward in athletics, and soon carried off all the prizes. At seventeen he won the championship of all western Hungary. And yet, although he was the outstanding student of his class, his tact and inborn delicacy prevented him from ever playing the bully towards his companions.

His character soon took a heroic turn. He hid his merits, his successes in sports, and he astonished his companions by becoming day by day more modest and retiring in spite of his great energy. His sincerity and frankness lent him a special charm. He was said to be "perfectly open and as pure as crystal."

The years rolled by, and the hour of great and final decision drew near. Towards what future would this young life be directed? A page of his note-book informs us:

In his most beautiful poem Michael Vorosmarty* puts a question to his fiancée, Laura: "What will make a man happy?" With deep wisdom he points out to his fiancée that neither gold nor silver, nor honor, nor pleasure can give true happiness to the human heart.

It is odd that the greater part of men are attached to gold, to money. They think that Mammon is power; weak minds render it homage; they abase themselves before it and are capable of any wickedness to possess it. They suppose that rich men are happy. Far from it. They have

*A well known Hungarian poet of the nineteenth century.

all, and yet, one of the richest, an American millionaire, confesses that he has not had a single happy day in his life. Gold, then, does not make men happy.

But perhaps glory can?

Glory! A marvellous good which inflames even more men than does money. The dreams and desires of youth are directed towards it. Men are jealous of their reputations and are ready to sacrifice their eternal interests for them. The glory which extends beyond their frontiers fills the hearts of short-sighted men with a proud joy, but it does not give happiness. He who thinks of his eternal end knows well that neither gold nor glory can make him happy.

Perhaps, pleasure can?

What is pleasure? The gratification of the senses. The banquet of Lucullus, the unbounded delights of epicurean dishes (while millions of poor are starving), drunkenness even to the loss of consciousness. The pleasures which degrade man and make him like to the animals, can they make him happy? Can they make happy a being created for a much higher end, a being whose soul is the image of God? No! Impossible! Satan blinds men who wallow in them because they do not know that there is an interior joy.

Interior joy is a tender and delicate flower which withers in hearts that are maddened by money, poisoned by honors, and hardened by pleasure. It blooms in all its beauty in noble souls that know but a single end, the loftiest, the holiest, "Eternal God."

Stephen's religious vocation dates from his infancy. However, when the time came for making up his mind he was assailed by doubts, he felt himself incapable, unworthy of so sublime a vocation. He was even tempted to give it up. Prayer was his only consolation in these painful moments of incertitude, of darkness and tormenting doubts. But a retreat providentially gave him the certainty of being called to the Society of Jesus. He tells us how he received the decisive light from the Holy Ghost.

I thought of several orders and finally decided on one of them. I had already written to ask admission, when the Exercises of St. Ignatius changed my decision . . . I will tell you how my vocation was finally decided. For a long time I had wanted to read Prohászka's books. I choose one of the volumes for the time of retreat. The book I took was "Ways and Stations," not wishing to begin with the more

difficult works. I read with great pleasure the lines of our "Père Otto," from which there emanates an inexpressible and harmonious beauty which I had never before discovered in any of my reading. In the middle of the chapter "In the Germanico-Hungaricum," the idea came to me that the Jesuit life would suit me perfectly. And the thought soon became a decision. It was for me that our Bishop had written that description of Jesuit life. Poverty and simplicity were perfect, the training solid: I would enroll among the fighting sons and brave forces of St. Ignatius. I would consecrate my life entirely to the education of youth. I would continue the fight even to my last breath: my Motto, "*Dum spiro certo!*"

All his doubts vanished. It was a decision that never had to be made over. Having recognized God's will in this vocation to the Society, he remained faithful to death, even in the midst of the greatest trials.

He entered the Novitiate July 30th, vigil of the feast of St. Ignatius. His journal reflects his first impressions and desires:

My God, how happy I am that You have brought me to this excellent Society. I behold the zeal and the joy of my brother-novices. My God, give me the energy to become like them.

Further on we read:

The religious life is the greatest treasure on earth. We have surrendered all, given all, we must now give ourselves.

The young novice fulfilled his duties with the greatest punctuality. His examen of conscience shows his fidelity in little things:

Sign of the cross: is it trustful? Genuflection: is it adoration? The use of holy-water: is it a desire of purification? This should not be an action that is merely exterior.

He also submitted his purity of heart to an examen:

Purity: 1. No sin: 2. Detachment from creatures (during the reading in the refectory I must be attentive): 3. Union with God (I must concentrate, uproot distractions): 4. Combat imperfections.

He finds fault with the slightest imperfections:

Sanctity does not consist in being without fault, but in not giving myself up to my weakness. Do I yield? If I fall a hundred times, I will rise a hundred times, and I will continue the fight with a brave heart: there must be expiation.

But at the same time he felt in his heart the tenderest devotion:

Oh but I love my Heavenly Mother! I love my mother and I long to see her—but there, in the Blessed Virgin, I have found a much better mother. I must love her and have complete confidence in her.

His fortitude and his constancy in the struggle for perfection are astonishing. And what depth of soul was his! Stephen gathered all the strength of his soul to run with indomitable enthusiasm towards the goal!

True charity of action ought to be acquired in the sweat of our brow and with the strain of muscle. True charity is most important, for it is eternal. I will meditate much on this.

Elsewhere he said again:

Mediocrity does not lead us to the goal, or to sanctity, or to interior renunciation.

And

All my life is a great and continual "Yes" to the will of God.

Stephen was very much interested in theological questions, and his favorite reading was in Holy Scripture. He read it in Hungarian, Latin, German, and French, and learned many long passages by heart.

His life was a continual struggle, for he had to win religious happiness by heroic efforts: "Jesus is very jealous, all or nothing," he said.

About the middle of October he began the long retreat. His notes reveal the working of grace and the deep impression the Exercises made on the soul of the young novice. A letter to his parents bears witness to his great satisfaction:

My dear Father and Mother:

It is ended. Our great war manoeuvres are over. For a week now we have been breathing more freely. Really, it was not easy to be silent for so long—although days of rest and walks were interposed—and to listen in the great silence to the voice of God. They say that one who can make the Exercises of Saint Ignatius right to the end will be able to remain a Jesuit right to the end of his life. I hope for this from the grace of God. Indeed, I have learned much, I have reaped much fruit, and have received a great impetus from

the Exercises. People in the world hardly realize the great worth of the Exercises. It is during this time that one gets down to the real meaning of the Redemption, the malice of sin, the sublime end of creation, and the infinite love of God towards the human race. One becomes more conscious of one's vocation, and determines seriously on complete detachment from every joy, from every earthly pleasure, from comfort, and to offer all one's liberty to God by renouncing one's understanding, one's self-will, one's memory in thanksgiving to the Infinite Goodness and as an expiation of the sins of the human race. . .

Stephen, as he disclosed later at the hospital, had the burning heart of an apostle, but did he already know that God had chosen him for the apostolate of suffering? He had some presentiment of it. He had a picture of the Mother of Sorrows on his table, and among his notes are the following lines:

I must think very much of suffering, meditate on it so that I will understand it and make it my own, and accept it joyously and bear it. . .

The young novice loved mortification, and looked upon it as an efficacious means of sanctification and sought with fervor occasions to practice it. The following passage from his notes gives proof of this.

To enrich my soul by always seeking abnegation. The kernel of wheat must die in order to bring forth fruit (John 12, 24). I also must be consumed like Christ, die to the world . . . wear myself out by abnegation, so that the Master of the harvest can gather abundant fruit.

Another note betrays his spiritual struggles before he resolved to enter on this way of abnegation.

I will never amount to anything without abnegation. I must mortify myself as much as possible. First, interior mortification; that always; then, exterior mortification; that, according to time and place. The way in which to follow Christ is abnegation. *He who wishes to follow me must deny himself, take up his cross and follow me* (Luke, 9, 31). Be perfect! Christ commands it. How? Through my daily work. But I cannot! Illusion! Christ and I; He and I, and we two, with the Blessed Virgin, can do all things, we can bear all things.

Religious poverty furnished him with excellent occasions for practicing this abnegation. He loved it

and he longed for it. "What a grace," he cried, "that I am not rich!" One of his brothers remarked, "He did not throw away even the smallest piece of paper, but he made some note on each one and kept it. He was careful about everything." When Father Rector sent him a few *pengös* to the hospital for small necessary expenses, he preferred not to receive them, and they were given to the sister in charge.

Stephen Kaszap longed for true humility. He expected humiliations and acknowledged their justice in advance.

I will conquer my self-love more easily if I despise and disdain myself. True ambition; humility, self-contempt, to be the servant of all, the last in all that concerns honor.

He prepared himself to accept humiliations and took this heroic resolution:

If my brother offends me, I will scold myself for my baseness, my clumsiness, my meanness, which were the cause for the offence, and which deserve much more than offences.

His humility avoided all display. A note runs: "My sincere desire is to remain unnoticed." His brethren write us: "He passed unnoticed, and in all his movements he avoided whatever could call attention to himself; he went in and out noiselessly." One of the fathers said of him: "A certain reserve and discretion marked his exterior bearing. He was lost in a crowd, and the depths of his spiritual life were observable only to small groups. His was an extraordinary soul that lived within itself."

His humility begot mildness. He was naturally inclined to anger, and this meekness was the fruit of many struggles. His journal betrays his conflicts:

Meekness must govern not merely my words, but my thoughts and my actions as well; in a word, my whole being. Meekness assures us of a great influence over men.

This condition of soul made religious obedience easy; he even rejoiced in it. Before his death, when God was asking a great sacrifice of him, he notes in his journal, and it is the last word to be found there: "How happy is he who has given to God the perfect holocaust of obedience!"

But from the beginning of his religious life he had to battle on ground where the greater part of men have no difficulty to overcome. "Stephen," said one of his fellow novices, "was one of those who speak more by their presence than by their words." He loved silence. His brothers remarked that it would be better if he spoke more. He answered sincerely: "I should like to converse, but I am quite unable to. Even at home I was like this, and I often spent hours walking alone in the woods." For him recreation was something of a trial, and he had to struggle seriously against this inability to talk. He prepared for the great struggle by a triduum of prayer. At the same time he put his resolve into practice. In his particular examen he proposes: "Gaiety, liveliness at recreation." Elsewhere we read: "I must force myself to talk." And before long he carries off the finest of victories. No one ever suspected what it had cost him to make himself companionable. His fellow novices bore witness to the fact that he was the most agreeable of companions. One of his brothers said of him: "When I became better acquainted with the brother in the infirmary, I remarked the charm of his conversation." And another adds: "I don't recall, however, that he ever spoke of trifles. This obliging talk was never superfluous." A third remarked: "He knew how to speak simply and naturally of spiritual things."

Stephen Kaszap made no secret of his attachment to the Society of Jesus as the religious order to which our Lord had led him. While a patient in the hospital he showed his interest in everything that concerned the Novitiate, his Manresa. Of the novices who came to visit he enquired about the little details of novitiate life so that he could remain united with them in thought. In answer to a question of one of his relatives at the hospital, he cried, "Indeed I wish to return to Manresa. Why, the Novitiate is my heaven on earth!"

Charity reigns supreme in this heaven of the religious life. Stephen Kaszap begged earnestly for this virtue and struggled to obtain it. His practice of

charity, however, was not showy, and he tried to escape being a burden by offering little services. He preferred a hidden charity, little attentions which escape notice and remain without reward on earth, but which add to one's virtue and make the religious life so pleasant.

I cannot be satisfied until I love each one sincerely; and to this end I will say and think only good of others . . . I will shrink from no sacrifice for my brothers, and these sacrifices ought to be constant and not the results of a passing mood. Christ has given His life for His friends.

His practice of charity went further, and during his illness he resolved to reflect several times a day on the virtues of his brothers, and he discovered so much goodness, so much virtue, such aspirations after sanctity in them, that he compares them to the saints, and mentally gives them saints' names.

God rests His gaze with pleasure on this young soldier and grants him the victory. His companions could recall no serious fault, he is the "model novice". He himself notes modestly in his journal: "God loves me even with my faults because of my sincere efforts."

Thus Stephen Kaszap mounted step by step along the paths of the mountain of God. And as God stretched forth His hand to the saints in heaven, He stretched it forth also to this young novice struggling so heroically. This hand extended to us is prayer. Stephen was interiorly convinced of it, but he had his difficulties. Once he confessed to a fellow novice that he did not know how to meditate, and added: "My dear brother, meditate aloud for me, I should like to learn how." He was not discouraged, but labored bravely to make his meditation succeed. One of his companions wrote: "During the meditation I was kneeling behind Brother Kaszap, when I saw that he had a glass of water on his table, and that from time to time he moistened his forehead and eyes. It seemed that he was oppressed with fatigue and that he took this means of getting rid of it."

When he enjoyed an abundance of consolations, he said: "Many consolations make us presumptuous." He

added: "Do I have consolations? Yes. I must, then, arm myself against presumption, and think of the 'moistened' meditations."

Stephen had formed the habit of observing all the movements of his soul, and was acquainted with all desolate hours of spiritual dryness, of abandonment, darkness, and confusion. He resisted these dangers:

In desolation I will ask for the Seven Gifts of the Holy Ghost. When I feel keenly my abandonment I am nearer to Christ. Why should I fear? I will laugh at the danger and I will not be disturbed. Our Lord is praying on the mountain while the waves of the tempest toss me in the darkness.

Finally he accepted with manly fortitude this trial of desolation.

Sturdy and unshakable hope in desolation. No matter what happens, no matter what the suffering, I recognize that God is just and holy!

The struggle was crowned with success, and six months later he said:

I have learned to pray well.

And then:

I love to think of God.

It was suffering that taught Stephen how to pray. In suffering he drew near the enrapturing realities of the invisible, supernatural world and this *milieu* inflamed his soul, as well in sadness as in joy, in consolation and in desolation. On one of his meditation sheets he has noted:

Mysterium iniquitatis, the mystery of evil, it shall not triumph. . .

and he adds:

Virtue is the crystallization of truth in us.

His prayer now became deeper, distractions fewer, his soul lovingly embraced the subject of the meditation. It was no more his usual prayer, which had been succeeded by the silence of loving attention. He noticed the change, and was afraid at first. But in the depth of his soul he felt that his fears were groundless. These few words describe his experience:

I will not seek after the extraordinary ways in meditation.

I will advance over the common and sure way. As so many

others have followed it, it will be good for me too. If God so wishes He will lead me to a more perfect form of meditation; but I will not look for it. What is important is the good resolution and the keeping of it.

Stephen Kaszap did not know much of the sublimer forms of prayer, and he was not even able to give a name to his prayer. But he accepted quietly the gift of God, and declared: "It appears to me that contemplation is better for me." His morning meditation was not enough for him. He spent his free-time in the chapel, and he found everywhere, within and without, the great silence of the divine heights.

Stephen knew, however, how to hide his interior life. One of his brothers writes: "What I found agreeable in him was his hidden suffering and love. In him three things were always together; interior silence, love, and suffering." This interior life gave birth in him to the desire for martyrdom. Three times a day he asked for it, at the ringing of the angelus, and at night, in taking leave of Jesus, he asked again to be a martyr and a perfect victim of the Heart of Jesus.

Arriving at this height of love, he found his horizon broadening.

It is surprising to note, on reading the intentions which he had for some time noted down day by day, how universal was his charity. Of course, he never forgot the more limited circle of his parents, directors, teachers, doctors, and friends, but his prayers were given by preference to the great world-wide intentions of the Church. Very devoted to the Sovereign Pontiff, he always placed the "Holy Father and his intentions" first in his heart. In his note-book we frequently find "the cardinals, bishops, secular and religious priests, missionaries, the whole Church." Faithful son of the Society of Jesus, he often placed it under various titles at the very head of his special intentions. First of all, he had a son's veneration and a son's prayers for the Very Reverend Father Wlodimir Lédochowski, Superior General of the Order, "Reverend Father General"; then came all the superiors, the fathers and

brothers of the Hungarian Province, and other provinces, Jesuit missions, the enemies of the Society . . . he remembered all. His young patriotic heart prayed also for his "country, the government, his fellow-countrymen, soldiers, university students, teachers and professors, the press, that Hungary be the *Regnum Marianum*.*" With a sympathetic heart he kept fresh in his memory "the poor, the sick, the disabled, wanderers, atheists, communists, schismatics, the hopeless, Russia, Spain, the Protestant countries, Mexico, China . . ." As a matter of fact, wherever the Church prays, labors, and suffers, the young Stephen, this valiant soldier of Christ, wished to be present through his prayers, his fatigues, his sufferings.

Already he beheld everything in God and loved everything in Him. He wished to be conformed to the will of God as his sole good and happiness. "I will always seek the will of God, and in all circumstances I will show the same pleasant and thankful countenance," he proposes. And so, the heavenly beauty and sweetness which his face and expression reflected were always to be seen, and especially in his terrible sickness.

This love which went straight to God with gratitude in all his ills betrayed itself exteriorly and gave an attractive beauty and charm to his countenance. One of his brethren who had known him as a student says of him: "I have observed him more than once with a great deal of pleasure; his features breathing of a heavenly calm and peace of soul, a deep joy, and a holy happiness."

The Blessed Sacrament, the Tabernacle, were for Stephen the most pleasant refuge. "Some one is praying for me, in my place and with me: He loves me, He awaits me in the tabernacle," he wrote. The thought of Jesus living amongst us accompanied him through all

*The title which dates from the offering made by St. Stephen the first king of the country to the Blessed Virgin, an offering made under tragic circumstances.

the day; he would like to direct every thought towards Jesus in the Blessed Sacrament:

O Heavenly Bread come down from heaven! Frequently I am so tepid, so indifferent towards You! Why is this? It is because I do not think often enough of You, calling upon You with ardent desire, or desire You with fervor. I do not meditate enough on the infinite goodness of God, Who has given us the sacred body of His Divine Son as our food, us, worms of the earth, so that we may have everlasting life.

O how sublime (he writes in another place) is the Eucharist! It is from It that all our strength, ardor, devotion, love of martyrdom come! I will love It, adore It, study It, so that It will be for me all that It was for the saints.

During his illness, when temptations against his vocation came as an accompaniment to his physical pains, he found strength in the thought:

In my temptations and desolation, I will think that Jesus is praying for me and with me in the tabernacle.

Meditating on the words of Saint Margaret Mary Alocque, his love burst into flame, and he offers himself as a victim of reparation:

I offer my whole life to the Sacred Heart of Jesus in expiation of so many sins—my own and those of all men.

Jesus accepted his offering.

A new epoch in the life of Stephen opens here, that of sufferings ever growing in sharpness, and of love ever growing in intensity.

Although to all appearance he was an athletic youth, and of perfectly sound health, the disease which ended his life so prematurely, had for a long time been slowly undermining his health. His robust constitution offered resistance to the hidden disease. The day following his entrance to the novitiate, he became hoarse and lost the use of his voice completely, and remained thus for several weeks, medical attention not being able to bring about any improvement in his condition. Finally, however, after prolonged treatment, he recovered his voice, which was full and beautiful. He bore this first cross with great patience and meekness. But from that time he prepared himself for suffering: "We think beforehand of what we love; that is to say, the cross;

then suffering shall not come as a surprise. Jesus foretold His own." Later he wrote: "I love to meditate on the passion and death of Jesus, and I think beforehand of my own sufferings and desolation."

Before long his tonsils needed attention. By Christmas his ankles were swollen with pains in the joints, so that he could hardly walk. Meanwhile ulcers developed on his fingers, his face, and the back of his neck. They were hardly healed when they reappeared. Finally, an attack of angina sent him to bed. "I must bear cheerfully and joyfully the cross which God sends me," say his notes. Meanwhile he lost none of his spirit, and hoped for a speedy cure. He thinks of the spiritual benefit of sickness, and writes after a meditation: "A little illness is more salutary than ten to twenty years of good health."

After his throat trouble, fever again appeared. The doctor said that he had pleurisy. At that time Stephen would bleed from the nose three or four times a day. One of these nose-bleeds was so serious that a specialist had to be called during the night to perform a slight, but painful, operation. He bore it all without complaining, his features remaining calm in spite of his high fever.

A novice was assigned as companion and to be of help to the infirmarian in attending to Stephen. He writes: "What I admired most was his unfailing calmness, cheerfulness, and peace. Physically he was very sick, but his soul was all the braver. He was never down, but I have seen him smile all the more. I never heard a word of complaint from his lips. He tried not to be a burden. When he was helped, he received the help with thanks, but he had no desires." One of his religious brothers observed: "He never speaks of his sickness or his suffering." In fact, after a sleepless night, he wrote in his note-book: "I will bear suffering with joy for Christ, and I will never avoid pain."

After a slight improvement his fever rose again. This time an ugly ulcer appeared on his leg, and the surgeon was called to operate. He was very anxious,

as the patient's life was in danger. Stephen Kaszap bore the painful incision without a word. He clutched the iron of the bed, but uttered no complaint. When Father Rector asked him how he could bear the torment so silently, he answered: "I thought of our Lord suffering so much more on the cross," and in a low voice, he added: "I find it hard to suffer."

The poison in his blood spread through his whole system. On the next day, after Holy Mass, the last sacraments had to be administered. He was then transferred to the hospital, and took leave of the brother novice who had helped him, with a smile. "That smile," he writes us, "touched me deeply. I thought that it was like that a Jesuit goes to meet death."

In this danger Stephen prayed fervently. His prayer was heard on the 19th of March, the feast of Saint Joseph. On that day he prayed with more than his usual fervor, and after Holy Communion a marked change took place in his soul. He then underwent an operation which brought him close to death's door. After the operation Father Rector came to pay Kaszap a visit. The patient whispered to him:

"Holy Communion has helped me a great deal today. It was that that made me so peaceful during the operation. I have great confidence in Saint Joseph." And he added: "How small a thing is our suffering and what great need the Church has of it! These thoughts eased my pain . . ." After a moment's reflexion, he observed: "How clearly we see in sickness!"

The operation was very dangerous, six great incisions having been made. His system, poisoned by the infection, offered so little resistance that the doctors gave him little hope. When the spiritual father, thinking that he was going to die, asked him if there was anything that worried him, he answered with this beautiful avowal:

"My youth has been pure; in early boyhood I was restless . . . The only thing I regret is not having begun daily communion earlier." Then a little pensively he added: "It's strange that amongst the children of God

there are so many prodigals and so few innocents." After a moment's reflexion, he again said: "Outside of my suffering there is little I can give to God."

All the following days Stephen, after the example of St. Elizabeth of Hungary for whom he had a special devotion, thanked God by reciting the *Te Deum* for the special grace of suffering.

From then on peace resigned in his soul. In his notes he says: "From a natural point of view I love health; but supernaturally I love God."

The dressing of his wounds was very painful, and the nurses and doctors admired his heroic patience. At the same time he became the apostle of the hospital. In the midst of his own sufferings he did not forget his companions, and when he had a moment of relief he had a kind word for each of them, waited on them, and encouraged them. And so, for many of the patients, his presence was the occasion of many graces from heaven. Everybody liked him. Although reserved and retiring, he exercised, nevertheless, a real authority; they listened to his advice, the patients prayed, read Catholic pamphlets, went to Mass, and at Easter the ward was like a church, ten out of eleven going to Holy Communion. And the eleventh, a Jew, admitted with tears in his eyes, that he would not have believed that there was so much faith, charity, and union of hearts among Catholics.

Stephen Kaszap knew that his sufferings were real blessings; he called them "my treasures." He wanted to dispose of them in favor of souls. But he could not determine on whom to bestow them, sinners or the souls in purgatory. After much thought, he decided in favor of sinners:

The souls in purgatory will see God as soon as they have made expiation for their sin, while sinners are continually threatened with eternal loss.

His condition grew worse. The wounds would not heal, and his whole body was covered with ulcers. Seeing him, one thought of Job. Mouth, lips, hands, arms, throat, knees, legs, ears, forehead were covered

with wounds. Incisions were made to draw off the pus; his wounds were dressed, some ulcers closed, others reopened. His very blood produced purulence and unsightly ulcerations, and all the time he was racked by a high fever. In such a condition it was marvellous to see how meek and patient he was, always united with God.

Holy Week approached and the sufferings of Stephen Kaszap increased. He drew his strength from Holy Communion and his novice crucifix. Later he set down his experience:

After Holy Communion, the crucifix will be for me an inexhaustible source of strength. I will study it as the most precious book in the world; for the true Christian life is the way of the cross and martyrdom.

During Holy Week the meditations on the Passion enkindled his love, and he wrote to one of his close friends:

My desire to share at Passiontide with all my strength in the sufferings of the Crucified has been heard in the most wonderful way, for just in the last days of Holy Week I suffered the greatest pain, little as it was.

But God kept in store for him a season of repose before death. Thanks to the prayers and unremitting novenas of his brethren, after considerable improvement he was able to return to his Manresa. It was then that his recollection and union with God struck everybody: his life beamed with a supernatural modesty, kindness, and charity. Stephen knew, however, that he had not reached the end, and that he had still to struggle for the immortal crown which God reserves for the perfect. He had to fight against temptations to pride, vanity, and against aridity. "I will examine myself before and after each action. I must struggle against self-love, self-will, selfishness," he says in one of his notes. To his sick mother he wrote: "The greatest treasure in life is suffering borne in silence and without complaint."

But now a period of moral suffering was beginning for him. "Physical pain cannot be compared to it," he admitted. And in his journal he says:

I take with both hands the chalice of suffering which divine love gives me. I have a more and more ardent thirst for it. Oh that I would be more and more despised, more and more outraged, if only to please Your Most Holy Heart! Grant me a life full of insults, blows, spittings, crowned with martyrdom, and the grace to bear all this joyfully. . .

The improvement in his condition did not last long. The malady was not cured. He was soon again covered with painful ulcers, and he suffered in soul and body. September fifteenth, feast of the Seven Dolors, he said: "I also shall suffer much if the good God loves me much." And on the seventeenth, just three months before his death, he issued this watchword:

"Perseverance!"

In his last retreat he offered himself again with great fervor to the Sacred Heart to endure all sufferings for the intentions of the Sacred Heart. About the middle of October he made a spiritual testament and the heroic act for the souls in purgatory. He then made an offering of everything to the Sacred Heart of Jesus with sublime words of love. For love seeks to give. Stephen had but one possession, and that was spiritual, and of this he stripped himself completely in the spiritual testament which he wrote October eighteenth, 1935, two months before his death. This is the complete text:

Most Sacred Heart of Jesus, grant that I may renounce myself more and more! I wish to keep nothing for myself, neither my prayers nor my pains. They are all Yours. You have given them to me to be used. I return them to You, Most Sacred Heart!

I offer them as a satisfaction for the souls in purgatory, together with all the prayers which may be offered for me after my death. I offer them as a supplication for the intentions of Your Sacred Heart. You know where lies the greatest need of them, where my treasures will find the safest keeping, or who will be in the greatest need of them.

But when shall I make satisfaction for my own sins? There is purgatory for that. Permit me there to make satisfaction, Most Holy Heart of Jesus, and not here on earth . . . here there is a more important purpose for prayers and sufferings: we must unite them all for the conversion of sinners; but how? It is Your Heart that knows that best.

To serve the Throne of Love, Your Sacred Heart—forgetting myself, renouncing myself—to serve with love and

in suffering. I have need of both,—and then only death which destroys the last obstacle to love—that is the purpose of my life! My scheme of life!

As to my intentions: apostolic action—now the little Crusades of the Sacred Heart—spiritual needs, and so many other important intentions; as I can no longer dispose of anything, I beg You, Sacred Heart, to pray for them, and to have Your saints, my holy patron Saint Joseph, my angel guardian, Your angels and my Mother, the Blessed Virgin, pray also.”

To serve the Throne of Love, the Sacred Heart of Jesus, by suffering and love; all that Stephen desired was love and suffering, and after that, death and the destruction of the last obstacle to his love. Such, in fact, was the plan which was eventually worked out.

Stephen no longer prayed for his cure, but offered himself with fresh outbursts of love to God for the accomplishment of His holy will whatever be the suffering He might wish to lay upon him.

He would not take any narcotics, but told the doctor with humble sincerity: “If you command it, I will obey; but I should prefer to suffer without narcotics.”

November third he made the great sacrifice of his life; he had to leave Manresa and return to his home until he was better. It was thought that a change of climate might bring about an improvement.

The first days at home he did improve a little, the ulcers disappeared, he was cheerful, followed a regular order in the use of his time, prayed much, and studied Greek. But the eighth of November his fever rose again. The doctor determined to remove him to the hospital. But before leaving home he received the last sacraments. His father accompanied him to the hospital, and it was only there that they learned he had erysipelas. He was, therefore, placed in the contagion ward, where his relatives were unable to see him. But at the end of two weeks he was able to return to his family. God gave him a few days of joy in the intimacy of his family. He prepared to take his degree in Greek, and read the works of Saint Teresa of Avila. He renewed his determination to give himself entirely

to the fulfilment of God's will. He prayed much, and after Holy Communion remained a long time absorbed in God. Even as he left the church his lowered eyes and recollected demeanor revealed his soul at prayer.

In the beginning of December he went to Budapest for an operation on his tonsils which were the cause of his trouble. The operation was successful, but the wounds healed only with difficulty. A young nurse told us after his death: "In the course of years there have been many seminarians, priests, and religious here, but no one was ever so united with God as he. During the ten days of his sickness not once did he raise his eyes to me." Stephen was not then able to talk, but everyone loved him: "He was so kind, so gentle," said one who knew him at that time.

At length, on December 14th he returned home. He was very happy, and hoped at the end of a few months to return to the novitiate. But that very evening he had a high degree of fever. The disease assailed him with a tragic violence that grew with the hours. His death was only two days away. Two of his companions came to see him. "He could not speak," wrote one of them, "but he gave us a friendly smile. We told him that we were going to begin the triduum. He was so happy at that! When I asked him, he assured me that he would be back at the novitiate as soon as he was better."

Once more he had to be taken to the hospital, for an ulcer in the throat threatened to strangle him. He could no longer speak or eat. At the hospital he fought against suffocation all night. It was excruciating pain. The sister who tended him told us: "All night long big tears flowed from his eyes. He looked only at his crucifix." Finally, about three in the morning, he lost consciousness, and an opening was hurriedly made in the larynx and a silver tube inserted.

When he recovered from his faint as a result of this artificial respiration, he traced on his bed-covering the word "Priest." But the sister, believing that he would recover, attached no importance to it. Then he wrote on a slip of paper: "The Priest?" But the sister

did not think that the patient was in danger of death. In his agony, he showed her the paper, but in vain. The priest lived in the house, only a few steps away! Two hours thus passed. The dying boy clutched his crucifix, his eyes fixed upon it through his tears. It was then that he was better able to understand the woeful abandonment of Jesus on the cross, and accepted his own with a great heart.

Meanwhile, at five o'clock in the morning, another sister came to relieve the night nurse. She noticed that the poor invalid could hardly breathe. When she had washed him, the dying boy wrote with his last ounce of strength:

I am not able to confess. I want absolution while I make my act of contrition. I cannot receive communion, as I am unable to swallow. I want extreme-unction."

The sister set his bed and table in order, and went to fetch the priest. Stephen was so happy!

A few minutes later, when the priest arrived, the patient had already lost consciousness. No one knew what was happening in these last moments. But on a slip of paper there were six lines which he had written during the last moment of his conscious life. They were his farewell, and his last word on the threshold of eternity. He had written to his parents: "Good-bye. We shall meet on high. Do not weep. It is my birthday in heaven. God bless you!"

"My birthday in heaven . . ." How could he, always so humble, so self-effacing, who asked purgatory for himself, make such a declaration at his last moment, and with such certainty? It is the secret of the hour of his death.

The priest gave him absolution, administered extreme-unction, and bestowed upon him the papal benediction. After that, the priest and sister knelt down and waited Stephen's death while they prayed. At ten minutes after six he gave up his soul to Jesus, the judge of the living and the dead. His hands were closed upon his crucifix and a medal of the Blessed Virgin.

His face reflected the sweetness of his birthday in heaven.

He passed to eternity on December seventeenth 1935. He had lived nineteen years, eight months, twenty-two days.

His funeral was a presage of his heavenly triumph. The Father Rector of Manresa came from Budapest for the burial. At Manresa it was the common opinion that this hero of suffering and lover of the Sacred Heart rested in Him. His spiritual father exclaimed: "There is one more saint in heaven!" The next day a secular priest wrote in a catholic periodical of the young Jesuit novice: "*Fratres, venite exultemus!* Brethren, come let us rejoice, for he has been found worthy of the honors of heaven!" Father Rector invoked Stephen and there at his grave asked him to teach us from heaven to love suffering and to suffer with love as he did for the Heart of Jesus.

After his death, this hidden life began to diffuse its light. A desire was expressed for an account of his life. The first edition was soon exhausted, as was the second, to which was added a large number of testimonials of favors received.

Shortly before his death Stephen Kaszap had promised that he would repay whatever was done for him. He has kept this promise: numerous graces and cures give witness to it.

A seminarian had to undergo an emergency operation for stricture of the intestines. After the operation the doctors admitted that there was no hope. The whole seminary community then began prayers to Stephen in their chapel. The sisters at the hospital did the same. A small relic was placed on the sufferer and a portrait of Stephen hung in front of his bed. Three days passed in indescribable anguish. Then on the third day, which looked like the sick man's last, his brother, who was chaplain of the hospital, in spite of the bad weather went to pray at Stephen's grave. At that very hour, and while they were praying, a sudden and unlooked for change took place, and the sufferer improved so

quickly that in three days he got out of bed.

One of his Jesuit brothers, during his military service, was thrown from a bicycle by an electric train going at full speed. The violent fall caused a fracture at the base of the skull so serious that at the military hospital the doctors declared that it was impossible to save him. The injured man was unconscious for several days. On the third day a relic of Stephen was placed under his head; he regained consciousness for a few moments and prayed to Stephen. A fervent novena was begun, and, on the ninth day the twelfth after the accident, a sudden change took place in the condition of the sick man, and before long he was completely restored.

A little girl suffering from infantile paralysis suddenly recovered the use of her feet, at the end of a novena which she and her mother made to Stephen.

A school teacher was going to have one of his legs amputated because of blood poisoning. The evening before the operation he prayed fervently to Stephen, and that very night there was such an improvement in his condition that the amputation was no longer necessary. Before long he was completely cured.

A woman suffering from glaucoma had lost her sight. An operation had been performed without success. After four months of complete blindness, she again saw the light at the completion of the novena which she with her whole family had made to Stephen.

A woman was seriously ill with a purulent inflammation of the gall-bladder and of the peritoneum. After four months she looked like a skeleton; she received the last sacraments and was waiting for death. It was then that her husband received from his pastor a piece of cloth from Stephen's cassock. He placed the relic on his wife and with great faith began a novena. The sick woman, instead of dying, grew rapidly better.

A little boy who had a purulent meningitis was immediately cured after he and his parents had implored the help of Stephen. According to the doctors, "such a cure has never taken place."

A young person after two novenas made to Stephen was suddenly cured of an eczema which for nine months had resisted all treatment.

A mother, after the birth of her baby, suffered in both legs from a serious attack of thrombophlebitis, which would not yield to treatment. She prayed to Stephen and applied a little relic, a bit of cloth from his cassock, and was very quickly cured.

A young child, whose father and uncle were doctors, had been declared incurable at the clinic, his high fever being of central origin and caused by a malformation in the brain (near the 'sela'). His mother applied the relic and prayed with the child, as did the religious of that town, and the fever left him at once; he was completely cured.

A Protestant woman, after a dangerous stomach operation, gave the doctors little or no reason for hope. She received the relic, prayed, and was cured almost at once.

Accounts of the most striking cures, supported with medical attestations, are coming in.

Outstanding spiritual graces are likewise numerous, especially conversions of great and hardened sinners, which they themselves and the circle of their friends attribute to the intercession of Stephen: death-bed reconciliations with God, misunderstandings cleared up, peace restored to broken families, vocations, sudden deliverance from moral dangers, the grace of resignation and of confidence in the midst of great misfortune. One mistress of novices, together with her four novices, begged Stephen to send them numerous vocations. In a short time the novitiate was augmented with seventeen novices. A young engaged couple assured us that they owe it to Stephen that their marriage was able to take place. After faithful prayers the obstacles which seemed insurmountable readily disappeared. A secular priest offered one hundred masses, first intention, for Stephen's beatification, as a mark of gratitude for a grace obtained beyond all human expectation.

The aid which has been asked of Stephen in various

difficulties of the temporal order has not been lacking; employment obtained, un hoped for appointments, financial aid, success in university examinations, law-suits won, calumnies unmasked, difficulties of every kind overcome against all expectation, benefactors provided for the poor, etc., etc. The list of graces obtained is too long to enumerate. And in every instance thanks are given to Stephen with expressions of admiration, of veneration, and the firm conviction that it is a saint who is bestowing his favors. The grave of Stephen has become a place of prayer, it is loaded with flowers, and people are found there at all hours. This confidence of a Christian people and the favors obtained seem to be an indication of the powerful intercession of Stephen with the Sacred Heart of Jesus to Whom he was so devoted.



ANTHROPOLOGY IN MINDANAO

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Perhaps in this time of wars and invasions a bit of variety may be furnished by a few notes on a most peaceful occupation, our present expedition in Mindanao. Mr. Jaime Neri, S.J., and myself have been engaged for some time now in studying the anthropology of the pagan tribes of Mindanao, in searching for the remains of ancient man in that Island.

The word "Mindanao" has instant connotation of the Moros, hence the peaceful nature of our work might be doubted. But we leave the Moros severely alone, for many reasons, and find the tribes of the interior rather timid than warlike. It is a question of keeping them from running away from us, rather than of warding off attacks. In the quiet forests and along the placid rivers of Mindanao, it is difficult for us to realise that a vast war is waging elsewhere.

In fact, the work itself might be considered escapist in the extreme, as it brings us far from all the accustomed things of our civilization (except insofar as we bring them with us), amid scenes and props which would cause a commotion on Park Avenue or Charles Street. Blowguns and fire by friction, wild chicken snares and tree-houses, orchids, fried termites and filed teeth . . . and a hundred other strange phenomena might lead the reader to suspect that the expedition is a prime example of the desire to get away from it all. Still, it might be better, in the interests of sober truth, to apply ourselves to the less picnic-like aspects of the work, and give a sketch of the aims and methods and possible effects of the expedition, because the

serious looms large in our nomadic life, and the escapist plans definitely to return to it all.

The object of the expedition is two-fold. The study of present-day man in the mountains of Mindanao, and the search for the remains of ancient man. There is reason in this bipartite purpose. The search for the remains of ancient man, unless there be indications that he is definitely to be located in a certain area, is always a gamble. Especially in the tropics is this so, where bones do not keep except under the rarest of optimum conditions. The study of the tribes offers us security in gaining some results to show for the expenses and ties in, naturally, with the racial history of the region. Whatever in the line of human paleontology may be discovered will be clear profit.

The research was to be done in the Philippine Archipelago, and Mindanao was selected as the general area of investigation for many reasons, not least among which was the fact that practically no intensive ethnological work had been done here and no physical anthropology at all. To Mindanao was added a tentative visit to the Island of Palawan, which seems to have greater probability of affording ancient remains.

Certain tribes were selected to be studied first because they were hitherto unstudied in any way and occupied strategic sites along supposed emigration routes. Such was the tribe of the Subanuns. The Tirurays belong to a different language group than the majority of Mindanao tribes. The Mandayas have always been traditionally different in appearance. For paleontological search, areas were selected because of their accessibility to ancient man, geological structure and the like. The coincidence of these two aspects sometimes provided the opportunity of doing two things at once, a desirable state of affairs, when one's time is limited.

The remote outfitting of the expedition was done in Manila. The needs were multifarious, and every emergency had to be envisioned and provided for. As was to be expected, several were not. The coastal towns of

Mindanao afforded us food and presents and some other things.

A visit to one of the houses of the sort we find when we invade a tribe's inner territory, would show clearly how we have to provide everything, except a very little food, and firewood.

In some cases, we use our tent, when the headman's house is too small. In others we use his house, and the tent too, spread out overhead, since the roof invariably leaks, and the prolific cockroach that loves to live in his grass roof produces its own showers of bits of grass and dung.

The people are content to cook their rice in a single pot, but our kitchen needs are somewhat more varied. Their menu is extremely limited—usually rice, with perhaps greens to go with it; rarely a chicken, or the local relation of the sweet potato. We found we needed a more robust diet, for efficiency's sake. Soap is unknown, either for laundry or personal use. So are chairs and tables, typewriters, screwdrivers, shoelaces, matches, and a host of other things we take for granted in Woodstock or Philadelphia. They all have to be brought with us. When night comes, they use a smoking lamp of resin wrapped in rattan leaves. We had to bring a good lamp, so that the unending process of catching up on notes could go on. And it is impossible to expect that a pagan people would have all the necessities for daily Mass.

In addition to things necessary for life and ordinary work, a large quantity of scientific things, cameras, specimen bottles, films, alcohol, books, and the like filled our packs. We became probably the largest owners of cans with tight fitting covers in the Island. Those myriad and voracious cockroaches came in swarms—and told their friends—to the variation in diet which our leather goods, books, and even the glue on our envelopes offered.

Measuring instruments were acquired from Professor Hooton, of Harvard. Father Eugene A. Gisel,

S.J., of the Ateneo de Manila, has kept us supplied with films and photographic supplies, and has seen to the development of the films in Manila, where expert work can be done. The nearest priest on the coast acted as buyer and banker, when we sent bearers down for supplies. The officials of the various local governments have proven universally friendly, even without the use of a special letter of recommendation from President Manuel L. Quezon. An American planter fed and housed us for several months, and other Americans have helped with experience and information. In a word, we have caused a great deal of trouble to many others than the people into whose private lives we have pried!

Once the tribe was selected, and the Weather Bureau's charts checked for suitable weather, the "jitney", as the station wagon is universally called in Mindanao, is packed, and we make our way over roads of varying excellence to a point as far as we can get to our objective, which is the center of the tribe, the farthest region from outside influences. Some time is, however, also spent studying the changes going on at the edges of a tribe.

Here in Mindanao, the present pagan tribes were pushed by the more aggressive latecomers into the less desirable and more difficult terrain of the interior, which is, for the most part, mountainous, and one travels on foot and along trails known only to people of the locality. Traps for the wild boar and sharpened bamboo caltrops, as well as the continual change of trails as the people move their houses and their clearings, make the trails dangerous for a stranger. At our "jitney's" resting place, we hire guides and bearers, and push into the jungle. In the case of the Manobos, the first part of our journey was facilitated by the Agusan River, which led us without pedal miseries into the heart of the region we desired to study. Otherwise, our trek has its ups and downs, particularly noticeable because all the forest people let their trails lead them straight across country, careless of what

crests or canyons lie inbetween. Along the way we collect what specimens of rocks, animals or plants we can.

Once among the villages of the interior, our object is again twofold, measuring the men and studying the culture of the people. The second purpose is subordinate to the first, and fundamentally is pursued because there are innumerable delays in the measuring and therefore always time for cultural study, and because the way of life of a people affects their physical makeup.

But there is an even more fundamental reason, or rather, a more apostolic reason, for studying the cultural life of the peoples we meet. A knowledge of the customs, taboos, habits of a people is always of prime importance to a missionary. The Jesuit Relations are the best-known example of the activity of Ours in studying the customs of the people they came to evangelise. The early Jesuits in North America, as writes M. W. Stirling, Chief of the United States Ethnographic Bureau, ". . . amassed a fund of information concerning the Algonquian and Iroquoian tribes that has proved a veritable Rosetta Stone in interpreting the remnants of culture found by modern ethnologists", because they ". . . made a particular point of studying the natives and recording their customs . . ." It is hoped that our work, so in the tradition of the Society, will be of aid also to missionaries among the tribes we visit.

The usual organization of the tribes is to have a headman over various smaller or larger sections of the tribe's territory. His house is usually the largest in the neighborhood, and he is used to receiving the wayfarer. So we lodged with him, astonished as he often must be by such strange guests. Through him, as a rule, we get what men we can to be measured. This is a rather difficult proposition, since the headman rules by persuasion rather than by absolute command; he can understand the meaning of our study little if any better than his subjects; and those subjects are averse

to the strange, made timid by isolation and, in some cases, by being harried for centuries by the Moros, superstitious about the possible ill effects measuring may cause. There are a host of excuses. I should think that a hundred men measured here would be the equivalent of a thousand in other parts, because of the excuses and because the people live in widely scattered houses.

The measuring itself also makes the work slow. I measure only in the morning, and each man takes about twenty minutes. Using the record sheet of Harvard, the process should take about six minutes. Out of a desire to make our work beyond the carping of the most captious, and out of a desire to obtain the maximum scientific results, I have included over a dozen questions about ancestry and the like, forty-three measurements, and over sixty observations, which are estimates of characteristics which cannot or need not be measured. There are also three photographs; and a hair sample is taken, where the superstitions of the people allow it. I doubt if any expedition of our manpower ever included so much.

It was suspected beforehand, and experience has borne out our suspicion, that the tribes differ among themselves in small things, and that the separation out by statistics of the various elements of each group would depend on fine differences. For comparison with the pagan tribes, we are also measuring the Catholic Visayans of the coast. At this stage, I am confident that our results will overthrow several old theories, which have found their way into the textbooks although hardly founded on facts. However, this is not yet certain, for, although I work out certain indices as I go along, to keep my finger on the pulse of the work, the great bulk will have to be done later, and intellectual unsatisfiedness is our lot, as we plod along with the somewhat monotonous measuring. Monotonous, because two hundred at least of every tribe are measured.

Part of the physical research is also included under the cultural studies, since the work, food, sleep of the men are important considerations. The ethnological work is more varied, but also real labor. One is constantly on the watch and, unwilling to miss anything, must learn the native name for every object or action, and questioning unschooled people is more of a trial than would be imagined. The same questions have to be asked over and over again, not only in each place, but from the same individual, rephrasing them until one is sure that the meaning is caught, and that the answer represents reality as both of you see it. To take but one example: the measurement of time by hours, days, weeks, and so on, is unknown to the people of the interior, hence we have to arrive at the truth in anything connected with time by devious ways. In addition to questioning, we visit their homes, often far apart, often near together, but with intervening canyons. There we poke into every corner and discover the name and use of every object, photograph anything of value, make movies of their activities, try to learn some of their stories, and to make a collection of weapons, baskets, clothes, utensils and other objects of the everyday life of the tribe.

The people we have dealt with so far, apart from their aversion to being measured, have been most cooperative, glad to show us things and demonstrate methods. They are shy, but little friendliness need be shown, before they bustle to help us. Our introductions are effected through the children, who accept our candies without suspicion, and through little gifts and medicines.

We will resist the temptation to lengthen these notes with anecdotes of our life in the interior, and draw towards the end with a sentence or two about the paleontological work.

We keep up a vigilant search of caves, river banks, and other likely lurking places of ancient man's remains. So far, our vigilance and a considerable amount

of exploratory digging has resulted in several hundred flint tools from Zamboanga Province. This enables us to prove definitely one migratory route for stone age man into the Philippines. As pointed out earlier, finding ancient man is always a matter of chance, and all we can contribute to success in this regard is continued search, and the prayer that the work of the expedition will be crowned with something valuable being found, something which will greatly enhance our work.

We will end this pedestrian article, which has been written in five places along the way, with what really should have been the beginning. This is the fact of Father John F. Hurley's generosity and vision which made the expedition and its continuance possible. It was he who conceived the project and made it feasible; through his energy and charity it has gone on. The National Research Council of the Philippines kindly contributed five hundred pesos (\$250) towards the work, and is currently considering another grant-in-aid of the same amount. This is greatly appreciated, but is, after all, only a small share of the expenses. Father Hurley's financial ability has borne without flinching the not inconsiderable remainder. Finally, he has paternally watched over the work and encouraged it at every step. We ask a prayer from the readers that he will find complete justification of his policy in the success of the expedition, which will redound in its own small way to the Glory of God and the good of the Society in the Philippines.

A CRADLE OF AMERICAN CATHOLICISM

RT. REV. MSGR. EDWARD P. MCADAMS

(Reviewing the three centuries of Jesuit missionary work at Newtown Manor, in southern Maryland, this address was delivered on the occasion of the unveiling of a monument to the eighteen Priests and four Brothers of the Society whose remains are interred in the cemetery adjacent to the Church of St. Francis Xavier, Newtown, St. Mary's County, Md., on Aug. 17, 1941.)

Four hundred years of consecrated service in the education, the sanctification and the salvation of souls! That is in one sentence the history of the Jesuit Order. Where in the world will you find any government to-day which has endured for such a length of time? Even in the Catholic Church you will find that many of the Orders have experienced a reform or a readjustment of their Constitutions, their discipline, and sometimes their objective. Of course, someone will say that the Jesuit Order was suppressed. Yes, it was suppressed in Catholic countries, but it was not crushed. It maintained its integrity from 1773 until 1814 with headquarters in Russia. Even here in the United States of America in this land of sanctuary, Maryland, it never lost its identity.

We would like to call your attention to one very important fact about the Jesuit Order. During this jubilee year, the world at large is acknowledging its debt to the Jesuit Fathers as the great educators of youth. The primacy of their position in the field of education and the long roster of scientists, theologians, philosophers, astronomers, inventors, is recognized even by those who stand in opposition to the Jesuit Fathers on religious grounds. But what we wish to

bring forward to you today is the fact that this is just half the story.

Within 50 years of its foundation, the Jesuit Order went into the mission field and quickly encircled the globe. It soon achieved and maintains until this day a preeminent position both in the religious and the sociological advancement of their mission converts. The latest available information relative to the Jesuit missionaries in mission fields the world over gives their number as 3,902. Added to this are 1,300 on home missions. Of this latter number 273 are members of this Province. As we always link the names of Saints Peter and Paul, likewise we link the names of Saints Ignatius and Francis Xavier.

Standing here today in this particular place we are attesting after 300 years, our respect, our admiration, and our affection for those Jesuit Fathers who on this very spot, where stands the Church of St. Francis Xavier, the oldest Church in the state of Maryland and the colonial United States, initiated the pioneer mission work of the American colonies and laid the foundation of the entire educational system which we Catholics enjoy in the United States today.

It is not within the scope of our discourse to recount the history of the Church or of the Jesuits in Maryland, or in any of the other colonies, nor is it our purpose to signalize any of those courtly gentlemen and scholars who left home and family to labor for the salvation of souls and to minister to the spiritual needs of the Catholics located on the various waterways of Maryland and Virginia. Rather we accentuate on this occasion the fact, as an exception to the statement of Shakespeare in regard to good men, that "the good is oft interred with their bones."

In this case we visualize eighteen priests, covering a period of 160 years, from 1690 until 1850. In the latter 50 years they were assisted by four lay brothers. These men were surrounded by virgin forests. Their best mode of transportation was by water. To traverse

the land they must go over Indian trails and ford the mouths of wide creeks and rivers made passable by the deposit of silt. In this section of the world there was only one road, John Digges' wagon road, blazed in 1724, reaching from Ridge through the clays, the sands, the gravels, the rocks of the various sections of Maryland as far as Conewago, then in Maryland. These men were farther away from the centers of civilization, from European culture, from libraries of reference, from schools and colleges and universities, than any man, woman or child today located in the most remote parts of the world. Correspondence with loved ones at home was most haphazard. Often an exchange of letters covered a period of two or more years. The question of personal clothing, household furniture, cooking utensils, not to forget vestments, altar stones and equipment, were all over a Robinson Crusoe problem. In the matter of vestments alone, the vestment used by the priest was usually a sprig of green, a dash of white, a splash of red, a violet thread and a blur of rose, resembling nothing in the world other than a Joseph's coat.

These gentlemen priests lived for the most part from saddlebags, the one containing their altar kit, the other their personal shaving gear and invariably some beloved book in Italian, French or Latin. It is thrilling to pick up these well-thumbed, underscored books of two hundred years ago and read the name of the owner penned upon this very spot, the ink still fresh as the morn on which it was writ: a Peter Atwood; a Robert Brooke; a James Ashby, or a Francis Pennington. How close they are to us in thought and in achievement, though the years are lost in eternity!

These men felt themselves isolated, persecuted by marauding, warlike Indians of the five nations of the Iroquois, by the Quakers in Annapolis, by the Episcopalians in Calvert, and yet they carried on. Their field of activity seemed so restricted, their efforts so futile, their labors so arduous and yet today on the 17th of August, 1941, when we come to do them honor, we

see their work in colonial America linked up with that of their brethren in the Miami country around the Lakes, the Pacific coast and the Floridas. Today their beloved Maryland is a commonwealth in a nation that reaches from the Atlantic to the Pacific and from the Lakes to the Gulf.

These priests labored up until 1789 under the spiritual jurisdiction of a Vicar Apostolic in England, three thousand miles away. At times the priest on this mission stood alone. At other times he was aided by others. Beginning in 1701 Father Hunter had with him four priests and four lay brothers. In 1704 there were eight priests; in 1723 there were twelve priests; and in 1773 there were twenty priests. Today after 150 years we have 20 Archdioceses; 91 Dioceses, Army and Navy Diocese, Pittsburgh (Greek Rite), Ukrainian Catholic Diocese, Belmont Abbey and Abbott Nullius; 2 Cardinals; 18 Archbishops; 113 Bishops; 22,569 Diocesan Priests and 10,971 Religious Priests, making a total of 33,540; 13,114 churches with resident Priests; 5,643 missions; 209 Seminaries; 16,746 students; 181 colleges for men; 677 colleges and academies for women; 1,362 high schools; 441,273 high school students; 7,561 parochial schools; 2,106,970 pupils attending parochial schools; 311 orphan asylums; 36,206 orphans; 167 Homes for the Aged; 679 hospitals and a Catholic population of 21,406,507.

Here the first Catholic educational institution was inaugurated and today our primary and secondary schools are almost innumerable. We would not trace any particular educational institution directly back to Newtown any more than we would trace our ancestry back to Adam. Many have sought to seek a direct relationship between Newtown and Georgetown. We would say that the germinal idea of Georgetown started at Calvert Manor, the present site of St. Mary's in Newport, Charles County, Maryland.

We think it is a glorious thing to resurrect the names, if not the bodies, of these holy Jesuits and

render public honor to their life, their labors, their example and their sanctity. It is most fitting that this be done in this centenary year. It features two of the articles of the Apostles' Creed, the resurrection, our personal resurrection, and life everlasting. Everything good that has been accomplished by the Church in America is but the superstructure built on the work of these priests and brothers. It would give each and every one of us encouragement to think that after one hundred or two hundred or several hundred years, our names and our work would be considered of such value as to merit revival, survival and memorial.

The following is a list of the eighteen priests and four brothers whose lives and labors we wish to honor today;

Father James Matthews
 Francis Pennington
 Henry Poulton
 Robert Brooke
 Francis Lloyd
 Peter Atwood
 James Carroll
 Michael Murphy
 James Ashby
 James Beadnall
 Peter Norris
 Bennett Neale
 Ignatius Matthews
 Augustine Jenkins
 John Bolton
 John Henry
 Leonard Edelen
 Ignatius Combs

Brother Richard Jordan
 Mark Fahertt
 Walter Baron
 Edward Nolan

Fathers Neale, Ignatius Matthews, Edelen, Jenkins and Combs were natives of Maryland and members of well-known Catholic families, Fathers Carroll and Murphy were Irishmen. Father Henry was a Belgian. The others were natives of England.

To those interested in the Maryland Missions, the one at Newtown Neck unfolds the whole story of 300 years of missionary labors on the part of the Jesuit Fathers in Maryland (Newtown Neck is a peninsula lying to the west of Leonardtown between Breton Bay and St. Clement's Bay). Its establishment probably was coincident with the erection of a similar Mission at St. Ingoes, some thirty miles east.

The very name Newtown would indicate that its establishment followed close upon the erection of St. Mary's City. We know that William Bretton, with his wife Mary, daughter of Thomas Nabbs, and one child, arrived in the colony about 1636; that he was Register of the Provincial Court under Governor Green from 1647 to 1649; that he lived many years in Newtown Hundred, and in 1661 he was the first to give a parcel of land in the Colony to the Catholics for the building of a "Church or Chapel to the Greater Honor and Glory of Almighty God, the ever Immaculate Virgin Mary and All Saints."

There is a question as to whether the name of William Bretton's wife was Mary or Temperance. The obituaries of colonial days bring out the fact that wives died in their 20's and husbands in their 40's or close to 50 years of age. Many of the male colonists and also most of the early Americans were married two or several times. Samuel Washington, brother of George Washington, was three times a widower at 19, and later married two other wives, so it is quite possible that Mary Nabbs died soon after coming to the Colony and her husband was married again to a woman whose name was Temperance.

"Now know ye, that I, William Bretton . . . with the hearty good-liking of my dearly beloved wife, Temperance Bretton; to the greater honor and glory of Almighty God, the Ever-immaculate Virgin Mary, and all Saints; have given, and do hereby freely forever give, to the behoof of the said Roman Catholic inhabitants, and their posterity, or successors, Roman Catholics, so much land, as they shall build the said

church or chapel; . . . with such other land adjoining to the said church or chapel, convenient likewise for a churchyard, wherein to bury their dead; containing about one acre and a half of ground, situate and lying on" . . . (description follows. The deed is dated the tenth of November, 1661.) The spot agreed upon by all is a little triangular piece of ground lying between the people's graveyard and the gate on the road. Some old bricks covered with mortar are the only remaining relics of the Chapel of St. Ignatius that was erected on this place.

The Newtown estate, acquired in 1668, has remained in possession of the Society to the present day, having come down by a line of descent through testamentary devise, until the incorporation of the Roman Catholic Clergy of Maryland in 1793; since then, it has formed part of the property held by that Corporation. This estate was not a *Grant* from the Lord Proprietary. Cecil Calvert, long before, had so modified the "Conditions of Plantation," that the Jesuit Fathers were prevented from acquiring the land to which they were justly entitled, and it was with difficulty that St. Inigoes and St. Thomas' were saved from sequestration. Nor was this property a *Gift*, as is sometimes asserted; it was acquired by legitimate *purchase*. It is matter of record that Mr. William Bretton and Temperance, his wife, conveyed the two tracts of land, containing in all 850 acres, and constituting Newtown Manor, to Father Henry Warren, in 1668, the consideration being 40,000 pounds of tobacco. The value of tobacco in colonial times being estimated at forty-four dollars per thousand pounds, the price paid for that part of Bretton's Neck purchased by Father Warren was 1,760 dollars—a fair price, when we consider the uncultivated state of the Newtown land and the value of money at that period.

The first Catholic school in Maryland was established at Newtown about 1677, and it lasted until its further existence was rendered impossible by penal legislation. Father Ferdinand Poulton, a few years after the settle-

ment of St. Mary's, wrote to the General of the Society about the prospect of founding a college in the infant colony, and the General answered in 1640: "The hope held out of a college, I am happy to entertain, and when it shall have matured, I will not be backward in extending my approval." The name of Ralph Crouch, who came to Maryland in 1640, is handed down in connection with the Newtown School. He was a schoolmaster, and is characterized as the "right hand and solace" of the Jesuit missionaries; after years spent in teaching, he became a lay brother of the society, and died in Europe in 1679. Ralph Crouch and Thomas Matthews, ancestor of Father James Brent Matthews, now of St. Inigo's, were constituted executors for the estate of Edward Cotton, a wealthy planter, whose will, dated April 4, 1653, contains the first bequest made in behalf of education in Maryland. By one of the provisions of this will, Cotton devises a horse and mare to Father Starkey—"the stock and all its increase to be preserved, and the profit to be made use of for the use of a school . . . my desire is, if they shall think convenient, that the school shall be kept at Newtown." Evidently, the executors must have thought Newtown to be "convenient," as the school was established there.

Of all the Maryland Jesuit Missions, this is the only one which has come down through the centuries replete with all the drama surrounding the labors of the pioneer Jesuit Fathers, and is still flourishing as one of the many parishes administered by them in Southern Maryland. Its record furnishes the historian with many notes and incidents of real worth and interest.

The position of the manor house built in 1640 on the shores of these waters and purchased by Father Henry Warren in 1868 from William Bretton for 40,000 pounds of tobacco, brings back to our mind that in early colonial days all travel, whether for social, commercial or religious purposes was by water. Roads came into existence only when men like John Digges

reached out and placed settlements in remote places such as Conewago, which was then thought, in 1724, to be in Maryland. Parishioners came to attend divine services on Sundays and holy days in boats propelled by oars or sails; these latter were generally of the sloop type.

The church at Newtown Neck was originally under the patronage of St. Ignatius, but the present structure which has served the congregation for over two centuries bears the title of St. Francis Xavier. The old manor house, originally one story and now two, with a mansard roof, changed from the gambrel type at the beginning of the World War, is hallowed with the memories of a long distinguished line of saintly priests. Fathers White, Altham and Copley attended here until their forcible abduction in 1645.

The Rev. Francis Fitzherbert, alias Darby (note: on account of the persecution of the clergy they usually employed an alias, for instance, John Altham, alias Gravenor; Timothy Hayes, alias Hanmer; Thomas Copley, alias Philip Fisher), a one-time military chaplain in Flanders, attended St. Ignatius' Church in Newtown in 1658, for we have record of his trial for sedition and treason at St. Leonard's Creek in Calvert County, October 5, 1658, under Governor Fendal (term 1658-1661). We have other evidence that Father Fitzherbert was at Newtown from 1654 to 1661.

In 1640 Father Ferdinand Poulton wrote the General of the Order about the establishment of a college. The result of this communication was the opening of the first Catholic school in Maryland at Newtown in 1677. The first Catholic teacher was Ralph Crouch. This school started in 1677 and was closed about 1704, when the law was enacted, "If any persons professing to be of the Church of Rome should keep school or take upon themselves the education, government or boarding of youth, at any place in the Province, upon conviction, such offenders should be transported to England to undergo penalties provided there by Statutes

11 and 13.—William III, for the further prevention and growth of Popery.”

This school was the forerunner of the one established at Bohemia Manor on the eastern shore and transferred to Georgetown. (It is quite evident that a Novitiate never existed at Newtown.)

Robert Brooke, the first native-born Jesuit, went to this school and Mr. Thomas Hothersall, the sole Jesuit scholastic in colonial Maryland, taught in this school from 1683 to 1698. It is quite possible that services in St. Francis Xavier Church were suspended for awhile during the penal days in Maryland. Of this there is no certainty, but we do know that when Governor John Hart, (term 1714-1720), last of the Royal and first of the Proprietary Governors, and nephew of the Protestant Archbishop of Tuam, began in 1717 to make efforts to confiscate property held by the Jesuit Fathers, Father William Hunter deeded this property at Newtown as confidential trust to Thomas Jameson, Sr., of Charles County. Of course, it was returned later to the Jesuit Fathers. It might be of interest to note that sometimes in the old records the titles “Newtown” and “Clementown” are used indifferently.

From Newtown we have the fullest descriptions printed of Maryland missionary life before the Revolution. Father Joseph Mosley, who came to Newtown in June 1758, writing to his sister in England in September of that year, tells us that he ministered to 1500 souls. His description of the climate, the curiosities of the birds, the beasts and fish corroborates the statements of John Smith written a century and a half before. He dilates on the long rides on horseback, riding never less than 150 miles and often 300 miles a week. Yet he says, “I am as happy as a king.”

It is worthy of note that Father John Lewis was living at Newtown in 1773 as Superior of the Maryland Jesuits when Bishop Challoner of London, notified him of the decree of the suppression of the Jesuit Order by Clement XIV; it was at Newtown in 1783 after the declaration of peace between England and the

United States that John Lewis was elected superior of the Associated Clergy of the Roman Catholic Church in the State of Maryland. This last was really epochal because it marks the transition of the Jesuit organization from its English jurisdiction and paved the way for the conference at Whitemarsh which brought about the establishment of the Catholic hierarchy in the United States; and Father Robert Molyneux was living at Newtown when made superior of the restored Order in 1805, under Pius VII.

It was at Newtown that we find the first recorded appeal made after the suppression of the Jesuits by these noble missionaries for support from their parishioners; before 1773 they had derived their support from the community. This appeal was made by the Rev. James Walton, who was at Newtown from 1769 to 1781. During the fall of 1814, after the attack by the British on Baltimore, St. Francis Xavier Church at Newtown was closed on account of depredations committed by the English before leaving the waters surrounding southern Maryland.

That Newtown was always considered a headquarters and was held in veneration as a home by the Jesuits in colonial days, is evident from the number (18) and the names of the Jesuit Fathers, two diocesan priests, Cornelius Mahoney and John Franklin, and four lay brothers, whose bodies lie interred in the cemetery.

In 1647 there was no priest in Maryland; in 1668 there were three, Henry Warren, George Poole and Peter Manners. In 1670 there were two, Henry Warren and William Warren, who were presumed to have been brothers; in 1673 there were two Jesuits and two Franciscans.

In the eighteenth century the Jesuit Fathers becoming more numerous, Newtown usually furnished a residence for two or more Fathers. From 1797 to 1871 we have a complete list of superiors at Newtown. Father Joseph Enders, the last superior in residence at New-

town transferred the Jesuit headquarters to Leonardtown, from which place one of the Fathers resident in Leonardtown has attended Newtown as a mission.

Newtown Neck and the Church of St. Francis Xavier may be reached by leaving the State Road from Waldorf to Leonardtown at the State Roads Commission garage at McIntosh Run just a mile north of Leonardtown. The distance from the State Roads Commission garage to the church is four miles. The parish graveyard will be passed on the left one-half mile north of the church.

The charm of this section, the pine woods, the inlets or creeks, together with the fresh salt air, will well repay one for a trip from Washington or Baltimore, and past our mind's eye will march in review charming cavaliers, insolent Roundheads, Indians of giant stature, English redcoats, sailors from channel ports, continental recruits, Revolutionary regiments of the famous line that gave its name to Maryland, and made her fame immortal on every field of strife in the nation's history: Republicans, Whigs, Confederates and Federalists; they have all sailed these waters and trod the ground of this sacred section.

Today in recalling the lives and the labors of these pioneer missionaries, let us also give every honor and credit to the Fathers who are perpetuating the noble efforts and traditions of their ancestors in the Faith in these parts. To us who labor shoulder to shoulder with them they are always a source of zealous stimulation and edification. Priests possessed of culture, knowledge and charm, they labor incessantly and untiringly in the vineyard of the Lord. Allow us to remark that many refer frequently to their vows of poverty, chastity, and obedience, accentuating the poverty and chastity and gliding over the obedience which is as important in the spiritual growth of a soul as baptism is in conferring the supernatural life.

Especial credit is due to the Rev. Father John L. Gippich, S.J., for the kindly thought and the generous activity which brought about this notable event.

FIRST PILGRIMAGE TO AURIESVILLE—1889

(Ed. note. Prior to 1889 pilgrims had often come to the Shrine of the Martyrs at Auriesville from the neighboring towns. It remained for that year to see the first organized group coming from a distance. Of that group of half a century ago, first to blaze the trail which so many thousands have followed, only one is left to-day. He is James J. Sullivan, now a septuagenarian, who writes the following in answer to our request for an account of that memorable journey. Mr. Sullivan's memories of Auriesville are enriched by the fifteen years (1895-1910) which he later gave, as a labor of love, to the management of the Shrine.)

