

A. M. D. G.

THE
WOODSTOCK LETTERS
A RECORD

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

VOL. LXVIII.

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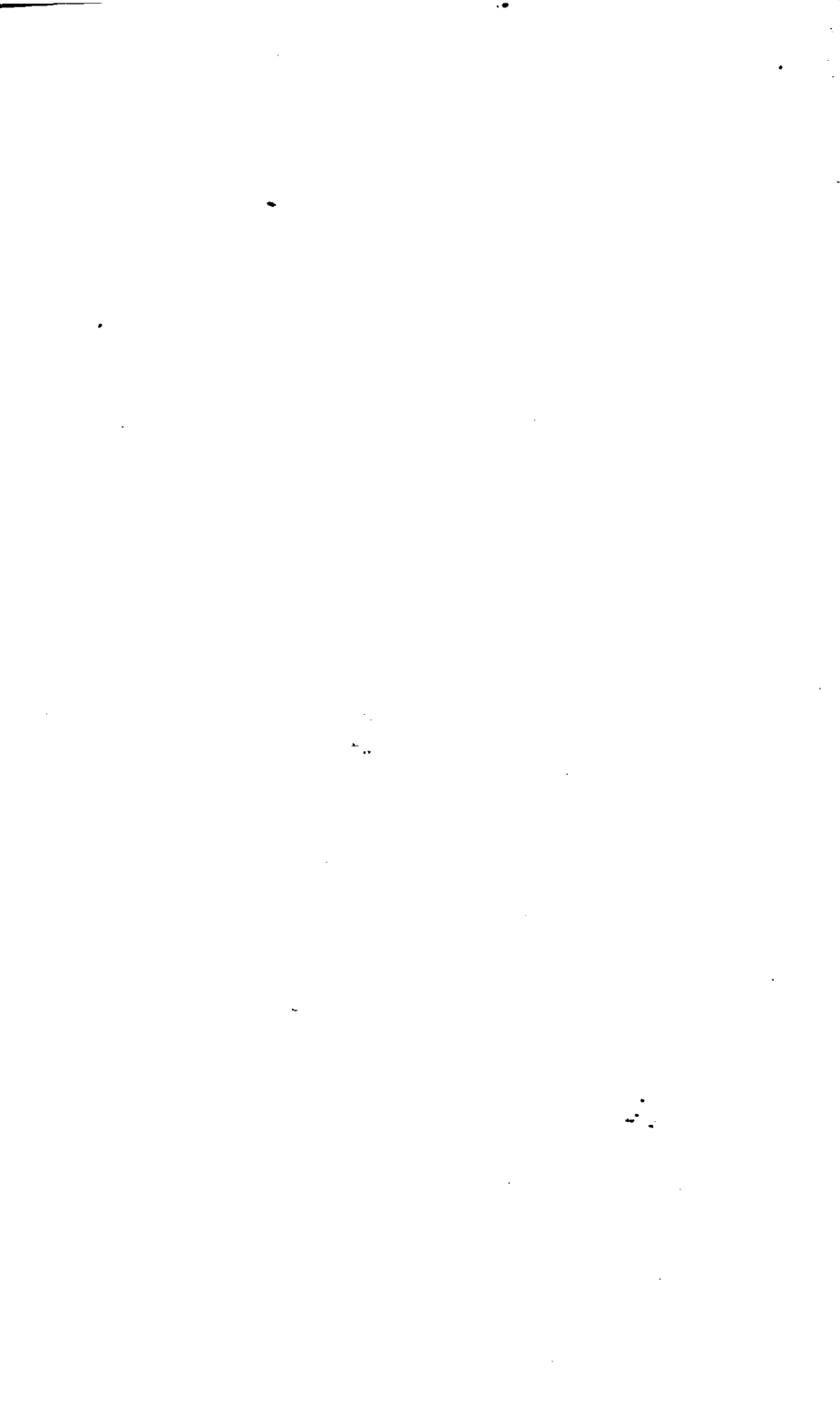
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The Woodstock Letters

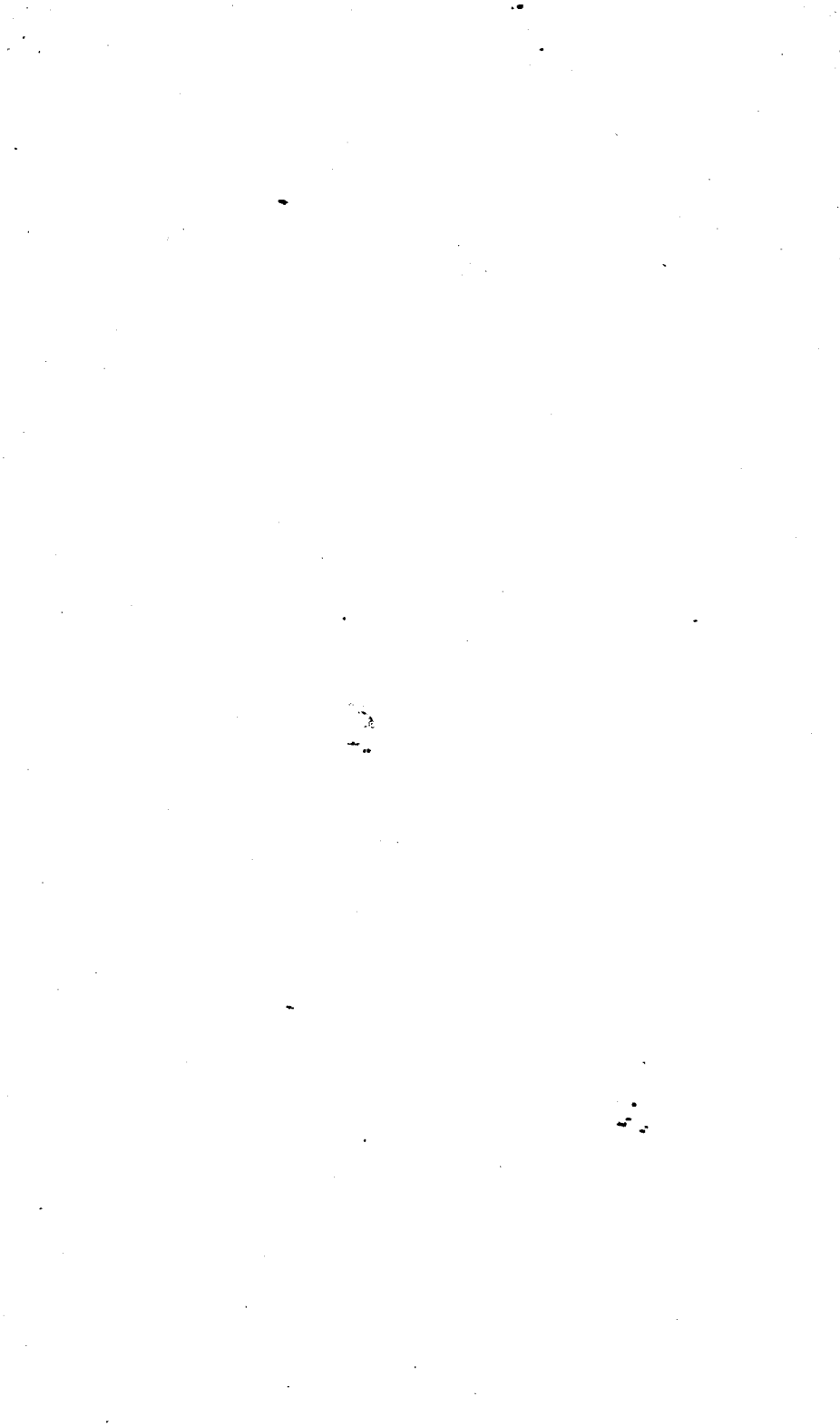
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THE WOODSTOCK COLLEGE PRINT

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The Woodstock Letters

VOL. LXVIII, No. 1

A DISCUSSION OF NON-IGNATIAN RETREATS†

J. Bok, S.J.

Tempora nos sumus, said a great writer of all time, the author of *De Civitate Dei*. The retreat master should make that maxim the motto of his retreat work. To give a vital, effective retreat, the retreat master must understand contemporary trends of thought and the needs of the times. He must be like the Angel of the Apocalypse, standing with one foot on dry, solid land, stepping with the other on the surging sea. The important basic-principles of *The Spiritual Exercises* must remain unchanged; but the presentation of these truths must be adapted to the ever changing ideas, desires, and postulates of contemporary man. To enter, however, intimately and deeply into the religious and philosophic trends of the masses is no easy task. Not only the religious, but the political, social and economic ideas must be taken into account.

Present day commentators and protagonists of *The Spiritual Exercises* of Saint Ignatius point out the

† This paper was read at the Retreat Convention, conducted and attended by Jesuits of the two Polish Provinces, at Lwow, Poland, December 27-28, 1934. The first session of three hours' duration was devoted to two papers and a very animated discussion on the essential elements of the Ignatian Retreat. The following session, at which this paper was read, was set aside for the consideration of Non-Ignatian Retreats. Translated from the Polish document for *The Woodstock Letters* by courtesy of A. M. Zamara, S.J., Milford Novitiate, Milford, Ohio. (Editor)

following characteristics of modern man: a spirit of self-will and independence, impatient of restraint; a marked subjectivism; an extraordinary tendency to "experience" everything, pursuit of which (as the sole criterion of value) develops a religious impressionism; lastly, a strange attraction, at times, even an intense craving for mysticism, from which derive unhealthy developments in theosophy and anthroposophy.

These tendencies are operative in the men who attend our lay retreats, and exert a marked influence on the formation of the Catholic spirit. This force makes the Catholic life of today individualistic, liberalistic, subjective. These trends we must examine, because some of them are directly opposed to the spirit of the *Exercises*. The *Spiritual Exercises* place the whole Christ before the retreatant in a way that rouses and stirs the depths of the soul—in the *Regnum Christi*. But it must be granted that there are other ways of presenting Christ to the soul. The riches of Christ are inexhaustible. We should be glad that this is so, *dummodo praedicetur Christus*. The most noteworthy of these different ways, and the one most divergent from the method of *The Spiritual Exercises*, is the Benedictine Liturgical Retreat.

BENEDICTINE RETREAT The Benedictines base their retreat not on the mere external ceremonies, rites and prayers of the liturgy, but on its internal spirit and essence. The foundation of their retreat is the dogmatic concept of the Mystical Body of Christ. To this Body we must not only belong, but be living, active members of It and share in Its Life. The Liturgy, accordingly, brings the retreatant to the source of grace: the Holy Sacrifice; to the channels of grace: the Sacraments, and it teaches and guides man's soul to live with Christ, to feel His nearness, to be united with Christ, to grow in Christ.

Hence, the Benedictine Retreat tries vividly to impress the retreatant with the beauty, power, and love of Christ, living in His Mystical Body, the Church; to awaken in him the sense of belonging to Christ, of being one with Christ, that Christ may act the more abundantly in his soul; to teach the retreatant to pray with the heart, as it were, and the lips of the Church by making use of liturgical prayer; to arouse thereby the desire to make this union with Christ firm and lasting through the fullest communion with the Sacrament of the Eucharist; to fill the soul with love of God and joy of spirit through a vital participation in the liturgy.

Father Bonaventure Rebstock, O.S.B., speaking of the results of the liturgical retreat, says:

... The retreatant shall draw from the liturgy a vital realization of Catholic solidarity. He will understand the union with the Mystical Body of Christ into which we are born through Baptism. The liturgy clearly brings before us and explains the sources and basic motives for every kind of charitable and social work. In fact, it is from the liturgy that such work draws its dignity and nobility. Christian charity can never be more thoroughly understood nor more fervently practised than in the light of this principle and ideal: *Unum corpus. . . unus spiritus sumus* (Ephesians, 4.4)

ORATORIAN Berulle, Condren, Olier, and others,
RETREAT as Bremond notes, begin with the *theocentric* principle: "Look before all else on God, not on self and self's activities. Stand before the majesty of God in prayerful adoration, and open the soul to the rays of God's love; realize your entire dependence on God, and maintain that attitude of soul." This is Oratorian piety.

In contradistinction to this spirit, *The Spiritual Exercises* are, they say, *anthropocentric*: "Berulle tries to fashion and form an *adorer* of God; Ignatius, an *ascetic*." We Jesuits are accused of constantly looking to *man* in the consideration of the end: *Creatus est homo*; and around this *homo* is centered the whole retreat; *ut laudet Deum, serviat, et per haec salvet*

animam suam. This *homo* must descend to the abyss of sin, see the justice of God; but, again, the final applications concern *homo*: "What have *I* hitherto done, what am *I* doing, what ought *I* to do in the future"?

It is true that the personality of Christ, the King, appears in all His Majesty and attractiveness, but for this purpose only: to show *me* the way, to be *my* goal. Inflamed by the love of Jesus, I cry: *Suscipe, Domine, meam libertatem, meam memoriam, meum intellectum*. Everywhere according to the Oratorian viewpoint, is *homo*, everywhere the anthropocentric focus of attention. To Berulle, on the other hand, Christ is the most perfect adorer of His Own heavenly Father. . . To relive the affections of the Heart of Jesus, and in silent adoration to allow our souls to be filled with the superabundant, divine Love, ever ready to communicate Itself to us: this, according to Berulle, is the supreme school of Christian perfection.

DOMINICAN RETREAT The Dominican Retreat enjoys great popularity today. It combines elements of the Oratorian and the Salesian Retreat with a substratum of philosophy, and envelopes the ensemble with the nimbus of the authority of St. Thomas. The following account is based largely on the classic treatise on Dominican Retreats by Father Benedict Nissen, a Dominican of Warburg.

Veritas is the motto and foundation of the Order of Preachers. By *Veritas* is understood not only the entire complexus of rational truths, but also the relation of the soul to God, as its origin. *Veritas* likewise means the truths of faith.

Finally, *Veritas* is Christ: and that, not only as a word dear to the soul, but a word that breathes love, as St. Thomas has it: *verbum spirans amorem* (*Summa* 1.43.5.2). The Holy Ghost, who is Love, begins and consummates the union of the soul with God. Because of the theocentric postulate, the Dominicans em-

phasize in their retreats the omnipotence and the love of God.

The Dominican retreat master delves deeply into the explanation of the divine guidance of the soul through the communication of grace. It is difficult to discover any sort of psychological or systematic procedure in Dominican retreats. Father Nissen says that the Dominican begins the Retreat with God and the universe. He presents the entire theological world of grace in its fullest light. He shows the attractiveness of grace in such dazzling brilliance as to "lift the soul to the heights of goodness, especially to a better knowledge and love of God." Against this background the evil of sin and its consequences appear in all their foulness. Thus is secured the rebirth of the soul. It is clear, according to Father Nissen, "that this effort to bring the soul to God, to awaken in it an intense love of virtue, to keep the fire—enkindled by the Holy Ghost—aglow in the soul, cannot be reduced to a method."

The procedures adopted by various Dominicans are next listed by Father Nissen. Some group the truths of the Retreat, in accordance with the Thomist system, around *Veritas*; others around the Incarnation; still others make the central theme consist of the Gifts of the Holy Ghost. Others, again, base the Retreat on the *Our Father*, or the mysteries of the Rosary. Father Albert Mary Weiss, O.P., the famous master of retreats, centers his reflections on the Epistles of Saint Paul. It sometimes happens that a Dominican will follow the plan of *The Spiritual Exercises*, imparting to them the spirit of his own Order.

FRANCISCAN RETREAT In 1923 the Franciscans held a Retreat Conference at Wert, where they decided to continue the use of the Ignatian Retreat. However, when the skeleton of the Ignatian Retreat is clothed in St. Francis' seraphic love for the

Child Jesus and Jesus crucified, and presented in the atmosphere of the Saint's poetic attitude toward nature, the result is quite distinctive.

SALESIAN St. Francis de Sales was much devoted
RETREAT to St. Ignatius and often made the
Exercises. His followers and imitators claim that he further developed and completed *The Spiritual Exercises*. The characteristic trait of the asceticism of St. Francis de Sales is a wonderful freedom of spirit. His aim is to make the spiritual life easier, less burdensome. He strives to eliminate all unnecessary impositions, even the impositions of needless methods. Of course, he is not one of those who would lead a spiritual life without method, but he would not insist on perpetually following the same method. He recommended as the most attractive and most fruitful form of prayer: the prayer of simplicity; that is, the peaceful and loving looking on God, feeling God, communing with God. So, too, the examen of conscience is broader and freer: the particular examen has not the important place that it holds in Ignatian asceticism; the general examen has as its object to keep the heart turned toward God.

The followers of St. Francis de Sales urge that in the Ignatian method there is little room for the love of God, whereas love is everything for St. Francis: the beginning, the motive, the way, the goal, the crown.

In judging the Salesian Retreat, one should note the historical fact that most of St. Francis' published spiritual advice was directed to St. Jane de Chantal and other holy women. St. Francis suited his direction to their particular needs and their character. St. Ignatius trained men, and there is in his love the impress of sturdiness and manliness.

WOODSTOCK HONORS SAINT ANDREW BOBOLA

ANTHONY J. McMULLEN, S. J.

Woodstock has a heart, and in it Saint Andrew Bobola is securely enshrined in a special niche of admiration, respect, and devotion. This statement is made with caution, and yet with confidence; with caution, because Woodstock is not young and other generations of Jesuits have opened its doors to welcome other Saints of the Society. It would be rash to tempt their criticism of Woodstock's present enthusiasm. With confidence, however, because the Academy celebrated at Woodstock on November the eighth with warmth and elegance bids for a position of excellence in the honorable record of tradition. The register of community response was genuine and sincere. The facts speak for themselves.

During the Triduum of Benedictions in honor of Saint Andrew Bobola, the Academy was held in the Old Library where a magnificent *mise en scène*, made mellow and variable with controlled floodlights, enriched the occasion remarkably. A thirty piece concert orchestra, rehearsed unto virtuosity, provided musical interludes, as well as an overture and finale. Two papers and a rhythmical ballad recalled to the minds of the community the story of Saint Andrew Bobola, and fixed it forever in their hearts. The martial, manly music, provided by a Glee Club of forty members, stirred the souls of those whose minds had been thrilled by the heroism of the Saint's martyrdom.

That is Woodstock's confession of its sentiments after the Academy was concluded. There is no way now of preserving the music and the song. But the papers and the poem should pass into the records of the *Letters*. The documents follow in the order in which they were read.

SAINT ANDREW BOBOLA

JOHN F. LENNY, S.J.

It was 1702. The Reverend Rector of the Jesuit College at Pinsk, in Poland, was worried. Funds were low, and the Ukrainian Cossacks were once more invading Lithuania. Being a good man, he betook himself to prayer. In prayer, he wondered upon whom he should call in particular to take up his cause. (probably, like most of us, scarcely thinking of appealing to a Jesuit). Suddenly, in his room, an unknown Jesuit appeared, and said: "Why don't you take me as your Patron"? The Rector (apparently not startled at the unannounced apparition), asked: "Who are you"? The visitor replied: 'I am Andrew Bobola, put to death for the Faith by the Cossacks. Search for my body. I will be the Patron of your College.'

The Father Rector did search; but Andrew had to appear a second time and tell him where his body was. Bobola's remains were found in the vaults under the Church. The body was perfectly preserved, pink and glowing with health, although the Saint had been martyred forty-five years before. This miraculous preservation has lasted until the present day.

The Reverend Rector's question: "Who are you"? is our question also. Passing over the roster of other Religious and lay folk who met Cossack hate, forty-eight Jesuits were murdered before Bobola and twenty others after him in the unhappy land of Poland. It is not, therefore, surprising to find that notices of our Saint were forgotten. The details that are extant about his life are few, because Bōbōla was not a Saint from his mother's womb. Furthermore, most of the official records of our Houses in Middle Poland and White Russia went up in the smoke of the buildings during times of persecution.

Andrew Bobola was born in 1591 in Lesser Poland into a noble family; as the Breviary would phrase it, "*ex stirpe nobili natus.*" However, the presence of four bandits in the family during the late thirteenth century, and of two more bandits and three murderers much closer to his own time, suggests that Bobola was not too far removed from the upper or lower middle classes. But whatever the faults of his family, they kept the Faith all through the centuries, and generously constructed our Houses in Vilna, Warsaw and Cracow.

From 1591 to 1606 there is nothing to record of Bobola except the pious musings of pious biographers. In 1606, he entered a Jesuit school, probably the Academy at Vilna. We are sure of two things about his school-days: first, that he was a solidly built boy with a strong constitution that lasted almost until his death; secondly, he was ardent and impetuous. In fact, he seems to have been what fond teachers imagine the normal four-square American boy to be: strong, tough, full of life, with all of a boy's enthusiasm, and with a flaming purity that was his all his life. There is little in the known record to justify a picture of him with bated breath and clasped hands, wafted aloft in clouds of incense. Another point of note in his school days is strange: he became quite proficient at Greek; stranger still, he found great use for it. In later life he converted many schismatics through his ability to translate the Greek Fathers, and to quote from their works.

In 1611 Bobola applied for admission into the Society. His father, foreseeing the extinction of his line if Andrew entered religion, put up some resistance, but finally yielded. The lad was accepted, *sine ulla difficultate* (as the Latin says), and entered the Novitiate at Vilna (which his grandfather had erected), on July 31, 1611. August 10th was his Habit Day; and on July 31, 1613, he pronounced his First

Vows. Bobola followed the regular course of Jesuit studies; Philosophy at Vilna from 1613-1616; regency at Brunsburg and Pultusk from 1616-1618; Theology at Vilna from 1618-1622. There is a pious legend that he was a brilliant student of theology, and that he taught theology for a time. This may be pious, or not, but it is certainly a legend. The facts are these: although in *Major Course* throughout Theology, Bobola did not defend theological theses publicly, a departure from custom which suggests that his passing mark in the third year examination was not superlatively high. Bobola took his "*ad Gradum*" examination on July 26, 1622. Three of the four examiners gave a negative vote (a rather convincing majority), and—as one biographer remarks, rather quaintly,—“the career of university professor was forever closed to him.” Bobola was ordained on March 12, 1622, the day on which Saints Ignatius and Francis Xavier were canonized.

Tertianship passed at Niewiez from 1622-1623. Once more some solid facts come to light. The tertianship reports provide an accurate description of his character at this time: he was still impetuous, a stubborn fellow, at times, who could see no other way but his own, a bit impatient and domineering. These were all faults of an ardent and zealous soul. Although an excellent preacher, he was but a mediocre catechist; due, no doubt, as a biographer says, to his impatience with detailed work and dull listeners. However, in all justice, it must be said that in later life he became a master catechist.

Bobola's religious life at the time was fervent, but not perfect. He had a tendency to neglect, at times, those small rules which are the annoying and tremendous trifles in Jesuit life. He was never, however, a mediocre man. He kept his ideals high, and through the years did rid himself of most of his defects. Superiors, insisting on a more complete conquest of his remaining faults, delayed his last vows.

Bobola was now through with the full Jesuit course, and impatient to begin the active life. University work was closed to him. He had the gifts of a great missionary, and was eager to be off and in the field. The *Status* came. Father Bobola was assigned to remain at the Tertianship for another year, as Prefect of the Church. This office was definitely a "blow" to him, and he found it impossible to hide his disappointment. The old Latin chronicle eloquently records: "*...accepto nuntio de manendo Nesvisii, afflictus erat.*" Quite a human fellow!

However, with characteristic energy, Bobola set to work, and soon was completely engrossed in preaching, confessions, missions in surrounding towns, and Church functions. His reputation as a preacher circulated throughout the Province. The next year, 1624, Bobola became one of those rare men who have two Rectors competing for him. The Rector of Vilna won out, and Bobola went to the Professed House at Vilna. There he busied himself as before, with the additional office of Sodality Moderator. Bobola made this Sodality into an admirable combination of a St. Vincent de Paul Society and modern Catholic Action. Three times the plague descended upon Vilna, and each time Bobola was there, working night and day, apparently without even the after-effects of a headache. This little Pole was a rugged individual.

His last vows were pronounced on June 2, 1630, climaxing a very interesting little episode. The Provincial wrote to Father General Mutius Vitelleschi, and requested the Solemn Profession of the four Vows for Father Bobola, despite the fact that the Saint had failed to pass the "*ad Gradum*" examination successfully. The extraordinary request was based on Bobola's great abilities as a preacher and administrator, and on his heroic efforts to overcome his remaining defects. The General replied that the ordinary three Vows were sufficient for a man who had not weathered

the "*ad Gradum.*" The Provincial countered with a second request. The General again refused. The Provincial wrote a third time, adding to his own pleas the favorable testimony of two former Provincials. The General was weakening, but persisted in his denial. There was, however, an inquiry after more detailed evidence of Bobola's *facundia* and administrative accomplishments. The Provincial apparently supplied the necessary affidavits and facts, because Father General finally acquiesced in the petition. The whole affair had consumed all of three years.

Immediately thereafter Bobola's missionary career began, and was carried on, with few interruptions, until the time of his death by violence. From 1630-1633, Andrew was Superior at Bobruisk, a little village in White Russia. Bobola found his House without even a chapel. He left it with a fully equipped Church and school. His Provincial had not been wrong about his administrative abilities.

From 1633-1636, he is *Operarius* at Plock. From all indications, it appears that Bobola merely stopped off there on his way to Vilna, and was told that he was to "*expectare destinationem.*" He waited there for two whole years. The remainder of 1636 was spent at Varsavia in the capacity of preacher; thereafter, until 1642, Bobola worked as High School Prefect, first at Plock, then at Lomza. In 1642, Andrew Bobola returned to Vilna, as a point of departure for Pinsk. With the exception of a brief interlude of a few years at Vilna in order to regain his spent strength, he passed the remainder of his life in and around Pinsk.

Bobola was now in the prime of life and we are in possession of an authentic description of his physical appearance. He was rather small and quite stout (in fact, Bobola's Cause was first rejected by the Sacred Congregation on the grounds that he had been too stout to be a saint). The Latin chronicle says that he was "round as to body and face, with full

cheeks and nose, both a bit red, and a short grey beard. A good bit of his black hair was still left on his head."

His people at Pinsk were religiously illiterate. At his arrival they were hiding in the forests for fear of the Cossacks. They knew of Baptism and had received that Sacrament. That, however, was the sum of their religious knowledge. They did not know the names of the Three Persons in the Trinity, nor the Creed, nor the *Pater Noster*, nor anything about the other Sacraments. Catholic mysteries presented no intellectual difficulties to them. They were ignorant of their existence. Bobola set to work, instructing and preaching. He lived with them in the woods, sharing their life as every effective Apostle must. Not only did Bobola make good and well-educated Catholics of these people, but he also won over many schismatics and heretics in the surrounding towns. He became known abroad as the "Snatcher of Souls." In fact, Bobola was too successful. The Cossacks marked him out as a man who must leave that territory or this life, or both, as soon as they could get around to it.

Here at Pinsk, in the midst of this zealous, active life that he loved so much and knew so well, we must leave him. This stout, little man with the iron constitution was living and laboring well. Mellowed by years and experience (but still not perfect), still impetuous but ever zealous, he turns resolutely to the martyrdom that he knows awaits him if he stays. And he stays. He had lived as a real Jesuit should. He was determined to uphold the Jesuit tradition when it came time to meet his God. For come what may, with God's grace, when the crisis threatens, the sons of Ignatius know how to die for Christ.

THE MARTYRDOM OF SAINT ANDREW BOBOLA

LAWRENCE C. MCHUGH, S.J.

No esthetic appeal glorifies a martyrdom in the

making. On the part of the persecutor it is usually an adventure in cruelty, always a study in iniquity. For the victim there is no exultation in the rack, no romance in the scourge; there is no poetry in mutilation, no pleasure in pain. It is only when we view the ordeal *Sub specie aeternitatis* that martyrdom becomes something beautiful, something we half-fearfully wish might be our privilege. It is our faith that piles significance upon human butchery, and realizes in the prey of the executioner another image of the Imolated Lamb. It is our knowledge of grace triumphant over sin, pain, and death, that softens the thud of the blow, the crack of the whip, and creates for us a vision of beauty where bare humanity sees only that which is hideous.

I need some such apology as this when I undertake to relate the gruesome details of the Martyrdom of St. Andrew Bobola. For when the Sacred Congregation of Rites declared this man an authentic witness of the Faith, it added in its decree: "Only rarely, or perhaps never, has so cruel a martyrdom been investigated by this body." This is not ecclesiastical rhetoric, Bobola was a martyr in the spine-chilling sense of the word. Listen then to his Design for Exquisite Pain, or rather, Design for Christian Dying.

It was on the fifteenth of May, 1657, that a band of Cossack horsemen thundered into the city of Pinsk, where Ours had a college; and it was in a nearby town that Father Simon Maffon, a member of the community, fell into their hands, to show forth in his body an augury of the fate that awaited Bobola, chief object of the Cossack expedition. Maffon was crucified, blinded, partially flayed, and beheaded.

Bobola spent that day at Janow Poleski, not far from Pinsk, whither he had retired to escape the persecutors. The next morning he pushed on to Poredilno to say Mass. Meanwhile, a detachment of Cossacks, disappointed at not having apprehended him

in Pinsk, rode out to Janow in search of the so-called "Snatcher of Souls." Pursuer and pursued met face to face, near high noon, midway between Poredilno and Janow. From the Cossacks came wild whoops of joy as they sighted their quarry; from Bobola, the action that set the motif of his passion. Stepping down from his carriage and lifting his eyes upwards, he several times cried aloud, "Thy Will be done." Then he turned to his captors, who by this time had dismounted and surrounded him with ferocious good humor. At first they seem to have treated the priest with some show of consideration, magnanimously offering him freedom if he abjured his faith and embraced Orthodoxy. Or perhaps they merely sought occasion to work themselves into a fury; for his refusals soon broke through their mask of friendliness, and sent the Cossacks off into a blast of menace and blasphemy, punctuated by a sabre-cut on the shoulder. The martyr sank to his knees under the force of the blow. The first blood of the sacrifice drenched the living altar.

Sight of blood only roused the soldiers to a greater rage; roughly jerking Bobola to his feet, they hustled him into a clump of trees beside the road. Here, partly stripped and tied to an oak, he was mercilessly beaten from head to foot. When they tired of this arduous pleasure, the torturers conceived a new plan to render their victim more like the Master he professed to serve, and Whom he all the while exhorted them to reverence. It was decreed that Bobola should wear a crown. But there were no thorns growing in the brush! Cossack ingenuity had an old-fashioned answer to that problem. Cutting pliant twigs of oak and willow, the soldiers soaked them in water; then plaiting the shoots into a crown, they fastened it upon the head of the saint, seesawing the sharp ends of the twigs to and fro across the flesh until the bones of the skull were laid bare. It could be left to the wet mass to shrink in drying and thus cause further pain without human assistance.

But the crown was not bound so tightly that there was danger of crushing the head. For the Cossacks, self-styled zealots in an Orthodox religious crusade, had no desire to kill their prey hurriedly. He must be brought back to Janow, to be shown as a trophy to their companions in the hunt, who surely deserved a fair share of the bloody sport. It was with this thought in mind that the Cossacks next turned their devilish brains to the task of conveying Bobola to Janow, nearly three miles away, with the greatest possible inconvenience, short of immediate murder. A rope, therefore, was knotted about his neck and tied to the saddle of a horseman on either side. Then the parade started off at a sharp clip while Bobola, already faint from loss of blood, ran between the riders. One brute followed on behind, brandishing a battle-axe, which he beat flat against the martyr's back whenever, in an excess of exhaustion or breathlessness, he flinched upon the way. As the unholy procession swept into Janow, the pace quickened to a gallop. Bobola fell and was literally dragged by his neck to the public square, while his captors roused their partisans with wild shouts of "Bobola! Bobola! The Snatcher of Souls! Caught at last."

The priest was immediately led before a certain Assevoula, leader of the Cossack company, for a further examination. But the examination became an exhortation, as Bobola pleaded with his captors to do penance for their sins. The chieftain, enraged, lifted his sabre to split the martyr's head. Bobola, however, stepped aside quite instinctively, and lifting his right arm to ward off the blow, had his hand nearly severed above the wrist. This new shock to his system, coming upon an already outraged nature, sent him tumbling to the ground. A second vicious cut, as he fell, inflicted a deep wound upon his foot. Assevoula, taking no further notice, stalked off and left the pitiable figure in the dust to the mercies of his guards. Even

as the officer departed, one villain, seeing the prostrate man lift his gaze to heaven, bent downward and with a quick twist of his dagger gouged out Bobola's right eye.

While Bobola lay there befouled with dust and blood, a Cossack's idea of a Roman Holiday was planned for his remaining hours on earth. For although he had already endured more than could most men of sixty-six, what had gone before was little more than a prelude to the orgy that followed. Near the square was a public slaughter-house, and thither the soldiers determined to carry their victim, in the hope that there they would find the most suitable instruments for their diabolical enjoyment. Accordingly, they dragged the saint by his feet into the butcher shop, where they stripped off his remaining garments and flung him upon a rough table used in scorching the bristles off pigs. It was their intention to treat him, too, like an unclean animal, only they would have the advantage of scouring the Jesuit "pig" alive. Pine torches were set burning, and as the flames played relentlessly over all his limbs, his chest and sides, the Cossacks reiterated their demands that the priest renounce the Faith. During the inhuman ordeal Bobola only continued to protest aloud both his faith and his willingness to suffer for it. One brute, annoyed at his patience, smashed his fist into the face of the martyr, knocking out two teeth. The torture of flame was continued until the skin actually hung in shreds from parts of the body. Finally Bobola was hung head downward, from a rafter of the shop, again in imitation of a butchered pig. The Cossacks laughed to see the convulsive shudders and writhings that contorted the swaying frame of the martyr, and jested with one another that a Polish swine could dance so well.

Such an interlude of mere mockery could not last, so long as life remained in the tired body and fury

in the Cossack breast. Bobola was cut down and again stretched on the table. One soldier now observed that the priest had only a small tonsure and determined to fit him with a larger one. The idea met with an enthusiastic reception. A circular cut was made on the top of the battered head with a sharp knife, and the scalp torn roughly away. Meanwhile, in further mockery of the priesthood, other members of the mob seized Bobola's hands, and pretending to wipe away the consecration of the holy oils, scraped back the skin, and charred the raw pulp beneath. Incidentally they tore out some of the muscles and cut the joints. Still the victim gave no outward sign of his intolerable agonies.