This is an account of the first Philadelphia Pilgrimage to the Shrine at Auriesville, August, 18th, 1889. As I look back over the years it seems only as yesterday; these are sweet memories of long ago.

Early in August of 1889, Father F.X. Brady, S.J., called a meeting of the young men of the Gesu Parish. The object was to organize a pilgrimage to the Shrine. He was assisted by my old friend, John J. Branin, who, in former years, had taught school for Father Hourigan of Binghamton, N.Y., the one who erected the Memorial Cross. Up to this time there had not been any pilgrimage from any distance, the only pilgrimages being from St. Joseph's Church, Troy, N.Y., then a Jesuit parish, and from towns close to the Shrine. As the feast of the Assumption fell on a Thursday, it was decided to make the pilgrimage the following Sunday, August 18th, and on Saturday, August 17th, the first Philadelphia Pilgrimage of young men left Broad St. Station in a special car. There were Fathers R. S. Dewey, F. X. Brady, J. A. Buckley, and Mr. Geo. O'Connell, all Jesuits, and 35 young men. I have a memento of the first Philadelphia

Pilgrimage which I prize very highly. It is a printed card about 2 x 4 inches in size. On one side is a picture of the original statue of the Mission of Our Lady of Martyrs, A.D., 1675-84, Notre Dame de Foye. On the other side is printed the following:

Saturday

- A.M. 8:20—Depart Broad St. Station
- A.M. 8:45—Chaplet said
- A.M. 10:40—Jersey City Lunch
- A.M. 11:20—Jersey City Depart
- 12:00—Litany sung
- P.M. 2:35—Chaplet
- P.M. 4:00—Chaplet
- P.M. 5:16—Amsterdam, arrive for the night
at the Hotel Warner

The Right Reverend Bishop of Albany has graciously given faculties to the Fathers conducting the pilgrimage with his special blessing for the Pilgrims.

Sunday, Feast of St. Joachim, Father of the Blessed Virgin Mary.

- A.M. 8:00—Meet at Church. Blessing of Pilgrims.
- A.M. 8:15—Coaches to Auriesville
- A.M. 9:30—Mass of Communion
- A.M. 10:00—Mass of Thanksgiving
- A.M. 10:30—Free Mass, Breakfast. Free Time.
- P.M. 1:00—Visit to Historic site with Guide
- P.M. 3:30—Way of the Cross. Discourse
- P.M. 5:00—Coaches to Amsterdam. Dinner

Monday

- P.M. 7:30—Benediction at St. Mary's
- A.M. 8:53—Depart
- P.M. 6:00—Arrive Philadelphia

We stopped at Kingston on the way up, for lunch. One of the young men, deciding to have a look at the town and the beautiful scenery, strolled too far from the station and the train left without him. He was not missed until the conductor came through and counted the number and found one missing. This caused some worry to the Fathers, but the young man showed he could take care of himself by taking the boat to Albany and a New York Central train to Amsterdam, arriving about 9 P. M. He was picked up and hurried

over to St. Mary's for confession with the other pilgrims.

Arriving at Amsterdam, the pilgrims marched to the Hotel Warner and registered. (The Fathers and the Scholastic stopped with Father McIncrow at St. Mary's.) After being assigned to our rooms, I remember one, an Irishman, who, looking around his room, did not see a bed. He came down to the clerk and said, "there is no bed in the room." The clerk called the bell-boy and sent him up to the room with him. The boy lowered the folding bed, which was one of the old-fashioned walnut type set in the wall like a wardrobe with a large mirror from top to bottom. He had never seen a folding bed before, and in telling of it afterwards, he said he put the pillows at the foot so that if it closed up on him he would have his head up. After a grand night's sleep at the hotel the pilgrims marched to St. Mary's Church where Father McIncrow gave the Pilgrim Blessing. After that we entered three large busses which had been waiting outside the Church. It took about an hour to get to Auriesville, going along the tow-path of the Erie Canal. Arriving at Auriesville, the pilgrims left the busses at the foot of the hill and walked up a narrow path to the steps at the entrance. The first thing we saw inside the gate was Father Hourigan's Memorial Cross. About 100 feet east of this was the first Shrine built by Father Loyzance in 1884, five years earlier. Father Currier, a Redemptorist, had preceded the pilgrims and had said Mass and had everything ready for the pilgrim Fathers. There was a large number of people from the surrounding towns, among them Father Dolan of St. Cecilia's Church, Fonda, who had brought his entire congregation down on a canal boat. And as I remember, two of the young men of the parish decided to row down the Mohawk; the boat capsized and they were drowned.

The pilgrims knelt at the Communion rail during the Mass, and all received Holy Communion. About noon,

breakfast was served at the Hotel, then known as the Putnam House. In the afternoon, the pilgrims again went up the hill and were shown many marks, interesting indeed, of the old Ossernenon. Among them were the old Indian village and the stockade, then about 21½ ft. high, but now greatly reduced due to the thousands walking over it in years gone by.

The Stations of the Cross were made by the pilgrims. At that time the Stations were in about the centre of the original ten acres. In the centre was a large Calvary mound, a large cross and the figure of Our Lord, and at the base were the statues of the Blessed Mother and St. John. The Stations consisted of large wooden crosses in a circle around Calvary. After the Stations, Father Currier gave an address to the pilgrims, telling in graphic manner the story of the men who had been martyred there. Later on Father Buckley gave an address in the ravine. The ravine in those days was surely a ravine. A climb to get in and a climb to get out. I can remember, while in the ravine, we were attracted by a large yellow boulder not far from the large rock, but not nearly as big. On this were cut some letters which we could not decipher. I often looked for this in later years, but was unable to find it. After our visit to the ravine, we again went back to the Shrine, and after saying some prayers, all joined in singing Father Metcalf's hymn, "Form your Ranks." After this we marched down the hill and entered the busses for our trip back to Amsterdam. After supper we marched to St. Mary's Church for Vespers and Benediction. We all wore League badges. Father Dewey established the League in St. Mary's that day. After the services we all went to the Priests' houses to thank Fathers McIncrow, White and Walsh for their kindness to us. Monday morning we attended Mass at St. Mary's before leaving for Philadelphia. We had a very jolly time on our way home. I can remember, because of the soft coal burned on the West Shore, we all purchased goggles before leaving Amsterdam. We looked like a lot of hoptoads. We arrived at the Broad

Street Station, Philadelphia, at 6 P.M., and bade each other good-bye. When we met in the days and the years after our first Pilgrimage, the beautiful Shrine was always the topic of pleasant conversation.

As I sat on the steps of the old open Chapel and looked at the beauties of the old Mohawk River and Valley August 18th, 1939, 50 years, to the day, after the first pilgrimage, I thought of those on the first pilgrimage, and tried to recall them one by one. As far as I know, I am the only one living and I thanked God to have been able to see the Shrine as it is today, and tried to picture it 50 years from now.

When I think of the many happy days I spent at Auriesville in after years, it is like living over again. Perhaps some of the recollections may be of interest. Anyhow I am going to continue with some of them.

During August, 1890, some of the Women Promoters from the Gesu and other parishes made the second pilgrimage from Philadelphia under the leadership of Father F. X. Brady, S.J. While the men of the first pilgrimage started a collection for a chalice, the ladies of the second pilgrimage finished it. You will find the names on the bottom of that chalice at Auriesville. Some are still living. During the month of August in the following years, there was a priest stationed at the Shrine. After Father Dewey went to Europe and Father Brady left for Tertianship, Father Wynne took charge. He was greatly interested in the Shrine and things began to move. He knew what the Shrine was to be some day and always had the Martyrs at heart. In 1895 he built the open Chapel and constructed the roads through the Shrine, which were engineered by my good friend Father J. A. Brosnan, S.J. Father Wynne had the trees planted, and the Ravine was purchased through the generosity of the Misses Burke of Philadelphia. Later Miss Anna Kelly of New York purchased property west of the ravine purchase. Miss Kelly intended using the property on which to build a lunch room and tea room.

A few years later Father Wynne purchased the

acreage from the brow of the hill down to the half-acre owned by Jay Irving adjoining the Putnam House. His next purchase was the hotel and acreage east as far as the east side of the first priest's house, now the tea room. The following year the hotel, which stood about ten feet from each road, was moved back in a southeasterly direction about 50 ft. The old ballroom on the second floor was partitioned into rooms, and baths and toilets were put in on the first and second floors, porches were put in the east and west ends, and the façade added to the front.

The next year the store across the road in front of the hotel was purchased through the generosity of James D. Murphy, who had the contract to build St. Andrew's at Poughkeepsie. The old store was the meeting place for the local farmers during the winter months. Many good stories were told around the old stove. One night, I remember, a boy coming in for some pickles, asked how much they were a 100. Old Luther Karl who kept the store answered, "a dollar a hundred." An old farmer sitting near the stove said, "My gosh, pickles a dollar a hundred, a hundred pickles a hundred dollars,—I'll plant the whole farm in pickles next year." The following year the store was torn down and the lumber was used in the construction of a one-story addition to the Hotel, east of the kitchen, known as "the ship" and used by the employees for winter quarters.

The following year Father Wynne purchased the Putnam farm which included the flats and acreage from the east side of the present Tea Room to the Jacob Houck farm as far as and including the woods south of the road leading to Schoharie Creek, then west as far as the Gard Blood farm, then east as far as the John V. Putnam orchard, then north to the Glen Road, about 168 acres. Putnam did not include his home and orchard in the sale, neither was the old Ostrander plot included. The old Putnam House and barn east of the railway station were torn down and the lumber used to build a large open shed on the Shrine grounds. That

winter a saw mill was put in along the road leading to the Schoharie. A few car loads of this lumber were sent to Poughkeepsie and some to Kohlman Hall and some used for an addition to the priest's house (now the tea room, whose front columns are from the front of the old Putnam House). Afterwards the woods were thinned out and about a hundred thousand feet of lumber cut.

Here is something that may be of interest in the years to come. During my first years at the Shrine, Victor A. Putnam (the father of John V.) and I became great friends. He was then in his eighties. He often told me about his father, the first Abraham Putnam. One of the things he told me was that his father had two negro slaves, and when they died, he buried them near the old Indian spring, which was just east of the Shrine path, midway between the east end of the hotel and the present tea room, near the hickory trees, which I noticed are still there. Some day they may be dug up and the bones be mistaken for some of the martyrs or for Indians by the poorly informed. But I think the skulls would show that they were negroes. This Victor Putnam was the one who sent the telegram to New York one winter when the figure of Our Lord was blown off the cross at the Calvary group and one of the arms broken during a severe wind storm. The telegram ran, "Come up at once. Christ fell down and broke His arm."

There was another interesting land buy. Edward Shanahan of Tribes Hill (a graduate of Georgetown) purchased from Abraham Mabie about eight acres on the brow of the hill, west of the Shrine, with the intention of building a hotel. It was bought on mortgage. Shanahan planted a hundred trees, but the hotel was never built. Father Wynne was very anxious to buy the triangular piece leading from the Shrine to the ravine where the Wayside Chapel now stands. But Mabie would not sell until Shanahan either paid him for the land he had bought or deeded it back to him. Father Wynne told me to see Shanahan and see

what I could do. I called on him several times at his Tribes Hill home. He finally decided to deed the land back to Mabie, after which Mabie sold us the triangle and gave us the trees Shanahan had planted. They were replanted on the Shrine grounds. Ed Shanahan is still living with his brother-in-law at Tribes Hill.

After this an exchange of land was made with the West Shore R.R. The road in front of the Shrine was widened and at the gateway the stone and cement work finished. No one knows all the work Father Wynne did for the Shrine; the drainage of the fields, in itself quite a job, the building of the road into the ravine, the harnessing of the creek, the grotto, the sepulchre, the buildings, etc.

The Jacob Houck farm where the new tertian building now stands was purchased from Peter Baird of Amsterdam, N.Y. Mr. Baird was appointed by the court to look after Jacob Houck, an incompetent. Needing money for Houck's support, he sold the farm to the Shrine, the sale being approved by the court.

In the early days of the Shrine people came from all parts; the hotel and farm houses took care of them. They were very much interested in the services and the beautiful country. They were like one big family. Trips were made along the banks of the Schoharie following the Indian trails, to the old Indian villages of Andagaron and Teonontogen on the steamer *Kitty West*, to Katherine Tekawitha's Spring, and after services on moonlight nights there were straw rides to the village of Glen, then to Fultonville and back to Auriesville. It is a pleasure to look back.

As I passed St. Mary's in Amsterdam, I thought of Msgr. Delaney. As a young man he came to the Shrine with his aunts. We had a ball and used to play catch on the field above the ravine. Looking back, I can see Fathers Campbell, O'Sullivan, Spillane, Van Rensselaer, Brosnan, Kelly, Lynch, Lamb, and many others. Many times I think of Father Lamb and his friend Nicholas Brady. He used to visit Father Lamb at Auriesville and one day I can remember him saying, as

he looked down the valley, "I hope to do something for Father Jogues some day." I often think of him and Wernersville.

Now I will have to stop dreaming of the past, happy days of long ago. May God bless the great work!



TRADITIONS OF BALLY

1741-1941

RT. REV. MSGR. LEO GREGORY FINK, V.F.

(Continued)

Rev. Augustin Bally, S.J., 1837

The successor of Father Corvin was the illustrious Father Augustin Bally, S.J., in whose memory the town of Bally was later named. It is said upon good authority that his real name was spelled "Balli," which name is found amongst the Belgians. His arrival was in 1837, and his service to Bally was of an extraordinary nature. He came in the full vigor of youth and good health from the populous regions of Belgium to the sparsely populated sections of Pennsylvania. His love for his work as a priest of God endeared him at once to both old and young and he immediately gained the deepest reverence of all non-Catholics. Most of his traveling was done on horseback throughout the entire length and breadth of his parish, as well as the distant missions, and it was usually an occasion of great joy when Father Bally came to minister to the spiritual needs of his isolated families. He usually set the time for his coming and all the Catholics gathered themselves either in a chapel or in the home of some parishioner, where he heard confessions, said Mass and broke the Bread of Life in Holy Communion for them. For almost 45 years he continued this strenuous visitation of his parishioners and there was seldom a visit upon which he did not make new friends and converts to Catholicity.

It is recorded both in writing and in the minds of those parishioners who still live, that in Father Bally

the happy combination of St. Vincent de Paul's spirit of self-denial and practical helpfulness was always found. His love for the children and his true friendship for young folks were always a marked characteristic of his apostolic life. It was a familiar sight to find Father Bally walking through the streets of the little town surrounded by the romping and gleefully singing children. His devotion towards the children went further than merely enjoying their laughter and smiles; he desired both Catholic and non-Catholic children to receive an education which might fit them for their great tasks in life and made definite arrangements with the county authorities to maintain a public school for all the children of the neighborhood. The parish furnished the school building to be used for this purpose, the parish paid for the primary teacher and the township paid for the grade teacher. The enterprise was highly praised by the superintendent and directors of the public school system in Berks County. Professor S. A. Baer, who was superintendent from 1875 to 1881, wrote in one letter as follows:

The school was a good one and had the advantages of being graded, meeting all the requirements of the law and the county superintendent, and he (Father Bally) respected the rights of the directors and was their staunch friend and supporter. My recollections of my visits to Father Bally are amongst the pleasantest in my life. To be in touch with a soul so pure and radiant and withal so calm and saint-like was a privilege that I truly prized. His conversation was full of good cheer and always interesting and elevating.

During the dark days of the Civil War (1861 to 1865) we find Father Bally in possession of a passport to visit his parishioners who were enlisted men of the army of the North and fighting under Captain Schall, of Valley Forge. He ministered to the "boys in blue" and gave them every form of spiritual consolation as well as patriotic inspiration to "fight the good fight" and to be "faithful until death." The loyalty of these noble soldiers was always a pronounced object of admiration and could always be traced back to the

good example of their "good shepherd"—Father Bally, who taught them the principles of true American citizenship.

Worthy of mention are the school teachers who supported Father Bally in his ideals of education, namely, Nicholas Andre, Jerome Stengel, Samuel Whitman, George Melchior and James M. Kase. Everybody worked in good faith and never was there the least semblance of friction, which proved Father Bally's administrative ability was the dominating spirit of every religious, educational, industrial and civic movement in Bally and its environment.

From one of the school teachers, James M. Kase, we have an abundance of anecdotes concerning Father Bally and his praiseworthy school. The author could easily compile a volume of interesting material on this one heroic missionary, but since the scope of this book is limited we must pass over rather cursorily the golden harvest of souls which he actually drew into the Kingdom of God. The pastorate of any Catholic Church means something serious, but the rectorship of the particular parish at Goshenhoppen meant much more. Here this valiant missionary found a mixture of two or more languages in one parish, and while he understood all their languages, yet he felt that for the purpose of making every Catholic a loyal American it was necessary that they should know the language of America. There is no doubt that the English language is the most popular language of America, and it matters not how much any individual may oppose this truth, the fact remains. This truth Father Bally knew very well and he insisted upon the children's using the English language. The rule that English was to be used exclusively at recess and about the school by the children was strictly adhered to, for several monitors were always appointed to enforce the law upon the children. Any infraction of the rule was provocative of the penalty—punishment. The result was evident, namely, that in the German-speaking community the English language was perfectly known and spoken for

the sole purpose of never isolating the Catholics of Goshenhoppen from the spirit and ideals of the youthful nation.

Father Bally was never desirous of holding a public office and his gentle and Christlike personality pervaded and penetrated everything and everybody's heart for the greater glory of God and the commonweal of America. That was the spirit of an humble soldier in the ranks who could follow his superior officers even unto death!

Many pleasant memories still linger in the hearts of a generation which never saw Father Bally but heard much about him from both parishioners and non-Catholics, and even to this day the many anecdotes of his zeal for souls are still related by some who knew him intimately. A charming biography has been written by William Bishop Schuyler and in addition to a private edition of this work the complete biography appeared in the September issue of the 1909 Records of the American Catholic Historical Society. The life of this saintly priest who gave himself as a good shepherd to the unknown sheep of his isolated fold, is most exemplary of the great missionary spirit of the Jesuits who left the centers of learning in Europe for the poor country missions in America. While some priests labored in the cold North and the Indian trails, as well as along the trading posts of the Lake Regions, yet here in the silent mission of Bally, this humble missionary and soldier of Christ watched on the outposts of Catholicism and preached the principles of Catholic dogma and morality in all parts of Pennsylvania, New Jersey, New York, Maryland and Delaware.

As an example of his zeal for souls, we can find no better record than the following, which tells the story of his priestly heart as it reached out to an old Negro and brought him at the age of 93 years into the Catholic Church. According to the baptismal record he presumed that the old Negro veteran of the Revolutionary War was only 80 years old, but in the Records

of Deaths and Burials it is clearly stated that the Negro was 93 years old. Over the grave of this Negro patriot in the old cemetery on the hill there waves an American flag that marks one of the many achievements of Father Bally, who made no distinction of color, race and language; his vehement desire was "to save souls" because he believed that "Jesus died for all."

The death of Father Bally was a severe shock to all his flock and even to his non-Catholic friends who so ardently admired his learning and gifts of leadership. He served his people for 45 years, which is a wonderful record for any shepherd of souls. His body rests in the beautiful cemetery on the hill and a large cross marks the spot where the "shepherd of the Berkshire Hills" found his rest in the "valley of the shadow of death."

During the pastorate of Father Bally, one of the curates was the Rev. Nicholas Steinbacher, S.J., who made extraordinary trips in the vicinity of Williamsport and has the honor of founding four churches in the course of his missionary career. The second curate was the Rev. Francis X. Varin, who before his arrival in America was chaplain to the King of Bavaria. Next came the Rev. Father Dietz, S.J., who was followed by the Rev. Burchard Villiger, S.J., who became the founder of the Gesu Church in Philadelphia. The next pastors were the Rev. Michael-J. Tuffer, S.J., and the Rev. John P. Schleuter, S.J., who were succeeded by the Rev. John Meurer, S.J., who had the assistance of the Rev. J. Harpes, S.J., the Rev. A. Rapp, S.J., and the well known Rev. Ignatius Renaud, S.J.

The work of the Rev. Father Meurer, S.J., was most extensive and his baptismal records can be found in all sections of the Catholic missions and churches. He died with no enemies and a host of friends, a true example of what a Catholic priest should be—"all things to all men," according to the mandate of St. Paul. His

departure from Bally did not deter the progress of the Church, for he had prepared the parish for its future and passed on like a true missionary in the year 1889, to make way for the Rev. Aloysius Misteli, a secular priest, who increased the work of the parish by making the parish school perfect in every detail and a grand example for other parishes to follow in the line of Christian education. The first teaching Sisters were brought to Bally and the schoolhouse which stands to this day was erected in 1892.

Upon the departure of Father Misteli to Ashland in 1898, he was succeeded by the Rev. Anthony Nathe, on October 1, 1898. The work of the little and peaceful country parish advanced under the new pastor's guidance until he became sick in 1902, when the young curates from St. Paul's Church in Reading carried out the work. These zealous priests, whose spiritual care of the old shrine of Catholicity will never be forgotten, were the Rev. Francis P. Regnery, the Rev. Francis J. Hertkorn and the Rev. Joseph A. Schaefer. In 1903, the Rev. Charles Sauers became pastor and remained in charge until 1912, when he entered St. Joseph's Hospital, Reading. The Rev. Peter Fuengerling succeeded to the rectorship in the same year of 1912, and remained there until the present pastor emeritus, the Rev. Aloysius Scherf, in August of 1921, assumed charge of the old Jesuit shrine and historical mission of primitive Catholicism.

To Father Scherf much credit must be given for the present development of interest in the church at Bally, for in the true spirit of the Jesuit missionaries he has reverently cared for not only the material possessions of the church but also for every authentic tradition he has always cherished respect. Two cousins of Father Scherf are Jesuits and hence it can be safely understood that the spirit of St. Ignatius still prevails in Bally. The Rev. Peter Hermes, administrator of Bally at this time, directed the bicentenary of his historic parish.

“Town of Reading”

From Bally as a Missionary Base the Old Jesuit Trails radiated to almost every known town in Eastern Pennsylvania, notably to the place referred to in historic documents as “the town at the Widow Finney’s,” “the new town on Schuylkill,” and in a letter of Thomas Penn to Richard Peters, called the “Town of Reading.” The work of the Jesuit Missionaries in Reading and its environment remained an inspiration for other priests to follow.

The old Church of St. Peter, which was mentioned by a certain writer in 1753 as “a Roman Catholic Meeting-house,” was a blockhouse on the east side of old Duke st. (now 7th st.), between Franklin and Chestnut sts. (on the present property of the electric plant opposite the Franklin Street Station of the P. & R. Railroad). Alongside the church was a graveyard; both church and graveyard were sold in 1845 and the bodies buried in the old graveyard were transferred to the new cemetery on Neversink Mountain.

The Jesuits consistently cared for the Catholics of Reading, and the probable date of St. Peter’s Church and its founding was in 1751. The missionaries came from Bally, Philadelphia, and even Pottsville, to care for the Reading Catholics, and later regular pastors were appointed by the ecclesiastical authorities.

In 1844, a splendid piece of property was purchased for the erection of a large church on S. 5th st., between Pine and Spruce sts. Here the entire group of Catholics in Reading assembled and worshipped in the new Church of St. Peter, which was dedicated on Sunday, May 24, 1846, and it was only owing to racial and linguistic difficulties that the Most Rev. Bishop decided in 1860 that a separation of the parish was advisable. The result was that St. Paul’s Church was built at 9th and Walnut sts., with the Rev. C. J. Schrader as rector, and St. Peter’s Church continued with the Rev. Francis O’Connor in charge. From St. Peter’s parish, the new parish of St. Joseph was organized in 1891,

St. Anthony's parish in 1914, St. Margaret's parish in 1920 and St. Catharine of Siena's parish in 1925.

Monsignor Bornemann

Catholicism thrived under the Jesuit missionaries, under the secular priests assigned to the various parishes, and noteworthily under the Vicariate of the late Right Rev. Monsignor George Bornemann, V.F., whose personality stood out prominently in civic and religious life throughout the length and breadth of Berks County.

Filled with the spirit of the early Jesuits, Monsignor Bornemann labored in a predominantly Protestant community and made Catholicism stand out as "a light which enlighteneth all men." His achievements cannot be passed over by the historian, for they mark the phenomenal growth of Catholicity from a few hundred souls to approximately 15,000 souls enrolled in the roster of Reading's Catholic churches. Monsignor Bornemann stood out clearly on the horizon of American citizenship, for he had often, in company with Bishops Wood, O'Hara and O'Connor, gone to care for not only the Union soldiers but also the Confederate prisoners at Fort Delaware. Both as a seminarian and also as a Catholic chaplain he had learned to serve his "God and country." He knew the American spirit and lost no time in promoting the same in the greater interests of Reading when he came to that city as a shepherd of souls.

Among the outstanding accomplishments of his life were his pastorate of St. Paul's Church for 56 years; the founding of St. Joseph's Hospital as a result of the epidemic of 1872; the building of St. Catherine's Orphanage for Girls and St. Paul's Orphanage for Boys; the founding and gift of Neversink Mountain Sanatorium for Tuberculosis; the establishment and complete construction of the new House of Good Shepherd for Incurable Girls; the founding of the Bernardine Convent and Orphanage for Polish-speaking Catholics in Millmont; the development of Mount

St. Michael's Motherhouse of the Sisters of the Sacred Heart at Hyde Park; the founding of the new Gethsemane Cemetery at Hyde Park; the building of St. Paul's Parochial School and Convent for the Sisters of Christian Charity; and last, but most monumental, were his missionary labors in founding and building St. Mary's Polish Church, SS. Cyril and Methodius' Slovak Church, Holy Rosary Italian Church, St. Cecilia's Chapel, and the Church of the Sacred Heart in Wyomissing, as well as the renovation of St. Paul's Church in Reading and St. Mary's Church in Hamburg. Truly, Monsignor Bornemann continued the work begun by the Jesuit missionaries in those pioneer days of Catholicism in Berks County!

As a memorial to the beloved Monsignor Bornemann, the Rev. William Hammeke, P.R., rector of St. Paul's Church, has founded with the permission of His Eminence, Cardinal Dougherty, a Central Catholic High School in the beautiful Luden residence, and upon the estate was erected a modern fireproof auditorium, gymnasium, laboratories and class rooms for the accommodation of 500 high school students. The structure is situated on Hill Road with the undulating greensward and stadium of City Park to the west, while to the northwest there arises the towers of St. Paul's Church and the formidable buildings of St. Joseph's Hospital—all enduring monuments of Monsignor Bornemann's priestly zeal and labor for God and country!

Sweet Memories

When the writer called upon the Rev. Peter Hermes, administrator, and the Rev. Aloysius Scherf, rector emeritus of Bally parish, he was much impressed by the well-kept campus and cemetery. There is every indication that the builders of both church and rectory endeavored to convey to a future generation the majesty of colonial architecture and its placement upon a spacious lawn. Were a person suddenly transported from some famous estate of New England and placed

in front of the group of parish buildings at Bally, there we would find little difference in the classical atmosphere and environment of colonial days. There is a solemnity and nobility which pervades the very environment of such sanctuaries of American liberty as Independence Hall in Philadelphia and as the visitor enters the portals of the rectory he has only to observe the simplicity of the interior furnishings in order to grasp the spirituality of pioneer days.

In addition to the many household relics of colonial days, such as old oil lamps, furniture, old dishes and kitchenware, there are several sets of valuable vestments, a few unique collection baskets and other religious articles, chief of which is the old mission bell which still hangs in the old belfry of St. Paul's Chapel. This bell was cast in 1706 and came from Paris. The old altar in St. Paul's Chapel is thought to be the same one which was used by Father Schneider in 1741.

Very interesting indeed are the oil paintings, which may be arranged as follows:

1. "The Holy Family," judged to be an original Rubens painting of the 16th century Flemish school of art.

2. "The Last Supper," dated 1767, a gift from the ex-Prince-elect of Saxony to Father Schneider, S.J., and said to have been painted by Benjamin West.

3. "Madonna and Child," hanging in the old chapel.

4. "Francis Xavier," hanging in the rectory.

5. "The Immaculate Conception," found over the old altar in St. Paul's Chapel.

The rare books which are safely preserved in the rectory are as follows:

1. Copies of the original *Baptismal Records* beginning 1741, and continuing up to the present date.

2. German Catechism, compiled by John George Homan, and printed for the church at Bally by Carl Bruckmann in 1819.

3. An old "Peter Canisius" Catechism in German, used on the missions and dated 1810.

4. A copy of Goffine, printed in 1817.

5. An old copy of Goffine, commentary on the Gospels and Epistles for all Sundays of the year, printed in 1802 in Münster.

6. Copy of *Imitation of Christ*, by Thomas à Kempis, dated 1810, and said to be the book in the hands of Father Erntzen when he was found dead by Father L. Barth.

The total number of missionaries and priests buried in Bally is as follows:

Rev. Theodore Schneider, S.J.

Rev. John Baptist de Ritter, S.J.

Rev. Boniface Corvin, S.J.

Rev. Francis X. Varin.

Rev. Stephen Gabaria, S.J.

Rev. Paul Erntzen.

Rev. Augustin Bally, S.J.

Brother Joseph Brambacher, S.J. (faithful servant of Father Bally, who died the same year as Father Bally).

Rev. Anthony Nathe.

Rev. Charles Sauers.

May they rest in peace!

The traditions of Bally have come down to us through such historians as the Rev. Aloysius Scherf, rector emeritus of Bally; the Rev. Elmer E. S. Johnson, D.D., professor of church history in Hartford Theological Seminary, who as a non-Catholic with residence near Bally in Hereford, has always been a warm friend of the Jesuits and the secular priests in charge of the historic church; William Bishop Schuyler, author of the *Memoirs of Father Bally*; J. Bennett Nolan, Esq., author, prominent lawyer and historian; and the Very Rev. Thomas C. Middleton, O.S.A., who as an editor, annotator and translator of historical documents made the pioneer work of Martin Griffin and the American Catholic Historical Society appreciated by our present age. The late George J.

Gross, Esq., and Joseph M. Kase were quite familiar with the early history and local traditions of Bally, and both were active in effecting a renaissance of historical interest in Goshenhoppen.

When historians, Catholic and non-Catholic, stand silently with bowed heads at the tomb of the first missionaries of Bally, there is heard no bugle sounding "taps," nor are the reverberating echoes of a firing squad heard, but the old mission bell cast in 1706 still rings out its clarion call and message of Colonial days—*Pro Deo et Patria*.

The cathedral organ may pour forth its triumphal theme as the religious procession wends its way down the aisles of the crowded edifice; the monastery choir may chant its paeon of spiritual solace for the novice as he contemplates the mysteries of theological truth within the cloister's silence; yet, here in the peaceful environment of our pioneer forefathers, we behold the missionary base of the Jesuit Fathers who traversed the length and breadth of Penn's Forest. In sweet memory we hear the hoofbeats of the missionary's steed as it carries forth Christ's apostle with the Gospel of the Catholic Church, and today we see the Church Militant with millions in its serried ranks of American citizens.

The brave and courageous missionaries and pioneer Catholics cut down the impassable forests and flaired a Christian trail from the primitive log-cabin chapels to the stone cathedrals of our living Catholic Faith. A Catholic trail was established through the almost impregnable forests of bigotry, the morose and darkened ravines of ignorance were spanned, and the hills of doubt were leveled through the happy medium of our schools, colleges and universities taught by men and women who believed in God and our country, America.

The old Jesuit trail from Bally traversed mountains and streams and through the expansive valleys of Pennsylvania it has returned to Berks County, where a terminal of spiritual glory is found in the Novitiate

of St. Isaac Jogues at Wernersville. Here the spirit of the early missionaries and martyrs prevails in the daily routine of the Jesuit novices.

The imprint of our Catholic Faith is upon America! The cities of St. Mary, St. Paul, St. Louis, St. Joseph, St. Augustine, San Francisco, San Antonio and the veritable Litany of the Saints in California's golden chain of missions, all bear testimony to the work of the pioneer missionaries and patriots of the United States of America. Christian Doctrine is stamped upon our mountain peaks, our valleys and our cities, when such names as Sacramento, Santa Fe, Los Angeles and Corpus Christi still remain!

Upon the ground which was consecrated by the Divine Sacrifice of the Mass and by the labors and prayers of the first Jesuit missionaries, we have a Shrine of Colonial Catholicism—BALLY!

May the old Jesuit trails through Penn's Forest ever lead you, dear reader, to such historic missionary bases as Carrollton, Gallitzin and Bally! May the Church of the Apostle St. Paul transformed into the Church of the Most Blessed Sacrament inspire you with a greater love for our Catholic Faith in our country, America!

HISTORICAL NOTES

ST. IGNATIUS' DOCTRINE ON THE INTERDEPENDENCE OF WORK AND PRAYER.

We have often heard, from our noviceship days onward, the following advice supposed to have St. Ignatius as its author: "Work as if all depended on you and pray as if all depended on God." One day someone, as devoted to the memory of St. Ignatius as any of us, rather shocked us by protesting: "*Nego suppositum!* St. Ignatius never said that." At once one of the listeners hurriedly arose and went in search of his *Thesaurus* in order to prove the authenticity of the "Ignatian aphorism": he came back and opened the *Thesaurus* at the *Sententiae S.P.N. Ignatii* (on page 604 of the Bruges, 1897, edition), and, rather stumblingly, read the second *Sententia* thus:

"II. Haec prima sit agendorum regula: sic Deo fide, quasi rerum successus omnis a te, nihil a Deo penderet: ita tamen iis operam omnem admove, quasi tu nihil, Deus omnia solus sit facturus."

This sounded different from, and indeed quite contrary to, the customary dictum, for it seems to invert the order of dependence and to advise that we should "work as if all depended on God, and pray as if all depended on us."

A search for "the original" led to the following versions in various languages—but nowhere was there a specific reference to any original *script* of St. Ignatius himself.

In *The Spirit of St. Ignatius*, translated from the French of Father Xavier de Franciosi, S.J., (Benziger Brothers, New York, 1892), page 4, it is cited thus:

"1. In all that you have to do, this is the chief rule to follow: trust yourself to God, whilst acting as if the success

of each thing depended entirely upon yourself and not upon God; yet, while using all diligence in order to succeed, depend no more upon your own effort, than if God was to do all and you nothing."

The original French of Father Franciosi's work, *L'Esprit de Saint Ignace — Pensées, Sentiments, Paroles et Actions—Recueillis et mis en ordre—par le R. P. Xavier de Franciosi, S.J.—Nancy, 1887, page 5, gives:*

"1. Dans ce que vous avez à faire, voici la règle des règles à suivre: Fiez-vous à Dieu, en agissant comme si le succès de chaque chose dépendait entièrement de vous et nullement de Dieu; et cependant, en employant tous vos soins à la faire réussir, ne comptez pas plus sur eux que si Dieu seul devait tout faire et vous rien.—*Nolarci.*"

Franciosi does not give any more exact indication of the source, "*Nolarci,*" of this paragraph, but "*Don Vigilio Nolarci*" was found to be the pseudonym for Father Aloysius Carnoli, S.J., who wrote a life of St. Ignatius in the 17th century. A compendium published later on is in the Woodstock College Library, but does not contain any account of this saying.

However, in *Christian Spirituality* by the Rév. P. Pourrat, Supérieur du Grand Séminaire de Lyon, Volume III, *Later Developments, Part I—From the Renaissance to Jansenism* (Translated by W. H. Mitchell, M.A.; P. J. Kenedy and Sons, New York, 1927), Father Pourrat refers to Ribadeneira as his authority for the saying, which however he quotes not in accordance with Ribadeneira's text but in the same Latin form as we have it in the *Thesaurus*.

Ribadeneira's text is found in *Monumenta Historica Societatis Jesus—Monumenta Ignatiana, Series Quarta—Scriptade Sancto Ignatio de Loyola—Tomus Primus—Madrid, 1904*. The sixth document (written entirely in Spanish) of this volume, pp. 441-471, is Father Peter Ribadeneira's "*De ratione, quam in gubernando tenebat Ignatius*"; its Sixth Chapter is entitled "*Algunas cosas que hazia nuestro bienaven-*

turado Padre y pueden approuechar para el buen gouierno." In Paragraph 14, page 466, we read:

"En las cosas del seruicio de nuestro Senor que emprendia vsaua de todos los medios humanos para salir con ellas, con tanto cuydado y eficacia, como si dellos dipendiera el buen suceso; y de tal manera confiaua en Dios y estaua pendiente de su diuina providencia, como si todos los otros medios humanos que tomaua no fueran de algun efe(c)to."

This is probably the nearest to the "original" we can get. A literal translation would run about as follows:

In all things pertaining to the service of our Lord which he (Ignatius) undertook he made use of all human means to succeed in them, with as much care and energy as if success depended on these means; and he trusted in God and remained dependent on His divine Providence as if all these other human means which he employed were of no effect at all.

This, if condensed into an aphorism, would certainly be closer to *our* traditional form, namely:

Work as if success depended upon your own efforts—
but pray (trust in Providence) as if all depended on God.

than to the version given in Franciosi, in the *Thesaurus* or in Pourrat's *Latin* quotation. When or whence arose the wording of the *Thesaurus*, so different from that of the first-hand witness Ribadeneira is not explained; and until a better authority than Ribadeneira can be produced, it would seem that we must reluctantly admit that the *Thesaurus* presents an erroneous twist of the text that means so much to us:—or perhaps we should say that some "editor" with a stylistic urge for paradox tried to give it a more striking turn than the original.

It may be helpful here to transcribe Fr. Pourrat's presentation of the saying in the *text* of his book—as contrasted with his Latin "quotation" which he gives in a footnote including the reference to the *Monumenta Ignatiana*, but which he certainly did not obtain from the *Monumenta* (but probably from our *Thesaurus*) since the *Monumenta* gives only the Spanish text which

we cited above. Pourrat's commentary (on pp. 44-43) is as follows:

"In the era of its first appearance, Ignatian Spirituality was one of the most effective means for the protection of Christian devotion against the paganism of the Renaissance and the fatalistic quietism of the Protestant Reformation. According to Ribadeneira (*Footnote: *Monumenta, Tom. I, Scripta de sancto Ignatio*, p. 466), St. Ignatius acted in conformity with this principle: 'Let us work as if success depended on ourselves and not on God. Let us work with energy, but with this conviction in our hearts: that we are doing nothing, that God is doing everything.' This great law of his own activity is also that of his spirituality.

In the work of spiritual sanctification, there are two parts—God's and man's—Ignatius fixes his attention on the first to urge the importance of prayer in the securing of grace—God's part—and to call upon us to glorify God for all the good we do through Him. He emphasizes still more, perhaps, man's part—radically eliminated by Luther, as we shall see—and impels us to action, indeed, as if success depended upon ourselves alone. His spirituality, if the anachronism be allowed, is dynamically molinist; it is active and non-quietist, combative and non-pacific, methodical, and not just-as-you-will."

EDWARD C. PHILLIPS, S.J.

OBITUARY

FATHER THOMAS F. WHITE

1856-1941

On the morning of May 17, 1941 a brief but poignant sadness struck the community at Weston. The sudden passing in an hour's illness of Father Thomas F. White brought a sharp sense of loss, sharp, yet passing, for all realized that this grand old man of the province, in every sense the "daddy" of us all, had in his customary way laid aside his eighty-four years of life to enter just as simply an eternity of well-earned reward.

Father White was the younger of the two sons of Lawrence White and Honora Hurley, both natives of Ireland. Three other children had died in infancy. An item in the Boston *Pilot* shortly before his father's death describes the father in words that readily apply to Father White himself.

Mr. Lawrence White of Charlestown was another welcome visitor. Mr. White is in his eightieth year, but he is so well preserved, so healthy, bright and cheerful—he declares he has not an ache or pain—that his friends find it hard to realize that fact. He has been a subscriber for fifty-five years.

Mr. White is a native of Youghal, County Cork, Ire. He worked for over forty years as a boiler maker in the shops of the Fitchburg railroad, Boston. For a long time he was a teacher in the Sunday School of St. Mary's Church, of which Fr. Rodden, one time editor of the *Pilot*, was Pastor.

Mr. White is a most entertaining talker, and his reminiscences of old times and people are of great interest.

Mr. White was the proverbial gentleman of the old school, educated in Ireland by the parish priest. After coming to America he lived all his life in St. Mary's parish, Charlestown. One of the outstanding Catholics in that notably Irish Catholic parish, the kind that

made it a rule to attend Sunday High Mass resplendent in frock coat and tall silk hat, he won the respect and admiration of Catholics and Protestants alike. At his death in 1907 his younger son, then a Jesuit at St. Francis Xavier's Church, New York City, sang the requiem Mass.

Father White was born November 1, 1856 in a little house on Richmond St. (now Rutherford Avenue) right behind St. John's Episcopal Church. The pastor of the church, a Rev. Mr. De Costa, often used to stop to talk to the little White boy, little knowing that in later years the same boy was to anoint him in a New York hospital. The good minister had become a convert and a priest, though he was to die a few short months after ordination.

Father White's brother Lawrence died in 1921 at the age of sixty-six. A favorite niece tells an amusing story that illustrates her Jesuit uncle's filial charity and perennial sense of humor. "My grandmother," she says, "believing in the old remedies, used to leave two doses of sulphur and molasses for the boys to take sometime during the day. My father refused flatly to take his, but Uncle Tom, rather than have his mother feel bad, would take the two doses. In later years, when I would tell him what an easy mark he was for my father, he would say: 'Well, perhaps it did me good. Your father's been dead quite a while, but I'm still alive.'"

At an early age the two brothers became well known to fellow-parishoners when they took over the management of their father's grocery store. One day a customer found Tom, as they called him, engrossed in a book. When asked what he was reading, the young store-keeper replied laconically, "Just a book." Surreptitiously glancing at the book, while the salesman was busy with the order, the customer found it was *The Following of Christ*. Like his father before him, the young salesman was for years a Sunday School teacher in St. Mary's parish. He was one of a group of young men who organized a Catholic Literary Club which met

for discussion of books, friendly debates, and occasionally lectures by prominent Catholics, thus supplementing the too limited education of those early days.

Although anyone who knew the Thomas White of those early days or the truly Ignatian Jesuit of later years would scarcely believe that a priestly vocation would require a Damascus-road conversion, the decision to become a priest was really the result of an almost miraculous escape from a railroad accident. On the return from a boat race in Quincy the train was severely wrecked. Many people were killed. Father White was able to climb uninjured through a window and be of assistance to the other passengers. He used to say that he began to think then: "My store-books are in order. What of my life?" Shortly after this, in the September of 1883, at the age of twenty-seven he enrolled at Holy Cross College, Worcester, with the fixed idea of becoming a priest. Three years later, on August 13, 1886, as he was completing his thirtieth year, he entered the novitiate at Frederick, Maryland.

We are told that character is life dominated by principle, not by impulse or environment. To follow high principles consistently and perseveringly is the mark of a strong character. For a man of thirty or so to break completely with the world, throw over his former associates, study Latin with school-boys, is considered heroic in St. Ignatius. Yet, this is precisely what Thomas White did,—though like St. Ignatius, he would be the first to disclaim heroism—in giving up his business and entering first Holy Cross and later the novitiate. A man of his age would find it hard to enter the Society in our day, when candidates must have years of study, but he possessed qualities which years of study cannot give. Most of the Society's members get experience from books and from the young. They do not know human nature until later in life. He had gained from his years in business a maturity and poise which must usually be learned from life.

Frederick, at the time of Father White's coming, was a peaceful little city of seven or eight thousand

inhabitants nestling in the beautiful and fertile Frederick Valley. It was an ideal place for a novitiate, with an almost perfect climate, a number of good roads branching out from it in various directions and offering a variety of beautiful walks as free from any disturbing distractions as the novitiate itself. In fact, at that time, even in our larger cities, the fostering of a call to the religious life met with scarcely any of those disturbing influences which now abound almost everywhere. It is true, that even then, as always, allurements drawing one strongly to a life of mere worldly pleasure might be found, still they had to be sought for. Father White's early life and home training had excluded any such seeking. Consequently when he entered the novitiate, though on in years and with not a little experience of the world, he was a religious in heart and in deed, lacking only the supernatural bond of the Three Vows to make him a religious in fact. His life in the world had been a novitiate; his life at Frederick was its crown, ending in his perfect holocaust. The regulations of the novitiate, the Rules of the Society in as far as they affected him, he obeyed strictly, as a matter of course. Indeed, it might be said, that the distinctive mark of his whole life in the Society was that he lived up to its requirements faithfully, as a supernaturalized matter of course.

The few survivors can testify to the real poverty and pioneer simplicity of the novice and juniorate life at old Frederick. Succeeding Father William Brosnan as manuductor, "Carissime" White gave general satisfaction. Being older than the rest, he was truly a big brother, encouraging all wonderfully by the cheerfulness with which he took all privations. A quiet sense of humor, which he never lost, helped him to look with a kindly eye on the exuberance of those just out of high school. If his young fellow-novices fell short of the seriousness with which he appreciated the purpose of religious life, he was tolerant and charitable. During his two years of juniorate, 1888 to 1890, he was

catechist at the Maryland State School in Frederick. His zeal for helping souls showed itself early in his learning the sign language in order to teach the deaf mutes at that institution.

Though he was already in his thirty-fourth year and still a long way from ordination, superiors found it advisable at this time to use Mr. White's experience and poise in the regency. For the next three years he was teacher and prefect at Fordham. As prefect of Second Division (now the Prep), he was eminently successful in combining kindness with firmness. The boys both esteemed and liked him, for his discipline was fatherly though unyielding. In later years Father White liked to recall the many amusing incidents of his days at Fordham, incidents such as the following which illustrate his knowledge of boys and their antics. Some of the boys were discussing with him his almost amazing powers of detection and he declared jokingly he could see around a corner. To prove it, he challenged them to go around the corner of the building and to do whatever they wished. He would tell them what they had done. They went, and on returning, Mr. White said: "You thumbed your noses at me." In further amazement, they admitted they had done just that. When asked "How did you guess that?" Father White would say: "Well, that's just what boys would do to a prefect."

Older by now than St. Ignatius himself when beginning philosophy, Mr. White entered Woodstock in the summer of 1893 to begin an abbreviated course of two years of philosophy and three years of theology, years of faithful application and clocklike regularity, crowned by the long-coveted goal of ordination on June 28, 1898, at the hands of Cardinal Gibbons. A fellow scholastic writes of him in those years: "Although much older than the rest of us, my recollection of him is one in which his simplicity and joyousness stood out. He may have been older in years, but he was as young in spirit. He had a keen sense of humor, which

showed itself in the part that he took to make our recreation most enjoyable." During those years he was catechist first at Woodstock and later at Henryton and an able assistant editor of the Woodstock Letters. He continued his interest in deaf mute work by gathering a group of theologians for instruction in the sign language.

He was no sooner ordained than he began his long career as a superior of Ours. Two days after ordination he was appointed Minister and Procurator of Woodstock. Just the year previous the aging Father Villiger had been appointed Rector and his feeble health threw most of the burden of government for the next three years on his able and efficient Minister. Father White had the greatest admiration for Father Villiger. He regarded him as a man imbued with the best spirit of the Society, especially as shown through superiors. He would be the first to admit that he owed much of his own prudence, wisdom, kindness, and considerateness to the early influence of this saintly old man.

Father White was one of the most successful Ministers who ever held that post at Woodstock. All who lived under him will remember him as a superior upon whom St. Ignatius would put the stamp of approval. His regular observance was as natural as if he had been born to it. There was nothing of self-consciousness about it, nothing in the least mechanical. Four square and just, a superior who guided his judgment by prayer and one who adhered strictly to the principle of *audi alteram partem*, he had withal a most gracious manner and, if at any time he was called upon to refuse anyone, he did it with such a manner that the refusal was received with joy. He was supremely modest, without the slightest self-esteem, having always a high regard for others, eager to perform any service for his fellow Jesuits and for all who in any way came under his charge. This would account for his unvarying charity, which again was natural in him, never officious or exaggerated.

An example or two will illustrate his tactful method

of preserving religious discipline, which made him an understanding and an effective, because human, superior. One of the morning attractions of the scholastics at Woodstock was the daily weathermap displayed in the corridor. The conversations about the map were not always confined to weather and often disturbed the silence becoming a religious house. Father White issued no notices and did not rebuke a single one. He simply transferred the map to the window sill opposite his room, left his door open and sat in full view reading his Office in the rear of his room. One sight of the Father Minister engaged in prayer was enough to stop all talk. The scholastics glanced at the map, passed to a morning visit to the Blessed Sacrament, and an abuse was remedied without the shedding of a drop of blood or without even a stern look. At the Christmas holidays the scholastics flocked in, as they do now, from the colleges to spend a few days and enjoy the plays and concerts. They would gather in the rooms for a chat and reminiscence and forget that the midnight hour was approaching. Father White, as was his duty, would make the rounds. He would simply knock at the door of each rendezvous; that was all, and that was enough. He would move silently away and the visitors would move as silently to their quarters. Everyone respected the confidence he placed in others. Such tact as that is not learned from literature, science, philosophy or theology. The school of life graduates such tactful men, and Father White finished in that school *magna cum laude*.

After making his Tertianship at Florissant, Mo., from September 1901 to July 1902, Father White returned to Woodstock to act as Minister for another year under the new Rector, Father Brett. He held that office until August of the following year, when he was transferred to the same position at St. Francis Xavier's, New York City. As Minister for three years and as Prefect of the Church and Sub-minister for three more years, he was an inspiration to all by his charity and zeal. In parish work he was efficient. He

knew the people, most of them poor, and kept close to them. Even on days when he had to sing a late funeral Mass, he was up as usual and out on sick calls. He was sympathetic, encouraging and equally acceptable to rich and poor. A saintly priest, with a heart as big as one could wish to see, he was fearless and tireless where duty or charity called. His stories of the wonderful working of grace in conversions or timely penitence were many. Weather or danger meant nothing, when a soul needed his care. He used to tell of being accosted by a policeman one night in a rather dangerous district where he was making a sick call. After warning Father White of the risk he was running, the policeman made sure to accompany him whenever he visited that district at night again.

In the summer of 1909 Father White was appointed Pastor of St. Mary's church, Boston. Old parishioners remember him as a most lovable character, generous and untiring in devotion to his people, especially to the poor. In 1910 he had St. Mary's towers repainted and the outside of the church sand-cleaned. He erected the statue of St. Vincent de Paul in the lower church, remodelled and beautified the present shrine of Our Lady of Lourdes, inaugurated the 11:30 Sunday Mass, which many former parishioners now in the suburbs still attend, and formed a young men's choir, better known today as the Alumni Choir. In the Spring of 1914 he sponsored a bazaar, which lasted a whole month and netted twenty thousand dollars, enough to renovate the lower church and to liquidate the debt resulting from a fire which destroyed the boys' section of the parish school in 1907. Much of the continued popularity of old St. Mary's is due to his foresight and wise provision in the days when the multiplication of factories and warehouses in the North End was forcing the residents of that section to seek homes on the outskirts of the city.

In 1908 the Society had purchased some property in Brooklyn, N.Y., the site of the city Penitentiary, and

had begun a school and parish there. A mortgage was put on St. Francis Xavier's, New York, requiring the payment of \$13,500 interest annually, while Brooklyn had to pay a similar amount to the city. The Rector of Brooklyn was forced to borrow the necessary money and St. Francis Xavier's was asked to indorse the notes. Very Rev. Father General created a merger of the two places, declaring them an *ens unum*, and transferring the charter of St. Francis Xavier's to Brooklyn. Under the new arrangement Father Joseph Rockwell, Rector of St. Francis Xavier's became Rector of both houses with residence at Brooklyn. He was told to select someone who would be head of St. Francis Xavier's and accountable to him. He selected Father White.

Difficulties arose, of course, from the seemingly divided allegiance, while the financial drain on St. Francis Xavier's threatened the gradual closing of the famous old college. Only a man of Father White's tact, patience and unfailing obedience could have held such a position with equanimity. In time the Provincial, Father Anthony Maas, remedied the situation by appointing Father White independent Superior of St. Francis Xavier's.

In the qualities desirable in a Superior Father White excelled. His kindness, trustfulness and encouragement inspired all to put new zeal into their efforts. He was broadminded and tolerant. Any suggestion of value met with prompt and sympathetic approval. Once he had appointed anyone to an office or charge, he did not interfere, but was careful to show his appreciation of work well done. He was rarely ruffled. He was firm in governing, but not over-exacting. The scholastics, whom he used to call "his boys", were his special interest. Occasionally he would hire or borrow two large automobiles and send them off on a day's ride and outing. At other and unexpected times he would encourage some little excursion for a needed break. One of them recalls today an incident which

illustrates Father White's charity, detachment, and complete abandonment to the Will of God. One evening in early summer he was passing Father White's door. The door was open and Father White was sitting at the open window trying to catch a breath of air, for the evening was sultry. Father White called to the scholastic to come in for a chat. He was turning over a document in his hands and when asked what it was, he replied: "The trial status." When pressed for some information Father White merely smiled and said: "I never look at a trial status. I merely initial it and send it back to Father Provincial. My reason? Those who are appointed to the community by the Will of God are obliged in charity to bear with me; why then, should I not exercise the same charity in their regard and leave all to the disposition of Divine Providence?"

Manly and sincere, he made a good appearance in public. As parish priest he had endeared himself to the people and they remembered him now with affection and backed him to the limit of their means. Four bazaars conducted in his time netted \$50,000. He encouraged dramatics and reproduced "My New Curate" which he had produced in Boston. He continued his interest in the deaf mutes by substituting in that work on the death of Father Michael R. McCarthy until Father Dalton was appointed. When he left St. Francis Xavier's in 1919, the school had grown in numbers from the mere four hundred he had found there to an enrollment of nine hundred, and Xavier High School was firmly established in its own right. Owing to the burden of the mortgage, he could not do much in the way of improvements, but he had a contented community and the respect and esteem of all.

During those years of the Great War, when straitened circumstances strained the morale even of religious communities, Woodstock had been no exception to the general rule. It was with a feeling of satisfaction then, that the community there welcomed as Minister again in September, 1919, this exemplary and experienced superior now in his sixty-third year. No

better encomium of his three years' incumbency can be given than that pronounced by the beloved Rector of those days: "Father White was a religious wholly governed by supernatural motives and ardently devoted to the principles of the Society. His exemplary conduct was a great force for good in the community. To this was added his experience, his ready ability to understand men and problems, and his prudence in estimating truly the relative importance of things. Together with brave and diligent devotion to all his duties, he always showed perfect poise and great consideration and kindness. He was always approachable and affable. These qualities won him the esteem and love and obedience of all, increased their willingness to be directed by him, and made him an excellent promoter of union, charity, and observance. All that is desired in the rules of the Minister was remarkably well exemplified in him, together with all that goes to make the picture of an excellent Jesuit priest, full of self-sacrificing charity and utter loyalty. When weakened health compelled him to lay down his heavy burden and say farewell to Woodstock, his parting words expressed the appreciation of the spirit of union and charity which he had witnessed in the community and his good hopes for its continuance. All felt his going, as that of a faithful, loving father most dear to them."

A temporary breakdown of his strength in August, 1922, forced the faithful and kindly Superior to seek rest. He was sent to Keyser Island, presumably for the needed rest, but in reality to continue as Superior there for the following three years. During this time his wonted vigor returned. As a host he was again his natural self, gracious and considerate at all times. Even at his age he did not hesitate to supply in nearby parishes when called on for help. He learned to drive a car and for most of one winter drove every Sunday morning to Waterbury to say a parish Mass. Because of having to give the Brothers at Keyser Holy Communion, he could not leave until Sunday morning and

the drive was matter of two hours while he was still fasting. On hearing of this, Bishop Nilan felt obliged to stop it. His charming personality won many friends among the neighbors of Keyser Island. A note left in a small diary states simply: "Oct. 20, 1925. Left Keyser Island to Fr. William Conway, my successor."

A call for more important work had come. He was to be for an even dozen years the Spiritual Father and Procurator at Shadowbrook, the novitiate in Lenox, Mass. Throughout these years, if one may be permitted a slight play on words, Father White did not belie his name, for in him all the virtues looked for in a Jesuit came to a focus-point. He was a living example of the positive edification which the Institute demands of every member of the Society. A man crucified to the world and to whom the world was crucified, one who had put off his own affections to put on Christ, who pressed with great strides to the heavenly country himself, and by all means possible urged on others also, ever looking to God's greatest glory, this valiant soldier of Christ grew constantly in wisdom, age, and most certainly in divine grace. He was religiously exact in the observance of common life. He realized keenly the obligations of his office. Once, when he had been unavoidably late for a community exercise, he remarked solemnly: "You know, as Spiritual Father I can't afford to be late or absent."

In such a house, comprising as it did novices and juniors, brothers, both veteran and novice brothers, faculty, mostly young fathers, all noticeably younger than himself, Father White's years of experience and knowledge of the spiritual life was an asset most invaluable. For superiors, his sound judgment, for the teaching fathers, his sage counsel, for the young scholastics, his sympathetic knowledge of human nature, for the brothers, his appreciation of their vocation and his profound humility, for all, his universal charity, courtesy, cheerfulness and sense of humor, the unction with which he performed any priestly duty, even the saying of graces or the reciting of the

customary three Hail Mary's at the beginning of an auto trip, the zest with which in his eighth decade of life he could enjoy academies, debates, plays, and even follow the scholastics' games, his example in the courteous treatment of guests, his sacrifice of time and even of sleep to be of assistance to anyone, and in the midst of all these outpourings of his large and generous spirit, the deep appreciation and genuine gratitude for any favor done or any help given him, his deeper spirituality and lively faith and insistence on the commoner devotions learned in childhood, to the Mother of God, to St. Joseph as the great provider, to the angels and the souls in Purgatory, his unfailing attention to the sick, all these traits and gifts and practices interweaving day in and day out for an even dozen years combined to make of him a workman at whom no finger of shame could ever point.

An entry in his diary for Nov. 1, 1925 says: "Beginning my seventieth year. Kindness everywhere." It became a tradition at Shadowbrook to celebrate his birthday with some little show of affection and on the occasion the kindly eyes would light up like a child's as he cut the cake and received the words of greeting and good wishes for the future. Individuals felt each a personal joy when in June, 1930, Superiors sent him to Rome as a province representative at the canonization of the American Martyrs. In a carefully kept diary of this trip one finds a genuine appreciation of all the wonders of the Eternal City and a deepening of faith as well as a faithful record of expenses down to the smallest items. On the occasion of his golden jubilee in the Society in August, 1935, he was as young in spirit as the youngest novice present and he enjoyed to the full the affectionate tributes of two fellow-novices, of several older fathers who had lived under him in various houses, and of his youngest brothers in religion, some of them nearly sixty years his junior.

As his eightieth birthday drew near and the long winters at Lenox began to tell on him, Superiors transferred him in the summer of 1937 to Holy Cross

College. Here he acted as Spiritual Father for two years, until the hill and steep stairs of his Alma Mater prompted Superiors to place him at Weston.

When he came to Weston to be Spiritual Father at the age of eighty-two, it was soon obvious that he was preparing in his methodical way for the great affair of dying. Outside of recreation, which he enjoyed and helped to make enjoyable, he seldom stopped to speak, and yet when consulted in private he showed that practical wisdom which is the result of grace and experience in religion. He spent much of his spare time in the chapel, giving himself up to a life of prayer and spiritual reading, cheerfully awaiting the hour when God should call him.

The call came suddenly, but quietly on the morning of May 17, 1941. He was up as usual and at morning visit. During meditation he began to feel a congestion that made breathing difficult, and, thinking the fresh air might relieve the congestion, took a short walk on the porch. Feeling no relief he returned to his room and called one of the fathers to tell him that he could not say Mass and would like to receive Holy Communion. Father Rector brought him Holy Communion after community Mass. A doctor was summoned and pronounced the condition a severe heart attack. He received Extreme Unction gladly, sitting up in a chair beside his desk and answering all the prayers, even removing his socks himself with a view to helping the anointing priest. When the drug given by the doctor began to work, he was helped to bed. For about an hour he lay quiet, with no visible sign of pain, but only the effort in breathing. When asked if there was anything he would like, he remarked: "just one good breath from my heels up." Once, looking up at the Crucifix on his wall, he said: "It seems strange that I'll be seeing Him this morning." Finally, turning on his side with a slight convulsive gasp, he surrendered his soul to God. May he rest in peace!

FATHER WILLIAM F. A. CUNNINGHAM, S.J.

1860-1941

The Reverend William F. A. Cunningham, the eldest son of Charles Francis and Jane Wilkinson Cunningham, was born in New York City, within the boundaries of the present parish of Saint Ignatius Loyola, on February 12, 1860. This date of his birth, it might be remarked, caused him to simulate concern in later years, since he, a firm believer in the principles of Tammany Hall, was forced to share the birthday of such an arch-Republican as the Great Emancipator. His early schooling was gotten in the public schools of New York, because the parochial school system was not so widespread nor so efficient as it subsequently became. He took his high school and college work at the College of Saint Francis Xavier in West Sixteenth Street, New York City, and was graduated from there, with the degree of Bachelor of Arts, in 1879.

On the thirtieth of July, following his graduation, Father Cunningham entered the Society at West Park. It is interesting to note that this was then the novitiate of the New York Province, which had been formed on July 16, 1879, when the New York-Canadian Mission was abolished. However, the New York Province, as a separate entity, did not long endure, since it became a part of the Maryland-New York Province on August 19, 1880. Father Cunningham had many tales to tell of his days in the novitiate, but the one he liked best concerned a young fellow-postulant, who said to him as they detrained at Poughkeepsie: "We had better get a glass of beer here, since, once we enter, we will probably never see it again."

At the end of Father Cunningham's novitiate, West Park was closed and the novices there were transferred to Frederick. This was the first closing of a house he experienced in the Society; however, it was

far from the last. He was fond of boasting of his prowess in closing houses and could really build up a good case to prove his point. Thus, in the third year of his regency (1887-88), he taught the humanities at St. Peter's, Jersey City, which the Province catalogue then designated as a Collegium Inchoatum. Some thirty years later, when he was teaching the Junior class there, the first World War caused Saint Peter's to become a Collegium Defunctum. He managed somehow or other, he claimed, to miss the closing of Xavier, but he was on hand for the final sessions of Brooklyn College, being the professor of the Senior class during the last year of its existence. His year of Juniorate was enlivened by the fact that he had five different professors of Rhetoric. It seems that twice in the course of the year (1881-82) the regularly appointed professor, Father John J. Murphy, was withdrawn by the Provincial and his place each time was taken by the Socius to the Provincial, Father James A. Ward. It is characteristic of Father's buoyant sense of humor that he always maintained that this showed to what a difficult class he belonged.

In the Summer of 1882, Father Cunningham went to Woodstock for the study of Philosophy. The grasp of the wisdom of the sages he acquired there is evidenced by the fact that he taught either the Junior or Senior class for eight years at Fordham, Brooklyn and St. Peter's, as well as by the logical and thoughtful exposition of his views, which he was always prepared to give. Indeed, within the past decade, many of his younger colleagues discovered how perilous it was to tease him on his pro-Franco attitude concerning the Spanish war, when they suddenly found themselves impaled on a pointed axiom borrowed from the masters or on a sharp citation from Saint Thomas in the original.

The year 1885 marked the beginning of his regency. He was appointed to teach the equivalent of our modern third year of high school at Georgetown. Here it was that after many sessions of correcting school-

boys' Latin compositions which lasted far into the night, he read the *Ratio Studiorum* and learned that the *Ratio* recommends that only one or two points, at which the teacher is driving, be examined in each composition, and he also discovered that other principle of having the students correct each other's work. For the rest of his life he praised these principles as being the best in the Jesuit Code of a Liberal Education! The following year (1886-87), he was assigned to Saint Francis Xavier's, New York, as assistant prefect of the school. Father John J. Murphy is listed in the catalogue of that year as Rector and Prefect of Studies. Since the duties of being Pastor of a large parish took all of the Rector's time, the actual direction of the whole college, both from the scholastic and disciplinary angles devolved upon Father Cunningham. These were arduous tasks for a young man, and he often jokingly remarked afterwards that at the end of many a hard day, he felt it would be much easier to be assistant Rector than assistant prefect. The third year of his regency was spent at St. Peter's, Jersey City. There he was engaged in teaching the humanities, French and elocution. He always spoke lovingly of the four different times he was on the faculty of Saint Peter's. This first time he was particularly delighted to recall, since it seems that the Rector, Father John McQuaid, would occasionally send Father Minister around to the rooms of the Scholastics during night examen to bid them come to the Rector's room at the end of their spiritual duties. When they had all duly foregathered, the Rector would, in Grecian fashion, stir up the potion *quod laetificat cor hominis* and then send them off to bed happy in the thought they had been found performing that *officium pietatis* at the appointed time. This too was the year of the Great Blizzard, which Father Cunningham always dated as occurring on the day following his prelection of Horace's "*Vides ut alta stet nive candidum!*" The years 1888-1890 found him at the novitiate in Frederick, teaching the Juniors who were in the grammar

class. Men around the Province, who had the good fortune to be in those classes, still speak of the skill and care of their teacher.

After these five busy and shifting years, Father Cunningham, in 1890, returned to Woodstock to pursue his course in theology. He was, for one year, director of the choir, and for two years in charge of the chant class, positions for which he was admirably suited, since he was a skillful musician. Almost to the end, he could play the scores of Gilbert and Sullivan on the piano, and would only have to hear a few bars from an aria, to tell from what opera it came and to give the whole history of the work, including the date of composition, the number of times it was performed and the names of famous singers who had appeared in it. The years at Woodstock quickly passed and in the summer of 1893 he was ordained to the Sacred Priesthood by James Cardinal Gibbons. The following year he completed his theological course.

In the year 1894-95, Father Cunningham made his first real acquaintance with Philadelphia, when he taught fourth year high school at Saint Joseph's. He had been to Philadelphia with his father for the Centennial Exhibition in 1876, but he complained that the trip was too brief for him to see anything of the town. So, now that he arrived to stay for a while, he decided to take a daily afternoon walk to expand his knowledge of the city of Brotherly Love. He was amazed on these walks, he said, to find on almost every street corner a painted sign, proclaiming "The Matchless Cunningham—Upright, Square and Grand." This was a welcome to the Quaker City, indeed, and though he soon learned that Cunningham was a name to be conjured with among the city's piano merchants, he always jovially maintained that sign was an indication of Philadelphia's welcome to him.

The two following years he spent teaching Rhetoric at Saint Peter's. Then, in the Summer of 1897, he sailed for Europe to make his tertianship. He landed in England and had the opportunity of visiting some

of his relatives who lived in Liverpool. After a few days he was off again for Tronchiennes, Belgium, and the year of third probation. His Lenten work during this time took him to England again. Apparently, in Europe as well as America, he made friends easily, for, since the beginning of the present war, he frequently spoke feelingly of the kindly English folks he knew over forty years ago, whose towns were now being bombed relentlessly by the Luftwaffe.

On his return to America in 1898, Father Cunningham worked for one year on the Messenger. In the course of the next seven years, at Fordham, St. Peter's and Georgetown, he taught every class from third year high school to Sophomore in college. These diverse assignments aided his facile memory in storing his mind with all the finest passages in the classical authors—a store he was wont to share with his younger brethren in his later years.

As a foreign missionary, Father Cunningham labored for one year (1906-07) in Jamaica, B. W. I. This was the year of the terrible earthquake, which Father described somewhat less sensationally than others who were there at the same time. He always claimed with a twinkle in his eye, that he actually knew the famed "little Allen", who kept the gate in Father Williams' story. Father Cunningham, subsequently, spent four years (1912-16) on the home missions in Southern Maryland. He lived at Leonardtown, but his mission stations, for most of his time there, were at Bushwood and Bluestone.

The next year (1916), he returned to the classroom, teaching the Junior class at Saint Peter's. He was an experienced philosophy teacher by this time, since he had spent five years previous to his work in Saint Mary's County, in lecturing to either the Senior or Junior class at Fordham. The assignment at Saint Peter's lasted until the college closed in 1918. The following year, he was back again at Fordham, lecturing on War Aims to the S. A. T. C. This gave him a chance, which he widely exploited, of claiming in after

years, that he was a retired officer of the U. S. Army. At any rate, students in the S. A. T. C. were obliged to salute the professors, which would be enough for a man with his gay spirits to claim a commission.

He was at Brooklyn for the year 1919-20. As the college closed so did the teaching career of Father Cunningham. He had spent twenty-four of his years as a Jesuit in the classroom and had taught every class from *media grammatica* to Senior. That he was the type of teacher of whom the Society could be proud was evident to anyone who ever had a conversation with him. He had a remarkable knowledge of the subjects taught in our schools and he had the ability to explain them, whether he was formally discussing education, or only referring to these subjects by way of an example, which bespoke the master.

The last eleven years of his active life (1920-31), were spent as an operarius in Saint Mary's, Boston, where he had charge of the City Hospital, at Trinity in Washington, the Gesu in Philadelphia, and, finally, at Saint Michael's in Buffalo.

From 1931 to the day of his death, Saturday, December 20, 1941, he was stationed at Wernersville. Here he was a most popular confessor and one well qualified to direct our young men along the lines of true Jesuit piety. He was, it is true, unable to do active work, in the sense that teaching and preaching are active work, but, in spite of the *incommoda* of old age, he never allowed his mind to go to seed. His interest in and knowledge of the international scene were phenomenal. He followed the meteoric rise of Franco's Spain with the eyes of an historian, frequently drawing comparisons from the Napoleonic campaigns and those of our own American generals to illuminate special points in the Franco strategy. He watched the manoeuvres of the New Deal in Washington, as only one who had been born a Tammany Democrat could eye them, and delivered splendid appraisals, again historically grounded, of the accomplishments, real and supposed, of the Administration. He could not abide the radio,

he always referred to it as "the man in the box", but when he had a good book of theology, philosophy, classics, ancient and modern, or the latest version of the New Testament, he gave the most complete embodiment one could wish of the truth of Cicero's statement about letters—*senectutem oblectant*. All his faculties remained sound almost to the day of his death, locomotion alone being difficult, and so, though living a physically inactive life, he was by his devotion to the intellectual life, active and inspiring to the entire community.

His contribution to the formal recreations of the Fathers was beyond description. His nature was gay and so he could both tease and be teased, which is quite an accomplishment. His memory was stocked with songs from light operas, which were popular before the mauve decade was even named. These he would sing and teach to the other Fathers that he might have a chorus to support his vocal efforts. If the discussion turned to a serious subject, he was armed with facts and hence could offer many interesting views. He was, in fact, a perfect example of simple gaiety and gay simplicity.

His piety was that of a Jesuit. His Mass was his first thought, and he made many a sacrifice, as far as his health was concerned, to offer the Holy Sacrifice. His devotion to Our Lady's Rosary was evident to all who knew him. His love of the Society was genuine, being shown in deed rather than proclaimed in words. All in all, as scholar, as man, as Jesuit, William Francis Cunningham was a grand Jesuit gentleman. May his dear soul rest in peace.

FATHER FRANCIS A. O'MALLEY

1898-1941

"He hath accomplished a great deal in a short space of time." How well these words can be applied to Father O'Malley. Only 42 years of age and 22 in the Society, he had already at the time of his death justified the confidence placed in him by superiors, by holding in the brief nine years since his Tertianship the offices of Prefect of Studies of Xavier High School, New York City; Dean of Studies at Canisius College, Buffalo; Superior of Bellarmine Hall; and Rector of Canisius College. It was evident His Divine Master had endowed him with unusual gifts which he had expended to the full in His Master's Service.

Father O'Malley was born in Philadelphia, November 6, 1898. After attending St. Joseph's Preparatory School and College in his native city, where he distinguished himself in studies, dramatics, and public speaking, he entered the Society of Jesus at St. Andrew-on-Hudson on the 4th of September, 1918. The same qualities that he exhibited in the last year of his life—generosity, charity, self-sacrifice—he exhibited in his early noviceship days. His fun-loving nature was proverbial among his colleagues; his ability to mingle with all types of characters, his thoughtlessness of self were characteristic of him from the noviceship to his last days. If he had an apparent fault it was a certain recklessness of his own health, to the extent that it contributed largely to his early departure from this life. The dramatic ability which marked his school and college days and which provided entertainment for many of those who knew him in the Society, in the opinion of some, hastened his collapse. One of his practices in a gathering of friends, when the conversation became dull, was to pretend a fainting spell which would appear so real as to alarm those who did not know him too well. It was this "play-acting" which

enabled him to deceive so many in his last days, so that no one realized how seriously ill he was, until his final collapse and death in a few hours. His generosity was exemplified by his giving away the presents he received from time to time from his many friends for his personal use. Many gifts, which he might have kept with the permission of superiors, he turned over to others. The little comforts, which he might legitimately have had, he eschewed. There was no comfortable chair in his room, and after his death there was found only one well-worn suit of clothes in his wardrobe. The realities of poverty he sought to experience unostentatiously in his own life. Quarreling and bickering were alien to his nature and only rarely was he known to speak severely to any of those under him. His faithfulness to his religious duties was real and not for show. The morning visit found him regularly in the chapel, even though the stress of duties may have kept him up till a late hour the night before. Those, who had occasion to visit his room during night points, found him invariably with a book of meditations in his hand. Some may say that these actions are expected of every Jesuit, but he was a Jesuit who never disappointed those expectations. Every summer he gave several Retreats in time which he might legitimately have reserved for a vacation from the arduous duties of the school year.

As to Father O'Malley's achievements in material ways one has only to inspect the Horan-O'Donnell Science Hall at Canisius College. Its plan and execution are as near perfect as can be found in similar buildings, and this despite the limited funds for its construction. It is a worthy monument to a priest solely interested in furthering the salvation of souls through the peculiar works of the Society of Jesus. Father O'Malley also saw to it that all expenses for its construction were completely liquidated a few months before his death. He also paid off a substantial portion of the debts he found when he entered office, besides

instituting several minor improvements amounting to a sum of several thousands of dollars.

In the educational structure of Canisius College, Father O'Malley had likewise instituted some solid improvements. One of the many programs in which he was interested was the Alumni College which he founded and sponsored for four years. His position in the educational field was recognized by his appointment to the State Committee on the Relations of the Liberal Arts Colleges of New York State Toward Teacher Training. He was a member of the Board of Managers of the Buffalo Society of Natural Sciences.

Two weeks before his death he had journeyed to Syracuse on business, with the Rector of Canisius High School. Although quite ill at the start of his journey, he continued on to Syracuse and returned the same night, still looking unwell. He spurned all advice to consult a doctor. He continued his daily round of duties still feeling unwell, until Sunday, June 1. On this day he confessed to having eaten his first full meal in a week. Late that night, being in pain and unable to sleep, he asked Father Minister to summon the doctor. He seemed to be suffering a stomach disorder, and, after administering a sedative and being unable immediately to diagnose his ailment, the doctor departed to return in the morning. In the morning several of the members of the Community visited him and found him in a state of collapse in his chair. An ambulance took him to the hospital where a conference of physicians was unable to determine his ailment, although apparently it was an abdominal disturbance. Being in a state of shock, he was not able to undergo an operation. A blood transfusion was given him at noon, but after a slight improvement the final change came over him about 8:30 P.M. A post mortem operation revealed a perforated intestine which the doctors declared must have tortured him for many days and in a less heroic man would have revealed his serious condition weeks previously.

How truly it could be said of him "Complevit multum in brevi tempore," for it was after less than four years in the Rectorship that he went to receive the reward so well deserved for a life-time of service for Christ, His Master. His was the first death of a Rector in office in the Maryland-New York Province within the memory of the oldest of its living members. A truly remarkable life, a religious of exemplary virtue, as a companion and superior a pleasure and a joy to his equals and subjects alike. His heroic soul, fortified by the Sacraments of the Church, aided by the prayers of his companion priests at his bedside, departed this life at 10:55 P.M. on June 2, 1941, in Sisters Hospital, Buffalo, N. Y. His funeral obsequies were especially marked in that the Ordinary of the Diocese, Most Rev. John A. Muffy, requested the privilege of offering a Solemn Pontifical Requiem Mass at Saint Michael's Church. There in the presence of Monsignori, numerous priests, representatives of educational institutions, both Catholic and non-Catholic, and a large concourse of the faithful, students and alumni of Canisius College, His Excellency, assisted by the Fathers of the Society, offered the Holy Sacrifice for the repose of his soul, thus signally honoring the individual and the Society. Two days after his burial he was to have received an honorary degree from St. Bonaventure College, Olean, N.Y. The account of this event was given in an earlier edition of the WOODSTOCK LETTERS. Before his death a member of his Community had suggested to him that after the College Commencement he leave for a well-earned rest. His answer indicated his very active life for Almighty God and his neighbor: "There are several Commencement exercises at which I must speak, some of the newly-ordained have asked me to preach at their first Masses, and I have promised to give a retreat. I cannot disappoint these people." A little over forty-eight hours later the candle of his earthly life had been snuffed out by an all-wise Providence. May he rest in peace.

BROTHER MICHAEL J. GOERGEN

1888-1941

Brother Michael Goergen was born in Buffalo, N.Y. on July 5th, 1888, and it is interesting to note that, only 6 years later, the seeds of his future career in the Society were sown. His father took him along with him one day to St. Ann's Rectory. The occasion was a business transaction. During it, Brother Kiehl of happy memory, predicted to the boy's father that one day the boy would be a priest. The father was delighted, but the little lad looked up and promptly replied,—"No, Brother,—not a priest, but a brother." From then on, as soon as he had mastered the Latin responses, he became a regular altar boy. At 15 he was appointed the daily mass server in the Sister's chapel at St. Ann's, and was also a faithful assistant to Brother Scherf in the sacristy. When he became 17, both he and his sister decided to become religious. Their mother, however, gave consent only for one of them and it was decided that Michael should wait awhile.

During the interval of 3 years, from the time he resolved to enter the Society until his resolution was accomplished in fact, he learned the tailor trade at which he became quite proficient. It is true to say that he applied himself more reluctantly than resignedly to the temporary delay. But as God's call grew clearer and stronger, his mother's desires became one with His. Consent was cheerfully given at last and on Sept. 7, 1909 he entered St. Andrew-on-Hudson. His life's ambition was realized. Here he would serve God.

For thirty years, Brother Goergen was a sacristan and a tailor in Jesuit Novitiates. In every novitiate of the Maryland-New York Province that you could name, Brother fulfilled the same duties. Daily, vestments were set up and cruets were washed and the altars were decked with freshly-cut flowers. For three decades phones were answered and corridors were cleaned, hosts were baked and the immaculate sacristy

was humming with busy, zealous activity. And yet in all the external bustle, in the dreary dusting and the constant cleaning in the symmetrical arrangement of the candles and the cruets, in the making of the hosts for the Holy Sacrifice, in the multitudinous little and big things that he did every day, Brother had always one motive. All things he did were done for God, and with that sublime reverence and care which alone became the loving service of the King of Kings. And you were conscious of that when you talked with him. His work could never be monotonous to him, simply because he loved it, and he never lost that childlike love or the simple, steady heart which nourished and fostered it.

Brother was as much a part of novitiate chapels, as the finger-like candles or the glowing sanctuary lamp, or the exquisitely carved statues of Our Lady and the Sacred Heart. There seemed to be a perfect blending of man and altar. Both belonged thoroughly to God. His was the provident eye that made doubly sure that "Everything was in its place, and that there was a place for everything" to use his own phrases. If anything had to be moved, he moved it and the manner was quite original. You couldn't duplicate it. He had his own way of doing things. Like the Church's, his "rubrics" were simple and yet definite and sure. There was never any doubt in his mind on what was to be done on the Feast of the Nativity, or on Vow Day. His diary took care of all that. In his own quiet way, he lived the age-old dictum of the church: "*Nihil in-
novetur, nisi quod traditum est.*"

He had a way of telling you stories of the pioneer days at Shadowbrook and Wernersville, that made people come back for more. And he remembered little incidents that happened back in the noviceship that he could tell over and over again without changing a word, and without tiring his audience. He kept a photograph album of all the different houses in which he had lived, and around it could be written a history of our province.

One who worked as a novice under him says, "As a novice, I always found Brother ready and patient to teach us the ways of the Sacristan. He was never afraid that we would become more proficient in his own office." For thirty years, Brother Goergen exercised that patience. His reverence for the priesthood and for those who were on their way to the priesthood was enviable. To him, they were God's gold, and he took pains to treat them as such.

His prayerfulness, both as to matter and method, flowed from his thorough intimacy with God and the things of God. He had many ways of praying and of drawing others to prayer. The October before he died, he enlisted a few brothers to say the Rosary at least three times a day, merely by suggesting to them that it was a good way of bringing peace to this sorry, war-torn world. Following from his intimacy with God and the saints was his natural and perfectly normal spiritual conversation. The lives of the saints and blessed of the Society were recalled on their feast days. He had a way of recalling them, whenever he placed their relics before Our Lady's shrine.

In receiving visitors at the door, whether they were "Knights of the road," or expected guests of members of the community, he was always gracious. The same welcome was given to ordinary visitors as was given to Cardinals, Archbishops, and even the Papal Secretary of State, who later became the present Sovereign Pontiff, Pius XII. A favorite companion of his at the door was a canary. He would talk to it and whistle to it, with all the simplicity and love of a St. Francis of Assisi. It was a sad day of his life when some one by chance overturned the cage and the canary was killed. This last Christmas, however, an anonymous person sent him a fine, young canary to replace the unfortunate "Peter". About the neck of the new arrival was a little sign: "Call him Michael". Brother called him "Michael".

A short while later, Brother went into the infirmary

with a serious cold. His condition grew worse and the day after New Year's, he was taken to St. Joseph's hospital, Reading, with pneumonia. He was anointed there and placed in an oxygen tent. It looked as though he might be home again, for his condition started to take a turn for the better. But on his favorite feast day, the anniversary of the death of Guy de Fontgalland, God called Brother Goergen home. It was on January the 24, at 4:55 P. M., that Brother went to meet face to face the God Whom he had served so faithfully, and had loved "unto the end." May he rest in peace.



V A R I A

The American Assistancy.—

SPIRITUAL OFFERING TO THE HOLY FATHER

The figures on the opposite page represent the offerings made by Jesuits of the American Assistancy and the Faithful committed to their charge, on the occasion of the Four-hundredth anniversary of the Society of Jesus.

A NEW VENTURE IN RETREATS

South Kinloch, Mo.—October 20, 1940, was a bright day in Missouri, but it was perhaps brightest in the little poverty-stricken town of South Kinloch, St. Louis County, Missouri, where Father Otto J. Moorman, S.J., was raising his hand in benediction over the newest retreat house opened by the Society of Jesus. Father Moorman was very happy on that day, as were the hundreds of people of all classes who came to join him in the celebration, for they all realized that they were present at an unique event, the opening of the first laymen's retreat house for the exclusive use of the Negro—the first in the United States, the first in the Society, and, so far as can be ascertained, the first in the world.

Father Moorman, now in his twelfth year at South Kinloch, is still the sole white inhabitant of this village of more than 10,000 souls. Holy Angels, his parish center, is the bright spot of the village, the whiteness

Flosculi spirituales Summo Pontifici offerendi a NN et Fidelibus Assistentiae Americae
occasione IVⁱ centenarii Societatis Jesu fundatae.

VARIA

	PROV. CAL.	CHI.	MAR.-N. EB.	MISS.	N. AUR.	N. ANG.	OREG.	SUMMA
MISS. CEL.								
1A INT.	329	572	713	1,167	368	565	296	4,010
MISS. CEL.								
2A INT.	1,409	4,114	3,772	3,461	1,791	2,674	2,856	20,077
MISS AUD.	23,522	81,093	66,824	96,489	25,639	165,480	29,459	488,607
COMM.								
SACRAM.	23,272	54,742	57,714	61,269	19,214	106,233	25,189	347,643
CORONAE								
ROSARII	28,749	64,058	53,894	87,760	30,472	97,883	35,308	398,124
VISITAT.								
AD SS. SACR.	57,249	102,028	134,459	97,570	51,773	276,337	63,745	783,161
PRECES IACUL.	132,289	27,086,927	1,135,986	2,958,573	351,024	769,727	551,666	32,986,292
MORTIF.	50,031	110,131	161,449	64,030	49,713	244,659	56,120	736,133
ACTUS								
ALIARUM								
VIRTUTUM	43,953	138,525	107,610	269,384	79,306	282,527	327,161	1,248,466

of the church, the school and the retreat house standing out in sharp relief against the unpainted and frequently unkempt shanties of the neighborhood.

The retreat house is placed to the right of the church and rectory and is separated from them by a log stockade which ensures seclusion and at the same time lends a distinctive and attractive touch to the whole. A private parking lot and driveway renders the seclusion complete.

Entering the gate at the rear of the rectory we step from the gravel surface of the schoolyard onto the newly laid Norman path which winds over the soft green lawn, the only one in South Kinloch. Immediately to the left of the entrance is a shrine of St. Joseph, set off by green shrubs. The house, designed to accommodate sixteen retreatants, is a frame building shaped like the letter L, one arm being sixty feet long, the other forty-eight feet, and both twenty-four feet wide. It is two stories high, with a porch and roof deck at the juncture of the two arms. The whole structure with white shingles, green rubberoid shingled roof, green striped awnings, and tall brick chimney has the finished appearance of a comfortable country home.

The interior has been fitted out with an eye to domestic efficiency as well as to charm and good taste. The ground floor is completely taken up with the retreat-master's suite and the common rooms: a spacious drawing-room lounge, the dining-room, and a perfectly equipped kitchen, together with the servants' quarters. The floor above contains the private rooms for the retreatants, fully furnished and with running hot and cold water to boot.

But the distinctive feature of the new Manresa is the chapel, a separate building which stands over against the north end of the retreat house. Built half below the ground level and heavily covered with earth and shrubs and flowers, it achieves, both inside and outside, the effect of a cave in the hillside. In fact, were the altar and prie-dieux removed, one might well think himself in the original cave at Monserrat. How much

the rocky walls of this little room will help make St. Ignatius and his Exercises come to life in the minds and hearts of the retreatants!

It is impossible to describe it all more fully here, its gardens, its grottos and shrines and statues, the furnishings of house and chapel, at once convenient and tasteful. Suffice it to say: the retreat house has been built. Father Moorman began the first retreat on November 28, 1940 with a group of colored professional men. It is a dream come true. And in all but a few trifling details it is the gift of one man, a white man of no great wealth whose name must be kept secret. Thus far it has cost approximately \$27,000, but as yet no endowment has been established for the future. Because of the poverty of most of the men who will profit by South Kinloch's Manresa, its director will be grateful if each of them can contribute but \$5 for his three days' stay, although of course no stipend will be required. Obviously, however, such small donations will not support the house. Endowments of \$500 for each of the private rooms and \$1,000 for each of the common rooms would secure the future of this great enterprise, a work so thoroughly Jesuit, yet one which is here attempted for the first time in a long history.

PARISH DIAMOND JUBILEE

Florissant, Mo.—The parish of the Sacred Heart, Florissant, in charge of the Fathers of the Society of Jesus, has recently celebrated its seventy-fifth anniversary as a parish. The parish numbers about 250 families and has a remarkable record, through the years of its existence, for the numbers of religious vocations it has given to the Church. Of the 20 Priests and Brothers and 79 Sisters who have come from the Sacred Heart parish, 64 are living at present and all of them were present for the celebration of the Diamond Jubilee.

Of the 54 nuns, former members of the parish, who attended the ceremonies, 47 are members of the Congregation of the Most Precious Blood whose mother-house is in O'Fallon, Miss. Five are Franciscan Sisters, Daughters of the Sacred Hearts of Jesus and Mary, and two are Sisters of St. Mary of the Third Order of St. Francis.

Of the six priests who returned to their native parish for the occasion, five are Jesuits. The other was Fr. Alphonse M. Hoormann, S.V.D. Four Brothers, of whom two are Jesuits, one a Marist and one a member of the Society of the Divine Word, completed the list of Religious who participated, as former members of the parish, in the Diamond Jubilee.

MEMORIAL TO FATHER VIROT

Youngstown, N.Y.—The following excerpts from the *Niagara Falls Gazette* for October 27, 1941, should be of interest to students of Jesuit Americana. The Daughters of American Colonists were most enthusiastically seconded by the Bishop of Buffalo in their efforts to pay tribute to Father Virot, S.J., chaplain in pre-revolutionary America.

With impressive ceremonies, an inscribed boulder was unveiled by the Buffalo chapter, Daughters of American Colonists, Saturday afternoon on the battlefield of LaBelle Famille, River road, Youngstown, in commemoration of the French Jesuit priest, Father Claude Joseph Virot, who was killed there in a battle between the French and English on July 24, 1759.

Prior to the unveiling, an appropriate program was held in the Historical Institute at Old Fort Niagara.

The invocation was given by the Rev. W. Edmund Nixon, rector of St. John's Episcopal church, Youngstown, which was followed by the pledge of allegiance to the flag.

An historical address was delivered by Robert W. Bingham, director of the Buffalo Historical society. He gave a resume of events leading up to the battle of LaBelle Famille. He told of the landing at Four Mile creek of Sir William

Johnson and General Prideaux with English troops for an attack on the French at Fort Niagara.

Captain Francis Pouchot, the commander of Fort Niagara, becoming alarmed, sent runners to the French forts in the west for assistance. Mr. Bingham told of the trip of the French relief troops with western Indians down Lake Erie to the head of Grand Island and the next morning down the Niagara river to Fort Little Niagara just above the Falls.

The English, said Mr. Bingham, had been apprised of the approach of the French and Indians down the eastern shore of the river and at LaBelle Famille a short but bloody battle took place with the result that the French were thrown back in a complete rout.

Father Virot was with the French troops and was killed it is said by the Iroquois Indians. The next day Fort Niagara fell to the English and, soon afterwards, the French forts in the west. It was later that year that Quebec surrendered and French rule in America ended forever. Though little known, the battle of LaBelle Famille was one of the decisive battles in American history.

"The Jesuits in America" was the title of an address by the Rev. William J. Schlaerth, S.J., dean of the Graduate school and professor of History at Canisius college, Buffalo. He said that Father Virot was born in Toulouse, France, on February 15, 1722, and became a member of the Society of Jesus when but 16 years old.

Father Virot, he said, came to Canada in 1750 and for seven years remained in the seminary at Quebec. He then went out in the Ohio region for missionary work.

Upon the conclusion of Father Schlaerth's address, the assemblage repaired to the boulder which had been placed on or near the boundary line of the estates of Miss Sara Sabrina Swain and William W. Kinkaid. It was dug up out of the bed of Bloody Run creek nearby, which was so named from the fact that on the day of the battle of LaBelle Famille its waters ran red with the blood of French and English soldiers.

Mrs. James R. Spraker unveiled the monument and Mrs. Nicholas made the presentation.

After giving a brief resume of the life of Father Virot, Miss Swain read the inscription on the boulder as follows: "On the battlefield of LaBelle Famille, Father Claude Joseph Virot, chaplain of the French forces, was killed by the Iroquois July 24, 1759."

The program closed with the Benediction given by the Rev. John F. Naughton, of Niagara university.

SANTA CLARA FILMS

At the University of Santa Clara, where the laboratories of Father Hubbard Educational Films have been established, it was announced that there are now available to schools and kindred organizations a million feet of valuable Alaskan material, films taken by Father Hubbard in his Alaskan explorations, and it is proposed to make up as many short subjects as possible. These will be available in 16 mm. sound films.

In addition to the Alaskan material, travel subjects from all parts of the world are on hand and others are constantly being added, it was stated. There are also a number of films dealing with special subjects for specified school use.

The films will be distributed from the University of Santa Clara and from branches in the East and Middle West. The films are edited at the laboratories and are viewed by prominent educators, who are asked to offer suggestions for improvement, before they are released. A rental arrangement for both films and projection machines can be made with the laboratories, it was stated.

MORE JESUIT MARTYRS OF UNITED STATES PROPOSED FOR BEATIFICATION

On the list of 111 American martyrs, compiled by Bishop John Mark Gannon of Erie, Pa., and proposed by his Eminence Cardinal Dennis Dougherty, Archbishop of Philadelphia, Pa., to the Sacred Congregation of Rites in a joint cause for beatification and canonization, are the names of fifteen more Jesuits who were slain on American soil for the Christian Faith. Their names follow together with the dates and places of their deaths:

Father *Pedro Martínez*, protomartyr of the Society

of Jesus in the U. S.; Oct. 6, 1566; Mount Corneli-
 us, Fla.

Father *Luis de Quirós* and novice companions
Gabriel de Solís and *Baptista Méndez*; Feb. 5,
 1571; near St. Mary's Mission, Va.

Father *Juan Baptista de Segura* and companions:
Cristóbal Redondo, a novice, and Brothers *Pedro*
Linares, *Gabriel Gómez*, and *Sancho Zeballos*;
 Feb. 9, 1571; near St. Mary's Mission, Va.

Father *Jacques Gravier*; April 23, 1708; Dauphine
 Island in the Gulf of Mexico, near Mobile, Ala.

Father *Sébastien Rale*; Aug. 23, 1724; Madison, Me.

Father *Paul du Poisson*; Nov. 28, 1729; Natchez,
 Miss.

Father *Jean Souel*; Dec. 18, 1729; near Vicksburg,
 Miss.

Father *Antoine Sénat*; March 25, 1736; Pontotoc
 (near Futon), Miss.

Father *Réné Ménard*; about Aug. 15, 1661; north-
 eastern Wisconsin.



From Other Countries.—

CHINA—A MOHAMMEDAN CONVERSION

Suchow—Upon an invitation from *Fr. Müller, S.J.*, of
 the *Süchow Mission*, *Mr. Sa Pei-hoa* has given an
 account of his conversion, a synopsis of which follows.

From my childhood I was educated by my parents
 in the Mussulman religion and was always faithful to
 the precepts of my faith. In my little village there are
 a hundred Mussulman families who for the most part
 follow the trade of leather merchants. They have
 studied but little and have not been initiated into the
 higher doctrines of Islam; nevertheless they love their
 religion sincerely and so constitute a group quite

distinct from the other Chinese with whom they are often in dispute. Although their numbers are small, they are united and strong, and frequently, when a Mussulman is ill-treated, all with common accord defend him, thus jeopardizing their lives and fortunes. Accordingly, it is understandable why the others do not dare to molest them.

Once I had reached man's estate I took note of the lack of culture among my coreligionists. Their religious life itself was in a state of degeneration. Hence I proposed to remedy this situation. In 1930 with a group of friends I solicited funds for the construction of a mosque where the Mohammedans would be enabled to pray and to listen to instructions.

In 1931, Mr. Ma Tse-tseng founded a society of Chinese Mohammedans at Nankin. His idea was supported by all of us in China, particularly by the youth. In my village also a branch of this association was set up, and I was elected its first president. From that time forth my duties increased; I had, for example, to busy myself with the decoration and appointment of the mosque, with the collection of money for propaganda and with the formation of a special society, called "Zu-lizé", for the purpose of more thorough religious formation. We also set aside funds for the relief of the poor people of our faith and for the purchase of useful books, reviews and newspapers. In a few years Islam among us made very notable progress. Since we did not have much money at our disposal and since capable co-workers were few, I did not stint my sacrifices and efforts, but I was not aware at the time that all these labors were useless for my soul.

Although I was a Mohammedan, I took a good deal of interest in Buddhism, since my character naturally inclined me toward the renunciation of worldly things. Furthermore, Mohammedanism did not satisfy my aspirations; I was enamored of that doctrine which is

less concerned with the things of the world and prefers the peace of solitude.

In 1938 the war hit my village, and with my family I took refuge in the Catholic church. For the first time I had the opportunity of close contact with Catholicism; I made acquaintance with the universal charity of the Catholic Church which surpasses that of all other religions. Not only the men, but even the women and children knew their religion well and took pleasure in discussing it with those about them, and that in a most convincing manner. How could a religion attain such results unless it was inspired by the true God? The Christians kept well the laws that were imposed upon them. Every morning at the sound of the bell they would gather in the church and pray in common; this was a sight that moved me deeply.

One day I had to make a trip to the neighboring village. Since the Chinese were making ready to defend themselves against the Japanese aircraft which were approaching, I took fright and turned back. But it was already too late; the planes were flying over us. I leaped into a ditch, and there, sheltered by a tree, I did not even dare to raise my eyes. The noise from the bombs was horrible; it might well have been a frightful tempest accompanied by an earthquake. Seeing myself in the immediate danger of death, I cried out, without too much thought for the significance of my words: "God of the Christians, save me!" After this confident appeal, like the Apostles after Pentecost, I felt relieved of care and fear. After about forty minutes the airplanes had disappeared. Glancing about I counted fourteen bomb craters; the farthest from me was at a distance of about ten metres; the nearest was hardly three metres away. The victims lying on the ground were unrecognizable; a mass of blood and flesh mingled with dust. It was a horrible sight! As for myself, I was half buried beneath the sand and stones.

This adventure seemed to me to have been permitted by God to arouse me to penance for my sins and to hasten the hour of my conversion.

Once back at my village church I began seriously to study Catholic doctrine.

(After summarizing our main dogmas, the convert continues:) I finally resolved to become a Christian, while considering the words: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?"

Since I was firm in my resolution I besought my Curate for Baptism; although he will willing, he bade me wait for some time. At first I did not understand why so good a priest should want to put off the hour of my Baptism; but after a little reflexion I saw that it was because of his great love for me. As a matter of fact, to change one's religion is a serious matter and lack of sufficient instruction can make for unhappy consequences in the future.

In January, 1939 I solemnly received Holy Baptism. Here I am, then, a Christian, and every day brings home to me more and more the beauty and grandeur of Catholicism.

CZECHO-SLOVAKIA

The following is an extract from a letter from a devout Catholic Czech lady now living in the United States. She has sons who are well acquainted with our fathers in Bohemia.

I wonder whether you have any news from the Czech and Slovakian province of the Society of Jesus. My last news—from Rev. P. Hugo Vanicek, S.J., who as you probably know is chaplain in our army in England—was very sad. Fathers Spatny and Krus have died; Father Kolacek, an excellent priest, called in Moravia the Moravian Don Bosco, and Father Nemecek are imprisoned; Father Restel is very seriously, it seems hopelessly, ill. Velehrad is half-closed or taken by Germans and all the schools, even

Bubenec, are closed. I think that probably you know all this, maybe more, and perhaps through Irish Jesuits.

I think very often of our Jesuit Fathers in Bohemia and Moravia; through all their sufferings they are now winning back the sympathies of the broad masses of the Czech people, so frequently prejudiced against the Jesuits. You know of the many lies heaped on the name of the Jesuits by some historians and by our press; but now they are so united with the people, belonging to the people: how much it must help dispel all those prejudices! And Father Vanicek who is among our soldiers knows the true conditions in our army; our official personnel in England can appreciate his task and its difficulties. Slowly and patiently he is winning the confidence of the soldiers, and through his personal influence and the courage which he displayed in the battles in France he is becoming a very popular person in the army. A Jesuit as a chaplain, and an admired chaplain, in the Czech army: isn't it something we could never have imagined some fifteen years ago?

And so I begin to see our Jesuit Fathers as future history will see them—however the future may differ from and disappoint our hopes—side by side with Jesuit missionaries of the past, with old Father Chanovsky who recatholicised my birthtown, and so many others to whom the nation never expressed her gratitude, but who saved her. Is there any nation in the world, perhaps besides Poland, which owes so much to the Society of Jesus as do Bohemia and Moravia? Don't you think that Saint Ignatius is a very great friend of our country? May he intercede for us in heaven and bless all the efforts of our Jesuit Fathers in Bohemia and Moravia.

ECUADOR

Cotocollao—Reverend Father Rector, Aurelio Espinosa-Polit, having completed his labours as a member of the Commission for the Revision of High School (Segunda Enseñanza) Education in Ecuador, and being invited by the Government of the United States and assigned by the Ministry of Education of Ecuador, left for North America to give a series of lectures on literature in the universities of that country. He left Cotocollao on the 4th of December last and after a

profitable sojourn returned on the 11th of March.

Father Espinosa visited the Pan-American Union, the Library of Congress, the Convention of the American Philological Association and Georgetown Preparatory School. Thence he went to Woodstock, Wernersville and Poughkeepsie, Princeton University, Boston College, Weston, the Philips Academy at Andover, Harvard University, Shadowbrook, Brown University, Fordham Graduate School, Loyola University in Chicago, Northwestern, the University of Chicago, St. Louis University, Florissant, Milford, and other places of interest. We have chosen for the readers of WOODSTOCK LETTERS a few excerpts from the interesting notes he made upon his return to his native land and published in the *Noticias* of the Province of Ecuador.

After arriving in New York on December 16, Father Espinosa takes up his story.

"Dr. Charles A. Thompson, head of the Cultural Relations Division of the State Department, awaited me at the Docks on behalf of the Government of the United States. The Society was represented by my dear friend, Fr. Vachel Brown, an old Cambridge companion. Father Gannon, President of Fordham University, had sent along his car for me and after a trip lasting almost an hour we arrived at the University.

"On the following morning, December 17, I left for Washington; it is about five hours' journey by express. Here I was met at the station by Dr. Richard Pattee, Assistant Chief of the Cultural Relations Division of the State Department, a very accommodating person with whom I immediately made all my arrangements. He is an excellent Catholic, has made two trips to Ecuador and is extremely interested in our affairs, particularly in regard to García Moreno whose life he has just written for publication in Quito by Dr. Hobar Donoso. He speaks perfect Castilian. He took me over to Georgetown University, which is at another end of Washington. Here I met Father Assistant who, during the war, is acting for Father General.

“On the 29th of December, in the evening, I left for Woodstock, the famous theologate of the New York Province, the oldest in North America and at present the largest community in the Society; there are 306 in the community and at times the number has soared as high as 321. In spite of the absence of many as a result of the Christmas Holidays, I must confess that I was profoundly impressed on the following morning at the Community Mass; I had never seen so many Jesuits assembled in one place. In the cemetery I ran across an old inscription which pleased me so much that I have taken it down for reproduction, if possible, in our own new cemetery at Cotocollao: SOCIETAS JESU GENUIT EORUM CAROS CINERES CAELO REDDENDOS SOL-LICITE HEIC FOVET.

“During the afternoon of the 30th I returned to Washington. On the way we stopped off at Georgetown University Preparatory School. The School possesses a chapel which is a work of pure beauty. It is the gift of an anonymous benefactress; the attempt has been made to set up in miniature one of the ancient Roman basilicas. Certainly only in Rome could a similar wonder of bronze and marble be seen.

“On the 3rd of January, in the evening, I set out for Wernersville. This is the Novitiate and Juniorate of the Maryland vice-Province. It is near a small hidden village of Pennsylvania. I was met at the station by a brother with the house car. I arrived in time for Litanies, which are recited here at 9 o'clock in the evening. On the following morning I was able to explore the house. It is a palace; they themselves find it too sumptuous, but it was impossible to restrain the two benefactors, Mr. and Mrs. Brady. Mrs. Brady donated the chapel, which is a gem indeed; it contains a number of embellishments the like of which I do not recall having seen elsewhere. Mr. Brady presented the house. I was told the story of how one day Mr. Brady had asked an aged father whom he esteemed very highly how it was that his friend suffered a nervous trouble which never seemed to leave him. The father

answered, 'I made my noviceship in a place where we had no yard or open place in which to take the air; as a result I have been this way all my life.' 'Well,' Mr. Brady had answered him, 'I'm going to give you a novitiate with all the fresh air anyone may care to breathe.' And there is Wernersville.

"There are sixty-nine novices and almost again as many juniors. Despite their fine surroundings they are quite poor and the novices do much of the hard labour. I spoke at length with the master of novices, and with the prefect of studies, or dean, as they call him in those parts; I attended a Greek class where a prelection of the *Crown* was being made. On the night of the First Friday I also attended a Circle on the Sacred Heart during which one of the juniors presented a little paper on one of the invocations in the Litany of the Sacred Heart and another gave one on the monthly intention. At the end Father Rector requested me to speak to them. Father Master likewise asked me to give a conference to the novices. I spoke for about an hour about Ecuador and the Society's work in the vice-Province. It was at this Juniorate that I spent the longest period of time and so was enabled to make a very thorough visit. Since they have so few brothers most of the work for example, that done in the kitchen, is performed by means of machines.

"I spent March 7th at Fordham in New York and took advantage of the occasion to pay a visit at the offices of the Messenger of the Sacred Heart. It is a tremendous organization, for the circulation, if I remember rightly, is upwards of 300,000. I was able to witness the entire progress of an issue from the first impression in 16-page sheets to the completed magazine of more than 100 pages with its cover in three colors. Everything is done by machinery—folding, cutting, sewing, and pasting; hence few operators are required.

"Poughkeepsie is the Novitiate and Juniorate of the Province of New York. It is an old house put up

forty years ago and is among the more conservative houses of the United States for its preservation of old traditions. I arrived at the station in the evening where I was met by a father who himself drove me to the Novitiate, about a quarter of an hour's distance away. When we arrived at the house I told him that the first thing I wanted to do was to pay my respects to the rector; whereupon he answered me with a smile, 'I am here at your service'. At Poughkeepsie I made the acquaintance of a priest, highly esteemed for his sanctity; and truly, seldom have I seen a man in whom the supernatural is so clearly evident.

"The prefect of studies, also made an excellent impression upon me. I attended one of his classes on Virgil. It was an excellent presentation and must have lasted half an hour, after which he requested me to favour them with a prelection. Here, as in Wernersville, I gave a conference to the novices, one to the juniors and another to the coadjutors. The house impressed me with its spirit of observance, silence and recollection perhaps more than any other in the United States. On the 15th, during the afternoon, I attended the funeral of one of the fathers from the House of Writers in New York; the fathers who die in New York are brought to Poughkeepsie for burial."

Father Espinosa's activities in the United States were too numerous for all to be recorded here. He visited 20 cities, 12 libraries, 12 universities, 6 university colleges, 5 high schools, 8 houses of study of the Society and 12 museums. He gave 25 conferences, 18 of which had to do with American and Ecuatorian subjects while in 7 of them he considered the classics. Upon his return to Ecuador, in addition to a conference to the community on his impressions, he gave two conferences in Quito. One took place in the auditorium of the Colegio San Gabriel and had to do with "General Impressions on Catholic Life in the United States"; this lecture was given at the request of the *Congregación de los Caballeros de la Inmaculada*. Their Excellencies, the Apostolic Nuncio and the Minister of

Education as well as other notables were present. A second conference took place in the great hall of the *Universidad Central* at the request of the Rector. The two conferences were highly praised by the Ecuatorian Press: *Debate*, March 19 and 31, *Comercio*, for the 20th and 31st of March.

"To the good prayers offered for me," concludes Father Espinosa, "I attribute the numerous blessings I have received from God these three months, in both the material and intellectual orders. Over and above the considerable consolation of seeing so many houses of the Society and of assuring myself that, despite the sometimes very marked differences in customs, the true spirit of the Society is living in them all, I have had the happiness to meet at least two men of outstanding sanctity; and one never meets such people without some great spiritual benefit."

GERMANY

The following excerpt from a much-delayed letter describes the situation of German Jesuits interned at Poona, India:

Ours who are interned are faring well. In a few places of stress, relief was soon forthcoming. The missionaries may receive visitors and write letters three times a week. Fr. zu Löwenstein is *Superior Carceris*. The theologians sit at the feet of their professors, Fathers zu Löwenstein, Neuner and Zinzer. Fr. Benz serves the sick in the hospital. Fr. Daschner helps in the scullery. Frs. Benoit, Schütz, and Sturm work for themselves or are looking for work in the community. The two Brothers are at the same time Sacristans, gardeners and refectorians. In their quarters all follow a daily order based on religious tradition and their own personal interests. The perfectly natural sharing in the work, the simple manner of life and the religious tone of their lives has already broken down many prejudices against the "Blackrobes" on the part of their fellow-prisoners. His Grace the Archbishop of Bombay has done his utmost to help.

JAPAN—THE SHINTOISTS

Among the countries of the Orient none is more picturesque than the Empire of Japan. Its landscapes offer endless marvels for the traveler, and, if he is a missionary he finds great hope in the consideration of the natural gifts possessed by the race that inhabits these mountainous isles.

In 1549 Xavier was combing the Indian jungles in search of souls when one day some Portuguese merchants brought a strange man before him; he was small in stature and slight of body and lively eyes animated his face. As soon as the Saint asked the stranger his customary question: "Do you know Jesus Christ?" he was convinced that he had before him a man of reason who would demand an explanation for everything that was told him. St. Francis expected therefore to find in Japan a wonderful land peopled with such men of reason, capable of understanding the truth and embracing it sincerely.

Accordingly St. Francis Xavier set out, expecting at the expense of great labour to establish in Japan a Christian center that in the course of the years would compare favorably with the early Christian communities. The number of Japanese Catholics some became quite considerable, but God in His Providence allowed the systematic and singularly cruel persecution of tyrants to put an end to that flourishing church. It was only in the last century, when Japan opened its gates to western civilization, that its evangelization began anew. Unfortunately the Japanese did not see fit to import the Christian religion, the most precious gift that European civilization had to offer, in the same degree as they accepted industrial techniques, educational reforms and other changes for the better. They did adopt Sunday as a general day of rest and accepted the Gregorian Calendar.

Although there are more than a hundred million Japanese, there are at present but a little over a

hundred thousand Catholics among them; on the average, two or three thousand converts are made annually. One may well ask why there have been so few conversions. The real root of the difficulty seems to lie in an exaggerated nationalism, enjoying the rank of a religion since time immemorial. This religion is called "Shinto" in Chinese and "Kamino-michi" in the Japanese vernacular; we may translate it by means of the phrase: "Highway of the Gods". It embraces the worship of nature, heroes and ancestors; the person of the emperor enjoys a very special cult.

The ancient Japanese believed in an almost infinite number of lesser divinities something like the Greco-Roman fauns and dryads who were thought to rule the rivers, forests and mountains. These divine beings are vague forces so ethereal in their personality that they can not even be depicted by means of concrete images. Hence devotees can actually possess for veneration only the "shintai" or the "body of the god"; i.e., his swords, mirrors and other trinkets. Not only the sun, the moon and the mountains were deemed sacred, but also animals like the dog and the fox. Even today the anniversary of a horse killed in battle is celebrated in Shinto temples.

Perhaps the main part of Shinto is taken up with hero-worship. We have a missionary's account of a ceremony in honor of ancestors which he attended one New Year's Day:

"The ceremony is about to begin. We who are assisting are squatting along the right side of the 'haiden' or first court of the Shinto temple. Before us, alone, is the master of the ceremonies; after saluting the assembly with a profound bow, he marches up to a drum, which is as large as a cask and is placed upon the same 'tatami' which we are occupying. A long series of blows in a most ingenious rhythm is struck upon the instrument. The sound is now crisp and sonorous like the crackling of lightning, now martial and measured, now muffled and rapid like the echoing

rumble of a distant storm, now like the caress of a soft wind.

"Then with a dignified tread he walks to the center of the hall, prostrates himself, claps his hands twice, and, with another profound bow, ascends the 'shinden', where the offerings have previously been laid. There he prays the 'norito', a long conversation with the ancestors, to whom he speaks as if they were actually present. He begins in a soft, low, grave and majestic tone of voice and gradually raises it as the prayer progresses. In his prayer he tells them how the people have come and have brought the offerings which they now present as sincere tokens of their filial reverence. He begs the ancestors to accept the gifts and to bless those present with pure hearts and many other favors."

If indeed the Japanese adore everything that is national, their veneration for the emperor knows no limits, many actually worship him as a god. When the streetcar passes before the royal palace the passengers are apprized of the fact; everyone takes off his hat and many bow deeply. Although Shinto is the main difficulty in the conversion of the Japanese, some alleviation is seen in the fact that the Government has recently declared that feasts and ceremonies in honor of ancestors do not constitute a religious cult, but are to be considered as of a purely patriotic character.

SPAIN

Seville—The Apostleship of Prayer of Seville has appointed a special commission to direct the erection of the great monument to the Sacred Heart at the mouth of the Guadalquivir River in Spain, where the sea voyage from Spain to America starts. The architect has carried out the plans outlined by Father Muñoz, of the Society of Jesus. The monument will rise to a height of 230 feet; the statue of Our Lord alone will be

seventy feet high. A large rock, inside of which a chapel will be made, serves as the base of the monument. A beacon light on the monument will be visible for sixty miles at sea.

The Society of Jesus, after the sorrowful days of exile and war, has begun throughout Spain an era of rebirth. The Spanish Jesuits, recalled to their native land and reinstated in their houses, have with renewed vigor taken up again their works and are actively cooperating in the moral reconstruction of the country. The numerous vocations and the growing body of students in our colleges predict a bright and consoling future. We will give briefly the number of the students and the vocations in the five Spanish provinces of the Society.

In 23 colleges 10,551 students are studying. The novitiates are housing at present 259 young men and the Apostolic School has 340 boys. The provinces with the greatest number of youths are those of Castile (with 73 novices and 135 in the Apostolic School) and that of León (with 74 novices and 140 in the Apostolic School).

Books of Interest to Ours

Unto the End. By *William J. McGarry, S.J.*—The American Press—1941.

"Love unto the end" is like a chapter heading prefixed by St. John to his record of Our Lord's words and actions in the Supper Room. All that Christ said and did on that memorable night, the faithful memory of the Beloved Disciple treasured as a legacy of love. Jesus had always loved the little band of Apostles, John tells us, but now, as the moment of separation approaches, He is impelled to give us a deeper, more tender manifestation of love than ever before. The phrase "unto the end" says more than love's constancy; it tells of love's prodigality.

This "love unto the end" is the theme of Fr. McGarry's devotional commentary on the last discourse and High-priestly prayer of Our Lord. Devotional books not infrequently play havoc with the literal sense of Holy Scripture. The most extravagant accommodations of the words are in pride of place, while the genuine sense of the inspired author is neglected. But in this present work we have a fine blending of scholarship and piety, and all the pious applications are controlled by the requirements of the literal sense.

Though the words of Our Lord were directed explicitly only to the twelve men who reclined with Him at table, there is "an accent" in His words which our ears are meant to catch. By far the greater part of the book is devoted to the unfolding of this message. To an adequate, though untechnical exposition of each verse, are added detailed practical applications, which often manifest a shrewd insight into human nature, its weaknesses and its better side. The method is undisguisedly Ignatian. We are invited to take our place at table with Christ, to listen and "derive some fruit." As was to be expected in an exposition of the most intimate words of Our Lord recorded in the gospels, the Heart of Christ is revealed to us in all its irresistible beauty and attractiveness. St. Paul in wondering humility confesses that to him was given the task of making known "the unsearchable riches of the Christ."

Father McGarry, to our loss and sorrow, has been called to his heavenly reward since the appearance of this book. We feel that St. Paul has already welcomed him as one whose spirit was kindred to his own, while Our Lord must surely have said: "Well hast thou written of me."

We recommend the book unreservedly. It will be found especially helpful for retreat readings, for the preparation of sermons or the Holy Hour and for private meditation.

EDWIN SANDERS, S.J.

The Jesuits in History: The Society of Jesus Through Four Centuries. By *Martin P. Harney, S.J.* New York: The America Press, 1941. Pp. xvi, 513.

While there is hardly need to summarize the history of the Society for the readers of the **WOODSTOCK LETTERS**, perhaps it would be well to point out the arrangement which that history receives in Father Martin P. Harney's new book, *The Jesuits in History*. The book grows from the historical background to a treatment of the early companions of St. Ignatius and their training, through the Spiritual Exercises, which are analysed; then to the vast achievements of the early fathers and a broad view of the Constitutions; then the general progress of the early Society; the Jesuits' part in the Counter-Reformation, education and foreign missions; then the progress of the Society until the catastrophe of the suppression; the restoration, the Society in Europe and in the missions; and finally "modern schools and modern scholars."

The book is at once a testimony to the concentrated effort of the author as well as his easy familiarity with his sources. The careful list of books and prudent footnotes are presented well within proper proportions to substantiate the text and yet not baffle the average reader.

Some chapters of the book are excellently well done as the one on the early companions of St. Ignatius. The clear presentation of each character within the short sketch of his life given by the author, the careful connection and proper balance between fact and narration make this chapter the best account of its scope which we have seen. Other chapters merit high praise as those on the Spiritual Exercises and the suppression. The explanation and defense of the Spiritual Exercises is historically well done; not descending—or ascending—to the devotional nor yet becoming so factual that the Exercises lose all point and purpose.

Perhaps in a later edition, which we are sure the work will have a few points could be remedied. Thus in the chapters on the intellectual life and missions of the Society, the long list of names which too often give the appearance of a catalogue, concealing the great work behind them, could be somewhat

curtailed or abridged. Perhaps a selection with more space devoted to each man would be more appropriate and help reading. The few typographical errors and poor printing will unquestionably be cleared up.

The Jesuits in History is not a history written for historians. But that it is eminently successful in appealing to the "average reader" to whom it is addressed is gratifyingly clear from the fact that its popularity already demands a second impression.

JOSEPH R. FRESE, S.J.

An Introductory Manual in Psychology. By Joseph J. Ayd, S.J.,
Fordham University Press, 1941.

An adequate judgment of any book must always be based primarily on the intention of the author in preparing the volume. Father Ayd clearly states his purpose in his foreword: "Some years ago the author of this book began his lectures on normal and abnormal psychology at the Mount Hope Retreat School of Psychiatric Nursing, in Baltimore. Under the need for a small summary of modern Scholastic psychology to be used as a foundation for his lectures and to be offered to his students as a vademecum, he searched the textbook lists in vain for such a book. Thus, under a practical necessity, the present manual came to be written."

To his task, Father Ayd has brought years of teaching experience, and a wealth of knowledge of the literature and practice of psychology. The result is a clear, workable textbook. The book is everywhere marked by a clarity of definition and consequently of concept, which is a sheer delight to anyone who has delved into works of modern psychologists. The glossary and index which Father Ayd appends to his volume is a model of detail and accuracy.

The variety of subjects treated by the author is wide. In addition to the traditional points of Scholastic psychology, the highlights of abnormal psychology and psychiatry are outlined. But it must be remembered that the text is an introductory manual. One will not look, therefore, for a complete discussion of abstruse metaphysical difficulties, or for a presentation of divergencies between Thomism and Suarezianism and Scotism. Such subjects are outside the scope of Father Ayd's purpose and hence rightly omitted. If however anyone has looked in vain for an introductory manual in psychology, adapted to schools of nursing, to students of medicine or of the social sciences, he will find a solution of his problem in this book.

R. O. DATES, S.J.

The Oration of Demosthenes on the Crown. A Rhetorical Commentary. By Francis P. Donnelly, S.J. New York. Fordham University Press. 1941.

In these days when the study of the ancient classics is being impugned from every quarter, it might seem the height of folly or, at best, a love's labor lost to publish another commentary on the *De Corona* of Demosthenes. Yet to one familiar with the speech, there can be no question of its perennial value as a masterpiece of oratory and as a record rich with details of the magnificent, albeit futile, efforts made by a patriotic Athenian to help prevent his once-famed Athens from losing the political independence upon which her former greatness was founded.

Father Donnelly's purpose in writing this new commentary is to provide students of the art of rhetoric with a detailed explanation of the rhetorical devices which the great Athenian orator used with such success in his last and greatest political speech. Whether or not one agrees with the emphasis which the author lays upon the sheer rhetoric of the speech, he must in all fairness admit the completeness and the accuracy with which the comments are elaborated, cannot but help a young student to understand the subtle art of wielding words, moulding phrases, and marshalling facts and ideas, in a way that will sway the minds and wills of an audience. The danger of superficial formalism and clever word-mongering is not inevitably connected with a study of this nature (as is frequently charged against it), when there is at hand an able and balanced teacher to direct the minds of the students.

In accordance with the spirit of the *Ratio Studiorum* which lays special stress upon the need for student activity, Father Donnelly offers numerous suggestions for comparison or contrast between the style of Demosthenes and later orators of note, both Latin and English, as well as hints for original compositions in imitation of different sections of the *De Corona*. Added to the commentary is an excellent tabular analysis of the whole speech in which the student can see at a glance the development of the thought of Demosthenes. A close study of this table will introduce the young student to the taxing but profitable art of analysis and synthesis. There is a valuable index of rhetorical terms with references to the section of the speech in which they are used.

The text of the speech, facing-page translation and notes are by Francis P. Simpson, B.A., Balliol College, Oxford, published in 1882. Due to the absence from this edition of the introductions which accompanied the original publication of Simpson, some of the references in the notes appended to the text lose their significance.

FRANCIS J. FALLON, S.J.

THE
WOODSTOCK
LETTERS

VOL. LXXI NO. 2

JUNE, 1942

LETTERS FROM A JESUIT CHAPLAIN¹

I

U. S. Naval Training Station
Norfolk Operating Base
Norfolk, Virginia
June 17, 1941

Dear _____

P.C.

If you see Father Vice-Provincial, he will tell you that I am well and getting to like the work of Chaplain more every day. Of course I really don't know so much about it as yet, but the fog is gradually clearing and before long I will be able to call for full steam ahead. As things are at present it looks as though I will be here for some time, but in this man's Navy you never can tell, and I may get a boat much sooner than I expected.

Had my first Navy Baptism Sunday. The daughter of a Lieutenant from the carrier "Wasp". That little job made me realize that I should have a "Record Book"

¹ THE WOODSTOCK LETTERS is happy to publish, in this series of communications from the Rev. Herbert P. McNally, S.J., a vivid running commentary upon the apostolic work which is attracting American Jesuits in ever growing numbers. Similar communications from other Jesuit chaplains will find a welcome in our pages and among our readers.

of some sort. So I am asking you at your earliest convenience to get me the "Combined Parish Register", No. 313, put out by D. J. Murphy Co., New York City. This is a fairly small book and so will not take up much space. And during a trick at sea, space is important.

I am not yet settled as to my quarters. Of course there is no chance of a place here at the base, except in the Bachelor Officers' Quarters, and I am advised by the Catholic Chaplain who is my tutor and Superior, that I would not be satisfied there. At present I am staying at a cottage with three other Catholic Chaplains at East Ocean View, about nine miles from the base. But this is only a temporary arrangement and I hope to make other arrangements before long.

I had to get a car, and last week I bought a 1940 Oldsmobile coupe. This debt added to the cost of my uniforms puts me in a considerable financial hole; but when my salary begins to come in from the government, I shall start paying on my debt and I ought to be out of the woods in about a year. The Society has done so much for me in this recent venture of mine that I have come to realize more and more what a wonderful organization it is.

Sunday was a very busy day. Bishop O'Hara was here in the morning to confer the Sacrament of Confirmation on about forty, of whom all but eight were in the Service. After luncheon I had my Baptism and then went over to the Navy Yard for a celebration in honor of Father Charles O'Neill, S.J. I got back to my quarters about 2300, (that is about 11 p. m. for you landlubbers). Incidentally I started the day by rising at 4:30 so as to shave and be in at the base to help at confessions at 5:30 before the 6:00 o'clock Mass. My own Mass was at 8:15 with plenty of confessions before and after. There are two other Catholic Chaplains in training here now, so that makes four of us. Next Sunday we hope to have Masses in the brig and at the Marine Barracks in addition to the four scheduled for here, in the Chapel and Gym. There really is a lot to be done with and for the boys. When I tell you

that there are about 18,000 here at the base, you will easily understand that we have plenty of work. The chief difficulty is that none of them are here very long. The new groups come in every week, and are kept for three weeks in 'Isolation', an enclosed section where they are thoroughly examined for diseases and given their initial instructions and training. Then they are brought over to the training school proper for six or seven weeks. The best of them are afterwards sent to the various technical schools here, while the others are shipped off to some other station.

Although our address is Norfolk, we are about eight miles from town; and the Norfolk Navy Yard, where Fr. O'Neill is stationed, is not in Norfolk at all but across the river in Portsmouth.

I made a trip over the 'Wasp', the plane carrier, and last night was the guest of the Chaplain of the Wyoming at the movies on deck. Makes me want to get a boat more than ever now.

Some work just came in for my attention, so I had better bring this to an end. How would you like to come down some time and give your lecture to the boys? I spoke to my Commanding officer the other day about it, and he was quite enthusiastic over the idea. He is a marvelous character and cooperates with the Chaplains in every possible way even though he himself is not a Catholic.

Goodbye for now and God bless you. Keep me in your prayers and Holy Sacrifices, and let me hear from you when you have time. Love

Yours, etc.

II

Same address
June 27th, 1941

Dear _____

P.C.

Thanks for your letter, and for the 'Register', which

arrived a few days ago. It is just the thing and I hope that before I am through with the Navy I will have made many entries into it. The first is already there; I think I mentioned the Baptism in my last letter.

We have had a change of commands down here as you possibly saw in the newspapers. Admiral Taussig retires and Admiral Simons who was Commandant of the Navy Yard comes here as Commandant of the Naval District.

Your suggestion about a diary is a good one, but I fear I would never remember to keep it up. However I will try to keep some sort of notes and if you want you can file away my letters.

I have been assigned a definite work at Detention, the unit where the new recruits are kept for three weeks for medical observation and check-up. During this period they are introduced into the intricacies of drill and the various features of Navy life. They are really isolated from the rest of the Base during this time. Among other things they are given three lectures by the Chaplain Corps, one each on Indoctrination, Liberty and Insurance. The Insurance lecture urges them to take advantage of the fine Insurance Security offered by the Navy. The Liberty Lecture is given during the last week when they are about to be permitted their first "Liberty" and gives them some wholesome ideas of conduct on "Liberty" or "Leave". The Indoctrination Lecture is aimed at inculcating correct notions of Navy Ideals and to urge them to lead proper lives. These lectures are not sermons.

Last week I listened in while Chaplain Gorski (Catholic) gave the Indoctrination lecture to a group that had arrived a few days before. In the middle of his talk he introduced me and asked me to say a few words. I was caught totally unawares but managed to say a few words on "Loyalty"—rather a wide subject but I hope I gave them some wholesome ideas. Most of the recruits were from the South so the percentage of Catholics were rather low. I daresay that I will be

asked to take my share of the lectures before long. I started out to tell you that I had been assigned a new work at Detention—remember? Well I am to go down to "Isolation" three or four days a week at specified times, first of all to contact the Catholic lads and to start them off in the Navy with the proper perspective that their religion should hold for them in this life. Then, too, I will be available for any of the youngsters who want to talk. After all most of them are nothing but kids, and the first weeks away from home are tough. Frequently all they want is a cheerful word and a little encouragement. And they look to the Chaplain to do just that.

Most of the trainees coming here now are from the South. A few weeks ago they were from the North due to the fact that the Naval Station at Newport, Rhode Island was under quarantine. The numbers at our Masses when I first came were very large. They still are but they are gradually decreasing since the South is becoming predominant again. Last Sunday I said Mass in the Marine Barracks on an improvised altar set up before the Movie Screen. About forty attended and there were ten Communion. My Confessional before the Mass was in back of the Movie Screen. I used the Mass Kit for the first time. I received a splendid Kit from the Chaplain's Aid Association. It was a donation from a couple who have a son, an Ensign, in the Navy and the Chalice was engraved. Usually the Chaplains who receive Kits are asked to make a donation of fifty dollars to help defray the costs. But since my Kit was itself a donation I was not asked to contribute towards the expenses. No Missal came however since they simply can't get anymore. I have written to Father asking him to send me one of the small Missals they used to have there and which they have discarded. Hope he can send me one. Otherwise I shall have to use the small one I brought into the Society with me.

A copy of the Status was sent to me from New York,

so I am aware of all the changes. There were some surprises. The weather is very hot but the nights still keep pleasantly cool. These white uniforms are not as cool as they look but they are far better than anything else. If I get a ship appointment I will have to acquire a khaki outfit. Here we will not have to get them unless all the chaplains at the base agree. Some of them prefer the white.

Lunch time, so good-bye for now. Let me hear from you again, soon. Please excuse the many mistakes, I was in a big hurry.

Yours, etc.

III

Same address
July 12, 1941

Dear _____

P.C.

Heard from home a day or so ago and all are quite well. Your suggestions about money and finances are splendid. My initial expenses are fairly high and I still have to get my uniform allowance (250 dollars) from Washington—another example of red tape.

Yes, I met John. He came into my office at Detention about two weeks ago and we had a nice chat. I told him to be sure to come back and see me again, but he has failed to do so. I will have to go look for him. I am beginning to realize that the way to get hold of the lads is to send for them. Just last evening at the dance, two of them came up to me. Both were Catholics but one of them had not even made his first confession. It was not an opportune moment to do more than chat, but I told them to see me at the chapel on Friday night at seven. Neither of them appeared, but they might come around tonight for confessions.

The weather remains quite hot and sticky, and we certainly have had plenty of rain during the last week. I am enclosing a copy of a little paper we put out here

at the base. It speaks for itself. Captain McClure is my Commanding Officer and a very fine man he is.

That is about all for this time. Good-bye and God bless you, and keep up your prayers for your sailor Brother, he can use them all. Regards to all my friends.

Yours, etc.

IV

Same Address

July 18, 1941

Dear _____

P.C.

The disappointment in not having you down is a real one, but I can understand your reason for cancelling the lecture tour of these parts. My regrets are as yours in missing the chance to see you. As for the lecture itself, I am glad you cannot give it just now at any rate. After disposing of all the red tape as I mentioned in my last letter, I discovered that they had assigned an almost impossible time for the lecture, four in the afternoon. Had it gone through I doubt if you would have had more than a handful at it. I was actually considering a letter to you to call it off, when your letter came and saved the day. Perhaps later on we can arrange for your lecture and then you may be sure that the time arranged will be more agreeable. To be perfectly fair to everyone though, the schedule here is terribly crowded, and there is only about one place to hold a lecture. The Auditorium in "Detention" which holds about five hundred; and it is used every night for movies, two shows in fact.

Not much in the way of news. I am becoming used to things gradually, especially sitting in the office interviewing the lads and trying to help solve their difficulties. At times we are rushed to death, and then again we get long spells of just twirling our thumbs. Outside of Sunday morning, this Navy life is a leisurely one and certainly not an unpleasant one. If only the

weather would settle, rain off and on nearly every day for the past two weeks and quite hot and sticky to boot. The tan I had hoped to acquire down here is sadly behind schedule, although I have a bit to show as a result of my late afternoon dips in the bay. But they tell me that due to the nettles swimming will be out entirely in a few weeks. For a swim then, it will be necessary to travel about twenty miles further down the coast to Virginia Beach where there is a fair surf, from which the nettles stay away.

Do you think you could find an old missal around Georgetown? I want it for my Mass Kit. Five and a half by seven and a half, I think, is the best size. There is no use trying to buy one because there are none to be bought. That is the trouble. The European supply is gone and the American printing is not ready yet.

Good-bye for now—let me hear from you again soon.

Yours, etc.

V

Same Address
August 11, 1941

Dear———

P.C.

Just a few lines to let you know that I will not be here much longer. I received word from the Chaplain's Office in Washington that I had been recommended for service with the Marines and could expect orders about the eighteenth. That will be next Monday; so I will experience again during the week the feeling of expectancy that used to be mine around the time the Status was due. They are kidding me here that I will be sent to Iceland, but there are many other places where the Marines are keeping the situation well in hand, so I will try to possess my soul in patience until the word comes. It would be nice if my new assignment were Quantico.

Lucky I took a few days leave last week. I drove up to Philadelphia last week and back on Saturday; and I had a very enjoyable time even though it was so short. The car worked perfectly and I was a bit disappointed that I could not come through Washington. I went via Cape Charles Ferry. As you know it cuts off a lot of miles and saves the nervous strain of the city traffic.

In my last letter I asked you about a Missal. How about it? I tried at both the Gesu and the Alley, but was unsuccessful. I hope you can do better, or else I will have to resort to my small Missal. And it is imperative for me to have one now that I am about to be sent out on my own.

Enough for now, I will let you know as soon as the news arrives. Will I be able to see you, too, in the near future?

Yours, etc.

VI

Same Address
August 21, 1941

Dear————

P.C.

Thought I might have heard from you by now, but I suppose you are busy as usual with no time for writing. I do hope you are well.

Word has finally come through from Washington, and I am going to Iceland with the Marines. I will leave here early Monday, drive up to Washington, spend the night at Georgetown, then to Philadelphia, and so to Boston where I will ship for the North. I have put in for leave and if I get it I will not have to rush along so fast.

The prospect of Iceland appeals to me a lot. Everyone is telling me what a swell crowd the Marines are to work with and I suspect I will be the only Chaplain with them so my work is cut out for me. Certainly the

experience will be a novel one. It is going to be tough saying goodbye at home, for Mother will most surely feel that she is never going to see me again. She will be correct, most probably, for I expect to be up there for a couple of years. But it will be better to avoid that part and stress the uncertainty of the times and the possibility of soon returning.

There are about a million things to be done, so excuse the brevity of this note. I'll be seeing you shortly. Until then, good-bye and God bless you.

Yours, etc

VII

Reykjavik, Iceland
September 19, 1941

Dear _____

P.C.

Well here I am at last after a very exciting trip up. We blew in Wednesday afternoon in a gale of wind. And I mean just that. It was blowing at forty-three knots, which as you know is well over fifty miles an hour. We were all quite satisfied when the anchor let go. After that trip I can well understand how the sailors acquire their rolling gait. I was not sick a minute, so I have come to the conclusion that I myself am a pretty good sailor. We left Quonset Point, a new air base building some miles from Providence, Rhode Island, Monday, November 8th. Stopped at our newly acquired base in Nova Scotia from Thursday morning until Friday noon. The first part of the trip was delightful; but, after the second start, things were not so pleasant. Fogs, rains and high wind with constant rough seas were the order of the day. The ship was rolling as much as twenty degrees, and often to thirty-five. We did not dare to sit down to eat, lest the food land in our laps; so we hung on to something solid and we balanced our plates and cups the best we could.