The schismatics, however, were determined to wrench cries of mercy from the dying man at any cost. There was still one thing lacking to this priest; he needed a chasuble to cover his nakedness. It was therefore decided that Bobola should have a chasuble, provided from his own hide. The soldiers then rolled him over on his face, dug on his skin the design of a chasuble, and tore the covering bodily from his entire back. Next they poured finely cut straw over the quivering surface, and turning the saint once more face upward, they viciously ground his body against the rough table top. The straw burrowing into the raw interior of the flesh, acted like a million needles, while at the same time it effectively staunched the flow of blood.

Now, at length, the brutal tormenters stood back and admired the hideous wreck they had made of a man—a man in exquisite agony, still conscious and praying audibly. A murmur of disappointment went through their ranks. This broken hulk still looked a bit human. That would have to be remedied. So Bobola's ears were crushed and mangled, his nose bashed in and cut off, and his lips severed. Now, in truth, the Cossacks started back in fright at sight of the monster they created. But it was only mock fright.

Nothing in that reddened and half-roasted shell stirred a drop of pity. They only jested that it was a harmless dragon that had no claws; so forthwith they fashioned claws from pine-splinters, and forced them beneath the fingernails and toe nails of Bobola.

During these three hours of torment Bobola never stopped praying audibly, invoking Jesus and Mary unceasingly, praying for the conversion of his foes. Finally they, wearied of his patience, maddened at their inability to wrench out a single plea of mercy or to still his exhortations, decided to rid him of his tongue. After a lengthy argument they found what seemed to them the most nerve-shocking way to manage this final thrust. A large incision was made in the back of the neck, a pair of pincers was thrust through the gaping wound, and the tongue yanked out by the roots to be stamped upon the earth. The terrific shock seems to have brought a merciful oblivion upon Bobola at last, and he lost consciousness.

Just how the saint died after this climax of devilish torture is not clear. One account says the living body was cast on a dungheap where a Cossack officer pierced the heart with a sabre; another says the body was hung from a beam in the square, cut down and pierced; a third account says death ensued when a spike was driven into the heart. Father Thurston says that when the tongue had been rooted out, an officer entering the shop by chance, ordered the victim to be despatched. Bobola was forthwith decapitated. Certain it is that in the evening, after the Cossack cavalry had departed, some Catholics gathered the remains and placed them in the church at Janow. Two weeks later the body was interred under the high altar of the church at Pinsk, with the simple inscription: *Pater Andreas Bobola Societatis Jesu A Cosacis Ianovia Occisus.*

These details are known from the depositions of over two hundred eye or ear witnesses of the murder.

It might be urged that there is little value in the testimony, since none of it was recorded until at least fifty-five years after the events took place. However, the body, which is incorrupt to this day, bears unique witness to the truth of almost every detail, despite the vicissitudes of two hundred and eighty years. The story of that body, from its miraculous rediscovery in 1702 down to its recovery from the Bolsheviki in 1923, is a tale worth the telling in itself.

But it is time to close this account. It would be pointless to moralize on the glory of this Jesuit who will be, it is piously hoped, the patron saint of Poland before many years have passed. No moral need adorn his tale; no harangue need encourage us to emulate his virtues. It is enough to remember that this heroic Witness to Christ was given by one of our Company, and to be proud that this man was our Brother.

TO SAINT ANDREW BOBOLA, S.J.

LEO G. MONAGHAN, S.J.

A Man, Who was more than man, once walked
For a space in Galilee.
There were some to love Him, but many to hate;
And His Blood dripped from a Tree.

And the Tree towered, and its great arms curved
'Round all lands beneath the sun.
And alone through its black boughs may men see
A joy beyond joy, and the peace that will be
When the day of the world is done.

But to proud men the Tree is a Tree of shame,
And to wise men, a stumbling block;
They have hated and feared with the Pharisee,
And broken their brains on its mystery,
As blind seas break 'round a rock.

On a thousand shifting fields of war,
Through each slow century,
The strife of Galilee flamed anew:
The deathless struggle of false and true,
The war of the many against the few
Who clung to the foot of the Tree.

Cruel, bearded giants foamed down from the North,
And high in each prow rode Death.
They sat them down to a devil's feast,
While Britain quivered. And up from the East
Rolled swift, brown hordes that never ceased.
All Christendom held its breath.

But the Tree that was planted on Calvary,
And drank of the Blood of God,
Flourished and grew—full fair to see.
For a gallant, Christly chivalry
Gave of their life blood joyously,
To water its holy sod.

And so the heathen was beaten back
Through thrice five hundred years;
All Christian homes knew peace at last,
Beyond the pale of tears.

But yet, as with some giant oak,
That no North blast can fell,
The slow-toothed worm will creep within—
So the Church of Christ saw decay begin,
Saw its prime boughs fall, and the rest grow thin.
And the end no man might tell.

Then swift on the heels of heresy
The heathen hordes awoke;
And men saw Christians butchered,
And Christian homesteads smoke.

The peasant farmers at their ploughs
Saw the Eastern sky grow black,
Saw men, like wolves, from the wind-swept steppes,
As some old dream, come back.

Poor, broken Europe watched the flames
Gather about men's home.
All watched the Cossacks raid and roar,
With Tartars screaming on before,
While Poland held the distant door
Into the house of Rome.

Poland, along the border roads,
Fell, beaten to her knees—
Like Richard with his cry of brass,
Like Alfred, cowering in the grass,
Like Roland in the bloody pass
Inside the Pyrenees.

Honor was Poland's morning bread;
Pain was her evening meat,
Like Joan, at morning riding free—
With silver arms and guardmen three—
At evening, held up high to see,
With faggots at her feet.

But "Lo, I am with you all the days
Even to the end of the world":
Eternal Truth had left these words.
Now, with the ring of clanging swords,
They smote one heart, like a minstrel's chords,
And his battle-flag unfurled.

One of a dedicated band,
Hewing with might and main,
Bobola, Son of a warrior-Saint,
Fought the old fight again.

Again Loyola seemed to live;
Xavier to range the land.
A Champion was back to lead
The ancient war for the ancient creed.
A martyr reappeared, to bleed,
But not on Roman sand.

The losing fight was winding up,
Scarce sooner than begun.
Swift and sure though the race he ran,
Heresy hounded down the man,
And all he'd do, seemed done.

He felt their lashes on his back;
His feet shrank from their flame.
With mercy, in a black eclipse,
He saw the sneer that curled their lips,
But in his heart—the Name.

Blinding and mad, the storm of pain
Broke on him like a sea.
He only knew that God had died
For Cossacks on the Tree.

The things of Christ were in his head,
Credible, dear and plain.
But nearer than the close air comes,
Bigger than hills where thunder hums,
Throbbled louder far than kettle-drums,
The giant fact of pain.

Through torment, stretched like fog across
That bloody field, he trod.
He saw the Cross, simple, stark;
And, like lanterns in the solid dark,
Upon their souls, like coins, a mark
Stamped: In the Name of God.

Christ's Name—the only, holy sound
In all that nameless hell—
Like the huntsman's faint—clean call at morn,
Or the silver tremble of Roland's horn,
As if o'er a battle-field were borne
The chime of a sacring bell—

So hung, on the Martyr's lips, Christ's Name:
One slender, lingering note,
From a giant heart and a spirit high,
A challenge from one unafraid to die,
The age old Christian battle-cry.
And they tore his tongue from his throat.

Then, all along that wild frontier,
The winds and freezing rills
Caught up the Name, like chants that sing
Of brave men dying in a ring
About an old and wounded king
At evening in the hills.

Thus, at the foot of Calvary's Tree,
Which is the Church of God,
Bobola sank 'neath the knives and whips,
With Christ's fair Name on his battered lips.
And his blood renewed the sod.

The lonely Tree he had found alone,
The Tree the Christian knows,
The shameful cross-piece, like a key
That opens the doors of mystery,
The Tree that ever grows,

Its bare wood rising like a tower,
The stem straight as a mast,
Stiff as a keel in seas of air,
The final post against despair,
The roof-tree in the high hall where
Men shall come home at last.

THE PARTHENIAN ACADEMY OF FORDHAM UNIVERSITY

THOMAS H. MOORE, S.J.

It all began with cookies and coffee and the *Prima Primaria*. It has brought us through Mexico and Marxism and World Peace and Workmen and, of late, through the Spanish Civil War. The next thing you know, it will bring us into Marriage before five thousand people in twelve different halls and auditoriums.

For on Sunday morning, December 9, 1934, Fordham University and its affiliated Sodalities celebrated the 350th Anniversary of the *Prima Primaria* with a Solemn Pontifical Mass and commemorative sermon in the University Church on the campus. More than sixty priests attended the Mass within the Sanctuary, while beyond the altar-rail knelt a distinguished body of student representatives from brother- and sister-institutions. These welcome guests were invited delegates from almost all of the Catholic Colleges in the New York Metropolitan area, as well as from Boston College, Holy Cross, and Loyola College, Baltimore.

After the chapel ceremonies had been concluded, the members of the Fordham Sodalities entertained the delegates in the students' dining hall. Enthusiasm evolved with each succeeding course. The college men and women fraternized quickly and amicably. With the advent of the cookies and the coffee came also the express wish that more intercollegiate gatherings of this spiritual and social character be planned and held. Student voices had become articulate. The *hint* had been dropped at Fordham. When they dispersed in late afternoon, the students were aware that they had left behind them an excellent impression and an excellent idea.

Among those in favor of fostering such intercollegiate meetings was the Reverend Aloysius J. Hogan, S.J., then President of Fordham University. It was under his direction that the Parthenian Academy was born. Its official baptism as such, however, was to be celebrated at a later date.

No organization ever began with less "organization." The first plan was to unite some of the Catholic Colleges for men and for women within the metropolitan area, in order to conduct a symposium or two on some current question of interest to the intramural Sodalists of each college represented. The symposium plan was selected because of the success which the college Sodalities in Buffalo had attained in this form of activity. It was also recognized that the participants in the group would serve as a nucleus around which could be built a commendable atmosphere of reciprocal good-feeling, cooperation in Catholic Action, and a more intimate friendship on the intercollegiate level.

Accordingly, invitations to gather at a preliminary conference of delegates, to decide the topic and details of a proposed symposium series, were forwarded to several Catholic Colleges, metropolitan in character, if not on the basis of strict geography. The institutions with which contact was thus established were: the College of Mount St. Vincent, N.Y.; New Rochelle College, New Rochelle, N. Y.; the College of Saint Elizabeth, Convent Station, N.J.; Good Counsel College, White Plains, N. Y.; Notre Dame College, Staten Island, N. Y.; St. John's University, Brooklyn, N. Y., and the Downtown Schools of Fordham College, Woolworth Building, N. Y. The responsible administrators in each college were enthusiastic in their replies, and delegated the more representative members of their student body to attend.

The initial conference, in 1935, started auspiciously enough. It was immediately and unanimously agreed that whatever topic was chosen for the symposium,

the series should be presented once, at every participating college, during the season of Lent. And then the fun began. If there is anyone who still believes that Catholic College students, especially those under the tutelage of religious institutes, matriculate in a monastery garden or a convent cloister, segregated and isolated from the persistent problems of the Church in the modern world, a perusal of the records of that first meeting should dispel his illusion forever. Every delegate had a good topic to suggest and a better argument to urge its adoption. The index to *America* for that year was less complete than the catalogue of symposium subjects, proposed, opposed, and defended on the floor that Sunday afternoon.

After three hours of intelligent discussion, smartly elaborated and eloquently argued, a compromise satisfactory to all was finally reached. Two groups were formed: one, to handle the question of religious persecution and American "intervention" in Mexico, (at that time much to the forefront of the news); the second, to undertake a thorough study and present a critical condemnation of Communism. A Fordham Sodalist was entered in each group, which then consisted of two college men and three college women.

At that same historic conclave, the following plan of organization was adopted, and has been in successful operation continuously since that date. Each participating college is responsible for the selection of its student speaker, as well as for the presentation of the symposium on its own campus. In some colleges the student representative is appointed by the Sodality Director; in others, an elimination contest is conducted wherein many compete for the honor of representing the college.

When the student has been officially designated, the Moderator of the Parthenian Academy assumes the office of directing the composition of the speech. An appropriate bibliography is assigned, and a brief out-

line of a particular phase of the general subject provided. Cooperation of all the speakers in each group with a single Moderator facilitates the correlation of the individual papers in such a way as to guarantee a comprehensive and integrated survey of the question proposed for discussion. Only a Moderator in touch with all the participants can keep the speeches, *omnes et singulae*, within a predetermined time limit. The Symposium is presented during the season of Lent, once on the campus of the participating colleges, which, accordingly, alternate in the host-guest relationship. To avoid conflicts of date, the Moderator of the Academy assigns a week to each college, consulting individual preferences and convenience, if possible, and then allowing the responsible authorities to determine the day and the hour.

In 1936, the two groups, discussing Mexico and Marxism respectively, spoke to moderately large and sympathetic audiences in ten different collegiate auditoriums. The idea was new, if not novel, and it was to be expected that interest and enthusiasm would grow gradually with each successive presentation. It was wiser to let the symposium idea speak for itself, rather than to push it in a way that might injure the delicate fabric of intercollegiate relations. When the speakers had completed that first tour of the campus world, it was universally agreed that the experiment had proved itself to be worth the labor involved, and deserving of perpetuation.

The foremost student leaders of nine Catholic colleges had been pooled together in one unit, and had worked together in an atmosphere mutually stimulating and congenial. Sincere friendships were formed; a consciousness of solidarity in purpose and energies developed, and a new horizon of healthy broadmindedness offered fresh perspective to previously intramural minds. It was obvious that anything like an exclusive parochialism, under the guise of a pseudo-loyalty

to one's *Alma Mater*, could not long withstand the warmth and worth of intimate cooperation in the field of Catholic Action.

It was then determined to erect the Symposium series into an annual affair, and to incorporate the speakers of each year into a permanent intercollegiate honor society. A symbolic key, as a memorial of participation, was designed to be presented to each member of the society. The resultant group was baptized with the corporate title: *The Parthenian Academy of Fordham University*, in recognition of the Fordham Sodality of the same name, the oldest unit among the pioneer participants.

In December, 1936, another preliminary meeting was held on the University campus to draw up plans for Lent, 1937. St. Peter's College, Jersey City, N.J., sent delegates to this conference, thereby raising the number to the full complement of ten. It was the intention of the Moderator that at least one unit should discuss the tangled issues of the Spanish Civil War. It remains on the record, as an indisputable proof of the pernicious power of Red propaganda at that period, that some thirty or more Catholic College students in the "upper brackets" were pollyannish and pusillanimous, definitely afraid to assume a determined attitude on that controverted question. Instead, one group elected to discuss *The Church and Peace*; the other, *The Church and the Worker*. Each presentation of the Symposium series was well attended. It was clear that a deep interest in the Academy was developing in all of the colleges.

In 1938 both groups spoke brilliantly and effectively on the Spanish Civil War. The presentation of this topic in the face of conflicting propaganda and muddled public opinion has been the best effort of the Academy to date, and the most certain augury of its promising future.

Each college was intelligently and enthusiastically in favor of Franco and the Nationalist Movement. Much documentary material had been gathered in the interim between 1937 and 1938 and was made available to the speakers. All felt that something definite ought to be done to counteract the Red propaganda of the press and other agencies of information successfully indoctrinating even Catholics with half-truths and lies. It was also agreed to allow questions from the floor at the close of each Symposium, a bold innovation that made necessary a more comprehensive study of the question and a versatile mastery of the facts and history involved.

The most successful stand in the 1938 intercollegiate tour was made at St. Peter's College in Jersey City, thanks to the able efforts of the Sodality Moderator and his Scholastic Assistant, who provided an appropriate setting for what the student speakers had to offer.

Upon the walls of the gymnasium-auditorium were mounted ten gigantic poster-boards (8'x4'), displaying more than five hundred documented photographs of the battle-fronts, and of the liberated areas which Red desecration and hooliganism had previously ravaged. Four exhibits in the lobby presented an extensive collection of "Literature on the Left," as well as a companion display of "Readings for the Right"; a third unit effectively exposed the inflated propaganda about the Barcelona bombings by authentic proof of legitimate military objectives within the municipal area; the fourth panel contained, as a feature, some fifty-six letters from United States Congressmen, two of whom qualified their much publicized (and perverted) Greeting to the *Cortes* in Barcelona, the rest retracting their signatures unequivocally. A "Chamber of Horrors" was erected in the balcony, exhibiting frightful photographic enlargements of the horrible dismemberment of the bodies of innocent laymen and

religious whom the Marxists had marked out for liquidation.

Free copies of *America*, a program, and an ample question blank were distributed to each of the 1500 persons who packed the hall to capacity. Upon the platform proper hung the only Nationalist flag in the United States (at that time), flanked by an autographed portrait of General Franco, and an advance painting of the newly adopted official seal of the Nationalist Government. Above this display, painted in bold letters, was a large scroll, containing the words: *Arriba Espana*, the slogan of the counter-revolution. The overture, musical interludes, and finale were reproduced over an amplification system from phonographic records, imported from Salamanca, playing the National Anthem of Spain and the official martial airs of the Franco forces.

The Honorable Ogden H. Hammond, United States Ambassador to Spain, 1925-1929 (a banker in business, a Protestant by persuasion, and a Republican in politics), presided as Chairman for the evening. More than one hundred and fifty prominent "Insurgents" were present; including (*incognito*) the entire (unrecognized) Nationalist embassy delegation to the United States; the official personnel and a large portion of the membership of the *Casa de Espana*, a cultural society of élite Spanish emigrés, engaged in commercial and professional activities in America; Dr. Francis X. Connolly, Fordham Professor, and Editor-in-chief of the bi-monthly magazine, *Spain*; Captain John Eoghan Kelly, U.S.A. (an engineer by profession, a Presbyterian by stock, and a patriot by preference), who has since become a valued contributor to *America* on the subject; and several other important personages, both clerical and lay, from the publication and platform fields.

The St. Peter's meeting of the Academy received ample coverage by the metropolitan newspapers, due,

perhaps (and by design), to the prestige of Mr. Hammond. The new Catholic Pictorial Monthly, *Action*, dedicated a two-page spread to seven selected photographs, portraying the decorations, the crowd, and the participants. The following was its smart comment on the affair:

Catholic college men like their sports clean, their hamburgers hot—their news straight. Catholic college women like their styles simple, their perfumes pure—their news straight. Result: co-educational cooperation in ferreting out facts. Each Lent Metropolitan B.A.'s band together under the aegis of Fordham's Parthenian Academy, solicit information, ponder propaganda, evaluate evidence, announce a decision, invite questions, publicly defend a determined attitude. This year the Intercollegiate Solidarity Symposium took place at St. Peter's College, Jersey City, N.J., with Fordham, Notre Dame of Staten Island, St. Elizabeth's and New Rochelle, as participants. 1938 Subject: The War in Spain.

It has been said that it would be difficult to improve on that exposition of the plans and purposes of the Parthenian Academy.

The open forum at the close of the 1938 symposiums was an invitation to the Communists to defend their side. While it is known that they sent emissaries to most of the meetings, it became clear from the beginning that they were not going to avail themselves of a chance to speak. One solitary, female voice did denounce, as a lie, a statement made from the platform in Jersey City. But she did not rebut the rebuttal of Captain Kelly.

Many questions, however, were put to the speakers, whose intelligent responses were a public tribute to their broad study of the question, and a certain index of their versatility in extempore address. These interrogations, for the most part, were posed by persons favorable to Franco but puzzled by perplexing propaganda. When audience timidity induced dullness, a provocative Moderator would put forward a pointed query of his own. The Reverend Francis X. Talbot, S.J., Editor of *America*, the Reverend Albert

I. Whelan, S.J., Associate Editor of the same, and Gault MacGowan, veteran newspaper correspondent, as Chairman at New Rochelle, Notre Dame, and Fordham, respectively, added authority and prestige to the students' presentation on the campus platforms.

A symposium is serious; but it has its lighter side. The following vignettes and *trivia* are also a part of Parthenian history. Long live the memory of the St. John's delegate in 1936, who rushed into his academic gown and down the aisle of the Fordham auditorium (*uno codemque actu*), just in time to deliver on schedule a ringing verbal record of Mexico Christianized by the Church. The native Brooklynite pleaded as his excuse for tardiness, a bewildering unfamiliarity with the topography of the Bronx! Parthenians bless the little Sister at Mt. St. Vincent, who was prostrate with confusion and profuse with apologies for not serving refreshments "during Lent"; an omission that was not even noticed by the speakers. But reward came in a post-Paschal invitation to dine and dance at a Mt. St. Vincent social affair.

In that first year, also, when "Symposium" must have sounded to untutored collegiate ears like a device of ancient Chinese torture, the whole student body at New Rochelle turned out (perforce?) to hear the speakers—and, incidentally, to knit (by way of protest). But many a stitch was dropped between the conquest of the Aztecs and the vibrant story of the martyrdom of Father Pro. At St. John's University, the Reverend Edward Lodge Curran presided. The symposium served to warm him up. Before he had concluded his comments, he almost blew up.

In 1938, the so-called "St. Elizabeth's Exodus" occurred. The Symposium was presented on that campus on March 17, St. Patrick's Day. One whole sector of the predominantly feminine audience was clad in garments of emerald green. Pre-symposium information disclosed that March 17th was Freshman Class

Day, and that the class color was green. So far, so good. But just as the Fordham delegate arose to present the third speech from the platform, a hundred wrist watches signified that it was five p.m. The contingent of green promptly arose also, and with blithe non-chalance executed a general exodus from the auditorium. The speaker was speechless. There could be nothing more disconcerting than that single file of girls in green mysteriously evacuating a large portion of the parquet. Embarrassed Sisters and non-plussed Nuns hastened to assure the Moderator that nothing *personal* was intended; it was merely a case of conflicting allegiances. The Freshman Class Day Banquet was scheduled for five p.m. It was five p.m. Therefore. Neither the Fordham speaker nor General Franco himself could have prevented that mass desertion.

The Symposium in 1938 at St. Peter's College was preceded by a dinner, tendered to the distinguished guests and speakers by the Reverend President of the College. Strange to say, the table talk was not about Spain, but about marriage. It was obvious to the older and more or less silent witnesses of this student discussion that these young Catholic College men and women entertained some very definite ideas about the Sacrament of Matrimony. The Moderator thereupon concluded that it might not be a bad idea to let them air their views in the 1939 Symposium series.

And they will. For at a preliminary meeting that subject was unanimously selected. Two more colleges have been incorporated into the Symposium circle: St. Francis College, Brooklyn, N. Y., and Seton Hall College, South Orange, N. J. The Academy now operates in three groups of four, equally composed of two boys and two girls. All are convinced that the 1939 subject possesses vital audience appeal, contemporary importance, and as the prime social institution on which all others rest, provides a pleasant change from the

tenor of previous topics. The speech titles are as follows: 1) Marriage, A Human Union, 2) Marriage, A Divine Sacrament, 3) Divided Lives, and 4) The Christian Family.

The important innovation of 1939 will be the production of a pageant to run parallel with the papers. The curtain will open on a stage-altar where a priest will perform the marriage ceremony (in English), the responses being given by the Chairman. When the ceremony is over, the priest will make the sign of the Cross, as at the beginning of the Nuptial Mass. At that point the curtain will close, leaving the speakers seated on the apron of the stage. After the second speech, the opened curtain will display the priest at the *Pater Noster*. Here he will turn and read the prayers over the bride (in English). After the fourth speech, the curtain will again be drawn for the nuptial blessing.

From cookies and coffee and the *Prima Primaria* in 1934 to Matrimony in 1939. This is the record of the Parthenian Academy. All are agreed that the group has been well worth the time and effort that its organization involved. As an index of interest in the Academy, it may be noted that fourteen of the most qualified speakers at Fordham competed this year in an open contest for the privilege of representing the four Fordham Sodalities.

The Academy provides excellent experience in Catholic Action work, lubricates cooperation, and consolidates good-feeling between the component colleges. Last of all, the Academy will furnish a nucleus for a real Sodality Union in the metropolitan area, if ever the responsible authorities acknowledge the need for such a unit. May the *Parthenos Theotokos* protect and be pleased to bless the Fordham Academy that is dedicated to her unspotted honor!

A. M. D. G.

1938 AT MOUNT MANRESA

MARK SHALVOY, S.J.

Thirty years ago, the late beloved Father Terence J. Shealy, S.J., founded the *Laymen's League for Retreats and Social Studies*. The purpose of this organization, as is evident from the name, was twofold: to help the personal sanctification of the layman, and to make of him a lay-apostle in his own little world of action.

Father Shealy appealed to the laymen in the world to "come apart into a desert place, and rest a little" so that, in silence and solitude, they might see Eternal Truth more clearly, might love more ardently the Person of the God-man who walked the Way of Life for all to imitate, and might follow more closely in His sacred footsteps, doing the holy Will of God in their own way of life. In his plan, this enclosed retreat was to transform the retreatants interiorly into "new men," patterned after the God-man. The Kingdom permeated all his retreats. He pointed always in each meditation to the Ideal Manhood in the Person of Christ, their Divine King, Leader, and Exemplar. Changed men, they would leave Mount Manresa, sanctified and fired with zeal and charity, lay-apostles of Jesus Christ in their families, among their business associates and friends.

For the practical work of their lay-apostolate, the retreatants were encouraged to attend *The School of Social Studies* to learn how to apply the principles of our Lord's teachings in their political, social, and economic life. Employee and employer sat side by side in this great school where the Encyclicals on labor and human society were made clear to them in lectures and study. They found in these divinely inspired works

the only antidote for the industrial and social wrongs that Socialism, based on pagan philosophy, offered to cure with worse remedies than the evils it strove to combat.

Industrial injustice, the evil of unemployment, senseless strikes, Socialistic influence superseded by Communism, these and other foes Father Shealy had to fight alone, and very much alone. The sum and scope of this work, coupled with the Retreat Movement, were too much for any one man; and yet, while he lived, the School was eminently successful. With his death, *The School of Social Studies* died also. But like the gospel seed dying in the ground, it died only to rise again in the Social School at Saint Francis Xavier's High School four years ago, and the Crown Heights School of Catholic Workmen, now in its second year of activity, opened at Brooklyn Preparatory School. Jesuit administrators keep in the background but guide and direct the work, modeled upon *The School of Social Studies* founded by Father Shealy.

However, the first purpose of the League, *The Laymen's Retreat Movement*, with all its headaches and heartbreaks was carried on unbrokenly from its inception. An excerpt from a letter of Father Shealy to a friend will fittingly illustrate the trying experience of this great apostle of retreats for laymen: "A blue sky and a blue somebody under it! How we need our friends these blue hours—even as when the skies are brightest. In this poor exile we need not only the Divine Somebody, but the human somebody to keep the heart warm and strong and courageous. I have sent out one hundred letters for the retreat to open Friday. The answers are "no answers"—disappointing. The Cross again! But we must succeed, and I am not in the least discouraged." Due to his fortitude and perseverance amid great difficulties, *The Laymen's League for Retreats* has grown to such proportions that, at

the present writing, there are eighty-one organizations of this kind in the United States and Canada with approximately 60,000 retreatants attending annually.

In 1938, the thirtieth year of retreats at Mount Manresa, the oldest Retreat House in the entire Western hemisphere, there were given forty-three retreats attended by two thousand and twenty retreatants. This year is the first time in ten years that the number exceeded two thousand. It is significant that the decline in numbers began with the financial depression sweeping the country, yet it must be noted that no fixed offering (or any offering for that matter) is demanded of a retreatant. The cause of many failing to make their retreat was due to their own reluctance to come to Mount Manresa without an offering. Whenever the Father Superior learned of their unwillingness to come because of their financial embarrassment, he wrote and urged them to come anyway. But very few accepted the proffered hospitality. The decline, beginning ten years ago, may also be due, in part, to the opening of several Retreat Houses for Laymen in and close to the metropolitan area. Our own *Loyola House of Retreats* at Morristown, New Jersey, the *Bishop Molloy Retreat House*, Jamaica, Long Island (conducted by the Passionist Fathers), and the *San Alfonso Retreat House*, West End, Long Branch, New Jersey, (under the spiritual guidance of the Redemptorist Fathers), where this great work is going on apace, make it more convenient for men living in northern and southern New Jersey and eastern Long Island.

It is the fond hope of every Spiritual Director to have retreats for certain groups of men in the different avocations of life, or, to use the term of the professional world—to “specialize.” With such groups more direct help could be given not only to the retreat itself but also at the “Round Table,” conducted every Sunday afternoon by the Retreat Master. The latter period

opens with the answering of the questions put in the "Question Box" by the retreatants. Then there is a talk given, followed by discussion. This talk could be highly interesting and of common benefit to the men if they were all of some particular professional or industrial group.

As a matter of fact, some success in this direction has been had at Mount Manresa. There have been in the past years several retreats along these lines. The Doctors' Retreat this year was attended by sixty men of the medical profession. There were two retreats for lawyers, one having fifty-two, the other having fifty-six, among whom were three Supreme Court Judges, a Federal Court Judge, and a Municipal Court Judge. At the two retreats for policemen, four of the five Commissioners of the New York Police Department were present.

It might be of human interest to relate how one of the big Lieutenants, despite all the laws and ordinances of Mount Manresa, brought along (besides his tooth brush) four beautiful horseshoes, well-balanced and of regulation weight. The game of "pitching horseshoes" was going on in full swing in back of the Dormitory, out of sight and earshot of the Retreat Master, when the bell rang for points. Like obedient novices, the "players" ran for the chapel, abandoning the horseshoes on the ground, "leaving the game begun and not ended." Thereupon, two little boys who had been peering through the wire fence, and couldn't resist an acquisitive impulse, scaled the fence, picked up the horseshoes and disappeared. When the four very big boys returned (no doubt singly and by circuitous routes), to resume their game, they couldn't find their horseshoes. What must have been their consternation? Did they think Father Superior had discovered and confiscated them? Did they toss up a coin to see who would have to confess? All this still remains a dark secret, but a few days later the milkman, who

had been apprised of the loss, discovered the urchins pitching horseshoes in a back lot. On learning that they were stolen from the "cops," they handed them over with awesome eyes and quaking limbs, and promised never to steal again. I think the Lieutenant was admonished by Father Superior; but I do know he got his horseshoes back.

There have been four Knights of Columbus Retreats this year. It must be said, in tribute, that these sterling men of the Church have done great work in promoting many other retreats besides their own. A retreat was given to the Custodians of twenty-six of the public schools. Fordham, Georgetown, and Holy Cross have their alumni groups. The Saint Vincent de Paul Society of the Bronx have their own special week-end. The Kolping Society (which celebrated their golden jubilee this year), had a retreat given in German by Father Peter Herzog of Fordham University. The Wall Street clerks have their own group, and the leaders of the financial district have banded into another. A retreat for the partially deaf was conducted in the summer, during which each retreatant was equipped with an individual hearing device.

This year one of the promoters, the Honorable John J. Egan, made his thirtieth annual retreat. He organized his first band in 1909. Every year since he has led his men to Mount Manresa. For the inspiration and edification given by his unswerving fidelity and good example, his associates honored him on the occasion of their retreat here in June.

The Annual Promoters' Meeting was held at Mount Manresa on Saturday, December 10, 1938. About eighty promoters were present. The guests of honor were the Reverend Zachaeus J. Maher of the Province of California, Assistant to Very Reverend Father General, and the Reverend Anthony J. Bleicher, representing Very Reverend Father Provincial, who was unable to attend.

Mr. John Beetha, a member of the Board of Directors, and Chairman of the Retreat Committee of the Long Island Chapter of the Knights of Columbus, addressed the promoters on the subject, "History of Retreats in the United States." Mr. Beetha outlined, in chronological order, the history and progress of the movement for closed retreats for laymen, beginning with those conducted at Fordham University in 1909 by the late Reverend Terence J. Shealy, S.J. Mr. Joseph F. Walsh, also a member of the Board of Directors, and Chairman of the Retreat Committee of the Knights of Columbus of the State of New York, discussed the subject "Retreats among the Knights of Columbus."

Father Maher gave a very encouraging and illuminating talk, expressing his pleasure in what was being done at Mount Manresa and in the metropolitan area. He congratulated the Knights of Columbus for the efforts being made by them to further the retreat movement among the laity. He extolled the Spiritual Exercises of Saint Ignatius, and their high value and proven worth in the minds of Pope Pius XI and his Predecessors. He reminded the promoters that Saint Ignatius of Loyola was constituted the Heavenly Patron of all Spiritual Exercises by the Holy Father, not because of the spiritual exercises as such, which had already existed in the Church from the beginning, but because of the "*power of the divinely inspired method*," introduced by Saint Ignatius. He stressed the necessity of adhering strictly to the Ignatian method, faithfully observing the Annotations and the order of exercises, if they are to fulfill the desires of the Holy Father and to attain the spiritual success which he claims is due to the power of that method. He urged complete isolation from the world for the proper conduct of an enclosed retreat, and recommended to the promoters a strict observance of silence and a reduction in the amount of time devoted to conversation and recreation.

He emphasized the special need in our time for these exercises among workingmen, encouraging the promoters to direct their efforts towards bringing the workingman to the enclosed retreat as well as the employer. This, he said, would be one of the best means to eliminate injustices, and to establish the harmony and peace which are lacking to such a great extent in the business world today.

The Lay Retreat Movement is still in its infancy in the United States. There lies an open field of the highest spiritual endeavor to the zealous "Jesuit in the making." A great apostolic field of action is open to every Jesuit whether engaged in teaching, preaching or parish work, to foster among the laity a desire for greater perfection, and to assist in grouping men and boys together for the purpose of repairing to one of our "*houses of devotion*", as His Holiness fondly calls them, to be alone with God.

The grace of God is superabundant, but it is especially poured out into the hearts of those whom we prepare to undergo the great spiritual experience of an Ignatian Retreat, while they are with Our Lord in solitude and silence. And certainly God's grace will flow into the hearts of Ours who help to bring such things about. It is a great apostolate, and is open to all. Perhaps the Spiritual Director will not find the "sky blue and a blue somebody under it," if he has his Jesuit confrères working unknown and silently with him.