If you remember, we sailed right after the "Greer"

incident; and then along came the President's speech. While I did not personally think that the German regime would be so careless as practically to force a declaration of war by an attack on another naval vessel, still the officers of this vessel took no chances. Double watches were maintained all the time. Even I was asked to stand watch, which I did, taking the night watches from eight to twelve the first night, four to eight, and then twelve to four. The ship was completely darkened, not even the running lights being used. You can picture me on the bridge, binoculars in hand, trying to discover through the fog and the dark whatever might suggest danger to this ship. To make things a bit more interesting, a large steel tank broke loose early Tuesday morning and in going overboard crashed into the port propellor, damaging it to such an extent that it was decided not to use that propellor. That meant reduced speed and decreased manouverability—so we radioed for an escort. It arrived late that night and we were all very much relieved.

Came up here yesterday and reported, and was sent to the sixth battalion. Then word came this afternoon appointing me Regimental Chaplain. Just how arduous my task will be is very hard to say now. After I am here a few days and learn my way around, I will have a better idea of things. I am certain that there will be plenty to do. This morning I said Mass for the first time since we set sail. It was a real consolation. I offered the Holy Sacrifice here in our Neisson Hut, with two of the officers as servers, and three other present although I had only mentioned the fact at dinner last night. My few contacts so far made me look forward with increased interest to my work here.

These Neisson Huts are like the upper half of a tank car seen from the outside, but they are fairly comfortable inside. There are three of us in ours; but we will move to another location in a week or so, and then I hope to secure more private quarters for my work. This is a rather dismal place, to say the least.

Of course it has been raining most of the time, and blowing a gale too, but even so the landscape is very drab and bare. Most of the hill-tops are brown and furrowed—the grass, of a meagre growth, is splotchy and an odd shade of dark green. I understand this rainy weather will continue for a month or so. But then the days will have shortened considerably. Just now the sun goes down before six, and is followed by a long twilight until nearly eight. It is not cold but damp. They say that the thermometer seldom goes below twenty-five in the winter time. So it is just as well that I didn't load myself up with arctic clothing.

Our mail going out is censored by the officers themselves. The mail coming in is passed without bother. Mail goes and comes about every two weeks.

Good-bye and God bless you. Keep me in your prayers and give my regards to all.

Yours, etc.

VIII

Same Address
October 20, 1941

Dear———

P.C.

Your letter came to me yesterday. I understand it was on a ship in the harbor for a couple of days—the weather was so rough they could not unload the mail. One from Mother was given to me today. Since my arrival we have had mail three times,—the Lord only knows how often it goes out. We officers censor our own letters.

Thanks a lot for your letter, with all its news—especially the good news of Mother's improvement in health. The weather here has finally turned fairly good. Instead of rain and wind every day, we only have it about half of the time now. And the good days here are really worth while, clear and crisp with the gaunt mountains all around us. About two weeks ago we

awakened in the morning to find the mountain tops covered with snow. Since then the snow line has gradually crept lower, and last night there was a powder of snow over the camp. It is freezing weather each night, but the temperature does not go much below the freezing point. Of course the days are getting shorter, faster—sunup about seven (although I can't be sure of the time since there are high mountains in the East) and sets about six. Today I noticed how low the sun had been all day, not more than thirty degrees above the horizon at high noon. Driving south here at noon would be something like driving west in Washington around four-thirty P. M., and you would need the sun shade.

Dame Rumor has it that we will not be here much longer. It is a happy thought—even if it is probably wrong. The morale of the lads is fine—but that doesn't mean that they would be sorry to get back to the States.

Yes, I am keeping a sort of a Diary—but the interesting incidents you speak of are disappointingly few. Due to a lack of transportation I have not been able to get around the way I would like. I can't tell you the number of camps I should visit, or the number of men in them, but they are plenty. Of course I say my three Masses on Sunday, with a goodly ride in an open truck between each Mass. With a strong wind blowing the driving rain into one's face, a fur cap and a sheepskin coat are very comfortable at that time. One of the Army Chaplains has taken the Sunday Mass in one of my camps, and so I am able to reach farther out. The past couple of weeks I have been having a religious discussion class on Wednesday nights here. I am simply going through the catechism—eight or ten attend. I will start the same kind of class in two more camps this week. The attendance at Sunday Mass is gradually increasing, and I hope to have it almost perfect in another month. I also intend getting the names of the Catholic lads in the camp and seeing them personally.

It means work and lots of it, but I am here for that reason.

I found some who had not been confirmed. I spoke to the Vicar Apostolic and he gave me permission to confer the Sacrament myself right here in the camps. I will avail myself of this extraordinary faculty in another month or so. Glad to hear of your progress in the new work you have undertaken. If you can get together some magazines and send them along I will appreciate it a lot.

Good-bye for now and God bless you. Keep me in your prayers.

Yours, etc.

IX

Same Address
October 29, 1941

Dear _____

P.C.

It was good to hear from you and to know that my letters are coming through to the folks at home. The reason my mail was so long in getting to the States is that it just missed the boat and had to lie here in Iceland about a week. The mail has been fairly regular up until now but I understand that from this point on it becomes a hit and miss proposition. Just why I don't understand—but that is what we have been told, so don't be perturbed if you do not hear from me regularly. Anyway if the rumors we hear materialize we will be home for Christmas. But I don't put much stock in them and don't expect to see the States again before the Spring, if even then. It sure will be a relief to get away from here—the novelty of the place wears off soon. There is no place to go and nothing to do when you get there. Transportation is at a premium for anything but necessities—so I have little hopes of getting to other parts of the island on sightseeing tours (if I had the time)—especially now that winter is setting

in. The roads are bad enough at all times, but with snow and high winds touring is going to be out of the question for the next few months—the darkness won't help things either.

Outside of the impressions of the country and the people and the work with the men, there is nothing to write. The interesting things that you imagine happen every day are just simply not happening. What am I doing? About one-tenth of what I want to do and what I probably could do if I had a car assigned to me. But I must content myself with getting around in a truck most of the time—when said truck is free from hauling supplies or other essential materials. I could spend most of my time everyday visiting other camps and checking up on the lads, and holding classes, and saying Mass for them even during the week. As it is, I say my three Masses on Sunday in widely separated camps, and hold three instructions in the same camps. If I can get a ride I visit the hospital a couple of times a week and the infirmary, which is within walking distance, as often. Most of the camps have not seen me. However they are not completely neglected—the ones near town can get to Mass there quite easily; an Army Chaplain is saying Mass in another; while still another is having Mass by one of the English Chaplains. So you see I spend most of my time right here—the boys know I am in my office for their convenience and they make use of the opportunity.

Just now I am in the process of interviewing each Catholic in the camp. I am having some Catholic officers in the other camps do the same thing, since I can't do it myself. At least I hope this will increase the Sunday Mass attendance. Up until now it has not been very satisfactory. Now don't get the idea that I am the least bit discouraged—I am just disabusing you of the idea that this is an ultra-exciting or unusual existence I am having up here. Nor have I charge of the library—which was only set up in this camp yesterday—nor the recreational activities. A regular "morale" officer takes care of those. I am glad too, since conditions up

here made such a job doubly arduous. As for the morale of the men—it is grand, despite the way we have been left to shift for ourselves up here. One reason for these high spirits is that the men have been so busy building camps that they have been too tired most of the time to worry about the lack of recreational facilities.

Fortunately, now that the long nights are creeping on us, the new morale officer is a go-getter—a library of some three hundred books is set up and he has arranged for a night in a gym in town and another at the swimming pool. We have movies once a week, and a boxing match with the British is in the making. That report about the melancholia is a lot of “bunk”. I can’t speak for the Army, but I must say that I have not heard of any such cases among the Marines. I think the doctors would let me know about them if they existed. Naturally we all will be glad to get out of here, for the long nights will present new difficulties—but not any to cause us serious worry. As I said before, don’t get the impression that I am blue—or do I protest too much? Seriously, I am quite happy, and consoled with the little I have been able to accomplish—discontented with my inability to do more.

Do I want anything? Maybe you can get me a camera and some film. Better ship it in a wooden box too, as a safety device against rough handling. I would buy one up here, but the natives are profiteering—getting their hand in the old pork barrel. You ask about visits home,—recalling probably what the Chief of Chaplains had told me. I don’t expect any such visits at all—in fact I doubt if I would take one were it offered. I fear that most of any good impression I may have made would disappear should I run off to the States for a couple of weeks. So don’t expect me. Some newspapers have come up, but since most of the personnel are from the West Coast and the South, I concentrate on the comics. We get the headlines most everyday over the air. Thanks for the Province News

—I am beginning to feel like an orphan since nothing is sent to me from headquarters—not even the death notices. I saw yesterday in our news releases up here, that Father Cahill had died suddenly at the football game.

Goodbye for now and God bless you. Let's have another of your newsy letters soon. Regards to the Community.

Yours, etc.

X

Same Address
November 15, 1941

Dear————

P.C.

Your note of September 13 and the clippings were handed to me this morning, two months and two days after leaving Washington. It fills the gap that had me wondering. Maybe someday I will find out what held it up so long, but there is no indication on the envelope as to where it might have been. The October 20th letter was received last Monday. Thanks for both of them, especially the last with all its news. Thanks too for the membership in the National Geographic Society; their maps have arrived but not their magazine. I would appreciate your sending any magazines. There are a lot reaching us, but we can use many more. I like to take an armful with me when I visit the lads in the sick bay or the hospital; it helps them to pass the time and to keep their minds off their ailments; and incidentally I like to look at them myself—the news magazines are fine for clearing up the haziness that the daily news-flashes leave in their wake.

I am glad that my letters are acceptable. You had better keep them, for if I ever get around to writing about my experiences up here they will help a lot. Notice I said, "If". It is nice of you and the rest to want me to do it and I would like to do it someday,

if and when the spirit moves me. After all one must have the inspirational urge for that sort of thing and I most certainly haven't got it now.

I have made no contacts with the natives, and I don't expect to. I have been no place and if we stay here until next summer, which I hardly expect, I will not be able to get around to see some of the interesting things they tell me are up north in the interior. This does not bother me in the least. I have seen as much as I want to see of the island, and together with the rest of the Marines, officers and men, I would be quite content if we had word tomorrow that we were shoving off for home the next day. If we were given an hour to get ready, I would not know what to do with the extra forty-five minutes. All of which does not mean that I am blue or discontented; nor does it mean that the men are that way either. In fact I marvel at their fine spirits—spirits that even a winter in this place will not dampen noticeably. But we all want to come home or at least move out of here for more reasons than one.

No, I am very happy, and after the experience of last Sunday, much consoled. At one of the camps, more or less isolated, my average attendance at Mass was eight. I knew there should be more, so I asked a couple of the Catholic Officers, who had shown a very keen interest in the matter, to check up on the lads. They did, and last Sunday we had thirty-five at Mass. Besides this they had a list of fifteen that wanted to see me. I generally go out there on Monday nights for a catechism class, so I went out early in the afternoon to interview the lads. Four wanted to become Catholics, seven had not yet been confirmed, and four had not even made their first Holy Communion. This increase will give me a Confirmation class of about fifteen when I get around to it in another few weeks. Possibly I may have more, for I am putting the Catholic Officers in another camp to work too.

Had my first Naval funeral last week. One of the Navy planes crashed with twelve on board, all killed. Three of them were Catholics, and we had the Solemn

High Mass in the Cathedral in Reykjavik. I sang the Mass, of course; and in true Navy style, led the procession in and out of the Church.

The weather continues miserable most of the time; not cold—although there was a drop to eighteen for a couple of days—but rainy and windy and consequently muddy and wet. There is very little snow even on the mountain tops around us. Here in camp we see very little of the sun now, even on clear days. That is because of the mountains to the South of us. I can't tell when the sun rises in the mornings; it sets around four-thirty. A flashlight is our constant companion out of doors from five in the afternoon until seven in the morning even when the day is clear.

Had a nice letter from the folks at home. They keep me well posted on the home news and I am counting on you to keep me in contact with the Province. Good-bye for now and God bless you. All success in the new work. My chin is up and my nose is dry except when I go out in the wind. Keep me in your prayers and best regards to all my friends.

Yours, etc.

XI

Same Address
December 3, 1941

Dear _____

P.C.

This isn't supposed to be a real letter, just a few lines to be sure you get my Christmas greetings. Even at that this may not reach you until after the festivities are over. Judging from the way mail has been moving between Iceland and the States, it probably won't. Then too I understand you are going to give a lecture during the holidays—well anyhow, Merry Christmas. You might extend my wishes to the members of the Community, too. And I have received two nice letters from the Superiors of the Province since I

last wrote. Please thank Mrs.——— for the set of altar linens. They arrived in good condition about a week ago. I shall write to her myself. It was thoughtful of her to have those things sent to me. Funny, too. Just the day before they arrived I had taken my soiled ones into the Sisters who manage the hospital in town. And while they were washing the linens I had to borrow some from them to offer the Holy Sacrifice. Now with two sets of linens, I can have the soiled ones washed without imposing on people to supply me with others in the meantime.

There is really nothing new to write about. Things are going along about as usual. Of course we are making plans for Christmas. It is apt to be a blue day for the lot of the men, especially those with families back home. I will probably say my midnight Mass at the most distant camp. It will make them feel good to have me out there for that—and of course it will give the proper start to the day.

The weather is still rather mild. A cold spell with some snow blew in this afternoon, but more than likely it will be warmer in a day or so, with the mud as usual.

Goodbye and God bless you. May your Christmas be a very happy one. I hope you will be able to get home for the day. Keep writing often and keep praying much. Regards to all. Be sure to extend my best wishes for Christmas to Mrs.———.

Yours, etc.

XII

Same Address
December 18, 1941

Dear———

P.C.

Another week until Christmas, and we are still in Iceland, and we are at war, and it doesn't feel like Christmas time at all. Some cheap looking paper decorations have been bought up here at fabulous

prices, and a load of trees have arrived from the States, and when they are all set up and the day itself arrives, I daresay there will be a good time had by all, despite the distance from home and the uncertainty of the times.

Too bad I can't trilocate myself that night because all the camps want midnight Mass. I had my plans all made but just this morning they were knocked into a cocked hat because some of the Army units were shifted. The Army Chaplain was to say Midnight Mass in one of our camps, but his unit is being shifted, and so I will have to say my Mass there, and another camp will have to be satisfied with a later Mass. The confessions are going to be heavy, I hope; but I pray I can get them over with in time to start Mass promptly. Just too bad all this had to happen at such an inopportune time.

Received your two letters the early part of the week. As for writing a book about Iceland, this is how I feel. Iceland is not a primitive country; and there is plenty of literature telling about the place, its history and people, its customs and climate and everything else. Anything I might write would be a poor repetition of what experts have written before. So my failure to do so will not deprive the world of anything, nor will it rob the Society of any of its prestige. There is a Jesuit still living, I believe, who is a native Icelander, and a writer to boot. I can't recall his name, but any of our literary experts, especially if they be diligent readers of "*America*", will recall an article about him within the past year or so.

You would have lost money, had you placed a bet on the Japanese question. Your guess sure was wide of the mark, unfortunately. And yet Japan has been spoiling for a fight with us for a long time. She succeeded in getting in the first wallop—and what a wallop it was—but she is in for a terrible trouncing. The Marines are again making history, and I think they and the Navy will soon be living up to their best traditions of the past. It will probably take five or six

years to settle the thing, and it is going to be a tough fight—but we will come out on top—especially if the home authorities get serious about the subversive elements in the States, and stop coddling them. It must be rather interesting to be living in Washington these days; and it will be more than interesting if a few bombers manage to sneak past our coast patrols and drop their calling cards.

Things up here have changed very little as a result of the Declaration of War. Possibly we are a bit more on the alert, and there is a new spirit of resentment against our enemies. The continued bad weather makes air raids improbable, and a sea attack is even less likely, so there is little need to worry about us.

This is about all for now. It will be January before you get this, so Happy New Year. No magazines have reached us from you as yet. The mail is terrible. Just received a couple sent me last September. Goodbye and God bless you. Regards to all.

Yours, etc.

XIII

Same Address
January 21, 1942

Dear _____

P.C.

Well finally some more mail has arrived after nearly a month of waiting, and with it two from you, that of the sixth and twenty-seventh of December. Despite your good intentions your Christmas greetings were a bit late; but I appreciate them none the less especially the remembrance in your Masses.

I am happy to report that my Christmas was a most consoling day, and a very full one too. The weather in the morning was cold and clear and there was a good lie of snow for a change. After dinner it began to snow and blow continually. I had confessions here in camp early in the evening, and then went to a camp about

a mile away where I was to say my midnight Mass, and began confessions there about ten-thirty. At 11.50 I was still going strong with a line of about forty waiting. The Recreation Hut was filled with over 300 Marines and soldiers and a few British soldiers; I had to start Mass at midnight; I couldn't possibly hear all those confessions. What would you have done? After all it is war time, and there was a real possibility of an air visit that night, since Hitler likes to pick on just such times for his egg throwing. Well anyway, I called the men to the front of the hut before the altar, and gave them general absolution, with the admonition of course, to get to confession as soon as possible afterwards. While it was the last thing in my mind at the time, I understand it made quite a sensation. About 125 received Holy Communion. One of the men played carols on a little hand organ during the Mass.

Came back here and went to bed for a few hours, then off to the most distant camp for my second Mass at 8:30. I was there at 7:30 for confessions. Again a good attendance and many at the Sacraments consoled the Chaplain a lot. One of the officers had made a crib which would have done credit to many a small church back home, and a group of men sang carols before and during the Mass. Incidentally most of these singers were Protestant, and right after Mass they piled into a truck to go into town for their own services. The third Mass at ten-thirty was just as consoling as the other two, good attendance and many at the Sacraments.

Home for dinner by noon, and it was a good one too. Turkey and trimmings and a good spirit among the officers despite their separation from home and loved ones. As a matter of fact the spirits of all seemed to be very good.

After dinner I again called my trusty chariot, a ton-and-a-half truck, and went out in the storm to pay some official calls and to distribute some presents among the men in the hospitals. It was awful driving, but the reaction on the sick lads was worth all the

inconvenience. So that was my Christmas,—I think you will agree a very happy one. And I am wondering if even the large lines in the picture agree with the ones you had in mind.

I have finally gotten the delegation for conferring the Sacrament of Confirmation, and I will make use of it next Sunday in two of the camps.

I hope they decide to bring us back home soon. We hardly know there is a war on, and we are anxious to show that we still have the stuff.

Thank Reverend Father Vice-Provincial for his note, that too will be answered soon.

And so good-bye for this time and God bless you. Keep writing, and I shall try to be more frequent in my letters to you. Keep me in your prayers and my regards to the Community.

Yours, etc.

AN APOSTLE OF EUROPE

FATHER JAMES LAYNEZ, S.J. (1512-1565)

CHARLES W. REINHARDT, S.J.

The renown of James Laynez has suffered the fate of many other historically important men of the Church and of the Society of Jesus. Prominent and inspiring in their own days and the immediate generations after their death, their stars rise only to wane before some figure whose title to glory was a life heroically but hiddenly led. With the canonization of other Jesuit heroes the name of Laynez has been allowed to slip somewhat into oblivion.

"Yet to no one, not even to Francis Xavier, does the Society owe more than to Master Laynez.¹" Such was the regard of St. Ignatius for James Laynez. Just what Ignatius had in mind when he spoke these words to Fr. Ribadeneira is still undetermined. We know, however, that St. Ignatius explicitly said that it was Laynez who proposed and urged the idea of including the education of youth within the scope of the Society of Jesus' work for souls.²

Apostle of many Italian cities, Laynez' influence in crushing heresy in Europe's most Catholic country is comparable to St. Peter Canisius' salvation of Germany. The full force of this one man's labors to save France from falling prey to Calvinism in its Huguenot guise will perhaps never be realized. His quick, profound and strong mind made him, in the opinion of many, the outstanding theologian at Trent.³ Humility prompted

¹ Pedro Ribadeneira, S.J., *Vida del Padre Diego Lainez*, (Biblioteca de Autores Españoles), Madrid, 1868, bk. 3, chap. 17.

² *Monumenta Ignatiana*, series 4, vol. I, p. 220.

³ Father James Brodrick, S.J., in his life of St. Peter Canisius, page 507, says: "It is admitted now by all but those who have some private axe to grind that he (Layneze) was the outstanding theologian of Trent."

him to refuse four different bishoprics and overcame the determination of Pope Paul IV to make him a Cardinal. During the conclave following the death of Paul IV, although Laynez had refused to be considered a papal candidate, twelve votes were cast for his election. Under Paul IV and Pius IV his counsel was sought and his influence on general Church policy was considerable. As a preacher his fame was heralded in Italy, France, the Netherlands, Spain and Germany. To Laynez, as Vicar-General and subsequently General of the Society of Jesus, is due the Order's preservation and the conservation of the Ignatian spirit in the trying days after Ignatius' death. These are but a few of his accomplishments.

A pale-faced man of medium height, Laynez possessed a cheerful countenance and an engaging smile. His nose was long and aquiline, his eyes were large, vivacious and sparkling, and his constitution was normal yet delicate. It is remarkable how even such a voracious reader and persevering student as he could absorb so much, for he was in constant demand, either journeying on foot from city to city with no permanent residence except unhealthy hospitals, or he was resolving doubts of Popes, Cardinals, bishops, princes, penitents, and fellow-Jesuits. His early life in the Society could be traced on the dusty roads of Italy. Yet at Padua between hearing confessions and preaching he found time to abridge and summarize the works of Tostado. During his Lenten course at Bassano, fasting in the bargain, he devoted every spare moment to reading and summarizing all the Acts of preceding Church Councils. It was these notes that Salmeron used at the Council of Trent. Often the latter received a lecture in theology when, not understanding the significance of some note, he asked Laynez why he had made it.

Mastery of expression joined to wide and deep learning made Laynez' preaching forceful and effective. Sincerity, depth of meaning, clarity and conciseness are the characteristics of his writings, speeches, and

sermons. Possessing the knack of outlining his argument, he had the virtue of adhering to it. Clarity of thought and expression was second nature to Laynez. The ability to make the most abstruse topic appear easy to understand explains much of his success with every class of his varied audiences from the Papal Curia to the soldiers on an African battlefield. His keen tongue never minced words when it was a question of right, regardless of whether his listener was the Sovereign Pontiff, the Queen of France, his brother-religious, an opponent at Trent, or Melchior Cano. And yet he was kindly and prudent. Despite all the heated controversies at Trent, he had no enemies, with the exception of Melchior Cano. This enmity was not of his seeking. People may have feared his tongue, but they always respected it. Nevertheless, his manner must have been gracious, else he would never have made and held the friendships of successive Popes, Cardinals, scholars, princes, and the poor.

I

Before Trent

James Laynez was born in 1512 in the city of Almazón in the kingdom of Castile, not far from the episcopal city of Sigüenza. His parents were John Laynez and Isabel Gómez de León. He was of the *linaje nuevo*, that is, of Jewish extraction. His great grand-parents were the first to embrace Christianity. Unfortunately our sources do not indicate whether he was of Jewish extraction on his maternal, or paternal side, or both.⁴ Not many details of his early life are

⁴ Astrain, *Historia de la Compañía de Jesús*, vol. I, pp. 74-75, has an interesting footnote relative to the question of Laynez' Jewish blood. In recent years a book written by Andrés Martínez, (Madrid, 1933, *El P. Diego Laynez*) maintains that Laynez was not of Jewish descent. However, this view cannot be held in view of the proofs given by Sacchini when he had to defend the statement against the denial of Laynez' Jewish ancestry by the Province of Toledo in 1622. All the documents treating of that controversy may be found in the *Monumenta Lainii*, vol. VIII, pp. 831-855.

recorded. When only a few months old, he was saved from drowning by the quick action of his maternal uncle who, seeing the child fall from the arms of its nurse, spurred his horse into the swirling stream, grasped the infant's swaddling clothes and returned him dripping but safe to his mother. Laynez grew up under the careful training of his Catholic parents who developed in him a sincere, frank, and sober manner. Upon the completion of his primary education at Loria, the youth was sent to the University of Alcalá to pursue the course in philosophy there. Here he displayed those talents for which he is famous: a penetrating judgment and a facile, tenacious memory. It was with first honors that he carried off the usual degrees: Bachelor of Arts, June 14, 1531; Licentiate of Arts, October 13, 1532; Master of Arts, October 26, 1532. During his university days Laynez' intimate friend was Alphonsus Salmerón. At Alcalá they were so impressed by what they heard of Ignatius of Loyola, who had studied there for a short time, that these youths decided to pursue their course in theology at the University of Paris where Ignatius was then studying.

One day in the year 1533, two youths, one eighteen years of age, the other twenty-one dismounted before an inn in Paris. The first person they encountered on dismounting was the main reason of their journey from Spain. He was Ignatius of Loyola. The youth of twenty-one introduced himself as James Laynez of Almazón in Castile and his friend as Alphonsus Salmerón. An everlasting friendship was born that day; it was enough for Laynez to hear of the magnanimous plans of Ignatius to fire his soul with like ambition and to dedicate himself, the third companion, only Blessed Peter Faber and Saint Francis Xavier preceding him, to the glorious enterprise that was Ignatius' heaven-given inspiration. As theology was essential for their proposed work for souls it was decided to continue their course of studies to its completion without outwardly

altering their manner of life. On Our Lady's Assumption, August 15, 1534, in the chapel of St. Denis on Montmartre, Laynez together with the other companions dedicated himself to God by vows of poverty and chastity and a promise to journey to Jerusalem. These vows and the promise were renewed again in 1535 and 1536 at Paris by all the companions, Ignatius excepted. Ignatius was in Spain at the two renovation times recuperating from an illness and settling the affairs of his Spanish companions.

Before Ignatius' departure for Spain, it had been agreed upon by the company that all would meet in Venice at the end of January, 1537, for the promised visit to the Holy Land. Due to the war between the Emperor Charles V and Francis I, King of France, Laynez and his companions decided to leave Paris earlier than anticipated, by the way of Lorraine and Germany, a route yet open to them. The foot-wearying journey of fifty-four days began in the middle of November. Though not fully recuperated from an illness which almost took his life, Laynez insisted on wearing a hairshirt throughout the whole trip. All wore the black robe of the Parisian students, with their rosaries around their necks and their precious books slung across their shoulders. Under constant suspicion the whole way, they were now arrested by French soldiers, now threatened by German Lutherans. Stories are told of intellectual disputations along the way and of how Laynez' eloquence and logic routed the adversaries. It is interesting to note that it was Laynez who was the spokesman for the group on all these occasions.

On January 6, 1537, Ignatius welcomed the group to Venice. After a few days together they separated, some going to the hospital of Saints John and Paul, others to the hospital for the Incurables. During a period of two and a half months they devoted themselves to the ministry of the sick. At the end of Lent all but Ignatius set out for Rome to seek the Pope's blessing and au-

thorization for the projected pilgrimage to the Holy Land. On approaching the Eternal City, they forgot the wants and hardships of their foot-sore journey. Out of reverence Laynez entered Rome barefoot. An audience with the Pope, Paul III, was arranged for them by Doctor Pedro Ortiz, who had once been hostile to Ignatius. At the Pope's command Laynez took part in a theological disputation during the Pontiff's dinner. Won by Laynez' learning and modesty, the Pope granted them permission and alms for the pilgrimage. The money was later restored when the journey proved impossible. Returning to Venice, Laynez was ordained to the priesthood on the feast of Sr. John the Baptist, June 24, 1537 at the age of twenty-five. He said his first Mass at Vicenza in September. As war between Venice and the Turks postponed the pilgrimage to the Holy Land indefinitely it was decided that Ignatius, Faber, and Laynez should proceed to Rome and place the companions at the disposal of the Holy See. They entered Rome at the end of November 1537 and Paul III appointed Laynez to the faculty of the Sapienza as professor of scholastic theology. The faculty threatened to resign before they would admit to their body a person who looked to them like a vagrant. Many years later, in a letter encouraging a young Jesuit who was in need of a cheering after his first days in a classroom, Laynez hinted that he was not a tremendous success in his first and brief days as a teacher.

After Lent in 1538, all the members of the Company assembled in Rome and took up their residence near the monastery of the Holy Trinity in a house given them by a Roman, Quirinio Garzonio. Laynez preached in the Church of the Holy Saviour in Lauro on Sundays and days when he was not engaged at the Sapienza. From this time dates his fame as a preacher.

In the autumn of 1539, Laynez was sent to Parma where he delivered lectures on Sacred Scripture and preached with such success that by the New Year he was kept busy hearing general confessions. His con-

ferences, the Spiritual Exercises, and general confessions soon rehabilitated the morals of two convents of nuns at Parma. During Lent he ministered not only to Parma but to ten or twelve outlying villages. When Lent was over he went to Piacenza where he lectured thrice weekly on the Gospel of St. Matthew and induced many laymen and ecclesiastics to make the Exercises and a general confession.

Layneze labored so untiringly that it was necessary for Ignatius to write him towards the end of 1540 urging him to be more prudent in his practice of poverty, to use a part of the alms he collected for his own sustenance, and to be more considerate of his weak health. On the feast of the Epiphany, January 2, 1541, Ignatius received a letter from Reggio informing him that Layneze was on his way to Rome. Layneze's stay of a year and a half in Rome from the beginning of 1541 to the middle of 1542 coincided with the time that Ignatius was writing the Constitutions of the Society of Jesus. During that time Layneze preached in Rome and delivered lectures on the Sacred Scriptures.

After protracted prayer and reflection during the Lent of 1539 Ignatius and his companions had decided to form a permanent union under obedience to one of their number. On September 3, 1539, Pope Paul III approved the draft outlining the Institute of the Company, which Ignatius had submitted to him. This was solemnly confirmed by a Bull dated September 27, 1540. The new Order now needed a General. For this purpose all the companions were summoned to Rome by Ignatius for a meeting to be held before the Lent of 1541. Ignatius refused the election to the Generalate. When, however, he refused a second time, Layneze arose and spoke with his usual frankness, telling Ignatius that if he opposed the will of God in this matter, the Society must be broken up. Ignatius finally accepted the post on April 22, 1541.

During this stay of Layneze in Rome, he was instrumental in bringing into the Society John Polanco and Andrew Frusius, who made the Spiritual Exercises

under his direction. Polanco was to become the model secretary of the Society and Frusius the first professor of scholastic theology at the Roman College.

More touching, perhaps, was Laynez' reception into the Society of his younger brother, Mark. This youth had heard rumors of his older brother's success as a preacher in Italy. Coupling this with reports from Germany about the preaching program of Luther and the heretics, he drew the conclusion that his brother had joined the ranks of the innovators. Instead of investigating his brother's connections Mark prayed daily for three years for James' conversion, saying the *Credo* at daily Mass between the two Consecrations. Mark finally learned the true state of affairs and came to Rome in 1541, made the Exercises, and was received into the Society, wherein he died after a few months while serving the plague-stricken in the hospital of the Holy Ghost. Mark Laynez was the first to die in the Society after its confirmation.

In 1541, the Emperor Charles V had entered Italy at the head of an army to chastise the pirates of Algiers. His daughter, Margaret of Austria, wife of Prince Ottavio Farnese, asked for and received Laynez as confessor to herself and her retinue during her visit to her father at Lucca, where he was in conference with Pope Paul III. While returning to Rome from Lucca Laynez received word to proceed to Venice. The Doge of Venice, Pietro Laudo, frightened at the insidious spread of Lutheranism among the simple folk of Venice, Padua, Vincenza, Brescia, and other cities of his territory, had asked the Pope and St. Ignatius through the Venetian Ambassador at Rome, to send him Laynez to overcome the heresy.

Upon arriving at Venice Laynez took lodgings in the hospital of St. Peter and Paul. Later, at the suggestion of Ignatius and the insistence of prominent citizens he lived in the home of Andrea Lippomano. On the feast of St. James he commenced his lectures on St. John's Gospel in the church of the Holy Saviour. So many

people attended his lectures that he was compelled to give them thrice weekly. It was the custom in Venice for the Senators and Council to hold their conferences on feast-day afternoons. Not to miss anything he had to say, they requested Laynez to suspend his lectures on such days. He did not limit himself, however, to lecturing. Undertaking the reformation of convents of nuns, he gave exhortations, the Exercises, and points of meditation until the inmates were brought back to religious observance. Through his instrumentality many heretics abjured their errors. Ever devoted to the poor, he made the neglected and poorly supported hospitals the topics of his sermons and he saw to it that they were improved and endowed. In the autumn of 1542, Laynez was back at Padua uprooting the cockle of Lutheranism by explaining the Sacred Scripture. One of his three weekly lectures was devoted to controverted points to strengthen the people against Lutheranism. Noting that the attendance at these lectures was greater than at his others, Laynez applied himself more and more to polemical questions, the explanation of Scripture, and moral exhortations.

The main reason for his stay at Padua was to found a College there. In the previous year, Polanco and Frusius had been admitted into the Society and, after a short novitiate in Rome, had been sent by Ignatius to the University of Padua to continue their studies. Andrea Lippomano had indicated his intention of transferring his Paduan benefice of St. Magdalen to support a college of the Society while he retained another benefice, the priory of the Holy Trinity in Venice. Laynez was delegated by Ignatius to handle these negotiations for the first college of the Society in Italy.

In December 1542, Laynez returned to Venice, but came back to Padua in the autumn of 1543. There he established the college on a firm basis, preached, combated heresy, and at the request of some bishops made their diocesan visitations.

Soon the news of his good work spread to the neighboring dioceses and we find him at Brescia in the middle of February, 1544. The Vicar-General begged him to stem the epidemic of Lutheranism which was plaguing the city. Here he devoted his attention to the hospitals and monasteries, not neglecting meanwhile the instruction and catechizing of children and the illiterate. He preached daily during Lent to large congregations at the Cathedral and thrice weekly in other churches. Urged by the Bishop, he lectured on Sacred Scripture three days a week and gave conferences to nuns in three monasteries. Soon the Lutheran menace was removed entirely and many citizens even declared that they were prepared to lay down their lives for the Faith. On one occasion Laynez accepted a public disputation with a nobleman on the existence of purgatory, vanquished him and brought him back to the Church. Others infected with Lutheranism followed the nobleman's example. After but a few months of Laynez' work Brescia was again firm in the Faith. However, to make his work more lasting Laynez gathered together twelve zealous priests, gave them the Spiritual Exercises, and received their promise to preach, hear confessions, and to perform their priestly ministry without recompense. Then he proceeded to Verona, Vicenza and Padua, rousing the clergy along the way to wake up to their duty of preaching to the people.

In 1545 he preached the Lenten course at Bassano and won the city back to the Church from Lutheranism. After Lent he turned wearily towards Rome to discuss with Ignatius difficulties which had arisen in connection with the college at Padua. His sermons at Rome were so greatly attended that he had to preach in the church of San Lorenzo in Damaso rather than in the Jesuit church of Santa Maria della Strada.

Rumors now began to circulate that Laynez was about to be made a bishop. This was confirmed when Urban Textor, Bishop of Laibach asked for Laynez as his coadjutor during his enforced absence from his diocese as confessor and adviser to Ferdinand, King of

the Romans. This was the first time that an ecclesiastical dignity was offered to a member of the Society of Jesus. Laynez' reply of refusal was so persuasive that the Bishop dropped the matter.

II

At Trent

After much delay and opposition, the General Council, promised for so many years, had finally convened at Trent, on December 13, 1545. As the prospect for its long life appeared brighter at the turn of the year 1546, the Holy Father asked Ignatius to select some of his men to be delegated to the Council as Papal theologians. Ignatius named three: Laynez, Salmerón, and Faber. Blessed Peter Faber died a martyr of obedience on his way from Spain in answer to the call of Trent.

Realizing what Trent would mean for the future of his young Society, Ignatius drafted his famous instruction to guide his sons and sent them to the Council where the names "LayneZ" and "Society of Jesus", were destined to make such a deep impression on the consciousness of Catholic Europe.

The following contemporary description of Trent will not be out of place here for it will help to explain the cause of Laynez' ill-health during his residence there during the three phases of the Council.

The city of Trent, a Roman mile in circumference, snug within its stone walls, is situated in a plain among mountains along the border of the province of Venice. On the north it is washed by the river Adige. You look down its broad, cobble-stone streets and see to your surprise such magnificent houses that it looks more like a new city than an old one. Churches beautiful enough meet your eye, but they are all built of modest proportions. The city has a striking fortress that you would be tempted to call a house of gold, a fit abode for emperors and kings; it is not many years since it was enlarged and embellished by the lord-mayor Bernardo Clesio of Trent. From the east, a stream flows quietly beneath the walls and into the city. Along its

banks are built many silk factories and grain mills; and from it very many little canals are directed down the middle of the streets for the use and convenience of the town-folks. Spanning the Adige at the gate of San Lorenzo, there is an imposing bridge, though built of wood, 140 paces long. The city is surrounded by perpetually snow-capped mountains, craggy and pathless, and so towering that one would say their highest peaks touch the sky. It has two gates, one giving access to the north, and the other road that goes to Verona. It has a plain, quite small, but pleasant to look at, with its orchards and vineyards, and with the Adige curled up around it and lapping its edges. The townsfolk speak both German and Italian; but all, even the Italians speak German if the mood strikes them. Trent is a frontier place for the Germans, but the place of sanctuary for the Italians when misfortune overtakes them.

There is little grain to be had, but most delicious wine, both white and reddish, is there in abundance. In summertime the climate is moderate, except that during the dog-days the sun is blazing hot. In springtime, because of the biting cold of snow and ice, a place like this is scarcely fit for human habitation, and people do not have enough heated rooms to drive away the chills which in this season are so violent that the rain has no desire to drop upon the earth, but turns at once into hail on the way down, and so the fountains of this renowned city lack water during the springtime,—a thing that passes for a miracle. The people use oxen and cows instead of mules, asses, and dray-horses for their carts which are so convenient for hauling that they clamber up the mountain peaks as if they were going through the plain, and they are so fitted out by the commissioners of public highways that it is possible for them to reach the inaccessible crest of any mountain you may care to mention.⁵

On May 18, 1546, two weary, dust-stained young men, clad in patched black habits, walked through the gates of Trent. Salmerón was just past thirty, Laynez was thirty-four. The welcome accorded them by the Papal Legates, del Monte and Cervini, was affectionate, but the prelates, especially of Spain, received them icily. These fastidious Spaniards blushed at the youth and

⁵ Description of Trent given in the diary of the Council of Trent by Astolfo Servantio of San Severino in Piceno. Cf. *Diariorum Concilii Tridentini*, ed. by S. Merkle, Herder, Friburgi Brisgoviae, 1931, Partis tertiae Vol. prius, p. 3.

shabby clothes of their fellow-countrymen. When, however, they heard these young Spanish Jesuits speak, their attitude soon changed and they became their loudest admirers. Dinner invitations were used by the Spanish prelates as the pretext for having Laynez and Salmerón revise and correct their speeches. Cardinal Cervini insisted that they live with him, but they preferred to lodge at the Inn of St. Elizabeth where Claude LeJay had arranged accommodations for them. Cervini proved a father to them in every way, sending bread and wine daily and giving them money each month, besides clothing and other necessities.

While waiting for the next congregation of theologians scheduled for May 24th, Laynez and Salmerón followed their usual routine of visiting the hospitals, hearing confessions and ministering to the sick. The poor, who were housed outside the city wall, became the special object of Laynez' charity. Taking up a collection for them he soon had enough money to provide seventy-six poor persons with shirts, underwear, leggings and boots.⁶ After a sermon he would serve a dinner to the poor and send them back to their huts outside the city.⁷ Although a rule had been enforced forbidding all bishops and theologians at Trent to preach in public, at the request of some prelates, including the Archbishop of Armagh and Primate of Ireland, Robert Wauchop, Laynez was ordered to mount the pulpit on Sundays and feast-days in the church of St. Mary Major. Besides preaching, he also gave the Exercises to some of the prelates with marked spiritual results.

During the winter of 1546, Trent had been flooded with Italian soldiers who had recently fought in the Papal-Imperial armies against the northern heretics. Dismissed after the war, they were now sick, suffering from the results of cold and hunger. Cardinal Cervini

⁶ *Monumenta Lainii, Epistolae et Acta*, Trent, Sept. 18, 1546, vol. I, p. 49.

⁷ *Epistolae Salmeronis*, Trent, Sept. 30, 1546, vol. I, p. 29.

entrusted Laynez with their care. Collecting money, he clothed and nursed them, and finally sent them back to their Italian firesides.⁸ In the midst of these spiritual and corporal works of mercy the Papal theologians were bidden to take their places in the meeting of the theologians.⁹

Before entering upon the discussions of Laynez at Trent, a few exaggerations concerning him ought to be corrected. Some Jesuit historians have written that the Cardinal Legate appointed Salmerón to speak first and thus to direct the tenor of the discussion along orthodox lines; while Laynez, retaining in his magnificent memory all that the preceding theologians had said, was purposely held in reserve to speak last of all and to refute their errors, confirm the Catholic dogma and put a fitting end to the discussion.¹⁰ The impression is also conveyed that this was the vogue throughout the three phases of the Council. This is not exact. The exaggeration is founded upon the following letter of Salmerón to Ignatius, July 10, 1546:

Our Lord has given us grace to speak in such a way before the Legates, bishops, and theologians as to afford them all much satisfaction. Another way in which we were useful was this: the views expressed by some of the theologians were not sound theologically; therefore, at Cardinal Cervini's suggestion and with his approval, one of us took to speaking among the first in the discussions, while the other kept himself in reserve till the end for the special purpose of refuting any dangerous opinions that might be aired.¹¹

This does not say that Salmerón spoke first and Laynez last, but only that they spoke among the first and last. The fact is that Salmerón usually spoke among the

⁸ Polanco, *Chronicon*, vol. I, p. 182.

⁹ *Epistolae Salmeronis*, Trent, June 4, 1546, vol. I, p. 15.

¹⁰ Bartoli, *Dell'Istoria della Compagnia di Gesù, Italia*, Firenze, 1830, bk. II, p. 32.

¹¹ *M. H. S. J. Epistolae Salmeronis*, vol. I, p. 26.

first five or ten and Laynez towards the end. It should be observed that this was true only of the first meeting of the Council under Paul III; in the second and third phases of the Council the order of speaking was established and the Papal theologians spoke first.

The second exaggeration is connected with the ending of the fifth canon of the fifth session's decree on Original Sin which reads:

This same holy synod does nevertheless declare that it is not its intention to include in this decree, wherein Original Sin is treated, the Blessed and Immaculate Virgin Mary, the Mother of God; but that the constitutions of Pope Sixtus IV, of happy memory, are to be observed under the penalties contained in the said constitutions, which it renews.

We are told by Ribadeneira that Laynez defended the doctrine of the Immaculate Conception for three hours at the Council.¹² This is undoubtedly a slip of the pen. All that the Acts of the Council relate is that Cardinal Pacheco gallantly defended and strove for the definition of the Immaculate Conception of Mary and that Laynez was one of the theologians present who voted in favor of Cardinal Pacheco's proposal.¹³

Layneze attended the meetings in which the doctrine of Original Sin was discussed, but delivered no speech. The next question to be discussed was the very reason of the Council's existence, namely, the dogmatic formulation of the Christian doctrine on man's Justification. On Monday, June 21, 1546, the Legates proposed to the Fathers of Trent the subject of Justification, a topic the more thorny because it had never been decided in any other Council.¹⁴ Some of the Fathers thought it would be wiser to defer the question until more bishops had arrived. They submitted, however, to the arguments of the Legates and voted the pro-

¹² Ribadeneira, *Vida del Padre Diego Laínez*, bk. III, ch. XVII.

¹³ Theiner, *Acta Genuina Concilii Tridentini*, I, p. 142.

¹⁴ Ehses, *Conc. Trid.*, vol. V., p. 257.

posed agenda.¹⁵ James Giacomelli, bishop of Belcastro, wisely proposed that the question be summarized by specialists in order to save time. Cardinal Cervini decided that first of all the minor theologians, to whom the articles embracing the matter would be proposed, should be heard. Accordingly six articles were laid before the minor theologians.

From June 22nd to the 28th, six sessions were held in which thirty-four theologians took part.¹⁶ Some of the theologians showed marked tendencies to the Lutheran doctrine on Justification.¹⁷ On June 30th, the Legates proposed to the Council a three point program which corresponded to the three stages of man, viz. before Justification, in the process of Justification, and after Justification. A list of nine errors in respect to the first stage, nine in regard to the second stage and three errors of the third stage were singled out for condemnation. With this directing norm the Fathers commenced their discussions on July 5th. In the meantime the theologians had begun their work. They had to be on hand to answer the questions of consulting bishops, to guard them against enunciating errors which were circulating too freely among Catholics and at the same time to commit to paper the opinions they themselves had delivered on Justification at the theologians' meetings.

In connection with heretical opinions enunciated during these discussions one of the first references to Laynez in the Acts of the Council is of interest:

June 28, 1546, Monday, the elder reformed Brother, James Laynez, spoke as a Catholic. He was the last of the theologians to speak and thus an end was put to this congregation and the previous congregations held on the article of Justification. The Fathers were dismissed at the thirteenth hour, after receiving commendation and praise

¹⁵ *Ibid.*, pp. 257-260.

¹⁶ *Ibid.*, p. 262, note 2.

¹⁷ *Ibid.*, pp. 279-281.

from Cardinal del Monte. Four spoke today. Present were twenty-six prelates.¹⁸

While in the middle of feverish work at these congregations, Laynez received a letter from Ignatius which came close to putting an abrupt end to his useful work at Trent. The Duchess of Tuscany, Elenora of Toledo, was insistent with Ignatius and the Pope that Laynez be sent immediately to Florence. Such weighty and urgent requests embarrassed Ignatius and on July 3rd he wrote Laynez, asking him to leave for Florence. Laynez sought Cardinal Cervini's permission to depart from Trent, but was refused until the matter of Justification was definitely settled. In October, 1546, Laynez informed Ignatius of Cervini's decision, expressing at the same time his willingness to leave if Ignatius still wished it.¹⁹

In the meantime, Salmerón had written to Ignatius on July 10th, telling of the important work Laynez was performing for the Church at Trent.

This letter must have warmed the heart of Ignatius as he read of the glorious services his sons were rendering the Council in opposing heresy. Laynez stayed on.

In the meantime the bishops delivered their opinions on the three stages of man's Justification. The first draft of the decree on Justification was deemed too unwieldy, obscure, and argumentative rather than decisive.²⁰ Cardinal del Monte brought the criticism to an end by promising a new text. Cardinal Cervini had already confided the second draft to the pen of Geronimo Seripando,²¹ which he submitted to Cervini on August 19th. Seripando complained that he did not recognize the text as his own after Cervini was finished modifying it. The text was submitted to the Council

¹⁸ *Conc. Trid.*, vol. V., p. 279.

¹⁹ *M. H. S. J. Epistolae Lainii*, Oct. 1546, vol. I., pp. 50 f.

²⁰ Hefele, *Histoire des Conciles*, Tome X, première partie, par A. Michel, Paris, 1938, p. 76.

²¹ *Conc. Trid.*, vol. II, pp. 428-432.

on August 23rd. In the congregation of minor theologians, Laynez spoke on Tuesday, September 28th, criticizing the wording of the decree and canons in twelve places.²² The Fathers examined the decree during the first two weeks of October discussing mainly two points: imputed justice and the certitude of grace. On October 8th, Seripando proposed a new theory on Justification which seemed to be a bridge between the Catholic doctrine and the Lutheran system. Hence it received the name of "Double Justification". The contrast between Seripando's theory and the Catholic doctrine is clear when we read what was finally defined at Trent:

The only formal cause is the justice of God, not that whereby He Himself is just, but that whereby He maketh us just; that, to wit, with which we being endowed are renewed in the spirit of our mind, and we are not only reputed, but are truly called and are, just.²³

Seripando's theory came to an inherent but imperfect justification which proceeded from the good works we do with the grace of God within us, and a justification of Christ, which is imputed to us and supplies the imperfection of our justice. This justification proceeds from the Passion, merits, and sanctification of Jesus Christ.²⁴ The Legates had an article drafted which embodied this theory and submitted it to the examination of the theologians. Many condemned the theory, but it was Laynez alone who shattered and buried "Double Justification" once and for all in his speech on October 26th. His dissertation on imputed justification so impressed the Council that Laynez was commanded to submit it in writing for insertion word for word in the Acts of the Council. This was a distinction shared by no other Father or theologian during the three periods

²² *Conc. Trid.*, vol. V, pp. 433-438.

²³ *Canones et Decreta Conc. Trid.*, Sess. VI, Ch. VII.

²⁴ Theiner, *op. cit.*, I, p. 235.

of the Council of Trent from 1545-1563.²⁵ Seripando made a last effort to save his theory on "Double Justification", on November 26th and 27th, but failed.²⁶

On the question whether anyone could be certain that he is in the state of grace, Laynez defended the opinion, held by the majority, that it is possible to know this only by a special revelation from God.

While the Fathers discussed disciplinary reforms, Laynez was constantly employed by Cardinal Cervini. He played a predominant role in drawing up the decree on Justification and was charged with the compilation of a compendium of all the Lutheran heresies except those on Original Sin and Justification which had already been condemned by the Council.²⁷

During these heated discussions at Trent, the Papal-Imperial League against the heretics, which had been formed in 1546, was fighting the heretic army of the Smalkald League. The Pope had agreed to send troops and money to the penniless Emperor on condition that the Emperor would make no peace with the Protestants which might endanger the Catholic religion. The Papal-Imperial troops having put the Smalkald League to flight by November, the Emperor seized the opportunity to grant a general religious toleration to southern Germany in the hope of enticing the heretics to attend the Council at Trent. This action led to a diplomatic break with the Pope, who justly looked upon the toleration as a violation of the treaty of June, 1546.

As early as June, 1546, the Fathers of Trent had been apprehensive of an attack from the Protestant troops stationed in the immediate neighborhood of Trent. After the Pope refused permission for the suspension of the Council, a wild debate ensued at Trent

²⁵ Pallavicini, *Histoire du Concile de Trente*, Minge, 1844, bk. 8, ch. 11, no. 9, p. 258.

²⁶ Ehses, *Conc. Trid.*, vol. V, pp. 666-675.

²⁷ Polanco, *M. H. S. J. Chronicon*, vol. I, p. 182.

over the plan to move the Council to a safer locality, a proposal to which the Emperor would not accede. At that time the Pope secretly sent a Bull to the Legates empowering them to transfer the Council if and when it should seem necessary. The Emperor proved obdurate to all negotiations and the Legates informed the Pontiff, on October 25th, that there was a real danger that the Council would suspend itself, an action which would weaken Papal authority in the eyes of Europe since only the Pope possesses the power to suspend a Council. The Emperor then objected vehemently to the Council's discussions on Justification, the question concerning which the Lutherans, whom he was trying to appease, were most sensitive and violent. On October 9th, the Legates seriously proposed that the Pope suspend the Council when further disputes arose between the Emperor and the Holy See over political policies in regard to Italy and France. On January 22, 1547, Pope Paul III formally recalled his troops from Germany. The decree on Justification was ready for publication and, since the Emperor steadfastly refused to allow the Council to be suspended or removed, the decree had to be published at the session held on January 13th. The date for the next session was set for March 3rd.

Layneze was busily engaged preparing his matter on the Sacraments in general, on Baptism and on Confirmation which were to be dogmatically settled in the seventh session. At the command of Cervini, Layneze had collected the errors of the heretics on this matter, which were accordingly submitted to the congregation of minor theologians on January 17, 1547.²⁸

In the beginning of the year 1547, St. Peter Canisius had taken his place at Trent in the capacity of assistant theologian to his fellow religious, Claude LeJay, the theologian of Cardinal Truchsess. Canisius was amazed at the work which had been performed by his

²⁸ Polanco, *Chronicon*, I, p. 214; *Conc. Trid.*, V, p. 835 and note 1.

fellow-Jesuits and wrote the following lines to his religious brothers in Rome sometime in February or March, 1547:

Laying aside all prejudice, I can declare sincerely that many very learned theologians are gathered here from all Christendom, who keenly, diligently, and learnedly decide on the most weighty questions; however, among them there is no one who is more loyal and respected by all than these two, Laynez and Salmerón. Although scarcely one hour is allotted to any theologian in which to deliver his opinion, three hours and more, I judge, are given to Laynez by the Cardinal President.²⁹

Besides collecting the heretical opinions against Catholic dogma, Laynez was also commissioned to indicate the places in the Acts of previous Councils, the decrees of Popes, and the writings of the holy doctors where these heretical opinions are condemned.³⁰

All the while he continued preaching on Sundays and feast days to the people of Trent. On January 20, 1547, Claude LeJay wrote the following letter to Ignatius:

At the present time two congregations are being held every day, one of the prelates in the morning to deal with questions of ecclesiastical discipline and another of theologians in the afternoon to discuss doctrine and examine false views concerning the Sacraments in general, Baptism and Confirmation. All have now had their say, and, by the grace of Our Lord, our companions, Laynez and Salmerón, have expressed their views in the most admirable manner. Certainly I do not think that there is anybody more trusted by Cardinal Cervini than those two nor any to whom he shows greater marks of esteem. His latest commission to them was to extract from various works the errors of the heretics on all matters of faith. When they had finished their task, the Cardinal Legate placed the results before a congregation, and then instructed them to make a similar catalog of the decrees and passages of the Councils, Popes, and Doctors of the Church wherein those errors are condemned. We have every reason to be grateful to Our Lord Jesus Christ for having deigned to use our Fathers' service

²⁹ *Epistolae Salmeronis*, appendix, I, p. 590-591.

³⁰ Polanco, *Chronicon*, I, p. 214.

in matters of such importance, to a greater extent, I believe, than those of any other theologians.

Father Laynez continues his preaching, but will stop during Lent as it is the custom here to have but one preacher for all the Lenten discourses. Indeed the Father has sore need of rest from study and preaching for some days, as he looks to me quite exhausted and run down. But it is not easy to get him to stop work, however necessary the rest may be. Yesterday I begged him to put away his books for three or four days. As for Salmerón, it is just as difficult to lure him away from his labors.³¹

The rumors of Laynez' holiness, and extraordinary eloquence and learning had spread from Trent to the ears of the Duchess of Tuscany, with the result that this persistent lady reiterated her former demands for Laynez with the same diligent eagerness which she had displayed the previous year. This time she employed the Cardinal of Capri, the protector of the Society, to present her petition to the Pope and Ignatius. The Society was already greatly indebted to this Duchess, and Ignatius cherished the hope that she would found a college of the Society at Florence. Ignatius, therefore, seized on the excuse of Laynez' ill health and need for a rest to ask him to proceed to Florence and the Duchess. Laynez prepared to leave Trent at Ignatius' command. In February, 1547, he wrote that he was prepared to obey and that there were rumors in Trent that the Council would be removed within the next two months to Lucca, Ferrara or Sienna.³² Cardinal Cervini, however, was not to be deprived so easily of his favorite theologian and wrote the following to Ignatius on February 5, 1547:

Your Reverence will be surprised that I, against your command and wish, have kept Laynez here. I have, however, done this for a good cause, for I have commissioned him to collect and compile all the errors of the heretics touching the Sacraments and other dogmas. This is a task which cannot be completed within a few days and I do not want to allow him to leave here until the work is finished

³¹ *M. H. S. J. Epistolae PP. Fabrii, Jaii, Broetii*, pp. 332-333.

³² *M. H. S. J. Epistolae Lainii*, vol. I, p. 53 f.

or at least is so far advanced that another could carry on. I pray you not to resent this freedom which I have taken with you and Father Laynez. On the other hand, he thinks so much of your least wish that he is ready to perform his duty in the other matter, leaving this work imperfectly done, at the first sign of your will. Our Lord keep you in His grace.³³

Realizing the importance of Laynez' work, especially after the Vicar of the Pope, Philip Archinto wrote that he believed Laynez could be employed in no other place with greater fruit than where his labors were now daily being used, Ignatius judged that he should remain at Trent.³⁴

Work went on apace. While the Fathers were discussing the decrees and canons on the Sacraments in general, Baptism and Confirmation, the theologians commenced the groundwork for the decree on the Eucharist. Laynez spoke at great length on this Sacrament, before thirty-nine prelates and forty-four theologians, on February 17th.

Layne's draft of the doctrine and canons on the Sacrament in general, Baptism and Confirmation was so thoroughly written that the Fathers had little difficulty in agreeing on it. Consequently the seventh session was held, as scheduled, on March 3, 1547. The next session was fixed for April 21st.

However, the fatal and contagious spotted fever invaded the city in early March and the fear and complaints of the Fathers became more audible. Communications with the outer world was threatened because of the rigorous quarantine imposed on plague-stricken cities in the sixteenth century. Whether this or "the intolerable pressure exercised by the Emperor"³⁵ was the real cause for the removal of the Council is not for us to decide. The fact is that on March 6th Bishop Loffredo died of the fever and Balduino and Girolamo

³³ *Ibid.*, vol. I, p. 53, note 1.

³⁴ *Astráin, Historia de la Compañía de Jesús en la Asistencia de España*, Madrid, 1902, vol. I, p. 540, note 3.

³⁵ *Ehser, Conc. Trid.*, vol. V, p. 934.

Frascastro, the medical examiners testified in the presence of the Legates to the infectious character of the disease. Before the question was brought before the Council on March 9th, twelve prelates had already fled the city. A majority voted for a quick withdrawal from Trent but disputed over the manner of effecting it, whether by suspension, removal to another city, or a general permission for the Fathers who so desired to leave Trent until the plague passed. The Legates wished the Council removed to another city. Cardinal Pacheco opposed them on the ground that the right to transfer a Council belonged exclusively to the Pope.³⁶ The Spanish and German bishops who formed the Imperial party denied the adequacy of the reasons for removing the Council. After a majority of two-thirds has voted for the transfer of the Council to Bologna at the eighth session on March 11th, Cardinal del Monte informed the Fathers of the Papal Bull empowering him to transfer the Council if necessity should require it. The Emperor then accused the Pope of plotting the whole transaction and claimed that the plague was but a pretext. Hence, he refused to allow his fourteen bishops to join the Council at Bologna.

Layne, Salmerón, and Canisius departed from Trent on March 14th. On March 19th Laynez wrote to Cervini from Padua informing him of the affectionate welcome they had received there from Cervini's brother, Romulus. The letter, however, contained the sad news that Salmerón was being wasted with a fever which laid him so low that the doctor despaired of his life. Laynez asked Cervini to instruct him whether he should remain at the side of his sick companion or proceed to Bologna.³⁷ Cervini's reply was sympathetic yet at the same time insistent that Laynez, if at all possible, should leave the bedside of Salmerón and hasten to Bologna without delay where the theologians

³⁶ Pastor, *History of the Popes*, vol. XII, p. 351.

³⁷ *M. H. S. J. Epistolae Lainii*, vol. I, p. 55 f.; Polanco, *op. cit.*, I, pp. 214 f.

had commenced discussion on the Sacrament of Penance. He told Laynez to be sure to take along with him whatever work he had done on Penance before leaving Trent.³⁸ With no hope of his sick friend's recovery, Laynez tore himself from Salmerón's sickroom and left Bologna. Thanks to the prayers of St. Ignatius, Salmerón recovered sufficient strength by the end of April to travel to Bologna in the company of Fr. LeJay, who had obtained permission from Archbishop Truchsess to leave the Imperial party at Trent. Upon arriving at Bologna they found Laynez deep in the work of the Council. Not having completed his speech on Saturday afternoon, April 23rd, Laynez was given time Monday morning to continue his discussion on Penance.³⁹ In all, he spoke three hours⁴⁰ explaining the matter and form of Penance, proving the necessity of confession, contrition, and satisfaction, dispersing the fog with which the heretics had enveloped this Catholic doctrine.⁴¹ The impression he made on the Legates was such that they commissioned him to draft the decrees of the remaining Sacraments. This made it increasingly more difficult for him to go to Florence.⁴²

On Saturday, April 30th, he spoke on the Sacrament of Extreme Unction in the congregation of the minor theologians. The diary of Massarelli, Secretary of the Council, has the following entry for Sunday, May 15, 1547:

This afternoon I visited Messrs. Claude, James and Alphonsus of the Society of Jesus, and showed them the censures and opinions on the canons on the Eucharist. We discussed these censures for four hours. Then I drew up my report for my very honorable masters.⁴³

³⁸ Polanco, *op. cit.*, I, p. 216.

³⁹ *Conc. Trid. Diariorum*, vol. I, p. 644.

⁴⁰ Polanco, *op. cit.*, vol. I, p. 216.

⁴¹ Astrain, *op. cit.*, I, p. 542.

⁴² Polanco, *op. cit.*, I, p. 216.

⁴³ *Conc. Trid. Diariorum*, I, p. 652.

A similar record was made at Trent as early as Thursday, September 2, 1546:

I showed the decree on Justification to Master Cenomano, Master Alphonsus and Master James in the presence of Cardinal Cervini and we discussed the matter for three hours.⁴⁴

Besides collecting all the current heretical opinions touching the remaining Sacraments, Laynez employed himself in hearing confessions and preaching with marked success to the crowds of Bologna who flocked to hear him in Saint Petronius. Between times he collected alms from prelates and citizens to build a monastery to house women whom he had converted from a life of sin.⁴⁵

Conciliar affairs languished at Bologna. The Imperial Spanish and German bishops remained at Trent while the Emperor denounced the Council at Bologna. On April 21st the ninth session met and wearily decided to put off the meeting of the next session until June 11th in the hope that all the Fathers would be united again. This flickering hope died and on June 11th the sessions were prorogued indefinitely. In view of this, Cervini at long last granted Laynez his permission to leave for Florence. Bidding farewell to Salmerón and LeJay, in company with Canisius, Laynez set off for Florence on June 17, 1547.⁴⁶

Speaking of this first phase of the Council, Pastor writes:

Among the new orders the Jesuits were represented by men of such conspicuous learning as Salmerón and Laynez; both had come as theologians of the Pope and as such enjoyed a certain precedence, but the importance of their position was due primarily to their deep erudition and brilliant powers of exposition. This was particularly the case with Laynez whose opinion given at the final sitting was one of the most influential.⁴⁷

⁴⁴ *Ibid.*, p. 571.

⁴⁵ *M. H. S. J., Epistolae Lainii*, vol. I, pp. 57-60.

⁴⁶ *M. H. S. J., Epistolae Lainii*, vol. I, p. 61.

⁴⁷ Pastor, *History of the Popes*, XII, p. 343.

Layneze is indeed admitted to have been the most outstanding theologian at Trent. There is a picture in the Church of St. Mary Major in Trent of an assembly of the Council and the person in the pulpit is none other than Layneze addressing the Fathers. Three centuries later, six statues were erected at Trent to commemorate the great Council; they were the images of the three Popes under whom the Council was held: Paul III, Julius III, Pius IV; of St. Charles Borromeo; of the Legate, Cardinal Madrucci; and of the theologian, James Layneze.

As we conclude this first of the three major phases into which Layneze's life was cast, we might ask ourselves: what explains Layneze's universal appeal to, and influence on, the prelates of Germany, France, Spain, and Italy assembled at Trent? Unquestionably these bishops were in many cases nationalistic and divided in their allegiances, belonging either to the Papal or to the anti-Papal Gallican party. Yet Layneze was beloved by all. This cosmopolitan attraction seems to be rooted in the cosmopolitan character of Layneze's training. The Spaniards were loudest in his praise once they had noted the brilliance of his theological discussions. They were proud of their fellow-countryman because they had in some way produced him. But the French bishops also took him for their own because, after all, he had received his theological training at their famous University of Paris. His fight against heresy and the fact that he was a Papal theologian and, therefore, anti-Gallican in his stand on the Papacy was enough for the Italian and German bishops. Trained at Alcalá and Paris, a profound theologian and brilliant teacher, a staunch defender of the Pope and a hater of heresy, he was the model of a rounded Catholic gentleman and priest whom any nation of Europe could call its son.

(To be continued)

THE JESUITS IN GREECE

C. ANCEY, S.J.

For a whole century now the Jesuit Fathers of the Province of Sicily have had the responsibility of helping to preserve and to propagate the faith in Greece. This was the assignment given them by Father General Roothaan in 1839.

As early as 1821 two of the Fathers labored in the Lord's vineyards at Sira. Indeed, the apostolic work of the Jesuits continued on the island of Tinos even during the suppression of the Society. On January 14, 1774, Bishop Vincent de Via granted faculties to four Jesuit Fathers to carry on their priestly work, as in the past. Through the intercession of the same bishop, Clement XIV, two weeks before his death, allowed the Jesuit Fathers of the Archipelago to re-enter their one-time residences and former churches and to resume their work among the faithful.

The missionaries have preserved the faith of the few Catholics, which had almost been lost among the great number of the schismatics, due to the inevitable disastrous consequences of mixed marriages. The number of Catholics has not increased as desired, but it is consoling to have checked in many Greek islands a practice freely rampant where missionaries have not set foot.

In Athens there is one large parish, the cathedral, dedicated to St. Dionysius the Areopagite. The cathedral church is very large and beautiful and is situated on the main street of the capital, near the many artistic buildings of the university. But with the growth of the city after the World War and, especially, after the disaster of Smyrna, this parish did not suffice to take care of the 18,000 Catholics, and so many smaller churches and chapels were opened, with the greatest difficulty, by the zealous Archbishop, Giovanni Filippucci.

The Jesuit Fathers had been invited to Athens by the former Archbishop Monsignor Petit and, so, have been able since 1915 to assist and administer to the faithful of that large city whose population numbers 70,000. The church of our Fathers, gradually enlarged during the last six years, is now a center of spiritual activity. Hundreds of the faithful regularly fill our churches for the four Masses; great numbers participate in the devotional exercises proper to the ecclesiastical year—in the month of Mary, in the month dedicated to the Sacred Heart, the recital of the Holy Rosary in October, the way of Cross every Friday during Lent, and other religious functions.

A large association of young Catholic men has been organized and in addition many groups of Catholic Boy Scouts have welcomed the good influence of our Fathers who are ceaseless in their attention to the young.

One of our Fathers is editor of the monthly *Messenger of the Sacred Heart*. In their charge too is a small Apostolic School, begun more than 25 years ago in Sira among whose alumni are three Jesuit Fathers now laboring in the missions of Greece and many others now completing their studies in Italy.

At Tinos we have four Jesuit Fathers assisted by five Coadjutor Brothers; but two of the Fathers are close to their eighty-fourth birthdays and two of the good Brothers are older. Nonetheless, the age-worn Fathers still make their way through the villages to hear confessions regularly every month. This is a task exceedingly laborious and full of dangers. The narrow mountain paths are wretched, a strong wind blows almost all the year around, and a heavy pelting rain usually falls during the winter months.