A. M. D. G.



In Piam Memoriam

FATHER JOHN J. THOMPKINS, S. J.

1867-1937

Distinguished Philippine Missionary

R. I. P.





Obituary

FATHER JOHN J. THOMPkins

1867-1937

Father Thompkins spent about seventeen years among the Ilocano people, in the northwest of the island of Luzon in the Philippine Islands. Like his Master, our Saviour, "*pertransibat benefaciendo*, he went about doing good." Such was his name and fame throughout the provinces of Ilocos Sur and Ilocos Norte, that when the children saw a priest walking along the road, they would cry out: "Padre Tonkin. Apo Tonkin." It is an incident one is likely to hear related by any of those who knew him in the years of his apostolate.

He was born in New York City on the 22nd of March, 1867. He came from Monsignor Edwards' parish of the Immaculate Conception on East 14th street, and was a favorite of the Monsignor, as a boy and as a Jesuit. He took part in all school activities, and in studies he held rank among the leaders.

In parochial school, and afterwards at Saint Francis Xavier's College, he was outstanding in studies, as also in devotion and sodality work. Yet, though serious and studious, he was not solemn. For recreation he would sometimes heat a penny on the radiator, and then drop it down the collar of a fellow-student.

He entered the novitiate at Frederick, Maryland, in August, 1887, and was noted for his solid piety, and for careful observance of all the rules and customs. In Woodstock for philosophy, the same exactness was practised by him. But in recreation he could unbend.

On Thursdays the Woodstock Walking Club strolled over the country side, led by the well beloved Father Frisbee, the Spiritual Father of Woodstock when at home, but "Father General" when leading his club. Faithful members were "professed" after a novitiate, and veterans were made officials, but "Father General" was the one who *led*. If a couple of philosophers happened to go ahead, "Father General" would make a turn, and his whistle would bring the strays back to the flock, to receive the banter of the faithful followers.

Mr. Thompkins was always going off and being recalled. For this he got the nickname of "Tangent Thompkins." He was such good company, and of such lively spirits, that his nickname was a mark of affection.

Occasionally he would persevere in his "tangent path," and by short cuts reach the place aimed for, ready with hearty greetings for "Father General" when he arrived. He never received an official appointment in the club.

Five years' teaching at Georgetown University were followed by four years of theology, and Father Thompkins was ordained at Woodstock in June, 1901. The tertianship came next, and then he was engaged for a year in work of the Apostleship of Prayer, and as adjutant editor of the "Messenger," at the offices in New York City.

In the summer of 1904 he was one of the number of priests selected from the provinces of the United States, to give their help to the Spanish Jesuits in the Philippine Islands. With American soldiers, officials, school teachers and civilians numerous in the Islands, it was seen that American Jesuits would be of special service in spiritual lines.

This appointment called for self-sacrifice of dear human ties on the part of Father Thompkins. For his people's sake he had a reason for wishing to remain in

this country at the time. But once the word came, no one could have shown more cheerfulness in taking the road of exile.

He left New York on August 19th, and reached Manila on October 2nd. In the first two months Father Thompkins first made contact with officials in the army, in the hospitals, and in the government offices. Then began visits to the prison, and to the military, civil and plague hospitals; visits and a triduum at the Cavite naval station; a week's mission in Cebu; part of the work of a mission in St. Ignatius' Church in Manila, and with Father McGeary, S.J., visits, confessions and Communions on two battleships in the harbor. The activities of these first two months indicate the pace which he kept up in his apostolic labors, in all the succeeding years of his stay in the Philippines.

When thinking of his tirelessness, one has to remember that the environment was the tropics, with the temperature always high, and the humidity always excessive. A wilting atmosphere, continual perspiration, mosquitoes, were things unavoidable. It is difficult physically to keep up one's activity—and that is part of the picture of Father Thompkins' zeal in his priestly work.

On October 4th, 1905, new American reinforcements reached Manila: Father Finegan and Father Lynch of the Maryland-New York province, and Father Monaghan, Mr. Reilly and Mr. O'Neill of the Missouri province. They paid their calls on Archbishop Harty of Manila, and on the Apostolic Delegate, Archbishop Agius, and one writes: "Father Thompkins' popularity was manifest. Archbishop Harty spoke of him as his coadjutor, and held him up to us as an example. The Delegate was even warmer, if possible, in his praise of Father Thompkins. This good Father has, it seems been doing everything. His teaching in the college was one of the smallest parts of his labors. He attended the prison, St. Paul's hospital, the military and

civil hospitals, the leper and cholera cases, and had a number of English speaking people under instruction for baptism."

In October there was a special religious celebration at the leper hospital of San Lazaro, Manila. Father Finegan sang a high Mass, and later there was a religious procession, at which the Apostolic Delegate officiated. His Grace said to Father Finegan: "All this is due to Father Thompkins. Somehow or other this place was neglected until he re-discovered it. . . . Father Thompkins, when he got to the place, found about twenty Catholics out of 250 lepers; now there are not twenty Protestants left. . . ."

But Father Thompkins had been called away to a more distant and more difficult field of labor. The new Bishop of Vigan was the Right Reverend Dennis Dougherty, now Cardinal Archbishop of Philadelphia, and his diocese was about 200 miles north of Manila, among the Ilocano people. At the urgent request of Bishop Dougherty, the Jesuit Fathers in 1908 consented to take charge of the college and seminary. When Father Finegan and his companions arrived in Manila, Father Thompkins was sent up to Vigan.

There were serious religious difficulties to make the work of Bishop and missionaries hard. There was a small number of parish priests. The practice of religion had become weakened, after the revolution against Spain and the expulsion of Spanish missionaries from the provinces. Gregorio Aglipay, a native of Ilocos Norte and a priest of some ambitions, was one of the founders of the "Independent Filipino Church," and had himself proclaimed "Chief Bishop." Many native priests followed his leadership, and in the province of Ilocos Norte there was left but one faithful Catholic priest.

In many of the "barrios" or villages in the neighborhood of Vigan, the Aglipayan ferment had taken effect, but in Vigan itself the main body of the people were

faithful to their Mother Church fundamentally. At Christmas time, in Holy Week, and on the patronal feast, attendance at the religious exercises was a matter of course for the majority. But a more fervent practice of faith was possible.

At the beginning of his labors in Vigan, Father Thompkins saw the needs of the people's souls: a more frequent use of the sacraments, and a more intimate knowledge of the catechism. The years of his apostolate among the Ilocanos produced a difference. In all that was done to revivify the faith of the people, credit of course must be given to all with whom Father Thompkins labored, religious superiors and companions, and zealous young men and women. The energy and tirelessness of Father Thompkins counted a lot in bringing about the improvement.

When the contract, under which the seminary was conducted, expired in 1925, and the Jesuits withdrew from Vigan, one of the leading Catholics of the town said: "We ought to erect a monument to Father Thompkins, for *it was he who saved the faith in Ilocos.*"

In his first year Father Thompkins started two societies, which promised to be productive of great good: one, the Children of Mary for the girls of the public high school; the other, the Knights of the Sacred Heart for the boys. He says of the Knights that "they have become and I hope will continue to be a bulwark against an active proselytizing movement" of the Protestants.

Signs of the spiritual reawakening were to be seen in the new school year of 1906, and first among the students of the Jesuit college. Father Thompkins' report is: "For the past two Sundays fifteen or twenty have received in the cathedral, and about ten of these receive two or three times during the week. The people are remarking it, and some of the men, encouraged by the spirit of their juniors, are beginning to join them on Sunday."

More good spiritual results are recorded for 1907, and we may be sure that Father Thompkins is to be credited with part of them. There was a novena before the feast of the Sacred Heart. "The number of Communions each morning was large," is the report, "and this in itself shows that, under the blessing of God, the advent of the Jesuits in Vigan has been productive of much good. On the arrival of our Fathers two years ago, I might almost say that Communion was something rare. Perhaps one or two on a week morning, and some half dozen or ten on a Sunday may represent the average numbers. Our Fathers began to advocate frequent Communion, with the result that the daily Communions have got up to forty, and the Sunday Communions to some 200, while since the establishment of the Apostleship of Prayer, the First Sunday Communions come to four of five hundred. What is more encouraging is the presence of men at the Holy Table."

Signs of militant faith are also noted. "In the towns to the north the ministers and perverted Filipinos do not seem to be as active as last year. The Filipino Protestants especially have lost some of their activity. They used to preach a good deal in the markets, but they have almost wholly ceased to do so. This is in part due to the (vocal) attacks made on them by boys from the college, and by the Knights of the Sacred Heart."

For the year 1908 there were a few sad things to report. A deserter from the Knights was active for the Protestant Ilocano newspaper; (also there was a good monthly salary for him in the work.) The American Protestant missionaries were zealous with sermons and publications, attacking Catholic doctrines and practices. A former sodalist became a Methodist "deaconess."

Besides reverses there were successes. Former Knights, returning to their home towns, were showing

zeal, and Father Thompkins writes: "It is really edifying and consoling to see the love and devotion they still feel for the society (of Knights). The same spirit that at the end of the first year prompted many to try and establish similar societies in their pueblos, still sways them."

In Vigan an American Protestant minister entered into a dispute with some of Father Thompkins' Knights. He lost out so far as to be mocked by them. He next tried to debate with some boys of the Jesuit college. The debate was a triumph for the boys; the preacher was almost reduced to tears. The next contest was an open-air debate; the minister and some of his pupils were on one side, while a good number of the Jesuits' students formed the opposition, and everybody present took part in the arguments. At the end some of the minister's followers admitted defeat, and said: "We are not Protestants at heart, but only for the money we get."

The outcome was, as Father Thompkins writes: "This series of incidents has made a good impression on the people of Vigan, but more than that, it has animated the boys. Up to now they have been afraid of the ministers, but I think from now on the ministers will be rather afraid of them." It may be put down to the credit of the American Padre Thompkins that these students were able to hold their own in religious disputes with the American Protestant minister.

At this we have notes on the nature of Father Thompkins' work, by a brief note of Father Finegan, who writes: "Father Thompkins is the only teacher of the Maryland province (in Vigan), and he is teaching mathematics in Spanish, but is doing his real work among the boys and girls of the public schools, and, thanks be to God, is a mighty thorn in the sides of the several Protestant missionaries in the town."

He had a trip to the United States during the summer of 1912. His return to Vigan was joyfully cele-

brated. A public reception was given him in the college; speeches were made in English, Spanish, Ilocano, Tagalog, Pangasinan and Chinese.

From his eight years' experience in the Islands, Father Thompkins was able to note the state of affairs in religion. He quotes the words of a secular paper about "the change in religious sentiment," and comments: "This, I am very much afraid, is too true; but it is not a change from one religious sentiment to another, but it is a great, if not appalling indifference. This spirit is due primarily to the public schools, and secondarily to the great lack of priests in most places—and even to a lack of activity on the part of many priests."

The new Bishop of Vigan, the Right Reverend Peter Hurth, reached his see on March 15th, 1913. His installation was celebrated on that day in the cathedral, in the presence of the clergy and of the laity of Vigan. Even the governor of the province was on hand, of his own choice, though he was a reed shaken by the wind, and politically not a Catholic, but an Aglipayan. Some years before, as a newspaper publisher, he had condemned the courtesy of kissing a Bishop's ring, asserting that all men were equal. Father Thompkins enjoyed some secret amusement by maneuvering this official into showing this courtesy, on bended knee, to the new Bishop.

When Father Thompkins returned from America, he brought some generous contributions, which helped him to open a Catholic dormitory for boys studying in the public high school; it started successfully with fifty boarders. The Protestant missionaries operated two dormitories for students in Vigan, working in this way to draw the young from their faith.

There was a provincial fair in Vigan in January, 1914, and the Protestant cohort had a booth there for the sale of "bibles." Sales did not amount to much, so they advertised a cine show; admission for adults;

10 centavos, door prize: two bibles; admissions for children: 5 centavos; door prize: one bible. The program was of course partly anti-Catholic.

A Catholic who ran a movie theater in the town was indignant at the way the ministers were drawing attendance. He announced a show in his own hall on the following night; children would be admitted on handing in one bible; grown up people were to give two. Altogether he took in about 500 bibles, and Father Thompkins suggested burning them—which was done on Sunday afternoon after catechism class, in the presence of about 700 children.

Naturally, the ministers were "burning" too about the affair, and reported it their own way. A radical Manila paper had these headlines:

**BIBLE BURNING RECALLS INQUISITION VIGAN
FRIARS(!) PUBLICLY DESTROY 2500 (!)
COPIES OF HOLY SCRIPTURE
Three World Powers May Be Plunged Into Serious
Church Controversy As Result Of Religious
Cine Exhibit**

Father Thompkins wrote: "The Protestant version of the Holy Scripture in the hands of a sincere Protestant is as much respected by me as by him. But when Protestant ministers make the bible a mere article of barter and sale, they, and not I, deprive it of its sacred character. . . ."

The "burning" issue did not last, and the ministers seemed to have tried a bit of face-saving, for later they denied that any "bibles" were burned, but only a few "pamphlets."

In 1914 Father Thompkins was not assigned to class-work, at first, but left free for "little" excursions. In August he made an excursion to Laoag, to do a little work among the high school students there. He meant it to be a four days' trip, but the rains came down, and the rivers came up, and the return journey,

by walking, auto truck, rafts, ox-cart, quilez (or two-wheeled buggy), added on five days to his "little" excursion. In fine weather it was a three-hour trip.

He had to make a journey to Manila by steamer in order to give a retreat; weather conditions made it difficult to reach the embarking point, and a day of waiting had to be spent in Cabugao. Being a Saturday, he got the children together, reorganized the Children of Mary and Knights of the Sacred Heart. In the afternoon and next morning he heard confessions, and on Sunday there were about 70 Communions. So there was some spiritual consolation for his labors, and he writes: "Here is seen the effect of the little sodality I have in Vigan for the high school girls. The two girl teachers in this Cabugao school were active members while in Vigan; their interest made my unexpected stay in Cabugao a spiritual success."

In December, and in January and February of 1915, Bishop Hurth made the episcopal visitation and administered the sacrament of confirmation in ten or more of the parishes distant from Vigan. On many of these occasions Father Thompkins would be a "precursor," going ahead and helping to prepare for the reception and for the ceremonies. Then he would exercise his own specialty of giving some spiritual strength to the young men and women, inducing them to go to confession and holy Communion, and putting new life into the sodalities.

Some things gave him desolation: the inactivity of some of the older priests, the ceaseless operations of the Protestant ministers, and the religious indifference or ignorance that was developing with the growth of the public school system. Some things gave him consolation: the deeply rooted faith in the hearts of the simple people, the good results to be seen in the places where the Vigan seminary had conducted catechism classes for the past eight years, and in the places where Father Thompkins had planted his branches of the

Knights of the Sacred Heart. New spiritual life had flamed out in two places where young priests, ordained in the previous June, had been working.

During Christmas vacations there was an intermission in the apostolic journeys, and Father Thompkins with the seminarians conducted appropriate celebrations in six different barrios around Vigan: a Christmas time entertainment in the evening, and Mass and general Communion in the morning. With the lack of priests, here was one priest doing his best for the scattered groups of the faithful.

Santa Maria in Ilocos Sur was visited by Bishop Hurth in February, and Father Thompkins preceded him to make preparations. There was an excellent literary reception for the Bishop. "The young men who took part were former Vigan students; while the young ladies had been among the most fervent of my Children of Mary at Vigan," writes Father Thompkins. "Occasions such as this show the value of our sodality here. In nearly every town I find active, zealous, pious young ladies, now teachers in the schools, who remember their sodality days in Vigan, and manifest influence. . . . If we only had a few more Fathers to take up this work in every province here, the evil effects of indifferentism and Protestantism would be reduced to a minimum."

On a visit to Batac Father Thompkins was storm bound. His letters, written in those days of rain, speak of some of the discouraging events that he encountered. Batac was the birthplace of Aglipay, and the people were poisoned with the schism. During a lecture on the "Life of Christ," with lantern slides, stones were thrown. At a meeting of the boys, the difficulties they talked about showed that they were being influenced by the Protestant periodicals that were being circulated. In Vigan, also he says: "my work is not so encouraging as it has been in other years, and if it were not for the thought of Him for

whom we are all working, it would be altogether discouraging." The Protestant outfit was making raids on the small villages where Father Thompkins had been fostering the catechism centers, and one place he had to look upon as a "lost colony." The protestant medical service was effective in propaganda. But this one barrio was the only one in which the opponents had striven against him with success.

Father Thompkins went down to the Malay Peninsula at the end of 1915, to give a few retreats. While arranging matters before his departure, he spoke to one little fifth grade girl in Vigan: "Now you must come to the sodality every Monday just as before, even when I am away." Yes, Father," she answered, "but who is the one to urge us when you are away?"

When he related that incident, he was unconsciously throwing a strong light on his own zealous life. His own comment is: "Yes, there is the work of a priest in the Islands today. He is not a mere director of the sodality, or instructor of catechism; he is an *Urger*; he must get out and hunt up the young, and *urge* them, *push* them into the meetings."

While on the Malay Peninsula, Father Thompkins gave a thirty days' retreat to the Christian Brothers in the Penang Hills; then a mission to the parish in Penang; a retreat for the alumni of the Christian Brothers' college; a triduum for their students, and a triduum for Catholic young ladies. On the Sunday closing all these activities for the laity, there were 500 Communions. At Kuala Lumpur he gave five talks in a day and a half. Before leaving Singapore he had only two days to spare, so he gave to the boys of the Christian Brothers' school a spiritual "biduum." Then in Hong Kong, awaiting a boat for Manila, there was a triduum for the Brothers' students, and an engagement was made to return in Lent to give a mission in the cathedral.

More preparation was being required of future

teachers, and Vigan high school had about 500 students in first year. That meant the multiplication of Father Thompkins' labors; he would have to form different sections of his Knights of the Sacred Heart, meeting at different times. He was glad to report that there were 216 Children of Mary crowding into the Sisters' chapel for the Monday meetings. Among the boys of the intermediate school he had 70 members of the Knights of the Cross.

Several times Father Thompkins wrote in high praise of some of the young priests recently trained in the seminary. They were able to make headway against the Aglipayan schism in the towns in which they were located, and were zealous in promoting catechism centers for the children, and sodalities for young men and women. It may rightly be supposed that they were putting into practice the lessons they had learned as seminarians from the example and zeal of Father Thompkins. He had shown them the necessity of the priest's **urging** his people to be active in their religion. The fruitfulness of these young priests' activities was a consolation to their guide; he was glad to visit the parishes and help in their work, especially with the young people.

Father William McDonough, S.J., the missionary of Zamboanga in southern Mindanao, writes of a visit he paid to Vigan at this time: "Father Thompkins conducts a dormitory, gives instruction in normal and several other schools, and with Vigan as a center covers an extensive district, laboring in a large number of towns and villages. His specialty is not in making converts but in protecting the lambs of Christ from the wolves of heresy. I accompanied him on some of his expeditions; it was not a little amazing to see a whole townful of children running after him, and in their eagerness falling over one another in the deep dust of the road, while all the time they cried out '*estampita po*'—meaning 'a little picture, sir.'

The Protestant missionaries in that locality say truly that Father Thompkins is doing the work of five men."

Father Thompkins was in the States during the years 1920-1921; this time he did not return to the Islands alone.

The German Jesuits had been deported from the Bombay mission in India, during the World War. To solve subsequent difficulties, Very Reverend Father General determined to send American Jesuits to the Philippines, to replace the Spanish Jesuits of the Aragon province there, who could then be transferred to India.

The Philippine mission was dear to the Spanish Jesuits. They were attached to the faithful whom they helped in their church work, and to the students whom they trained in their schools. And they were rewarded by receiving the highest respect of all the people of good character, and the gratitude and esteem of their former pupils.

Father Thompkins returned to the Philippines in July, 1921, at the head of a group of twenty Jesuits of the Maryland-New York province. Nine of them accompanied him from Manila to Vigan, where he was appointed Vice-Rector.

The Jesuit college, and more especially the classes of the high school, were in competition with the public high school system. In the government schools the subjects were taught in English. With the coming of the American Jesuits, their classes could of course overcome the handicap of language, under which they had previously labored, and even surpass the public schools in rivalry. In studiousness, and in character development, the superiority of the religious school remained as before unquestioned.

The scholastics from the United States took up a good share of Father Thompkins' work of zeal. One wrote shortly after his arrival: "Vigan has twenty

catechism centers, with a total of 2000 children. . . . That these centers exist at all is due in great part to the incredible toil of our own Father Thompkins, who is regarded by old and young alike as the patron saint of Vigan. The seemingly unbounded zeal of Father Thompkins, which is already fructifying over an equally boundless territory, has induced a current of zealous rivalry in the minds and hearts of all of us."

The first year that the seminary-college was in charge of the American community was necessarily a hard one for Father Thompkins. The changes in the studies had to be smoothly introduced. The old contacts between Father Thompkins and the younger clergy, whom he had guided, and to whom he had communicated his spirit of apostolic activity, he tried to continue, as much as his official duties permitted. The religious societies that he had started and fostered still received his interest.

The financial maintenance of the diocesan seminary was a serious question, and an arrangement that would bring relief to those directing it was seemingly impossible. Under such a strain, and after eighteen years of an active apostolate in the tropical Philippines, Father Thompkins' health began to break down.

He went down again, in 1922, to the Malay Peninsula to give missions and retreats. On his return his wretched physical condition was only too apparent. It was evident that he would have to return to the States for the necessary medical care.

The sickness from which he suffered, uric acid poisoning, made him for a few years a physical wreck, and had the not unexpected result of affecting him mentally. That this mental state was only the result of his physical condition, was clear to every one who knew him. Fortunately, he made a good return to bodily health, and spent some happy years at Georgetown University, where he had taught as a scholastic, and at St. Ignatius' Church in New York City.

In 1934 he became interested in giving lectures, with lantern slides, on the Philippine missions. Many were the colleges, convents and parochial schools that he visited, and many an interesting talk he gave, relating to the Philippine Islands and the labors of the missionaries there. The humorous stories that were interwoven with his pieces of description allowed him to give entertainment and information. His lectures were a great help to the current mission propaganda.

Then in March 1937 the summons came. He was but a few days in St. Vincent's Hospital and on April 6, 1937, Father John Thompkins, veteran missionary, went to receive his reward exceeding great.

Monsignor Bonifacio Brillantes, the present Vicar of the cathedral of Vigan, has written a eulogy of Father Thompkins, of which we quote the substance.

"A living monument left by Father Thompkins in the hearts of the Viganenses is the spiritual kingdom, which he built up by means of his unsurpassed efforts and blessed success, in organizing confraternities and societies. To him are credited the enthusiastic organizations of the Knights—now named Knights of Christ the King,—the Children of Mary, and the extended and developed work of the catechetical Instructions.

In Vigan he proved himself a real father to everybody, both young and old. In the church he displayed a tireless zeal, especially in the confessional, where regularly he would spend five to eight hours daily. . . Such was his personal contact with the people, that he came to possess a thorough command of the Ilocano dialect. . .

Wherever a priest would be seen taking a walk, there would be heard cries of 'Padre Thompkins, Apo Thompkins.'

He built up a sort of religious center for boys, wherein he displayed to them his unlimited zeal for their welfare. Thus he collected the young around him, and got the students fairly well under his pro-

tection, although they were pupils of the public schools. But he attracted them only by love and zeal. . . He was a living example of the holy command of Christ to have the gospel preached everywhere. He traveled to all the towns of Ilocandia within his reach at that time. In Magsingal, he prepared the hearts of the people for a real eucharistic life; the results are now seen as persevering fruits of his apostolic labors.

A stubborn Protestant woman was dying, and Father Thompkins went to see her for the sake of her soul. He was not permitted to come near. But from the stairs he could see the dying woman, and he called to her: 'Even from here I can absolve you. Return to God, repent of your sins, be sorry for them, and I will forgive you.' So touched was she that of a sudden she changed into a penitent soul, and was absolved before she had to appear before the tribunal of God.

Father Thompkins has done so much good among the Ilocanos that his name can hardly be erased from the hearts, at least of the present generation. . ."

In a postscript to Msgr. Bonifacio's letter, he says: "As soon as we received the information about the death of Father Thompkins, a solemn requiem was said by me, assisted by the faculty and students of the seminary, and by the members of the Ilocano clergy who were acquainted with Father Thompkins. During this day hundreds of Communions were offered by the Catholic friends and acquaintances of Father Thompkins, and immediately the parishes where he is known were informed of his death, and that prayers should be said for him."—R. I. P.

A. M. D. G.

FATHER FRANCIS B. CASSILLY

1860-1938

Francis Bernard Cassilly, of the Chicago Province, was born in Louisville, Kentucky, August 26, 1860. He was the eldest of eight children, four boys and four girls. His father, Bernard Edward Cassilly, born in County Monaghan, Ireland, was brought to the United States as an infant. His mother Rose Frances Jacquamin, was born in Lorraine, France, and was reared on a farm in Butler County, Pennsylvania.

Francis began his education in a private school. From the age of eight to eleven he was a pupil in St. Patrick's parochial school of Louisville, which was under the care of the Xaverian Brothers. From the age of eleven to fourteen he attended the newly-opened Xaverian institute, a combination elementary and secondary school conducted by the Brothers. In 1874, he enrolled as a boarder at St. Louis university, where he remained four years, completing what was then called the Rhetoric class, one year short of graduation with the A.B. degree.

In 1878 he became a novice at Florissant, under the direction of Father Isadore Boudreaux. After two years of novitiate he made one year of juniorate under Father Calmer.

In 1881 he became the first designated teacher in the newly-established Marquette college of Milwaukee, where he taught until 1883. From 1883 to 1885 he taught in the lower academic classes of St. Louis university. Then he began his philosophical studies at Woodstock, Maryland, where he remained until 1887, when he was assigned to St. Xavier college, Cincinnati, where he taught Humanities and Poetry classes until 1889. In that year he returned to Woodstock for theology and was ordained by Cardinal Gibbons in 1892.

Upon returning to the Mid-west in 1893 Father

Cassilly was appointed villa superior at Beulah, a position he held for three successive seasons, and in the fourth he was selected to open the new villa at Wau-paca. From 1893 to 1896 he taught philosophy to the lay students at Saint Louis university, after which he returned to Florissant for his Tertianship.

From 1897 to 1909, a period of twelve years, Father Cassilly served as prefect of studies at St. Ignatius college in Chicago. During this time the college grew in numbers and the standard was raised considerably. The North Side location was purchased; the Law school was begun, and preparations were made for the opening of the North Side academy and the Medical school, both of which took place in the fall of 1909. While in Chicago Father Cassilly served on a committee for the revision of studies in the Province.

In 1909 he returned to Cincinnati where he taught III High until 1911, when he became prefect of studies there for the next two years.

In 1913 he was sent to Omaha where for the last twenty-five years he served in various capacities as superior of the Dental and Law colleges, professor of education and Christian doctrine, teacher in the Summer school, director of the Catholic Instruction league, and pastor of the Colored church. Some of these duties ran concurrently. He served for some years as presiding officer of the Diocesan Theological conferences, and during his later years acted as spiritual father of the community.

At the request of Father John Lyons, Father Cassilly was appointed in 1917 by Archbishop Harty as the founder and director of the Catholic Instruction league in Omaha. For twelve years the league flourished, establishing as many as twenty-seven centers, instructing at one time as many as two thousand children, and enlisting the services of more than two hundred teachers. By the efforts of the league many hundreds of children were saved, who would otherwise

have drifted from the Faith. One catechist alone was instrumental in bringing more than fifty adults or children to baptism. Some ten or twelve of the centers developed into churches and parishes, including one for the Mexicans and another for the Negroes. Under the care of the league a number of vacation schools were begun and retreats were organized for the Catholic students of the public high schools of Omaha.

In connection with the activities of the Catholic Instruction league Father Cassilly began a mission for the Colored population of Omaha in 1918. This work grew into the flourishing Saint Benedict's parish of the present day. He remained pastor until 1932, when the work became too heavy for him. During his administration he erected a fire-proof parochial school and acquired property to the value of \$65,000, on which at his resignation there was a debt of only \$6,000.

During the course of his busy life Father Cassilly found time to publish the following books and pamphlets: *Religion, Doctrine and Practice*, a textbook for high schools which has reached a circulation of 200,000 copies; *What Shall I Be?* a vocational booklet which has had the same circulation in English and has been translated into several foreign languages; *A Story of Love, Shall I be a Daily Communicant?*; also a First Communion Catechism, which has attained a large circulation and has been translated into Hindu; a popular pamphlet, *Who Can Be a Nun?* and another entitled, *Lights and Shadows of American Life*.

The impressive climax of Father Cassilly's career came on Sunday, July 10, 1938 with the celebration of his double jubilee—the diamond jubilee of his entrance into the Society of Jesus, and the silver jubilee of his priestly service in the city of Omaha. At 9 A.M. Father Thomas Egan, a former pupil, representing the Chicago province of which Father Cassilly was a member, celebrated low Mass, the jubilarian and his priest friends assisting in the sanctuary. The sermon

was preached by Father Daniel A. Lord, S.J., another pupil of St. Ignatius days in Chicago, when Father Cassilly was prefect of studies there.

In the afternoon on the lawn in the shade of the university buildings was held a very interesting civic reception. Addresses were made by the Mayor and the Bishop of Omaha, to which the jubilarian responded with a series of reminiscent impressions that bridged for the audience the twentieth century present with the Civil War America that they can never know. Astonishing and impressive were the changes in the world that fell within the life-span of Father Cassilly.

The following day a community celebration was held by the jubilarian's brethren. He again responded with reminiscences, this time chiefly of the ancient Saint Louis university of his boyhood to which all could compare the Saint Louis university of today. All were impressed at the great development of Jesuit education that Father Cassilly had seen take place in the Middle West during the past fifty years.

About a month after the jubilee, on August 14, to be exact, death took the venerable but youthful Father Martin Bronsgeest, Father Cassilly's next door neighbor. This loss was a surprisingly great one to Father Cassilly. Perhaps it accentuated the instinctive fear of death to which he confessed with great candor and simplicity, in spite of his really great faith and spirituality.

About six weeks later Father Cassilly became indisposed as he did occasionally. To make him more comfortable he was taken to the hospital the next night. The following morning, October 1, while receiving attention from a nurse and an interne, he suddenly but quietly slipped into unconsciousness. The chaplain was hurriedly sent for and barely had time to administer the Last Sacraments. By a swift but merciful death the grand old man of Catholic education went to his reward. R. I. P.

BROTHER ROBERT DOCKERY

1856-1938

At Saint Andrew—on Hudson, Poughkeepsie, New York, on August 2, 1938, after almost sixty years of devoted service to the Society, Brother Robert Dockery passed to his eternal reward.

Born on July 14, 1856, on the East Side of the City of New York, in what is popularly known as "the gas-house district," Robert Dockery moved with his family, a few years later, to the neighborhood of Fordham, where his father operated an extensive dairy farm. Discovering upon experiment that class room routine was irksome to him, young Robert forfeited the opportunity to receive a good education. Before completing even his grade school training, Robert forsook the school room for the cattle barn. His own department on the farm was the delivery of the milk sold by his father. After that chore had been faithfully done, Robert spent the remainder of his spare time in the care of the farm animals, particularly the horses—a first love that remained with him for the rest of his life.

Frequently, in later years, Brother Dockery expressed regret for having rejected the opportunity for education which had been offered to him. The consciousness of this inferiority caused him to be somewhat shy and timid in the presence of others. He had a natural and keen appreciation of the niceties of life, and was always apprehensive lest he offend against the conventional courtesies of social-intercourse.

Few men surpassed Brother Dockery in penetrating vision; with one rapid and seemingly casual glance, he could form and imprint on a retentive memory a faithful picture of the eyes, features, expression, and even the carriage of those with whom he came into con-

tact. Until declining years induced a corresponding weakening of his powers, Brother could recall and vividly describe the men and events of the Province, as he had come to know them. Endowed by nature with a refined taste and delicate sensibilities, Brother Dockery suffered silent agony whenever some thoughtless remark reflected unfavorably on his lack of education.

After his novitiate at West Park, Brother Dockery was assigned to Boston College. With the omission of an interval of a few years, his whole life was passed at Boston College, Keyser Island, and Fordham. It was at Boston that his extraordinary power of sympathy for the painfully sick, his tender ministrations, and his cheerful readiness to perform even the most vexing and distasteful services in the sick room, recommended him highly for the office of Brother Infirmarian. In this charity he continued to serve for almost thirty-five years.

Most of the members of the Province came to know him during his dozen or more years at Keyser Island, where his solicitous, cheerful care added to the joys of Villa for the indisposed as well as the healthy. Brother Dockery never spared himself. His meals and rest were always of secondary importance in his hierarchy of values. He frequently accommodated himself, sometimes to extravagant degrees, to even the idiosyncracies and impossible demands of the sick and the well. While at Keyser Island, also, Brother "Dock", as he was familiarly known, assisted ably in the construction of the present buildings.

At Fordham, as Brother Infirmarian, he established for himself a warm reputation for kindness, and a formidable fear for shrewdness. The more distressing the ailment, the more considerate did his ministrations become. Although scrupulously exact in carrying out the prescriptions of the physician in charge, Brother

Dockery had a mother's genius for easing and softening the application of unpalatable remedies. Sick room hours were frequently made to pass like so many minutes, when Brother "Dock" dropped in to regale the invalid with graphic accounts of events he had witnessed, in fact—or in fancy.

With hypochondriacs, however, and the deliberately induced symptoms of a hypocritical (but convenient) indisposition, he had no patience whatever. The Fordham students soon came to realize that the ailment had to be genuine, or else they would be forced to swallow both class and castor-oil. His ability to read character from external behavior was almost phenomenal. More than once his summing up of a boy assisted school officials in properly analyzing and adjusting cases of student discipline. His sense of humor and rare power of mimicry enlivened recreation hours. His heart was always young and resilient. He could bounce back from sudden reverses with a cheerful vitality.

On one occasion, Brother Dockery, along with everyone else but the patient, misjudged a serious hidden illness in a Scholastic who was, exteriorly, the very picture of robust health. There were ample grounds for suspecting a fakir. But when a sudden collapse warned of the imminence of death, Brother Dockery was afflicted terribly, and tried in every way to atone for his previous neglect.

In his work as Infirmarian he developed an uncanny sense of the approach of death. It was his child-like boast that not one of his patients had left his care without the reception of the last Sacraments. Brother Dockery, in his own last weaknesses, went to Poughkeepsie, there to receive a reward in kind for the charity and cheerfulness that had marked his life in the Society.—R. I. P.

A. M. D. G.

Books of Interest to Ours

Mint by Night. by Alfred Barrett, S.J. America Press. 1938.
65 pp. \$1.50.

It is not easy to juxtapose Nazi Storm Troopers and Saint Joseph in a single line of verse. It is not usual to discover Beauty hidden in the sombre tale of a youth drowning. It is a daring turn, indeed, to liken mint by night to the Holy Ghost. Our young priest-poet, however, has done all these and more with the deft touch of a knowing and skillful artist in his *Mint By Night*. This slender and fruitful volume, Father Barrett's first published collection, brings to the welcoming hands of his many admirers those poems which first were seen in the pages of 'Columbia,' 'Spirit,' 'America,' 'The Ave Maria,' the 'Commonweal,' and other publications.

Last year the eminent Paulist, Reverend James Gillis, put forward a strong plea in his series of 'Catholic Hour' addresses for men of talent in the Church to mine the gold of beauty and song and drama that lies in the lives of the Saints and in the liturgy. Father Barrett is among those able to do precisely this. Whether he sings of the Bernard whose love letters to the Virgin were better than those of Abelard, or whether he finds in the real Therese 'the girl behind the legend,' he is ever tracking the traces of Love and Grace which know no bounds since they belong to the Infinite. Most readers approach a volume of religious verse with hesitancy, lest it cloy with an over-emphasis upon 'sweetness and light.' There is no danger of finding such weakness in *Mint By Night*. Speaking of Brevity, the poet here merely pays passing tribute to St. Luke, 'who gives the signs, and lets me read between the lines.' Again, in the long-popular word-picture describing the martyrdom of Father Pro, there is deep suggestion heightening the brutal, as 'Swift as an altar chime the rifles rang—'

Father Barrett is comfortably at home in the poetic art. In 1937 he won first prize in the national poetry competition conducted by 'The Far East' and in the same year was among those taking honors in a similar contest sponsored by 'America.' During the period of Regency, he was Professor of English Literature at Canisius College in Buffalo, New York. His familiarity with letters combines with the penetration of the poet to find lyric themes in the Roman Martyrology, the pages of Ambrose, and the centuries-old visions and dreams of Joel.

Many will agree with Daniel Sargent that the title poem rightly takes first place in the collection. Others will not. It really seems futile to compare the varied verses, especially when appreciation of poetry is such an individual and personal matter. Suffice it to say that Father Barrett has handled subjects as

varied in themselves as the mountain climbing of Pius XI, and the 'hurtling Wolverine' that races along the tracks at night where the Hudson flows by Poughkeepsie. The forty-seven pieces range from quatrain to poems of fifty and seventy lines. Among the longer pieces is the startling 'Siege of the Alcazar' in which 'Cadets dance to machine-gun castanets.' Varied are the pictures and able is the hand that paints them in *Mint By Night*. In 'Inspiration,' Father Barrett gently hints at the sacred and almost secret formula of his own work and that of all his fellow singers:

*We are so scarred with words and so bemused
By epithets incontinently fused,
That poets are but cripples, till they find
And bathe in some Bethsaida of the mind.*

A. McG.

The Family, by Dr. Maria Schuler-Hermkes. The America Press. New York, 1938. Paper cover, 18 pp. \$.05.

Pamphlets are always the index of an age. When crises are few and far between, fat books are the rage. When each moment decides the fate of some important principle or institution, pamphlets appear in profuse multitudes. Not all of them are honest or sincere. Few of them, although handy by reason of their size, merit to pass from their first reading into the status of hand-books. This pamphlet deserves that distinction.

Paradoxically enough, *The Family* was never meant to be a pamphlet. Appearing first in *Stimmen der Zeit*, German Jesuit periodical of international reputation, the article was subsequently translated by Edgar R. Smothers, S.J., for the America Press. In substance, the author has recorded in simple propositions a sincere and practical meditation on two small words of Saint John Chrysostom: *ecclesia domestica*. After a brief exposition of the Sacramental character of Marriage, the author describes the position of the home as the cradle of the Church. With these premises established, an inquiry is instituted to discover whether or not the home has failed in its divine function. Accepting the sad record of family disintegration in the modern world, a remedy is then proposed. This section is inspiring and eminently practical—a combination sorely needed but rarely attained.

For the busy preacher, *The Family* will suggest solid advice and a warm way in which to present it. For the ecclesiastical student, this pamphlet is a challenge to plumb the depths of Patristic literature, so rich and so suggestive. For the family, *The Family* should be passed from father to mother and then to sons and daughters.

The translation is excellent on the whole. However, one may notice that success has not been attained in rendering happily the important "key-compounds," that crystallize the author's progress in thought. The pamphlet costs half as much as *LIFE*: is infinitely more worth while.

J. T. C.

My Changeless Friend, (23 Series), by Francis P. LeBuffe, S.J.
Apostleship of Prayer, New York, 1938. 58pp. \$.30.

It has been said that good things come in small packages. Here is one instance where the adage holds true also about books. Father LeBuffe's diminutive publication contains a fund of practical spiritual advice and much stimulating suggestion. A charming and informal style conduces to pleasant reading. The author writes from intimate experiences that remain as true as the rain, even when used to start or point a moral. Few men can discuss politeness toward God without falling a victim to the Scylla of banality or the Charybdis of namby-pamby pietism.

By design, the book is not to be devoured at one sitting. In an anthology or miscellany of matters spiritual, the *sortes Lebuffianae* method should be followed. A chapter a day keeps the devil away. The "Fringe of Martyrdom" brings martyrdom to the masses, and inculcates attitudes of mind that are disposed to spiritualize suffering in depressions and recessions. This new issue of **My Changeless Friend** keeps unchanged the enviable record of its predecessors.

J. C. B.

A. M. D. G.

VARIA

NEWS OF CHINA

Few documents that have come from China delineate more poignantly the dreadful conditions prevalent there, or picture more completely the Christian courage and confidence in God with which they are being met, than the following circular letter of Father Haouisee, Vicar Apostolic of Shanghai:

To One and All Who Have Worked During the War Havoc

A short while ago, a tour of inspection was begun not only to estimate on the spot the ravages of the war, but also to congratulate, to thank, and to encourage the men and women who have remained at their posts and cooperated to relieve the general suffering.

The inspection of the damage has been started, indeed, but is, I am sorry to say, far from completed. That office has, however, hindered me from fulfilling more promptly my second duty of gratitude, which is—according to the beautiful expression of Saint Ambrose—"the most pressing of all duties."

I have already written to my priests, but feel obliged to address a special message to all the religious communities in praise of their magnanimous and warm and gracious charity. For although the heavy losses of the Mission bring me grief, I am not a little consoled to see the devoted interest with which the communities

of religious and so many hundreds of Christian families have carried out the words of the Apostle: "*in provocationem caritatis et bonorum operum.*"

Twenty-five years ago, on the occasion of his arrival in China, Monsignor Paris said to a Superior of a religious house: "My Sister, I have but one wish: to see the beautiful spirit of charity which obtains among all our religious communities flourish and continue." How delighted Monsignor Paris would be now if he could see the shining light of charity still brilliant in these days. It is a great privilege and pleasure to express my gratitude for the hospitality and the devoted care, given by each congregation according to its vocation to the victims of the war.

I may, however, be permitted, after having admired the good fruit brought to fulness under the warm sunlight of charity, to desire that this fruit remain and multiply: "*plurimum fructum afferatis.*"

And how is that to be done? In the first place, let us thank God for the lives He has spared, for the works that still stand, for the current of good will which our labors have everywhere created in favor of the Catholic Church. Then we should keep ourselves more than ever before on the *supernatural level*, in the spirit of our vocation, our constitutions and rules, "in all humility, sweetness and patience, solicitous (as Saint Paul says), to preserve unity of spirit in the bond of peace." In this way, we may be now more than ever, in the actually dangerous state of the Mission, true "lightning-rods" of Heaven.

Secondly, in the vision of faith—and this is the hour *par excellence* for heroic faith—we

should preserve, no matter what happens, a childlike confidence in the Providence of God, knowing that nothing transpires without the will of the Omnipotent God permitting the event or ordering it Himself, whatever it be. Behind all secondary causes there is always God, Who in His own way, known to Him alone, is able to bring order out of apparent chaos, and to draw incalculable good for souls out of the welter of human calamities.

God is, in fact, somewhat like the miller who only allows the water to flow in order to turn his mill-wheel. Frightened by the force and rush of the water, we sometimes fear that everything will be submerged and destroyed. Not at all. The water only grinds the meal. And St. Augustine says: "God is so good, that evil itself serves Him unto good."

And so, in order to display more and more "the true picture of Catholicism," desirous of making this poor world a better place for men, let us continue to give our answer to the dearest desires of the Sacred Heart and to the call of His Vicar on earth, Pope Pius XI. What, then, does our Lord desire most of all, or rather what does He will? For it is a commandment that He has left us. What is in His view the characteristic trait of His disciples, enough of itself to open Heaven? Jesus told us from the time of His first sermon, and confirmed it in the testament before His death: the love of one's neighbor, the love of the poor, of the hungry, the injured, the naked—of all who are in need, without distinction.

And what is the call which the Pope continually sends out as his distress-signal when he sees the plight of poor humanity, shipwrecked on earth? It is a second call to charity, to a cru-

sade of charity, which in sending through the world a current of mercy and love will help mankind to recoup its scattered forces and prevent men from succumbing to woes.

It is our duty, therefore, in order that this fruit may remain and multiply, to enter into this crusade by cataloging, by supporting, and ordering and coordinating as much as is possible our *Social Service* in such a way as to try to cover all Shanghai with a net-work of charity—universal charity, I mean, without any distinction of persons.

I say *Social Service* by design, not of course to distinguish it from the good name of charity, but precisely to bring out the identity, as far as we are concerned, of these two terms, and to prevent the belief that we are neglecting the social side which many seem to place in the most important position.

We refuse, however, to separate our apostolate from our social work. We maintain that spiritual neutrality is here impossible, without of course exercising that indiscreet and injudicious proselytism which a simple regard for persons and consciences prohibits. For we give to *Social Service* all its amplitude and beauty, keeping ourselves from severing what are essentially united, the soul and the body. And we are convinced, furthermore, as has been said, that "social work is that *par excellence* which restores Jesus Christ to the heart of a people."

I have said to *catalogue* our efforts, not indeed as if there were need to limit the scope of human suffering, but only to make known at least our works of charity, and then to circumscribe them from within and without. They should be made known. For they are, thanks be to God, quite numerous. Besides the large organizations

of humanitarian import, like the "Famine Relief Society," in which, thanks to the President of the group, the Catholic Church holds so conspicuous a position. . . we also maintain our own refugee-camps. There are also our hospitals, homes for the aged, dispensaries, and the medical ministrations of the "Saint Luke Association." We have our maternity hospitals, orphanages, institutes for the deaf and dumb, our trade schools and charitable societies, our Saint Vincent de Paul chapters, the "Benevolent Society," our nurses' training schools, our homes for working girls at Lo-kat-se and Yang-tse-pou. There is also—and I make bold to recommend this exercise particularly because it affects those who are afield as well as those who are at home, the strong as well as the sick—I mean, the practice of *house-to-house visiting*. We have also our stations for distributing clothes to the poor, our "bread-lines," our almshouses, our employment agencies, our poor men's libraries—and hundreds of other charitable works.

Now it is imperative that all these works be catalogued: for their purposes, in giving to each one a definite objective, and by studying the means whereby it may be better attained; and for their personnel, by entrusting the charge of the poor to a definite person, to the pastor of the parish *ex officio* as the *Pater pauperum*. . . to such and such a religious or religious community, as the "brother, mother and sister of the poor." We should likewise accustom the children in our schools and the students in our colleges to make sacrifices for the relief of the poor.

In order, therefore, to secure this tangible result, I request each community to be pleased to

dispatch to me a report on what is being done in these matters, and to suggest assistance that could be given.

I have also said that we must *support* these projects. First of all, they must be kept in existence and operation at all costs. This applies to our orphanages and maternity hospitals particularly. We should, secondly, give the preference to these professional people who are engaged in these works of charity. We should likewise be solicitous to direct homeless young girls to our institutes where they may be protected and sustained. We must all try to find work, if possible, for those who are without the means of livelihood.

I have added the phrase, to *coordinate*. I did not do so, I repeat, in order to set down a pattern to which the shape of human miseries must conform, but to integrate our resources, to give to our ministrations a more secure exercise, to make our relief services more orderly, to give the more important works the better care, and to prevent unjust exploitation of our charity by sending suspect indigents to the pastor. It is our hope that our Mission Bulletin, *La Semaine Catholique de Shanghai*, will soon appear to help coordinate these charities. If it had not been for the war, this publication would have already appeared.

Yet, while awaiting the issue of the Bulletin, I rely upon the good will of all—individuals and communities—to point out, for example, such and such a needy family, to warn of such and such a disease, to make suggestions of this kind, and to assume charge of similar work; thus inaugurating a concentration of energies that may become some day a *Central Office of Catholic Aid*.

I have mentioned *individuals* as well as groups, because it is needless to say that my gratitude and suggestions and pleas are addressed not only to religious communities but also to all those men and women who have continually consecrated their time and abilities and money and care to the relief of the needy. I mean the doctors, nurses and orderlies, and all those persons whose names may not be known by their beneficiaries, but are, nevertheless, written in the Book of Life.

To all, in the face of the misery that calls without ceasing upon our generosity, I make this plea: to prove that the true picture of the Catholic Church (as was so clearly shown to us in a conference at St. Peter's Church), portrays the "primacy of charity."

During the course of this war, Catholic Shanghai has written in the sacrifices and devotion of its members a magnificent defense of the Church that all can read and admire. For the love of God and of China, let us all try to append thereto other brilliant chapters in which charity will illumine truth: "*veritatem facientes in caritate.*"

A. Haouisee, S.J.
Vicar-Apostolic of Shanghai

April 17, 1938
Shanghai

American Assistancy

United States: Missouri. An Indian Grammar. A Lakota Grammar, a work of 360 pages, on the Teton Sioux language, has been completed by Father Buechel of the Missouri Province. It is expected that the book will have an excellent sale to universities and learned philological societies. Father Buechel is one of the greatest authorities on the language, and one of the few white men who can speak Lakota fluently.

New York: Auriesville: Knights of Columbus Pilgrimage. On Sunday, Oct. 16, the New York State Council of the Knights of Columbus, in co-operation with the Order of the Alhambra, inaugurated what is hoped to be an annual pilgrimage to the Shrine of the Jesuit Martyrs at Auriesville, N. Y. This pilgrimage was given a position in the yearly calendar of the State Council at the State convention last May. This year's pilgrimage was a complete success, as over 5,500 members of the Knights of Columbus, representing every section of the State, participated in the beautiful exercises on the spacious grounds of the shrine on the banks of the Mohawk River. A special train which left the Grand Central Terminal, at 7 a.m., making stops at Yonkers, Peekskill, Beacon and Poughkeepsie, carried about 750 members of the New

York and Long Island Chapters and from Westchester.

The shrine at Auriesville, which is in the Albany diocese, marks the site of the martyrdom on Oct. 18, 1646, of the great Jesuit missionary, St. Isaac Jogues, at the hands of the Iroquois Indians, to whose salvation he had devoted his priestly life. The other martyrs whose memory the shrine perpetuates, are Fathers Jean de Brebeuf, S.J., Gabriel Lalemant, S.J., Antoine Daniel, S.J., Charles Garnier, S.J., Noel Chabanel, and two lay Brothers of the Jesuit Order, Rene Goupil and John de la Lande. Another honored at Auriesville is Catherine Tekakwitha, the Indian maiden, who, through her holiness, has become known as the "Lily of the Mohawks."

The Rev. James J. Rohan, S.J., the director of the Shrine of Our Lady of Martyrs, designated Oct. 16 as Knights of Columbus day at Auriesville, in commemoration of the 292d anniversary of the death of St. Isaac Jogues.

In addition to the special train from New York City, there were other pilgrimage trains and chartered buses from almost every other part of the State.

The religious exercises at the shrine began at noon with a procession from the special trains up the "Hill of Torture" to the Coliseum, which accommodates 10,000 persons. Here the Holy Sacrifice of the Mass was celebrated by the Right Rev. Edward J. Maginn, Vicar-General of the diocese of Albany, who also brought to the pilgrims a message from the Most Rev. Bishop Gibbons, of Albany, thanking the Knights of Columbus for their interest in the shrine and expressed the hope that the spirit of the martyrs would fill the hearts of the pilgrims with a burning love for the Catholic religion.

The sermon at the Mass was delivered by the shrine director, Father Rohan, who spoke in appreciation of the success of the first State-wide pilgrimage of the K. of C. to the Auriesville Shrine. Father Rohan urged his hearers to vote at the coming election for the adoption of proposed Amendments 1, 6 and 8 to the State Constitution, saying that the adoption of these three amendments will be for the best interests of all the citizens of the State.

After lunch the visitors again formed in procession to make the outdoor Stations of the Cross and to visit the Ravine, where there was an address of welcome by the state deputy, Joseph F. Lamb, and a brief address by the state chaplain, the Right Rev. Monsignor J. Francis McIntyre, Chancellor of the New York archdiocese.

The special New York City train left Auriesville at 5 p.m. and arrived at Grand Central Terminal at 9:45 p.m.

New York: Franciscan Chapel at Fonda. About 2,000 persons attended the public demonstration in honor of Kateri Tekakwitha, "The Lily of the Mohawks," which took place at 3 p.m. Sunday, September 11, on the Sand Flats, on the site that was once known as the Mohawk village, Caughnawaga, where in St. Peter's Chapel, Kateri Tekakwitha was baptized on Easter Sunday, April 18, 1676, by the Rev. James de Lamberville, S.J.

The impressive program, arranged by the Rev. Thomas Grassman, O.M.C., director of the Tekakwitha property, was carried out as follows, with H. B. Bush, president of the Mohawk Valley Historical Association, presiding:

National anthem; address by Hugh Flick in the absence of his father, Dr. A. C. Flick, State

Historian. of Albany; address, Congressman William T. Byrne, Albany; address, the Right Rev. Edmund F. Gibbons, D.D., Bishop of Albany, who also unveiled and dedicated a monument to Kateri Tekakwitha, Lily of the Mohawks; address, the Very Rev. Vincent Mayer, O.M.C., Minister Provincial of the Order of Friars Minor Conventual.

The Way of the Cross was conducted by the Rev. Thomas Grassman, O.M.C., and Benediction of the Blessed Sacrament was given by Bishop Gibbons.

The Franciscan Fathers, Order of Friars Minor Conventual, are in charge of the Tekakwitha property. Their residence, known as Tekakwitha Friary, is located in the Western Turnpike about one mile from Fonda.

The move to create a shrine at Caughnawaga in honor of Kateri Tekakwitha, Lily of the Mohawks, was started soon after dignitaries in the Catholic church opened a program to have her canonized as a saint.

Philippine Islands: An Ateneo Alumnus Dies. The splendid results of the educational work of the Ateneo de Manila, Jesuit institution in the Philippine Islands, were shown recently on the occasion of the death of one of the younger alumni. The character of the deceased is a certain index of the calibre of the material offered to the missionaries as the object of their apostolic zeal. The appreciation of these traits of character by a fellow graduate proves conclusively both the high achievement that is possible and the great progress that has already been made. As a significant document, the following excerpt from the *Guidon*, student newspaper of the Ateneo, is presented.

HE DIED IN THE MORNING
A Tribute to the Late Atenean
ELPEDIFORO R. CUNA, '34

by Leon Ma. Guerrero, A.B. '35

He was a campus hero who never grew up. He never lost the intense loyalties, the easy enthusiasms, the willingness and understanding, that made him a leader in school. He might have lost them as time went on. Many men before him found loyalty a shackle to vaulting ambition, and enthusiasm the mark of a dupe. But he never went into that uneasy noon and mistrustful evening. He died in the morning.

It is the best way to die, the way he died; suddenly, in his youth. He did not bear much pain nor did he suffer the torture of knowledge and waiting; he did not feel the slow death of corroding age. But I know of few men who can afford to die like that, without a death-bed chance to make their peace. He was one of those, no one ever doubted it. He lived so that he was ready to die: that is the truest praise that anyone can give him.

When we, successively, first heard that he had died—by telephone, by a chance visitor, by a laconic notice on the bulletin board, by the newspapers—not one of us believed it. We hadn't even known he was sick. Some of us had not seen him for weeks. It was a silly thing to do, but all of us thought of what we might have said, and what we might have done, if we had known it was going to be the last time.

Looking at him as he lay quiet on his bed, everybody said the hackneyed thing: "He looks so natural." He did, except for one thing; everything else was there, as large as life, the precisely knotted tie, the close-cropped curly hair, the square face attractively thin. But he *didn't* "look natural." He was so still. . . .

He had vibrated to so many causes: the colonel, marching smartly before the bugles and the drums; *Flambeau*, growling sentimental speeches of the Emperor; the jumping jack, twisting a thin blue body in the hysteria of a championship game; the debater, in a starched white jacket, opening his arms in a favorite gesture, or leaning forward slightly, right fist against the breast; the editor in sweat-soaked shirtsleeves bringing out a bedraggled issue after the fire of '32.

He missed all these things with a sharp melancholy after he left the Ateneo. That was another way that this campus hero never grew up. The rest of us, after a time, did not miss overmuch the razzle-dazzle and the power we had had for a carefree time in the miniature world of college. But these things were his whole life; they had been his whole world for more than a decade, a familiar admiring world, and he found it hard to leave

it. It is a difficult and a tragic thing for a king among men to start a new life as a laboratory assistant in overalls.

I am not saying this in deprecation, but in an attempt at understanding. I could not deprecate if I wanted to, because he was making good in the world outside. But it is true that he was unhappy; he was warming himself at a fire that was already lost. He could still be concerned over the discipline of the battalion, when most of us didn't even know who the commandant was, or that there were two cadet corps. He went to every game; he took off his dignity like a coat and led the cheering in that decisive play-off with La Salle. If he had lived long enough, he might have sat in his office one day, and worried about a bill of exceptions while Ateneo lost a half-won championship.

But he never grew up; he was lucky that way.

To us who were his closest friends, he was more than colonel or cheerleader. He was—one might say—a common denominator. He was the only one among us to whom any of us could talk, and expect and get, understanding and sympathy. It is natural to forget or ignore the defects of the dead. But he had few; trying to think now, dispassionately, frankly, I can put down only an occasional impatience with stupidity, a certain arrogance of knowledge.

But his greatest virtue was his greatest defect—his enormous loyalty. His friends were the best men in the world; his wife, the prettiest, the most devoted; his son, the healthiest and the handsomest. He resented the slightest word against them as he would not have resented it if it had been said against himself. He praised his friends extravagantly behind their backs, although he did not hesitate to criticize them to their faces. It was an uncompromising thing, this loyalty of his; it was like a sword, bright with the morning. It was perhaps a lucky thing that he died in the morning, and not in the revealing noon.

He had a great heart, and he died of it.

Other Countries

Canada: Visit of the Apostolic Delegate. On October 28, 1938, the Scholasticate of the Immaculate Conception tendered a reception to His Excellency, Monsignor Antoniutti, Apostolic Delegate, in the name of the two Canadian Provinces. A full program made the dinner and re-

ception an enjoyable affair. Father Provincial expressed the sentiments of the Society toward the representative of the Holy See, and read a report of the principal activities in which the Canadian Jesuits are engaged.

The Apostolic Delegate described most tenderly his close connections with the Society in Suchow and in Spain, and left an exhortation along with the Apostolic Benediction: "In the name of the Pope, I thank you for the services you are giving to the Church; in the name of the Pope, I commend to your zeal the need of increasing your activity and of expending still greater efforts, if you do not wish to share in your own land the miseries that have blighted the life of the Church in other countries."

Belgium: Jesuits in Military Barracks. On August 16, 1938, 29 Jesuits began their period of military training prescribed by the government; 14 Scholastics and one Coadjutor-Brother from the North Province, 13 Scholastics from the South Province, and one Scholastic from the Province of Champagne.

All the seminarists or religious who are called to do their military service assume posts in the Ambulance Corps of the army for a period of 12 months. Their function, in time of war, will be to assist the wounded and to administer "first-aid." The students are practised in this work in an instruction camp for "stretcher-bearers" and "ambulance-aides," called the *Cibi*. The stretcher-bearers, although a part of the regular army corps, do not carry arms. Furthermore, they are not even shown how to discharge a rifle!

The training of the *cibistes* is founded on a curriculum of study courses and much clinical practice. The classes in medicine, conducted by a lieutenant in the Medical Corps, teach them the functions of the First-Aid Division during war time. A basic survey course of human anatomy is linked up with instructions on methods of preventing and checking contagious diseases. The *cibiste* is also expected to know the ordinances of the military authorities that pertain to his office. Drill and calisthenics limber the student's muscles, while laboratory bandage-exercises and dummy stretcher-bearing prepare him directly for rendering service to human suffering. During field manoeuvres and hospital internships frequent occasions are offered to all to become more familiar with the duties of their rank and more expert in the performance of them.

Every evening, from four o'clock on, these "religious in the ranks" are at the disposal of their ecclesiastical superiors for the supervision of their intellectual and moral education. All the seminarists and most of the religious from other Orders and Congregations are engaged in their course of theology, usually in their second year. Ours are engaged in the second year of their preparatory studies, and at the termination of the year at camp, present themselves before the Central Examining Board at Bruxelles for a degree in Classical Philology.

Exercises of piety are well provided for. In the morning there is a half hour of meditation, followed by Mass (in recitative), and the customary thanksgiving. At noon, there is the examination of conscience. In the evening, recitation of the Rosary, followed by Benediction. Before retiring, the second Examen and night

prayers. Twice a week, immediately after night prayers, a short instruction is given as subject-matter for the morrow's meditation.

Such a regimen provides a solid preparation for the apostolic life. It brings to the fore the three components that go to make up the life of the priest: the life of prayer, the life of study, and the life of action. Its purpose is to inspire each one of these three activities with the spirit of divine grace, and thus prepare each student to become and remain a fit intermediary between God and souls.

Belgium: Leagues of the Sacred Heart. During the last 30 years devotion to the Sacred Heart of Jesus has been extended in a wonderful way in the Flemish districts by means of *Leagues of the Sacred Heart*, affiliated with the *Apostleship of Prayer*. The Directors of Leagues of the Sacred Heart realize that the eyes of the whole world are fixed upon them. At Rome, the central office of the Apostleship of Prayer, countless priests from every country are seeking advice on the best means of working effectively for the sanctification of men, and have been studying seriously the results attained in some quarters.

As a matter of sober fact, the spiritual life of the men in the Flemish sections has been profoundly changed for the better because of the Leagues. In 1937, for example, almost 300,000 Catholic men (290,295 to be exact) were enrolled members of the Leagues. However, the real life of these men is more impressive than the statistics of their piety. Every month, in 1612 parishes, more than 200,000 men receive Holy Communion. They approach the Holy Table,

conscious that they are participating thus in a public exhibition of reparation to the Sacred Heart.

The success of the Leagues is almost miraculous. Parish priests realize how difficult it is to get grown-up men to receive the Sacrament of the Eucharist frequently. It is almost incredible that during the last 20 or 25 years, in some 1500 parish churches, the number of monthly Communions has increased more than one thousand percent!

Whenever Ours suggest to a parish priest the foundation of a League center in their church, the same objection is always given: "...my parish is different; the men will never change from their old ways of doing things. . ." The Sunday for the first group Communion is always awaited with fears and impatient apprehensions by the pastor and the Jesuit organizer. But it is always a success, a parish event beyond all comparison. One pastor wrote: "On the Communion Day for the men of my League unit, not a single lady in the church could read her prayer-book. All eyes were fixed on the men, massed in the front pews, and then advancing in serried ranks to the Communion rail."

These men, certainly, have no fear of missing their Easter duty. They communicate, furthermore, in great numbers on all feast days. All of them receive the Blessed Sacrament twelve times a year, at least. And the parish priests keep asking themselves what would have become of their parishes without this blessing from the Sacred Heart. Some go so far as to say that, without the Leagues, their male parishioners would have neglected their Easter duty.

The organization of the Leagues makes them fundamentally parish units. Each parish priest

manages his own group. The general Secretaries merely offer suggestions and render assistance. Each League develops its own band of energetic Apostles, who are in large measure responsible for the life and success of the unit. These volunteers recruit new members, distribute memorandum cards, and investigate the causes of slackness. These 16,800 Directors contact more than 250,000 men each month.

At the League Communion Mass, the members are usually privileged to hear a sermon on the monthly intention of the Apostleship of Prayer. The same subject is also previously explained to the Directors at their special meeting, as well as in the monthly *Bulletin*, edited by the General Secretary. 84 Days of Recollection, held in 1937, brought together about 150 Directors for each series of conferences.

One of the more splendid results of the League is the official consecration of the city or village to the Sacred Heart. At Hasselt, Courtrai, Grammont, and elsewhere, the preparation for this ceremony, the general communion of the entire population, and the magnitude of the demonstrations surpassed all expectations. Thanks to the Leagues, West Flanders and Limbourg are officially consecrated to the Sacred Heart.

The Leagues were also the first groups to organize public pilgrimages for their members. The pilgrimages to Rome have created a profound impression. In 1935, the League members took part in the Triduum Masses at Lourdes; in 1938, more than 500 members of these units were numbered among the 1000 Belgian pilgrims to Budapest for the Eucharistic Congress.

Powerful "crusades" have been inaugurated by the Leagues for a more perfect Christian life.

This year, the big objective is "The Return to Sunday Mass." More than 200,000 pamphlets on *The Observance of Lent* have been sold. During the recollection days in 1937, 12,000 pamphlets on *Extreme Unction* were distributed. The current aim is to assure a more intelligent understanding of the *Canon* of the Mass. A large, instructive placard is being prepared for this purpose.

The Leagues are, of course, a supernatural work. They require the special assistance of God. Prayer is necessary above all. Four times a year, a bulletin of four pages, entitled: *Orate Fratres*, is sent to some 1200 convents in the Flemish area. Besides an explanation of the need for prayers, the publication also lists the latest statistics. Similar progress has been made along the same lines in the country of the Walloons.

Japan: Tokyo: Silver Jubilee of the University. The Catholic University of Japan can now look back upon 25 years of activity, rich in blessings. When the project was first founded, no one could foresee that the work would succeed so quickly. One may say today that the University has, in the broad and large, good students. The number of Baptisms among them increases from year to year. The academic prestige of the institution is more and more recognized and applauded.

The new publication, *Monumenta Nipponica*, has drawn in a special way the attention of the educated elite. The second part will appear soon. Progress on the forthcoming *Encyclopedia* is very satisfactory. A short time ago Father Kraus received a second personal letter of

grateful recognition from the Holy Father.

A Japanese secular priest, who has taken over the publication of *Kattoriku*, a Catholic journal, has asked for one of Ours to assist him. Father Dumoulin has been appointed as a so-called "committee member" of the organization.

Spain: Ours at the Front and in the Rear-Guard. In the Province of Leon (as in many other liberated areas also), Ours are conducting missions in the country districts with the same high attendance records and fruit for souls as was customary before the outbreak of hostilities.

In the Aragon Province nine or ten Fathers (exclusive of those engaged as Chaplains in the Army camps), exercise the office of pastors in towns recently liberated from the rule of the Reds. In all of these centers the former parish priests, together with many of their flocks, had been barbarously butchered. Our Fathers operate in one large district, in order the better to coordinate their activities under one Superior, and to render to each other reciprocal assistance.

In connection with the ministry among the soldiers, it may be said in general that almost all of the officers give a magnificent example of manly virtue to their troops. Very many of the young captains and lieutenants, who have been graduated from the Nationalist Military Academy since the outbreak of the war, have reported to Father Ponce de Leon (whom they had as Spiritual Father during their course), that they are eager and zealous to inculcate the same gentlemanly piety in their subordinates as he gave to them in the military school.

All of Ours are likewise pleased to see the

good results of the training in our colleges and sodalities before the war. For almost all of the young commanders are either alumni of our colleges or enrolled as members in our sodalities.

Universal approbation is given by officers and troops to the heroism of Ours who do not capitalize on leisure nor avoid danger. Ours exercise their ministries without relief and with commendable energy in the front lines. Ours also hold frequent chats and conferences with the soldiers on their religious obligations, on confession and communion. Bivouacs and barracks become temples for confession. Mass is regularly celebrated, frequently at great danger to life and limb. No wounded soldier has ever seen a Jesuit refuse to assist him, no matter what the danger. When stationed behind the firing lines, Ours employ their free moments in instructing the uneducated, and in organizing into effective Catholic Action groups those persons whose previous training qualifies them for successful leadership.

Prisoners in concentration camps are diligently cared for. The Tertian Fathers of the Province of Leon have brought aid to more than a thousand such prisoners of war. Sunday Mass is celebrated regularly. Lectures and conferences are frequently attended by 400 or more willing listeners. More than one hundred of these unfortunates have returned to the Sacraments. Others have refrained from doing so, they say, from fear of reprisals. On the Island of Majorca, Father Joseph Marzo, Superior of the residence there, has not only reanimated the spiritual life of the entire population, but also received from them on the Feast of St. Joseph a beautiful testimonial of their gratitude for his labors in their behalf.

Some of Ours have joined the duties of teaching in the Colleges with the active ministry among the soldiers. Father Francis Segura has in this way brought into the Church two captured members of the International Brigades: one, a Russian schismatic, the other, a Hungarian Protestant. A Jew, a Greek, and an Arab are now under instruction. Not content with the apostolate of the spoken word, this same Father has also inaugurated a literature distribution service. Assisted by the troop commanders, military chaplains, and by Our Brothers who are serving as ambulance aides, he has sold or distributed during the past few months 200 copies of the Life of Christ, 1500 books on Catholic dogma, 9750 paper prayer books for soldiers, 3600 Sacred Heart badges, 200 apologetic pamphlets, 640 novels and other recreational readings, and 17,000 religious pamphlets.