The Jesuit Fathers are in charge of the center of the Apostleship of Prayer and of the Blessed Sacrament societies in many of the villages. They teach Christian Doctrine to the youths educated by the Ursuline Religious who are in union with Rome. Our Fathers are directors of the native Ursuline nuns

whose main preoccupation is the catechetical instruction of young ladies and the care of churches and sacristies. One of our Fathers gives them a monthly exhortation. Such is the work of the Jesuit Fathers in this small mission of Greece. When we consider the great poverty of the Catholic population and the meager resources of our houses, we appreciate the generous self-sacrificing spirit with which these priests work for the salvation of souls and for the greater glory of God.

(Translated from the Nuntii Missionibus, June, 1939.)

AMERICAN JESUIT PIONEERS IN THE PHILIPPINES

ARTHUR A. WEISS, S.J.

Ed. note.—The present year marks the 400th anniversary of St. Francis Xavier's arrival in the Orient mission field. Mindful of the quadricentenary, THE WOODSTOCK LETTERS takes this occasion to complete the History of the Philippine Mission. In vv. LXV-LXVII (1936-1938), this History was carried to the year 1898. The present issue continues from that year, reviewing the first half of the period since then.

At 5:30 o'clock on the thirteenth of August 1898, the Spanish flag flying over Fort Santiago in Manila was lowered and the Stars and Stripes raised. Spain's rule of three hundred and thirty years had ended.

In four years, from Dec. 1, 1898 to Dec. 1, 1902, Spanish priests (approximately 767 of them) were removed from the Islands. Of this number, forty had been killed in the Spanish-American War or in the Filipino-American War. The remainder either died, returned to Spain, or emigrated to China and South America. Then followed the Aglipayan schism claiming one hundred Filipino priests and more than one million Filipino Catholics. Besides this there had arisen the added necessity of caring for the spiritual needs of the growing American community of Catholics, especially of the American soldiers and sailors.

It is plain that the work of the first American Jesuits, who so willingly took up the cause which their Spanish brothers had heroically carried on for nearly three hundred years, was not easy. In addition to the usual difficulties met with by missionaries, the following obstacles continually presented themselves: 1) the scarcity of English speaking priests; 2) the insistent efforts at proselytizing made by some of the Protestant

ministers; 3) the existence of a hostile Masonry; 4) Aglipayanism; 5) a strong prejudice against members of religious orders; 6) the false idea that there were no American Catholics, hence that anything Catholic must be anti-American; 7) the result consequent upon the introduction of a godless public school system: Catholic children in a Catholic country deprived of a religious training that had been their birthright for more than three centuries.

The first American Jesuit to work in the Islands during this period was a scholastic from the Missouri Province. On October 17, 1901, *William A. Stanton, S.J.*, arrived in Manila to do work in the Manila Observatory, while at the same time studying theology in preparation for his ordination. Father "Buck" Stanton was the first American priest to be ordained in the Islands. As a priest he did much good among the American Catholics, especially among the soldiers. He was vigorous in his opposition to anti-Catholic bigotry in the Manila press. While at the Observatory, Father Stanton wrote his "Observations on Insects Affecting the Crops in the Philippines" a work for which he was honored by the Smithsonian Institute at Washington, which bestowed his name on a crop-destroying insect of the Islands. Like all the first American Jesuits, he made time for anything and everything that he thought might in any way promote God's greater glory. Father Stanton returned to the States in 1904, and in 1905 was doing missionary work in British Honduras, Central America. The next Jesuit from America was *Father George Zwack, S.J.*, a member of the Buffalo Mission. He was an assistant at the Manila Observatory from 1902 until 1912.

In October 1904, *Father John J. Thompkins, S.J.*, arrived in Manila. To give even a summary of all the work of Father Thompkins would consume pages. After only two weeks in Manila we find him with a fairly well planned schedule of works. He begins with the American soldiers in two of the Manila barracks. Then he goes to the Civil and Military Hospitals in the

city. At the same time he visits Bilibid Prison where he establishes the League of the Sacred Heart and gives a triduum to the prisoners. His next work is a triduum to the sailors and marines at Cavite. After this there is a retreat to be given at Cebu, and then, immediately following this, another retreat for Americans in San Ignacio Church in Manila's Walled City. This last retreat was given in company with *Father James McGeary, S.J.*, of the Missouri Province who, in 1904, had taken up work at the Manila Observatory besides teaching Catechism and organizing a sodality at the government's normal school in Manila. Father Thompkins and Father McGeary were also accustomed to visit the American battleships in Manila Bay in order to hear the confessions of the sailors. In addition to all this round of work Father Thompkins taught English and Chemistry at the Ateneo de Manila.

When in October 1905, Father Thompkins left for Vigan, in the province of Ilocos Sur, he had many friends in Manila, especially among the Americans. He is deservedly called the "Apostle of Vigan", having labored in the Ilocano country for seventeen years. Broken in health, he was compelled to return to the States, where, until his death in 1937, he continued working for his beloved Philippines, giving lectures on the Islands, sometimes three and four in one day and at different localities.

The same year in which Father Thompkins left for Vigan to begin his long apostolate there, two priests and two scholastics arrived from the States. The new arrivals were *Father Dennis Lynch, S.J.*, and *Father Philip M. Finegan, S.J.*, of the Maryland-New York Province; *Mr. Christopher A. Reilly, S.J.*, and *Mr. James R. O'Neill, S.J.*, from the Missouri Province. Mr. Reilly taught English at the Central Seminary of San Javier in Manila. Mr. O'Neill taught English at the Ateneo.

Father Dennis Lynch was a veteran missionary, having worked in Jamaica for five years. Assigned to the Island of Mindanao, he worked at Cagayan and

among the Manobos and Bagobos, the mountain peoples of eastern and central Mindanao. In 1909 he reports having baptized 500 infidels or children of infidels in the large province of Davao. That same year he received special praise from General Bandholtz who, in his report to Acting Governor General Cameron W. Forbes, wrote of the valuable assistance received from Father Lynch during the Davao mutiny of June 6th. In 1910 Father Lynch returned from Mindanao a physical wreck. Returning to the States he recovered sufficiently to be able to go to Bombay, India in 1916. After seven years in India Father Lynch again returned to the Philippines and worked in Manila until his death there in 1934.

Father Finegan had been appointed to teach at the Ateneo de Manila but it was not long before his zeal and generosity found many other opportunities to be of service. He preached frequently in the Cathedral, gave missions and sermons to the American soldiers in and about Manila, was the first American chaplain to the 3,500 prisoners of Bilibid, and was very busy with lecture and pen in defending Catholic interests against attack. To Catholics in America he explained the need for more Filipino priests to save the faith of the Filipinos, and through a letter to the New York Herald, which appeared in that paper on Dec. 29, 1905, he appealed to American Catholics for financial aid. He wrote a long historical article on the Philippines for the Catholic Encyclopedia. During the cholera plague of 1908, Father Finegan visited San Lazaro hospital daily. In the August of 1910 he began editing the first number of "The Little Messenger of the Sacred Heart", a monthly for the young people of the Islands. From April 17th to May 12th, 1911 he ran a dormitory for 150 young men who were in Manila for the Teachers' Vacation Assembly. He also took charge of the 100 Filipino athletes who visited Manila during the Carnival.

The care and supervision of the students who came

to study at the government schools of Manila aroused Father Finegan's very special interest. For their benefit he directed two dormitories, one for young men and another for girls, conducted sodalities, and gave regular instructions to both boys and girls. This work was considered so beneficial that Archbishop Harty commissioned Father Finegan to visit the States in 1912 in order to collect funds for the erection of more dormitories. During his tour in America he lectured as often as five times a day. His appeal brought \$25,000, much of which went towards the building of the present Saint Rita's Hall, a boys' dormitory now under the direction of the Maryknoll Fathers. Father Finegan was not destined to return to the Islands to complete this undertaking as Superiors decided to retain him for work in his own Province.

The 1906 arrivals were *Father Oliver M. Semmes, S.J.*, of the New Orleans Province (then the New Orleans Mission) and *Father James P. Monaghan, S.J.*, of the Missouri Province. Father Semmes worked in Manila and later in Zamboanga. He is at present on the Jamaica mission. Father Monaghan* taught English at the Ateneo, did work at the Observatory and ministered to the spiritual needs of the American Catholics in the city. He began the first Catholic dormitory in the Islands and took charge of "The Harty Club" for boys. Upon his departure in 1908, Father Monaghan was well liked by the American community, Catholic and non-Catholic alike, as is evidenced by the gift of one thousand pesos tendered to him at a surprise *despedida*. Back in the States he continued to help the work in the Philippines by soliciting donations from American Catholics.

In 1907 there arrived two priests and a scholastic. The scholastic, *Mr. Joseph J. Daley, S.J.*, taught English at the Ateneo. *Father A. Becker, S.J.*, taught English at the Ateneo for one year and was then assigned

* Not to be confused with Father John J. Monahan, S.J., "The Padre of the Press", who labored zealously in the Islands from 1923 until his death in 1926.

to work in Davao. In 1909 he went to assist the Spanish Jesuit, Father Valles, at the large Culion Leper Colony which had been founded five years previously by the well-known Dr. Victor Heiser. Undoubtedly the best known of the 1907 arrivals is *Father William M. McDonough, S.J.*, the "Apostle of the Moros". From 1907 to 1910 Father McDonough had been stationed at Manila, engaged in the work of the ministry among the Americans. In 1910 he was sent to Zamboanga and in 1911 to Jolo in the Sulu Archipelago where his "parish" included the entire archipelago. Here he worked alone for seven years among the Moros (Mohammedan Filipinos). Certainly the work was not easy and, during those days, very dangerous, yet Father McDonough found time to write his famous Moro catechism, a task requiring much patience and study. On May 13, 1920 he died in Zamboanga, a martyr to his zeal. In the December of that same year *Father Jeremiah M. Prendergast, S.J.*, and *Father Edward P. Duffy, S.J.*, the last of the "advance guard", arrived in Manila.

From 1901 to 1921 American Jesuits had been carrying on work which was truly pioneer and, with the changed order of things, it was up hill all the way. These pioneers had seen for themselves the great need there was for men to continue the work which was being all too quickly undone by the pressure of new forces at work in the Islands. "Send us English speaking Jesuits"—that had been the plea of Father Algue to his Provincial Superior in Aragon back in 1898 and the plea had become more urgent with the years. With the year 1921 came the first large group of American Jesuits.

On Tuesday, July 12, 1921, twenty Jesuits from the Maryland-New York Province arrived in Manila. From that date on the ranks of the Jesuits in the United States have been regularly supplying man power to a work that has been making steady advances but which is still overwhelmingly fruitful for further development. The first American rector of the Ateneo

de Manila was *Father Francis X. Byrne, S.J.* At his departure from the Islands Governor General Wood stated that America had lost its best known and most efficient leader in the Philippines.

On April 17, 1927, the final separation of the Philippines from the Aragon Province was announced by Very Reverend Father General and the mission was assigned to the Maryland-New York Province. That same year saw the appointment of the first American Superior, *Father James J. Carlin, S.J.*

The year 1942 marks the four hundredth anniversary of Xavier's landing in the Orient. Through the intercession of that great pioneer missionary of our Society, may God grant the ravages of the present war be spared those many missions whose foundations have been hid at the cost of so much sacrifice!

SACRED HEART RETREAT HOUSE FOR PRIESTS,

AURIESVILLE, N. Y.

Report on Second Year of Operation

December thirty-first, 1941, marked the close of the second complete calendar year for this Retreat House. It opened for retreatants in October, 1939. The growth of the work from that date is shown by the following statistics:

- 1939: 18 retreatants, representing 8 dioceses and 3 religious congregations.
- 1940: 49 retreatants, representing 13 dioceses and 5 religious congregations.
- 1941: 69 retreatants, representing 23 dioceses and 7 religious congregations.

Thus the year concluded shows a forty percent increase in enrollment over the preceding year, with a corresponding increase in the number of dioceses and religious orders represented. The director feels that this progress is highly gratifying, although he frankly admits that he had hoped for a 100% increase in 1941.

Three elements conspired to frustrate this hope: The first was that the Eucharistic Congress, which many Bishops urged in place of the annual retreat, entailed in many cases the expenditure of all the time and money which the priest could spare for one year. This explanation was not excogitated for the occasion, but suggested by the diocesan priests themselves. The second element was the very reasonable action of the Bishop of Brooklyn in desiring all his priests to attend the diocesan retreat this particular year for special reasons. (In the two preceding years Brooklyn sent more priests here than any other diocese.) The third element was the coincidence of a remarkable number of cancellations for bona-fide reasons like sudden death or sickness in the family. The proportion of such was

so high last year that it is not likely to be often repeated.

In addition to the now customary circularizing of thousands of priests, the paid advertisements were repeated, and the news items inserted in all the Catholic papers through the N. C. W. C. An article by the Rt. Rev. Msgr. J. R. O'Donoghue, of Mobile, Ala., in the June issue of the *Ecclesiastical Review*, and one by Father Charles McManus, S.J., in *America* did much to publicize the work favorably.

The Archdioceses and Dioceses represented among priest-retreatants of 1941 were: Baltimore, Boston, Chicago, Cincinnati, Montreal, New York, Philadelphia, Toronto, Altoona, Brooklyn, Buffalo, Cleveland, Denver, Harrisburg, Hartford, Mobile, Ogdensburg, Omaha, Pittsburgh, Richmond, Rochester, Springfield, and Trenton. There were also one or more retreatants from each of the following Orders or Congregations: Dominican Fathers, Graymoor Fathers, Pious Society of Saint Charles, Josephites, Paulists, Carmelites, Columban Fathers.

Particularly worthy of note during the year 1941 were the following features of the enrollment:

A considerable broadening of the field from which the retreatants are drawn, with a representation from two Canadian dioceses; the fact that a Dominican Father, himself a preacher of retreats to priests, returned to make the Exercises of St. Ignatius here for the second time, and expressed his intention of coming back a third time. The fact that the retreats are attracting each year a larger proportion of the younger clergy. More than twenty priests have expressed a desire to make the full thirty-day retreat, but the various difficulties, common or individual, have thus far prevented the accomplishment of this desire.

More consoling than the numbers, is the type of retreat made by the priests who have come here. Their silence and prayerfulness is an inspiration. So strictly are the usual conventions of retreat observed that, although no ruling has been laid down to that effect,

permission is usually secured from the director for even the most necessary conversation, as, for example, when two retreatants wish to arrange to travel together on their departure. Most do not regard the retreat as merely an opportunity to tone up the spiritual life, but in more Ignatian fashion, seek in the exercises a complete overhauling of their priestly lives and ideals.

Our Fathers, Scholastics, and Brothers may be interested in the following selection of typical statements, culled from the letters of appreciation which have been sent in by priests after their retreats:

A priest of high standing in his diocese writes: "With all my heart I thank you for the good you have done my soul. This has been the deepest religious experience of my soul."

From another of similar standing: "This retreat has changed my whole outlook on life, and all my ideals". A veteran priest makes the statement: "Father, if I had had a retreat like this thirty or forty years ago, my whole priestly life would have been different."

A young priest testifies: "The retreat was an instrument of Divine Providence in reshaping my way of life."

Another does not hesitate to say: "In some respects the retreat was the greatest event of my life. The fruits of that time continue—at least in retaining *in mind* the ideal presented, the following of Our Lord."

These statements may be regarded as testimonies to the continued efficacy of the Exercises themselves, by God's grace, since, in the presentation of the points, eloquence is carefully avoided, and the length of time devoted to the points rarely exceeds by much the limit proposed by St. Ignatius for ideal circumstances. The exercitants' own meditations and consequent elections really constitute the Auriesville retreat.

THE DIRECTOR

HISTORICAL NOTES

THE ORIGINAL COPY OF THE LETTER ON OBEDIENCE

It may seem strange that a letter calculated to produce perfect harmony between subjects and superiors should for years have been a source of contention among some of the most prominent men in the early Society. Not that the doctrine contained in this ascetical and psychological masterpiece was the cause of this trouble, for with the invincible logic of St. Ignatius and the love that prompted the letter there can be no quarrel. Rather it is precisely because the document was so esteemed and valued that the difficulty came about at all.

There had been trouble brewing in Portugal for a number of years. It may have been due, as Polanco suggests in his "Cronicon", to defective training. Or it may be that the excessive mildness of Fr. Simon Rodriguez, then Provincial of Portugal, was to blame, or that both were at the root of things. Whatever the cause, it was certain that the obedience of a good many Jesuits in Portugal was decidedly not all it should have been. So much so that in a letter dated Dec. 17, 1552, and addressed to Fr. Diego Mirón, who succeeded Fr. Rodriguez as Provincial, St. Ignatius could write: "From reports I have from Dr. Torres, whom I sent in my stead to visit you in the Lord, I gather that there is among some of ours, and these not a few, a notable failing in that virtue which is more essential than any other in this our Company, and in which we are most lovingly recommended to excel by

the Vicar of Christ in the Bulls of our institute, I mean respect, reverence and perfect obedience to superiors, who take the place of Christ Our Lord. Knowing . . . how much I desire this virtue in my brothers, you may appreciate what sort of contentment was mine when I learned that there are among them those who boldly tell their superiors: "You should not ask me to do this." Or: "It is not good that I do such." and who do not wish to perform what is commanded them, and by sign and deed display so little reverence and interior submission . . . to him whom they should revere as the one who takes the place of Christ Our Lord, and as to such humble themselves in all things before His Divine Majesty." ¹

To remedy this condition St. Ignatius penned, in March 1553, his famous letter on obedience, which more than any other single factor contributed to the correction of the unfortunate conditions in Portugal. Accordingly, as was proper, the Portuguese Jesuits treasured this letter, and regarded it as one of their most valuable possessions.

Now when Fr. Ribadeneira was writing his life of St. Ignatius, which was published in Naples in 1572, he requested the Fathers in Portugal to let him have the letter. They did so. But for some reason or other, when the work was finished, Fr. Ribadeneira failed to return the document.

The Portuguese Province, naturally, wanted it back. Superiors and even Provincial Congregations bent every effort to obtain its return. The Provincial Congregation that convened on April 15, 1587, for instance, sent to Fr. General Aquaviva a recommendation, "nemine discrepante", that his Paternity should order Fr. Ribadeneira to return to the Province of Portugal certain manuscript documents, especially the Letter on Obedience of St. Ignatius, "Which he long ago borrowed, and which he still keeps, without having any need for them."

¹ *Monumenta Ignatiana*, Ser. 1, Vol IV, P. 560.

Fr. General replied that he considered the request just and reasonable, that he would commend the affair to the Provincial of Toledo, and that he would himself write to Fr. Ribadeneira about it.

But in 1590 the letter had not yet returned, and Fr. Nicholas Pimenta, who was elected to represent the Province of Portugal at a Congregation of Procurators, carried to Rome a memorial from his Provincial, Fr. John Correa, urging a new effort to obtain the document. Fr. General Aquaviva advised Fr. Pimenta to stop at Madrid on his way home and see Fr. Ribadeneira about it. But whether the meeting actually took place or not cannot be verified. Subsequent events, however, would indicate that it did.

When Fr. Ribadeneira died in 1611, Bro. Christopher López, for thirty-three years his constant companion and faithful attendant, gave to his Rector, Fr. Hernando Lucero, some relics, as Fr. Ribadeneira had commanded, among which was what he affirmed to be the original Letter on Obedience. This, he declared, was in Polanco's hand, except that the signature and the closing: "Vostro en el Señor Nuestro" were in the Saint's handwriting.

Fr. Lucero attests that he himself put the relic in the sacristy of the Imperial College Chapel, with orders that it be carefully kept. And it is an historical fact that the letter was kept in an artistic frame, in the Chapel of Our Lady of Good Counsel in the Imperial College of Madrid. Upon the suppression of Charles III, the relics of the Imperial College became the property of the Canons of St. Isidore. But the letter somehow or other came into the possession of the Royal Society of St. Ignatius, and was by the daughter of its Prefect, Doña Manuela Aldámar, given to the Province of Toledo in 1904. It was then placed in the Professed House in Madrid, and there venerated as a priceless relic.

However, when Fr. Alcázar published his "Crono-history of the Company of Jesus in the Province of Toledo", some interesting facts came to light. Because

at the same time Fr. Antonio Franco was working on a history of the Portuguese Province, and he was, as he wrote, amazed to read the categorical assertions made by the Spanish Father regarding the Original Letter and its possession by the Toledo Province, since he was, as he says, fully persuaded that the Original Letter reposed among the relics in the College of Coimbra. He started an investigation at once, and as he thought, in the College of Coimbra was a case containing the Original Letter.

Since both men were careful and accurate historians, the question naturally rose: "Who has the Original?"

Fr. Manuel Espinosa Polit of the Vice Province of Ecuador has recently advanced the most plausible solution to date. He believes that the Original really was at Coimbra. When Fr. Pimenta returned home after the Procurators' Congregation, he says, he must have stopped at Madrid and obtained from Fr. Ribadeneira the document so long desired, giving him in exchange a duplicate copy, signed by St. Ignatius, and sent, as was the custom in those days, by a "safer way" to Coimbra. This, as being the same as the original, Fr. Ribadeneira would have been only too happy to treasure, and on his death, leave it to his beloved Province of Toledo. For, as Fr. Francisco Rodrigues writes in his "Historia da Companhia de Jesus na Assistência de Portugal" "It is difficult to allow, not merely that the Portuguese Fathers would at last resign themselves to be deprived of a treasure they valued so highly, but that Fr. Ribadeneira should have been a man and a religious of so hardened a conscience as stubbornly to refuse to return what belonged to another, especially in the case of so cherished an object, and one so insistently claimed by its legitimate owners."

At the moment it makes very little difference who was right. The Original Letter of Coimbra disappeared at the time of Pombal's persecution. And the Original Letter in Madrid was destroyed when the Communists

burned down the Professed House in 1931. The only extant copy is one brought back from Goa, and dated January 16, 1554. This is kept in the National Library in Lisbon.

KURT BECKER, S.J.

ST. IGNATIUS ON WORK AND PRAYER AGAIN

The interesting note of Father Phillips on the interdependence of work and prayer according to St. Ignatius¹ concludes that the familiar saying; "Work as if all depended on yourself and pray as if all depended on God" is to be found in its original form in a passage from the writings of Father Pedro Ribadeneira.² The brief dictum and the longer paragraph do, in fact, substantially agree. Ribadeneira is, moreover, an excellent witness. Not as good as Ignatius himself, but one whose testimony cannot easily be gainsaid. His statement, however, since it occurs in a description of the Ignatian method of government, may profitably be examined in the light of some established Ignatian principles.

A longer study of this question, written from a considerably different viewpoint, appeared some years ago in Germany³ from the pen of Father Karl Kneller of the Lower German Province. Here we learn that the form of the maxim given in our *Thesaurus* and reproduced by Father Phillips (p. 69) appeared first apparently in the *Scintillae Ignatianae* (1705) of the Hungarian Jesuit Gabriel Hevenesi under January 2nd. The reference is *Apud Nolarci* as in Franciosi,

¹ *Woodstock Letters*, February 1942, pp. 69-72.

² *Monumenta Ignatiana*, Series IV, t. I, p. 466.

³ *Zeitschrift für Aszese und Mystik*, vol. 3 (1928), pp. 253-256.

L'Esprit de Saint Ignace. In the *Life of St. Ignatius* by Padre Carnoli (Nolarci) Father Kneller could not discover the dictum but he did find an episode originally related by Ribadeneira.⁴ A translation of Ribadeneira's text runs as follows:

When the Marquis of Sarria was taking up his post as (Spanish) ambassador at Rome, he did not welcome our Father as was fitting when Ignatius came to pay him a first visit, either because the ambassador did not know who he was or simply forgot. Since our Father surmised that the reason was that the Company had not made more of him by relying on his favor as that of a principal patron, he told me that he intended telling the ambassador that thirty-six years before our Lord had given him to understand that in matters pertaining to His holy service he should use every possible good means, but then put all his confidence in God and not in the means, and that if his Excellency desired to be one among them, the Company would accept him as such, but that he should know that the Company's hope was not based on the means, but on God on whom she relied."

This passage at first sight seems to reinforce the one quoted by Father Phillips from Ribadeneira, but the nuances are somewhat different and the distinction between divine help and human means is not so sharply drawn. In his *Life of St. Ignatius*, Ribadeneira tells this same tale again but with variations. Here the principal passage runs:

"Dicam illi et apertedicam me ante 30 (sic) annos a Deo didicisse ut in iis efficiendis quæ Dei sunt, omnia auxilia conquiram sed ita ut non in externis adjumentis spem meam sed in ipso Deo . . . constitutam putem." ⁵

⁴ *Monumenta Ignatiana*, Series IV, t. I, p. 391.

⁵ Liber V, Caput 9 (p. 502 in Antwerp edition of 1587. I am indebted to Father Phillips and Dr. Wilkinson of Georgetown for this verification of a text cited in the *Zeitschrift*.) Father Kneller is probably right in thinking that the thirty years mentioned here are to be preferred to the thirty-six of the other text. And he is also very probably correct when he connects the divine light mentioned here with the determination of St. Ignatius to take up protracted study after his return to Spain from the Holy Land in the spring of 1524.

Comparing his two accounts of this same incident, it is safe to say that Ribadeneira allowed himself a certain amount of liberty in using his memories of St. Ignatius. Again one is tempted to conclude that these passages contain the first form of Pedro's information which was afterwards put into the abstract and included in the *De ratione S. Ignatii in gubernando*. We do not have to think that Ribadeneira deliberately misinterprets Ignatius. Yet it is undeniable that his accounts of the incident do vary considerably. And it does not seem farfetched to suppose that the paragraph of the *De ratione* is yet another formulation of the same memories by one who was, it must be remembered, one of the greatest writers of his age.⁶ Again, if Ignatius was accustomed to use such a vivid expression, it is strange that it has not been found in his writings nor in those of Nadal, Laynez, and Polanco, all of whom were nearer the Saint than was Pedro Ribadeneira.

It is fairly evident, however, and this is Father Kneller's conclusion as well as that of Father Phillips, that the familiar saying can be traced back to Ribadeneira, although in him it is not always found in the somewhat aggressive form of the *De ratione*.⁷

We do not have to rely on Ribadeneira, fortunately. We have a letter from St. Ignatius to St. Francis Borgia, which was written in the year during which the interview with the Marquis took place (1555), and

⁶ E. Fueter, *Geschichte der neueren Historiographie*, p. 283 in 3rd edition, considers Ribadeneira's *Vita Ignatii Loiolae* the finest biography by a Humanist. "Der Humanismus hat keine Biographie hervorgebracht, die sich dem Werke Ribadeneiras an die Seite stellen liesse."

⁷ Archbishop John Ireland used the dictum in the familiar form in the much discussed preface which he wrote for Walter Elliott's *Life of Father Hecker*. The sentence, which is not in quotation marks and is not attributed to St. Ignatius reads: "We must work as if all depended on us, and pray as if all depended on God." (Second edition, 1894, p. XIII)

contains the maxim, or a very similar one, in Ignatius' own words.⁸ In translation it runs:

Being accustomed to look to God our Lord in all things as it is His will that I should do, I hold it an error to confide and trust in any means or in human efforts in themselves alone; and I do not consider it a safe method to commit the whole affair to God our Lord without trying to make use of what He has given me. Indeed it seems to me in our Lord that I must use both these parts desiring in all things His greater glory and nothing else.

This passage has a truly Ignatian ring. And it does not support the familiar form of the dictum on work and prayer. Ignatius does not say that he is accustomed to work as if everything depended on his efforts. Rather he tells St. Francis that we must look to God's will in all things and not trust in human means and efforts alone. Ignatius does not say that he is accustomed to confide as if everything depended on God. Rather he thinks that it is not right to rely solely on God without making use of the means we have. And it is noteworthy that there is no distinction in this passage between divine help and human means at least in the sense that God is excluded from the latter. For Ignatius the human means are also the gift of God "Que me ha dado." We expect this from the author of the Fourth Point of the *Contemplatio ad amorem*: "The fourth point is to see how all good things and all gifts descend from above, as my limited power from the Supreme and Infinite Might on high." Ignatius taught his sons to unite the active and contemplative life by finding God in all things (17th Rule of the

⁸ *Monumenta Ignatiana*, Series I, t. IX, p. 626. In the Spanish the passage is a subordinate clause which gives the motives for certain orders: "Mirando á Dios N. S. en todas las cosas, como le place que yo haga, y teniendo por error confiar y esperar en medios algunos ó industrias en sí solas; y también no teniendo por uia segura confiar el todo en Dios N. S., sin quererme ayudar de lo que me ha dado, por parecerme en el Señor nuestro que devo usar de todas dos partes, desseando en todas cosas su mayor alabanza y gloria, y ninguna otra cosa; ordoné In this form the maxim is not the sole property of St. Ignatius since it appears before his time in Gerson and after him in St. Vincent de Paul, as Father Kneller notes.

Summary). The conviction that all that is good comes from God appears everywhere in his writings.

When Father Pourrat writes that Ignatius "emphasized still more, perhaps, (than God's part) man's part" in order to counteract Lutheran pessimism, he failed to take due account of Ignatian balance. In the letter to Borgia just mentioned not only is God's part insisted on in the first place, but the part of God in human effort is expressly mentioned in an already somewhat involved phrase.

The formulae of Father Ribadeneira can, no doubt, be properly understood. Father Kneller defends the orthodoxy of that of Hevenesi which had been questioned. In considering the maxim of Father Pedro Ribadeneira, two quite different attitudes are possible: one doctrinal, the other psychological. Granting that Ignatius used the familiar form, there could be no doubt of the correctness of his doctrine; and the "as if" could not reasonably be represented as anything more than a psychological attitude or a mode of acting. Is such an attitude, however, compatible with the well-known Ignatian principle which urges that we seek God in all things? Was St. Ignatius not too much of a realist to ask us to use now the mask of a Pelagian and again that of a Quietist? He himself was accustomed to look to God's good pleasure in all that he did.

In conclusion, it can be pointed out that the *Selectae S. Patris Nostri Ignatii Sententiae* can no longer be considered to be composed, exclusively at any rate, of quotations from the Saint's writings or of his verbal statements. The fact seems to be that the *Sententia* under discussion was never either written or uttered by St. Ignatius himself. An entirely authentic selection could be made to supplement not only the brief pages of the *Thesaurus* but also larger works like that of Hevenesi.

EDWARD A. RYAN, S.J.

OBITUARY

FATHER WILLIAM J. McGARRY

1894-1941

William J. McGarry was born on March the 14th, 1894 in the town of Hamilton in Massachussetts. Hamilton was then and is today a small country town on what is known in Boston as the North Shore. It is about twenty-five miles from Boston on the railroad to Portsmouth, N. H., and the town is so small that one railroad station serves the two towns of Hamilton and Wenham. Hamilton, though it is on the North Shore, is not a sea coast town; it is inland and in the good old days when the world was at peace and millionaires played, this was one of their very select autumn playgrounds. That era of American life has passed but the North Shore, Hamilton and the Myopia Hunt and Country club still remain as names reminiscent of that something which has gone.

This was the locale but certainly not the milieu in which young William McGarry was born and lived in his early youth. His father was an employee of the Myopia Club and was comfortably well off. He owned his home and a piece of land, with a stable and usually one or two horses. There was always food and clothing aplenty, but the McGarrys were "natives", whole worlds apart from "the brahmins" in manner of life and in ideals and, of course and perhaps above all, in race and religion. Bill was brought up here, and here he lived, until his entrance into the Society. Always short and sturdy, he learned to skate and to ride a horse almost as soon as he learned to walk. All his life he retained a real golf swing acquired first as a pigmy sized caddie on the Myopia links.

Somehow during his course of studies in the Society he never gave the impression of being athletic. If he played baseball at all it was in the Sunday league and he was no star there. Golf had not come into its own at Woodstock and horse back riding was not an ordinary recreation of the scholastics. Yet every once in a while some hidden talent would come to light in surprising fashion.

Not too many years before he died, he was standing in front of the Xavier House at Keyser Island, South Norwalk, Conn., with two other priests of about his own age who had always been athletic. Some how, the conversation turned to speed of foot and he remarked that he could beat the pair of them. The remark was greeted with hoots of derision. He picked up his habit—neither of the other two was wearing one—and down the stretch in front of Keyser Island, proceeded to run away from the pair of them after the manner in which “the fastest human” was wont to outdistance all rivals.

He entered Boston College High School in the fall of 1907. From Hamilton to Harrison Avenue, Boston, is still a long journey. It was far longer then. A train ride of three quarters of an hour brought him to Boston's North Station and from there, with two or three other students who entrained at Salem or Lynn, he walked, or ran, to the High School. This is a good stiff half hour's walk but it saved a nickel twice a day, and in those times when men did not speak so blithely and glibly of billions, a nickel was still five cents.

Four uneventful formative years followed. Accrediting agencies were unknown; electivism and vocationalism had not yet put their blighting touch on secondary education, and the course which he followed was that prescribed by all the catalogues of the Maryland-New York Province. Strangely enough, perhaps, the records do not show that in these years he was marked as an exceptionally brilliant student. Though always a ranking student and though his marks were consistently

high, he never actually led his class and won few, if any, special prizes. Yet in that record a discerning eye can see the mustard seed which was to grow into extraordinary scholarship—the fact that he could master each and every form and branch of knowledge which was presented to him.

On August 14, 1911, he entered the Society of Jesus at the Novitiate of St. Andrew-on-Hudson. The same qualities of steadiness and sturdiness marked his life here, both as a religious and as a student. Never effusive or hilarious, he was ever happy, cheerful, generous, hard-working and sane—fine, plastic modelling clay for the formation of a Jesuit.

From 1915 to 1918, he made his philosophical studies at Woodstock College, Maryland; and now, perhaps for the first time, he really began to give notice that he was on his way; not so much from the fact that he was a brilliant metaphysician—despite all his acquired learning, he never really was that—but from the fact that he could attack and completely master each subject offered, as and when it was offered. He was ranked as one of the best in philosophy; he had an objection in first year and a defense in second year. He was one of the best in the chemistry course. After second year he was one of a select few who worked with Father Brock on physics and mathematics, and in third year he acquired sufficient knowledge of elementary astronomy to teach it later on in regency. In his free time he read French and Spanish.

His regency of four years was spent at Fordham University, New York, and his schedule is something to gaze at. If a scholastic of today received such assignments he would probably feel in duty bound to make representation to an accrediting agency, and if an agent of such association were to go over that schedule he would probably want to close Fordham forever.

When Mr. McGarry arrived at Fordham in the late summer of 1918, the college was functioning as a Students' Army Training Corps. All the students of

the college, except those who were not yet eighteen years of age and those who were physically unfit, were enlisted men in the United States army and navy. To these soldiers and sailors, Mr. McGarry taught mathematics from algebra through the calculus. Shortly before Christmas, the Students' Army Training Corps was disbanded and there was just time enough before the Christmas vacation to re-organize classes on a college basis in order to begin the second term in January.

In his second year, he was assigned to teach Fourth Year High School—Latin, Greek, English and Mathematics. In his third year, he taught astronomy in the college, and physics, history and Spanish in the High School. Father Jessup was, at the time, Dean of the College and High School, and as his health was not good, Mr. McGarry was assigned to help him in the office with more or less the title, and certainly all the work, of an assistant dean. Along in the beginning of the second term, Father Jessup's health failed completely and he was relieved of his work.

Mr. McGarry was told by his Rector to carry on for a few days until Father Provincial appointed a new Dean. That new Dean was appointed at status time in the following summer and meanwhile, during the intervening six months, Mr. McGarry carried on. Those who were at Fordham at the time testify to the fact that there was no fuss or bother; everything went along smoothly, the Dean's office functioned, classes, class rooms, examinations and the hundred and one details of an office were attended to, and meanwhile Mr. McGarry was teaching his own three or four subjects.

Today this accomplishment of his has become more or less a legend; yet those who were there at the time, perhaps because of the very fact that things functioned so smoothly, saw nothing very remarkable in it. Yet it is so remarkable as to be unique in so far as living Jesuits of the province can recall.

His fourth and last year of regency was normal again; he taught Astronomy, French and Mathematics in the college, and gave a course in the elements of philosophy to the pre-medical students.

An echo of the busy years which Mr. McGarry spent as a regent at Fordham, and one which is very revealing of the man himself, comes in a chance remark which he made years later. A Jesuit from another Province, who lived with him in those later years, wrote upon hearing of Father McGarry's death: "What a loss his death is . . . He was a holy chap. One day we were chatting and he let slip the following fact that will interest you. He was speaking of the early rising in the college at Fordham and how he had at times to let his meditation go. He added however that in theology he had made up every hour he had lost!"

From 1922 to 1926 he made his theological studies at Woodstock College, Maryland, and on June 28, 1925, he was ordained by Archbishop Curley in the Dahlgren Chapel at Georgetown. During his first two years of theology, he had been ear-marked for special studies in Patrology; accordingly, during these years he read widely and deeply the works of the Fathers of the Church. At the end of this period, however, Superiors decided that he should specialize in Scripture, since in addition to everything else which he had been learning, he manifested a very special aptitude for languages; in fact a peculiar affection which he had for the masoretic points made him the pride and joy of the Hebrew professor.

At the end of his Tertianship which was made at St. Andrew-on-Hudson, Poughkeepsie, N. Y., from 1926 to 1927, he was told definitely that he was to go to the Biblical Institute in Rome for the opening of classes on November 1. The final separation of the New England province from the mother province of Maryland-New York had taken place on July 31, 1926; and in the spring of 1927, the ordinandi and, later on in the summer, the other theologians who belonged to the New England Province, were transferred from

Woodstock to Weston, where the classes for the four years of theology were to be inaugurated in the fall. The staff of professors was apparently complete.

One evening in early October, Father McGarry was at St. Francis Xavier's in New York with his passport in his pocket and his trunk already aboard ship, awaiting a noon sailing for Europe on the following day. But it seems that a deal for the borrowing of a Scripture professor had fallen through and a phone call from the Provincial in Boston summoned Father McGarry back to Weston College, Mass., to teach Scripture and Hebrew during the following year. As it turned out, from March to June of that same year, owing to the illness of Father Cotter, he also taught the Introduction to Scripture and conducted the repetition in Fundamental Theology.

Theologians who were in his class of Scripture that year maintain to this day that he was never afterwards quite so good, quite so interesting and inspiring as a teacher of Scripture as he was that year. Rome, according to their verdict, made him a learned scripture scholar but more or less spoiled him as a professor of Scripture. Later generations had no basis of comparison so that must remain a moot question.

The following year, Father Gruenthaner was loaned to Weston and Father McGarry went to the Pontifical Biblical Institute in Rome. Here he completed in two years the course which usually requires three, and at the end was awarded the degree of Licentiate in Sacred Scripture, *summa cum laude*.

Returning to Weston College, he remained there from the fall of 1930 to July 1, 1937, and the mere listing of his work during these seven years is in itself a panegyric. From 1930 to 1935, he taught Scripture, the Old and New Testament but mostly the New. During one semester of one of these years he taught Natural Theology. From 1935 to 1937, he taught Long Course Dogma. From 1930 to 1934 he was assistant Prefect of Studies and Dean of Philosophy. From 1934 to 1937, he was Prefect of Studies.

Over this whole period of seven years he taught Hebrew and Biblical Greek to the regular classes, and both of these subjects, together with Syriac, German and philosophical Greek, to groups of special students. During one year, 1936-1937, he gave a course on The History of Israel at the Boston College Graduate School.

This was surely a full period of his life, the full flowering of the scholarly learning which he had been acquiring over the years. When the history of Weston College comes to be written, these years, fruitful beyond the telling, will surely merit that he be considered one of the founding fathers of the College; and it is surely meant, too, that he await the last Judgment in that place which was the great love of his life.

Until now he had been blessed with exceptionally good health. He had never had a headache. Up to the time when he came to Weston, he had never had a tooth filled. Shortly afterwards, when he had his first toothache, he went right to the dentist and made him pull it out. Once when the flu was mildly epidemic at Weston, he had a slight dose of it and his bewilderment was truly ludicrous. It was at this time that the doctor in examining him, picked up a slight heart murmur.

Nothing to worry about, he told the Rector. But this did serve as an additional argument for the Provincial to use in persuading Father General that Father McGarry should not go back to Rome to complete his doctorate studies. Father General had urged that this be done but allowed postponements on representation that Father McGarry could not be spared at Weston. In the back of every one's head, too, was the firm conviction that once Father McGarry went to Rome, he would be kept there.

On July 1, 1937, Father McGarry was appointed Rector of Boston College. His appointment was hailed by the press, alumni and general public; but in the Society, the appointment was not greeted with the

same acclaim. True, many thought it a master stroke, feeling that what was required in these times was an outstanding scholar to lead the destinies of the College in the ways of higher education. Others wailed and moaned at the fact that a man exceptionally gifted for the work which he was doing in the education of Jesuits was thus completely removed from this sphere of work. Certainly, from Father McGarry's angle it was a complete disruption.

Once, shortly before this time, when some one told him that he was getting too fat, he remarked that it made no difference—he would spend the rest of his life in a chair anyway. Little he knew. Now the professor had become a college president. Nonetheless, he threw himself into the new job with the same earnestness and energy which had marked his whole life as student and as teacher. As president of the college, in a very short time he became a real power in the various schools. He was anything but a nominal pastor of the church. He found, too, that as President of Boston College he was in constant demand as a speaker at this, that and the other affair—student, alumni, civic and religious.

Rather foolishly, perhaps, he accepted every invitation where he could possibly do so and once again the versatility of the man was amazing. With no background or experience as a public speaker, in the beginning he was more than adequate because of the clarity and solidity of what he said and the utter simplicity with which he spoke. But in a very short while, he developed a real eloquence and was in demand now, not merely because he was President of Boston College, but because he was considered one of the best speakers in the Boston area. Everything seemed to indicate that his term as Rector of Boston College would be fruitful in many ways.

But it was all short-lived. The first break came in the spring of 1938, less than a year after his appointment. His health failed and he who had never been ill,

who knew not the meaning of sickness, was thrown completely out of stride. At first it seemed to be a nervousness and a sleeplessness. He would go to North Andover Retreat House, Mass., for a few days rest and come back, raring to go. But in twenty-four hours, he was as badly off again. He went through the spring and summer that way, half on and half off the job. At the end of the summer, he was assigned to give the diocesan retreats at the seminary in Brighton. He had never given a retreat of any kind before and partly, perhaps, because of his illness and partly, too, because of his lack of experience at any kind of retreat work, let alone the giving of the spiritual exercises to priests, the retreats did not go too well; and none realized it better than he. That hurt him a lot, physically and mentally.

By this time it was known, at least to a few, that the doctors had found a serious heart condition. The disease was a rare type, either congenital or a relict of a childhood rheumatic fever.

In the latter part of 1937, the Directors of the America Press judged that it would be advisable, because of certain information that had been received from this country and abroad, for the Society in this country to inaugurate the publication of a periodical devoted to theology. Father Talbot, the President of the American Press and Father LeBuffe, the Business Manager, discussed the matter at length. In February, 1938, the proposal was made to Father Joseph Murphy, Provincial of the Maryland-New York Province. At the annual meeting of the Fathers Provincial in May, Father Talbot presented a survey of the business and financial aspects, and was delegated by the Fathers Provincial to inquire into the editorial possibilities.

In July, 1938, under the auspices of the America Press, a conference was held at the Inisfada Scholasticate, Manhasset, N. Y. Representatives were present from five faculties of theology: Woodstock College, Md.; Weston College, Mass.; St. Mary's College, Kans.; St. Mary of the Lake Seminary, Mundelein,

Ill.; and Alma College, Calif. Though not a professor of theology, and not a representative of the Theologates, Father McGarry was invited to attend. Furthermore, he was chosen to preside. And when the conference closed, he was deputed to send out a questionnaire to all professors of theology, seeking their views on the possibility of publishing a scientific journal of theology.

It was quite well agreed that the natural and logical editor of the new periodical would be Father McGarry. But he was Rector of Boston College, and had served only two years. With the agreement of Father James H. Dolan, Provincial of the New England Province, Reverend Father General, in January, 1939, named Father McGarry the first editor-in-chief of *Theological Studies*. In August, he was relieved of his rectorship, and took up residence at the Domus Scriptorum, Campion House, New York.

Father McGarry was the happiest man in the Society, for he looked upon his rectorship as a task of obedience, and he longed to return to his life of study and scholarship. Particularly, he welcomed this new appointment as an opportunity to write. It has been said that every day, since his Juniorate, he had composed some piece, carefully and studiously, as practice in authorship.

During the summer of 1939, he worked tremendously hard organizing the editorial department, securing articles and authors, reading and writing on current theology. He did not have the slightest interest in the format of the new periodical, nor in the business and financial departments. He thought solely in the terms of the contents. The first issue was published in February, 1940. It consisted of 96 pages. The December, 1940 issue was enlarged to 144 pages. His plans were growing more expansive for future issues. Apart from the articles, the greater number of pages were filled by him, with ease in writing, but only after ceaseless hours of research.

In addition to his labors as editor of *Theological*

Studies, he fulfilled his ambition to write books. In January, 1940, was published his first theological work, *Paul and the Crucified*. In April, 1941, his ascetico-theological commentary on the discourse at the Last Supper, *Unto the End*, was issued. This was followed in December of the same year, by his Advent treatise, *He Cometh*. He had partly completed another volume at the time of his death, and had in preparation a series of books dealing with the liturgical seasons of the year. These volumes, although issued in rapid succession, were wealthy in sound theology and inspirational spirituality. Had he been permitted to continue, he would have become the greatest of our American spiritual writers. Methodical as always, he had drawn up for himself a "writing schedule" for several years to come. At the top of this schedule which he had set himself, he had written: *Homo disponit, Deus autem disponat*.

At Campion House, the residence of the editors of *America*, he was beloved by the Community and he himself was supremely happy. Always jovial, always charitable and patient and understanding and sympathetic, he became a key-man in community life. He came to be in great demand for spiritual conferences and retreats, and thoroughly enjoyed such work as interludes in his writing and editing.

Though never really unwell, his heart condition grew more serious. He knew the gravity, but used to smile about it and put his trust in God, since doctors could not do much for him. He was quite well aware, especially toward the end of 1940, that he might die at any minute, and understood, also, that he might live for years. The attacks would come, no matter what he did: he would survive or he would die. He had no preference, except the will of God. Meanwhile, he studied, he wrote, he edited, he preached, normally, but without overstraining himself. He never expressed the slightest worry about his heart ailment. He put

his life and his death, completely and with full agreement, in the hands of God.

The first real heart attack which he suffered occurred on Christmas Eve, 1940. He had come to Boston because of the serious illness of his step-mother. She died that morning. He was to say his Christmas Masses at the convent of the Cathedral School where his sister was stationed. Going into the Cathedral rectory that night, after walking up two flights of stairs, he collapsed and became unconscious, but rallied quickly just as one of the curates was preparing to anoint him. He said his three Masses, remarking characteristically to the Superioress just before he began, that if he collapsed at the altar, she should not be upset at all but just call another priest to finish the sacrifice. That remark must have been a big help to Sister's recollection.

In February, 1941, he tumbled to the floor of a Broadway street-car, and woke up in the presence of a doctor and a priest, who had anointed him. He was brought back to Campion House in a police ambulance, and the next day was feeling well and working as usual. On Shrove Tuesday, after a visit to some friends, he collapsed on the street, at the door of their building and was brought back to their apartment. Two days later, he felt ready to continue his normal activities.

That May he was going to Georgetown to give a retreat to the medical students and just before the train pulled into Washington he suffered an attack. Afterwards he would roar laughing about the picture of himself, perfectly conscious by now, being pushed across the railroad station in a wheel chair; and how the colored porters started when, arriving at the taxi stand, he calmly threw off a blanket, stood up and walked over to a cab and instructed the driver to take him to Georgetown. He gave the retreat.

In the beginning of July, 1941, two days after he had finished a retreat to the Sisters of Notre Dame in

Lawrence he had the most severe attack and recovered consciousness as the priest was anointing his hands. He used to say that his disease was a wonderful blessing—the attacks came so suddenly that he had to be ready at every instant to meet Our Lord. “Moreover,” he said, “there is no pain. It is a very easy way to die. I just float off. But, do say a little prayer that I have time and thought for at least an ejaculation because in all the attacks up to the present I do not seem to be able to concentrate on that. I am just wondering if I shall be able to reach a post or a chair for support before I fall.” This was two weeks before his death.

In the meantime, he had been going to a new doctor in New York who, after a thorough examination, told him that he could go on as he was doing provided he did nothing which required physical exertion. He was told that he could do desk work and give retreats and that he could look forward to a long life. I do not think that Father McGarry himself was convinced for an instant; nevertheless, he reported this doctor's verdict in such a convincing way that he did succeed in allaying some of the fears of others.

September 23, 1941, was a warm, humid day. Shortly after lunch, he left Campion House to take the train to Ronkonkoma, Long Island, where he was to begin a retreat at the Convent of the Cenacle. The night before, he had remarked that it would be safer if he did not take the subway, because of the stairs and the air. But when he was going, in response to questioning, he declared that he never felt better. Perhaps he thought he felt too well, for he did take the subway at 110th Street.

As reconstructed by one who interviewed those who had part in the final scenes, the story is as follows. He left the subway car at the 59th Street Station, apparently feeling an attack coming on. He walked slowly across the platform toward the stairway, evidently seeking to get out in the air. Near the phone booth, close to the gates, he slumped down. Some men

carried him to a bench, doused him with water and fanned him. The station agent called the police, the office of the Chaplains Aid Society, near by, and the Paulist Fathers. The ambulance surgeon pronounced him dead. Rev. William J. Guinan, a chaplain from Fort Dix, arrived about the same time and gave him conditional absolution, and Father R. E. Gilbert, C.S.P., coming a short time later, administered Extreme Unction.

He was taken to the West 68th Street Police Station, and there identified by the Superior of Campion House. His habitual smile was on his face, as he lay there on the rough table in the rear room. The policemen spoke in lowered tones and were gentle as nurses. By chance, the city doctor who released his body had been his student at Fordham. That evening, he was on his way back to Boston College and to Weston.

Because the capacity of the domestic chapel would be overtaxed, the office of the dead was chanted and the requiem Mass was said in the auditorium of the Boston College Library. The presence there of the secular clergy in unprecedented number was a glowing, personal tribute to Father McGarry, far more impressive than any eulogy could have been. He was buried at Weston College, surrounded by all the members of the community to which he had given so generously and unsparingly of that hundredfold which God had bestowed on him.

As he turned to walk away, I am sure that every Jesuit there that day was filled with a sense of loss, even of tragedy. There was no feeling in this of sorrow for Father McGarry. All knew that he would have had it so. But the sense of loss—of loss to the Province, to the Society and to the Church—was overwhelming. As an ex-Provincial remarked: "If a provincial dies, after a little while Father General appoints some one else; but when a McGarry dies he just isn't replaced." There was a feeling too of bewildering tragedy—the wondering if, perhaps, it could have been averted. For the moment, perhaps, yes. But there was always

another moment, at any time. This much is certain; Father McGarry was happy and joyous about it all even to the very end; and if he knew the *futuribles* then as he no doubt knows them now, he would have chosen as ideal this life which he actually did have on earth, a life filled to overflowing with happy work for the Society of Jesus, for the Church and for Almighty God.

Looking back over his life one would say that Father McGarry's outstanding possession—outstanding at least in this sense that it was most known and appreciated in and out of the Society,—was his profound learning and scholarship. At the basis of this, of course, was a tremendous capacity for hard work and an intense desire and enthusiasm for knowledge. He was "gifted with a prodigious memory. Cultivated most assiduously by him, it was not the rote type of memory but one which served as a faithful handmaid to intellect, a seemingly inexhaustible storehouse where everything which he ever learned was catalogued and filed.

His most notable gift of intellect was perhaps a clarity of thought and an almost intuitive sense of truth. He was dogmatic, of course, he could not help but be so—and even stubborn in holding an opinion; but as some one remarked rather ruefully on a certain occasion, "The big trouble is that most of the time he is right and no one man has any right to be right as often as he is." As a religious he was solid and regular, unostentatiously devout with all the simplicity of the truly learned.

Because his own intense love of the Society swept aside any other consideration where the good of that Society was concerned, he had no patience where he found in others human weakness which was rapine in the holocaust. Because he himself had been blessed with apparent good health for most of his life, he had little real sympathetic understanding of the fact that others could not work so hard as he did. He could be and was on occasion very blunt of speech. Because of

all this, he appeared at times, when he held responsible positions, to be stern, severe and even hard, but underneath it all, was a warmth and a tenderness which those who knew treasured as a pearl beyond price.

After his death, his sister who is a religious of the Congregation of St. Joseph, remarked; "I never could understand how anyone thought him stern. I never think of him but as laughing." Most of those who knew Father McGarry well feel the same. He had a truly sublime sense of the ludicrous; and now that he is gone, the memories which remain are not those which picture him, chin out and his mouth in a straight line, but those which portray him as laughing—with a chuckling gurgle on the sound tract. If we put this all together, defect and virtue, human and divine, the composite is very much a perfect Jesuit and very much a man. May he rest in peace.

BROTHER GEORGE HERMANN

1872-1941

Brother Hermann was born at Wellendingen in the diocese of Rottenburg, Germany, April 1, 1872. He was the first of seven children: five sons and two daughters. The three oldest were born in Germany, the remaining four in the United States. At the age of ten he came to this country with his mother. His father had emigrated some years before that. His family settled in Independence, a town near Cleveland, Ohio. The Jesuits had a parish in Brighton, now called South Brooklyn, also near Cleveland. George received his early education in the public school and completed it in the catholic school.

In 1891, at the age of nineteen, he registered at the Jesuit High school in Cleveland, St. Ignatius College at the time. Evidently God's grace was upon him long before, for he soon began to show signs of a vocation to religious life. His father did not approve of such a life for his first born and told him so in a rather emphatic manner; for, as the writer of these lines was informed many times, he punished him physically, and when his son continued "in his evil ways" took him away from the school. George had to go to work after that.

If sacrifice is a sign of piety and holiness, George Hermann who endured physical punishment for God's sake, certainly manifested the mettle from which Jesuits are made. Especially is this clear when we are informed that at the age of twenty-one, when he was no longer under the domination of parents, he secretly left home, as St. Stanislaus did, and presented himself to Jesuit Superiors for his test in the religious life.

On the ninth of September, 1893, Brother Hermann began his novitiate at Prairie du Chien, Wis., where the Buffalo Mission of the German province had its American novitiate.

In those days laymen were not employed so readily in our houses for work as they are today. For that reason George Hermann, though still a novice, was summoned to Canisius College, Buffalo, where a boarding school was conducted by the German Jesuits, and he was put in charge of the large wardrobe (students' and Jesuits') for about a year and a half. Though quite successful in this work, he was "promoted" to another position, that of cook, in which he remained for 32 years. I need not add how well he acquitted himself of this assignment; his years of faithful service in the kitchen prove his docility, his spirit of obedience and humility. He served as cook at the College of the Sacred Heart, Prairie du Chien, Wis., for about ten years, at Canisius College for 18 years and at St. Ann's, in Buffalo, for three years. The writer of these lines feels certain that the Eternal

Judge welcomed him at the heavenly portals with "Well done, good and faithful servant."

Brother Hermann's health began to fail after twenty-four years of fidelity and devotion in the kitchen. In all these years he neither requested nor received any protracted respite or vacation. A state of nerves was the result, with the consequent irritability that usually accompanies such a condition.

The outstanding feature of Brother Hermann's spiritual life was his spirit of sacrifice which he manifested throughout the years in which he was, so to speak, chained to the kitchen stove. When an acute condition of diabetes compelled him to give up his work and to retire to the novitiate for the care of his health he devoted much of his time to prayer. He was loath to be a burden to others. For that reason he would not permit, even in his blindness, infirmarians or others to assist him unless it was absolutely necessary. Brother often prayed that he might die and go to God and he expressed wonder that God took useful Fathers or Brothers and passed him by. God listened to his prayer on the fourth day of December 1941. May his faithful soul rest in peace.

BROTHER FERDINAND STEIMER

1860-1941

Brother Steimer had been in retirement at St. Andrew's Novitiate, Poughkeepsie, for eight years before the day of his death, which occurred on the feast of the Immaculate Conception, 1941. His Heavenly Mother took the good and faithful servant home on her feast day.

Brother Steimer was born in Baden-Baden, Ger-

many, April 13, 1860, the son of James and Ulrich Steimer. Prior to coming to this country he served as a cavalry officer in the German army. His character, temperament and bearing, kind though it was, are evidence of German military training. He emigrated to the United States shortly before he entered the Society. He joined the army of St. Ignatius on the eleventh of March, 1886, and from that day until the Supreme Commander summoned him back he distinguished himself on the field of Jesuit appointments and duties. He served as a faithful infirmarian (and every Jesuit knows what that means in devotedness and love for sick brethren) for the greater part of his religious life.

He took care of the sick at Woodstock and at Fordham for seven years and later at Holy Cross College. Later still he was transferred to St. Joseph's parish in Philadelphia (Willings Alley). He served also at the novitiate of St. Isaac Jogues at Wernersville, Pa., and at Seven Springs Sanatorium, Monroe, N. Y. He was also in charge of the sacristy at St. Peter's Church, Jersey City, N. J., for a period of time.

At the time of his death he was survived by a niece who was a Mercy nun, Sr. M. Josepha, at Albany, N. Y.

Brother Steimer was a prayerful religious and faithful to his duties. In the years of his retirement at St. Andrew's he suffered much from the affliction which Divine Providence thought fit to place upon him and he bore his pains patiently. Though he yearned to be with God and be freed from this earthly painful sojourn he waited like a brave soldier, without grumbling, for the summons. May his soul rest in peace.

V A R I A

The American Assistancy.—

MARYLAND-NEW YORK PROVINCE

During the scholastic year 1940-41 Fordham University commemorated its one-hundredth anniversary with a number of different literary, scientific and philosophical conferences. This centenary was the occasion for a congratulatory letter from the Holy Father to the Rector of the University. "With sincere affection", His Holiness said, "I unite myself in spirit with the Maryland-New York Province of the Society of Jesus and with the moderators, professors, alumni and friends celebrating the centenary of so magnificent an institution. And this joy of soul grows the more when I recall that I too belong to the ranks of your alumni, and when I reminisce over the visit we made to your University some years ago, when we saw with our own eyes your constantly exhaustive labors for God and country. Therefore in accordance with our office as Vicar of Christ on earth and with a view to the precious legacy left with us by Him for the sake of mankind, we are even the more overjoyed by reason of the fact that for the long period of a hundred years your University has always taught and propagated the principles of Christian education, without which all education is barren, and indeed, positively dangerous, a threat as it is to individuals and all human society alike . . ." This letter from the Holy Father was read at the alumni banquet. The academic solemnities of the closing day of the celebration were attended by the Apostolic Delegate, fifteen members of the Ecclesias-

tical Hierarchy, the Governor of the State of New York and more than five-hundred other notable personages. The President of the United States sent the Vice-President, Henry Wallace, as his representative; a congratulatory speech was delivered by this official.

* * * *

We append here the number of those who, from the Universities, Colleges and High Schools of this Province, have, between the years 1930 and 1939, embraced the religious or sacerdotal life:

	Society of Jesus	Secular Clergy	Other Orders
1930	45	35	13
1931	48	39	14
1932	56	36	14
1933	53	48	21
1934	52	34	12
1935	41	21	11
1936	38	27	8
1937	45	14	9
1938	60	21	15
1939	52	21	10

Novices entering the Society in the Philippine Islands have not been included in this tabulation. There were 18 such last year. Thus the Schools of the Md.-N.Y. Province, not including the Philippine mission, gave the Church in the last decade 913 vocations. At the close of the decade there were 1247 secular priests numbered among their alumni.

* * * *

On April 30, 1942 the American Classical League announced that Mr. John J. Schneider, S.J., a member of the Poetry class at Wernersville, had been awarded a gold medal for his verse "Camilla", which took first place in the Latin division of a national contest sponsored by the League. Mr. Henry Lavin, S.J., a member of the Rhetoric class, received honorable mention in

the English division for his verse "Horace". Both verses were published in the May issue of the "Classical Outlook", the official organ of the League.

CALIFORNIA

A number of Fathers from the Mexican Province have taken over a mission in San Diego among the poor Mexicans, who number about 4,000.

MISSOURI

Radio League of the Sacred Heart

Almost four years ago Father Eugene Murphy began a series of brief broadcasts in honor of the Sacred Heart; they are sent out every morning at 8 o'clock over station WEW at our University in St. Louis. The program contains, in addition to several prayers and the consecration of the entire day to the Sacred Heart, a short spiritual exhortation and an appropriate hymn. The entire broadcast lasts no longer than a quarter of an hour, but it has accomplished wonders among both Catholic and non-Catholic listeners especially among the laboring class of the region, the sick inmates of public charitable institutions and the poor negroes of whom 85% are said to own radios despite their poverty. It is estimated that about 200,000 listen in daily. Many workers take in the program while driving to work. A booklet, *Heart speaks to Heart*, has been got out to accompany the radio programs and is enjoying a wide distribution among the radio audience.

From Other Countries.—

ROME

In our preceding issue we presented the figures of the Spiritual Bouquet which the American Provinces forwarded for presentation to the Holy Father on the occasion of the Quadricentenary of the Society of Jesus. The Spiritual Bouquet in its final form, embracing the offerings sent from all the Provinces of the Society, was as follows. Due to the conditions of world-wide war many Provinces and Missions were not represented in these totals.

Beatissimo Patri	
Pio XII	
Christi in terris Vicario	
SOCIETAS IESU	
a prima sui Apostolica approbatione	
quarto exeunte saeculo	
pii gratique animi ergo	
venerabunda offert ac dedicat	
SS. Missae in 1 ^a int.	22,475
SS. Missae in 2 ^a int.	48,451
SS. Missae auditae	1,019,819
SS. Communiones	960,962
Visit. SS. Sacramento	2,074,330
Coronae B. V. M.	1,296,266
Orat. eiaculat.	15,125,538
Mortificationes	3,686,780
Actus aliar. virtut.	7,378,499

Also from Rome comes news of great interest to Ours in the current new edition of the *Catalogus ac Status Causarum*, published ecclesiastically. Among the *Causes* listed are those of fifty Jesuits. There are two Jesuit Beati, John de Britto and Bernardine Realino, for whose canonization nothing is now wanting save the ceremony of canonization itself. Two other Jesuit Beati, Claude de la Columbiere and Joseph

Pignatelli, require the canonical establishment of one further miracle each for their *Causes* to be likewise complete.

Among the Servants of God whose *Causes* comprise the other forty-six Jesuit entries in the Catalogue, the most recent is Father Thomas Esteban (Prov. of Castile) who was slain by communists in China in 1934. Another is Brother Francis Garate who died in the odor of sanctity in 1929 after spending 41 years as porter at the University of Bilbao. Other recent *Causes* are those of Fathers Gin hac, Petit, Friedl, etc.

THE BALTIC COUNTRIES

There are few of Ours in these countries, but at present they appear to be safe and actively working. We have been forbidden to teach in Lithuania, but otherwise our Houses, which so far have suffered little damage, have been returned to us. More than 20 priests, none of them Jesuits, were murdered by the Bolsheviks before their withdrawal. Two of Ours who had been some months in concentration camps were released by the people themselves before the advent of the German Army. In Latvia hope is abandoned for Father Pudans whom the Russians deported. Archbishop Edward Profitlich, S.J., Apostolic Administrator in Esthonia, was similarly deported but appeared, at latest advices, to be receiving humane treatment.

BELGIUM

Practically all of Ours who were taken prisoners of war have now returned to our Houses. There is partial military occupation of the Tertianship at Tronchiennes

but the Tertians continue to live in that part which is left for our use. Our colleges for externs are all continuing in operation. The physical weakness of the students has caused the hour for the first classes each day to be changed to late in the morning, in order that the students may have more sleep. Shortage of coal for the heating of school rooms has also considerably lengthened the winter holiday periods. Retreat Houses have practically ceased from the holding of closed retreats, because of military occupation and because of the difficulty of assembling sufficient food for a group of any large size. On the other hand, scattered retreats to small groups have become very numerous and borne excellent fruit.

The League of the Sacred Heart has been most active in Belgium during the present times of disaster. An impressive example of its spiritual leadership was given during the lenten time of last year. Under its auspices, in all the parish churches of Belgium, one member of each Catholic family attended Mass each morning, offering the Holy Sacrifice in their common name for the intentions of the Holy Father.

Even in this period of war, pilgrimages to Our Lady's shrine at Oostakker, near Ghent, continue to be most numerous. During last May the pilgrims in attendance at the shrine averaged nearly 20,000 each day.

Seventy Novices were received into the Society in the two Belgian Provinces last September.

BOHEMIA

The Bohemian *Messenger of the Sacred Heart* has been suppressed by the government. Its editor, together with the Superior of our Residence in Prague, Fr. Kolacek, and Fr. Nemeck, a Professor of Philosophy,

have been thrown into concentration camps. Great crowds of the faithful continue to frequent the Church of St. Ignatius, in Prague, of which Fr. Kolacek was in charge before his imprisonment. Eleven Novices were received into the Society in this Province during the past year, 1941.

CENTRAL BRAZIL

The capital of Brazil publically commemorated the fiftieth anniversary of the Encyclical *Rerum Novarum*. This was the occasion for holding a National Congress of Social Justice by Father Roberto Saboya de Medeiros. The closing session was attended by the President of the Republic, Cardinal Leme and a number of Government Officials. Through the efforts of Ours the Government took official recognition of the anniversary and placed a beautiful large bust of Leo XIII in the Hall of Honor at the Ministry of Labor. Father Leopoldo Brentano, by means of the working men's circles of which he is the director, has also taken active and effective part in these events.

ENGLAND

About fifty priests of the English Province and twelve volunteers from the Irish Province are now engaged as chaplains in the armed forces. Due to the large numbers called to such work the Tertianship has been closed for the present year. Many scholastics have been called up by the Government for labor on the country's farms. Those who had received the Tonsure, however, were exempted by the authorities from this conscription.

FRANCE

It is now possible to give some figures on casualties among French Jesuits as a result of the war. Known for certain as killed are 7 priests, 12 scholastics and 2 brothers. Still held captive by the Germans are 42 priests, 70 scholastics and 8 brothers. Most of our colleges for externs continue to function and students attend in large numbers. In our Theologate at Fourvière, there are 185 theologians. In the Philosophate at Vaise 120 philosophers are studying. There are 31 Novices in the Province of Champagne, 34 in the Province of Lyons, 21 first-year Novices in the Province of Toulouse. An excellent apostolate is being exercised by the theologians at Fourvière who are publishing a series of cheap and popularly written apologetic and theological booklets, entitling the series "Le Témoignage Chrétien". The Novitiate of the Province of France has recently celebrated its one-hundredth year of existence. During that century it was driven from one to another of seven different locations and trained 2,250 Novices for the Society.