The better classes of soldiers are eager to spread this missionary work among their comrades in arms. A certain member of the *Tercio*, after he had purchased a Life of Christ and saw that one of his companions was piously envious because he was unable to buy one too, immediately bought a copy for his fellow in the ranks. Another soldier purchased twelve copies for distribution among his trench-mates. Father Segura has also founded a circulating library for soldiers at the front, and collects boy magazines from the students in our schools to be forwarded to the poor children who were carried away to other lands by the Reds.

Missions in the Asturias. The inhabitants of the Asturias are men of stark and ancient faith, fully the equal of their heroic ancestors who re-

claimed their homeland from the domination of the Moors. However, at the beginning of the century, the socialists and communists, wishing to establish in this region a firm base of operations throughout the rest of Spain, succeeded somewhat in corrupting the hearts of these simple people with a savage hatred of religion. It is necessary, now, to restore to these villages the clean, pure vision of their ancient faith.

On May 22, 1938, four of Ours went to La Felguera, a town of some 14,000 inhabitants, engaged in mining and refining ore for the metal mills located there. About 4000 people attended the mission. The general services were held in the theatre, because the Church in the town had been gutted by incendiaries. Every morning at dawn 1400 people held a procession through the town, reciting the Rosary aloud. On Friday, after dark, almost 4000 villagers, with lighted candles, made the Stations of the Cross. About 350 men received the Sacraments; a small number, indeed, when compared with the total population, but the others are well disposed and should respond to a more careful instruction.

When the missionaries were about to leave the town, the entire populace gathered at the ruined Church, where a public address system had been erected. After the Rosary and hymns, the parish priest and the Jesuit Fathers addressed the people. The whole village formed a guard of honor for the departing Fathers, and while saying their farewell once again at the edge of town, two small boys ran up to them and asked to become priests to help their townspeople. The children, who had been frightened by the barbarity of the communists, cried when they lost

the kind Jesuit Father who had conducted their special mission services.

A second mission was given with the same success at Sama. The third assignment was the village of La Nueva, where the coal mines are the deepest in Spain. The homes of the workers are not grouped together in a village, but spread over the hillsides near the mine shafts. Rumor had it that this district was the most lawless of all. One townsman there had killed more than a hundred innocent persons with his own hands. The people, therefore, were startled at the courage of our Fathers who refused the armed guard that was sent to them for their protection.

One Father arrived first with some nuns as catechists to prepare for the Mission. He conferred with the mine officials and secured from them the promise to construct an altar. A certain pious workman, who not only miraculously escaped murder but had also managed to rescue some images from the burning church, brought them forth from hiding to decorate the improvised chapel.

On June 5 the missionaries arrived. About 400 lads came to escort the Fathers into town. The miners, covered with grime, looked on with surprise at the magnitude of the demonstration. When the Fathers announced that Mass would be celebrated in the town on the next day, and that a solemn procession in honor of the Blessed Virgin would be held through the village, the men visibly showed the delight that was in their hearts.

The altar had been erected in a small drug-store in town. After Mass had been celebrated, the congregation was informed that Jesus Christ would remain there in the tabernacle. The number of those who wished to stay in vigil

before the Blessed Sacrament was so large that a rotation cycle had to be arranged by the priests.

Although many had to come a long distance, some five or six miles on foot, the mission services were regularly well attended. The miners who worked the night shift requested that a special service be held for them. Thereafter, just before sundown, conferences were held at which they alone attended.

The Fathers had promised the people that if they made the Mission well, the Bishop would come to administer Confirmation. When the Mission was concluded, the promise had to be kept. The arrival of the Bishop so pleased these simple people that even those who were scheduled to work on that date, forfeited the day's wages in order to be present. They built an arch and decorated it with boughs and flowers. When the town officials desired to dispatch a platoon of police to protect the prelate, the miners requested that the safety of the Bishop be left to their own care and devotion.

The Bishop was deeply touched on his arrival to see the immense throngs of women and children out to meet him. He was particularly gratified at the sight of the 300 miners—still black from the coal shafts—looking up at him. The miners asked him for a permanent chapel and regular Sunday Mass.

During the course of the Mission Ours went down into the mines and rode the shaft elevators; visited the hovels and tended the sick and diseased poor whom the village doctor refused to succor. All this display of charity made a deep impression on these rough and impoverished folk of the Asturian mines.

Spain: Decree of Restoration of the Society.

We are glad to be able to reproduce the Official translation of General Franco's Decree of Restoration.

STATE OFFICIAL BULLETIN No. 563, May 7, 1938
GOVERNMENT OF THE NATION: MINISTRY OF
JUSTICE DECREE

The secret forces of the revolution in their incessant labour for the destruction of Spain, again made the worthy and most Spanish Society of Jesus the sure target of their hatred, by decreeing its dissolution on January 23, 1932, in a law promulgated, according to the preamble, to carry out article twenty-three of the Constitution which, far from expressing the wishes of the country, embodied, in the shape of legal precepts, the dictates of the Lodges that are irreconcilable foes of the great Spanish Nation.

One of the principal parts of the glorious reawakening of Spanish traditions is the restoration of the Society of Jesus, in its full rights, and this for several reasons. First, to atone adequately for the injustice done to the Society of Jesus.

In the second place, because the Spanish State recognizes and affirms the existence of the Catholic Church as a perfect Society in full use of its rights; and therefore must also recognize the legal personality of the religious orders canonically approved, as the Society of Jesus has been since Paul III and again by Pius VII and his successors.

In the third place, because the Society of Jesus is an eminently *SPANISH* order and of vast world-wide character which made its appearance in the zenith of the Spanish Empire and took a great part in its vicissitudes, for which reason, by happy coincidence in history, its persecution inevitably goes together with progress of Anti-Spanish movements.

Finally, on account of its vast educational contributions which have done so much towards the greatness of our country and towards an increase of the scientific store of humanity, wherefore, Menendez Pelayo called its persecution "a death-blow for Spanish culture and a brutal obscurantist attack against knowledge and human letters."

For all these reasons, on the proposal of the Minister of Justice and after previous deliberation by the Cabinet Council,

I ORDAIN:

Article One. The Decree of January the twenty-third, 1932, on the dissolution of the Society of Jesus in Spain and the forfeiture of its possessions, and all the laws, whatever their nature, dictated as a complement to them or for the execution of the said Decree, are totally abolished.

In virtue whereof, the Society of Jesus has full legal personality in Spain and may freely carry on all the ends proper to its Institute, and remains, as concerns property, in the situation it possessed before the Constitution of 1931.

And this I do ordain by the present Decree, given at Burgos, on this third day of the month of May, of the year of Grace, One thousand, Nine hundred and Thirty-Eight.

(signed) Francisco Franco

The Minister of Justice

(signed) Tomas Dominguez Arevalo

England: Jesuits Learn of Their Origins.

In connexion with *Farm Street Church* we reproduce this extract from *The Tablet* (October 29th, p. 574 b): "*Feathers in their Birettas* — 'The Jesuits are originally a savage Indian tribe, who emigrated very early in history to Spain via Arabia, and settled down in Northern Spain where they were made Catholics. For their savage and unscrupulous fierceness the Popes took them into their service as the Church's vanguard. How disastrous they proved for Germany is clearly shown by the historical fact that it was the Jesuits who urged Charlemagne to the merciless massacre of the Saxons at Verden.' (Extract of a lesson in a labour camp in Nazi Germany, sent on to me from a letter of a young German there.) So over the Farm Street confessionals should be

placed the real names, Big Chief Laughing Dogma, and Great Chief Whacking Penance."

India: Increase of Jesuit Missionaries

In India and Ceylon the Society has now the "Missions" of Galle and Trincomalie in Ceylon and those of Ahmedabad, Bombay, Calicut, Goa, Madura, Patna, Poona and Ranchi in India. There has been a large increase in the ten years from 1925 to 35:

<i>Priests</i>	<i>Students</i>	<i>Lay brothers</i>	<i>Total</i>
526	181	125	832
674	368	157	1,199

The increase is 43.6%. There are novitiates and juniorates at Hazaribagh, Eranhilalam and Shembaganur, a philosophate at Shembaganur and two theologates at Kurseong and Poona. All these houses are well-nigh full. This remarkable growth is therefore likely to continue. It will be only in keeping with the needs, because the Jesuit Missions in India contain many million inhabitants, chiefly in Bengal and Bihar.

The growth of the Society of Jesus in India and Ceylon and its total growth in the whole world may be summarized thus:

<i>Jesuit Members</i>	<i>1925</i>	<i>1935</i>	<i>Increase%</i>
India & Ceylon.....	832	1,199	43.6
The World.....	19,176	24,732	29.0

France: The Parish Supply-Service. In 1935, Father Ranson decided to take a group of young people along with him during Holy Week to Bouvigny, near Lorette, in order that Holy

Week in conjunction with the 19th Centenary of the Redemption of the human race might not pass unnoticed in this small village without a priest to serve its needs.

In 1936, the village of Ligny Thillot, near Thiepval, in the Somme, where the assigned priests have five, six and eight parishes to attend, was chosen as the object of their zeal. Faced with these examples of a general condition, the Fathers developed the idea of establishing a regular supply-service for the needy centers, first for Sunday Masses, and then for feast day celebrations. In 1936, during the summer, Father Ranson visited Thiepval every Sunday, accompanied by some young industrial workers from the North. In this way several new parishes were added gradually to their schedule.

The plan has no gigantic official organization. During the early part of the week, a central bureau secures by telephone the needs of the districts of Lille, Roubaix, and Tourcoing. Then the problems of distribution are solved on a small chart, indicating the parishes to be supplied, the priests free to serve them, as well as the kind benefactors to arrange for the transportation. These generous persons need no exhortation to perform their courtesies faithfully in all kinds of weather. Some of them drive more than twenty miles every Sunday. The only limits put upon this service are the varying numbers of priests who are available to fill the posts where they are needed. Some zealous priests cooperate regularly every week; others every two weeks. Most of these volunteers repeat at the same parishes. These steady helpers make it possible for the Parish Supply-Service to maintain a consistent schedule of operations. How-

ever, a large part of the body of assistants must be recruited from priests whose itineraries bring them for the moment within the needy areas.

The Parish Supply-Service has been responsible for more than 2000 Masses, celebrated in 75 parishes. The average Sunday Masses number twenty-eight, celebrated in rotation in 44 different villages. In order to allow the faithful to participate more actively in the Holy Sacrifice, the priests are accompanied usually by a fellow cleric or layman who gives instructions and leads the hymns and recited prayers. Catechism classes are organized; liturgical ceremonies are improved, and in general the more abundant spiritual life of the parishes is restored. The "moral" benefits of this substitution plan affect both the congregations in question as well as those who seriously cooperate in its work. At Saint-Acheul, Amiens, the Tertian Fathers manage their own independent supply-service, providing for regular ministrations to 25 parishes by 18 Jesuit priests.

France: Translation of the Body of Father Petit. After the *processus informationis*, under the direction of Monsignor Coppieters, had been brought to completion and approved at Rome, the process of beatification of Father Adolphe Petit was officially begun, and is being carried out by the theologians appointed by the Holy See.

During or after this process it is required that an official "identification" be made of the remains of this servant of God, usually accompanied by a translation of the body to a new site of sepulture. This ceremony took place at Tronchiennes on September 11, 1938. Much holy

interest was aroused concerning the exhumation of this man of God, buried there on May 20, 1914.

At nine o'clock in the morning, the procession of Fathers and Brothers in the community formed in the lane of linden trees, planted long ago by Father Petit, and down which his body had been carried to the cemetery. The procession moved slowly to the chant of the *Benedictus*. Father De Kinder, Vice Postulator of the cause of Father Petit, Father Miccinelli, Postulator General of the Society, Father Rector, Father Provincial, Father Vicar-General, Father Moyersoen, Superior of Calcutta as the representative of the Provincial of the South of France, Father Laveille and the Viscount Davignon, biographers of Father Petit, closed the rear of the line of march. Behind them came Monsignor Coppieters, with black cope and white mitre, and the groups of ecclesiastics who formed the official tribunal, together with the doctors and certified witnesses. The lane was crowded with devoted friends of Father Petit, assembled in large numbers in spite of the lack of publicity for the ceremony.

At the grave the Canon Callewaert promulgated the prohibitions forbidding anyone to remove no matter what relic of the esteemed Father Petit. Thereafter, the heavy stone was removed and Monsignor Coppieters blessed the open tomb. While the *Ecce quomodo moritur iustus* was intoned, the coffin was raised and carried on the shoulders of six Fathers and Brothers, leading the way back to the house.

In a room within cloister the authorities and the sworn witnesses proceeded to the official recognition of the body. After the medical examination, the body was clothed in a new habit and

surplice. The head and shoulders were covered with a shroud, allowing only the upper forehead to appear. The corpse did not exude an unpleasant odor and was almost mummified.

The mortal remains of Father Petit were placed in a new coffin, enclosing the older one. Towards noon, the open casket was exhibited in a parlor where the public was privileged to pay their respects. Shortly before one o'clock in the afternoon, the doors were closed again, and the coffin shut and sealed in the presence of the officials and witnesses. The body was carried to a new resting place in the chapel of St. Joseph. After a sermon in which Monsignor Coppieters eulogized the virtues of Father Petit, the community and assembled guests chanted the *Te, Joseph* and the *Magnificat*.

Egypt: Official Praise Given to the Society. The Egyptian Ambassador to France, His Excellency, Fakry Pascia, presided at the annual Distribution of Prizes to the students of the College of Saint Aloysius Gonzaga in Paris on July 9, 1938. The Ambassador's son is enrolled as a student there. The diplomatic representative delivered an address on that occasion in which he emphasized the benefits of Jesuit education:

. . . From the time of its foundation, the Society of Jesus has never ceased to diffuse over many centuries and throughout all nations the principles of right morality and the foundations of correct citizenship. The wholesome influence of the Jesuits has been particularly fruitful in the Nile valley. Hundreds of educated leaders, officials of the state and influential personages, alumni of Jesuit colleges, have rendered their services to the Chief of the Government in his efforts to better the ancient land of the Pharaohs. . . .

It was of particular interest to hear the Ambassador recall that during his first tour of Spain he had visited the castle of Loyola, home of the

Founder of the Society of Jesus. Stress was also laid upon the cordial relations which have always existed between the sons of the Society and the adherents of Mohammedanism:

. . . . This traditional friendship between the Founder of the Jesuit Order and the Chiefs of Islam has been repeated through the centuries, and has been instrumental in the education of our intellectual élite. . . .

Argentina: Labor School at Asuncion. A night-school for workers has begun to function, thanks to the good will of some young Catholics who have volunteered to act as instructors under the direction of the faculty of the College of Christ the King. The evening school curriculum embraces the following subjects: reading, writing, penmanship, business arithmetic, and useful collateral branches. It is hoped that in the near future courses in typewriting will be offered.

Related to this project is the foundation of the *Sociedad Obrera de Cristo Rey* (The Workmen's Club of Christ the King). The purpose of the group is to provide decent and wholesome recreational facilities for the laborers. Books for reading, games for amusement, a radio and other musical instruments are calculated to keep the men away from centers where the virus of communism is injected in pleasant ways. It is hoped that the expanding enrollment of the night school for workers will assist the club in recruiting able members and good leaders for their fellows.

A. M. D. G.

A. M. D. G.

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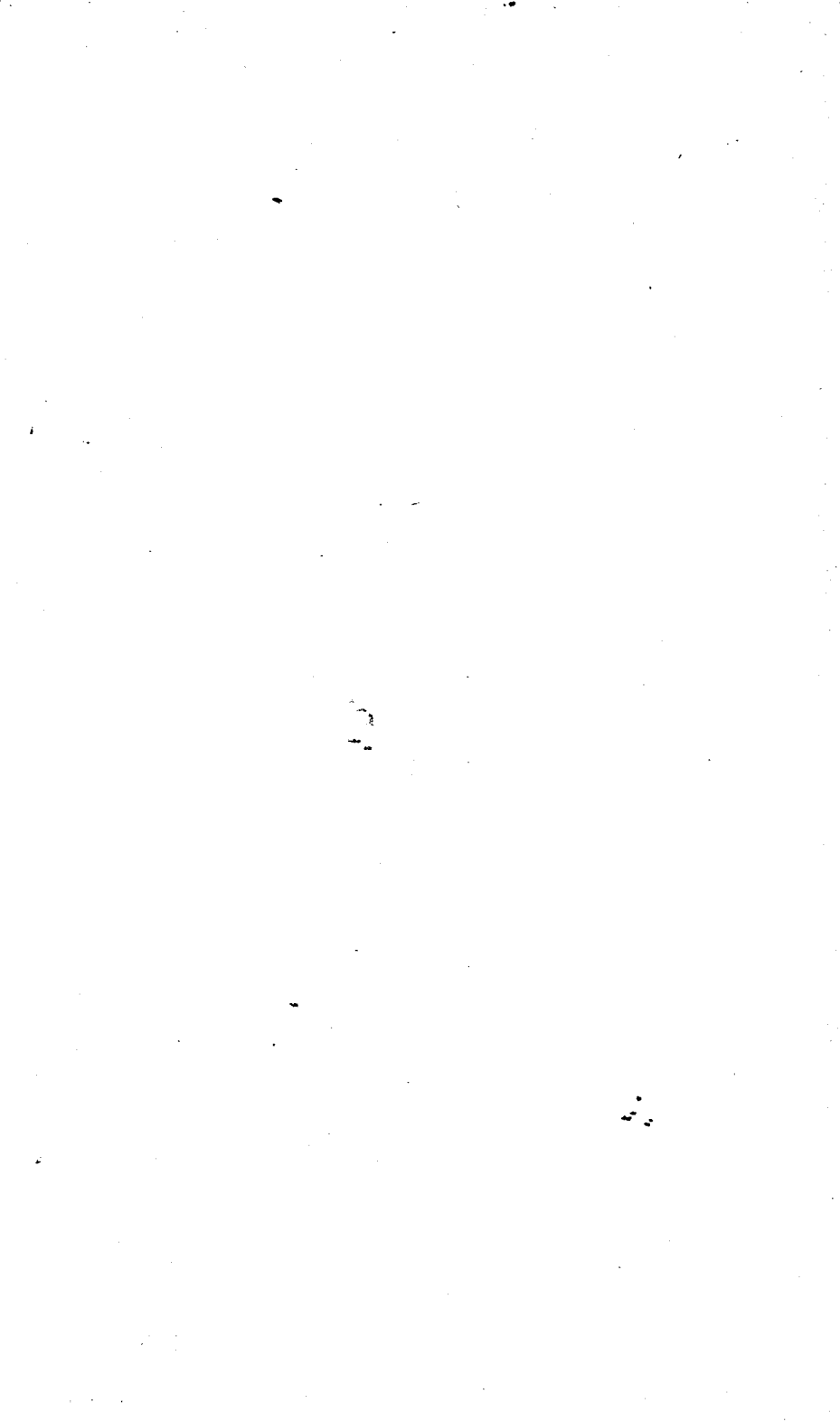
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THE WOODSTOCK COLLEGE PRINT

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The Woodstock Letters

VOL. LXVIII. No. 2

AMERICAN JESUITS SALUTE FRANCO

The official translation of the Decree of Generalissimo Francisco Franco, restoring the Society of Jesus to its former rights and position in Spain, was printed in the February, 1939, issue of *The Woodstock Letters* (Vol. LXVIII, No. 1. p. 95). Father Francis X. Talbot, Editor of *America*, suggested to Very Reverend Father Provincial that the American Jesuits show their appreciation of General Franco's justice and good will to the Society by sending His Excellency a joint letter of gratitude. The plan received the hearty approval of Very Reverend Father General.

Father Talbot drew up the letter, which was done into Spanish by Father Peter Arrupe, of the Province of Castile. Both versions were sent to Very Reverend Father Assistant and to the Fathers Provincial of the Assistancy for signature.

This letter was entrusted to the Spanish envoy of the Nationalists in the United States, Senor Juan F. de Cardenas, who assured Father Talbot that he would forward the document in the diplomatic mail pouch to ensure speedy and safe delivery to His Excellency.

On December 22, 1938, His Excellency graciously acknowledged to Father Talbot the receipt of this letter and enclosed his reply.

The Woodstock Letters is proud to present a facsimile of each of these important documents. An official translation of the three letters accompanies them on parallel pages.

A Su Excelencia
El Jefe del Estado Español
Generalísimo Francisco Franco Bahamonde

Excelentísimo Señor:

Con grande emoción y con el más profundo reconocimiento despedido por sus motivos y consecuencias hemos leído el Decreto de Restablecimiento de la Compañía de Jesús en España, publicado el día 7 de Mayo de 1938 por el Ministerio de Justicia y firmado por el Ministro de Justicia, Don Tomas Dominguez Arizabal, y por Su Excelencia, como Jefe del Nuevo Estado Español.

Impulsados por el agradecimiento y considerándolo como un deber, nosotros, el Padre Asistente de la Asistencia de América y los siete Provinciales de las Provincias de la Compañía de Jesús en los Estados Unidos, queremos expresar a Su Excelencia y Sus Ministros nuestra gratitud por este rasgo de tanta nobleza, por el que se devuelve a la Compañía de Jesús la plenitud de derechos y funciones en el Nuevo Estado Español. Por este gesto verá Su Excelencia confirmado no solamente la lealtad y ayuda de nuestros hermanos los Jesuitas Españoles, quienes desde el principio estuvieron de Su parte, sino también la nuestra, es decir la de todos los miembros de la Compañía de Jesús de esta Asistencia de América, en cuyo nombre nos dirigimos a Su Excelencia, representando así a 2,273 sacerdotes, 2,360 escolares, y 596 hermanos coadyutores, que actualmente trabajan, tanto en los Estados Unidos, como en las misiones de Alaska, Isles Filipinas, India, Japón, China, Iraq, Honduras Británicas y Jamaica.

Letter to Franco, page one.

To His Excellency
The Head of the Spanish State
Generalissimo Francisco Franco Bahamonde

Excellency:

With feelings of profound emotion and with full appreciation of the motives and of the consequences, we read the Decree of May 7, 1938, re-establishing the Society of Jesus in Spain, issued by the Department of Justice, and signed by the Minister of Justice, Thomas Dominguez de Arevalo, and by Your Excellency as Head of the State.

It is most fitting and, indeed, it is necessary that we, the Father Assistant of the American Assistancy and the seven Provincials of the Society of Jesus in the United States, should express to Your Excellency and to your Ministers our gratitude for this gracious act whereby you restore to the Society of Jesus the plenitude of its rights and functions in the New Spanish State. By this act Your Excellency confirms not only the support and loyalty accorded you from the very beginning by our Spanish brethren, but that of the American members of the Society of Jesus in whose name we speak, namely, 2,273 priests, 2,360 scholastics, 596 brothers, laboring in continental United States, as well as in the missions of Alaska, the Philippine Islands, India, Japan, China, Iraq, British Honduras and Jamaica.

Sin embargo ya mucho antes de la publicación del Decreto del 7 de Mayo de 1938 todos los Jesuitas Americanos unánimemente condenábamos al Frente Popular del Comunismo español y no menos unánimemente aprobábamos con toda energía y cordialidad los ideales representados por la bandera izada por Su Excelencia y sus colaboradores.

Esta simpatía y cordial aprobación de la causa de la España Nacional ha sido proclamada sin cesar desde el 18 de Julio de 1936 por nuestro órgano AMÉRICA, semanario publicado por la Asistencia Americana de la Compañía de Jesús, así como por muchas otras revistas y publicaciones editadas por los miembros de las diferentes Provincias de los Jesuitas Americanos. Después de vencer no pocas dificultades hemos podido ofrecer una muestra de cordialidad al lograr remitir por medio de el American Spanish Relief Fund al Excelentísimo Cardenal Isidro Gomá, Príncipe de las Españas, una suma que se aproxima ya a los 50,000 dólares, para ayudar a los niños y otras víctimas de tan trágica guerra civil.

El Decreto del 7 de Mayo de 1938 refutando el Decreto del 23 de Enero de 1932 y rehabilitando la personalidad jurídica de la Compañía de Jesús en España, prueba una vez más que la confianza depositada en Su Excelencia y su Gobierno por los Jesuitas de América está puesta en buenas manos, y al mismo tiempo añade nuevas esperanzas en el Estado Cristiano que está floreciendo ya del caos causado por los que intentaban establecer el Estado Comunista en la Católica España.

Letter to Franco, page two.

Long before the issuance of the Decree of May 7, however, the members of the American Provinces of the Society of Jesus had been firmly united in vigorous condemnation of the Communist Popular Front in Spain, and in an equally vigorous approbation of the standard raised by Your Excellency and your brave associates.

Our championship of the Nationalist cause since July 18, 1936, has been voiced through AMERICA, the National Catholic weekly conducted by the American Provinces of the Society of Jesus, and through all the other periodicals of the members of the American Assistancy. Our charity has been manifested through the efforts of the America Spanish Relief Fund which has already forwarded to Isidro Cardinal Goma, the sum of more than \$50,000 for the relief of the children and other victims of the tragic civil war.

The Decree of May 7, 1938, revoking the Decree of January 23, 1932, and re-establishing the full juridical personality of the Society of Jesus in Spain, gives but added proof that the confidence placed heretofore in Your Excellency and in your Government by the American members of the Society of Jesus was well placed, and gives newer confidence likewise in the Christian State which has already evolved out of the chaos caused by those who had attempted to establish a Communist State in Catholic Spain.

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Hemos escogido, para esta manifestación de nuestra gratitud la fiesta de San Ignacio de Loyola, fundador de esta noble Compañía de Jesús, Santo verdaderamente representante de la Espada tradicional, que Su Excelencia está haciendo resurgir tan Salomón y Victorioso y nob. Imploramos la intercesión de San Ignacio de Loyola y San Francisco Javier y pedimos a Dios para que fortalezca a Su Excelencia con los dones de Sabiduría y Fortaleza, no solamente ahora durante los días de la guerra, sino también durante la paz que pronto ha de llegar.

Dios guarde a Vuestra Excelencia muchos años.

J. A. Maher of
American Association
Joseph A. Murphy of
Maryland Province
J. A. Maher of
New England Province

William H. Maher of
Texas Province

P. A. Broude, of
Missouri Province

Thomas J. Shields of
New Orleans Province

Francis J. Seelig, of
California Province

Walter J. Fitzgerald, S.J.
Oregon Province

Francis J. Seelig, of
Secretary

New York, 31 de Julio de 1930
Fiesta de San Ignacio de Loyola

For our declaration, we have chosen the Feast of Saint Ignatius Loyola, the Founder of this least Society of Jesus, a Saint truly representative of the traditional Spain which Your Excellency is so courageously and so victoriously resurrecting.

To the patronage of Saint Ignatius and Saint Francis Xavier we appeal in your behalf, and we pray God that you may be fortified with strength and wisdom not only now in the days of warfare, but in the days of peace that must soon arrive.

May God grant Your Excellency length of days.

Zacheus J. Maher, S.J.

American Assistant

Joseph A. Murphy, S.J.

Maryland-New York Province

James H. Dolan, S.J.

New England Province

William M. Magee, S.J.

Chicago Province

P. A. Brooks, S.J.

Missouri Province

Thomas J. Shields, S.J.

New Orleans Province

Francis J. Seeliger, S.J.

California Province

Walter J. Fitzgerald, S.J.

Oregon Province

New York, July 31, 1938

Feast of Saint Ignatius of Loyola

Francis X. Talbot, S.J.

Secretary



El Coronel, SECRETARIO MILITAR Y PARTICULAR

SE EL JEFE DEL ESTADO
GENERALISIMO DE LOS EJERCITOS NACIONALES
CS.

Burgos, 22 de diciembre de 1938
(Tercer Año Triunfal)

Rvdo. Padre Talbot.
Director de la Revista "América".
New York.

Distinguido Padre:

Por conducto del Excmo. Sr. Ministro de Asuntos Exteriores ha tenido conocimiento su Excelencia el Jefe del Estado y Generalísimo de los Ejércitos Españoles de la atenta comunicación que en nombre de todos los Jesuitas residentes en Estados Unidos, le dirigen los Pvdos. Padres Provinciales de la Orden de Jesus en Norteamérica.

Huégole tenga a bien hacer llegar a manos de los Padres Provinciales la adjunta carta como contestación a su atento y patriótico escrito.

Muy agradecido le saluda atentamente su a.lmo. S. S.

Q. S. S. M.

Anexo: 1 carta.

Firmado Francisco Franco Salgado-Ariza Jo.

Burgos, December 22, 1938
(Third Triumphant Year)

The Rev. Father Talbot
Editor, AMERICA
New York, N. Y.

Very distinguished Father:

Through the agency of His Excellency, the Minister of Foreign Affairs, His Excellency the head of the State and Generalissimo of the Spanish Armies, has learned of your thoughtful communication which in the name of all the Jesuits residing in the United States the Reverend Fathers Provincial of the Society of Jesus in North America have addressed to him.

I request that you have the kindness to place in the hands of the Reverend Fathers Provincial the enclosed letter in answer to their thoughtful and patriotic document.

Very gratefully yours,

Francisco Franco (signed)

Enclosure: 1 letter.



EL CORONEL SECRETARIO MILITAR Y PARTICULAR
DE

DE EL JEFE DEL ESTADO

GENERALISIMO DE LOS EJERCITOS NACIONALES

Cd.

Burgos, 22 de diciembre de 1938
(Tercer Año Triunfal)

Rvdos. Padres Provinciales de la Compañía
de Jesus en
Norteamérica.

Muy señores míos:

Por conducto del Excmo. Sr. Ministro de Asuntos Exteriores ha tenido conocimiento su Excelencia el Jefe del Estado español, Generalísimo Franco, del atento escrito que vuestras mercedes han tenido a bien dirigirme en nombre de los numerosísimos Padres, escolares y Hermanos de la españolísima Compañía de Jesus.

Por encargo expreso del Caudillo me honro en enviarme su profundo agradecimiento por este acto de atención, tan caballeresco y tan cristiano, que ha tenido para con él y para con la verdadera y única España la Compañía de Jesus.

Su Excelencia que en nombre de los verdaderos españoles tuvo que revelarse contra los enemigos de la Patria, al restituir a España la Compañía de Jesus y con ella su personalidad jurídica, no hizo más que interpretar el sentir de los españoles dignos que con él luchan por desterrar de una vez para siempre del suelo nacional a las hordas morcovitas, que otros malos españoles por apetitos personales quisieron vender a la horda asiática, olvidando el lugar de su nacimiento y con él la traición y sus antepasados, y quizá sin

saber que la que fué madre de pueblos y la que predicó la fé y la extendió por más de la mitad del mundo no podía en manera alguna destruir su personalidad y su historia para convertirse en una colonia de Moscov.

Fueron los españoles de siempre, los españoles que la historia nos habla en momentos difíciles para la Patria, los que ahora representados por nuestra juventud, sintieron muy dentro de su alma la fé cristiana que de familia a familia conocieron por sus madres y tampoco pudieron olvidar la historia y su traición; por eso luchan con todo ahínco y es por ello por lo que el Caudillo tiene fé en su victoria y salvando a nuestra querida Patria salvará en Europa a la civilización occidental y cristiana, repitiéndose en los anales del mundo el destino de nuestra Patria.

El escrito que ha llegado a sus manos revela de que modo se siente a España desde tan lejano país y por ello el Caudillo confía que cuantos componen la española Compañía de Jesus en todos sus actos y en todas sus obras pregonarán la verdad de nuestra Causa y destruirá cada uno en la forma que sea factible lo calumniosa propaganda que nuestros enemigos hacen a costa del oro y del arte que de nuestro suelo robaron inicuaemente; esa verdad que ha de traslucir por sus hechos y por sus obras y que algún día destruirá por artificiosas cuantas historias y cuantas mentiras propaguen nuestros enemigos con el solo fin de continuar la guerra, que ya tienen perdida, y arrastrar a la muerte a seres envenenados por doctrinas tan falsas como las marxistas, en las que no se puede creer teniendo fé en Dios y en nuestros destinos.

Al enviar a Vds. el saludo afectuoso del Generalísimo Franco con el ruego de que lo haga extensivo a Padres, escolares, Hermanos y Coadjutores, cumple con ello un verdadero placer su afmo. s. s.

q. e. s. m.

Firmado: Francisco Franco Salgado-Arnujo.

Burgos, December 22, 1938
(Third Triumphant Year)

The Rev. Fathers Provincial
The Society of Jesus in North America.

My very dear Fathers:—

Through the agency of His Excellency, the Minister of Foreign Affairs, His Excellency, the Head of the State, Generalissimo Franco, has learned of your thoughtful document which Your Reverences have courteously addressed to him in the name of the very numerous Fathers, Scholastics and Brothers of the Society of Jesus which is so Spanish in its origin.

On the express desire of the Leader, it gives me great pleasure to send you his profound thanks for this act of attention so courteous and so Christian, which indicates the regard the Society of Jesus has had for him and for the one and true Spain.

His Excellency who in the name of all true Spaniards has had to oppose the enemies of his country, by restoring to Spain the Society of Jesus with all its legal rights, merely interpreted the sentiments of all worthy Spaniards who are at present fighting with him to eliminate for all times from our soil the hordes of Moscow. To this Asiatic horde certain evil-minded Spaniards through motives of personal passion have attempted to sell their country, forgetting the place of their birth and with it their tradition and ancestors. Perhaps without knowing it they forgot that she who was the mother of many peoples, who preached the Faith and extended it over more than half the world, could not in any manner destroy her personality and her history nor convert herself into a colony of Moscow.

There always have been Spaniards, Spaniards about whom history speaks to us in the trying moments of their Fatherland and now represented by our youth, who felt within the depths of their soul the Christian Faith which they learned from family to family through their mothers and who could never forget their history and their tradition. For this reason they are fighting with all their determination, and, therefore, the Leader has faith in his ultimate victory, for by saving our beloved country he will save western and Christian civilization in Europe and thus the destiny of our country will be repeated in the records of the world.

The document which you sent him reveals what is felt in your distant country concerning Spain, and for this reason the Leader is confident that all who are members of the Society of Jesus, in all their acts and in all their works, will proclaim the truth of our cause, and will strive in the manner which seems practical to each, to combat the calumnious propaganda which our enemies are spreading at the cost of the wealth and the art they have so iniquitously stolen from us. This is the truth which must be apparent in all their deeds and works and which will one day combat whatever fictitious stories and lies our enemies may spread for the sole purpose of prolonging a war already lost and of dragging to death people poisoned by false doctrines of Marxism, in which it is not possible to put credence and still have faith in God and in our destiny.

On sending you this affectionate salutation with the request that it be made known to the Fathers, Scholastics and Coadjutor Brothers, it gives Generalissimo Franco great pleasure to sign himself

Yours most affectionately,

(SIGNED) Francisco Franco.

HOMER ON PARK AVENUE

WALTER J. BURGHARDT, S.J.

Park Avenue droned monotonously beneath the hum of purring motors and the whisk of flashing wheels. Southward they sped, in unceasing flow, there where the skyscraper, symbol of the century, streamlines a skyline. Westward would they wend, a sinuous stream to where the Great White Way, in feverish haste, rings out the old, rings in the new.

For the three-hundred Americans in the auditorium off the Avenue, time's hour-glass had run out three-thousand years before. Hushed in silence they sat—college dean and university don, coed and trousered youth, lay and cleric—gaze riveted on a pageant of life unfolding before them.

For there, on the stage-lip of the "loud-sounding sea," now lapping the wood of a thousand keels, now ominous with the rumbling of an angry god, now churning in the grip of a heroes' brawl, now subsiding sullenly like a petulant child—there a quickening drama was moving to its destiny. And as these spectators pitied the priest of Apollo, mute beneath the lash of a sceptred tongue, as they quailed in spirit beneath the sun-god's shafts, as they thrilled to the arrogance of an Agamemnon, to the all-too-human wrath of a sensitive Achilles, to the honeyed speech of a soothing Nestor, the spell of the Greek hexameter on juvenile tongues, now melodiously tripping, now suitably sluggish, was broken only by the wave upon wave of appreciative applause that rivalled the roar of the *poluphloisboio thalasses*.

For on Friday, May 20, 1938, at 8:15 o'clock, the Homeric Academy of Regis High School, New York City, presented to a classically minded cross-section of the Metropolitan Area its annual Symposium. Composed of students of the Senior class especially proficient in Greek, the Academy, under the guidance

of a Jesuit member of the Faculty, had devoted one afternoon a week during the school-year, outside of class-hours, to the task of gaining a more intimate knowledge of the language of Homer, and a more appreciative insight into the beauties and values of the *Iliad* and into the vast literature that has accumulated about the poet and his subject.

Under the influence of this ideal, late autumn and early winter found the Academicians in the throes of Homeric translation and interpretation. Informal talks by the Moderator added flesh to dry bones: snow-streaked Ida and the bold mass of Samothrace gave admirable views of Troyland and "windy Troy;" Schliemann's pick and shovel lent wings to youthful ambition; a "new planet" swam into the Academy's ken as Chapman and Pope, Cowper and Bryant passed in stately review. The Rev. Neil Twombly, S. J., dropped in from Woodstock College to create new vistas by a colorful slide-lecture on *A Trip through Greece*.

The *anagnorisis*, the "sudden lightning-flash in the darkness," came in February. Was Father Knickerbocker classically anemic? Regis would *force* Metropolitan Classicism to sit up and take notice! Did the Greek Classics still hold a message of value and interest to modern youth? Regis would deliver the message *in person*! Were high-school students mature enough to appreciate the "pure serene" of the Blind Bard of Greece? Regis would *express* its appreciation! Regis would offer thinking Gothamites a 3000-year-old program as pleasing, as breath-taking, as stimulating as the 1938 drama that flickered fitfully on the neon-lights in the distance!

True to tradition, the entire *Iliad* would be presented for Greek reading, translation and interpretation. But, pride of Lucifer! each of eight defendants, equipped with a slender Greek text, would vindicate his three Books against the assaults of one of eight classical scholars, tried and true, armed to the teeth

with the experience of years, personally selected for his discomfiture! From that fray would emerge *Homer, Epic Poet*.

Were there *twenty-one* Academicians? Then each would devote three solid months to a topic of Homeric research, ranging from the Historical Background of the *Iliad*, through the Homeric Question, down to the *Iliad* through the Ages, and then appear in intellectual Armageddon with an intellect, a memory and a will to face an inquisitive guest-objector! From this war of wits would emerge *Homer, Educator of Greece*.

The challenge to Metropolitan Classicism would ring most clearly in the *pièce de résistance* of the final half-hour. Remarkably red-cheeked heroes would rise from the Troad's *tumuli*. Once again the fillet and sceptre of Chryses would avail naught to ransom his daughter, an impassioned Apollo guide the barb of his strident shafts through a resurrected Grecian host, Achilles and Agamemnon lance each other with bitter words. And all this in Homeric setting, Homeric language, Homeric garb! From this "Quarrel Scene" with its interplay of Greek hexameters would emerge *Homer, Dramatist*.

For three months twenty-one Academicians and a Moderator found in Homer the "staff of life." Monday to Friday. . . morning, noon, afternoon. . . entire week-ends. . . always some Academician offering his personal-translation to a pitiless Moderator, or reporting progress, or lack of it, on his research topic; twenty-one Academicians battling for seven coveted rôles in a quarrel-scene!

Grist to the mill! The *New York Times* of April 1st told a politely-interested world that, out of more than a quarter-million pupils in the public high-schools of the city, "the boys and girls studying Greek are just eighty-six"!

Of prime importance for the Symposium was the audience-problem. All-Classical, obviously. Consequently a circular letter was dispatched on the first

of May to the Chairman of the Classical Department in every representative high-school, college and university in and around the Metropolitan Area. The "encyclical" outlined the essence of the Academy, disclosed the scope of the Symposium, closed by requesting the Classical Chairman, first, to do his utmost to attend personally; secondly, to suggest or urge attendance upon the members of the Classical Department, or at least to bring the Symposium to their attention; thirdly, to select at least one outstanding student of the Classics to represent the student-body at the Symposium; finally, to fill out an enclosed form with names of all members of the Faculty and student-body who would honor the Symposium with their presence.

Such a venture, however, is not plain sailing. The return mail from one hundred and fifty institutions lags so discouragingly. On some the enclosed stamped, addressed envelope was entirely lost. Chaminade "does not offer Greek." Richmond Hill is "giving its most important dramatic production" that very evening. Hunter will be represented, but unfortunately has "an important Phi Beta Kappa meeting that evening." New Rochelle's Classical Faculty is "composed exclusively of nuns" and "the Seniors will be in the midst of their exams." Elsewhere, "none of our girls elected Vergil this year!"

Ideal for the purpose in mind would have been an impartial distribution of the rôles of guest-objector among eight Catholic and non-Catholic institutions. City College and Columbia, New York University and Hunter should have been represented in key-positions. Sad to say, though the resources of ingenuity were exhausted, the ideal of '38 remains an ideal.

One prospective objector hoped that he "may some time have the privilege of teaching the Regis graduates who have profited from such a valuable discipline." To another the "Homeric Academy sounds amazingly fine, and the public symposium is a won-

derful thing." To others it is a "signal honor," . . . "something increasingly rare these days," . . . "a splendid thing you are doing," . . . "very interesting," . . . "scholarly design," . . . "an unusual opportunity which makes a very strong appeal to me." . . . "It is like Roland's last horn against the Paynim host of today."

BUT—one has "already accepted an invitation to attend and speak at a dinner which is also educational in tone." Another is producing in English a student-performance of Aristophanes' *Thesmophoriazusae* on the night in question. Another who feels that his "Homeric background is woefully inadequate and would hardly meet the severe demands which would be made upon it," requests "the privilege of attending the Symposium." "Spring has been so tantalizing" for still another that "not even Greek conferences will keep me in the city a week longer than necessary." This scholar has "waited this long to acknowledge the invitation in the hope that a previous obligation to another invitation for the 20th might be resolved. Unfortunately. . ." That Classicist's "commitments are such. . ." This one happens to be "away on leave during this semester." That one is "sailing for Europe immediately after examinations." To a last the "*fumum et opes strepitumque Romae* are too distasteful."

Yet there were rifts in the clouds. Typical of the spark struck in the depths of many a classical soul, a living reveille to the cause of traditional Jesuit education, is the following touching excerpt from the letter wherein Dr. Robert H. Chastney, of Townsend Harris Hall and the staff of the *Classical Weekly*, signified his willingness to act as guest-objector:

Those of us who are interested in the study of Latin and Greek must always look with admiration upon the splendid classical tradition established and maintained by Regis High School, but I have even a more cogent cause to rejoice at this invitation. In these days of doubtful loyalties and rampant scepticism I am proud to do any service within my power to

an institution that stands four-square to the world in unswerving devotion to our God and to our Country.

The crevice in the clouds grew wider and wider, until, one mellow evening in May, as a wistful sun cast its last wisps of flame over the Avenue, a crimson curtain reared itself majestically to reveal the bust of an ancient Bard, chiseled into sightless immobility, hovering reassuringly above eight tremulous, though determined disciples. The auditorium rippled with the rustle of programs, and from the printed page the Trojan labors of months greeted three-hundred pairs of understanding eyes:

PROGRAM

Part the First

Homer, Epic Poet

Greek Reading, Translation and Interpretation
of the entire Iliad

<i>Books</i>	<i>Defendant</i>	<i>Guest-Objector</i>
1- 3	Joseph Riordan, C'38	Francis P. Donnelly, S.J., Ph.D., Litt.D. Fordham University, New York City
4- 6	John Holland, B'38	Daniel E. Woods, M.A. Manhattanville College of the Sacred Heart, New York City
7- 9	Timothy Curtin, A'38	Neil J. Twombly, S.J., Ph.D. Woodstock College, Md.
10-12	John Price, A'38	Harry W. Kirwin, LL.B. Regis High School, New York City
13-15	Louis Mauro, D'38	Joseph Monaghan, M.A. Manhattan College, New York City
16-18	John Lombardi, D'38	Habib Awad, Ph.D. St. John's College, Brooklyn
19-21	Peter Wiley, B'38	Joseph T. Clark, S.J., M.A. St. Peter's College, Jersey City
22-24	Fred Bechtold, C'38	Robert H. Chastney, Ph.D. Townsend Harris Hall, New York City

Chairman: ARTHUR CLAYDON, Ph.B. (Gregorian U., Rome)
(Each Objector is allotted ten minutes)

Part the Second

Homer, Educator of Greece

Defense of Research on Special Problems
Connected with the Iliad

<i>Defendant</i>	<i>Topic</i>	<i>Guest-Objector</i>
John Ward	Historical Background of the Iliad	
Peter Wiley	The Troad	Fr. Donnelly
John Lombardi	Schliemann and Troy	
Joseph Duggan	Manners and Customs of the Heroic Age	
Louis Mauro	Homer and Tradition	Mr. Woods
Robert Moore	The Homeric Question	
Francis O'Brien	The Story of the Iliad	Fr. Twombly
Timothy Curtin	Greek and Trojan Heroes	
Raymond Valerio	Subsequent History of the Iliad's Characters	Mr. Kirwin
Bernard McSherry	Hector and Achilles	
John Price	Greek and Trojan Councils	
John Bauer	The Women of the Iliad	Mr. Monaghan
Patrick Smith	Famous Episodes in the Iliad	
John Holland	The Role of the Gods in the Iliad	
Matthew Kane	The Will of Zeus in the Iliad	Dr. Awad
Francis Faur	Literary Merits of the Iliad	
Fred Bechtold	Epithets in the Iliad	Mr. Clark
John Reilly	Similes and Metaphors in the Iliad	
Lawrence Cusack	Homer and His Translators	
Joseph Riordan	The Iliad and the Aeneid	Dr. Chastney
Frank Moffitt	The Iliad through the Ages	

Chairman: MR. CLAYDON

(Each Objector is allotted five minutes)

Part the Third

Homer, Dramatist

Dramatic Presentation in the original Greek of the "Quarrel Scene" Iliad I, 1-395

Dramatis Personae

NARRATOR	John Bauer, B'38
Bard of the Heroic Age ..	
CHRYSES	Joseph Duggan, A'38
Priest of Apollo, who comes to the Grecian Camp to ransom his daughter, the prize of King Agamemnon	
AGAMEMNON	Raymond Valerio, B'38
King of Mycenae. and leader of the Greek host before Troy	
ACHILLES	Fred Bechtold, C'38
Leader of the Myrmidons, hero and mightiest warrior of the Iliad	
CALCHAS	Peter Wiley, B'38
Renowned seer of the Achaeans, who guided their ships to Troy	
ATHENA	Lawrence Cusack, D'38
Goddess, favourable to the Greeks, who descends from heaven to restrain the wrath of Achilles	
NESTOR	John Ward, B'38
King of the Pylians, famous for his age, wisdom, eloquence and military strategy	

Scene: The Grecian Camp on the northwestern coast of the Troad

Time: Early in the tenth year of the Trojan War
(Blackout indicates passage of nine days, during which Apollo spreads destruction through the Grecian Camp)

BOARD OF JUDGES

REV. EDWARD B. ROONEY, S.J.

Prefect General of Studies, Jesuit Colleges and Universities,
United States

REV. MICHAEL A. CLARK, S.J.

Prefect General of Studies, Jesuit High Schools, Middle
Atlantic States

MR. PAUL W. HARKINS, S.J.

Instructor in Classics, Loyola College, Baltimore

A prize will be awarded at the termination of the Symposium to the Academician who, in the opinion of the Board, shall have made the best individual impression of the evening

Of itself, the simple affirmation that the '38 Symposium scored a brilliant success might mean something, and again it might not. It might perhaps be literally true, and again it might demand the proverbial grain of salt. Yet, once we have plumbed the reactions of an octette of eminent objectors, of a judicious trio of judges, of an educated audience that had placed one hundred and fifty minutes of an alluring Spring evening at the disposal of twenty-one High School seniors, we have a touchstone of practical infallibility. The critical appreciations that follow are reproduced without an arbitrary censorship, with this in view, that, while we tingle with pleasure and pride at such fulsome praise, we may not in our enthusiasm forego the sobering effects of the surgeon's scalpel. For the impressions of the guest-objectors, Father Donnelly's "long life in the saddle" as a Jesuit educator fits him eminently for a criticism of the Symposium from the viewpoint of the *Ratio Studiorum*:

The Homeric Academy of the Regis School lived up to its fine traditions and to the prescriptions of the *Ratio Studiorum*. Our system did not think it enough to keep students busy in class reading and writing. Its purpose was to develop speakers and writers, and the prizes of the *Ratio*, except for Catechism, were awarded for composition only, and in composition was the chief examination. Academies offered scope for wider reading and more speaking for the better students.

The public exhibition of an Academy calls for hard work from the director, but the fruitful results of publicity could hardly be better exemplified than in the Regis Academy. The students with fine bearing, with distinct and correct expression, with prompt and excellent answers, pleased the learned examiners and the large audience. Every speaker manifested assurance without forwardness, and in some cases the examiners put a strain on the one examined by indistinctness and by vague questions, but the students met the difficulties ably.

Every feature of Homer was well represented. Version, grammar, metre, erudition, all connected topics, were handled satisfactorily. I was immensely pleased with the whole performance and was disappointed that the lateness of the hour

and the distance I had to travel prevented me from enjoying the dramatization of the quarrel in the first *Iliad*. The favorable reports I heard of the performance increased my disappointment. Under cover of a personal quarrel, which always rivets attention, Homer in that masterly introduction reveals his leading characters and imparts all necessary information to follow his story. There is in all literature no better introduction to a story, and I congratulate director and students on the choice, while I regret that I missed the performance.

If centuries and experience had not fully demonstrated the excellence of every feature of our *Ratio*, then the Regis public exhibition would have given ample testimony to the worth of Academies and to the splendid results of publicity.

Mr. Woods, of Manhattanville, whose skillful questioning brought Hector and Andromache to life again on the Regis stage, gave expression to his impressions in the following succinct tribute:

The Symposium was not only inspiring but impressive. My feeling was that the gathering was of great benefit to all. It was evident that the students experienced the joy of a scholarly task well done; the professors, joy in the knowledge that in the field of classical learning good seed had been sown and the harvest was abundant; the audience, joy in the realization, once again, of the dignity and importance of the first great literary work of European literature.

In an age in which Greek plays such a small part in the educational system it is comforting and encouraging to the classical professor to have been a part of the success offered by the Regis Homeric Symposium.

The carefully reasoned comments of Father Twombly are a model of well-balanced criticism:

I should like to congratulate all those who participated in the Homeric Symposium. Anyone who has taught the classics in High School could not fail to realize that behind the public appearance of the Academicians lay a great deal of patient, solid work, interesting no doubt, but difficult. The curriculum today is not slight: the extra-curricular activities, to say nothing of the extra-scholastic interests, of the students make great demands upon their time. Under these circumstances, to master the accidence and syntax, the translation, the indispensable background for the understanding of nearly two-thousand

lines of a text separated from us by three millenia, is no small achievement. And the boys' handling of the passages called showed that such a mastery had in general been attained. The time allotted each objector was inevitably short: but it sufficed, I think, to convince all that each defendant was really prepared on his whole assignment.

The second part was, shall I say, somewhat hampered by the shortness of the time allowed. True, in many a remark offered in explaining the text, there was evidenced an acquaintance with the topic listed in the second part. One would have liked to hear a more lengthy exposition of one topic, with ample time for the development of a real objection. On the other hand it is understandable that an arrangement of the program enabling every boy to appear, would have a stimulating effect during the long weeks of preparation.

The last part of the evening's program, the "Quarrel Scene" from Iliad A, was naturally the high point for the boys and for the audience. Nor am I sure that it was not the most valuable feature of the program. After all, points of grammar, elements of style, questions of rhythm and sound effects, find their justification in an intelligent, sympathetic reading of the poem. The weary work over notes and lexicon seemed to bear its fruit in the dramatic rendition of those few hundred lines of their author. Homer came to life during those moments in the auditorium: he had come to life in the many hours of laborious preparation that must have preceded so excellent a performance.

Does not the great advantage of a literary, liberal, classical education lie in just that intimate, spiritual contact of the boy's soul with the great heroes and singers and sages of the civilization from which our own derives? The three-hundred lines of Greek will doubtless in time be forgotten: but the horizons opened, the enthusiasms enkindled, the revelation of another world so far from ours yet so near it—all this will have done something to the boy's soul that, at the worst, can never be wholly undone. and, at the best, will repay a hundred-fold all the hours and weeks of labor.

Mr. Kirwin's appreciation, in true advocate-style, is a masterly combination of shrewd penetration and ardent warmth:

If I were to tell you that the annual Homeric Academy Symposium was and is the superbest scholastic event of the School year at Regis, you might be inclined to dismiss the observa-

tion as the outburst of an altogether too enthusiastic classical devotee. You might even be tempted to scorn the efforts of school boys who would seem to have plunged recklessly over their heads, yea head first, into too deep wells of learning to wallow hopelessly amid profundities beyond their comprehension. The work of the Homeric Academy, however, gives the lie to any such idea. Certainly not in any other High School in New York, perhaps not in any in the country either, can anyone attest such outstanding scholastic accomplishment as can be accredited to the members of this classical organization: the mastery of the entire *Iliad* in its every phase—translation, reading, interpretation.

It was my great honor to be invited to the Symposium in the capacity of guest-objector. On that occasion, each boy was given a selected passage to translate, and required to answer queries put to him by his objector. Some had to read the Greek, others scanned the lines, and in many instances were asked to satisfy the merest whimsy of their objector. To say that the writer was edified by this feat would be to say the least. The whole demeanor of the boys, their serious intellectual preoccupation, their great grasp of the subject, amazed all who were present that evening. Few, even the uninitiated, could help but recognize the enormous outpouring of effort represented in this entirely unique happening.

One suggestion I might venture to make. Let there be a greater stress placed upon the humanistic aspects of the *Iliad*. Let it be *clearly* shown that the Academy's prime function is not the mere mechanical acquisition of classical minutiae "*in vacuo*," as it were. City, State and Nation should *unmistakably* come to know and appreciate the civilizing effect of classical studies, Homer in particular. The germ is there. I suggest it be developed more specifically. I have nothing but praise for one and all. More power to Regis and her Jesuits, that, in the face of contrary persuasion, the classical learning wants not a protagonist nor a patron!

The candor of Mr. Monaghan's confession is extremely affecting, and will draw our Homeric hearts to him in grateful affection:

The more I realize the true obligations of modern education, the less I approve of the exaggerated role played by the classics in our schools. Therefore I attended the Academy in a mood totally out of sympathy with such affairs. I left with the unqualified admiration one gives to a brilliant *tour de force*.

The members of the Regis Academy had an understanding of the Homeric text and scene which surprised me. They and the man who trained them deserve the highest praise for a thorough job, lovingly performed. Seeing so much labor and attention to detail, I regretted that Homer dwells in a twilight realm, untouched by the modern sun.

My sincere thanks for the pleasure I felt at your Academy.

Appearing in the Regis school paper, the *Owl*, issue of June 9, 1938, was the following enthusiastic comment expressed *viva voce* by Dr. Awad at the conclusion of the Symposium:

I was much impressed by the knowledge evinced by these boys. *I have hardly seen anything in this country to compare with it.* Especially in the 'Quarrel-scene' were they remarkably natural. Every gesture was appropriately fitted to the meaning intended to be conveyed. I heartily congratulate the Homeric Academy for such a consistently fine interpretation of the *Iliad*.

The post-Symposium mail-bag brought the following message from Mr. Clark, as a supplement to his spontaneous remarks of praise the night before:

SAINT PETER'S COLLEGE

Jersey City, N. J.

May 21, 1938

Mr. Walter J. Burghardt, S.J.

HOMERIC-ACADEMY

Regis High School

New York City

Dear Mr. Burghardt:

There is one point which I forgot to mention last night at the conclusion of your splendid Homeric Academy. I do not mean that I am about to withdraw some measure of the praise that I was then only too happy to express. Nor do I intend to add to it. That would be impossible. I said all that I could say on that subject last night.

This is in the nature of a personal confession. Regis has always had an exalted reputation, delightful to possess, of course, but very formidable, I assure you, to a scheduled Guest Objector. Now it can be told how I reread my Homer over and over again before I dared to quiz the students whom you had so ably prepared. I am now glad that I did so. For I am told that I did not show up too unfavorably in comparison with your boys.

However, if the excellent report of your Academy gets around town as it deserves, I doubt whether you will find a Greek Professor hereafter so careless of his prestige or so complacent in his presumed knowledge as to tackle your youngsters in a public amphitheatre.

Some one remarked to me after the Symposium had been concluded how "obliging" the Objectors were to let the boys shine so brightly on the platform. If he only knew the truth! We were lucky to get away with full academic skins.

Warning you that I shall consider it a duty of charity to advise any other Guest Objector in the future of the grave professional risk involved in his acceptance of the invitation, and wishing the Homeric Academy unending days of distinguished success, I remain, believe me,

Hellenikos tis,

Joseph T. Clark, S.J.

Dr. Chastney has already merited so well of us that any introduction, howsoever couched, would inevitably degenerate into little more than a bathos:

The honor of serving as a guest-objector at the Homeric Academy Symposium is a privilege that fills the soul of any classicist with a satisfaction not to be found elsewhere.

Here one sees and hears young men thoroughly imbued with the classical spirit, who have, in secondary school, acquired a mastery of the grammar, prosody, literary appreciation, background, manners and customs of the *Iliad* that would reflect high credit on any college undergraduate. But more than technical learning is evidenced. Under steady questioning in all matters ranging from syntax to the Homeric Question, these students reveal their own deep appreciation of one of civilization's great masterpieces with poise and dignity, but at the same time with the humility becoming a scholar. Their accomplishment is a tribute to both the quality

of the student body of Regis High School and the calibre of its teachers. If the intense devotion of the men who guided these students leaves them any moment for satisfaction in work accomplished, it must have had its culmination in the Symposium held on May 20, 1938, when the "Quarrel Scene" was presented in Homeric setting, language and garb. That evening one left the auditorium of Regis High School with the feeling

That symmetry and music cannot perish,
That beauty cannot die.

Father Rooney, chairman of the board of judges, before presenting to Fred Bechtold a beautiful pair of gold cuff-links in token of the best individual performance of the evening, spoke in the most flattering terms, yet with obvious sincerity, of the surprise, the delight, the inspiration he had received from the Symposium. In a recent letter Father Rooney graciously mentioned the fact that he had "spoken of it in several parts of the country in an effort to show just what can be done even with high school boys, if the director of such an academy is competent and has sufficient interest to inspire the boys." Father Clark, who responded so animatedly to the request for his services, spontaneously penned a post-Symposium epistle, the tenor of which left no doubt of his undiluted admiration and genuine feeling of gratitude.

The testimony of Mr. Harkins, who so graciously rounded out the trio of Jesuit judges, hardly belies the verdict of his Homeric compatriots:

All the Academicians had been well-trained for an enormous and difficult task. Long hours of hard work were obvious in their ready and, for the most part, accurate answers to the questions proposed. They read the Greek rhythmically, translated with an accuracy that did not oust elegance, and, above all, they interpreted with a sureness and enthusiasm that could be due only to a genuine appreciation of what they read.

The dramatic presentation of the "Quarrel-scene" was the evening's high-light. The swell and ebb of the majestic hexameters impressed even those of the audience who knew no Greek. If some of the actors seemed to tower above the others,

it was because Homer made them tower. Each actor interpreted his part adequately and well. Most striking of all, and a most striking tribute to all the participants, was the rapt attention of the audience throughout the performance.

From out of the concourse of distinguished guests, the tribute paid by the Reverend W. Coleman Nevils, S.J., former president of Georgetown University, at present Rector of St. Ignatius Loyola Church, Regis High School and Loyola School, is pre-eminently worthy of reproduction:

The Homeric Symposium is so eminently in keeping with the traditions of the *Ratio* that laudable family pride possesses us. The academies were no small part in the all-round education in the days when the Society produced scholars of worth to vie with forlorn and ephemeral dilettanti. True to the Society's classical traditions, the Symposium emphasized what can be accomplished if prefects of studies and teachers would eschew latterday novelties and cling to the heritage of over three-hundred years. Translation, interpretation and the important examples of syntax were exacted by competent and appreciative examiners. A vivid and picturesque dramatization of one of the most tragic scenes of the *Iliad* re-echoed the Age of Pericles. Best of all, the Symposium was not limited to a select quartette of the best students, but embraced twenty-one of the Senior Class. The audience, composed of intimate friends of the classics, showed themselves, by their rapt attention and genuine appreciation, akin to the devout Catholic who loves the Latin liturgy of the Church and responds to its elevating influence.

We congratulate those in charge, and especially those who worked so hard in months of preparation: we are grateful to the instructors and professors of our sister institutions, public and private, who acted as examiners. We were particularly complimented to have present as an active examiner our own Father Francis P. Donnelly, who has spent many years in the classroom and has so tirelessly championed all that the *Ratio Studiorum* stands for. The spirit of Ledesma, of Aquaviva, of Jouveny and of the old Roman College, of Clermont and La Fleche, hovered over the entire evening.

Perhaps the Homeric Symposium should bear the inscription, an adaptation from Ennius, which has been placed in stone on a recently erected building of the Province:

• *Moribus antiquis stat res Loyolaea virisque,*
which someone has interpreted:

*Loyola's fortune still may hope to thrive
If men and mould like that of old survive.*

From the College of Mt. St. Vincent came this welcome word of praise from the Classics Department in the person of Miss Susan H. Martin:

May I express my appreciation of the memorable Homeric evening? I am sure everyone present was stimulated by the wonderfully finished achievement of the Regis Homeric Academy.

With characteristic thoughtfulness Dr. Lillian B. Lawler, of Hunter College, well-known editor of the *Classical Outlook*, penned the following words to the author:

Dr. Thelma De Graff of Hunter College, who attended your Homeric Academy Symposium, came back deeply impressed with the high standard of scholarship displayed by your students, and made me sorrier than ever that I had to miss the occasion. . . . You are doing a most unusual piece of work, and all friends of the classics will wish you continued success.

And, if we may be permitted to forsake the ranks of the initiate to give ear to the catechumen of the Classics, who will dare dub odd the artless expression of the Senior in the Academy of the Sacred Heart of Mary, who wrote because "I would like you to know that I enjoyed myself immensely as I am sure everyone else did"?

The Catholic Pictorial News Monthly *Action* for July, 1938, under the caption *QUARREL SCENE OF THE ILIAD GIVEN IN ORIGINAL GREEK BY REGIS HIGH SCHOOL STUDENTS*, featured two photos of the cast, the one flanked by Dr. Chastney, the other by Dr. Awad. Prefacing a succinct account of the evening's intellectual fare was the following *morceau*:

In the musical rhythm of the original, and in costumes purported to be on the side of the authentic, a group of Regis High School students, New York City, presented as the *pièce de*

résistance of the Annual Public Symposium of the Homeric Academy of the school the entire "quarrel scene" from the Iliad in the original Greek. So well did they perform that it was difficult to realize the players were high school boys.

October saw the Symposium penetrate to the Jesuits of Ireland and Hong Kong through the medium of their *Province News*. In the self-same month the *Classical Bulletin* devoted a precious column to the Symposium, to conclude of the Quarrel-Scene:

The unforgettable climax the bombshell of the evening for the audience, came in Part the Third, "Homer, Dramatist"... Rendered entirely in the musical rhythm of the original, acted with perfect interpretative skill, enhanced by the striking proportion of costume and scenic effect, the performance held the attention of the audience from first to last.

Before we rest the case of the 1938 Symposium, there remains one solitary item that clamors irresistibly for attention. Interesting, not to say consoling, and somewhat in the nature of a record, are the post-graduate statistics on the Academicians of '37-'38. Of the eight student defendants, four are at present novices of the Society of Jesus at Saint Andrew-on-Hudson. Of the cast of seven, four, Achilles and Agamemnon, Nestor and Athena (costumes doffed, of course), are at Fordham on scholarships. Another of the student defendants carried off scholarships to Fordham College and the School of Pharmacy in open competition. Of those Academicians who participated in the research phase alone, three won competitive scholarships to the same institution. A total of four vocations to the Society plus nine scholarships to Fordham distributed among twenty-one Academicians is not unreasonably accounted a tribute to the lofty standards set and maintained by the Academy.

The Homeric Academy has its roots deep in the dim past of Regis. Christmas of '22 and freedom had hardly slipped around the corner when Mr. Francis X. Dougherty, S.J., Instructor in Senior Classics, en-

couraged by student interest and spirit of study, suggested to twelve of the graduating class the idea of reading the entire *Iliad* before the close of the school year, and, if possible, of inviting a number of Greek enthusiasts to examine them at the end.* For four months Homer and his creations absorbed the time and interest of these twelve disciples. Thrice did they appear upon the school stage in test trials, at each trial prepared on six different Books of the *Iliad*.

June 5 was the eventful day. ** The twelve ardent devotees took their places upon a stage simple yet appropriate in its setting. In the background a beautiful maroon plush drop first attracted the eye of the observer. In front of this drop were white Greek columns crossing the stage at the center. From the side drops, two columns arranged in artistic fashion framed two bronzed doors. The proscenium was fringed with a heavy plush border and the front stage was flanked by two fluted columns. . . . While the orchestra played an appropriate chorus, the real treat for the eye became evident. Dimly at first, but with increasing brilliance as the orchestra selection drew to a close, the multi-colored lighting effect grew. When the last bar of the chorus had ended, a truly Grecian scene revealed itself.

Among the invited examiners on this noted occasion were Prof. Charles Knapp, of Barnard College; Prof. W. Bryant, of De Witt Clinton High School; Prof. W. R. Bryan, of Columbia University; Prof. Cavanaugh, of George Washington High School; Prof. Biel, of De Witt Clinton; Dr. Francis Paul, principal of De Witt Clinton; Prof. Conde B. Pallen, the noted Catholic poet; Prof. Walter Sanders, of Loyola School; Miss Anna Brett, of Hunter College, and the Rev. Francis M. Con-

* As Fr. Dougherty, (now Rector of Canisius High School, Buffalo, New York) informed the writer recently: "We did not form a Homeric Academy in the year 1923. It was merely an organization of that time which pointed to the Symposium on Homer." Yet who will deny the distinction of forerunner to the zealots of '23?

** *Catholic News*, New York City, June 16, 1923, p. 3. The *Teachers' Review*, published at Woodstock College, Md., Vol. XIV, No. 4 (Oct., 1923), pp. 55-56, contains the same account in a slightly condensed form. The *Catholic News'* version possesses the further advantage of a group picture of the students who participated.

nell, S.J., regional director of Jesuit Colleges in the east; finally, about sixty Sisters from the various academies throughout the city, and many normal school teachers, with their respective classes. . . .

Preceding the examinations six of the Academicians read papers on different phases of the *Iliad*. The first was introductory, delineating the purpose and aim of the Academy, the setting of the poem; then were treated in order: "The Troad," "The Plot," "The Days and Nights," "The Battles," "The Consistency." Ensued a hectic hour: each of the twelve Homerites was examined on passages selected from anywhere and everywhere by the above-named savants; questions embraced the *Iliad's* history, its mythology, grammar, syntax, etymology, and all collateral matter embodied in the Greek text. Professor Knapp took advantage of the opportunity to extol the courage, spirit of self-sacrifice and application of the twelve. Homer had come to Park Avenue, and Classicism's "first-nighters" had pronounced it a personal triumph!*

Though Homer had come to Park Avenue, he had not come to stay. The very next day the Bard shook the dust of the Avenue from his sandals, not to return till the leaves were turning in '32. It was then that Mr. John V. Walsh, at present candidate for the degree of Doctor of Philosophy in Oriental History and Semitics at Johns Hopkins University, took steps to inaugurate and cement for able and willing Regents an intimacy with Homer inconceivable within the confines of the classroom. Under his direction seven Seniors were banded together into an Homeric Academy strictly so-called. The program called for bi-weekly meetings (later modified to a catch-as-catch-

* Four of the twelve original Homerites are now known to the Maryland-New York Province of the Society of Jesus as the Rev. Daniel A. Hare, S.J., the Rev. Charles P. Loughran, S.J., the Rev. Gerard J. Murphy, S.J., and the Rev. Lawrence M. Wilson, S.J.

can policy), at which the *Iliad* was read *passim* to the seventh Book and supplementary lectures provided by Mr. Walsh.