GERMANY

Our Fathers, despite great difficulties and obstacles in their way, continue to accomplish priestly work of great importance. At least twelve Houses, especially in the Rhineland and in Westphalia, have been suppressed in recent months. Generally, however, some few priests have been able to remain at the Churches attached to these Houses for the continuance of public worship. Most of our publications have had to be suspended, including the *Stimmen der Zeit* and the *German Messenger of the Sacred Heart*. There are very few Novices, since practically all young men are conscripted for military service or public labor projects. More than four hundred Scholastics and Brothers

are under arms and many young Fathers are engaged in medical services. The most recent statistics which are available list 27 of Ours as killed in action, 38 wounded, 74 decorated for valor. Two German Jesuits appear to have been captured by the Russians. One of these killed in action was Father Stadelhofer who, seeing that the parachute troops were without chaplains, volunteered for that post and was killed at Corinth. Recently about 50 of Ours returned to our Houses after discharge from the armed forces.

HOLLAND

Many periodicals, including the Dutch *Messenger of the Sacred Heart*, have had to cease publication. Our Colleges continue to function, although in some cases the college buildings have been seized by the occupying forces and it has been necessary to continue the work of teaching in many small rented houses. Fourteen Novices were received at the Novitiate in September. The House of Retreats at Spaubeeken was host in 1941 to 3156 youths and men who made the Exercises. This number represents a distinct advance over preceding years. In 1940, the exercitants numbered 2294; in 1939, 2330; in 1938, 2415.

ITALY

There are about forty Jesuit fathers among the military chaplains of the Italian armies at present. In a recent address, Very Reverend Father General exhorted them to heroic efforts in a work so proper to our Society.

The Professed House of the Gesu in Rome, after many years of partial re-occupation by the Society, has been at last restored in its entirety by the Italian Government.

In token of his affection for the Society of Jesus, His Holiness Pope Pius XII has marked the occasion of the Society's quadricentennial anniversary by giving into its keeping the Chapel at *La Storta*, together with a Residence soon to be erected there. In this Chapel, it will be remembered, St. Ignatius was granted the vision in which he heard the words: "Ego vobis Romae propitius ero".

On the 22nd of September, 1941, the Pontifical Seminary at Naples, built by Pius X and entrusted to the Society in 1926 by Pius XI, was destroyed by fire. Only the chapel, the library and the *aula maxima* survived the conflagration. None of Ours, however, nor any of the students were injured in the disaster.

MEXICO

Conditions here grow better day by day, and despite the fact that the secular laws antagonistic to our interests still remain on the statute books, Ours have become enabled gradually to enjoy the peaceful common life of our institute.

The first Eucharistic Congress to take place in the city of Chihuahua deserves especial mention. The event was attended by our many Indian alumni and a huge concourse of boys and girls from the neighboring Tarahumara mountains despite the many difficulties of travel in those parts. All were the cause of much comment and admiration by reason of their great piety. At the special Holy Hour which was held for them in the Cathedral Church they said their prayers and sang hymns in their own Tarahumara language. The Governor of the State received them and they entertained him with an exhibition of their tribal dances. If a comparison is made between the successful efforts of our Missionaries here and the definitely dismal outcome of secular efforts in the same direction, one cannot help but rejoice in the striking results that our mission efforts have attained in Tarahumara.

According to the periodical *Sodalitas* the decision of the National Confederation of Mexican Councils to hold a general convention of all the councils in the Capital was most enthusiastically received by all sodalists. The Archbishop of Mexico City and many other Bishops and directors of Congregations actively supported our Fathers in its preparation. Father José M. Altamirano headed the promoting committee. About 2,000 sodalists attended from the 20th to the 27th of April. The Holy Father sent his paternal blessing. Every session of the Congress was marked with extraordinary unity of spirit and a beautiful simplicity combined with fitting splendor.

POLAND

There were last year 23 Novices in the two Polish Provinces. What the future holds is unknown as the occupying powers have forbidden the reception of any more candidates by Religious Institutes.

Of the two sections of Poland, that which has been occupied by the German forces is the scene of the greater suffering and suppression for Ours. It is absolutely forbidden to conduct missions or to give the Spiritual Exercises in public. All activity of religious associations is suppressed rigorously. The Collegium Maximum at Cracow was taken over in its entirety for a hospital last June and the community simply dispersed, except for two Fathers and three Brothers who were permitted to continue in their rooms above the sacristy of the adjoining Church of the Sacred Heart. Other Houses in this part of Poland have been added to those seized by the German forces. The acute shortage of food among Ours was alleviated through the kindness of the American Provinces and the Vice-Province of Slovakia.

At present there are about 80 Jesuits from this section of Poland in the concentration camps. Most of

them are in Dachau. Among those at Dachau, during 1941, four priests, one scholastic and one brother died. Of the fate of some of Ours who were imprisoned at Gdynia and elsewhere in October, 1939, there is still no news whatsoever.

By contrast that part of Poland which was under Russian domination before the offensive of 1941 presented a much brighter picture. Public services in the churches proceeded tranquilly and for the most part unimpeded. Enormous taxes were imposed, however, by the Russian government. Thus in 1940 one Jesuit Church had to pay the equivalent of more than \$20,000 in such taxes. These rates were advanced even more in the period of 1941 while the Russians still remained in command. Only the generous contributions of the faithful made such payments possible. What the situation has become since the German armies again overran this part of Poland is not yet clear.

SLOVAKIA

In the diocese of Scepusa the diocesan seminary has just been entrusted to the direction of the Society. At Bratislava a new boarding college is being built on grounds given by that city for the purpose. Father Polony continues to edit the periodical *Actio Catholica*, together with a weekly newspaper which has a circulation of 30,000. Due to the impossibility of sending its scholastics abroad for theological studies at the present time, the Slovakian Vice-Province has bought a House at Banská Bystrica for this purpose. The new theologate will accommodate 45 theologians. This city is situated in central Slovakia and was once a center from which the Jesuit Fathers for 150 years exercised an apostolate which won that whole region to the Faith. At present there are 28 Novices in the Novitiate at Ružomberok.

SPAIN

Worthy of note is the immense activity being poured into closed retreats for working-men throughout Spain. At the Retreat House at Loyola alone, in 1940, such retreats for five entire days were made by 2,200 persons. In these retreats the employer continues the worker's salary during the period which is devoted to the exercises so that his family may not suffer hardship. The expenses of the House of Retreats are likewise met in part by contributions from the same employers.

In Asturias these retreats, under the direction of *The Catholic Social Apostolate*, are winning back great numbers of the working-men whom Communism had torn from the Church.

Catechetical work is likewise most actively pursued by our Fathers throughout Spain. At Granada 2500 children receive catechetical instruction from the scholastics. At Alicante, by the activity of Ours in the schools and public food-centers, about 7000 children are so taught the fundamentals of their Faith. More than 11,000 children are receiving instruction in the catechism under the direction of our Fathers in the vicinity of Barcelona.

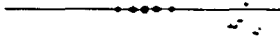
Prison chaplaincies are engaging the Spanish Jesuits in large numbers. Ours have been entrusted with the spiritual welfare of the prisoners at Barcelona, Burgos, LaGuardia, Madrid, Toledo, Uclés, Murcia, Seville, Granada, Azpetia, etc. The scope of this work is suggested by the fact that in the prisons of Burgos alone there are more than 6000 inmates.

MISSIONARY COUNTRIES

Missionary statistics seem to be of their very nature delayed statistics. Those from which the following items are selected have just arrived in this country,

but they are dated just before the present war began, —1939. They are a series of comparisons which convey some impression of the contribution which Ours are making to the never-ending missionary apostolate of the Church.

Of the 32 native Bishops then governing missionary dioceses, 10 were Jesuits. Of the 1,071,000 baptisms during the preceding year, Ours had administered 160,000. Of the 37,421 schools then in operation in mission countries, 10,869 were conducted by the Society. Fifteen of the twenty-four Universities in mission lands were under Jesuit administration. The number of periodicals being edited in the missions was 346. Of this number 80 were published by missionaries of the Society.



Books of Interest to Ours

College Physics. *By William T. McNiff.*—Fordham University Press—1942.

The last ten years have seen the publication of a profusion of College text books on Physics, the great majority of them maintaining a uniformly high standard of expository excellence. It is therefore a real tribute to both the author and publishers that the present volume emerges in the midst of severe competition as a model of pedagogical clarity. Its 650 odd pages display throughout a care, both in the wording of the text and in the selection of diagrams, that bespeaks the experience of the competent and thorough teacher.

The material in the book is more than would be needed for the present survey courses which are given to most Arts students, but it should be especially useful for pre-Medical students, containing as it does chapters on "Physiological and Therapeutical Effects of Changes in Air Density", "Electricity as a Therapeutic Agent" as well as an excellent section on X-Rays.

The present book is actually a third edition of a previous text in two volumes by the same author which has been combined under one cover and brought up to date.

As the publication is dated 1942 this reviewer was somewhat dissatisfied in not finding a discussion of the M.K.S. system of units.

The most recently corrected value of the electronic charge does not seem to be given and a bit too much space is afforded to an outmoded television system. Also Boethe and Besker are given credit for the discovery of the neutron although Chadwick has been awarded the Nobel Prize for that distinction.

These minor criticisms are far outweighed by the substantial value of the book considered as a whole and should obviously not affect the choice of those teachers who are considering the adoption of a new text for the coming year.

J. S. O'CONNOR, S.J.

STATISTICS

RETREATS GIVEN BY FATHERS OF THE MARYLAND - NEW YORK PROVINCE

1941

DIOCESAN CLERGY

Newark, N. J.	2	450
Paterson, N. J.	2	86
Auriesville, N. Y.	10	69
Ogdensburg, N. Y.	2	148
Richmond, Va.	2	97
Los Angeles, Cal.	2	270
Boston, Mass.	2	412
St. John's Newfoundland	1	71

SEMINARIANS

Darlington, N. J.	2	293
Overbrook, Pa.	1	132

ORDERS OF MEN

Jesuits

Georgetown University, Washington, D. C.	2	12
Gonzaga High School, Washington, D. C.	2	26
Loyola College, Baltimore, Md.	2	12
Georgetown Prep. School, Garrett Park, Md.	2	8
Loyola High School, Towson, Md.	2	22
Woodstock College, Woodstock, Md.	4	516
St. Peters College, Jersey City, N. J.	2	24
Tertianship, Auriesville, N. Y.	3	137
Brooklyn Prep. School, Brooklyn, N. Y.	2	32
Canisius College, Buffalo, N. Y.	2	8
Canisius High School, Buffalo, N. Y.	3	43

Inisfada, Manhasset, N. Y.....	2	13
Fordham University, New York, N. Y....	2	54
Regis High School, New York, N. Y.....	2	28
Xavier High School, New York, N. Y.....	2	26
St. Andrew on Hudson, Poughkeepsie, N. Y.	6	523
Bellarmino Hall, Blue Ridge Summit, Pa.	2	139
St. Joseph's High School, Philadelphia, Pa.	2	26
Novitiate, Wernersville, Pa.	5	375
Alma College, Alma, Cal.	1	108
<i>Society of African Missions</i>		
St. Anthony's Mission House, Tenafly, N. J.	1	7
<i>Society of the Atonement</i>		
Catholic University, Washington, D. C....	1	53
<i>Society of St. Columban</i>		
St. Columban's College, Silver Creek, N. Y.	1	13
<i>Maryknoll</i>		
Maryknoll, Maryknoll, N. Y.....	1	66
<i>Pallotine Fathers</i>		
Our Lady of Mt. Carmel, New York, N. Y.	1	20
<i>Salvatorians</i>		
Scholasticate, Lanham, Md.....	1	22
<i>Christian Brothers of Ireland</i>		
Iona School, New Rochell, N. Y.....	1	25
<i>Brothers of the Holy Cross</i>		
St. Vincent de Paul's, Albany, N. Y.....	1	13
<i>Marist Brothers</i>		
St. Ann's Hermitage, Poughkeepsie, N. Y.	4	269
<i>Brothers of Mercy</i>		
Novitiate, Buffalo, N. Y.....	1	21

Xaverian Brothers

Sacred Heart Novitiate, Fortress Monroe, Va.	1	50
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ORDERS OF WOMEN

Little Sisters of the Assumption

Convent, Walden, N. Y.	1	30
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Sisters of the Assumption

Ravenhill, Philadelphia, Pa.	1	19
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Blessed Sacrament

St. Elizabeth's, Cornwells Heights, Pa.	3	332
Xavier University, New Orleans, La.	1	89

Bon Secours

Convent, Baltimore, Md.	1	30
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Carmelites

Monastery, Baltimore, Md.	1	19
Monastery, Morristown, N. J.	1	12
Monastery, Bronx, N. Y.	1	18

Cenacle

Convent, Lake Ronkonkoma, N. Y.	1	61
Convent, New York, N. Y.	2	142
Convent, Newport, R. I.	1	30

Charity

St. Elizabeth's, Convent Station, N. J.	6	1,452
Our Lady of Angels, Brooklyn, N. Y.	1	48
St. Agatha Home, Nanuet, N. Y.	1	34
Mt. St. Vincent, New York, N. Y.	6	1,242

Christian Charity

Mallinckrodt Convent, Mendham, N. J.	3	282
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Christian Doctrine

Marydell, Nyack, N. Y.	1	35
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Sts. Cyril and Methodius

Sacred Heart Villa, Danville, Pa.	2	288
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Divine Charity

St. Joseph's Hill, Staten Island, N. Y.	1	75
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Divine Compassion

House of the Holy Family, Bronx, N. Y.	1	7
Good Counsel College, White Plains, N. Y.	2	182

Dominicans

St. Joseph's, St. Joseph's, N. Y.	2	195
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St. Dorothy

St. Patrick's Academy, Staten Island, N. Y.	1	30
Convent, Providence, R. I.	1	18

Franciscans

St. Agnes, Rehoboth, Del.	1	71
St. Francis Hospital, Wilmington, Del.	1	16
St. Ann's, Buffalo, N. Y.	1	29
Stella Niagara, Buffalo, N. Y.	1	34
St. Francis Hospital, Poughkeepsie, N. Y.	1	17
St. Anthony's Convent, Syracuse, N. Y.	3	303
Mt. Alverno, Warwick, N. Y.	2	80
Our Lady of Angels, Glen Riddle, Pa.	1	295
St. Joseph's Hospital, Reading, Pa.	1	25

Good Shepherd

Convent, Washington, D. C.	1	17
Convent, Baltimore, Md.	1	17
Convent, Morristown, N. J.	1	14
Convent, Wickatunk, N. J.	1	15
Convent, Albany, N. Y.	2	28
Convent, Brooklyn, N. Y.	1	30
Convent, Buffalo, N. Y.	3	154
Convent, Peekskill, N. Y.	3	59
Convent, Troy, N. Y.	3	79
Convent, Clarks Summit, Pa.	1	10
Convent, Philadelphia, Pa.	1	15
Convent, Germantown, Pa.	1	30
Convent, Pittsburgh, Pa.	1	44

Grey Nuns

St. Peter's Hospital, New Brunswick, N. J.	1	21
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Heart of Mary

St. Joseph's Institute, Brooklyn, N. Y.	1	45
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Nardin Academy, Buffalo, N. Y.....	1	62
St. Elizabeth's School, New York, N. Y...	1	85
St. Joseph's School, Bronx, N. Y.	2	86

Holy Child Jesus

Old Knoll School, Summit, N. J.....	1	15
St. Walburga's Academy, New York, N. Y.	1	60
Convent, Broadway, New York, N. Y.....	1	18
Convent, Suffern, N. Y.....	1	28
St. Edward's Convent, Philadelphia, Pa...	1	29
St. Leonard's Academy, Philadelphia, Pa...	1	40
Rosemont College, Rosemont, Pa.....	3	171
Convent, Sharon Hill, Pa.	3	219

Helpers of the Holy Souls

St. Elmo's Hill, Chappaqua, N. Y.....	1	22
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Immaculate Heart of Mary

Villa Maria, Stone Harbor, N. J.....	1	180
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Faithful Companions of Jesus

St. Joseph's Convent, Fitchburg, Mass....	1	45
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Jesus and Mary

Convent, Highland Mills, N. Y.	1	40
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St. John the Baptist

Convent, Staten Island, N. Y.....	1	68
Mt. St. John Novitiate, White Plains, N. Y.	1	21

St. Joseph

St. Mary's, Cape May Point, N. J.....	3	630
St. Michael's Villa, Englewood, N. J.....	3	214
College of St. Rose, Albany, N. Y.....	1	110
Mt. St. Joseph, Buffalo, N. Y.....	3	441
St. Joseph's Seminary, Troy, N. Y.....	1	110
St. Joseph's Academy, McSherrystown, Pa.	1	132
Mt. St. Joseph, Chestnut Hill, Phila., Pa...	4	544
St. Joseph's Convent, Wheeling, W. Va....	1	95

Servants of Mary

Sacred Heart Convent, Massena, N. Y....	1	21
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Mary Health of the Sick

Vista Maria, Cragmoor, N. Y.	1	9
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St. Mary of Namur

Mt. St. Mary, Kenmore, N. Y.	1	82
St. Joseph's Academy, Lockport, N. Y.	1	80

Parish Visitors of Mary Immaculate

Marycrest Convent, Monroe, N. Y.	1	95
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Mary Reparatrix

Convent, New York, N. Y.	3	107
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Mercy

Convent, Washington, D. C.	1	15
Mt. St. Agnes, Baltimore, Md.	4	302
Georgiancourt College, Lakewood, N. J.	1	90
Mt. St. Mary, North Plainfield, N. J.	1	85
Convent, Albany, N. Y.	2	124
St. Joseph's Academy, Brasher Falls, N. Y.	1	31
St. Agatha Convent, Brooklyn, N. Y.	1	14
St. Brigid Convent, Brooklyn, N. Y.	1	20
Holy Innocents Convent, Brooklyn, N. Y.	1	13
Convent, Willoughby Avenue, Brooklyn, N. Y.	1	62
St. Thomas Convent, Brooklyn, N. Y.	1	17
Mercy Hospital, Buffalo, N. Y.	1	30
Mt. Mercy Academy, Buffalo, N. Y.	3	340
Sanatorium Gabriels, Gabriels, N. Y.	1	76
St. Catherine's, Madison Avenue, New York, N. Y.	3	219
St. Catherine's, West 152nd Street, New York, N. Y.	1	25
St. John's Convent, Plattsburgh, N. Y.	1	25
Our Lady of Mercy, Syosset, N. Y.	3	329
Convent, Tarrytown, N. Y.	2	86
Mercy Hospital, Watertown, N. Y.	1	30
St. Aloysius Academy, Cresson, Pa.	3	252
Villa St. Teresa, Dallas, Pa.	2	145
Fitzgerald-Mercy Hospital, Darby, Pa.	1	17
St. Genevieve's Convent, Harrisburg, Pa. ...	2	70

Mater Misericordiac, Merion, Pa.	3	389
St. Mary's Convent, Pittsburgh, Pa.	1	195
St. Mary's Convent, Wilkes-Barre, Pa.	1	82
Convent, Los Angeles, Cal.	1	50
St. Mary's Academy, East Providence, R. I.	1	107
Convent, St. John's, Newfoundland	2	137
<i>Notre Dame de Namur</i>		
Trinity College, Washington, D. C.	1	132
Trinity Prep. School, Ilchester, Md.	2	161
Convent, Moylan, Pa.	1	55
Convent, Philadelphia, Pa.	1	50
Convent, Saratoga, Cal.	1	32
Convent, Waltham, Mass.	1	130
<i>School Sisters of Notre Dame</i>		
College of Notre Dame, Baltimore, Md.	1	244
Holy Angels Institute, Fort Lee, N. J.	1	180
<i>Little Sisters of the Poor</i>		
Convent, Newark, N. J.	1	19
Convent, Philadelphia, Pa.	1	18
<i>Precious Blood</i>		
Convent, Brooklyn, N. Y.	1	56
<i>Presentation</i>		
Mt. St. Joseph, Newburgh, N. Y.	2	203
St. Michaels, Staten Island, N. Y.	2	166
Convent, St. John's Newfoundland	1	86
<i>Providence</i>		
Immaculata Seminary, Washington, D. C. 1		33
<i>Reparation</i>		
St. Zita's Home, New York, N. Y.	1	16
<i>Handmaids of the Sacred Heart</i>		
Convent, Philadelphia, Pa.	1	20
<i>Religious of the Sacred Heart</i>		
Convent, Washington, D. C.	1	22
Convent, Albany, N. Y.	3	261
Convent, Manhattanville, N. Y. C.	1	49

Convent, Bronx, New York, N. Y.	2	73
Convent, Rochester, N. Y.	1	61
Convent, Overbrook, Philadelphia, Pa.	2	75
Convent, Torresdale, Philadelphia, Pa.	3	110
Convent, Noroton, Conn.	2	78

Sacred Heart of Mary

Convent, Sea Girt, N. J.	1	14
Convent, Sag Harbor, N. Y.	1	37
Marymount College, Tarrytown, N. Y.	2	164

Grey Nuns of the Sacred Heart

Convent, Philadelphia, Pa.	1	60
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Servants of the Sacred Heart

Sacred Heart Convent, Towson, Md.	1	57
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Missionary Sisters of the Sacred Heart

Sacred Heart Villa, Dobbs Ferry, N. Y.	1	95
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St. Ursula of the Blessed Virgin

Marygrove, Kingston, N. Y.	1	21
Our Lady of Lourdes, New York, N. Y.	1	31
Mt. Ave Maria, Phoenicia, N. Y.	1	29

Ursulines

Convent, Wilmington, Del.	2	60
Mt. St. Michael's Convent, Frostburg, Md.	1	11
Hiddenbrooke, Beacon, N. Y.	2	65
Villa Marie-Joseph, Blue Point, N. Y.	1	48
Convent, Middletown, N. Y.	1	20
College of New Rochelle, N. Y.	2	180
Mt. St. Ursula, Bronx, N. Y.	2	129
Convent, Grand Concourse, Bronx, N. Y.	1	125
St. Jerome's Convent, Bronx, N. Y.	1	16
Convent, New Orleans, La.	1	41
Convent, St. Louis, Mo.	1	35
Convent, Galveston, Texas	2	84

Vincentian Sisters of Charity

St. Vincent Hill, Perrysville, Pa.	1	149
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Visitation

Monastery, Washington, D. C.	1	55
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Monastery, Baltimore, Md.	1	24
Monastery, Frederick, Md.	2	59
Monastery, Wytheville, Va.	1	12
Monastery, Wheeling, W. Va.	2	93

LAYMEN

District of Columbia

Georgetown University, Washington.....	2	713
Gonzaga High School, Washington.....	1	577
Holy Name Church, Washington.....	1	357
Martin de Porres Home, Washington.....	1	30
St. Teresa's Church, Washington	1	215
St. Vincent's Church, Washington	1	300
St. Martin's Church, Washington	1	250
Our Lady of Perpetual Help Church, Washington	1	178

Maryland

Manresa on Severn, Annapolis	47	2,370
Loyola College, Baltimore	1	130
Georgetown Prep School, Garrett Park....	1	130
Loyola High School, Towson.....	2	468
CC Camp Catoctin, Lantz	1	50
Men, Hagerstown	1	75
St. Peter Claver Church, Ridge.....	1	101
St. Peter Claver Church, Baltimore.....	1	65

New Jersey

St. Joseph's Home, Englewood.....	1	110
Hudson College, Jersey City	1	260
St. Peter's College, Jersey City.....	2	365
St. Peter's Prep. School, Jersey City.....	2	776
Loyola House of Retreats, Morristown..	44	2,068
Seton Hall College, South Orange	1	600
Seton Hall Prep. School, South Orange....	1	603
St. Peter Claver Church, Morristown.....	1	75
Our Lady Queen of Angels, Newark	1	125
Immaculate Conception Seminary, Darl- ington	1	225
St. Anthony's Mission House, Tenafly.....	1	14
Blessed Sacrament Church, Newark	1	322

New York

Brooklyn Prep. School, Brooklyn	1	516
Canisius College, Buffalo	4	970
Canisius High School, Buffalo	2	590
Loyola School, New York	1	32
Regis High School, New York	3	676
Xavier High School, New York	2	850
Fordham University, New York	8	3,180
Mt. St. Michael's Academy, Bronx	4	1,130
Mount Manresa, Staten Island	44	2,017
Boys, Helpers of the Holy Souls, New York	1	200

Pennsylvania

St. Johns Asylum, Philadelphia	1	400
St. Joseph's College, Philadelphia	3	584
St. Joseph's Prep. School, Philadelphia....	2	1,006
Eden Hall, Torresdale	1	75
Catholic Worker Home, Philadelphia.....	1	33
St. Peter's Cathedral, Erie	1	435
Men, Wilkes-Barre	1	125

Connecticut

Convent of the Sacred Heart, Noroton.....	1	35
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LAYWOMEN

Delaware

Little Sisters of the Poor, Wilmington....	1	165
Ursuline Academy, Wilmington	2	114

District of Columbia

Georgetown University Hospital, Wash- ton	1	55
Georgetown Visitation Convent, Wash- ington	3	300
House of the Good Shepherd, Washington	1	92
Holy Trinity High School, Washington....	1	125
Little Sisters of the Poor, Washington....	1	232
Notre Dame Academy, Washington	1	350
Convent of Perpetual Academy, Washing- ington	1	55

Convent of the Sacred Heart, Washington	2	185
Washington Retreat House, Washington	1	32

Maryland

Mercy Hospital, Baltimore	3	108
Mt. St. Agnes College, Baltimore	1	168
Visitation Academy, Frederick	1	58
St. Mary's Academy, Leonardtown	1	140
St. Elizabeth's Church, Baltimore	1	368

New Jersey

Dominican Academy, Caldwell	1	95
Camden Catholic High School, Camden	1	725
College of St. Elizabeth, Convent Station	3	740
St. Mary's High School, Elizabeth	1	240
St. Michael's High School, Jersey City	1	400
Teacher's Sodality, Jersey City	1	40
St. Cecilia's High School, Kearny	2	492
Villa Pauline, Mendham	5	147
St. Peter's High School, New Brunswick	1	680
Blessed Trinity Missionary Cenacle, Stirling	2	44
Lacordaire Academy, Upper Montclair	1	41
St. Mary's High School, Perth Amboy	1	300
St. Mary's High School, South Amboy	1	377
House of Good Shepherd, Morristown	1	118
St. Luke's High School, Ho-ho-kus	1	120
St. Joseph's High School, Paterson	1	212
Our Lady of the Valley High School, Orange	1	414
Pope Pius XII High School, Passaic	1	248
St. Patrick's High School, Elizabeth	1	172

New York

College of St. Rose, Albany	1	400
Sacred Heart Academy, Albany	3	293
St. Mary's Hospital, Amsterdam	1	70
Holy Family High School, Auburn	1	176
Mercy Juniorate, Brooklyn	1	260
St. Mary's Hospital, Brooklyn	1	125
D'Youville College, Buffalo	1	320
Holy Angels Academy, Buffalo	1	285

House of the Good Shepherd, Buffalo.....	1	75
Mt. St. Joseph Academy, Buffalo.....	2	607
The Nardin Academy, Buffalo.....	2	210
Ladycliff on Hudson, Highland Falls.....	1	105
The Cenacle, Lake Ronkonkoma.....	13	897
St. Joseph's Academy, Malone.....	1	150
Ursuline Academy, Middletown	1	40
St. Agatha Home, Nanuet	1	293
Ursuline School, New Rochelle.....	2	350
Blessed Sacrament School, New York.....	1	35
Blessed Sacrament High School, New York	1	250
The Cenacle, New York.....	7	456
Holy Cross Academy, New York.....	1	200
St. Lawrence's Academy, New York.....	1	50
Little Sisters of the Poor, New York.....	1	240
Convent of Mary Reparatrix, New York..	9	295
Marymount School, New York.....	1	122
Our Lady of Lourdes Academy, New York	2	155
Manhattanville College, New York.....	2	400
Sacred Heart Academy, New York.....	2	215
St. Vincent's Hospital, New York.....	2	267
St. Walburga's School, New York.....	1	100
Mt. St. Ursula Academy, Bronx.....	1	405
College of Mt. St. Vincent.....	1	450
Sacred Heart Academy, Bronx.....	3	342
Ursuline Academy, Bronx	2	189
Marydell, Nyack	1	51
St. Francis Hospital, Poughkeepsie.....	1	59
St. John's Academy, Rensselaer	1	145
Sacred Heart Academy, Rochester.....	4	408
St. John the Baptist Academy, Staten Island	1	103
St. Joseph's Hill Academy, Staten Island..	1	70
St. Patrick's Academy, Staten Island.....	1	43
Holy Child Academy, Suffern	1	50
Our Lady of Mercy Academy, Syosset....	1	35
St. Joseph's Hospital, Syracuse.....	1	65
Marymount College, Tarrytown	5	750
Catholic Central High School, Troy.....	1	1,400

Helpers of the Holy Souls, Tuckahoe.....	1	30
St. Elizabeth's Hospital, Utica.....	1	77
St. Mary of the Angels, Williamsville.....	1	50
St. Clare's School, Hastings	1	116
Mt. St. Florence, Peekskill.....	1	110
St. Gabriel's High School, New Rochelle....	1	250
St. Anthony's Convent, Syracuse.....	1	40
St. Joseph's High School, Schenectady.....	1	100
Little Sisters of the Poor, Albany.....	1	122
Benson Players, New York.....	1	36
Cathedral High School, Albany.....	1	600
Mt. St. Francis, Peekskill.....	1	384

North Carolina

St. Genevieve of the Pines, Asheville.....	1	80
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Pennsylvania

Mt. Aloysius Academy, Cresson.....	2	143
Dominican Retreat House, Elkins Park....	3	192
Mercyhurst College, Erie	1	35
Seton Hill College, Greensburg	1	200
Immaculata College, Immaculata	2	499
Mercy Hospital, Johnstown.....	1	60
St. Joseph's Academy, McSherrytown.....	1	55
Mater Misericordiae Academy, Merion.....	1	105
St. Agnes, Philadelphia	2	85
Catholic Home for Children, Philadelphia	1	200
St. Leonard's Academy, Philadelphia.....	2	120
Mercy Academy, Philadelphia	1	100
Mt. St. Joseph's College, Chestnut Hill, Philadelphia	2	527
Notre Dame Academy, Philadelphia.....	2	170
Sacred Heart Academy, Overbrook.....	3	238
Sacred Heart Academy, Torresdale.....	3	263
St. Francis Hospital, Pittsburgh.....	2	112
Rosemont College, Rosemont.....	1	250
Holy Child Academy, Sharon Hill.....	2	162
St. Ann's Academy, Wilkes-Barre.....	1	109

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Mercy Hospital, Wilkes-Barre.....	2	98
Sts. Cyril and Methodius Academy, Dan- ville	1	90
St. Michael's Convent, Reading.....	1	32
Junior Villiger Guild, Holmesburg.....	1	31
Little Sisters of the Poor, Germantown...	1	290
Women, Wilkes-Barre	1	212
House of the Good Shepherd, Clarks Sum- mit	1	94

West Virginia

Visitation Academy, Parkersburg	1	65
Visitation Academy, Wheeling	3	133
Wheeling Hospital, Wheeling	1	65

Connecticut

Sacred Heart Academy, Noroton.....	2	107
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Illinois

Women, Cenacle, Chicago	1	62
Holy Child Academy, Waukegan	2	122

Massachusetts

Cenacle, Brighton, Boston	1	74
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Michigan

Newman Club, U. of Michigan, Detroit...	1	200
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Ohio

St. Aloysius Academy, New Lexington....	1	210
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Summary

Diocesan Clergy	23	1,603
Seminarians	3	425
Orders of Men	64	2,691
Orders of Women	241	17,298
Laymen	202	24,306
Laywomen	208	27,653
Grand Total	741	73,976

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

FROM JAN. 1, 1941 TO DEC. 31, 1941

TO SECULAR CLERGY

	Retreats	No.
Antigonish, N. S. -----	1	141
Boston -----	2	423
Hartford -----	2	488
Ottawa, Can. -----	1	40
Portland -----	1	218
Providence -----	4	274
Springfield -----	2	468

TO RELIGIOUS CONGREGATIONS (MEN)

Natick, R. I. Missionaries of the Sacred Heart -----	1	7
Waltham, Mass., Stigmatini Fathers -----	1	70

TO SEMINARIANS

Brighton, Mass. (St. Clement's Junior Sem.) -----	1	25
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TO BROTHERS

Danvers, Mass., Xaverian Brothers -----	1	130
Tyngsboro, Mass., Marist Brothers -----	1	75

TO RELIGIOUS WOMEN

Cenacle, Brighton, Mass. -----	1	60
Charity, Baltic, Conn. -----	1	93
Wellesley Hills, Mass. -----	1	96
Charity of Nazareth, Brockton, Mass. -----	1	48
Newburyport, Mass. -----	1	30
Christian Education, Milton, Mass. -----	1	50
Congregation of Notre Dame, Antigonish, N. S. -----	1	125
Montreal, P. Q. -----	1	83
Staten Island, N. Y. -----	1	90
Congre. Most Holy Redeemer, Danvers, Mass. -----	1	12

	Retreats	No.
Daughters of Heart of Mary, Burlington, Vt. -----	1	30
Faithful Companions of Jesus, Fitchburg, Mass. -----	1	48
Providence, R. I. -----	2	75
Good Shepherd, Bost., Mass. -----	1	23
Hartford, Conn. -----	1	14
Providence, R. I. -----	2	30
Holy Child Jesus, Melrose, Mass. -----	1	19
Philadelphia, Pa. -----	1	35
Mercy, Bridgeport, Conn. -----	1	18
Burlington, Vt. -----	2	268
Danbury, Ct. -----	1	21
Fall River, Mass. -----	3	268
Hooksett, N. Y. -----	2	305
Hartford, Ct. -----	6	505
Leicester, Mass. -----	1	90
Manchester, N. H. -----	4	319
Milford, Ct. -----	3	424
Portland, Me. -----	3	425
Providence, R. I. -----	1	121
South Norwalk, Ct. -----	1	7
Stamford, Ct. -----	1	20
Waterbury, Ct. -----	1	25
Notre Dame Namur, Boston, Mass. -----	1	75
Cambridge, Mass. -----	1	65
Lawrence, Mass. -----	1	51
Lowell, Mass. -----	1	40
Peakes Island, Me. -----	1	45
Tyngsboro, Mass. -----	1	213
Waltham, Mass. -----	1	185
Worcester, Mass. -----	2	195
Providence, Chelsea, Mass. -----	1	39
Holyoke, Mass. -----	4	515
Pittsfield, Mass. -----	1	35
Rev. of Sacred Heart, Newton, Mass. -----	2	60
Providence, R. I. -----	1	35
St. Casimir, Chicago, Ill. -----	1	190
St. Joseph, Brighton, Mass. -----	1	183

	Retreats	No.
Chicopee, Mass.	1	120
Framingham, Mass.	1	272
Hartford, Conn.	1	139
Holyoke, Mass.	2	500
Springfield, Mass.	1	72
Weston, Mass.	1	184
Ursulines, New York, N. Y.	1	40

TO SECULAR LADIES AND GIRL STUDENTS

Cenacle, Brighton, Mass.	15	954
Chicago, Ill.	1	70
Newport, R. I.	3	195
New York, N. Y.	2	264
Charity, Baltic, Conn.	3	175
Wellesley Hills, Mass.	2	190
Christian Education, Milton, Mass.	1	11
Daughters Heart of Mary, Burlington, Vt.	2	40
Dominicans, Watertown, Mass.	1	150
Franciscans, Chestnut Hill, Mass.	2	80
Grey Nuns, Lewiston, Me.	1	60
Manchester, N. H.	1	50
Montreal, P. Q.	1	90
New Brunswick, N. J.	1	100
Holy Child Jesus, Melrose, Mass.	1	100
Hosp. Srs. of St. Joseph, Burlington, Vt.	1	60
Mercy, Burlington, Vt.	2	165
Hartford, Ct.	1	50
Hooksett, N. H.	1	90
Milford, Ct.	1	125
Portland, Me.	1	30
Notre Dame Namur, Boston, Mass.	3	515
Tyngsboro, Mass.	1	167
St. Joseph, Chicopee, Mass.	2	209
Rutland, Vt.	1	430
Weston, Mass.	1	440
Rel. of Sacred Heart, Noroton, Ct.	1	20
Providence, R. I.	4	246

TO STUDENTS (BOYS) IN COLLEGES AND
HIGH SCHOOLS

	Retreats	No.
Boston College	3	1,650
Holy Cross College	2	1,325
Boston College High School	2	950
Cranwell Preparatory School	1	113
St. Philip's School, Boston	1	40
St. John's School, Deep River, Ct.	1	98

TO LAYMEN

Campion Hall (Men)	40	1,131
Campion Hall (Boys)	8	363
Private	10	10

Summary

Priests (Secular)	13	2,052
Religious Congregations (Men).....	2	77
Seminarians	1	25
Religious Brothers	2	205
Religious Women	78	7,030
Secular ladies and girl students.....	57	5,076
Students (Boys) Colleges and High Schools	10	4,176
Laymen and boys (Campion Hall).....	48	1,494
Private	10	10
Grand Total	221	20,145

RETREATS GIVEN BY THE FATHERS OF THE
MISSOURI PROVINCE

1941

	Retreats	No.
Jesuit Communities	11	596
Diocesan Clergy	9	323
Sacred Heart Fathers	1	65

	Retreats	No.
Christian Brothers	3	297
Franciscan Brothers	1	19
Seminarians	2	241

SISTERHOODS

Benedictine	2	18
Blessed Sacrament	2	30
Carmelites	3	89
Cenacle	1	27
Charity (B. V. M.)	18	1,123
Charity (Incarnate Word)	1	100
Charity (Leavenworth)	2	198
Christian Charity	1	40
Daughters of the Sacred Heart	1	112
Dominicans	2	69
Franciscans	6	308
Franciscans (Polish)	1	10
Franciscan SS. of Penance and Charity	4	93
Franciscan SS. of Perpetual Adoration	4	927
Good Shepherd	10	631
Holy Family	1	8
Holy Humility of Mary	1	55
Loretto	3	298
Mary Reparatrix	1	40
Mercy	22	1,007
Missionary SS. of the Sacred Heart	1	25
Notre Dame (School SS.)	9	679
Oblate SS. of Providence	3	293
Pallottine Missionary SS.	3	55
Precious Blood	2	220
Presentation	2	83
Religious of the Sacred Heart	14	574
Servants of Mary	1	40
Servites	3	136
St. Joseph	6	896
St. Mary	2	130
Ursulines	13	683

	Retreats	No.
Visitation	3	145
Zelatrices of the Sacred Heart.....	1	11

LAY PEOPLE

Laymen	69	11,367
Laywomen	55	3,580
Nurses	17	1,032
Students	99	27,067

Summary

Diocesan Clergy	9	323
Religious Congregations of Men.....	16	977
Religious Congregations of Women.....	149	9,153
Seminarians	2	241
Others	240	43,046
Grand Total	416	53,740



1941

LIST OF DEAD
NEW ENGLAND PROVINCE

	Age	In Soc.	Date	Place	Province
Father R. Paul Sullivan	43	25	Jan. 11, 1941	Chestnut Hill, Mass.	New England
Brother John J. Berigan	69	14	Jan. 12, 1941	Weston, Mass.	New England
Mr. Cornelius G. Lehane	21	3	May 8, 1941	Pittsfield, Mass.	New England
Fr. Henry F. Lyons	23	2	May 17, 1941	Weston, Mass.	New England
Father Thomas F. White	85	55	June 24, 1941	Pittsfield, Mass.	New England
Brother Michael J. Lynch	67	22	June 29, 1941	Kingston, Jamaica	New England
Father William J. McGarry	47	30	Sept. 23, 1941	New York, N. Y.	New England
Brother John J. Earls	65	11	Nov. 4, 1941	Baltimore, Md.	New England

FRUCTUS MINISTERII PATRUM PROVINCIAE NOVAE ANGLIAE S. J.

1941

DOMUS	Quot in ea Patres?	Quot proprie operarii?	Missiones populares	Tridua et novena	Secussus 1 aut 2 dierum	Contion. exhortat. confert.	Explicit. catechismi	Confessiones	Communiones in nostris templis	Visitat. infirm. et incarcer.	Adulti ad fidem conversi	Parati ad primam commun.	Quot Congreg. aut Assoc.	Numerus omnium sodalium	Ubi Exercetura Cura Parochialis			
															Baptismi	Matrimonia	Pueri in scholis	Puellae in scholis
Andover. Dom. Exerc.	6	4	7	12	71	594	52	8,071	3,807	121	1							
Bostoniense Coll.	78	3	7	46	29	1,423	1,019	55,843	48,997	2,658	45	22	3	80	89	64		
Boston. Schol. Alta	34	7		24	4	1,023	968	144,615	232,295	17,501	58	76	22	5,695	161	24		
Bos. Res. S. Andreae	15		5	3	21	775	607	17,136	12,618	1,305	75	38						
Bos. Res. S. Mariae	16	12		25	12	695	145	126,910	89,000	675	22	14	4	1,940	55	56	108	115
Bos. Res. SS. Trinit.	8	8		20	2	500	307	45,915	76,000	1,162		64	4	1,721	56	30	162	246
Keyserensis Resid.	9		1	3	1	212		16,000	340	7	1							
Lenox Dom. Prob.	15		4	10	5	297	362	12,792	2,610	68	2	2						
Lenox Schol. Praep.	12				2	61	157	4,291	6,985	91	2		1	75				
Pomfret Dom. Tert. Prob.	52		5	21	9	820	122	53,412	100	8,377	4	15						
Vigorniense Coll.	61		2	13	20	319	162	40,462	68,765	725			2	563				
Weston. Coll. Maximum	87		10	31	16	1,227	29	56,196	1,540	1,847	9	1						
Miss. Excurr.	10	9	129	37	18	385	36	69,222		135	5							
Jamaica. Mission.	54	32	46	57	20	4,145	3,179	100,111	280,087	4,105	834	1,070	91	8,372	2,374	364	5,000	6,113
SUMMAE TOTAE	457	75	216	302	230	12,476	7,145	750,976	823,144	38,776	1,058	1,302	127	18,446	2,735	538	5,270	6,474

FRUCTUS MINISTERII PATRUM PROVINCIAE MISSOURIANAE S. J.

1941

DOMUS	Quot in ea Patres?	Quot proprie operarii?	Missiones populares	Tridua et novena	Contion. exhortat. conferent.	Explicit. catechismi	Confessiones	Communiones in nostris templis	Visitat. infirm. et incarcer.	Adulti ad fidem conversi	Parati ad primam commun.	Quot Congreg. aut Assoc.	Numerus omnium sodalium	Ubi Exercetus Cura Parochialis			
														Baptismi	Matrimonia	Pueri in scholis	Fuellae in scholis
Denver, Coll. Reginum	33			3	805	997	44,206	8,520	1,798	22	41	5	683	49	11		
Denver, Eccl. SS. Cordis		5		3	606	608	25,751	60,000	688	39	63	13	675	338	71	274	289
Florissant, Dom. Prob. S. Stan.	18	1	3	2	184	20	11,485	1,640	153	3		1	30	6	2		
Florissant, Eccl. SS. Cordis		3		6	267	460	13,159	67,123	276	2	29	11	1,787	34	20	131	132
Florissant, Eccl. S. Ferdinandi		2		7	140	100	9,779	14,165	50		15	8	746	14	9	56	59
Kansas City, Coll. Rockhurst	26	3	3	10	706	597	42,667	128,400	615	21	57	12	3,530	35	27	198	233
Kansas City, Eccl. S. Aloisii		3		6	210	200	15,490	44,950	137	20	30	6	1,525	46	47	106	100
Mankato, Eccl. SS. Pet. & Pauli		8		14	308	1,070	47,200	101,384	1,650	50	151	21	3,947	159	57	474	420
Milwaukee, Coll. Marquettensis	42	6	6	16	673	1,437	82,460	177,120	6,590	63		26	17,828	229	120	244	216
Omaha, Coll. Creightoniensis	34	3	14	21	907	3,963	72,991	130,000	1,650	105	109	34	5,177	80	64	272	251
Omaha, Eccl. S. Benedicti		2		4	296	390	3,765	9,215	1,865	55	20	6	168	28	6	76	46
Prairie du Chien, Campion	19		1	10	147	989	24,453	82,000	370	4	12	4	460				
Prairie du Chien, Eccl. S. Gabriel		2		2	163	838	15,141	48,300	268	10	30	8	690	59	22	147	138
Pueblo, Eccl. Montis Carmeli		2			180	144	2,900	15,320	154	5	89	7	250	336	72		
St. Charles, Eccl. S. Caroli		4	1	2	386	480	21,094	42,300	536	12	40	6	367	26	15	124	131
St. Louis, Coll. S. Ludovici	84	3	61	13	1,115	1,003	164,913	208,500	3,014	41	13	7	775	53	84	84	87
St. Louis, Acad. S. Ludovici	23		5	4	478	726	40,324	2,000	1,970	3	4	5	832	3	5		
St. Louis, Eccl. S. Elizabeth		3		1	415	145	4,996	14,700	141	262	365			55	13	123	127
St. Louis, Eccl. S. Josephi		5	6	10	317	400	19,553	16,654	280	4	23	7	318	27	7	30	33
St. Louis, Eccl. S. Malachii		3	2	6	125	132	9,300	2,605	661	28	54	2	84	58	7	101	104
St. Marys, Coll. S. Mariae	31	2	9	32	929	283	41,966	42,450	306	6	49	99	6,096	30	16	116	134
South Kinloch, Eccl. Angel		1		8	122	308	5,244	10,759	42	56	61	3	134	21	2	87	92
Trinidad, Eccl. SS. Trinitatis		9			1,167	1,082	38,193	107,652	534	14	464	38	879	673	117	277	329
Pine Ridge, Miss. SS. Rosarii		9		1	923	1,300	24,246	66,509	424	37	150	15	890	162	36	184	236
St. Francis, Miss. S. Francisci		8	4	2	710	1,096	26,940	86,451	2,649	21	127	40	1,250	157	23	143	168
St. Stephens, Miss. S. Stephani		5			332	666	7,638	4,600	187	30	46	4	105	61	9	85	122
Beliziana Episcopalis	9	6		4	1,134	860	36,847	89,254	1,078	27	315	9	2,140	346	88	889	850
Beliziani, Eccl. S. Ignat.		1		8	167	295	3,900	11,690	89	1	42	4	480	50	4	162	196
Benqueviejensis		2		10	185		8,172	15,695	177		80	6	562	104	30	194	203
Cayensis		2		2	440	428	6,402	13,467	156	1	71	4	253	169	24	344	297
Corozalensis		4		10	858	640	12,261	30,272	658	11	327	14	1,254	375	60	532	530
Orange Walk		2		3	520	150	9,158	14,639	102		84	5	347	162	20	444	397
Puntagordensis		3			405	344	8,438	18,088	289	5	75	5	479	240	62	328	358
San Antonio		1			40	50	1,420	1,500	5					29	9	107	104
Stann Creek		2		3	321	170	7,006	17,018	425	1	75	6	225	94	17	466	488
SUMMAE TOTAE	319	115	115	223	16,681	22,371	909,458	1,704,940	29,987	959	3,116	441	54,966	4,308	1,176	6,798	6,870

**T H E
W O O D S T O C K
L E T T E R S**

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FATHER CHARLES NEALE, S.J.

and

The Jesuit Restoration In America

LAURENCE J. KELLY, S. J.

Father Charles Neale, S.J., was a prominent figure in the American Church when the Most Reverend John Carroll was consecrated the first Bishop of Baltimore in 1790. Father Neale had returned to America on July 2nd of that year as chaplain of a small band of Carmelite nuns with whom he had come from Belgium to found their first American monastery at Port Tobacco, Maryland. When in 1805 the ex-Jesuits on the Maryland Mission were aggregated to the Society in Russia, five members of the old Society immediately re-entered and renewed their vows, viz.: Fathers Robert Molyneux, John Bolton, Charles Sewall, Sylvester Boarman and Charles Neale. Father Neale was the youngest, although he was in his fifty-fourth year, and he was the only one who still survived when the Society was restored throughout the world in 1814. His life, therefore, carries especial interest, since he in America, like Blessed Joseph Pignatelli in Europe, became the sole link between the old and the new Society. Moreover, he was three times Superior of the Jesuit Mission in Maryland with its dependent missions in Virginia, Pennsylvania and New York.

Father Neale was born October 10, 1751, at Port Tobacco, originally an Indian settlement in Charles County, one of the southernmost counties in Maryland. His parents were William Neale and Anne Brooke. Their modern descendants trace the origin of the Neale family to Lord O'Neale, former King of Ulster, Ireland, who with three other kings rebelled against Queen Elizabeth. This Lord O'Neale, who was killed in battle, was survived by two young sons, one of whom was placed with the King of Spain by an army chaplain. The son of this royal ward became an admiral in the Spanish navy and visited the Colony of Maryland in 1636. In 1642 bearing the more modest title of Captain James Neale, he obtained a royal grant of a tract of 2,000 acres which formed a peninsula between the Wicomico and Potomac Rivers and was called Walles-ton Manor. Hence the name, Neale Sound, which still attaches to a strait which separates this manor land from a small island in the Potomac. Captain Neale held prominent positions in the Council of the Second Lord Baltimore for the next four years. He then married and went to England; but he returned in 1660 and settled permanently on the manor property.

William and Anne Neale had thirteen children. Besides Charles there were six other sons and six daughters. The sons in order of seniority were William Chandler, Joseph, Oswald or Roswell, Raphael, Leonard, Charles and Francis Ignatius. Of the daughters, Anne became a Poor Clare at Aire in Artois, France. William, Joseph, Leonard and Charles entered the Society before the suppression in 1773. They were followed by Francis, the youngest, after the restoration. Joseph died as a novice after making vows of devotion on his deathbed. Oswald aspired to become a Jesuit but died before he could realize his wish. There is an old document in possession of the Neale family which states that he died a Jesuit. Francis, who was in his studies at Bruges and was prevented from entering by the suppression, continued his studies at Liège, was ordained and returned to America to labor on the Maryland

Mission. He at last entered and began his noviceship on October 10, 1806, after the aggregation of the ex-Jesuits in Maryland to the Jesuits in Russia. Francis survived his brothers and lived to see the Maryland Mission erected a Province in 1833. Raphael was the only son who married. William, who became a Jesuit in 1760, continued to labor in England until his death in 1799. Leonard, four years older than Charles, entered the novitiate at Ghent in 1767 and was ordained at Liège in 1774. He, too, was engaged on the English Mission and after five years volunteered to serve on the foreign missions. He was assigned to Demarra in British Guiana, but his health failed and he came to the Maryland Mission in 1783, where he labored with distinguished zeal. In 1791 he went to Philadelphia to take the place of two priests who had died in a yellow fever epidemic. When a second epidemic broke out, he contracted the fever, but recovered. In 1793 by a vote of the clergy in council he was proposed as coadjutor to Bishop Carroll, but his consecration by Bishop Carroll did not take place until 1800 when he took the title of Bishop of Gortyna with the right of succession to the See of Baltimore. Bishop Carroll was raised to the archiepiscopal dignity in 1808 when the suffragan See of Philadelphia, New York, Boston and Bardstown were created. Archbishop Carroll died in 1815 and Bishop Leonard Neale became the second Archbishop of Baltimore.

Such was the background and the family into which Charles Neale was born, on October 10, 1751. He was but seven or eight years of age when he was sent to a school conducted by the Jesuits at Bohemia, Cecil County, on the Eastern Shore of the Chesapeake Bay in Maryland. His brother, Leonard, as well as Charles and Nicholas Sewall, all future Jesuits, were among his fellow students. Bohemia was the fourth school opened by the Society in the Maryland Colony to carry on its traditional work of education. The first was at St. Mary's City (1636), the second at Calverton Manor on the St. Mary's side of the Wicomico River

(1640), the third at Newtown on St. Clement's Bay (1677). The last named was closed by an act of the anti-Catholic Maryland Assembly, passed in 1704. Two years later a tract of 458 acres was acquired by the Jesuits at Bohemia, in the extreme northeastern part of the Colony, presumably beyond the reach of the enemies of the faith. The estate was named St. Xaverius and a manor house and chapel were erected. These buildings have long since disappeared. It was not until 1744 that Father Henry Neale, the local superior, considered it safe to build the school. The superior of the Mission was Father Thomas Poulton and his principal purpose was to promote native American vocations to the priesthood. Classes were opened in September, 1745, and the first scholar registered was one Thomas Heath. This school continued for twenty-five years, probably until the suppression of the Society in 1773, and it has been justly called the cradle of Georgetown College, projected by Bishop Carroll in 1782 and erected in 1788 when he was Prefect Apostolic. The college at Georgetown was finally opened to students in the autumn of 1791 under Father Robert Plunkett, a Jesuit before 1773, as its first president. The Society could come into full possession of the college only when the partial restoration of the Jesuits was effected in 1805 with Father Molyneux as Superior. He had followed Father Plunkett in the presidency.

The courses at the school in Bohemia were classical and commercial. For the former the annual charge was forty pounds; for the commercial, thirty pounds. The future Bishop Carroll was among the first students in the classical course, as was his cousin and junior by two years, Charles Carroll of Carrollton. The school prepared those who could afford it to enter St. Omer's in French Flanders for their college or seminary education according to their vocation.

Father George Hunter, Superior of the Maryland Mission from 1756 to 1768, was one of the most zealous promoters of this system of education so necessary to provide native American priests for the faith-

ful in the Maryland Colony where, for over a hundred years, Catholics endured persecution and penalties almost as severe as those inflicted on Catholics in England by Elizabeth, James I and their successors. There is no official record of the infliction of the death penalty, but the complete and mysterious disappearance of several of the early Jesuit priests has been attributed to the pursuivants in Maryland and Virginia.

St. Omer's was, like colleges in Rome and Valladolid, established in 1592 by Father Robert Parsons, Superior of the English Jesuits, to prepare young aspirants to the priesthood. They were to return to their own country to endure a hard and perilous service for the Catholic faith and many of them to win the crown of martyrdom. St. Omer's was at a convenient distance from the port of Calais, in what was then the Province of Artois. Fire had destroyed most of the original buildings; those that survived in Father Neale's time were erected after 1725 and were used as a college for the next 150 years. St. Omer's had the honor of sending twenty of its alumni to martyrdom in the English persecutions. Father Hunter sent a convoy of youths from the school at Bohemia to St. Omer's in October, 1760. Charles and his older brother, Leonard, were of the party. Anne, their sister, and three other future nuns accompanied them. Two of these were sisters, named Boone, who were to enter the Carmel at Lierre, Belgium. The expenses of these young Americans abroad were usually paid through an agent in England.

But the Neales were not to remain long at St. Omer's. By a decree of the French Parliament, August 6, 1762, which became effective two years later by the signature of Louis XV, the Jesuits were proscribed in France and all its dominions and their schools closed. It was an omen of the general suppression of the Order that was even then being planned in the courts of Europe. St. Omer's was then taken from the Jesuits and given to the English secular clergy.

When the Jesuits were driven from St. Omer's in 1764, they went to Bruges, in Belgium. John Carroll, a scholastic still in the rency, was one of the exiles. Everyone of the 140 students showed their loyalty by accompanying their professors. Leaving their luggage behind for the time, they hastened to Bruges by forced marches; it has been described as "one of the most dramatic adventures in the history of any school." At Bruges they had to endure many hardships and privations, but soon resumed classes in an old mansion which they quickly fitted up for the purpose. There, young Neale continued his studies until 1771. On September 7 of that year he entered the novitiate at Ghent, just before completing his twentieth year.

Our novice had all but completed the two years of his noviceship, when the decree which suppressed the Society was promulgated in Rome, August 16, 1773. Reaching Belgium on September 5, it was put into effect in Bruges and Ghent just three days before Charles would have made his first vows. On October 6 it was communicated to the Jesuits in Maryland by Bishop Challoner of London. Father John Lewis, the Superior of the Jesuits there, and then acting as the Bishop's Vicar General, with his fellow Jesuits on the Mission, twenty-one in number, made his act of submission to the decree. Father Lewis continued to act for Bishop Challoner until the American Revolution broke out. After that his position was rather anomalous. He asked for renewal of faculties from Challoner's successor, but was obliged to appeal for them to Rome. Nine of the English Jesuits, now secularized, remained at their posts. Of that number only Father Molyneux and Father Bolton survived until 1805 and re-entered the Society. There were also German and Belgian Jesuits on the Mission. Of the Marylanders, Fathers Digges, Ignatius Matthews, and Benedict Neale died before 1805. There were other Americans in the English Mission, but they never returned to their native Maryland. The property of the Society throughout the world was confiscated by the civil power or

taken over by the Bishops and Vicars Apostolic. The non-priests were simply dismissed.

There were exceptions to the enforcement of the decree of Pope Clement XIV. All Bishops were ordered to have it read to every Jesuit under their community jurisdiction and thereupon it went into effect. But Frederick the Great of Prussia, and Catharine the Great of Russia forbade its promulgation. However, this prohibition persisted only in Western or White Russia and in that part of Poland seized by Russia in 1772.

After the novices at Ghent were dispersed, young Charles Neale chose to continue his studies for the priesthood at Liége. Here the English ex-Jesuits, in 1774, established an academy for English and American aspirants to the priesthood, under the protection of the Prince-Bishop of that diocese. This seminary was raised to the rank of a pontifical academy by Pope Pius VI in 1778, but was closed by the French Revolution in 1794. At its dissolution the English students returned to England and resumed their studies at Stonyhurst College, the gift of Mr. Thomas Weld, always a staunch friend of the Jesuits. The academy in Liége had been supported in part by legacies, of which the English seminarians got the benefit. The Neales and other Americans had to look to their families for funds. Charles in the years of his study of philosophy and theology followed the usual courses. He was ordained some time before 1780 and he was engaged for a while on the faculty of the academy, until his appointment by the Bishop, in October, 1780, to be chaplain of the Carmelite monastery of St. Joseph and St. Teresa in Antwerp. It was only after repeated urging on the part of his cousin, the Prioress, Mother Mary Margaret of the Angels, and on the recommendation of Father John Howard, Rector of the academy at Liége, that he accepted the post. There were also Carmels for American as well as for English nuns at Hoogstraeten, near the border of Holland, and at Lierre, foundations made by nuns from Antwerp.

When, some years after Father Neale's appointment, the Revolution spread into Belgium, the Carmelites fled from Antwerp to Lanherne in England; from Lierre they went over the channel to Darlington; and from Hoogstraeten to Chicester. Until the era of American Independence young women from Maryland had been obliged to follow their religious vocation in European monasteries.

For the next ten years Father Neale continued as chaplain at Antwerp. This monastery had been founded in 1612 by the Venerable Mother Ann of St. Bartholomew, one of the early companions of St. Teresa, and she spent the remaining years of her life there, dying in 1626. Father Andrew White had been chaplain there prior to his passage to America with Leonard Calvert, brother of Cecil, the second Lord Baltimore, and the Maryland Pilgrims. Of the one hundred and twenty-eight nuns at Antwerp in the years since its foundation only two were listed as Americans: Mary Brent, in religion Mother Mary Margaret of the Angels, and Margaret Pye, Mother Mary Magdalen of St. Joseph. The former was prioress from 1778 until her death in 1784. Hoogstraeten, where Father Neale was also confessor, seemed to be more popular with Americans. Ann Matthews, in religion Mother Bernardina Teresa Xavier, took the habit there in 1754 and was prioress from 1774 until 1790. In 1784 her two nieces, Ann Teresa and Susanna Matthews, were professed in the same monastery, taking the names: Sister Mary Aloysia and Sister Mary Eleanora respectively. Father Neale was their cousin.

John Carroll, the future Archbishop, pronounced his final vows as a Jesuit in 1771, in the same year which saw Charles Neale's entrance into the novitiate at Ghent. Carroll had entered the Society of Jesus on September 8, 1753, at the age of eighteen. After a regency at St. Omer's and Bruges, in the course of which Charles Neale may well have been numbered among his pupils, he completed his theological studies at Liège and was ordained there in 1769. After his

profession Father Carroll spent a year of travel as tutor of a young English nobleman and while in Rome he saw evidence of the international plot which was swiftly maturing against the Society of Jesus. When the suppression came Father Carroll went from Bruges to England, where he lived for a short time at the home of Lord Arundel. On June 26, 1774, he returned to America. There he became an inspiration to the ex-Jesuits in Maryland and Pennsylvania. Moreover, he entered wholeheartedly, together with his cousin, Charles Carroll, into the task of achieving the freedom of the American Colonies. The Revolution of 1776 achieved this; and then began the task of incorporating religious liberty into the Constitution of the new Republic. In this, too, Father Carroll's labors, shared by Charles and Daniel Carroll and by the better element among the American statesmen and patriots, were crowned with success.

After the American Revolution, the stage was set for an event which was to inaugurate a new epoch in the religious life of the Catholics of the United States, now happily freed from the yoke of Protestant England and her persecutions. Religious freedom being now established by the Constitution, Father Carroll, as Prefect Apostolic, readily fell in with the proposal to make a foundation of the Carmelites in this country. Prime movers in this were Father Ignatius Matthews of the Maryland Mission, brother of Mother Bernardina and Father Neale in Antwerp. Mother Mary Margaret of the Angels, the Prioress at Antwerp, had actually been chosen to lead a band of Carmelites to make a foundation in Maryland, but was prevented by her death in 1784. Mother Bernardina was then appointed Prioress and began to prepare for the voyage with her two nieces and with Sister Clare Joseph of the Sacred Heart (Frances Dickenson), an English nun of exceptional ability. The Church authorities in Belgium gave their hearty approval and Father Carroll was most happy over the prospect of the immense spiritual benefits to accrue to the Church in America from this community of contemplative religious.

The party with Father Neale as chaplain and accompanied by Father Robert Plunkett who was invited by Father Carroll to be the first president of the new Georgetown College, went to Amsterdam on April 19, 1790, and took a boat to the island of Texel, off the coast of Holland, whence they sailed for America on May 1st. On the voyage the nuns wore secular dress. It took exactly two months to reach New York, as the captain, a miserly Scotchman, in order to make a few more dollars in violation of his agreement, made a wide detour to the Canary Islands. An account of the voyage was published in the WOODSTOCK LETTERS, June, 1940. When they were eleven days out Mother Bernardina received a revelation of the death of her brother, Father Ignatius Matthews, at Newtown, Maryland. They finally arrived at Port Tobacco at the head of the river of that name, a tributary of the Potomac. They took up temporary quarters in the Neale Mansion, "Chandler's Hope," a family estate which had become the property of Father Neale.

In 1642 Port Tobacco, as was said above, was an Indian village. Father Andrew White had established a mission center there, with the residence on the site of the present St. Thomas Manor. He converted most of the Indians, including their queen. From there he made excursions almost as far as Washington, but found the Susquehannas, a branch of the fierce Iroquois, unfriendly and unreceptive. Father Warren, S.J., who was pastor in 1662, built a residence and chapel there and St. Thomas Manor continued as the headquarters of the Superior of the Mission for the next 170 years.

Plans had been made to locate the monastery in St. Mary's County but they could not be realized, probably because Bishop-elect Carroll had gone to England for his consecration. It would be interesting to know the site in St. Mary's that had been selected or proposed for the first Carmel. Chandler's Hope, on an eminence overlooking what was then the harbor of Port Tobacco, could serve the nuns only temporarily as it was not

adaptable to monastic life; perhaps, too, it was not far enough removed from the center of the bustling town. Consequently, Father Neale exchanged the property for that of Mr. Ignatius Baker Brooke, Jr., about two miles north of the town. Mr. Brooke had been a Jesuit scholastic at the time of the suppression. He returned to America and married, but after the death of his wife he entered St. Mary's Seminary, Baltimore, in 1801, and was ordained for the Mission. He did not re-enter the Society. Father Neale made an outright gift of his estate to the nuns and paid an additional \$6,800 in order to acquire the Brooke property for the monastery. In addition to a few small buildings on the site others were erected and the canonical foundation of the first Carmel in America was made on the feast of the great foundress, St. Teresa, October 15, 1790. A small cottage was provided for the chaplain near by and outside the enclosure. The enclosure or cloister included the monastery buildings, a burying plot, lawns and a garden—in all about three acres,—and was called "Durham". The farm land was cultivated by slaves, the only labor obtainable in those times, but these were more of a liability than a help. It was often a charity rather than a profitable investment for the nuns and priests to employ and maintain them. The restrictions placed on cloistered nuns necessitated the presence of Father Neale as overseer to manage the material affairs of the establishment. He said Mass at the monastery every day and continued as chaplain until his death in 1823. In later years, he was at the same time the local Superior of St. Thomas Manor and St. Ignatius Church, at what is now known as Chapel Point.

As Father Neale was to take a principal part in the restoration of the Society in America we shall go back a few years prior to his coming to Port Tobacco to trace the beginnings of that historic movement. Until the suppression of the Society the Jesuits in Maryland were governed by a Superior appointed by the Very Reverend Father General but they received their

faculties as missionaries from the Vicar Apostolic in London. There had been twenty Superiors from 1633 to 1773, some serving more than two terms. The last Superior was Father John Lewis, already mentioned, and he acted as Vicar General of the Mission. After the Fathers were secularized by the Bull of Clement XIV he continued to be recognized as a kind of Superior and leader of the ex-Jesuits who carried on loyally the work of the Church and religion, though with heavy hearts because of the tremendous injustice inflicted upon them by the triumph of the enemies of the Society in Europe. A non-Catholic historian, commenting on the labors of those pioneer Jesuits pays them this tribute: "The history of Maryland presents no better, no purer, no more sublime lesson than the story of the toil, sacrifices and successes of her early missionaries." One of the severest hardships borne by them was from the climate. In Southern Maryland particularly the marshes and backwaters were for two centuries,—the entire Colonial period,—the source of deadly fevers that carried off many of the strongest and most active priests.

Father John Carroll on his return to Maryland conceived three great ambitions: to work for the restoration of the Society; to preserve intact its property until the restoration could be effected; and to establish a college and seminary to supply recruits for the American Church. In 1783 a Jesuit in Russia, where the Society's valid existence had been recognized by the Holy See, urged him to have the Americans aggregated to the Russian Province. The Fathers in England counseled the same, assuring him that the English ex-Jesuits would be glad to go over to America to join their brethren there. In fact, he needed no urging to bring out the restoration. He always identified himself, even as Archbishop, with his former Jesuit brethren, using continually such expressions as: We hope, We believe, We petition, etc. After the American Revolution the English Vicar Apostolic declined to administer any longer the business of the Church in America.

Father Carroll, therefore, in 1782 drew up a plan for the reorganization of the clergy on the Mission which would follow as closely as possible the Institute of the Society, and would at the same time preserve its former possessions against all claimants whomsoever until such time as the properties could be restored and be again what they were before 1773. He communicated his plan in a wholly impersonal manner to all the clergy, practically all of whom were ex-Jesuits, and in 1783 and 1784 three meetings were held, presided over by Father Lewis, the recognized Superior. The plan as proposed by Father Carroll was approved and adopted in substance.

Because it is so essential to a true understanding of the bitter controversy which later developed between Charles Neale, as Superior of the restored Society in America, and Archbishop Marechal, who succeeded Archbishop Leonard Neale in 1817, it is necessary to examine the plan in some detail.