On June 6th, ten years and a day after the cultural display of '23, the Debating Hall was the scene of a Symposium; the audience, the Senior Class; the guest-questioners, the Rev. Augustus M. Fremgen, S.J., professor of Greek at Fordham, and Dr. Carleton Brownson, professor of classical languages at the College of the City of New York; the theme or thread, "The Humanity of Homer." Besides the dialogue-translation of selected human interludes from *Iliad* I-VII, there were two unusual essays: the one, by John D. Barry, on "Man in his Earth-born Flowering," portrayed Homer with verve as the apotheosis of naturalism. the other, by Hugh W. Carney, on "Certain Homeric Characters in Life and Death," delineated the enduring humanity of these creations of the Bard.

The scholastic year 1933-1934 saw seven Seniors gather at least twice each week under the same "regime," to find themselves at the end proud intellectual possessors of practically the whole of the *Iliad*. Dr. Brownson, a real humanist of the old school, sketched new horizons in a stimulating glimpse of the *Odyssey*. The Symposium of June 7th, presented to the Senior Class and to the Regis and Loyola Faculties, offered "The *Iliad* as a Cultural Testament": high-spots were papers on "The Humanism of Homer" by Lewis Delmage, and on "Homer as a Witness of Origins" by John Devine. Neither program nor diary refers to guest-questioners, but the writer has the assurance of Mr. Walsh himself that the Rev. Demetrius Zema, S.J., and Mr. William Lynch, both of Fordham, honored the occasion with their active presence.

The program of the Symposium of June 7, 1935, reveals the Academicians with "tongue-in-cheek":

HOMERIC HUMORESQUE

or

Fact, Fate, and Folly

of

The Bard's Cosmos

Several of the Academicians had the attractive task of translating passages prefaced by such quaint titles as "Olympian Frivolities" (*Iliad* I, 493-530; 538-611); "A Revolt of the Masses" (*Iliad* II, 134-154; 211-271); "Barter and Banquet" (*Iliad* VII, 464-482); "Mirrors of Mycenaean Society" (*Iliad* XVIII, 469-509; 542-573); "A Homeric Superman and the Ethical Sense" (*Iliad* IX, 308-320; 496-515); "A Hero to his Horse?" (*Iliad* XIX, 400-424).

The morning of May 18, 1936 was memorable at Regis for a two-hour *Actus* divided equally between Vergil and Homer. The latter, under the auspices of the Homeric Academy, consisted of a defense of the *Iliad*, Books I-III and most of VI. Guest-examiners were the Rev. W. Coleman Nevils, S.J., the Rev. Charles Gallagher, S.J., the Rev. Philip X. Walsh, S.J., and Professor Patrick F. Flood, M.A., dean of classics at Theodore Roosevelt High School. At the twin *Actus* the entire school was present, save that Freshmen were mercifully spared the gauntlet of the Greek.

In December, 1936, Mr. Walsh bade farewell to Regis. The last week in January, 1937, saw Mr. Paul J. Scanlon, S.J., presiding for the first time over the fortunes of the Academy and taking the opportunity to outline the mode of procedure to be followed in future meetings. Translation was to occupy only a fraction of the weekly hour: by judicious selection, by careful preparation, by summary of plot, the entire twenty-four Books would be seen in the course of the year. The meeting would open with a paper, purporting to elucidate one of the more important Homeric problems, close with an *ex corona* discussion of

some question apropos of the Homeric epic: a feature that evoked enthusiastic response.

Weeks of serious preparation, a "dress-rehearsal" before the Faculty, and the '37 Symposium was offered on the evening of May 21st to the Senior Class and relatives of the Academicians. An impressive paper was read on "Homer, the Humanist;" the "Quarrel-Scene" was enacted by two local Thespians in the original tongue; each of four Academicians defended six different Books of the *Iliad* against the assaults of an individual student-objector and guest-questioners Edward A. Robinson, Ph.D., professor of Classics at Fordham Graduate School, and Clinton Walker Keyes, Ph.D., professor of Greek and Latin at Columbia University. The audience was disappointingly poor, the presentation distinctively rich in "eternal values."

The reins of the current Academy are in the enthusiastic grasp of Mr. Thurston N. Davis, S.J. Thanks to his unflagging zeal, a succession of capable lecturers has graced the Academy dais. Mr. William Lynch, S.J., of Fordham College, spoke on "The Objectivity of Homer;" Fr. Twombly presented two excellent slide-lectures on the Mycenaean Age; Mr. Aloysius J. Miller, S.J., of the Jesuit House of Philosophy at Inisfada, offered a scholarly comparison of Homer and Beowulf, Mr. Andrew J. Torrielli, Cand., Ph.D. at Harvard, took "Homer and the Chanson de Roland" for his subject; while Mr. Charles McCauley, S.J., of Xavier High School, in thought-provoking fashion compared Homer with the epic Muse of Mantua, Vergil. Excursions were conducted to the Metropolitan Museum of Art, and Cretan and Mycenaean civilization have begun to pulsate with life. There, too, the Academicians were privileged to hear Carl W. Blegen, of the University of Cincinnati, just after his return from excavations at Troy-Hissarlik. Plans for the Symposium, though still tentative in the main, foreshadow an animated evening: defense of the entire

Iliad, the deathless "Quarrel-Scene", taxing research-work converging towards a solution of the Homeric Question, surely these will find an echo in the soul of Metropolitan Classicism.

When the last tuxedo-clad figure, sheepskin in hand, has pranced proudly down the aisle on the feast of St. John Francis Regis, and an auditorium that only a few moments before sparkled with life and light is shrouded in the veil of night, the institution that "*pietas Christiana erexit Deo et patriae*" will have given a quarter-century to the cause of Catholic education. May this bare expose of an activity typically "Regis" help her sons, in this "year of jubilee," to think upon her "with deep affection and recollection," and may it portend that a sightless minstrel, with a song on his lips and his soul in his song, has returned to Park Avenue, this time to stay!

A. M. D. G.

DÉVOTION TO THE NORTH AMERICAN MARTYRS

ROBERT I. BURKE, S.J.

One of the non-popular devotions of the Catholic Church in America is that in honor of her own and only Saints, the Jesuit Martyrs. Apart from a few scattered and feeble efforts, public demonstration in their honor is limited to the shrine at Auriesville. Even there, as the Fathers in charge of the Shrine will be the first to admit, the *cultus* is still in embryo. To boast that 30,000 visited the shrine of a pilgrimage season seems less impressive beside the fact that there are 20,000,000 American Catholics.

We recall two facts and draw a conclusion. At the time of their beatification in 1925 promises and forecasts were ripe with how "on their canonization, devotion to the Martyrs would sweep the country." They were canonized shortly afterwards, but nothing significant happened. The other fact to recall is that to say that the Jesuit Martyrs of North America are more than just the Jesuit Martyrs—to say that they are the canonized representatives of hundreds of other priests, many of them also martyrs, of all the great Orders and from nearly every country of Europe, who came here with nothing to gain and simply to give us the Faith, is only to be fair. The Jesuit Martyrs are the symbols of our debt to Europe for the Faith—which debt weighs so lightly on the bulk of Americans that they can afford to forget both it and the men to whom, under God, they are most indebted.

With these two facts in view, we come to examine the phenomenon of *non-devotion* to the Martyrs. There are two possible explanations: either Americans are not a praying people, or they are unfamiliar with and unimpressed by their debt. To say that Americans are not a praying people is to say what is manifestly

untrue. Apart from the great demonstration of Faith at the International Eucharistic Congress in 1926 and the annual National Congresses, the Novena of Grace draws numberless thousands to attend the many services in Our churches, while year by year the number of parish churches running the novena increases so that many priests other than Jesuits have been pressed into service. I have attended the crowded weekly services of the perpetual Novena in honor of Our Lady of Perpetual Help at the Mission Church, Roxbury, Mass., and I am told that these services are similarly attended in all Redemptorist churches throughout the country. The recent popularity of the novenas in honor of Our Lady of Sorrows (Servite) and Our Lady of the Miraculous Medal (Vincentian) are other proofs that Americans do pray, and pray publicly. The suggestion developed in this paper is not intended to disparage any one of these devotions—least of all the Novena of Grace. But the simple fact is stated: that these devotions have a popularity and an appeal that devotion to the North American Martyrs has not. And to that I add this undeniable fact: that no one of the above-mentioned devotions—with the exception of the Eucharistic Congresses—has in it so fundamentally that which should harness American enthusiasm as devotion to America's own Martyrs.

We are left, then, in our search, with the other horn of the dilemma: devotion to the North American Martyrs is not popular because Americans as a whole are unfamiliar with their debt to these men and the men whom they stand to represent. But let us approach that from a slight angle. And let us be frank. The chief proximate reason for the lack of this devotion is that there have been very few, if any, miracles of a public nature attributable directly to the intercession of the Martyrs. Why is that? Are they not ever so close to God's throne? Are they not responsible for what is really a miracle in a class approaching the

miracle of grace necessary to explain the rapid spread of the Faith in the Apostolic age? I mean that on a continent with no traditions and well short of a thousand years old, the Catholic Church in America is one of the soundest and most vigorous branches of the Vine. And these eight men, of whom one, Jogues, walked the streets of New York in its very young days, were rapidly raised from the honors of the Blessed to the honors of the Saints "*ut eorum intercessione, florida christianorum seges ubique in dies augeatur.*"

It is not because they are impotent, then, or uninterested. It is because they are not known that they are not prayed to, and so there are no miracles for them specifically to perform. It is a vicious circle: there are no miracles because the Martyrs are not known and prayed to; they are not known and prayed to because there are no miracles to attract the prayer of people.

There is a way out, a solution. It is to *make them known*. It so happens that these men, America's Saints, were also Jesuits, so that we, their spiritual descendants in direct line, in this same America are the fittest men to glorify and popularize these Saints among the American people of today. The phenomenon of *non-devotion* is strange, to say the least—almost like Ireland forgetting her Saint Patrick or Hungary her Saint Stephen. It would seem that some sort of duty devolved upon every American Jesuit to supplement in a very real way the work of the three or four Fathers assigned to the Auriesville shrine. These Saints are America's; they are Ours in a double sense. Our task is simple and clear: to make them *known* so that they will be invoked. Devotion to them should at least equal the devotion of the Novena of Grace. But devotion, founded on love, presupposes knowledge. And knowledge of this sort, like any process of education, takes time and effort. It

will not grow overnight, or merely by talking and writing about it. Something must be done. It will probably be best to begin with tridua in our churches preparatory to their feast. After a year or two a novena service will be welcome—and then an increase in the number of services until, as is eminently fitting, there will come the call for Our Fathers to conduct the novena services in parish churches. And the day should come, after having united our best efforts to the grace of God, when devotion to the North American Martyrs will in reality “sweep the country.”

By “our best efforts” I mean first of all that the men selected to give the initial tridua be representative preachers capable of moulding the exceptional ready to-hand material into red-blooded, genuinely spiritual sermons. There shall be no excuse for vague conventional essays on the Christian virtues. To indicate the obvious material: there are the seventy-two volumes of the “Jesuit Relations,” biographies by Fathers Wynne, Talbot, Boyton, etc., and a series of biographical pamphlets published by Jesuit Missions Press together with two novena pamphlets.

Secondly, as a prerequisite, the preachers themselves should have prayed for and found efficacious the intercession of the Martyrs on their own behalf—this to obviate an eloquence manufactured for the occasion and such as never fails to be detected. *Nemo dat quod non habet.*

Thirdly, I mean that the preacher be convinced of the appropriateness of the devotion for America today. In the lives of these Martyrs there will be found all that appeals to the “universal” American. Their life-story is one of pioneering, or heroism, of daring adventure. They were motivated by the noblest of unselfish motives. They followed an incomparable Leader. They died for what they loved and believed to be true. And without irreverence I can say that

that spirit is what we like to think attended the founding of our nation and pushed its borders continually westward. And no matter what any American may be personally, he recognizes there the portrait of the *ideal* American. It is significantly, too, a devotion to *martyrs* whom we may be called upon to imitate in the ultimate way as others in Mexico, Russia, Red Spain and possibly in Germany's not-too-distant future.

A novena before their feast in September has also an extrinsic accidental fitness. It is just six months away from the Novena of Grace, and at such a time as not to interfere with or be overshadowed by the greater feasts of Christmas and Easter. It comes just before the month of the Rosary, after the summer when there is need of spiritual refurbishing and at a time when our American youth is on its way back to school. To make the annual novena in honor of the Martyrs at the beginning of the school year a feature in all Our collēges and high schools, to name new institutions in their honor, to inspire young Jesuits in houses of formation with this devotion, to make them want to spread it and so prepare during their years of study—all these means are possible. And every possible means should be utilized. If the Martyrs stand for America's debt, they stand doubly for Ours. But for their tears and blood, it is certainly possible that the Church here in America might not be so flourishing and representative. It is also within the realms of possibility that the American Assistancy of the Society of Jesus would be one of the smaller instead of the largest assistancy of the Society (since the dispersion and slaughter of numbers of the Spanish Jesuits.)

We owe it to these great men, "of whom the world was not worthy," to magnify their name. They have left us a pattern to imitate, these "workmen who needeth not to be ashamed," who "have sown in tears that we might reap in joy."

PAINT—POTS AND PARADIGMS IN JESUIT HIGH SCHOOLS

To remark that an adequate Arts curriculum should include, as an indispensable minimum, one course in *Art*, seems as superfluous as to belabor the obvious assumption that an omelet should contain at least one egg. The *bona fide* Bachelor of Arts, sheepskin and all, remains an academic contradiction in terms, as long as he has not acquired even a smearing acquaintance with the brush of the artist.

Rebellious social forces, that had previously shattered the Gothic greatness of the medieval *trivium* and *quadrivium*, were perhaps responsible for the initial divorce between canvas and copy-book in Jesuit education. The force of tradition, apparently without convincing arguments to support its continuance, seems to be perpetuating this unnatural separation of art from literature in the contemporary Jesuit secondary school curriculum. Should they complement each other? Are they mutually compatible? Are they simultaneously practical? It seems that all three questions are to be answered in the affirmative.

For an Art Course, however rudimentary in technique and unpretentious in purpose, subserves our general educational ideal, as well as developing a worthy apologetic by-product. Such a course also provides a laboratory for talent which may mature, in a surprisingly significant percentage, into a skill, welcome on the commercial market or in the fields of subsidized aesthetics. Furthermore, in their effect on the individual student, exercises on canvas challenge in many legitimate respects the prestige that presently clings to other classroom practices. Last of all, the High School *atelier* opens a new, if small, gap into the regrettable blackness that has so long surrounded the Catholic heritage of religious art. A Catholic school,

that ignores Leonardo da Vinci, Raphael and Michaelangelo, and their glorious associates, transmits a truncated tradition to the generations of students for whose formal education it assumes official responsibility.

The genesis of the suggestion that artistic activities be assimilated, as a supplementary discipline, into the normal high school curriculum, may be traced to the underlying principles of the *Ratio Studiorum*. These guiding axioms propound, as the primary purpose of the specific regulations which they introduce, the training of students in a broad and general culture, indispensable to a Catholic gentleman. The pupil is to be exercised to perceive the proper proportion between multiple objects; to see all reality in its divine perspective. Perception, as a refined sense, is to be sharpened and deepened.

Almost exclusive emphasis has, from the very beginning, been laid upon literature as the fundamental staple for educating cultured Catholics. Music, of the concert or stadium variety, has not been entirely neglected. For most Jesuit schools support orchestras—or bands—which afford varying opportunities for artistic development to the voluntary student members. Although dancing, as an art, may be cultivated with adolescent ardor off campus, a regimen of supervised calisthenics and a broad program of intramural athletics for common participation provide some assistance in developing control of the body, and the acquisition of a graceful carriage. But, with the inevitable exception of a few isolated instances, a practical course in Art has not been offered in Jesuit institutions of higher, or secondary, education.

At the present time, however, it seems to be imperative that interest be shown toward this branch of education. Advance in the technological manufacture of multiple commodities has reached that stage of operation where "industrial design" of the product becomes indispensable. The man in the street is be-

coming more and more aware of the beauty of line and color. Corresponding expansion in the fields of commercial art has broadened the area of opportunity for persons equipped with talent for form and figure. The resultant demand for artists has echoed in the school halls, as apt places for the discovery of talent in the raw. The effects of present achievement have already sponsored a general advance of art-interest in the educational world. Art schools have multiplied and enjoy a fair mean of registration and prosperity.

Since, however, most art schools and most artists are non-Catholic (not to say pagan or worse), the aesthetic and commercial fields exhibit creative work which consists of secular subjects, sunk in a depressing, materialistic background. The bill-board, the magazine, the museum, and the private gallery pay princely prices for canvases or pasteboard drawings that offend all sense of decency and good taste. The public agencies of education are as godless in the art class as they are in every other department. A superficial proficiency in the technique of shade and line supplants genuine, moral inspiration. The godless instructor inculcates sham art, and the students express on canvas his godless concepts. It does seem futile to exhort Catholic citizens to protest indecent illustrations in advertising, insulting and blasphemous portions of public murals, or broad-minded bill-boards *after* they have been foisted on the common gaze, when at the same time no effort is made to remedy the abuse at the source.

It does not, however, follow that the exclusive purpose of an Art Course in our High Schools would necessarily be the production of a band of successful Catholic artists. Beneficial influence would be exerted, on an ever widening scale, if some of our students imbibed a genuine interest and appreciation of painting and drawing. They would then be equipped, at least, to proffer an intelligent and discriminating

criticism. The indispensable minimum objective would be to educate Jesuit students to that height of artistic appreciation where they would be on an equal level with their fellows.

This social result, however, may be difficult to attain, due to the inevitable inefficacy of minority opinion. An immediate and more tangible aim of the proposed Art Course is the considerable benefit that it confers on the individual student. The author of a book automatically assumes a deep interest in all other publications on the same subject. The owner of a new house observes critically and keenly every other house that he sees. Experiment has proven that a boy who has attempted to paint a tree (with mediocre success), becomes habitually more observant of all trees.

Simultaneously with an advance in his ability to represent objects in paint, he begins to notice things that had never existed for him before. This progress, consequent upon faithful practice, sharpens his general attitude to the world outside him, and perfects his powers of observation. His instinctive interest in everything that exists is stimulated and exercised. Nothing that impinges on his consciousness is uninteresting, because he sees in it a pattern for possible reproduction in line and color. He acquires a new enthusiasm. Sympathies and understanding broaden. His taste and "feel" for the symmetry of beauty develops. Sooner than seems to be the case for those who are unacquainted with art, he knows what he likes and why he likes it. There is, last of all, a concomitant training in the faculty of concentration that is invaluable. The student applies himself for two or three consecutive hours to determined, careful, and accurate work. When properly motivated, there seems to be no valid psychological reason why these qualities of interest, enthusiasm, minute observation, sympathy, understanding, taste, and the pow-

er of concentration cannot be readily transferred to other phases of human life and activity.

Is such an Art Course practical? Financially, the added subject causes little embarrassment to the bursar. A four-period per week schedule for a satisfactory art instructor on the high school level should be covered by a budget appropriation of not more than three hundred dollars a year. *Interest* is the only necessary requisite for one of Ours who volunteered to supervise the course. For a sufficient knowledge of fundamental technique could be gathered by the uninitiated without difficulty from one or two of the excellent handbooks on the subject. The *School Arts* magazine, a popular educational monthly, furnishes regular outline material for student assignments, along with suitable theoretical explanations.

It has been said that a High School Principal could not fit this proposed course into his presently packed curriculum, even with the aid of an academic shoe-horn. But there are ways of adding it on, without insuperable inconveniences. The course, to be most successful, should be offered as *voluntary* for all students, irrespective of individual grade. Mass introduction of pupils on a compulsory basis retards progress, and reduces the course to the level of a task for some and a weight on the surging talent of others. As an elective, however, the subject provides free play for personal assignments and individual instruction. The progress of the pupil is then conditioned only by his interest. Inasmuch as previous knowledge and a determined age limit are not required for enrollment, the candidates should be numerous. However, not more than twenty pupils should be confided to the charge of a single art instructor. Ten percent of the student body would show vital interest; five percent would exhibit singular talent.

A single art-session that cuts across grade differences is, however, calculated to disturb a pre-arranged

time schedule. But there always remains a good assortment of extracurricular opportunities. Saturday morning has been found to be generally acceptable by all concerned. Besides the laboratory period of three consecutive hours, it is profitable to have an illustrated lecture period once a week on pertinent phases of the history and technique of painting and design.

The main features of the proposed plan have been incorporated and put to the test in a course, now in its sixth consecutive session, at the Preparatory School of Fordham University. Twenty volunteer students, from first year to fourth, meet every Saturday morning, from nine till noon, to work in the art laboratory on their individual projects. These assignments center upon the copying of pictures with very few ventures into original creative work. This reproduction method is not generally approved in the pedagogic circles of modern art, although definite advantages of considerable importance in the initial stages are readily admitted. However, the same, or analogous, arguments may be adduced to vindicate the imitation of "model-pictures," as are advanced for the practice of imitating "models" in English composition.

A semestral exhibit is arranged twice a year in the School Library by the Fordham Prep Art Club. Parents and friends are invited to inspect the display, and generally evidence enthusiastic appreciation of the finished pieces. Several responsible Catholic School administrators in the metropolitan area have visited the exhibits, and expressed the intention of inaugurating similar courses in their own curriculum structures. The non-artist members of the student body are amazed at the progress made, and new recruits apply for admission. The art students themselves derive self-confidence and encouragement to continue.

A statistical study of the correlation between language ability and art talent is perhaps too circumscribed, at present, to provide certain conclusions. It has, however, been noted in several instances that a general progress in literary studies has followed upon a gradual advancement in the art class. One or two students, with a recognized language ability quotient of low degree, have derived from a relative success in the art course those finer qualities of taste and perception which literary studies had previously failed to confer. Some characters, slightly warped by the pressure of inferior language ability, have stiffened their morale, because of comparative success in the art class, to ambition more than a resigned mediocrity in competition with their fellows. To date, three graduates of the course have decided to use their talents in some artistic avocation, as their state in life. Paint-pots and paradigms are supplementary in one Jesuit High School. They may prove to be the same in others.

A. M. D. G.

THE BELLS OF GEORGETOWN UNIVERSITY

J. ROBERT BROWN, S.J.

Almost a century before the *Liberty Bell* of American history was cracked by the over-zealous bell-ringer, in fact, when the metal from which the Independence Bell was cast, was a mere uninspiring heap of ore, when Georgetown Heights was just an Indian camp and trading post, when Georgetown University was but an unfulfilled dream in the minds of the earliest Jesuit Maryland Missionaries, the *Founders' Bell* of Georgetown University was calling the citizens of Saint Mary's City to the Court House for affairs of Church and State.

The purpose of this paper is to reintroduce to the old and to point out to the younger sons and friends of the Blue and the Gray, the justly revered and treasured collection of old bells, now the property of the University. A secondary, but no less important aim is to accompany and explain the exhibition of these bells during the Sesqui-Centennial celebration of Georgetown University.

It is, of course, proper to include the *Healy Tower Bells* and the *Ryan Bell*. For even though they are in daily use on the campus, and despite the fact that the normal, present-day student may look with jaundiced eye upon the *Healy Bells* and feel no lyric thoughts of the days of the dear, dead past well up in his heart, and though the *Ryan Bell* is equally unable to make him reflect on the days when it might have served a better purpose than to rouse him from his slumbers, or to herd him, like a conditioned laboratory mouse, into the Ryan Grill, yet they *are* part of the collection. And bells as well as bricks link the present Georgetown with the past. Thus one should include all the bells now on the campus of the School.

THE FOUNDERS' BELL—1682

The first bell in the chronological and in the historical order of importance is the 1682 Bell or *Founders' Bell*. It now rests enshrined in the Healy Historical Museum, mounted on a plain oak beam, four feet high by ten inches square. A small bell it is, only a little more than a foot high, with only one inscription, the date, 1682, around the upper rim. Tradition has it that it contains silver salvaged from the storied treasures of the storm-wrecked Spanish Armada. Certain it is that the bell has an unusually deep and mellow tone; to judge by its color and excellent condition, it is not improbable that there is silver in it.

The Archives of the University (the catalog of historical objects) tell us that this item was the bell of the old chapel (Catholic) of Saint Mary's City, Maryland, and that it came to Georgetown from the Jesuit Mission Manor of Saint Inigo, Maryland, in 1886, through the generosity of Father Gaffney, S.J., the Superior of that Mission. Since the day of its arrival at Georgetown it has been the University's most treasured historical relic. All historians of the institution write glowingly about it, and in their pages call it reverently the *Founders' Bell*. The name is a happy one since the Bell dates back to within half a century of the foundation of the colony and the days of Father Andrew White, S.J., and the other pioneer Jesuits, who were the real founders of the Georgetown University to be, since they planted the seed from which the college grew.

There can be no valid doubt about the historical authenticity of this Bell for we have documentary evidence for it as early as 1681, when the Maryland State Assembly ordered a bell to be purchased in England, "for the Court House," thereby saving the expense of a drummer to convene the Assembly and

call the Court.¹ It was ordered in 1681, cast, sent to Maryland, and hung at the Court House in 1682.

When, at last, the Established Church of England was dominant both at home and in Maryland, and Lord Baltimore's colony had lost its unique status as the one state in the whole world where religious freedom was granted to all, the Penal Laws of England were enacted in Maryland. Catholics and all things Catholic seemed doomed. Saint Mary's City was no longer to be the Capital; the very name was odious to the Anglicans and reeked of popish superstition. With the Capitol changed to Annapolis, Saint Mary's City slipped into the limbo of forgotten towns. Most of the furnishings of the old Court House and the now famous 1682 Bell were left behind.²

Life continued quietly in the now neglected city. The Catholics welcome the peace and tranquillity, but few Anglicans cared to remain in the city doomed to a living death. Somehow the Jesuit Fathers and their ever faithful flock managed to build a brick chapel above which they hung the old Court House Bell.³ Here they remained, steadfast, and loyal through all the bitter persecution and contempt of the times, until 1704.

But how did the Jesuits gain possession of the Bell and the other now priceless relics of the old Court House? Not by confiscation. For Catholics, and above all the Jesuits, had no civil rights. (Except, of course, the right and duty to support the local Established clergyman at forty pounds of tobacco a head!) It is equally certain that the resident Ministers of Saint Mary's did not wink complacently at the use and

¹ Cf. J. W. Thomas *Chronicles of Colonial Maryland*, p. 34; the *Maryland State Archives Publications*; and Paul Wiltach, *Potomac Landings*, p. 151.

² See J. W. Thomas, *Chronicles of Colonial Maryland*, p. 44.

³ Cf. *Historical Collections Relating to the American Colonial Church*, edited by William Stevens Perry (1878), pp. 20-23; and W. T. Russell, *Maryland, Land of Sanctuary*, p. 433.

ownership of these objects by the Jesuits. Not by any lyric leap of the imagination can we infer that the Bell and other furnishings were *given* to them. Therefore the Jesuits must have purchased these articles. How else explain the fact that they could remove these things from their chapel at Saint Mary's City to their Manor House at Saint Inigoes without a challenge from the Established Church at the very time when the Jesuit brick chapel in the old capital city was padlocked by order of Governor Seymour? This man, incidentally, unblushingly styled himself "an English Protestant Gentleman" at the close of this official order.⁴

Why the owners sold the Bell and the other articles is still another question. Yet, judging by the number of the letters and the bitterness of the complaints against some of the clergy of the Established Church in Maryland for their general lack of learning, character and good morals (and I refer only to the letters written by Established Clergymen and laity to the mother country and to the Governor of the Colony), judging by this weighty bit of irrefutable evidence, it does not seem to me at all surprising that the Bell and other objects came into the possession of the Jesuits by purchase.⁵

After Governor Seymour's order closed the chapel of the Jesuits at Saint Mary's City, they moved the Bell and their other possessions to the more secluded Manor Chapel House on Priest's Point, Saint Inigoes Creek. There the bell was mounted and used until it

⁴ Cf. *The Maryland State Archives Publications*, Volume 26, p. 46. The order was issued on September 11, 1704.

⁵ That there were devoted clergymen of the Established Church in Maryland is too well recognized to be stated here. See F. L. Hawks, *The Rise and Progress of the Protestant Episcopal Church in Maryland*, *passim*; also the letters of the Reverends Bray and Gambrall in *Historical Collections Relating to the American Colonial Church*, edited by William Stevens Perry (1878); "Correspondence of Governor Sharpe," *Maryland State Archives Publications*, Volume 1, pp. 30, 60, 61, 69; *ibidem*, Volume 23, p. 83.

was sent, in 1886, to the Archives of the University. Hence it can be said with certitude that Georgetown University now has in its Historical Collection the Bell from the Old Court House of Saint Mary's City, Maryland. It is the oldest Catholic Church bell in America and, from the present known sources, it is also the oldest church bell of any religious group in Maryland and most probably in the United States.⁶

Thus the Bell that mournfully tolled the knell of Saint Mary's City as the Capital of Maryland, the Bell that sounded the dirge of religious liberty in Maryland, when Catholics who had established the colony and granted freedom of worship to all others, were deprived of their rights and given the Penal Laws for their reward, that Bell now rests in the Archives of the oldest Catholic University in the United States, mutely eloquent of the sombre days of the past.⁷ Once a year it speaks, on Founders' Day, and softly rings out a solemn note of praise and honor

⁶ See *Early Churches of Maryland* (Hodge's unpublished Manuscripts and Letters); consult also the appropriate files in the Georgetown University Archives.

⁷ Compare the following lyric of the official song of the Pilgrims of Saint Mary's, written by Father J. Sheridan Knight, S.J.

THE BELLS OF SAINT MARY'S

*The Old Bell of Saint Mary's, enshrined on the hill
Of Georgetown, keeps watch o'er our heritage still;
And-out from the South where Potomac's flood dies,
The Bell still rings out freedom's praise to the skies.*

*The Bells of Saint Mary's,
Ah, hear! They are pealing
From Lookout to Trent Hall,
Potomac to Sea;
And from these fair landmarks
With joy they're revealing
Her people's faith in God and State
To you and me.*

*Oh, let the fair 'scutcheon of Calvert's e'er shine!
Our hearts will forever his story enshrine,
What time the brave Pilgrims sailed over the sea,
A realm to establish where conscience is free.*

as each name of the illustrious *Men of Georgetown* is read from the Scroll of the Founders of the University.

THE ST. THOMAS MANOR BELL—1734

The Saint Thomas Manor Bell, the second oldest bell linking Georgetown with the past, is also kept in the Healy Historical Museum. Somewhat smaller than the *Founders' Bell*, it rests unmounted like a comfortably sedate ancient on a regal pillow of blue and gray velvet. Age has tinged this bell with mellowness; its blend of silver, green and golden colors gives it that matchless charm of old bronze. Around the neck, or upper rim, it is inscribed:

ME FECIT AMSTELRIDAMIA—1734

The lower rim has no inscription, although ornately decorated with scroll work.

Documents in the University Archives inform us that the bell came to Georgetown from the old Manor House, Saint Thomas, in Charles County. It was presented to the University in 1895 by the Reverend John Broderick, S.J. We also know that this bell was hung by Father T. (or G.) Hunter at Saint Thomas' Manor and kept there until sent to Georgetown. (The writer thinks this bell survived one of the several fires in the house at Chapel Point and that for this reason it is not even mounted on a wooden beam.)

Why is this bell counted among Georgetown's most treasured relics? Just as the *Founders' Bell* links Georgetown with the foundations and early days of the colony of Maryland, so this 1734 bell is a memorial of the eventual revival of religious freedom not only in Maryland but in all the United States of America. Above all is it cherished because of its connection with

the first American Catholic Prelate and Founder of Georgetown University, the Right Reverend John Carroll, S.J.

Bishop Carroll heard this bell ring out over the fields of Chapel Point. For as Superior of the Maryland Roman Catholic Clergymen, and Bishop of all Catholics in the infant Republic, he presided over the meetings of the clergy held at Saint Thomas Manor. This second bell forms a second link in our chain of dates with the past. Its history is not as colorful as that of the *Founders' Bell*. But it marks almost the end of the tragic era of legal religious bigotry and intolerance, and rings in the dawn of peace for Catholics and the foundation of the College on the Potomac. And these events are of such vital importance as to give this bell a proper place of honor in the collection, and more than a passing note in a record at the time of the University Sesqui-Centennial Celebration.

THE DAHLGREN CHAPEL BELL—1814

The third and last of the old bells is the one hung in the bell-arch over Dahlgren, the College Main Chapel. Unfortunately the writer could uncover no documents relating to this bell in the Archives. This does not mean that there are no records of it; but merely that this writer searched in vain. Perhaps another can supply the missing details and remedy this absence of available information.

The location of the bell makes it a rather difficult task for a staid archivist to examine it. Through the good offices and generosity of Brother Lawrence Hart, S.J., I was given an exact description of the bell plus an equally exact copy of all inscriptions and markings.

In size the *Dahlgren Bell* resembles the *Founders' Bell*. Its tone is not quite as mellow though it is very ornately decorated. It was hung at the time the chapel was constructed and has been in constant ser-

vice ever since as the Students' Chapel Bell. Here is a transcription of the Bell's legend:

Z R R
q p G
ANNO—1814
Jesus Maria Y Jose
LA FUNDIO FRANCO FERNA
500 PR Y OB EL
M. R. P. F. MANUEL MAR.

A friend has translated the above inscription for me in this manner: the letters Z to G meant nothing to him; at least, as were many others, he was completely baffled by them. The year is evident, as is the invocation to the Holy Family. The rest of the inscription seems to mean: "Very Reverend Father F. Manuel Mar offered the bell maker, Franco Ferna, five hundred (?) to pay for it."

THE HEALY BELLS—THE RYAN BELL

These are the youngsters in the Georgetown tintinnabular family: the *Healy Bells* and the *Ryan Bell*.