The first step was to form a general organization to be called "The Select Body of Clergy" which comprised all the priests, whether ex-Jesuits or not, who were in good standing and employed in the Mission in any of its stations or churches. The non-Jesuits admitted to The Select Body of the Clergy became eligible for the office of Representative and Trustee, a privilege that later put the property in danger of alienation. At first the number was limited to twenty-six, but in 1789 it was increased to thirty. Should the Society be fully restored membership was to be restricted to Jesuits only, and this was provided for in the constitution. The territory of the Mission was divided into three districts: the Northern, which included Baltimore, the Eastern Shore of Maryland, and stations in Pennsylvania; the Middle District, embracing Washington, Georgetown and Alexandria, Virginia; the Southern, comprising the two southern Maryland counties, Charles and St. Mary's. District chapters met at Conewago, Pennsylvania, for the Northern District; at Georgetown for the Middle District; and at St.

Thomas Manor for the Southern. Each of these chapters elected two delegates to meet at general chapters. At the first organization meeting a special committee of delegates from the three Districts was named to draft a constitution. Father Carroll was one of the delegates from the Middle District. The constitution was adopted October 11, 1784, and remained substantially unchanged until 1814 when the Superior received his authority from the Father General according to the Institute of the Society.

By the constitution the Select Body was the final referee in all disputes and in amending or interpreting the constitution. It elected a Board of Directors, called Representatives, two for each District. This Board held office for three years and, in its turn, every three years chose an executive or administrative committee of five, called Trustees, who were subordinate to the Board of Representatives. The District Chapters could sell or dispose of personal property in their respective territories, but not of real estate. The Representatives regulated rates, leases and all general expenditures. So matters continued until application was made to the Maryland Assembly or Legislature for incorporation of the Board of Trustees to legalize its acts. Articles of incorporation were granted December 23, 1792, in spite of much secular opposition. Until then the Society's property was held by individual ex-Jesuits who were required to pass it on by will or deed to other former members. Incorporation was necessary to prevent it from falling into the hands of the natural heirs of these temporary owners. They now transferred all the property by deed to the corporation, which thenceforward was to be known as the "Corporation of the Roman Catholic Clergymen." This corporation is still an active, legal institution, holding title to property of the Province and administering temporalities through an agent or procurator. The spiritual Superior of the Select Body of the Clergy, first Father Lewis and after him Father Carroll, had no authority over the properties under the constitution. After 1814 the

Corporation acted according to its legal charter but under the direction of the Superiors of the Society. Perhaps, some analogy may be seen between this plan and that of the Knights of Columbus. The organization may not hold legal title to real estate, but it is represented by a corporation composed of its members who hold and administer property for the benefit of the Order. Father Carroll, writing in 1789, claimed that the surviving Jesuits did a signal service to religion in Maryland by thus providing for the transmission of the Society's property, since their aim and labor were "to secure from waste and misapplication and to transmit to the future ministers of the Church the property which was required for its advantage and preserved by their predecessors."

In the years that followed, including the years during which they ruled the archdiocese of Baltimore, neither Carroll nor his successor, Leonard Neale, ever claimed in their official capacity any right to the Jesuit property. Archbishop Neale, both before and after his consecration, was a member of the Corporation in charge of the property. He was praised by Father Dzierozinski, Superior from August, 1823 until November, 1830, as the one to whom most credit should be given for preserving those properties that were so essential for the subsistence of the restored Society and its work for the Church in that part of the country.

Archbishop Carroll ranked only as a member of the clergy until 1802 when he was elected to the Corporation as a Trustee. While he ever upheld the right of the Society through its members to the property, Father Neale's brother, Leonard, was the most active spirit in maintaining that right. When Carroll was appointed Bishop of Baltimore in 1790, he renounced all official claim to the properties as being diocesan or ecclesiastical in the strict sense. He merely reiterated previous disclaimers and, in a parallel case, denied the right of the Vicars Apostolic to the Jesuit property in England after suppression. A pension of one hundred

pounds a year had been allowed from the revenue of the properties in Maryland and Pennsylvania for the support of Father Lewis, the spiritual Superior, after 1773. This was continued to Father Carroll who succeeded him in 1784, and, when the Select Body of the Clergy on November 11 of the same year met to adopt the constitution, they voted to extend the same grant to the future Bishop, provided the Holy See appointed one of their own number. Carroll and Leonard Neale both fulfilled this condition and the annual grant to them was increased to two hundred and ten pounds during their lifetime. As ex-Jesuits they were entitled to the benefits of the Society's property. Their right was sanctioned by the Articles of Incorporation, wherein it was stipulated that a Bishop so chosen and proposed by the Select Body should be supported by its funds, not by an annual variable amount but by a fixed pension and for life. It is necessary to establish these points, as has been said, in view of the subsequent controversy between Father Neale as Superior and Archbishop Marechal.

When the Vicars Apostolic of London ceased to communicate with the priests of the Maryland Mission after the Revolutionary War, it became evident that some form of ecclesiastical government independent of the English Bishops was absolutely necessary. There were political reasons, also, for such independence. Knowledge reached America that the Papal Nuncio in Paris was endeavoring to have a French Bishop sent to the United States. The Holy See, however, named Father Carroll as Prefect Apostolic, June 9, 1784, and invested him with faculties to administer the Sacrament of Confirmation. Father Lewis had been first on the list proposed to the Holy See for the position, but he was advanced in years and his health was much impaired by his long labors on the Mission.

The Prefect of the Congregation of Propaganda had written that the clergy could propose someone as Vicar Apostolic to govern as in England. Father Carroll, however, was personally opposed to the ap-

pointment of a Vicar Apostolic because our government would oppose the rule of anyone not depending immediately on the Supreme Pontiff. Moreover, he knew from experience that Vicars Apostolic had not always been favorable to the Society in other countries. In fact, it was well known that Cardinal Antonelli, the Prefect of Propaganda, to which Vicars Apostolic were subject, was definitely opposed to the restoration of the Society. In this attitude Father Carroll showed his sincere and filial devotion to the Society. Many fervent passages from his letters could be quoted to show the same.

The clergy on their part opposed for some time the appointment of a Bishop because they had evidence that an effort was being made to have one sent from the other side of the Atlantic. Such a one, they feared, would not be acceptable to the American government or would not understand American character and customs and might prove unfriendly to the ex-Jesuits. This was confirmed by the Fathers in England. Nevertheless, it became equally evident that the system adopted in 1784 was not working smoothly. Very Reverend Father Carroll with the limited powers of a Prefect Apostolic and with uncertain tenure of office under the Congrégation of the Propaganda was having no end of trouble with recruits arriving from Europe. The situation called for the appointment of one with episcopal authority and more independent jurisdiction. The ex-Jesuits were also of the opinion that the new bishop should be one of their own number, who would cooperate with them in a positive way to bring about the restoration of the Order.

At a chapter of the clergy, held November 23, 1786, after passing favorably on Father Carroll's proposal to build a college and on a plan to form the Corporation which should legally hold the Society's property, the Fathers passed a resolution to send a memorial to the Pope petitioning for the appointment not of a Vicar Apostolic but of a bishop, the same to be of their number and choosing. Father Carroll was one of the

committee of five who drew up and signed in February, 1787, a set of proposals by which the ex-Jesuits were to be guided. One of these was that only a former Jesuit should be proposed for the bishopric in order to insure the best relations with the Fathers, respect for the Society's privilege of exemption, and recovery of the Society's property when the restoration could be brought about. The need of a bishop was again stressed because the authority of the Prefect Apostolic had not been sufficient to curb certain foreign clergymen who had imposed themselves on the Catholics of Philadelphia, New York, and Boston. Finally, after a chapter held March 12, 1788, by thirteen former Jesuits, a direct appeal, signed by a committee composed of Father Carroll, Father Molyneux and Father Ashton, was addressed to Pope Pius VI requested that an episcopal see be erected in Baltimore and that the clergy, at least for this first time, be permitted to elect the candidate for that office. The memorial did not reach His Holiness until November. By that time the Congregation of Propaganda had already approved of the bishopric.

When the good news arrived from Rome, the same committee of three Fathers called a meeting of delegates from all three Districts to hold the election. They met at Whitmarsh in April, 1789, and the election took place after Mass and with much solemnity. When the votes and proxies were counted, it was found that Father Carroll had received the votes of twenty-four of the twenty-six electors, who participated. The Holy See, knowing well the merits of Father Carroll, promptly ratified his election and the Congregation of Propaganda took cognizance of the fact. The Papal Bull erecting the See of Baltimore and appointing Father Carroll as first bishop was issued November 6, 1789. The Bishop-Elect was stunned by this result which he had honestly dreaded. He wrote to his intimate friend, Father Plowden, that he hated even to think that this dignity had been conferred upon Him. However, in order to forestall the appointment of

someone from abroad he submitted and took up the cross. He went to England, July 22, 1790, for his consecration by Bishop Walmesley, O.S.B., Vicar-Apostolic of the Western District of England. It took place on August 15 in the chapel of Lulworth Castle, the residence of Mr. Thomas Weld. Father Plowden preached on the occasion. Bishop Carroll sailed for home, October 8, and reached Baltimore, December 7.

Father Neale and the Carmelite nuns arrived in New York, July 2 in that same year; a month later than was planned. If their ship had gone direct to New York, they would have met and received a hearty welcome from the Bishop-Elect, as he did not leave for his consecration until late in July. It is probable that before sailing he heard of the arrival of the brave little company by way of Norfolk at Port Tobacco and approved of their making a foundation at that place. Father Ignatius Matthews, brother of Mother Bernardina, Prioress of the little Carmelites, was pastor at Newtown in St. Mary's County and in May, 1790 was expecting them and Father Neale. He had been one of the most active in promoting the project and had most probably selected a site for the monastery at or near his mission church. But his death, while the group of nuns were still at sea, prevented the realization of his plan, and it was decided to make the foundation in Charles County. From the moment of their arrival and during the entire twenty-five years of his administration of the See of Baltimore, Archbishop Carroll took the deepest interest in the welfare of the nuns, and often expressed his appreciation, as did other prelates in the young and growing Church, of the spiritual support they gave to religion by their prayers and penances.

Father Neale, now back in his native Maryland, devoted himself with as much energy as was displayed by his brothers Leonard and Francis, to maintain the title of the Society to its property. We shall see him cooperating with Bishop Carroll and his other ex-Jesuit brethren in their efforts to bring about the

restoration of the Society. They strove first for the aggregation of the Americans with the remnant of the Order that had served in Russia; after that, for a complete and universal restoration of the Society through the annulment of the Brief of Clement XIV by solemn papal authority.

Pope Clement's decree was such that it required promulgation by each bishop in his diocese in order to have full effect. On that account serious doubts have been entertained about the actual suppression of the Society in France where this solemnity of promulgation had not be carried out. In Russia Clement XIV and his successor, Pius VI, had an understanding with the Empress of Russia, through their delegate, to allow the Jesuits to continue undisturbed. In 1782 a General Congregation was held by the Jesuits at Polotsk and Father Czerniewicz was elected Vicar General. Pius VI approved of this by a *vivae vocis oraculo*. In 1793 the Duke of Parma was allowed to bring Jesuits from the Russian Province into his domains. On March 7, 1801, Pius VII at the request of the Emperor Paul I of Russia issued a Brief formally approving and confirming the Society as it still existed in that country and raising the Vicar, Father Kareu, to the rank of General. The Holy Father expressly confirmed the Society, as Paul II had done for St. Ignatius, adding the significant words: "Moreover we take the Society of Jesus and all of you, its members, under our immediate protection and obedience, and we reserve to ourselves and our successors the authorisation and sanction of whatever may seem proper in the Lord, to confirm and strengthen the Society and purify it of any abuses that may have crept in." On petition of King Ferdinand of Naples, Pope Pius VII, by another Brief addressed to Father General Gruber July 30, 1804, placed the Jesuits in the two Sicilies under the General in Russia and extended the same faculties to them as to the Jesuits in Parma.

It is true that by the Brief of 1801 the decree of Clement XIV was not wholly rescinded. It was a grant

that expressly legalized the Society, but only in Russia; as yet the special privileges which it had enjoyed up to 1773 were not restored. By the Brief the General was empowered to receive new members. What was more important for the Americans, the same Pope, in answer to a request of Very Reverend Father Gruber granted to the General the power to aggregate ex-Jesuits and others also, anywhere outside of Russia. These faculties were communicated July 2, 1802, to Father Gruber by Cardinal Consalvi, Papal Secretary of State, who was always a true friend of the Society. This grant was made because, as the Cardinal's letter stated, otherwise the Society "could not endure and be preserved." Outside of Russia there was to be no external display, no corporate existence, and novices were to be assembled only in a private manner. The English Jesuits received, on May 22, 1803, a particular grant, *vivae vocis oraculo*, of aggregation to the Russian province, and novices began to be received at Hodden where Father Charles Plowden, a lifelong friend and correspondent of Bishop Carroll, was appointed Master of Novices.

In Maryland the active movement for the restoration began in 1783. Father John Lewis, the Superior, called a meeting or chapter of the Select Body of Clergy at Whitmarsh on November 6 and they passed a resolution to take measures for the Restoration. The same was renewed in 1785; and again in 1788, in a more formal and positive manner, when a circular letter was issued by thirteen of the former Jesuits, veterans on the Maryland Mission, calling for the cooperation of all and in particular of Father Marmaduke Stone, Superior of the English ex-Jesuits and afterwards Provincial in that country. Bishop Carroll after his consecration was in a position to use his influence more than any other. At a meeting of a chapter of the representatives of the Select Body, called by him at St. Thomas Manor, it was voted to give preference to former members of the Society when admitting to that Body.

In the years that followed the French Revolution several societies of clerics were organized in Europe, either in desperation and as substitutes for the suppressed Society or because they hoped that thereby the restoration might be effected more speedily. There was the Society of the Sacred Heart of Jesus founded in Belgium in 1794 by Francis de Tournély and Charles de Broglie. They were joined by Joseph Varin who became Superior when the Society was driven from Belgium into Austria. In 1797 Nicholas Paccanari, not yet ordained, and Father Halnet, organized another Society in Rome, called the Company of the Faith of Jesus. The two Societies, with a membership of 150, were merged in 1799. One of their most distinguished members who, with many other ex-Jesuits, had joined the merger, was Father John Rozaven. He reentered the Society and became one of the Assistants of the Fathers General Gruber and Brzozowski.

On learning of the Fathers of the Faith, seven of the Maryland ex-Jesuits, including Fathers Neale and Molyneux, met at St. Thomas Manor November 26, 1800, and addressed a joint letter to Father Stone, asking for information about the new Society and whether the Fathers in England intended to enter it. But nothing came of this since neither the English ex-Jesuits nor Bishop Carroll trusted the Paccanarists. For one thing the latter had affiliated an order of nuns to their Society. DeBroglie and Rozaven had hoped to make a foundation in America and wrote to Bishop Carroll about the prospect. At first the Bishop thought they might recruit his clergy and furnish some professors for Georgetown but he soon learned that this Society did not represent the primitive Institute and spirit of St. Ignatius. And he was opposed to any makeshift which would only be an obstacle to the complete restoration of the primitive Society. He knew that in his diocese there were clergymen who were anti-Jesuit and anti-Russian and that these would try to defeat any hasty or poorly planned action on the

part of his former brethren to revive the Society. Both in Europe and America these enemies were circulating malicious lies against the Jesuits. By his caution in the present case he again showed his real affection for the Society. Some years later in a letter to Father Neale, (November 5, 1811) he thus expressed his esteem for the Constitutions of St. Ignatius:

“For the Constitutions of the Society I believe no one feels more respect, or a higher estimate of their wisdom than I; not merely because I love the Society with a filial tenderness, but because I have studied the Constitutions’ excellence; and in various circumstances and countries have had the happiness of observing their effects in forming the minds and hearts of those who embrace them as their rule of life. Everywhere they answered the religious view of their author; wherever they were observed in their letter and their spirit, they raised men eminent in learning, great masters of a spiritual life, zealous and disinterested laborers, distinguished for their talents and success in the education of youth, solicitous to recommend themselves to the First Pastors of the Church by their cooperation in the salvation of souls.”

Accepting Bishop Carroll’s view of the Paccanarists, Father Neale and six of the former Jesuits began to proceed in more orderly fashion. Meeting again at St. Thomas Manor August 30, 1802, they made a formal appeal to Bishop Carroll and Bishop Neale, that they use their influence to obtain the favor of aggregation of the Americans to the Society now formally confirmed by Papal Brief in the Empire of Russia. Bishop Carroll on March 10, 1803, addressed himself to Pope Pius VII but was referred to the Father General Gruber. Again on April 25, 1803, the Fathers of the Southern district, in Charles and St. Mary’s Counties, addressed a still more urgent appeal to Bishop Carroll, for they had learned that the Fathers in England had appealed for such aggregation and that the General in reply had asked for the names of the applicants. In fact, as noted above, the petition of the English ex-Jesuits was granted by their aggregation to Russia May 19, 1803. This last peti-

tion through Bishop Carroll was signed by Father Neale and six other ex-Jesuits, by three other priest-applicants and by six students at Georgetown who had received the tonsure. The Bishop, joined by his coadjutor, Bishop Neale, forwarded this appeal to Very Reverend Father Gruber on May 25, asking that the ex-Jesuits be allowed to renew their vows and "if it pleased God, to devote themselves for the rest of their lives to bring about the complete restoration of the Society in its genuine form and spirit." But they would have no substitutes. Blessed Joseph Pignatelli took the same stand against the King of Naples when the latter would have restored the Society only in name but not in fact.

The petition asked if the Pope had permitted the restoration of the Society by a Brief anywhere but in Russia and if members not formerly of the Society could be received; also what probation would be required for former members and how delegates to a General Congregation should be selected. His Paternity was asked to send from Europe a Jesuit of experience to effect the reestablishment. Assurance was given that revenue from the Jesuit properties was sufficient for the support of Georgetown College and at least thirty Jesuits. This petition never reached Father General. In the following September (September 21, 1803) Bishop Carroll sent a duplicate in care of the Fathers in England. Father Gruber replied March 12, 1804, and granted the petition. He deputed Bishop Carroll to name the Superior of the newly aggregated American Jesuits but without any special formality. He answered the questions in the Bishop's petition as follows: Pius VII had canonically approved the Society in Russia and had given authority, though not by Papal Brief, to receive new members anywhere; but as yet it was not permitted to Jesuits outside of Russia to unite in communities or to wear a distinctive dress or habit, lest a storm be raised by secular courts and governments. Former professed Fathers were to make a retreat of eight days and renew their profes-

sion; others of the old Society were to renew their simple vows after an eight day retreat, and after a lapse of a year they should make a thirty day retreat and then make their final vows in the grade assigned by Father General. New members were to make the thirty day retreat and after spending some time in the study of the Institute and rules of the Society they were to make their first vows. His Paternity on his part gave assurance that as soon as the opposition to the Society subsided,—and he said the time was not far off,—the general restoration of the Society could be effected *in foro externo* and a Province erected in America.

Before promulgating this grant of the Father General, Bishop Carroll, together with Bishop Neale, called a meeting of Fathers Sewall, Boarman, Bolton, Broake, and Neale at St. Thomas Manor, May 9, 1805, to have them decide whether to wait for full canonical restoration by Papal Brief or accept now their aggregation to the Society in Russia. The latter course was decided upon. Father Molyneux, absent at Newtown, concurred in the decision. On the feast of St. Aloysius, June 21, 1805, Bishop Carroll, acting for the General, named Father Robert Molyneux the first Superior and by a formal document in Latin invested him with "all the rights and privileges, power and authority wherewith the Provincials of the Society were formerly invested, until the General shall otherwise ordain." Of course these were not precisely the powers of Provincials but such as are conferred on Superiors of Missions.

Father Molyneux renewed first his simple vows on August 18, 1805, in St. Ignatius Church at St. Thomas Manor, in the presence of Fathers Sewall and Neale; and on that day Father Sewall did the same. After waiting thirty-four years, since September 7, 1771, Father Neale ended his long noviceship by pronouncing his vows before Fathers Molyneux and Sewall. In the presence of the same two Fathers, on October 6 at Newtown, Father Boarman renewed his simple vows. On October 10, in the Chapel at Newtown,

Father Bolton renewed his vows of profession. Father Molyneux requested Bishop Carroll to direct him by his own wide experience. The Bishop thought Bohemia or White Marsh or Saint Inigoes best suited for the Superior's residence but Father Molyneux preferred St. Thomas. Now formally established in office, he sent a report of all that had been done to Father General. Answering on February 22, 1806, Father Brzozowski who had lately succeeded to Father Gruber, formally granted to Father Molyneux the faculties of Superior in the internal forum according to the Compendium of the Society's privileges, and appointed him Rector of Georgetown College which now became the property of the Society. He confirmed Father Molyneux's appointment of Father Francis Neale as Master of Novices. On October 10 of that year they who were to take vows began the long retreat at Georgetown, in a house opposite Holy Trinity Church. Fathers Epinette and Kohlmann, still novices, had lately come from Europe and the latter was appointed Socius to the Master of Novices who himself was making his noviceship. On St. Stanislaus' day, November 13, at High Mass celebrated in Holy Trinity Church, Bishop Carroll received the vows of profession of Father Molyneux. Then Father Molyneux received the four vows of Father Neale. As no preacher had been appointed Father Neale read a sermon and Father Malevé preached with great rapidity a short sermon in Latin. Father Neale's performance was criticized as a "good sermon badly read." The Bishop who was in the Sacristy listening to Father Malevé inquired what language he was using. No doubt the occasion was so unusual that the participants were in a state of nervous excitement.

After this solemn public ceremony the novices, eight scholastics and two brothers, repaired to Georgetown College and took up their quarters in the second story of the old South Building, since replaced by the Ryan Memorial building. Father Molyneux now made his residence there with Father Francis Neale and his Socius, Father Kohlmann. Thus was formally begun

the newly organized Maryland Mission. Two weeks later Father Kohlmann wrote one of his official letters to Very Reverend Father General. In it he described Father Charles Neale as "a very superior man," and referred to Father Francis as "a pious man and filled with the spirit of God."

It is well to remember that, as Father Gruber explained to Bishop Carroll, the *Motu Proprio* of Pius VII, issued March 7, 1801, to confirm the Society in Russia, did not abrogate the general decree of Pope Clement XIV. Neither did it restore the ancient special privileges which were granted by the Holy See to the Society of Jesus prior to 1773. The General, moreover, authorized the Bishop to use the Jesuits in the ministry "in such a manner as shall appear most beneficial to the advancement of religion." Having this in mind, and because the privilege of aggregating members outside of Russia was not conferred on the General by a Brief but only by a verbal grant of Pius VII, the Bishop had misgivings about the permanence of this restoration of the old Maryland Mission. In his letter naming Father Molyneux as its first Superior, Bishop Carroll defined the role of the Jesuits as no different from that of secular priests. He seemed to claim the right to appoint them to Churches and to the care of souls, or change them and suspend them just as he had done when Superior and Prefect Apostolic and then as Ordinary of the Diocese. He did not believe that the Congregation of Propaganda under which he exercised his jurisdiction would recognize the new status of the American Jesuits as conferring any rights or exemptions *in foro externo*. Nevertheless, he believed that harmonious relations could be maintained between the Jesuit Superior and the Ordinary; and he so counselled Father Molyneux.

When Bishop Carroll and the ex-Jesuits were waiting for the grant from Father General to aggregate to the Russian Province, he wrote (and this, as most of his letters on these topics, was addressed to Father Plowden, the Master of Novices in England): "My

greatest objection to a dependence on a *vivae vocis oraculum* . . . is that it gives no stability to a Religious Order; that it cannot abrogate a public and acknowledged instrument such as the Brief of destruction; and that without a public Bull of approbation of the Institute, the distinction of simple and solemn vows, so essential to the Society, does not exist according to the doctrine of our divines after Suarez." He said that non-Jesuits questioned the canonical standing of the Americans as regulars and truly members of the Order when they had only a verbal concession of the Holy See to depend upon. It is true that he shared their doubts; but in refutation of the charges that he was opposed to the restoration, he rather showed his eagerness for the full and complete restoration *in foro externo* by applying to the Holy See for such a Brief as had been granted to Russia immediately on receiving permission from the General to affiliate with Russia. Rome did not reply at the time, probably because Pius VII had been taken into captivity. Three years later, January 10, 1808, he wrote to Plowden: "There would be no doubt of the Society acquiring stability in the United States, and of becoming eminently useful to them, if its support from the Head of the Church had more authenticity. A verbal authorization only is so easily denied, or repealed by his successor, that it offers no security to those who renounce all their worldly means of support under the hope of finding repose and necessaries in the bosom of a religious State." And he added: "I shall always fear while the reestablishment (as now effected in America) rests upon its present foundations." But he did not fail to praise the magnanimity of the youths who, in spite of this uncertainty, which was made perfectly clear to them, were happy to assume the obligations of the vows. Whatever may have been the scruples of the good Bishop, caused by the teaching of canonists, the General in Russia had no doubt whatsoever about the genuine and canonical status of the Americans as true regulars once they were aggregated to the Society in Russia,

and he tried to reassure Bishop Carroll. These American Jesuits were admitted to both simple and solemn vows and they were entered in the Catalogue of the Russian Province as members of that Province who lived outside the Province itself. Another scruple of the Bishop was in regard to the ordination of Jesuits in his diocese. Neither he nor Bishop Neale would ordain them as religious, *titulo paupertatis*, but only as mission priests like the seculars. But the General had no such scruple about the ordination of his subjects. However he respected the scruple of the Bishop so that for the time being the Jesuits continued to be ordained as missionary priests, not as religious.

Father Molyneux had, as his first official act, to appoint a Master of Novices to form the new members who had been waiting eagerly for a long time to be admitted into the Society. His first choice fell on Father Charles Neale whom he appointed at the same time vice-Superior for St. Mary's and Charles Counties, and Superior of the St. Thomas Mission Center, seven miles from Port Tobacco and the Carmelite Monastery.

These two fathers (Molyneux and Charles Neale) had been among the most active of all those who strove for the restoration of the Society from the day that Father Neale arrived from Belgium with the Carmelite nuns. Father Molyneux had a high regard for Father Neale's spirituality and his fitness for the position of Master. Bishop Carroll trusted implicitly the prudence and wisdom of Father Molyneux, and the excellence of his judgment, and he often sought his counsel. Father Kohlmann, too, lived under Father Molyneux as Superior, praised the soundness of his judgment. This would indicate that he made no mistake when he chose Father Neale to train the young novices. Furthermore, the General showed the same confidence in Father Molyneux's wisdom when later he approved his choice of Father Neale to succeed him as Superior of the Mission.

However as the good chaplain of the Carmelites had

not only donated and founded their monastery but was also its mainstay from the first, had he been removed from Port Tobacco to Georgetown, or to wherever the novitiate would be established, the monastery in the opinion of Bishop Carroll could hardly have subsisted. He was needed quite as much for its material as for its spiritual maintenance. It was, in fact, only three years after the time in question that a series of lawsuits began, first against Father Neale and then against the monastery. These suits were brought by the heirs of Mr. Brooke from whom the nuns acquired the title to their property. It was fortunate that Father Neale was on hand and free to conduct the defense. Only after his death was the case finally closed and in favor of the nuns. Roger Brooke Taney, the future Chief Justice, was their counsel. The Carmelites appealed first to Father Molyneux when the appointment of their chaplain as Master of Novices was made known to them. They pleaded that he be allowed to remain and they begged Bishop Carroll to intercede. It is certain that but for the Bishop's intercession Father Molyneux would have insisted; he declared he had no other so well suited for the post. Mother Clare Joseph, the Prioress, suggested that the novitiate might be located at a convenient distance from the monastery so that Father Neale might continue to direct her community. But Bishop Carroll disapproved of this, pointing to the anti-Catholic attitude in this country as making such an arrangement unwise. It was then that Father Neale's brother, Francis, was named for the position, though he had never been a novice himself. As he was Procurator of the Mission and making his own novitiate at the same time, Father Anthony Kohlmann was appointed to be his socius or Assistant Master. Being a theologian of distinguished ability and a man of great prudence and experience, the latter gave most of the conferences to the novices.* Father Kohlmann had been sent by the General in Russia after repeated

* Father Charles was to be consulted when the time came for the novices to be admitted to the vows.

appeals from Bishops Carroll and Neale for recruits for the newly established Mission, and he came with four others who had entered the Russian Province. He figured prominently for the next twenty years in the most important affairs of the Mission and was responsible for much of the progress of the Society and the Church in Maryland, Pennsylvania and New York during that critical period. From 1808 until 1815 he was Administrator and Vicar General of the Diocese of New York, inasmuch as Doctor Concanen of the Dominicans, New York's first Bishop, had died at Naples when about to sail for America. Father Kohlmann would have succeeded to the See had not Father General dissuaded the Pope from appointing him. When Dr. Connolly was named, Father Kohlmann was recalled to Maryland and left Father Benedict Fenwick, the future Bishop of Boston, in charge. He was immediately appointed Master of Novices at the novitiate in Whitemarsh, which post he held until 1817. For the four years following he was Superior of the entire Mission.

Bishop Carroll after resigning to Father Molyneux his authority over the newly established Jesuits as their spiritual Superior, wished to have a clear understanding between his own rule as Ordinary and that of Father Molyneux, the Jesuit. He therefore drew up an agreement bearing the date September 20, 1805, which was intended to be binding on them and their respective successors. It dealt with two matters about which much controversy was to arise during the next twenty-five years, especially during the two terms of Father Neale as Superior; namely the exercise of jurisdiction of Bishops over the Jesuits and the right of the Bishops of Baltimore to the Jesuit properties. There was no question as to the source of faculties which regulars as well as seculars required in their pastoral ministrations; that needed no definition. But Bishop Carroll wished to select the priests and appoint their assignment. If no objection were made by the Corporation of Roman Catholic Clergymen which repre-

sented the former Jesuits and held the property for the Society, all the priests in the diocese were to be supported from the income of the Corporation properties; otherwise they were to get their support from the congregations which they served. In fact, this matter of clergy sustenance had already been provided for in the Constitution of the Select Body of Clergy. Besides the Bishop was to receive a pension or annuity from the same source, the Corporation's revenues. The agreement further called for harmonious cooperation between the parties to it, as the Bishop had counseled when he named Father Molyneux Superior.

Though this document was signed by both the Bishop and the Superior, theologians like Father Kohlmann declared it invalid. Impartial historians after examining the facts have done the same. First because numerous erasures were made in the document. Again, it was never executed in form nor was it validly sealed and witnessed. More important still, Father Molyneux had not been authorized by the General to make such a contract. Father General Fortis expressly emphasized this last point when, in the later controversy with Archbishop Marechal, a clean copy, purporting to be a true copy but without signatures, was produced by the third Archbishop of Baltimore.

Father Molyneux was sixty-seven years of age when in 1805 he was appointed to the post of Superior. He had entered the Society in 1757 and spent thirty-seven years of his life in missionary labors. He died December 9, 1808, after naming Father Charles Neale as his successor, pending the confirmation of the appointment by Very Reverend Father Brzozowski. This was given September 13, 1809. Bishop Carroll had found Father Molyneux rather easy-going; but his lack of energy was doubtless due to his long years of the hardest kind of missionary labor and to his age, for he had passed the "three score and ten" when death came. Father John McElroy, first a coadjutor brother and then a priest, who had been received by Father Molyneux among the first novices in 1806 and who died at the

venerable age of 95, having spent 71 years in the Society, said he was a "truly holy and venerable man, accomplished in all sacred and polite literature" and a former professor of Bishop Carroll when a student of philosophy in the Scholasticate at Liége. Next to Father Plowden he was the Bishop's "best and oldest friend."

Father Neale entered on his new duties as Superior December 9, 1808, though a year and more elapsed before the letter of Father General confirming his appointment reached him at Port Tobacco. He was then in his fifty-eighth year. The General wished him to relinquish his chaplaincy and take up his residence at Georgetown or some other central place. His Paternity seemed to be under the impression that Father Neale lived in the monastery, whereas he had his own separate residence clearly outside of the enclosed monastery grounds. As such a chaplaincy did not accord with the Institute of the Society, the General asked Bishop Carroll to assign a secular priest as chaplain to the nuns. However he left it to the decision of the consultors, three of whom he now appointed for the Mission, viz., Fathers Kohlmann, Grassi and Epinette. These, with Bishop Carroll, approved of the Superior continuing as Chaplain, no doubt for the same reasons which had earlier prevented him from leaving Port Tobacco to become Master of Novices.

Both at this time of partial restoration and again after the Bull of Pius VII in 1814 had fully restored the Society, Father Plowden urged Bishop Carroll to join his former brethren and reenter the Society. To some it might seem strange that neither he nor Bishop Neale, his coadjutor, took the step. Bishop Carroll wrote to Father Stone, the English Superior, in August, 1805, about the matter:

"The example of the good Bishop of Verona (who had reentered) is a lesson for Bishop Neale and myself to meditate on; and it has indeed . . . been often a subject of consideration with me whether I ought to petition the Pope to resign and resume my former state, My bishopric, as you

know, gives me no worldly advantage and is very burdensome. Can I promote the honor of God more by relinquishing than by retaining it? Into whose hands could the Diocese be committed who would not, perhaps, thwart the reestablishment of the Society, and oppose a reinvestment in it of the property formerly possessed and still so providentially retained? These considerations have hitherto held my Coadjutor and myself from coming to a resolution of re-entering the Society."

He wrote in the same strain, January 15, 1815, to Father Plowden who had expressed a wish that all the old members would now return to the embrace of their beloved mother, the Society:

"Concerning Bishop Neale and myself, it seems to us that till more is known of the mind of our rulers, it might not be for the interest of our brethren, even if His Holiness would allow us to vacate our Sees, to expose their concerns to successors, unfriendly perhaps or liable to be imposed on by malicious misrepresentations. The matter, however, has not yet received my full consideration."

The sequel proved that his fears were not without foundation.

There never was any disagreement between Father Neale and Bishop Carroll in regard to temporalities before or after the creation of the Archdiocese of Baltimore. They both knew perfectly well the status of the Corporation of Roman Catholic Clergymen, that it was formed as the only possible means of holding the property of the Society intact and returning it to the Jesuits as soon as the decree of Clement XIV would be repealed. The Corporation functioned as usual and the Bishop received the annuity voted him by the Chapter of Representatives. The Bull creating him Bishop of Baltimore contained the customary clause giving him power in temporalities, viz., "to administer ecclesiastical incomes," meaning diocesan property. But as the properties invested in the Corporation were to the Bishop's certain knowledge not diocesan, there was no cause for a dispute or disagreement in their regard. Nevertheless grave fears were entertained by the few remaining former Jesuits lest the Society's property

might be lost either through escheat proceedings on the part of the State or by the action of non-Jesuit priests living on the Mission properties and deriving their support from the same.

The danger increased as the restoration of the Society was delayed. We have already seen that the Jesuits were anxious about Bishop Carroll's course of action regarding the restoration. They wished him to take more active measures to obtain a Brief from the Holy See—if not the total annulment of the Bull of Suppression, then at least such canonical establishment as that enjoyed by the Jesuits in Russia. Father Francis Neale, agent of the Corporation and Procurator of the Jesuit properties blamed the Bishop for what he called excessive caution, and there was real cause for his anxiety. The number of secular priests and ex-religious coming into the country from Europe was growing rapidly while the ranks of the former Jesuits who held title to the properties were being reduced by death. Because the Jesuit majority in the Select Body and the Corporation might not continue there was evident danger of losing the properties so essential to the support and development of the Society's work both missionary and educational.

But the Bishop had his reasons for proceeding with caution. His every move, as he said, was watched by the non-Jesuit clergy. He was suspected and accused of partiality both as to clerical appointments and financial allowances. He and Bishop Neale were now members of the Corporation and serious trouble arose when a priest named Bitouzey, from Normandy, who had been admitted into the Corporation and given charge of the Whitemarsh mission and property, refused to yield possession and threatened a lawsuit.

Bishop Carroll was embarrassed by similar threats from other directions and longed for the realization of "that happy prospect" when the Society would be fully restored to its rights. He later defended his course in a letter to Father Grassi, October 25, 1813, being

prompted by this hostile attitude of not a few of the clergy to the Society and its restoration: "It must be a warning," he wrote, "to us who love and wish for the reestablishment of the Society with due canonical authority and a formal derogation of the lamentable Brief of Clement XIV, to proceed with the utmost legal caution lest that happy event should meet with unexpected and perhaps insuperable difficulties." Pius VII, too, had fears of opposition from the enemies of the Order should there be any outward display until the time would be ripe for complete restoration. He had to restrain Blessed Joseph Pignatelli and his companions from wearing the habit or showing any other outward sign of membership outside of Russia. Friendly as was this venerable Pontiff he could do little for the Society while a captive of Napoleon. But he was providentially spared to revoke at last the Brief of Clement XIV.

(to be continued)

AN HISTORICAL SKETCH
OF
ST. ALOYSIUS' PARISH
LITTLESTOWN, PENNSYLVANIA

EDWARD A. RYAN, S.J.

Littlestown's Catholicism is an offshoot of that of Conewago, Pennsylvania. Conewago, although scarcely more than a name now outside of its immediate vicinity, played an important part in the early history of the Church in Pennsylvania and even in the United States. From it the Catholic Faith was spread throughout Adams, York, Lancaster, Cumberland and Franklin Counties. As the late Rev. H. G. Ganss, historian of St. Patrick's Parish in Carlisle, wrote: "Conewago during the first half century of Catholicity in Pennsylvania reflected and focalized Catholic life; it was the asylum of the emigrant priest, no matter to what nationality or religious order he belonged; it was the center from which Catholic life radiated. All who came for the Pennsylvania missions outside of Philadelphia reported at Conewago; for there they received their instructions and credentials, and only as the credited agents of Conewago did they receive the respect and homage of Catholics."

It is not improbable that Conewago was the earliest Catholic settlement in Pennsylvania and that Father Greaton, S.J., resided there before becoming Philadelphia's first resident priest. Jesuits had come to Maryland in 1634 and it was from the Jesuit Missions in Maryland that during the seventeenth and eighteenth centuries the Faith spread to nearby States. Indeed until the Mason and Dixon line was surveyed in the sixties of the eighteenth century it was not clear to

* On July 6, 1942, St. Aloysius' Parish celebrated the sesqui-centennial of its existence as a Parish. The Most Rev. George L. Leech, Bishop of Harrisburg, presided and the sermon was preached by the Rev. Anthony J. McMullen, S.J., of Woodstock College.

all that Conewago and Germany townships were not a part of Maryland. Littlestown is situated in Germany township two miles north of the boundary between the States. The Church at Conewago, which is the first in the United States dedicated to the Sacred Heart, was erected by Father James Pellentz in 1787.

Littlestown is one of the oldest of Conewago's missions. The settlement goes back to 1734. The original inhabitants are said to have been German Lutherans but Maryland Catholics arrived about the same time and some Irish immigrants also found their way to Littlestown. The Catholic was the town's first religious organization.

Holy Mass was celebrated in private homes for some years before a Church was opened. McSherry writes that as early as 1784 a small building had been obtained for a church. If this is true it was a temporary measure because in February, 1791, the trustees of the Roman Catholic Congregation of Littlestown, which was then called Petersburg, purchased property on which stood a hotel. This structure was promptly remodeled and dedicated to Almighty God as a Catholic Church under the invocation of St. Aloysius Gonzaga, patron of youth. Patrick McSherry, Matthias Baker, Henry O'Hara and Joseph Flauth were the trustees who arranged the purchase.

The Mission Church

1791-1884

The history of St. Aloysius' Congregation may be divided into two periods. The first of ninety-three years extends from 1791 to 1884. During this near-century the Congregation had no resident pastor but was served by the priests who resided at Conewago Chapel, six or seven miles away. As a rule one of the priests of Conewago regularly cared for Littlestown. During the second period (1884-1942), Littlestown has been an independent parish with its own pastor.

During the first period the history of the Church in

Littlestown was to a great extent the history of Catholicism in Conewago. Since Conewago was an important link in the nineteenth century Jesuit organization in America, its history is also bound up with that of the American Jesuits. It is true that in 1791 and for fourteen years thereafter the Society of Jesus was non-existent in America. Suppressed in 1773, it was not restored here until 1805. Most of the Conewago clergymen who served Littlestown before 1805 had, however, been members of the Society of Jesus. From 1805 to 1884, they were almost without exception Jesuits.

Father James Pellentz, who has already been referred to as builder of the church at Conewago, was the founder of St. Aloysius' Parish, Littlestown. Born in Germany in 1727, he joined the Jesuit Order in 1744 and in 1760 after his ordination came as missionary to Maryland. Shortly after his arrival, he was sent to Conewago. His life was that of a pioneer priest while his field of labor embraced Frederick and Hagerstown in Maryland as well as Conewago, Carlisle and Lancaster in Pennsylvania. Although Littlestown was but a corner of his vineyard, he visited it frequently before 1791 and in that year, as we have seen, had the consolation of seeing the transformation of the purchased hotel into St. Aloysius' Church. The memory of Father Pellentz was long held in benediction in Littlestown as that of a generous and zealous priest who spent himself in incessant and successful labors to preserve the faith among pioneer Americans.

The best known of Littlestown's early priests was Prince Demetrius Augustine Gallitzin whose father was for many years ambassador of Russia at the Hague. In 1787 at the age of seventeen the young prince became a Catholic. While on a visit to America he entered the seminary at Baltimore in 1792 and was ordained three years later, taking the name of "Mr. Smith." Father Gallitzin assisted Father Pellentz at Conewago from 1795 to 1799 and during this period served Littlestown as well as other missions.

In 1800 this pious priest commenced his memorable and arduous labors at Loretto where he spent himself and his fortune in building up the Church in what is now the diocese of Altoona.

Another early pastor of noble birth was Father Adolphus Louis de Barth Walbach, a German. Father de Barth labored at various places in the United States and was for a time Vicar General of Bishop Egan of Philadelphia. When the latter died, de Barth became administrator but refused the proffered see.

Father Michael Dougherty, S.J., was for a number of years pastor of Littlestown. A native of Ireland, he was ordained in Maryland in 1826 and spent many years in attending the Conewago missions. In 1840 under his administration St. Aloysius' Congregation was incorporated. In the following year a brick church was erected on the site where the present church stands and the old church was sold. The trustees at the time were Henry Spalding, John Shorb, Dr. Shorb, Jacob Rider, J. Rider, Joseph Riddlemoser, Joseph Fink, Jacob Baumgartner and James McSherry.

The most beloved of all the Jesuit pastors of St. Aloysius was probably Father Francis X. De Neckere who served the Church from 1849 to 1854, from 1857 to 1859, and from 1861 to 1879. Father De Neckere was a native of the diocese of Bruges and became a Jesuit in 1844. Three years later we find him at Conewago where he proved himself the devoted servant of the poor, the sick, and the desolate. During his years at Littlestown a fine brick school house was built and a parish school was opened in 1867. A free circulating library was also established to encourage the older people in their efforts for spiritual and intellectual self-improvement. Early in January, 1879, Father De Neckere drove from Conewago to Littlestown through icy rain. Although he was able to say Sunday Mass the next day pneumonia set in and four days later the beloved pastor was dead.

Father De Neckere was succeeded by Father George Villiger, S.J., who in 1882 gave way to Father Ignatius

Renaud, the last Jesuit priest to minister regularly to the Catholics of Littlestown. At the time of the transfer to the diocesan clergy the trustees were: Joseph L. Shorb, John F. McSherry, E. F. Shorb, James G. Spalding, William Rider, William Kuhns and Pius P. Fink.

During the ninety-three years and more during which they had ministered to the Catholics of Littlestown, the Fathers of the Society of Jesus had established a flourishing Congregation. In the course of those nine decades, St. Aloysius' had outgrown the status of a mission church, the special care of the Jesuit missionary, and was ready to become a parish under the Ordinary of the diocese.

St. Aloysius' Parish

1884-1942

As early as 1844, while Littlestown was still in the diocese of Philadelphia, there had been question of the transfer of the church to the diocesan clergy. This was not effected at the time owing to a dearth of priests. The diocese of Harrisburg was established in 1868 with Bishop Jeremiah F. Shanahan as the first Ordinary. In 1882 Bishop Shanahan visited Littlestown and confirmed a class of thirty-three. The following year, in August, Reverend James J. Gormley began his ministrations to the Littlestown congregation, while retaining his parish of Bonneauville. This arrangement was but temporary and in March, 1885, Father Thomas Joseph Crotty, a native of Pennsylvania and a very zealous priest, became first resident pastor of St. Aloysius' Church. Under his energetic direction the face of the parish was soon changed. A fine parochial residence was constructed. The present cemetery was bought and the bodies from the old graveyard were reinterred. Finally in 1892, owing to the munificence of Miss Joanna Rider, who had also contributed substantially toward the erection of the residence, Father Crotty was able to tear down

the Church which Father Dougherty had erected and build the present church. William McSherry, historian of St. Aloysius' Church, writes of the laying of the cornerstone by Bishop McGovern: "It was the grandest occasion Littlestown ever saw, about five thousand persons being present."

Father Crotty spent fourteen years at Littlestown. Like a true shepherd he watched over his flock with fatherly solicitude, accomplishing much which was visible to the eyes of men and much more which was hidden but which brought down God's blessing on his flock. After leaving Littlestown, Father Crotty served parishes in Gettysburg, Centralia and Lancaster, earning everywhere the reputation of a zealous and prudent pastor of souls.

The successors of Father Crotty at Littlestown have maintained the high standard he set. The short term of office of his immediate successor, now the Right Reverend M. M. Hassett, made many great developments impossible. The worthy and humble priest Father Germanus Kohl, who served St. Aloysius' from 1899 to 1909, was enabled by the generosity of Mrs. Mary A. Kuhns to acquire a building for a convent and to enlarge and improve the old school of 1867. More important still on September 10, 1901, three Sisters of Charity arrived from Emmitsburg, Md., to take charge of the parochial school which up to that time had been taught by lay instructors. The Sisters of Charity retained charge of St. Aloysius' School until 1921, when they were replaced by the Sisters of Mercy who still conduct the school. Reverend Edward J. O'Flynn, pastor from 1924 to 1932, purchased an old church building which was razed to the ground and erected on the site the present modernly equipped St. Aloysius' School and Auditorium. They were dedicated in 1926 by Bishop Philip R. McDevitt.

St. Aloysius' is now a flourishing parish of one hundred and forty-three families and four hundred and ninety-two members. In 1941 twenty children were baptised. In 1942 twelve children made their First

Holy Communion. The last confirmation class (1940) numbered twenty-seven. Adult converts last year numbered three. There are ninety-nine children in the parish school and twelve attend Delone High School.

Parish organizations are numerous and well supported. The Sodality of the Blessed Virgin numbers one hundred and thirty members while the Holy Name Society has ninety-seven. The Tabernacle and Sanctuary Society, the League of the Sacred Heart, the Angel Sodality, and St. Aloysius Beneficial are also established in the parish. Troops of Boy and Girl Scouts are likewise connected with St. Aloysius' Church.

The parish has given twelve of its daughters to the religious life and at least six of its sons to the priesthood. The Right Reverend Charles Buddy, Bishop of San Diego, was born of an old St. Aloysius family.

The history of the century and a half of organized Catholicism in Littlestown teaches a lesson of faith and confidence in God. St. Aloysius' Parish has had a by no means inglorious part in the development of the American Catholic Church, which is one of the brightest pages in the history of the Church Universal during the nineteenth and twentieth centuries. The Catholics of Littlestown face the future with confidence. St. Aloysius will continue to intercede for them. The Good Shepherd will not fail his Littlestown flock and by his grace Littlestown Catholics will not fail the Sacred Heart. "By the power of God you are guarded through faith for salvation which is ready to be revealed in the last time." (I Peter 1, 5.)

LIST OF PRIESTS AT ST. ALOYSIUS

1. James Pellentz, S.J., 1784-1800
2. Stanislaus Cerfoumont, 1791-1804
3. Paul Dominic Erntzen, 1791-1793
4. Francis X. Brosius, S.J., 1792-1804
5. Demetrius A. Gallitrin, 1797-1799
6. Louis de Barth, 1804-1828
7. Nicholas Mertz, 1803-1805, 1826-1829

8. Francis Roloff, 1808-1810
 9. Adam Marshall, S.J., 1817-1819
 10. Matthew Lekeu, S.J., 1817-1843
 11. Maximilian Rantzau, S.J., 1818
 12. Vincent Philip Mayerhoffer, 1819
 13. P. J. Dwin, 1822
 14. Adam Britt, S.J., 1822
 15. William O'Brien, S.J., 1824
 16. Michael Dougherty, S.J., 1828-1843, 1854-1855
 17. C. Paul Kohlman, S.J., 1828-1835
 18. Ferdinand Helias, S.J., 1834-1835.
 19. Nicholas Steinbacher, S.J., 1839
 20. Milesius Gibbons, S.J., 1847-1849
 21. J. Roger Dietz, S.J., 1843-1849
 22. F. X. Kendeler, 1843-1845
 23. George Villiger, S.J., 1855-1856, 1879-1882
 24. F. X. DeNeckere, S.J., 1849-1854, 1857-1859, 1861-1879
 25. Ernest Reiter, S.J., 1856-1858
 26. Peter Manns, S.J., 1859-1863
 27. Ignatius Renaud, S.J., 1882-1884
 28. James J. Gormley, 1884-1885
 29. Thomas J. Crotty, 1885-1899
 30. Maurice M. Hassett, 1899
 31. Germanus Kohl, 1899-1909
 32. Hugh A. Logue, 1909-1913
 33. William J. O'Callaghan, 1913-1924
 34. Edward J. O'Flynn, 1924-1932
 35. John H. Melchior, 1932-1939
 36. Joseph N. Whalen, 1939-1941
 37. John H. Weber, 1941-
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(Continued from the last issue)

AN APOSTLE OF EUROPE
FATHER JAMES LAYNEZ, S.J. (1512-1565)

CHARLES W. REINHARDT, S.J.

III

Italian Missions

Upon the suspension of the Council Laynez received word from the Pope to proceed immediately to the Duchess of Tuscany at Florence. Leaving Bologna on June 17, 1547, he arrived at Florence the following day and received a hearty welcome from Father Frusius and Jerome Otello. Dusty and fatigued by the journey, Laynez made a poor impression on the Duchess who asked him bluntly when Laynez would arrive. He simply replied that he was Laynez sent to her by the Pope and Ignatius at her own request. To cover her embarrassment the Duchess sent for a servant to show Laynez to his apartment. Enjoying the situation, Laynez excused himself saying that he had already arranged for lodgings at the Inn of St. Paul where his two brother Jesuits had been living. It was not until after the Duchess had been consoled by her confessor, an old Dominican, that she was half convinced that she had not been deceived by the accounts of Laynez' learning and eloquence. When Laynez preached in the Church of St. John the Baptist the next day, the Duchess was fully satisfied.

At Florence he did his usual work of preaching, hearing confessions, inculcating almsgiving and urging restitution. His sermon on the tears of Mary Magdalen touched the hearts of many Magdalens of Florence and converted them from a life of sin. More than eight thousand people attended Laynez' Lenten course in the Cathedral.

Won by Laynez, Florence offered him six or seven

sites for a Jesuit college but he rejected them all as being unsuited for his purpose. At the urging of the people, the Duke promised to found a college at Pisa.

At the request of Cardinal de Medici, he went to Perugia where he reformed convents of nuns and preached to the people. Such was the impression he made at this time, that years later a college was founded by his friends in Perugia. On his return to Florence, he stayed for a time at Montepulciano at the invitation of Cardinal Cervini. He was back again in Florence for the Advent course and worked there until the next January. He worked in Siena for three weeks in January reforming convents, helping in the hospitals, preaching and hearing confessions. He returned to Florence to make arrangements with the Duke for the proposed college in Pisa.

In the meantime all was not going smoothly with the college at Padua. On April 6, 1546, Pope Paul III at the request of Lippomano had issued a Bull transferring the income of the benefice of the Priory of St. Magdalen to the Society to support the Jesuit scholastics studying at the University of Padua. On April 25th Laynez took spiritual possession of the benefice before a notary and witnesses at Padua. Then the difficulty arose. Laynez was told that he could not take the rents or other temporal goods of the benefice until the consent of the Senate of the Republic of Venice had been obtained.

John, the brother of Andrea Lippomano, had his eye on that benefice for his sons. He did everything possible to prevent the Society of Jesus from receiving a favorable decision. He even went to the length of having a pamphlet written attacking the morals of the Jesuits at Padua. Delay after delay set in and it seemed that the business would never come up for a vote. Commissioned by Ignatius to handle the affair, Laynez worked five months to overcome the opposition. Finally he decided to go before the Doge, Francis Donato, and plead his cause before him and his Council. His plea must have been brilliant for before

he finished his audience listened eagerly and approved. They asked for a copy of his speech which was to be presented to the whole Senate. But again the matter was pigeon-holed and things looked hopeless for Laynez. Ignatius had Masses said and eight days later the business was proposed in the Venetian Senate. The Society of Jesus received 143 favorable votes out of 145. After the vindication of the Society's rights, Ignatius wrote to Andrea Lippomano offering his nephews a liberal yearly allowance from the benefice. Andrea, however, would not hear of it and endowed his brother and nephews out of his own fortune.

After the Venetian venture Laynez was called to Rome towards the end of October, 1548. In a few days he was journeying south at the request of Cardinal Alexander Farnese. His mission was to reform the Cardinal's archdiocese of Monreale in Sicily. After performing his usual priestly work for a month in Naples, he was graciously received by the Viceroy, John de Vega, at Palermo in February, 1549. He began to preach the Lenten course but on the third day collapsed in the pulpit from illness and fatigue. He rested for a while at Monreale and when recuperated preached to the prisoners and begged alms for them. He also saw to the endowment of the hospital for the Incurables and the foundation of a college by the Viceroy. In the meantime he sought and awaited apostolic Briefs empowering him to reform the Sicilian monasteries.

After Lent, Laynez preached in Palermo on Sundays and feast-days, spending the rest of his time at Monreale making the difficult visitation of the diocese. A long-standing controversy, which no one had been able to settle, existed there between the regular and secular clergy. Laynez finally worked out an agreement which was satisfactory to all concerned, including the Archbishop. In the course of his visitation he met a very difficult Abbess of whom her community wished to be rid. She changed her mind constantly about relinquishing her position but Laynez finally

had his way. In the meantime he gave exhortations to the nuns and disposed them for reform and for the reception of Holy Communion. The apostolic Briefs arrived and he was empowered to do what he thought best for the clergy and laity; to change the Suffragan; to receive alms for the alleviation of clergy, orphans, and hospitals. The Viceroy, who idolized Laynez, gave him full secular support in all his undertakings. Thus Laynez, in the fulfillment of this mission, performed all the duties from those of a bishop to those of a parish priest.

IV

Military Chaplain In Africa

In the summer of 1550 Laynez made his first and only trip to Africa. A notorious and enterprising pirate named Dragut had been raising such havoc along the coast of Sicily that Charles V determined to wipe out the pirate crew in their stronghold on the African shore at Aphrodisias. The Viceroy, John de Vega, and Andrea Doria were ordered to arrange and command the expedition. Laynez was appointed chaplain of the fleet with the military hospital as his special charge. In the meantime he wrote to Ignatius to obtain from Pope Julius III the jubilee indulgence for all the soldiers. A strong combined Sicilian, Papal, Florentine and Maltese fleet set sail from Sicily and landed eventually at Aphrodisias without any resistance from Dragut. Laynez oversaw the building of the hospital, which was soon crowded with fever-stricken and dying soldiers. Laynez was nurse, doctor, and priest to these men, washing their clothes, feeding them, sitting up nights with them, hearing their confessions, preparing them for death and finally burying from two to three hundred who had succumbed to the fever.

The news of the jubilee indulgence was announced amid the blares of trumpets the day before the assault.

LayneZ took this occasion to preach a sermon. He heard confessions night and day preparing the men for battle. The city was attacked and taken on September 10 and on the feast of the Exaltation of the Holy Cross, September 14, Mass was celebrated in a Mohammedan mosque renamed for St. John the Baptist. The fleet embarked and after a stormy voyage landed in Italy. Laynez was the darling of the soldiers who spread his fame throughout southern Italy. And he was justly looked upon as the soul of the army. He refused to accept any part of the spoils and carried out every dying wish of the soldiers regarding the disposition of their belongings.

In 1551, at the request of the Duchess Eleonora, Laynez returned to Pisa where he preached on Sundays and festivals, and drew thousands to confession. He attracted the poor and the children to his catechism classes by giving them alms and presents. It was from the midst of these humble labors that he was summoned back to Trent as Papal theologian.

V

Second Phase of the Council of Trent

From Pisa he travelled to Bologna where he stopped and preached for two days, one at the monastery of the Camaldolese and the other at their hermitage. Thence he journeyed to Ferrara where he remained one day. On July 19 he wrote, probably from Venice, telling Ignatius of his journey through Bologna, Ferrara, Padua, and Venice visiting the colleges in each city and preaching with great fruit to a large congregation in Florence. The Duchess wished to have Laynez attend the Council as her husband's theologian and to live there at her expense. Laynez explained that he was the Pope's theologian and declined her generous offer of hospitality for himself and Salmerón at Trent.⁴⁸

On July 27, Laynez and Salmerón arrived on the

⁴⁸ *Epistolae Lainii*, Venice (?), July 19, 1551, vol. I, p. 191 f.

scene for the second phase of the great Council. The following letter addressed to Ignatius shows much of the saintly, and at the same time, very human character of Laynez. It was written on August 11, 1551:⁴⁹

In order to have something definite to write about, I shall inform your Reverence of all that befell us on our arrival here and in our subsequent search for lodgings. My purpose is not to tell tales about anyone,—except about ourselves,—but to let you know the truth, in case you have heard a different account in Rome.

When we arrived here, the very reverend Legate met and greeted us with all kindness, to be sure, so far as we can judge. For, even before our arrival, he had spoken to many prelates about our coming and had shown himself quite happy over it. They, too, gave him information about us and had many fine things to say as we have been told by all concerned. So, when we arrived here, he told us that he would give the two of us a room in his house for the present, and that lodgings would be sought for us at once, which he hoped to find in the vicinity so that he might enjoy more of our company. His most reverend lordship told us that he wanted us to take our meals with him, with the understanding that he would allow us to dine at our own dwelling when we should so desire. We kissed his hand and took our leave.

Afterwards, it appears, the secretary of the Council, (Angelo Massarelli), must have spoken with him and told him that he himself would give us lodging until the other place could be had. For he took us to his house and told us we should stay there just for that night rather than at the inn. The room he offered the three of us was a very tiny, stove of a room, filthy with smoke. It was furnished with a bed and a trundle-bed, which could be rolled out from under the regular bed, and there then were scarcely two square yards of empty floor-space. Besides having no table where one could study or write a letter, the room boasted a lone foot-stool and was cluttered with many shoes belonging to the master and his servant-boy, with a huge trunk, an old harp and one of the servant's swords which held the place of honor in said stove.

"Well" I said to Master Salmerón: "Now look, this arrangement is going to last longer than you think. So let us stay at the inn and tomorrow, on the way to the palace, I'll tell him we decided to stop at the inn to avoid

⁴⁹ *Ibid.*, Trent, August 11, 1551, vol. I, pp. 192-196.

continually moving, since, as he himself said, it was a question of only one night."

Salmerón thought we should be careful not to show any disappointment or contempt for the chamber and that we had better resign ourselves to our little stove despite the heat. And so, he slept the night through on top of a chest while John and I took to the beds. But thereafter he went off to the neighboring house of the bishop of Verona for his night's rest, while John and I continued to sleep in that stove in order to avoid the appearance of a mass desertion, even though the bishop had extended a like invitation to me.

Once the secretary of the Legate came and asked if we needed anything. With my wonted frankness or silliness, I replied: "Take a look. We need everything." When he went on to say: "That is true, but what do you need right now?" I replied: "We must have a candle, at least, to light our way to bed." "And what else?" he asked. I began to laugh. "A candlestick to put it into," I answered. That night the candle could not be had because the janitor had gone off somewhere. However, we did make some headway, for we lighted our way to bed with a torch.

Several days went by, possibly a week, and we had paid our visits to nearly everyone. So, we went and begged the Cardinal to give us lodgings, because everyone was asking us where we were staying and many, even prelates, wanted to come to visit us. And we maintained that it did not seem right to receive them where we then lived. His answer was that we must not doubt that he would give us a place to stay, but that the owner of the place he had in mind was away. As soon as the gentleman returned, he would quickly get the lodgings for us. The owner came back in three or four days and was willing to rent the place, but since the lodgings had neither doors nor windows, he demanded ten ducats advance rent in order to finish the building. When he came to the secretary of the Council and asked for the money, in my presence, the secretary replied sharply that he was a terrible man, etc.

After he left, I said to the secretary: "You might as well have given him the money since, after all, it will be deducted from the rent, and does not amount to much anyway." Then he said: "What do you think those pigeon-holes will be worth per month?" exaggerating the expense that would be met in taking those rooms for us.

"Thereupon I spoke with a show of anger: "Money is being spent for everyone who comes to this Council. Do you think such a great deal is being spent for us? Can't

you see we do not get bread for nothing and we work as hard as anyone else? The Pope knows this too, and that is why he sent us. And now you have acted in a way that does not make head or tail, receiving two priests, the Pope's own envoys, in your servant's quarters, in such a room indeed that I am astonished at you. And since it is not your own money you are spending, you ought to spend it as the Pope has ordered and keep us no longer where you have us now. For Salmerón had to sleep on a box the first night and was unwilling to sleep there again. I would have left likewise, but did not want to make a show of your shortcomings. But I give you my word, I am telling the Cardinal how we are faring and am writing to Rome about it."

This is the substance, rather a fully detailed report, of what I said in anger. The good man must have been shocked and I hear he mentioned the matter to the Cardinal. To placate Master Angelo, the secretary of the Council, and also the Cardinal, I saw the latter in Master Angelo's presence after supper. With no feeling of anger, I laughingly recounted all that had taken place, not blaming Master Angelo but rather my own anger and flippant tongue, although certainly my anger seems and seemed then to be justified; and for that reason, I spoke of the thing to the Cardinal. Yet his most reverend lordship, prepared by Master Angelo, began by swearing to us that his apparent lack of interest had been caused, not by any unwillingness to provide us with lodgings, but by the house-owner's unexpected departure.

He went on to excuse Master Angelo, reminding us that, since we were wont to preach patience to others, it was a good idea for us to practice it ourselves. Then I told him very truthfully that I had acted thus, not to escape any suffering, having spent three months of the past year under a tent in Africa where I bore the heat of the day and the chill of the night, and had kept happy and merry in that stove, but because it was most unbecoming that we should have no accommodations for the study required in preaching, for reading or for doing anything, nor a place to receive even such ones as he had sent to us, or his most reverend lordship, or the others of the Council who wished to visit us. And I told him sincerely and with no qualms of conscience that we had revealed our displeasure to no one other than his reverend self and Master Angelo: and that if in aught I had done wrong, he should give me a penance and I would gladly perform it, to the end that he no longer harbor any ill feeling not only towards the Society, but

even towards us. Also that if the Council took place, he would see in time our fidelity to him and the desire we have of serving him in every good way within our power.

The outcome was that we remained frank and friendly and I at least had the pleasure of telling him a mouthful.

The following day, seeing that the business of the house-renting was making no progress, for the owner had gone away again, and that the rest of the house was full of the Cardinal's entourage, besides having no chapel, and seeing also that we were continually face-to-face with Master Angelo, we went to visit our former host. We begged him to give us our old lodgings for a monthly consideration, which he did very gladly, even offering them gratis. But because we have a real need of them and he has given us three beds and keeps the place well washed and decently arranged, we have seen to it that he receives three scudi per month. And so the most reverend cardinal has been satisfied completely and has given us his kind permission to come here, after we had agreed to go and dine with him at least once a week. His most reverend lordship gives us an abundance of bread and wine from his own house. He has them give us ten scudi a month from the Pope's account, of which we ask three for rent and seven for other things, since the cost of living at Trent is higher than formerly.

In addition, they offer us whatever else we need in the way of clothes, etc., because the Cardinal does not want us to take a thing from anyone else. That was the way we did with Cardinal Cervini and we shall do so now. So that after all the misunderstanding we are finally at peace.

We came to this place four days ago, after being in the above mentioned stove for eleven or twelve days. . . . The affairs of the Council are so dead just now that we believe neither the master of Prussia nor others will come. And certainly, things being the way they are, it seems we would be better off anywhere else than here, if it is the good of souls we are looking to, because in all other respects we are only too well off. Let this suffice and more than suffice for my inventory.

We wanted to write to your Reverence not to reveal our vexation towards anyone, for, surely, we no longer feel any, but that you might know the facts and avail yourself of them in case someone here might have addressed complaints to you, which we doubt. And also because my disposition is such that I should have no peace unless I acquainted you with my fault, for which your Reverence can send me some penance. Though I certainly felt hardly a scruple over the

thing itself, yet I did not want to offend anyone in any way at the Council. This has been my fault, if fault it was. From Trent, August 11, 1551.

Layne.

Since here there is not much to write about and we are in Germany, and the Fathers of Venice and Padua have orders to write every fortnight, we will follow the same direction and do likewise, understanding that letters should be written when necessary, though it be many times a week.

The sight of Laynez and Salmerón cheered the gloomy outlook for the Council's future, and those who could read the signs said: "The council shall become a reality now that these men have appeared."⁵⁰ Up to this time the prospects of the Council holding another session were quite cold, and consequently but a few prelates bothered to come to Trent.

While waiting for matters to develop, Laynez went searching out his loved poor. He heard their confessions in preparation for the feast of our Lady's Assumption and administered Holy Communion to most of them on the feast. The sick in the hospitals were not neglected and what time remained was devoted to useful study. In the middle of August his patience was tried sorely by an attack of quartan fever. Undoubtedly the "stove" in which he had stifled had something to do with it. On September 1, the twelfth session was held, during which it was decided that the Sacrament of the Eucharist and the duty of residence of bishops should be dealt with at the next session on October 11. At the end of the session the French envoy read King Henry's denunciation of the Council and the Pope, to "The fathers of the Convention of Trent."⁵¹

The prospects of the Council looked more hopeful upon the arrival of the Elector Sebastian de Heusenstamm, Archbishop and Elector of Mainz, and John de Isenberg, Archbishop and Elector of Trier, and of the

⁵⁰ Polanco, *Chronicon*, II, p. 249; *Epistolae Salmeronis*, Trent, July 28, 1551, I, p. 92.

⁵¹ Pallavicini, *op. cit.*, bk. II, ch. 18.

two Imperial legates, Hugh, Count of Monfort of Germany, and William of Poitiers, of Flanders, as well as two other legates of the King of the Romans for Hungary and Austria.⁵²

Commencing on September 8, the theologians began their discussions on the Sacrament of the Eucharist. They were instructed to verify their arguments from Holy Scripture and the Fathers, confirming all they said by philosophic reasoning and scholastic authorities, and finally to be brief and to the point, leaving out useless questions.⁵³ First spoke the Papal theologians, followed by the Imperial theologians; the remaining doctors then spoke according to seniority, while the religious theologians followed according to the customary precedence of their Orders. On the feast of Our Lady's Nativity, Laynez started the discussion, speaking in the presence of the Apostolic Legates, the Electors, Legates of princes and the prelates. Although laid low on the previous day by fever, he discoursed to the satisfaction of his audience.⁵⁴ However, neither the *Acts of the Council*, nor Polanco's *Chronicon*, nor contemporary letters mention Laynez' modesty in prefacing his speech with an excuse, prompted by humility, that the only reason he spoke first was that the Legates had commanded it, since someone had to begin and he happened to be the Papal theologian. No mention is made in the primary sources to confirm later accounts of Laynez' assertion that he would quote no Father or theologian whose works he had not read from beginning to end, so that the congregation might be assured that he was giving the proper interpretation of the author's mind, when he cited him.⁵⁵ In agreement with Father Broderick we

⁵² *Epistolae Salmeronis, Trent, Sept. 9, 1551, I, pp. 93 f.*

⁵³ Theiner, *op. cit.*, I, p. 489.

⁵⁴ *Epistolae Salmeronis*, vol. I, p. 94; Theiner, *op. cit.*, vol. I, p. 489.

⁵⁵ Orlandini writing at the earliest in 1598; bk. II, no. 36, 37; Ribadeneira, bk. I, ch. 7, writing in 1583; Boero, in 1880, bk. I, ch. 11.

admit that it was not beyond the intellectual ability of Laynez to have read so many Fathers and theologians. Yet we wish to make the point that there is no evidence of a public assertion to that effect. The Acts of the Secretary, Angelo Massarelli records Laynez' discourse thus: ⁵⁶

In the name of God, Amen. At the 19th hour on Wednesday, September 8th in the same year, 1551, on the feast of Blessed Mary's nativity, the first congregation of theologians was held in the palace of the Roman legates, in the hall in which the general congregation usually meets Therefore, the first master of sacred theology to speak today on the above stated articles, because he was sent by the Pope, our sovereign Lord, was JAMES LAYNEZ of the Society of Jesus, sent to the Council by the Holy Father. He prayed first to God for inspiration asking Him to suggest the truth to him, and then he invoked Our Lady on the feast of her Nativity. He chose for his discourse the first article only, which he demonstrated to be heretical by many arguments. I, Angelo Massarelli, secretary of the Holy Council will note down in summary fashion as much as I can understand as he delivers his opinion. . . .

The article which Laynez selected to prove heretical is the error of Zwingli, Oecolampadius and the Sacramentarian. It was the first of the ten articles presented to the theologians on September 2, 1551, and reads thus: "In the Eucharist neither the body and blood nor divinity of Christ are really present; but they are there only as in a sign."⁵⁷

After proving from Scripture that the Eucharist really and truly contains the body and blood, soul and divinity of Christ, Laynez went to prove it from tradition. He cited chapter fourteen of the Council of Nicaea; the letter of the Council of Ephesus to Nestorius; the sixth session of the seventh synod and the eighth synod; the Councils of the Lateran and of Florence. He then quoted the Fathers: Alexander and Hilary; the Acts of St. Andrew the Apostle; the letter

⁵⁶ Theiner, *op. cit.*, vol. I, p. 49 Off.; Grisar, *Disputationes Tridentinae, Jacobi Laynez*, Pustet, 1886, vol. 2 pp. 193-197.

⁵⁷ Theiner, *op. cit.*, vol. I, p. 488.

of Martial; Dionysius; Irenaeus; Cyprian; Tertullian; Ignatius; Victorinus; Jerome; Athanasius; Basil; Gregory Nazianzen; Paulinus; John Damascene; Ildephonsus; Paschasius; Victor; and Theodoret.

LayneZ then confirmed his proof from reason: If Christ is not really and literally present in the Eucharist, He has abandoned the Church to idolatry, which is impious to say. Then he cites the signs and miracles which the Fathers relate in regard to this Sacrament. Finally he answered the objections of the heretics.

After this discourse, the theologians continued their discussions until September 16. The Fathers then deliberated in nine congregations from September 21 to the 30. Canons were framed to condemn the errors of the Reformers and were examined in a general congregation on October 7, and were then redrafted. The canons treating of the Chalice for the laity and children's communion were postponed in view of the expected arrival of the Protestants at Trent. On October 10 a letter of "safe-conduct" for Protestants was submitted to and sanctioned by the Council. The thirteenth session took place on October 11 amid great solemnity and the doctrine and canons on the Eucharist were decreed.

Orlandini states that on days when the fever was so trying that Laynez could not appear in public, the Legates held private sessions in which despite his illness he assumed the heaviest burdens.⁵⁸ The reason given is that they were unwilling that the Council be deprived of Laynez' invaluable assistance. Boero even goes further in his account.⁵⁹ He relates that Cardinal Crescenzi could not suffer the loss of Laynez' advice for even a short time. Hence he decided in agreement with the other Fathers of the Council, to take care to discuss important questions on those days only, when Laynez was free from fever. He was thought indispensable because by speaking first he cleared the field

⁵⁸ Orlandini, *op. cit.*, bk. II, no. 38.

⁵⁹ Boero, *op. cit.*, bk. I, ch. II, p. 83.

of difficulties and set a norm for the subsequent opinions and votes that were to follow. Laynez was required to speak in public, however, on but three occasions during 1551-1552, viz., on September 8, October 20, and December 7. On September 28, 1551, Salmerón wrote the following letter to Ignatius: ⁶⁰

We are taken up completely in the affairs of the Council; for Cardinal Crescenzi, the Apostolic Legate, whose kindness and confidence we have felt, uses us a great deal. We hope in the Lord that the tasks we perform will not be useless to the glory and help of the Church. Master Laynez is suffering not a little from the fever which never leaves him. When he decided to leave Trent for a few days to cure himself, the business of discussing the Eucharist came up and prevents his departure. Indeed in everything connected with the Council, in public and private meetings he works strenuously and not as one who is sick.

On October 12, 1551, Salmerón again wrote to Ignatius: ⁶¹

Aided by the grace of our Lord the session on the Sacrament of the Eucharist was held with great harmony and unanimous voting. Hence the canons concerning reformation of morals have regained their strength. We have been employed to our utmost daily by the President and we have helped in everything that has been asked of us. The next session has been fixed for November 25th and is to treat of the Sacraments of Penance and Extreme Unction. We must prepare now to deliver our opinions. The third Elector of the Empire, that is, the Elector of Cologne (Adolph de Schaunberg) and the Archbishop of Strassburg (Erasmus de Lunberg) and others from Germany are expected daily. Father Laynez is troubled for one whole day with his quartan fever, on the other two days he is able to study and do something and to deliver his opinions.

Among the prelates who honored Laynez with their company was Aegidio Foscarari, Bishop of Modena, who expressed his esteem for Laynez and Salmerón in a letter to Ignatius: ⁶²

Father Laynez and Father Salmerón have discoursed

⁶⁰ *Epistolae Salmeronis*, Trent, vol. I, p. 95.

⁶¹ *Ibid*, Trent, p. 95 f.

⁶² *Ibid.*, Appendix, p. 591.

against the Lutherans with the greatest lucidity upon the most holy Sacrament of the Eucharist. Indeed, I deem myself fortunate to have met in these times such learned and holy fathers.

On Wednesday, October 20, Laynez spoke at great length before the congregation of theologians on the Sacrament of Penance, which was the next subject to be taken up by the Council. In addition to copious references to the Old and New Testament and extended exegeses of many scriptural passages, he cited the Councils of Florence and Constance as well as Augustine, Tertullian, Cyprian, Ambrose, John Damascene, Jerome, Chrysostom, Leo the Great, Gregory, and many others.

After delivering this address, Laynez had hoped that he might obtain leave from Cardinal Crescenzi to absent himself from Trent until the next session, in order that he might rest and rid himself of his persistent fever. The Legate, however, was not willing to grant his request until the theologians and bishops had finished with the matter on hand. Besides, he wanted Laynez present when the doctrine and canons on Penance and Extreme Unction were being drafted. Hence it was not until the 23 of October that he was allowed to journey to Riva, a village bordering on Lake Genacho under the jurisdiction of the Cardinal of Trent. Cardinal Madrucci had recommended the place to Laynez and desired to have him carried thither in the episcopal litter. Laynez would not hear of this and travelled from Trent on his sorry horse.⁶³ The temperate air of his retreat soon cured him and Ignatius sent him a secretary in the person of Brother Ghericum, a Belgian.⁶⁴ About this time Ignatius intimated to Laynez that he was seriously thinking of sending Father Nadal to replace him. This plan was not expedient, however, for the presence of Laynez even if he did not speak a word in public was of great importance not only to the Council but for the

⁶³ Polanco, *Chronicon*, II, p. 251.

⁶⁴ *Ibid.*, p. 253.

good reputation of the Society. Salmerón put this bluntly to Ignatius in a letter declaring that two or even three other Jesuits could not fill Laynez' place at Trent.⁶⁵

Until the end of October the order of speaking followed by the theologians at Trent was: Laynez and Salmerón; the Dean of Louvain, Dr. Ruard Tapper; Dr. Malvenda; Dr. Arce; Father Melchoir Cano; Father Ortega, the Provincial of the Franciscans; seven theologians sent by the University of Louvain; Dr. Olave and the theologians of the Cardinal of Trent; finally Dr. Gropper, famous for his part in the Council of Cologne, and Dr. Bellichi, whom the Elector of Cologne had brought along with him. After these came the two doctors of the Elector of Trier. At the end of October there were still thirty doctors who had not even spoken.⁶⁶ Thus the assembly of the Council was increasing daily. Some Protestants had arrived—Maurice of Saxony and his so-called Lutheran divines; though they numbered some forty knights, there were only twelve or fifteen doctors among them. The Council and the Emperor had extended "safe-conduct" to all of them, which was one reason why there was little hope of them submitting to the decisions of the Council, for they were free to come and go as they pleased.⁶⁷

While the theologians were delivering their opinions from the 20 of October until the 30, Laynez was occupied with drafting the doctrine and canons on the Sacraments of Penance and Extreme Unction. About the beginning of November he was working at top speed on the text.⁶⁸ On November 15 the Council voted that the work of drafting the doctrine be done by the same commission which composed the doctrine and the canons of the previous session. On November

⁶⁵ *Ibid.*, p. 252.

⁶⁶ Polanco, *Chronicon*, II, p. 252.

⁶⁷ *Ibid.*, p. 253.

⁶⁸ Theiner, *op. cit.*, I, p. 581.

16, then, to save the feelings of the commission, the Legate did not add Laynez to its number but presented its members with the text on Penance which Laynez had written, saying that it had been drawn up by certain learned and holy men. The "learned and holy men" were Laynez and Salmerón. Such was the confidence of the legates in these Papal theologians that most of the weight of the Council had been shifted to their shoulders.

On the feast of St. Catherine, November 25, the fourteenth session was held and the decrees written by Laynez were promulgated with the unanimous approbation of the Fathers.⁶⁹ On December 3, the heretical articles on the Sacrament of Orders and on the Sacrifice of the Mass were distributed to the theologians. Laynez had been preparing his discourse and hence, on Monday morning, December 7 was ready to speak for three hours on the Sacrifice of the Mass.

The first article under discussion was Luther's doctrine on the Mass. It read:

The Mass is neither a sacrifice nor an oblation for sins but only a commemoration of the sacrifice of the Cross. By a transfer of name it was called a sacrifice by the Fathers, but really and literally it is not a sacrifice but only a testament and promise of the remission of sin.⁷⁰

By copious citations from Holy Scripture, both from the Old Testament and the New, Laynez demonstrated that the Mass is a sacrifice. He then went on to prove his contention from tradition. First by citing the Councils of Nice, Ephesus, Chalcedon, the Fifth Synod, Lateran, Florence. Next he quoted the Popes: Clement, Anacletus, Evaristus, Telesphorus, Leo, Alexander. Finally he cited the Doctors: Dionysius, Ignatius, Tertullian, Cyprian, Lactantius, Irenaeus, Arnobius, Eucherius, Eusebius, Victorinus, Ambrose, Jerome, Augustine, Basil, Chrysostom.

The number of theologians present at this discourse was over sixty. Shortly afterwards the bishops of Pia-

⁶⁹ Polanco, *Chronicon*, II, p. 253.

⁷⁰ Theiner, *op. cit.*, I, pp. 603 ff.; Grisar, *op. cit.*, II, p. 204 ff.

cenza, Segovia and Mondonedo arrived. Dr. Moscosus, an old friend of Ignatius and bishop of Pamplona, also came. Though still suffering from his fever, Laynez made the rounds with Salmerón in welcoming these and other prelates as they arrived in Trent. Laynez took it on himself to explain to them the nature and objectives of the Society of Jesus. Some he even persuaded to found colleges in their dioceses. Among those persuaded were the Bishop of Trier, the Elector of Mainz, the bishop of Piacenza and the Legates of the Prince of Lower Germany. In these partially social visits, the seeds of much good fruits for the Church were sown.⁷¹

It was on such a social visit that Laynez first met Melchoir Cano, the famous preacher and brilliant theologian of the Order of St. Dominic. Cano had taken a violent dislike to the Society of Jesus and had been preaching publicly against the Jesuits in Spain. He condemned the Order as an innovation, despite its approbation by the Popes, bishops, and even by his Dominican General at Rome and his Provincial in Spain. At Trent he resented the youth, shabby clothes, poverty, methods of catechising, and acts of humility of Laynez and Salmerón—in a word he was passionately opposed to everything contained in Ignatius' instructions for the guidance of the Jesuits at Trent. Being a patriotic and sensitive Spaniard, Cano looked upon all that these Spanish Fathers did as so many slurs upon Spain. Besides, the honors shown these youths because of their position as Papal theologians, thoroughly disgusted him.⁷² To placate Cano Laynez paid him a visit in the company of Salmerón. An argument soon ensued between these brilliant but quick-tempered sons of Spain. Laynez tried to explain the purpose of his Institute and Cano was equally determined to break down any argument advanced in its

⁷¹ Polanco, *Chronicon*, II, p. 253 f.

⁷² Astrain, *op. cit.*, I, p. 562 f.

favor. The argument had lasted about two hours and the patience of both men was exhausted when Laynez said:⁷³

"Now, Father, for charity's sake, answer me one thing. Is your reverence anything more in the Church of God than a poor friar of St. Dominic?"

When Cano replied that he was not, Laynez continued:

"Why then, may I ask, do you put yourself in the place of the bishops and of the Pope, who is the vicar of Christ, and condemn what they have approved and are approving?"

Cano sneered and said:

"Ah, Sir, then you do not wish the dogs to bark if the shepherds sleep?"

"Let them bark, yes," replied Laynez, "but let them bark against the wolves and not against the other dogs."

Cano exclaimed:

"Away with these novelties," insinuating that the Institute of the Society was a novelty in the religious life of the Church.

LayneZ was so moved that, as he left Cano, he referred to his abuse of the Society as "*istas merdas*", not at all a complimentary expression. By the time Laynez had reached the front door he had sufficiently calmed down to feel remorse for what he had said. Running back to Cano's room, he threw himself on his knees at the latter's feet and begged pardon for the words which had slipped out in a moment of passion. Cano was deeply offended and whenever he told the story he would break off dramatically in the middle of the sentence and leave the rest to the imagination of his audience.⁷⁴ Cano was about the only person whom Laynez never won over.

⁷³ This account is given in Astrain where Ribadeneira's story, given in his work, *De Las Persecuciones dela Compania*, is quoted.

⁷⁴ M. H. S. *Epistolae P. H. Nadal*, Madrid, 1899, II, p. 45 f.

His conversation was not always so stormy. It chanced that King Maximilian, accompanied by his wife Maria, the Infanta of Spain, passed through Trent during the meeting of the Council. In the entourage was Lady Maria de Lara, Mistress of the Infanta's chamber. This good lady, a friend of the Society, obtained for Laynez an audience with the Infanta and Queen of Bohemia. He told the Queen that Ferdinand, King of the Romans, intended to found a college for the Society at Vienna, which he commended to her good-will. He then explained the advantages which colleges of this type would bring to her lands. The Queen, who was a friend of Father Araoz, S.J., in Spain, graciously offered her favor and assistance in anything connected with the Society in her lands. Many years later, Lady Maria de Lara not only commenced but had a great share in erecting and endowing with her own money the Society's college at Barcelona.⁷⁵

Besides paying these not unprofitable social calls, Laynez was more than occupied in the work of the Council and the extra tasks assigned him by the President. On top of it all, Ignatius sent instructions to Laynez to have the Society confirmed or approved by the Council, if at all possible. The bishop of Calahorra, John Bernal Diaz de Luco, an ardent friend of the Society, was consulted. He, however, thought that the subject should in no way be introduced to the Council, first because no Religious Order up till then had been so approved, secondly because all the Prelates, with their hearts set on getting away from Trent as speedily as possible, wished only to treat of absolutely necessary business. Hence he feared that the matter would not receive a hearing, if only for the added reason that the Constitutions of the Society had not yet been translated from Spanish into the Latin tongue. And the Constitutions, in his opinion, were not an object for examination and approval, since he would be a very poor Christian who did not

⁷⁵ Polanco, *Chronicon*, II, p. 254.

approve or who had doubts about the Institute which the Apostolic Letters of approval had described. This prudent bishop added that the trials which the Society was undergoing, were a clear approbation of the Society in the eyes of thinking men and ought to be looked upon as salutary by the Society itself.⁷⁶

After a few weeks agitation began for dissolving the Council. Some Protestants had sent a representative to Trent to lease a house for them. As neither a house nor the prices satisfied him he departed the city without accomplishing his business. Despite this, the hope still lingered that the Protestants would attend the Council. Then news arrived that all the Lutheran Doctors had left for England. The Emperor was deeply offended at this turn of affairs, since the German Lutheran Princes had promised to despatch their Doctors to Trent. When, therefore, this hope died, the Prelates looked to a quick conclusion of Counciliar business and entertained high hopes that all would be finished by the month of May. But then another and quite unforeseen difficulty arose. It happened that the army which had besieged Magdeburg was disbanded. Reports soon reached Trent that some thousands of Knights and infantrymen had set out to procure the freedom of the Duke of Landsgrave, held prisoner by the Emperor, and that they had already seized the forts of the Electors of Mainz and Trier. These Electors immediately sought permission from the Legate to leave Trent, although the Emperor begged them to stay on and to leave to him the task of handling the seditious soldiery. He feared that, if the Electors departed, it would be a signal for the Council to dissolve.⁷⁷

During all this uncertainty the discussions of the theologians and Fathers had continued. After the theologians had delivered their opinions, the doctrine and decrees on the Sacrifice of the Mass and on the

⁷⁶ M. H. S. *Epistolae Lainii*, Trent, Dec. 22, 1551, I, p. 197 f.; Polanco, *Chronicon*, II, p. 254 f.

⁷⁷ Polanco, *ibid.*, p. 255.

Sacrament of Orders were drafted by Laynez and Salmerón.⁷⁸ This fact should be noted for the draft has never been published and is today in the Secret Archives of the Vatican. A copy of this document might throw light on the present reading of the doctrine as approved by the Council ten years later, when Laynez attended as a Father of the Council in his capacity of General of the Society. At that later date the Fathers approved the draft of the doctrine on the Mass as presented to them, but many said they would rather have the wording used in the draft drawn up in 1551 by Laynez.

The preparation for the session in which the Fathers would vote upon Laynez' draft of the doctrine on the Mass and Orders was progressing rapidly when a final obstacle was placed in the path of all work at Trent. The Dukes of Würtemberg and Saxony sent their legates to the Council in January, 1552, to make impossible and unjust demands as a condition for the attendance of the Protestant divines. The next session had been scheduled for January 21. But the Protestant legates asked that the session be postponed so they could discuss the matter in question. Some of the Prelates thought that the Protestants should not be heard before they swore obedience to the vote and definitions of the Council.

The session was postponed, and on January 23 the Prelates were asked in the name of the Pope, if they thought it expedient to bestow the two vacant cathedral churches of Magdeburg and Alberstadt on Sigismund, the son of Joachim II, Marquis of Brandenburg, a youth of but twenty-two, suspected of heretical tendencies. Nothing was accomplished that day as the vote was divided equally on the question. However, on the following day, 25 Spanish votes were cast against and 35 in favor of the bestowal; thus they hoped to make the Marquis favorable to the Church. The decision was sent to the Pope for him to do what-

⁷⁸ Astrain, *op. cit.*, I, p. 556 f.

ever seemed good to him. On the morning of the same day, January 24, John Theodore of Pliennigen, ambassador of the Duke of Würtemberg, and John Henry Hocklin, were received by the congregation of the bishops. Erasmus Sarceri, Valentine Pacaeus and Philip Melancthon, ambassador of Maurice, Duke of Saxony, were admitted in the afternoon.

The demands of all these new arrivals were but variations of the same theme: "At the request of the Emperor, our princes have delegated us to Trent, where a group of men discussing religious matters and calling itself a universal Council, are gathered. Our princes had promised the Emperor to send their doctors and to obey what Trent defines, on condition that a free, universal, and Christian Council is held. But this assembly is not free, for the bishops present are bound by oaths of fidelity to the Roman Pontiff; it is not universal, for men from all nations are not gathered here; it is not Christian, for many things have been defined against the teaching of Sacred Scripture, especially in the article on Justification. Therefore, we demand that judges be appointed other than the bishops and Pope because they are but part of the Church. And because the Pope, as has been defined by the Council of Basle, is subject to the Council in things pertaining to the definition of dogmas of faith, in cases of schism and in his personal reformation, we demand before all else that it be defined that the Council is above the Pope."

The Würtembergers also presented the Council with a manuscript book of their faith, telling the Fathers that if there was any doubt concerning its sense or meaning their princes would send divines who would interpret and defend it against anyone who disagreed.⁷⁹

On the following day, January 25, the scheduled session was held, but nothing was decided except to have read a most generous "safe conduct" which was

⁷⁹ M. H. S. *Epistolae Salmeronis*, Trent, Jan. 25, 1552, I, p. 97 ff.

extended to Protestants to come freely and discuss their faith at Trent according to the norm of Sacred Scripture, Apostolic tradition, the consent of the Church, the authority of the Fathers and approved Councils. The heretics wished only to argue from Scripture. The next session was set for March 19. In the meantime the theologians discussed the Sacrament of Matrimony, hoping to define its doctrine along with the doctrine on the Mass and the Sacrament of Orders.⁸⁰

It was feared that the Council would be suspended without a formal declaration. Then word arrived from the Emperor that he did not wish suspension but rather that the Council should proceed; if the heretics should arrive before the next session, the Council should give them a hearing but if they did not come, the disputed points should be defined at the next session. However, nothing was done at the session of March 19.⁸¹

Layneze advised Ignatius that the affairs of the Council were moving so slowly that the Pope should be asked to allow him to go some place where he could be employed with profit. He would return immediately to Trent, as soon as the Council settled down to serious business again.⁸²

The cold of Trent in January had so aggravated Layneze's fever that the doctors despaired of saving him. Excessive weakness confined him to bed. Nevertheless the Legate still would not grant him permission to leave Trent for a healthier climate, maintaining that he could not dismiss a Papal theologian and, even if he could, he would not allow Layneze to depart, as the arrival of the heretics was still a possibility. If they came, he wanted Layneze to be one of the Catholic theologians to refute them.

Layneze did not die. The condition of his health

⁸⁰ *Ibid.*, p. 102; Polanco, *op. cit.*, II, p. 465.

⁸¹ *Epistolae Salmeronis*, p. 102; Polanco, *op. cit.*, II, p. 466.

⁸² *Ibid.*, p. 467.

took a turn for the better and as soon as he could get out of doors, he visited more Prelates to discuss the affairs of the Society and business of common interest to the Church. His main task was to dispel false suspicions which some bishops had conceived towards the Society. His main conquest for Catholic education was the bishop of Piacenza. He so inflamed him with the desire of erecting colleges that the bishop communicated with the Pope for certain permissions for the Society and even contacted the King of Spain. He promised Laynez that he would build a college in a year's time at Piacenza and then at Tuxillo and Caceres, cities within the confines of his diocese. This bishop was a steadfast and zealous man in everything to which he put his hand, and all that he promised in regard to the Society was more than fulfilled. Laynez became so close to him that he was practically the Bishop's spiritual adviser.⁸³

The departure of the Electors of Mainz and of Cologne had been the signal for the remaining German Prelates attending the Council to leave for home, even though the theologians of the Duke of Würtemberg had arrived at Trent.⁸⁴ At the session of March 19, consequently, the meeting was prorogued until May. Although the Emperor's legate urged that the Council institute discussions on Matrimony, there were no discussions worthy of mention. Since January there had been rumors afloat in Rome of an alliance between France and Duke Maurice of Saxony. This was confirmed on March 20. When the Pope heard that the city of Augsburg was in the hands of the rebellious Duke and that Trent was endangered, he decided on April 15 to suspend the Council. On April 20 the Apostolic Brief of Suspension arrived at Trent. However, the Council was not suspended immediately because the Legates thought it wiser that the suspension should proceed from the Council itself. Only now did

⁸³ The account of these negotiations with the bishop of Piacenza is related in a letter of Laynez to Ignatius, Trent, Feb. 24, 1552. *Epistolae Lainii*, I, p. 199 f.

⁸⁴ Polanco, *op. cit.*, II, p. 470.

LayneZ at last receive permission to leave Trent. On April 21 he departed for Bassano and Padua. The decess of suspension was published on April 28, 1552. And thus ended the second phase of the great Council which was not to convene again for ten years.

(to be continued)

JOHN HAGEN IN WISCONSIN

W. B. FAHERTY, S.J.

The obituary of the prominent astronomer, Father John Hagen, in a previous issue of *Woodstock Letters*,¹ attempted in two brief sentences to tell the story of his eight years in Wisconsin. Yet such were his accomplishments during this period that the Smithsonian Institute praised him for his astronomical work in its *Annual Report* of 1885.²

To retell the whole story of Father Hagen is unnecessary. Both his early career in Austria and Germany, and his subsequent work in Rome have received due treatment. But the near-decade which he spent at Prairie du Chien also deserves memorialization. It is this which is our present purpose.

Except for a year of scientific studies under Edward Heis,³ at Munster, and a year at Bonn, John Hagen pursued the normal course of training of the Society. His first assignment after Tertainship was Sacred Heart College, Prairie du Chien, Wisconsin. He arrived in June, 1880, to assist at the opening of school in September. The college building was a three-story frame structure, which had been, successively, a hotel, a Civil War hospital, a non-sectarian college, and a Catholic college conducted by the Christian Brothers.⁴

The rigorous climate, with its wide varieties of temperature and startling changes, was hard on the young priest. A drop of 50 degrees in one afternoon is not unknown in that part of the Mississippi Valley; nor are temperatures of 22 below and 104 degrees above zero. The scenic beauty of the place and the multitude

¹ *Woodstock Letters*, 1x, 283.

² *Annual Report . . . Smithsonian . . . to July, 1885*, Washington, 1886, Part I, 352, 439.

³ Among the twelve contributions Hagen was to make later to the *Catholic Encyclopedia* was a sketch of this outstanding professor. See Vol. VII, 202.

⁴ This building is now the Faculty Hall at Campion.

of clear days and nights, however, were natural compensations for the astronomer.

The school was not exactly on the frontier, though the Sioux were still on the rampage several hundred miles west. Many of the students were sons of immigrants who had pioneered in the region. Over half were resident students from the neighboring states. Few were interested in any but the ordinary subjects.

In all the situation was not conducive to advanced studies in the field of astronomy, especially since Father Hagen had a full schedule of mathematics classes.⁵

The second year, however, saw him begin some astronomical work, even though he had to teach physics, besides mathematics, and was moderator of the Junior Sodality.⁶ After purchasing necessary instruments he began a series of observations of variable stars in conjunction with the Harvard Observatory. During the second term of the school year 1882-83, he took one hundred and twenty-one observations and made studies in conjunction with the Royal Observatory at Stonyhurst, England.⁷

Father Hagen visited the Washburn Observatory at Madison, Wisconsin, in August, 1883, to consult Professor Edward S. Holden, the Director. At the advice of the prominent astronomer, a modest observatory was erected on the Sacred Heart campus.⁸ It looked like a sawed-off caboose, that had been sidetracked from the neighboring Burlington rails. No better commentary on the individual nature of his work can be made than to relate that when Father Hagen left for Georgetown, the one-time observatory became a chicken-coop.

Father Hagen offered, when the school opened the following month, a course in fundamental astronomy,

⁵ *Catalogus Sociorum et Officiorum Dispersae Provinciae Germaniae Societatis Jesu* (Trevueren, Belgium), 1881, 48.

⁶ *Catalogus*, etc. (1882), 48.

⁷ *Catalogue of the College of the Sacred Heart* (1882-83), 17.

⁸ *Catalogue of S. H. C.* (1883-84), 18.

as well as courses in natural philosophy and German.⁹

He collaborated with Professor Holden in the cataloguing of a thousand stars, a work which appeared in Volume Three of the *Publications* of the Washburn Observatory. Of this work, the *Smithsonian Annual Report* states:

The original observations had never been reduced to mean place, but being good ones and in a part of the sky where needed, we have here the anomaly of European work reduced and published in this country; and Father Hagen and Professor Holden are to be highly commended for making it available.¹⁰

Despite this recognition by such an outstanding body, Father Hagen's work received little publicity at home. The school catalogue talks of astronomical work in a very impersonal way, with more interest shown for instruments than for the young astronomer.¹¹ The local paper, too, was silent, according to policy. Its reason, in its own words, was: "The President of the College does not believe in newspaper notices".¹²

Father Hagen showed his command of the English language by teaching it during the school year 1884-85. Some of his astronomical researches were published by Professor E. C. Pickering in the *Annals of the Astronomical Observatory of Harvard College*.¹³ The *Stimmen aus Maria Laach* carried a number of articles by him during the next few years on various matters of interest to scientists, such as "Weather Bureaus in North America", the "Smithsonian Institute", and "Certain Problems in Astronomy".¹⁴

In the administrative affairs of the college, Father

⁹ *Catalogus*, etc. (1884), 49.

¹⁰ *Annual Report . . . Smithsonian Institution . . . to July, 1885*, I, 352.

¹¹ *Catalogue of S. H. C.*, *passim*.

¹² *Prairie du Chien Courier*, July 4, 1882.

¹³ *Annals*, XIV, 11.

¹⁴ See *Stimmen*, etc., xxix (1885), 39, 497; xxxii (1887), 418, 523.

Hagen had little part. The memorial of his semester as a consultor records no opinion that he gave on the very minor matters that came up for discussion. In August, 1887, he helped make arrangements for the La Crosse Diocesan Synod to be held at Sacred Heart College.¹⁵

What of Father Hagen personally during these years? He is remembered by former students as a fine teacher. Wrapped up in science, he had no moment to spare. Yet withal he was kind. He had little disciplinary trouble with the vigorous western young men of those days, because of his sincere business-like way and his very interesting manner and material. And the men who recalled these characteristics, well remember the pranks which they and their comrades perpetrated to torment other teachers.

Father Hagen's priestly work was limited. He was moderator of the Junior Sodality. For a time he was chaplain at St. Mary's Academy, a girls' school in Prairie du Chien. An occasional "supply" in various neighboring towns completed his spiritual apostolate.

When Sacred Heart College became a seminary for Jesuits at the end of the spring term in 1888, Father Hagen left Georgetown University.

Thus ended his scarcely heralded stay in Wisconsin. Little fame was accorded him here, in comparison with the great recognition that was to be his later. But this was the drudging groundwork, the period of hard struggle, which precludes every rise to prominence. Such periods should not go unheeded.

¹⁵ *Diarium* of S. H. C. August 18, 1887.



HISTORICAL NOTES

ST. IGNATIUS' POSITION AT PAMPLONA

The defense of the citadel at Pamplona is a stirring and well known tale. Artists and poets, as well as historians, have pictured Ignatius, the valiant soldier of his Most Catholic Majesty, rallying the defenders and sticking to his post until he finally goes down with a shattering wound, a martyr to his duty. Yet, in a sense, there is nothing very strange in a soldier's unswerving loyalty to his duty. The arresting thing about Pamplona—and it goes unmentioned in any life of the Saint—is that there was no question of duty in the first place. Strictly speaking, St. Ignatius had no business being in the citadel at all, and the fact that he was there indicates much more than a soldier's devotion to his duty. It is an index of what the Spanish call "bizarria," a sort of reckless valour, combined with a shining sense of chivalry and honor.

It is well known that when the Franco-Navarrese forces swept down on Pamplona Ignatius of Loyola was a captain in the armies of the king of Spain, serving under Don Antonio Manrique de Lara, Duke of Nájera and Viceroy of Navarre. It has always been assumed, or even stated, that this renowned soldier and statesman left Ignatius in the citadel of Pamplona to help hold the fort, so to speak, until he himself secured forces strong enough to withstand successfully the enemies of his King, under Fox and Labrit. There has been some surprise, of course, and some disparaging remarks about the efficiency of the old Spanish records because the name of Iñigo de Loyola does not appear in the records of the personnel of the citadel, nor among the payroll lists, kept since August, 1520.¹ It was assumed, with questionable justice, that

¹ Moret, *Anales de Navarra* Vol. V, Pamplona, 1776, book 36, No. 18, p. 363.

either the lists were defective, or that the men left behind by the Duke of Nájera were not considered part of the Citadel Garrison, and so not entered in its payroll records. And the historians asserted categorically that Ignatius was left in the citadel.

Recently, however, attention has been called to certain passages in Polanco's vast "Chronicon" and to some unedited documents of Father Nadol. These sources show the activity of Ignatius at Pamplona in a new light.

The fact is that there were two distinct kinds of troops in Pamplona. The first was the garrison stationed at the citadel. The others were those left by the Duke of Nájera to bolster up the feeble defences of the city. These were under a different commander, and had nothing whatever to do with the troops ordinarily garrisoning the Citadel.

Father Polanco writes: "(The Viceroy) left Ignatius and a few others in Pamplona under Don Francisco de Beaumont, that they might do as he ordered. But when, believing that he did not have forces enough to withstand the French, and seeing the majority of the people inclined to open the gates to Don Henrique (de Labrit), Don Francisco abandoned the city, Ignatius was ashamed at that retreat, which seemed so much like flight, and refused to follow him. Moreover, before the very eyes of the retiring troops, he entered the citadel to defend it together with the fistful of men who guarded it. A brave soldier, with whom he had frequently had heated words and contentions of honor now desired to accompany him in that defence."²

Thus there was something above mere duty. There was an immense loyalty and a certain grand boldness that moved an officer to defy his commander and undertake a task as hopeless as the defence of a badly garrisoned citadel against vastly superior and reckless forces. It was not merely that he thought to save his

² Polanco. *Vita Patris Ignati, Chronicon*. Vol. I. Madrid, 1894. p. 12.

honor, because, after all, de Beaumont was his commanding officer, and at his orders he could have retired to safety without the slightest suspicion of stain on his record. It was merely that Ignatius was too gallant to retreat. Probably, too, he knew that it was part of the grand Spanish strategy to hold on to everything as long as possible at any cost. That this was the case is shown by the terrible accusations which Don Iñigo Fernandez de Velasco, Constable of Castile and Governor of the Realm, hurled against the generals at Iruña, going so far as to assert that Herrera was a traitor, deserving to have his throat slit.³

Whatever the reason, however, the fact remains. The troops withdrew, and Ignatius and his companion deliberately re-entered the citadel.

That was May 17, 1521.⁴

But there is more to the story. Once inside the citadel, Ignatius was by no means satisfied to remain waiting in idleness. Whether he received news that day that there were other Spanish forces nearby, or whether he already knew it and decided to urge their arrival with all possible speed, he rode out of the city again that night, and reappeared on the morning of May 19, accompanied by troops under Don Martín de Loyola, his brother.

This is clear from Nadal's words: "When the French were about to besiege Pamplona (May 19), and when the elder brother of Ignatius (that is, Don Martin), and Ignatius himself came to its help, seeing that the situation was desperate, they urged with great earnestness that the men in control of the city should let them have the government of it, so that they might defend it. But they could not obtain this, which so annoyed and displeased the brother of Ignatius that

³ Cartas del Condestable al Emperador. *Historia Critica y Documentada de las Comunidades*, IV.

⁴ This is evident from the fact that the Lord of Orcoyen, Carlos de Artieda, took over the civil government on that day, after the populace, militantly pro-French, had sacked the Viceroy's palace. v. Aleson, *Anales* No. 18. p. 363,

he would not even enter the city, but marched away at once with his forces.”⁵

But once again Ignatius disagreed, and once again, at a moment which must have been charged with tremendous drama, he put spurs on his horse, and rode once more into the citadel, followed by a few others.⁶

In view of that fact, it is easy to see how this man, who had really no business being there at all, could influence the commander of the citadel, Capt. Francisco de Herrera, enough to make him reject the French terms, and undertake one of the most hopeless defences in history.

And in the light of all this it is easy to see that Ignatius, as he lay recovering in the halls of Loyola, could look ahead into a future of assured success. A man of such proven heroism and daring could be certain of a brilliant career in the armed service of the King of Spain. Indeed, when he visited the Duke of Nájera later at Navarrete to collect some ducats due him, and the treasurer told the Duke that he had no money for this, the latter replied: “There may not be money for anything else, but for Loyola let there be no lack. He has won much credit in the past.”⁷

But the past was dead. And ahead lay a much brighter future.

KURT BECKER, S.J.

⁵ P. Nadal. *Apologia ad doctores Parisienses*.

⁶ Ibid. V. *Nuevos datos sobre San Ignacio. La labor de Polanco y Nadal en los orígenes de la biografía ignaciana*. Bilbao, 1925.

⁷ *Scripta de S. Ignatio*. I, Madrid, 1904.

THE FIRST JESUIT COPYRIGHT?

A very early—probably the *earliest*—copyright granted for a book written by a Jesuit reads as follows:

Cum . . . dilectus filius Ignatius de Loyola, . . . quaedam documenta, sive Exercitia spiritualia . . . redegerit . . . (concedimus) ut hujusmodi documenta et spiritualia Exercitia imprimi a quocumque bibliopola, per praedictum Ignatium eligendo, libere et licite valeant; ita tamen, ut post primam editionem, sine consensu ejusdem Ignatii, vel successorum ejus, nec ab hoc, nec ab alio omnino, sub excommunicationis et 500 ducatorum piis operibus applicandorum poena imprimi possint; et mandantes . . .

This grant is contained in the Apostolic Letter "*Pastoralis officii cura*" of Pope Paul III in which the Spiritual Exercises were officially approved and recommended to all the faithful, under date of July 31, 1548.

The first edition of the Latin text, known as the "Versio Vulgata", was printed in that same year. It was not, however, "published" in the strictest sense, since it was not for public distribution but for use within the Society.

The coincidence of the date—July 31—with that of the death of the author eight years later adds an extra note of interest to this document.

From the Bruges edition of the "Thesaurus Spiritualis S. J.", 1897, pages xxvi-xxviii and xxxi.

N. B. For the earliest published writing (Sermon or Conference) of a Jesuit cf. Sommervogel, s.v. *Salmerch*. See also Sommervogel's note following the entry for the first (*Latin*) edition of the Exercises, s.v. *Loyola*. St. Peter Canisius also *edited* several works published earlier than 1548, for which cf. Sommervogel s.v. *Canisius*.

EDWARD C. PHILLIPS, S. J.

OBITUARY

FATHER GEORGE E. KELLY

1877-1941

On September 16, 1941, Father George E. Kelly, in his 48th year in the Society, died peacefully in the Georgetown University Hospital. He was at the time Spiritual Father of the Georgetown College Community. He had been ill for several years and had undergone painful abdominal operations; though up to the year of his death he was quite active in the several responsible duties assigned him and was, in the ordinary parlance of the day, always "on the job." Born in Baltimore, February 22, 1877, and after completing the high school courses at Loyola, he entered the Society July 29, 1893, at the old Novitiate in Frederick, where he spent five years. The Juniorate at that time for high school entrants was usually three years. There followed the regular courses in Philosophy and Theology at Woodstock and there he was ordained by Cardinal Gibbons in June, 1909. His entire regency was spent most successfully at Fordham and he ever retained great interest in the growth and expansion of that University and was fortunate in keeping up the friendships formed there as a teacher and prefect of discipline. It was at Fordham that he pronounced his last vows, February 2, 1913, after completing his tertianship at Poughkeepsie. After a year at Loyola College, Baltimore, as teacher of first year in the High School and professor of English in the evening school, he came to Gonzaga College, Washington, and here were spent his most active and, it would appear, his happiest years; in fact he seemed to measure all else in the Province by the standards set at Gonzaga and in St. Aloysius Church. Undoubtedly to him it was

"Ille Angulus terrarum mihi praeter omnes ridet."

After two years as Prefect of Studies at Georgetown Prep, Father Kelly taught fourth year there for seven years. In 1933 he became Rector of Brooklyn Preparatory School and remained in this position till June, 1937. From one of his community at the time we have the following:

"Father Kelly was always interested in the little children of his parish. He took particular delight in being with them and in furthering their instructions in the Christian Doctrine. He was always able to bring home to them by some homely and apt example the lessons of the Gospel. It was through his efforts that the Trinitarian Sisters were introduced into the social and religious activities of the parish. And Father Kelly did all in his power to foster their labors and to encourage the sisters in their work for the poor of St. Ignatius' parish. In order that there might be trained and motherly hands to mould the children in their religion, Father Kelly imported the Sisters of St. Joseph from a neighboring parish to teach the children their catechism on Sundays and to instruct them for the various sacred processions during the year. And for his efforts on behalf of the children, he was loved and esteemed by them. During one of the periods of his convalescence he used to sit in the sun at the Sacristy door and direct the play of his 'little ones.'

"When his altar boys had grown from grammar school age into the freshmen period, Father Kelly did not forget them. He was always on the alert for promising lads whom he could finance through the high school. And when some 'bright boy' failed to reach the mark, Father Kelly did not hesitate to inflict salutary chastisement on the delinquent. Father Kelly's praises were never fulsome but they were always well deserved and he had come to realize most fully that the hope of the Church in this nation is in the Faith of its children,

“One of Father Kelly’s great crosses was the fact that he was unable to open a grammar school for the parish. He maintained that with the opening of a parochial school would come the evacuation of the undesirable element on Crown Street, and with their departure peace and freedom from law suits for feigned injuries. But he was unable to realize his dream.”

During his two score and eight years in the Society Father Kelly was never robust though ill health never interfered with his giving himself whole-heartedly to what responsibility or task was assigned him. He was most conscientious and expected the same from others. His devotion to the traditions of the Society and Province even in smaller things was always evident and he had highest respect for the wishes of his superiors. As a religious he was exemplary in his observance of customs and rules and he never exacted of those under him any more than he gave himself. Only those who came into close contact with him realized the great sufferings he patiently endured due to ill health; even to his most intimate friends he never uttered a word of complaint. And for doctors and nurses who attended him during his many long months in the hospitals he always had a gracious appreciation and gratitude.

For a short time Father Kelly was acting Rector of Loyola College, Baltimore; due to his nervous condition he had to be relieved. After a few years in the classroom, the work of his predilection, and two very successful years as Minister at Fordham, it was felt that he would be able to assume greater responsibilities and he was made Rector of Brooklyn College. For several years from its inception this institution had been retarded due to the debt incurred, and Father Kelly was most efficient in considerably reducing this burden for his successors. He was Minister for one year at Loyola School; this was followed by a year in the same position at St. Joseph’s Prep, Philadelphia. It was while he was minister at Loyola College, Bal-

timore, that his physical condition became much worse and he was sent to Georgetown to recuperate. For several months it was clear to all that he was gradually becoming much weaker and in spite of his heroic efforts to improve he succumbed, early in September, 1941. His obsequies were attended by many of his lay friends in Washington and by a large number of ours, who came from the institutions in the vicinity. May he rest in peace.

FATHER JAMES M. COTTER

1872-1940

In the Georgetown Infirmary on July 16, 1940, the feast of Our Lady of Mount Carmel, Father James M. Cotter died after several months of most painful illness. It was on this same propitious day that he had been born in Philadelphia, in the year 1872. He began and ended his life under the special protection of the Blessed Mother, to whom he was singularly devoted. He had received many favors during his sixty-eight years, and not the least was the environment which he enjoyed in a model Catholic home. Both his father and his mother were held in the highest esteem as active, edifying and zealous members of the Gesu parish, Philadelphia, and they were looked upon by all as exemplars of Christian virtue. Nor was it a surprise to anyone that sons and daughters of such a family should be generously given to the religious life.

With his younger brother, he entered St. Joseph's College soon after the institution's second beginning on Stiles Street, and together they entered the Society in August, 1893, at St. Stanislaus Novitiate, Frederick,

Maryland. Philosophy and theology were finished at Woodstock, and James Cotter was ordained by Cardinal Gibbons in June, 1908. His regency, which was during the time when five years were regularly allotted, was at Gonzaga, Washington, and at Holy Cross College, Worcester. To the latter institution he returned during a year that intervened between theology and the Tertianship at Poughkeepsie. While teaching at Loyola College, Baltimore, he pronounced his last vows on February 2, 1911. Three years were successfully devoted to the work of the Mission Band, but it proved too hard on his health and he was obliged to take a year's rest at Keyser Island, South Norwalk, Connecticut. With his health fully restored, he gave himself unsparingly to the parish of St. Peter's, Jersey City, where he spent twelve active and fruitful years.

The next ten years were spent as operarius of St. Aloysius parish, Washington. Then, his health shattered, he came to spend his last years at Georgetown. Here, in addition to a constant uncertainty of life created by a serious heart condition, his deep humility and vivid realization of what he had preached so forcibly, sin and its punishment, caused him to grow unduly anxious and it seemed that all his mission sermons came back and he felt he should apply all to himself. But his childlike confidence would always assert itself when a companion would speak to him of the love of God our Father, or remind him of the many novenas he had so faithfully given to the Sacred Heart, and how he had always urged others to place their unbounded trust in that loving Heart. To give this novena was his delight, as well as the delight of those who heard him.

By many Father James Cotter was regarded as the best preacher on the staff of parish and school Fathers at St. Aloysius. His sermons always carried conviction. He had a wide command of language and expression and had few equals in the ability to develop a truth or a thought. In that he was a true rhetorician. He was always ready on shortest notice with material

for a sermon, and always generous to supply for another Father who might be unable to keep an engagement. He was a sworn enemy of hypocrisy and snobbery, and paid his respects to these at times in his sermons.

He was fond of the poor. Many a kind deed unknown to any other must have been recorded in his favor by the good angel. He was a great favorite with children and the poorest of the poor. When he would take his daily stroll in the vicinity of the church he was sure to be followed and surrounded by a group of youngsters whom he would entertain and delight by his mimicry and imaginative stories. The old parish had more than its share of beggars, genuine and fakers. Father Cotter could inevitably tell the true from the false, and he took keen delight in confounding and rebuffing the imposters.

Father James Cotter was a most entertaining member of the community. He had a keen sense of humor and enjoyed an innocent practical joke whether on himself or perpetrated on others. With strangers, especially of the junior clergy, he would assume an air of inquisitive innocence, and wonderment at knowledge which he already possessed.

It may be said that his favorite devotions were to St. Anne and the Souls in Purgatory. Every year he conducted a triduum in honor of St. Anne when temperatures were highest in Washington, and he won many a client to the Mother of Our Blessed Lady. Purgatory he called the Parish of the Dead. By his annual novena for the Holy Souls he brought the people to make frequent visits to that twilight land to relieve and set free the mourners there. May he rest in peace!

V A R I A

The American Assistancy.—

MARYLAND-NEW YORK PROVINCE

Nativity Parish Celebrates Centenary.—The 100th anniversary of the founding of Nativity parish, Second Avenue and Second Street, was observed by more than 1,000 persons on Sunday, June 7, at a Solemn Pontifical Mass celebrated by the Most Rev. Bartholomew J. Eustace, Bishop of Camden, and a native of the parish.

The Most Rev. Francis J. Spellman, Archbishop of New York, presided, and addressed the congregation at the close of the Mass.

“I have the consolation of bringing to you today the blessing of the Holy Father,” he said. “The message is addressed to Father De Maria and is signed by the Apostolic Delegate.”

As you gather with the clergy, Religious and faithful of your parish to commemorate the historic date of the Centenary of the founding of Nativity Church, I am pleased to inform you that our Most Holy Father, Pope Pius XII, has graciously deigned to impart to you and to all the other priests laboring in Nativity parish, as well as to all the Religious there employed, and to all the faithful his special Apostolic Benediction. While it is my happy duty and privilege to convey to you this August Message of the Sovereign Pontiff, who thus deigns to participate so directly in your Centenary Celebration, I wish to take advantage of the opportunity to assure you, the priests, Religious and faithful of the parish, of my own personal congratulations and good wishes. It is my prayer that the immense good which Nativity parish has effected since the days of its foundation may be multiplied a hundredfold, and that the blessings which God showers down upon you on this auspicious occasion may be but a pledge of those which will continue throughout the years.

With renewed felicitations and sentiments of esteem, and with every best wish, I remain, sincerely yours in Christ, A. G. Cigognani, Archbishop of Laodicea, Apostolic Delegate.

The mission of the church, Monsignor Rossi said in his sermon, is the continuation of the work of Christ Himself, and throughout the years the enemies of Christ have tried to destroy her. "The enemies of Christ continued their relentless but futile efforts to choke the progress of His Church even in this country. They sowed the seed of prejudice; they accused Catholics of being unpatriotic—even in our own city this antagonism became very acute, and pronounced," he pointed out. This state of affairs in 1842, and the constant growth of the Catholic population, caused Bishop Hughes, later the first Archbishop of New York, to commission the Rev. Andrew Byrne to purchase the property and organize Nativity parish.

"On June 5 of the same year, 100 years ago, this temple was solemnly dedicated to the Nativity of Our Lord."

The Rev. Anthony I. DeMaria, S.J., present pastor of Nativity Church, in a brief address prior to introducing Monsignor Rossi as the preacher, said that the slogan for the centenary celebration was, "Let Us Praise the Lord," in thanksgiving for the blessings that God has showered upon the parish during the past 100 years.

A military note was sounded during the celebration when a bugler of St. Francis Xavier High School played "Church Call" at the start of the ceremony. At the consecration a military call was also sounded. The Knights of Columbus Fourth Degree Color Guard and Xavier Cadets stood at attention with raised sabers during the consecration, and the color bearers dipped the Papal flag.

The centenary celebration came to a close on Sunday, June 14, with a dinner-dance at the Hotel Commodore at 7 P. M.

President of Peru Honored.—The Most Rev. Francis J. Spellman, Archbishop of New York, attended special exercises at Fordham University on Tuesday, May 19, at which President Manuel Prado of Peru was presented with the honorary degree of Doctor of Laws.

Following the presentation of the degree by the Very Rev. Robert I. Gannon, the Reserve Officers' Training Corps of Fordham engaged in a special drill and was reviewed by Archbishop Spellman, President Prado and his staff.

Speaking during the exercises, Archbishop Spellman said:

"I am happy to come here this afternoon, first of all as a citizen of the United States to participate in the welcome that our country is giving to the Chief Executive of Peru. I am sure that the president needs no words of mine to tell him of the universality and the sincerity of the welcome that has been given to him.

"I also am happy to be here this afternoon as an alumnus of Fordham University. It was with some emotion that I heard Father Gannon read the roster of names of those who have honored Fordham as Fordham has honored them—Pope Pius XII, President Roosevelt and now President Prado. It is likewise with emotion that I recall that I am a classmate of students whose names I saw on the Memorial gate as I came here this afternoon, names of those who gave the supreme sacrifice for democracy, during the war of my generation.

"Lastly I come here as a friend and as an admirer of Peru. Four years ago it was my privilege to visit Peru and to see with my own eyes the industrious character and the sincerity of that people. I traveled to the remotest parts of that country, and in some parts I found poverty and distress, but I saw in all parts, faith in God and love of fellow-man exemplified."

In his speech Father Gannon, President of Fordham University, said:

"It is our honor to greet the enlightened ruler of a foreign state, a friendly state, a state particularly

dear to us at Fordham not merely because of the fact that our fellow-Jesuits have labored there since 1568, with one tragic interval, and there set up the first printing press in South America, but because of a more domestic incident which happened 300 years later.

"In 1858, Fordham was facing one of its periodic financial crises, a bad habit which it has never been able wholly to correct. The Catholics of New York at the time were still the hewers of wood and drawers of water, and the pennies they had in their pockets were being saved for the building of St. Patrick's Cathedral. So two of our more plausible Fathers set out for Peru, where there were Catholics of wealth and culture ready to take the same interest in a New York Catholic College, distant and crude as it was, that we might take today in the foreign missions. The expedition was a complete success and the Fathers on their return brought with them money enough to save the Old Rose Hill Farm and some seventeenth century paintings which hang to this day in the president's office.

"This touch of sentiment merely adds, of course, to the gratification we should feel in any case on receiving in a single distinguished visitor, a scientist, a soldier, a banker and a statesman."

—*The Catholic News*, May 23, 1942.

CHICAGO PROVINCE

Ten Thousand Hear Chaplain.—Father Joseph Boggin, S.J., U. S. Army chaplain, preached to a congregation of more than 10,000 persons at the annual Corpus Christi demonstration at Nudge College. The sermon was given at the invitation of the Archbishop of Brisbane, the Most Rev. James Duhig. Father Boggin was a member of the faculty of the Univer-

sity of Detroit High School, Detroit, Mich., before entering the Army.

The invitation to Father Boggins came after the favorable comment on his sermon at St. Stephen's Cathedral here, at the commemoration of Anzac Day. In past years it had been the custom of the Archbishop to give the Corpus Christi sermon himself.

—*The Catholic News*, August 1, 1942.

MISSOURI PROVINCE

Sacred Heart Radio Program.—The second annual convention of the directors and staff of the Sacred Heart Radio Program was held at Saint Louis University April 10 and 11. Father Eugene P. Murphy, National Director, presided. Among those present were: Father Stephen L. J. O'Beirne, editor of the *Messenger of the Sacred Heart*; Father Julien Senay, National Director of the Apostleship of Prayer for Canada; Father Matthew Hale, regional director for New England; Jose Macias of the Mexican Province; Father W. Zajackowski, editor of the *Polish Messenger of the Sacred Heart*, Chicago, and Father John J. Walde, of Corpus Christi Church, Oklahoma City, who will reappear on the Catholic Hour this summer, and who has appeared on the Sacred Heart program.

At present the program is broadcast on 83 stations. The cities include New York, Chicago, two in Alaska, Honolulu, and Puerto Rico. The present daily audience is estimated at seven and a half million listeners. The program is now officially "The Voice of the Apostleship of Prayer."

—*News-Letter, Missouri Province*, May, 1942.

NEW ENGLAND PROVINCE

Chaplain Honors Heroes.—The Courier-Mail, secular daily of Brisbane, Australia, has reproduced a poem of tribute to Darwin's dead, written by Father Anthony G. Carroll, S.J., U. S. Army Chaplain, and read by him at a memorial service to fallen men at an advanced allied base. Father Carroll served as professor of chemistry at Boston College, Chestnut Hill, Mass., prior to entering the service. The poem follows:

"On Darwin's shore our bodies lie,
And o'er our graves the soft winds sigh,
And whisper through the star-filled night,
The story of the silver blight
That struck us from a wing-blackened sky.

But death will never break the tie
That binds us all—we did not die
To idly gaze from some great height
On Darwin's shore.

Know ye who guard the slopes nearby—
Know ye who overhead still fly—
Till victory, with you we fight,
And not till then, will bid good-bye
On Darwin's shore."

—*The Catholic News*, August 1, 1942.

 OREGON PROVINCE

Episcopal Anniversary.—His Excellency the Most Rev. Joseph R. Crimont, S.J., D.D., first Vicar-Apostolic of Alaska and titular Bishop of Amaedera, has received from His Holiness Pope Pius XII the following letter congratulating him upon the twenty-fifth anniversary of his elevation to the Episcopate, July 25, 1942:

To Our Venerable Brother Raphael Crimont, Titular Bishop of Amaedera, Vicar Apostolic of Alaska—Health and Apostolic Benediction.

We have learned with great pleasure that you shall have soon completed the twenty-fifth year from the time, when to the Episcopal dignity, you assumed the government of this, your Vicariate.

With how much loving interest we are inflamed, how much tender affection we feel in our heart, whenever a happy event of this kind occurs to the sacred pastors who have zealously toiled, and particularly in the remote corners of the globe, in promoting the eternal welfare of the souls in danger of being lost, is indeed not easy to express.

To you, therefore, Venerable Brother, who have spent such a long period of years to the glory of the Most High and the good of souls, we express our heartfelt congratulations, and by Our Authority and with overflowing affection we wish to participate in the celebration of that sacred event.

In order that the solemnity of your jubilee may bring to the Faithful a greater abundance of fruits and of joy, we are pleased to grant you the faculty of blessing by Our Authority and in Our Name the congregation who shall be present on the day assigned, after the celebration of the Solemn Pontifical Mass and of offering them a plenary indulgence to be gained according to the prescribed regulations of the Church.

Meanwhile we fervently pray and beseech God that He may vouchsafe to pour down on the pastor and upon the flock of His Vicariate the most abundant blessings.

As a happy augury of these and as a testimonial of Our special love, to you, Venerable Brother, to your Auxiliary Bishop, to the whole clergy, to the entire body of the Faithful, and especially to your Religious Communities, We impart the Apostolic Benediction with much love in Our Lord.

Given at Rome, near Saint Peter's, the sixteenth day of the Month of February, of the year 1942, and the third year of Our Pontificate.

(Signed) Pius PP. XII.

This year the 83-year-old Bishop also celebrates his fifty-fourth anniversary as a priest and his sixty-seventh as a Jesuit.

His Excellency was born in Picardy, France. After

entering the Society at St. Acheul, Amiens, he came to America in 1886 for the work of the Rocky Mountain Mission. He worked among the Crow Indians in Montana for some years before being sent to Alaska. His Superiors recalled him shortly to the States and made him Rector of Gonzaga University, Spokane, in 1901.

Pope Pius X cut short his work there by appointing him to succeed Father John Baptist Rene as Prefect Apostolic of Alaska, March, 1904.

Thus was fulfilled the prophecy made to Brother Crimont when a young scholastic in Amiens by St. John Bosco. Doctors had given Joseph Crimont only one month to live. He asked St. (then Father) John Bosco for prayers that God "let me live so that I may become a missionary." The Saint responded: "Gladly, my son. God will grant your request and you will become a missionary."

Seattle College.—A number of Japanese students have been obliged to withdraw from the College due to the Government's "Go East" order.

Indian Aviators.—About 25 Catholic Indian young men from St. Andrew's mission have gone to join the U. S. Army or air force, and more will leave. Numerous other Indians have taken up defense jobs locally or on the coast.

—*Seminary News, Oregon Province, May, 1942.*

From Other Countries.—

ALASKA

Vicar Delegates Appointed.—The Most Rev. Charles F. Buddy, Bishop of San Diego, and the Most Rev. Walter J. Fitzgerald, S.J., Coadjutor Vicar Apostolic

of Alaska, have accepted appointments as Vicar Delegates to aid the Military Ordinariate in supervising the work of Catholic chaplains of the United States Armed Forces, the Most Rev. Francis J. Spellman, Military Vicar, announces.

The increase in military personnel in the vast Pacific coast area in recent months determined the erection of the two new Sub-Vicariates, Archbishop Spellman said. Bishop Buddy and Bishop Fitzgerald become the tenth and eleventh Vicar Delegates assisting the Most Rev. John F. O'Hara, C.S.C., Military Delegate.

Bishop Fitzgerald, who is accepting the new appointment with the consent of the Most Rev. Joseph R. Crimont, S.J., Vicar Apostolic of Alaska, will supervise the work of Catholic Army and Navy chaplains throughout the Territory of Alaska.

Missionary Visits States.—Rev. John P. Fox, S.J., noted Northern Alaska Missionary and founder of a community of Eskimo Sisters, is visiting in the Middle West. The community is the Sisters of Our Lady of the Snows; a group of six postulants will receive the habit soon. Father Fox is postmaster, warden of the reindeer herd and notary public as well as priest and teacher; his territory is bleak and barren, occupied by one of the least civilized of Indian tribes. On the trail he drives his own team of 13 dogs; he is also a seaman, piloting his motorboat to reach some of his missions.

—*The Catholic News*, May 30, 1942.

ENGLAND

News of Father Martindale.—A Scots priest who has made his way back to Britain by air from Stockholm after being interned in Denmark has brought news of Father C. C. Martindale, S.J.—principally that, as

usual, he is hard at work with that inseparable companion, his typewriter.

Another message has since come from Father Martindale himself to a friend. In this he says that he is by no means well and asks for prayers, but adds that he has experienced much kindness.

Father Thomas King, D.D., recently back from Sweden, told of several meetings he had with Father Martindale in Copenhagen, where he was caught up in the German invasion a day or so after he had arrived in Denmark to give a series of lectures.

Father Martindale, said Father King, is staying at the Jesuit house. The ecclesiastical authorities are happy to have him with them, and Bishop Suhr—Denmark's first native Bishop since the Reformation—highly appreciates Father Martindale's help to the Catholic press.

Copenhagen's Catholic paper has an article every week from Father Martindale. Two of his books have been translated into Danish, and when Father King last saw him he was at work on a Christmas book.

—*The Australian Messenger*, May 1, 1942.

Paper and the English Messenger.—The amount of paper, by weight, now allowed to periodicals is reduced to a little less than one-fifth of the quantity used in 1939. This explains the reduction in the number of pages in *Messenger*, and also the use of thinner paper. The only alternative was to bring out the magazine only once in two months; a plan which would not fit well with the setting forth of the Pope's monthly Intentions, and unsatisfactory on other grounds.

—*English Messenger*, April, 1942.

GERMANY

Hitler Excludes Scholastics.—Nazis have a high regard for the military qualities of the young German

Jesuits forcibly inducted into Hitler's army, but they are highly irked by the unquenchable apostolic fervor of these Jesuit-soldiers. Nazi big-wigs removed Jesuit scholastics from the Russian front because Adolph feared the influence these religious were exerting over their pagan comrades. In the summer of 1940 when the Nazis jumped Belgium, 11 Jesuit scholastics in the German front ranks fell in the first few minutes of fighting.

—*Seminary News, Oregon Province, May, 1942.*

INDIA

Kurseong Diary.—*May 6th*—The 400th anniversary of St. Francis Xavier's landing in India was celebrated with a Solemn High Mass "coram episcopo." In the evening the I. A. sponsored a program of essays depicting 'Xavier the Saint' by Father Francis Xavier, "The Missionary" by Father Goveas, "The Superior" by Father Vergottini.—*May 7th*—St. Mary's first "Radio Play" entitled "The Strange Death of Cardinal Xavier" was put on. The "mike" was in an upper room while the Community listened to the loud speaker in the hall.

—*Our Field, May, 1942.*

Mission Statistics.—As war clouds burst over India and far-ranging black bombers drop death on ancient Ceylon and Madras, more hundreds of Jesuit missionaries come into the line of Jap fire. One-half of the foreign missionary priests in India are Jesuits; one-third of the 386 million pagans in India are cared for by Jesuits, and one-fifth of the four million Catholics are entrusted to the Jesuit missionaries. The American Jesuits in Patna will be in the direct path of Jap tanks if the invaders sweep up through Burma, round the north tip of the Bay of Bengal, and head for Bengal and the Ganges plain.

—*Seminary News, Oregon Province, May, 1942*

IRELAND

Hong Kong Missionaries.—Some time ago news came via the Vatican that the Irish Jesuits in Hong Kong and their undertakings are safe. It seems almost miraculous that some of the houses were not destroyed. Of one novice in Manila, Francis Chan (Fook Wai) there has been no news. No news has been received of Father Richard Kennedy, who, with his brother, a chartered accountant in Malay, were apparently in Singapore, when it was captured by the Japs.

—*Irish Province News*, April, 1942.

SCOTLAND

Tribute.—Glasgow saw a strange ceremony recently when Catholics paid their yearly tribute to one of God's heroes, Blessed John Ogilvie. The Jesuit was martyred for the Faith at Glasgow Cross 320 years ago. This year 1000 Glasgow Catholics walked silently to the sacred spot, sang two hymns, and departed as silently as they had come—an honor more grand than words.

—*Seminary News, Oregon Province*, May, 1942.

SPAIN

Golden Jubilee.—Spain's Pontifical University of Comillas, near Santander, conducted by the Jesuit Fathers, is observing the golden jubilee of its foundation; Archbishop Gaetano Cicognani, Papal Nuncio to Spain, pontificated at the Jubilee Mass. The Holy Father in a letter to the Very Rev. Vladimir Ledochowski, Superior General of the Society of Jesus,

felicitating the order in the jubilee, notes that some of the alumni of the university were destined "not only for the episcopal office and the Cardinalate, but even for martyrdom."

—*The Catholic News*, May 30, 1942.

Books of Interest to Ours

This Is My Body and God Forgives Sins. Pamphlets. *By Martin J. Scott, S.J.* The America Press. New York 1941 and 1942.

Without wasting a word Father Scott succeeds in thoroughly covering the Sacrifice of the Mass and the Sacrament of Penance. Neither pamphlet runs over 24 pages. Yet the positive doctrine, the history and the beauty of these mysteries stand out with force and clarity. Even difficulties and objections against them receive adequate treatment. Indeed the most satisfying feature of these monographs is the direct, forthright way in which the author answers difficulties.

T. F. G.

No Pope Can Be Wrong In Teaching Doctrine and Divorce Is A Disease Which Destroys Marriage. Pamphlets. *By Father Martin J. Scott, S.J.* The America Press. New York 1941 and 1942.

These two additions to Father Scott's extensive pamphlet-review of Catholic doctrine are clear and worthwhile. The Pope's infallibility is defended by the words of Scripture and by the independent and logical necessity of an infallible head. The pamphlet presents the *via Romanitatis* as pleasantly, and as briefly, as this "way" can ever be offered to a no-Popery mind. Catholics will find in it the roots of a demonstration for the unique validity of the Church, roots that have grown into numerous treatises and text-books. Father Scott has also pointed out the strong case for the Papacy that is to be drawn from early, uninspired documents, such as the letter of Clement of Rome.

The treatment of divorce is more immediately practical. The Church's unequivocal stand on marriage often occasions an emotional difficulty in Catholics and non-Catholics alike. This, and some psychological difficulties are developed and exposed to complete the doctrinal statements on marriage which are drawn from the New Testament. In this way Father Scott is able to make a positive application of the Church's teachings to the problem and practice of contraception, and to other contemporary evils. In particular his alignment of the Gospel

texts on marriage brings out their unanimity on the point of indissolubility.

Both pamphlets are supplemented by questions arranged for Study Clubs.

J. M. F.