The *Healy Bells*, three in number, are hung in the majestically beautiful Healy Central Tower. Gradually they are becoming part of the tradition of the University. But as they are such babies compared to the *Founders' Bell*, I shall leave the task of a glowing account of their history to the historian of the Bicentennial Celebration of the College in 1989. For the record, here is a short description of these bells:

- 1) Center Bell—three feet in diameter.
Inscription: 1888 Santa Maria Sedes Sapientiae
- 2) East Bell—about two and one half feet in diameter.
Inscription: 1887—St. Aloysius Gonzaga
- 3) West Bell—about two feet in diameter.
Inscription: 1888—St. John Berchmans.

The *Ryan Bell* is hung on the west wall of the Ryan Building, near the roof. It is used as the Angelus Bell and the dinner bell. It has no inscription other than the date, 1895.⁸

In these pages I have attempted to give a short history of the Bells of Georgetown University. All of them rang out triumphantly the Sesqui-Centennial Celebration of the foundation of the College. These Bells possess an eloquence all their own: they need no flow of oratory to tell their story, no facile pen to sing their praises. To see them, to hear them ring out their sharp, clear notes is to attend a symphony of the years played in virile brass. Listen to the cavalcade of dates, the pageantry of the years intimately associated with these Bells of Georgetown: 1634—1682—1692—1698—1704—1734—1750—1776—1804—1812—1814—1834—1860—1865—1889—1898—1900—1918—1939 ! These dates span a period of over three hundred years! It is not difficult to conjure up in the mind some of the highlights and shadows, the blue and gray colors, blended into the panoramic picture of the history of America and Georgetown, that these Bells have rung in and out for the Sons of Georgetown who have gone before.⁹

The *Founders' Bell* called the citizens of Saint

⁸ The *Healy Bells* and the *Ryan Bell* were all cast at the McShane Bell Foundry in Baltimore. All therefore bear the trade-mark of this firm on their surfaces.

⁹ By way of summary I present a table of pertinent facts on the Bells of Georgetown:

Name	Age	Location on Campus
Founders' Bell	257 Years	Healy Building, 1st Floor Museum.
St. Thomas Manor Bell	205 Years	Healy Building, 1st Floor Museum.
Dahlgren Bell	125 Years	Dahlgren Chapel, The Yard.
Healy Tower Bells	50 Years	Healy Building, Center Tower.
Ryan Bell	44 Years	Ryan Building, West Wall.

Mary's City to the Court House on that unhappy day when the Capitol of Maryland was moved to Annapolis. Down through the dread days that followed, weary, oppressed but ever loyal Catholics answered its call to the Holy Sacrifice in the ghost city of Saint Mary's. For almost two centuries it pealed forth from the necessitated semi-obscurity of Priest's Point on Saint Inigoes Creek. Today this treasured Bell, at long last, rests securely and rings out triumphantly from the portals of the College of which it was a symbol—a pledge.¹⁰

¹⁰ The sources used in the preparation of this paper were courteously opened for inspection at the Archives of Georgetown University, the Morgan Historical Library of Georgetown University, the Library of the United States Congress, the Pratt Library in Baltimore, Md., and the Woodstock College Library. Woodstock, Md.

The following bibliography is useful on the subject: John Gilmary Shea, *History of Georgetown College*; J. Easby Smith, *History of Georgetown*; Fairfax McLoughlin, *History of Georgetown*; W. Coleman Nevils, *Miniatures of Georgetown*; J. W. Thomas, *Chronicles of Colonial Maryland*; W. T. Russell, *Maryland, Land of Sanctuary*; J. Moss Ives, *The Ark and the Dove*; F. L. Hawks, *Rise and Progress of the Protestant Episcopal Church in Maryland*; Paul Wiltach, *Petomac Landings*; and *Early Churches in Maryland*, (Hodge's unpublished Manuscripts and Letters). See also pertinent articles in the *Indices of the Georgetown Journal*, and the *Maryland State Archives Publications*. Singularly helpful for certain topics is William Stevens Perry, *Historical Collections Relating to the American Colonial Church*.

A. M. D. G.

THESE LETTERS AND POPE PIUS XII

Every one reads what *America* prints. But *America* does not print all that *America* does. All that *America* does is interesting; most of it is also important.

The future will only increase the importance of the following correspondence, unified by frequent mention of Cardinal Pacelli, the present Pope Pius XII. That these letters from *America* files are interesting, he who runs may read.

ENCYCLOPAEDIA BRITANNICA
NEW YORK, 342 Madison Ave.

December 2, 1936

My dear Father Talbot:

...And further, our article on the *Papacy*, a long and important one of approximately 50,000 words, is written by various authorities connected with the Church, except that the final portion, a little over a page long, was written anonymously and appears with our anonymous token, X., at the end. I wonder if His Eminence would consent to rewrite this portion of the article? It is about 1500 to 1600 words in length and covers only the negotiations, and the results of the negotiations, leading to the establishment of the Vatican State City. If you think this a wise plan, would you like to ask His Eminence to make this contribution to the Britannica? The present article refers to Cardinal Pacelli's part in the negotiations.

I should like to add to this letter that when the Fourteenth Edition was in preparation I asked Cardinal Gasquet to write one of the sections of the article on the Papacy. He consented to do so, but unfortunately owing to illness he was not able to write it, much to my regret. . . .

Yours very sincerely,

(signed) F. H. Hooper

ENCYCLOPAEDIA BRITANNICA
NEW YORK, 342 Madison Ave.

December 21, 1936

Office of the Editor
Father Francis Talbot, S.J.
Editor *America*
329 West 108th Street
New York, N. Y.
My dear Father Talbot:

We certainly should find room in the Encyclopaedia Britannica next time we go to press for an article on His Eminence Cardinal Pacelli. Unfortunately I cannot give quite as much space to the article as I should like, but I can find room for one of 300 words, and if he should be elected Pope, I must increase this to 400 words.

The printers are now at work on another printing. It will be a month or more before they reach Volume 17 containing the letter P. I need not say that I should be very glad if you would write this article for me, but if because of want of time or any other reason you are unable to, I should be greatly obliged if you would suggest one or two persons to whom I might turn.

Surely we must have the article and I would like it written, of course, by someone within the Church.

signed (F. H. Hooper)

AMERICA

National Catholic Weekly
329 West 108 Street
New York

January 13, 1937

Your Eminence:

Under separate cover is being sent a copy of Volume 13 of the Encyclopaedia Britannica. The publishers and the Editor of the Encyclopaedia Britannica, Franklin H. Hooper, take great pleasure in present-

ing this volume to Your Eminence, and I feel that I am especially privileged in being asked by them to make the presentation.

When Your Eminence was leaving New York after your most gracious visit, a set of the *Encyclopaedia Britannica* in three-quarter Morocco binding was sent to the steamer. Volume 13 of this set contained the very offensive article on the Society of Jesus. The new article on the Society of Jesus which I wrote with the assistance of some collaborators had not yet been substituted in the set that Your Eminence received. The Volume 13 that is being sent now contains the revised article. The publishers, Editor and I, would ask Your Eminence, therefore, to add this newer Volume 13 in place of the Volume 13 that is now in the *Encyclopaedia Britannica* set.

May I take this opportunity once more of assuring Your Eminence of the great happiness and joy you gave us during your visit and may I make bold to petition Your Eminence to return again to our midst. Our prayers are being daily offered for the Holy Father and for Your Eminence in these distressing times. I remain

Your humble and obedient servant in Christ,
Francis Talbot, S.J.

His Eminence
Eugenio Cardinal Pacelli
Cardinal Secretary of State
Vatican City State

AMERICA

National Catholic Weekly
329 West 108 Street
New York

January 13, 1937

Your Eminence:

There is another matter about which the Editor of the *Encyclopaedia Britannica* requests me to address

Your Eminence. It concerns the final portion of the article on the Papacy in Volume 17 of the *Encyclopaedia Britannica*. The article, as Your Eminence may note, is divided into four main sections, written respectively by Louis Marie Olivier Duchesne, Achille Luchaire, Ludvig von Pastor, and Philipp Denge. The portion dealing with the renewal of the Papal Sovereignty is an anonymous article and signed, as customary, by the letter X. It is the request of the Editor, Franklin Hooper, that Your Eminence should consent to write an article of about 1500 words on the "Renewal of Papal Sovereignty." If your Eminence, in these very distracted and trying times, were unable to compose the article, would it be possible that the article be written by someone else under your supervision and direction and signed by Your Eminence. The article would cover the negotiations and the results of the negotiations leading to the establishment of the Vatican City State. The Editor would wish very much to have the article finished within the next month so that it could be incorporated in the earliest revision of Volume 17.

It may interest Your Eminence if I quote from a recent letter of Mr. Hooper. "I should add to this letter that when the Fourteenth Edition was in preparation I asked Cardinal Gasquet to write one of the sections of the article on the Papacy. He consented to do so, but unfortunately owing to illness he was not able to write it, much to my regret." If I may be permitted to do so, I would earnestly request Your Eminence if it is at all possible to comply with the petition of Mr. Hooper and the *Encyclopaedia Britannica*. We Catholics cannot approve of the *Encyclopaedia Britannica* in all its parts. I have said this publicly and Mr. Hooper understands that we condemn many articles and many parts of articles in the *Encyclopaedia Britannica* as heretical. In the original editions of the *Encyclopaedia Britannica* practically every topic

dealing with Catholicism was objectionable. Catholics protested for years, but unavailingly. When the ownership of the *Encyclopaedia Britannica* was acquired by an American firm and the present editor was given liberty, he made every effort to deal fairly with Catholic topics. It is his aim to have every article on Catholicism written by a Catholic. Your Eminence will realize what this means when I state that the *Encyclopaedia Britannica* is the standard work of reference in all English speaking countries. It is no little thing to have accurate information presented by Catholics on Catholic subjects. While we continue to disapprove of many articles in the *Encyclopaedia Britannica*, we must approve of their efforts to have the doctrines and the practices of the Church presented as we would write them.

Commending myself and my associates to the prayers of Your Eminence, and assuring you that our prayers are offered for your well being and for Divine guidance for you, I remain

Your humble and devoted servant in Christ,

Francis Talbot, S.J.

His Eminence

Eugenio Cardinal Pacelli

Cardinal Secretary of State

Vatican City State

AMERICA

National Catholic Weekly

329 West 108 Street

New York

January 13, 1937

Mr. Franklin H. Hooper, Editor

Encyclopaedia Britannica

342 Madison Avenue

New York, N. Y.

Dear Mr. Hooper:

Volume 13 of the *Encyclopaedia Britannica* was

duly sent to His Eminence Cardinal Pacelli. I wrote to him also and am enclosing a copy of the letter informing him that the volume is on its way.

In accordance with your earlier request, I also wrote to His Eminence asking him to do the latter part of the article on the Papacy dealing with the "Renewal of Papal Sovereignty." I suggested that if he himself could not write the article he should have it written under his direction and supervision and should sign it. I doubt that he will consent, while he holds the office of Papal Secretary of State, to contribute such an article. Should the Pope die and he be succeeded by another, as will most certainly happen, he would be more likely to write the article. With all best wishes.

Very sincerely yours,

Francis Talbot, S.J.

DAL VATICANO, February 3, 1937

SEGRETERIA DI STATO

DI SUA SANTITÀ

Reverend dear Father,

I hasten to acknowledge receipt of the two letters which you were good enough to send me under date of January 13th.

Permit me, first of all, to thank you very much for the thirteenth volume of the *Encyclopaedia Britannica* and to request you to convey the expression of my gratitude to the Publishers and to the Editor in whose behalf you forwarded the book. It is, indeed, a source of great satisfaction that you have been able to induce them to substitute your article on the Society of Jesus in place of the defamatory one which appeared in preceding editions.

In reply to your second letter, I regret that, due to the great amount of work before me and the limited time available, it will not be possible for me to accede to the request that I write an article for the same *Encyclopaedia* on the "Renewal of Papal Sovereignty."

I am sure, however, that you will not fail to tell Mr. Hooper that I am deeply sensible of the good will and kind consideration which motivated the request. I deem it a capital point gained that, in a publication of the wide diffusion and influence of the *Encyclopaedia Britannica*, the new proprietors have given evidence of their willingness to have Catholic subjects treated by Catholic authorities, and I sincerely congratulate Your Reverence on this achievement.

My thoughts return often to the many consoling experiences of a virile Catholicity which I had while in America, and I can assure Your Reverence that among my happiest memories is that of the time I was privileged to spend with you and your devoted confreres.

With sentiments of great esteem and of religious devotion, I am, my dear Father Talbot,

Sincerely yours in Christ,

(signed) E. Card. Pacelli

The Rev. Father Francis Talbot, S.J.,
Editor, "America,"
NEW YORK

ENCYCLOPAEDIA BRITANNICA

New York, 342 Madison Ave.

February 24, 1937

Office of the Editor:

Father Francis Talbot, S.J.

AMERICA

329 West 108th Street

New York City

My dear Father Talbot:

I have your favor of the 20th with its enclosure. The letter from Cardinal Pacelli is a gracious one and its contents are very much appreciated by me. How beautifully the Cardinal does express himself in English!

The volumes of the *Encyclopaedia Britannica* are once more on the press and I have already sent to the

printer the changes for Volume 17, in which the article on the Papacy appears. I doubt, therefore, if it would be possible to send in time a substitute article by a new writer for the last section, "The Renewal of Papal Sovereignty." I imagine that it will only be a matter of six months or so before the volumes will go to press again, and under such circumstances perhaps it would be as well to arrange now for the change. I wonder if you would mind telling me the author or authors that you would select for the purpose.

I return the letter from Cardinal Pacelli herewith.

Very sincerely yours,

F. H. Hooper, *Editor*

Connected with the preceding correspondence only by its signatory, Cardinal Pacelli, is this last item from the files:

DAL VATICANO, June 5, 1937

SEGRETERIA DI STATO
DI SUA SANTITÀ

Dear Father Talbot,

I am charged by the Holy Father to convey to you an expression of His appreciative thanks for the copy of "The Following of Christ," translated from the Dutch by Father Malaise, which you laid at His feet recently in token of your filial homage.

His Holiness, desirous of encouraging this new enterprise for the diffusion of the spiritual treasures of this immortal work, imparts to Your Reverence and to the translator, in pledge of abundant grace, His paternal Apostolic Benediction.

I beg of you to permit me to add to this August message the assurance of my own deep gratitude for

the volume, which, with exquisite courtesy, you were good enough to forward to me.

With the renewed assurance of my sentiments of cordial regard and esteem, I am, dear Reverend Father,

Devotedly yours in Christ,

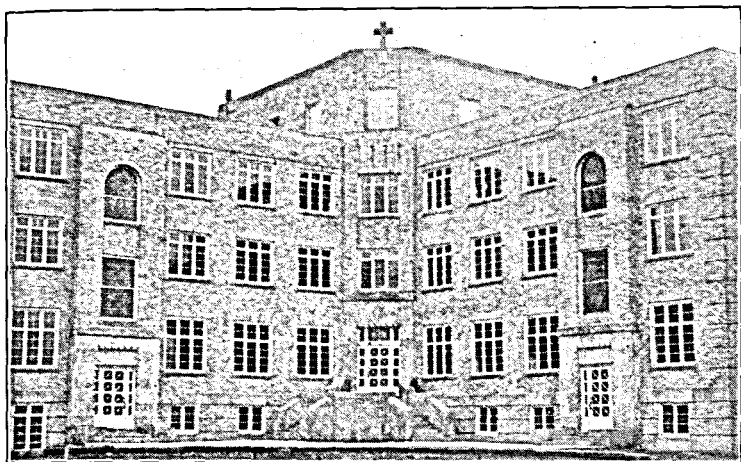
E. Card. Pacelli

The Rev. Father Francis X. Talbot, S.J.

Editor, AMERICA

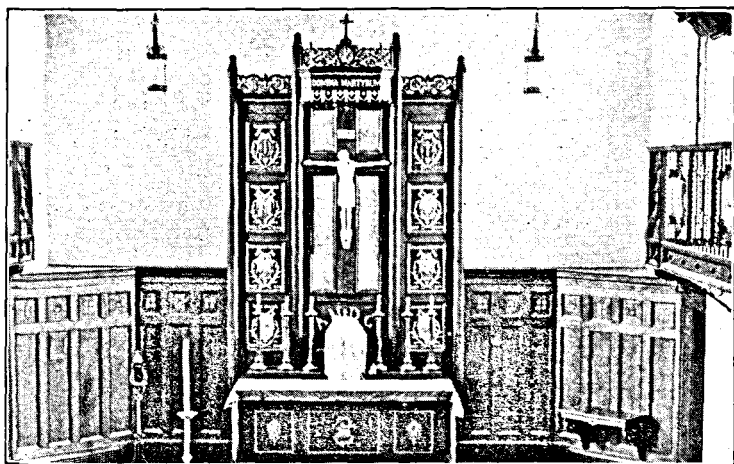
NEW YORK

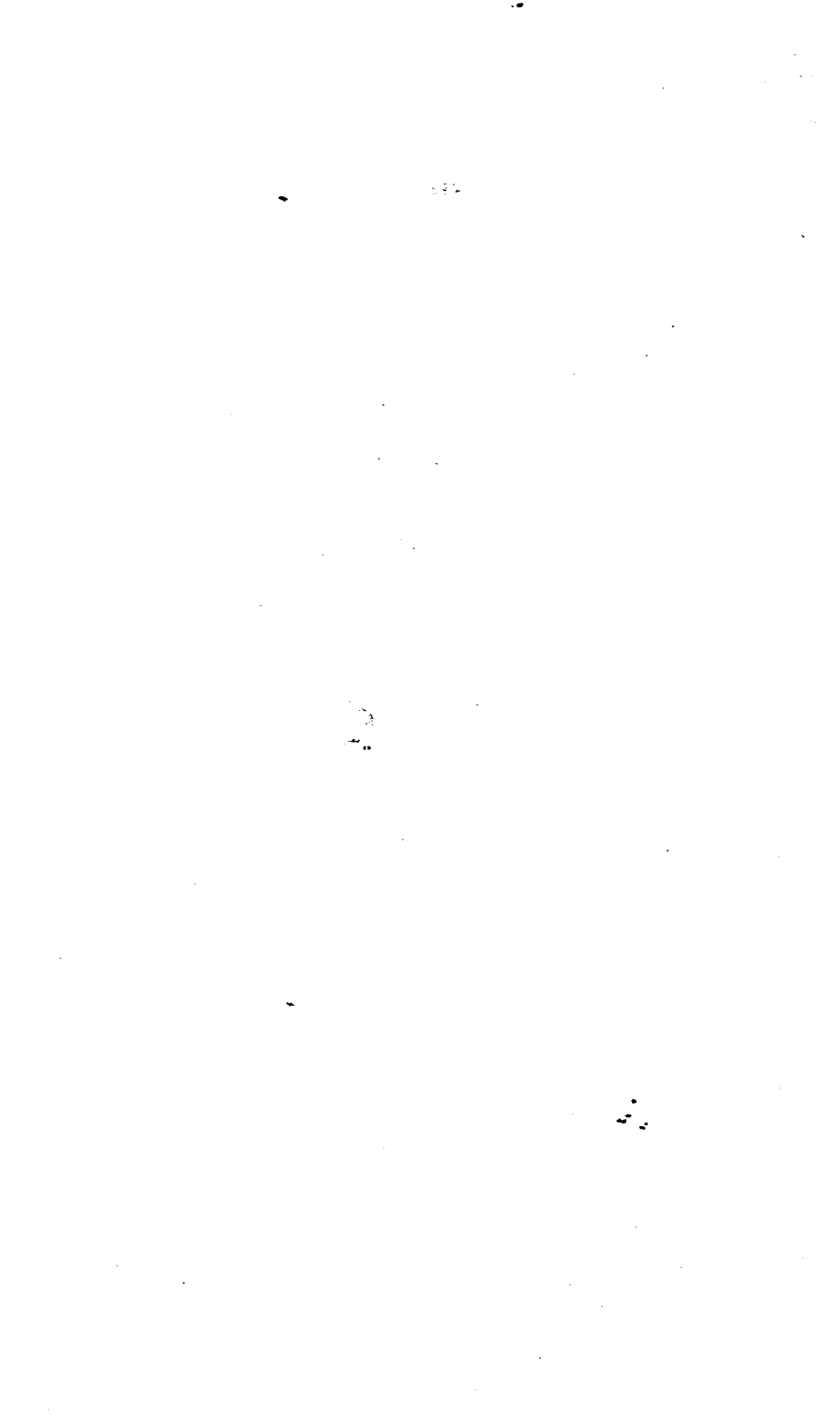
A. M. D. G.



Above: New Tertiaship of Maryland-New York Province at Auriesville, the Shrine of the North American Martyrs. Right wing: Retreatants; left wing: Faculty; top center: Infirmary.

Below: Domestic Chapel, *Domina Martyrum*. Grill work at upper left and right suggest two four-altar balconies in the Chapel. Carvings on reredos commemorate the North American Martyrs.





THE NEW TERTIANSHIP AT AURIESVILLE

ALFRED BARRETT, S.J.

Since 1903, after their removal from Frederick, Maryland, the Tertian Fathers of the Maryland-New York Province had been stationed at the Novitiate of St. Andrew-on Hudson, Poughkeepsie, New York. A few years after the erection of New England as a distinct province, the new tertianship of St. Robert Bellarmine at Pomfret Center, Connecticut, took care of some Fathers who would formerly have gone to St. Andrew. Meanwhile, even a few of the Maryland-New York Tertians had been going to Cleveland, Tronchiennes, St. Andrä, St. Beuno's and Naples. A new tertianship was plainly needed, not only because of cramped accommodations, but for the more cogent reason that the Society prefers the tertianship to be undergone in a separate house. By a happy inevitability, the site chosen for the new tertianship is the Shrine of the Jesuit Martyrs of North America at Auriesville, New York, on the south bank of the Mohawk River midway between Amsterdam and Fonda.

Auriesville is about forty miles west of Albany on the main line of the New York Central Railroad. The shrine is situated on a terraced hill south of the winding Mohawk, with a fine view extending in all directions, north to the haze-blue Adirondacks and south to the Catskill foothills. For many years, ever since the site was definitely identified as the Mohawk Castle of Ossernenon by General Clark, a Seneca Indian surveyor, and the property purchased by the Society, Auriesville has attracted pilgrims, who recite the rosary as they ascend a rise of ground where St. Isaac Jogues ran the gauntlet, make the Stations of the Cross up the Hill of Prayer, and listen to sermons from the leafy pulpit in the ravine, where Jogues hid the body of his martyred companion, St. René Goupil.

It was to Ossernenon, this eastern Castle of the Mohawks, that St. Isaac Jogues came three times: first, a mangled, tortured captive, dragging out the weary months in slavery; next, as an ambassador of peace, bearing presents, making treaties; and lastly, as envoy of the Prince of Peace and wedded to his "spouse of blood"—for so Jogues styled his Mohawk mission. Goupil had already been put to death when the time came for the martyrdom of Jogues and John de la Lande. Their heads were impaled on the northern palisade and their bodies thrown into the stream; but their blood sank deep into the land and the hearts of its pagan people. From that blood a Christian Iroquois generation sprang up in the mission of the martyrs. One of these, Kateri Tekakwitha, called by the Indians "the fairest flower that ever bloomed among the redmen", was born at Auriesville, ten years after Jogues had died, some say in the cabin at the door of which the tomahawked priest had fallen.

The successive directors of the Auriesville Shrine have developed the extensive property in keeping with its holy traditions. Something of a climax was reached with the building, under the supervision of Father Peter F. Cusick, of a structure known as the Coliseum, which, with its palisaded altars and accommodations for over six thousand pilgrims, aptly mixes the useful with the beautiful. But now, crowning the very Hill of Prayer, with its grove of sighing pines where Jogues walked in meditation, rises a more imposing structure, the new tertianship and house of retreat for diocesan priests, under the patronage of Our Lady of Martyrs.

Construction was begun in the spring of 1938, with Mr. Beierl, of Bley and Lyman, Buffalo, as the architect, and Boehm Brothers, of Buffalo, as the builders. On Sunday, September 25, 1938, His Excellency, Most Rev. Edmund F. Gibbons, D.D., Bishop of Albany, blessed the inscription stone. Many of the diocesan

clergy were with him, and these, together with over a thousand pilgrims and the Tertians and Juniors from St. Andrew, marched in procession through the grounds.

Solemn Mass was sung, with a sermon by Father James J. Rohan, the present Director of the Shrine. Father Ellwood F. McFarland, the Director of clergy retreats at the new house, spoke at the blessing of the stone, as did His Excellency, whose warmth and eloquence were expended on a welcome to the younger brothers of Father Jogues as he expressed his joy at the return of the Jesuits to the Mohawk Valley.

Deposited in the inscription stone, which is set into the center of the front porch balustrade, was a variety of documents, mementoes and pious articles, including province catalogues, missals, breviaries, Shrine literature, a rag edition of the *New York Times* for the day, lives of the Martyrs and Tekakwitha, and a cross belonging to Father John J. Wynne, who of all men living had most to do with enlarging the glory that is Auriesville. By March, 1939, the building was completed and furnished, so that it was ready for occupancy by the Tertians as they returned from their Lenten assignments.

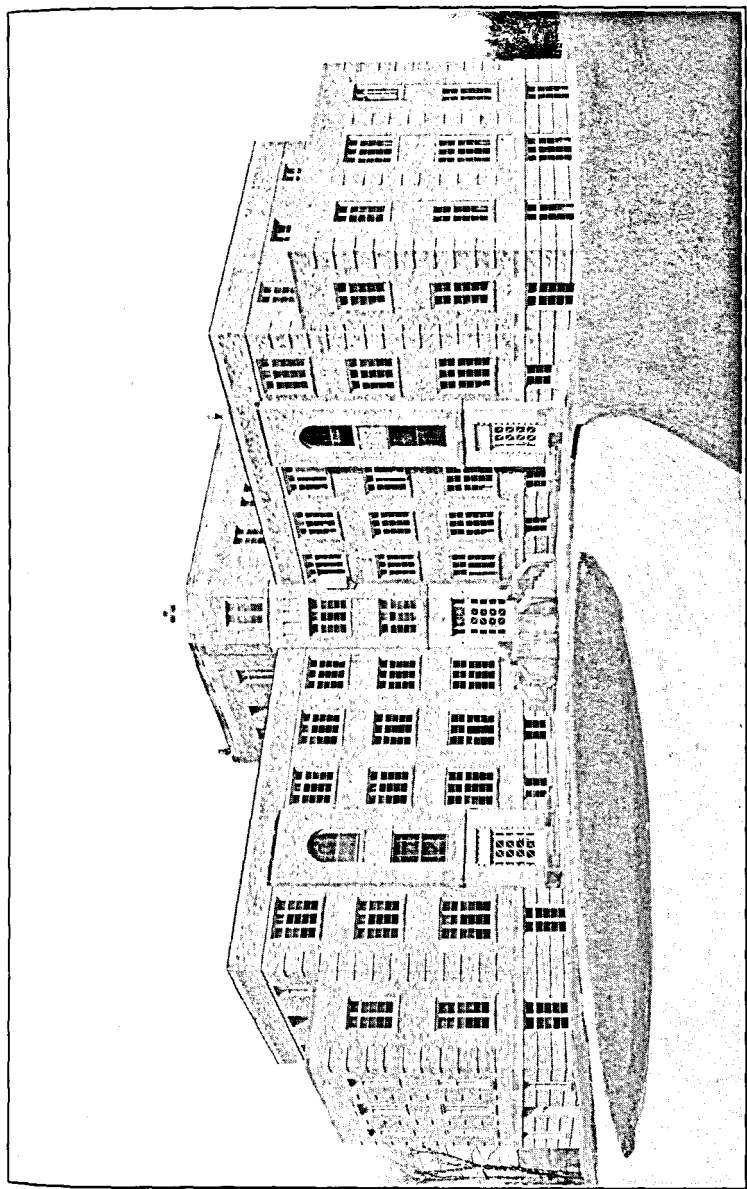
No effort was spared by superiors to make this structure a modest, permanent residence, with cheerful simplicity as the dominant note of the building. The hill on which the house is built is the highest ridge on the property, running east-west in a symmetrical saddleback for a thousand feet, thus affording opportunity for graceful landscaping. The new house is located 650 feet east of the Calvary group, which is also on the ridge.

The material used is tapestry brick, with a buff tone, in harmony with the Coliseum, set off by a minimum of ornamental trim in limestone. The house is in the form of a huge cross, with its upper part or

head pointing to the Coliseum, some three hundred yards to the northwest. Each of the four wings rises three stories above the basement, while the flat roof is topped by a central tower of one story, which has four crosses at the corners, facing the cardinal points of the compass. The northwest wing or head of the cross, is given over exclusively to priest retreatants. The left arm of the cross points to the southwest. This block is assigned to the faculty and staff, and here too will dwell the Shrine Director, who formerly lived in Jogues Manor. The opposite wing, to the northeast, holds the chapel and refectory. The long upright of the cross, extending to the southeast, and so away from the Mohawk River, is the Tertian Fathers' division of the house.

The entire construction of the building was ably supervised by Father Charles A. Roth, who is now the Minister. Father Peter A. Lutz, who at present combines the offices of Instructor and Vice-Rector, offered many practical suggestions. That the house is functional in the highest degree, as well as beautiful in a simple way, has been the chief comment of those who have inspected it. Due to its cruciform style and central foyer on each floor, the chapel, refectory and corridors all focus at one point, thus saving much time. Let us imagine ourselves, for purpose of description, on a quick tour of the new tertianship.

Going to the main entrance, which is set in the juncture between the northwest and southwest wings, we glance into the porter's lodge, several parlors, and a chapel for visitors, with its confessional grate set into the wall. Entering cloister, we are in the central loge, the point of intersection of the four arms of the cross. Set into the terrazzo floor of this rotunda are the letters A.M.D.G., one letter facing each of the four wings. This pattern is repeated on each floor and serves as a guide; the letter M., for example, pointing the way to





the retreatants' wing. To the left of the entrance is a corridor of rooms for retreatants, to the right some of the faculty rooms; opposite us we see a Tertians' corridor, leading to their conference room and library, and another approach opening into the refectory.

A unique feature of this dining-room is the fact that it is flanked by ambulatories, which, being steam-heated and equipped with large windows, serve the double purpose of insulating the refectory from heat or cold and of offering all the benefits of an open cloister for walking or reciting the Office. Over the garage at the end of the ambulatories is a large unroofed porch with a view of the valley. The scullery is fitted out with stainless steel cabinets and the latest in electrical dish-washers, a feature appreciated by the Tertians, who, in the absence of Novices, must do the washing-up, a chore which they as Novices had learned to do in the good old-fashioned way. Just off the scullery is another dining room for the retreatants.

Under the refectory we have the engine-room, with two coal-burning automatic stokers taking care of the steam needed for heating. At the ends of the other three wings in the basement are situated airy recreation rooms for Brothers, Tertians and retreatants. The rest of the ground floor is taken up with the kitchen, a vault for the archives, refrigerators, four large tanks for the water supply, which is drawn from a reservoir in the pine grove, shops for tailor and carpenter and a trunk room. Since each private room is equipped with closet and dresser, trunks remain in the basement.

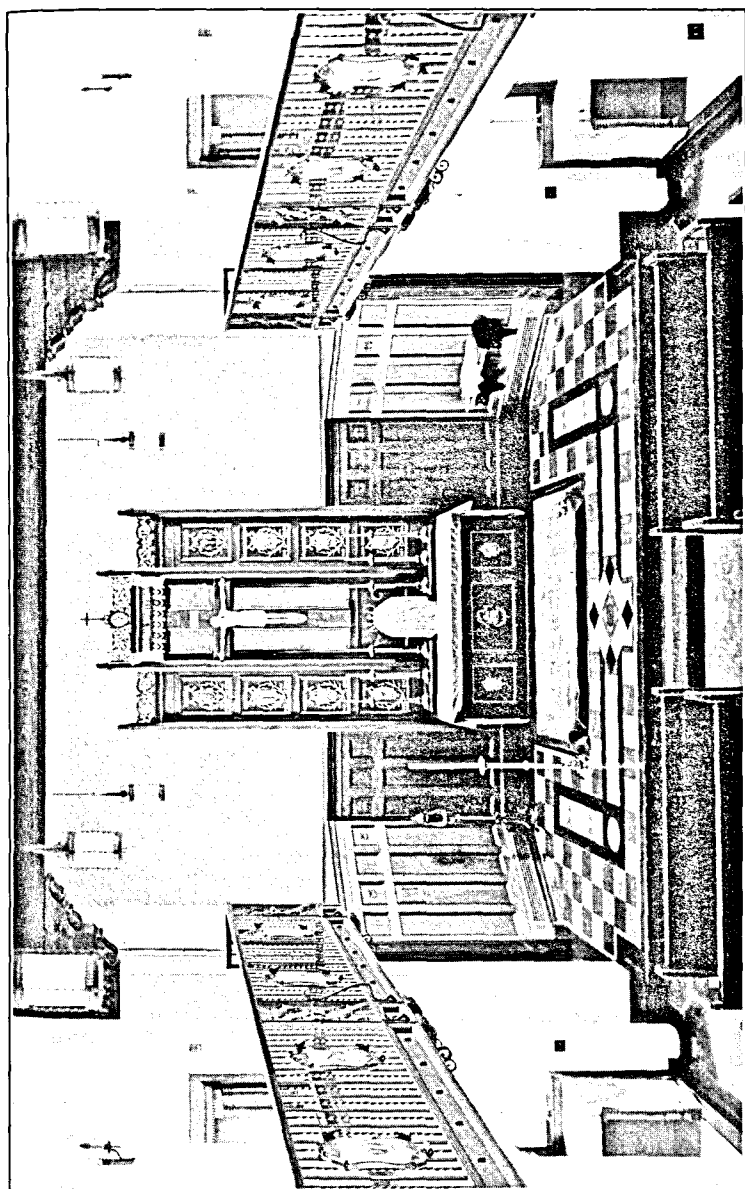
We may now proceed by the elevator to the second floor, where we first enter the chapel, directly above the refectory. The chapel is a big success, for at its altars seventeen Fathers may say Mass simultaneously, with a minimum of distraction and without need of electric light in favorable weather, even at the early

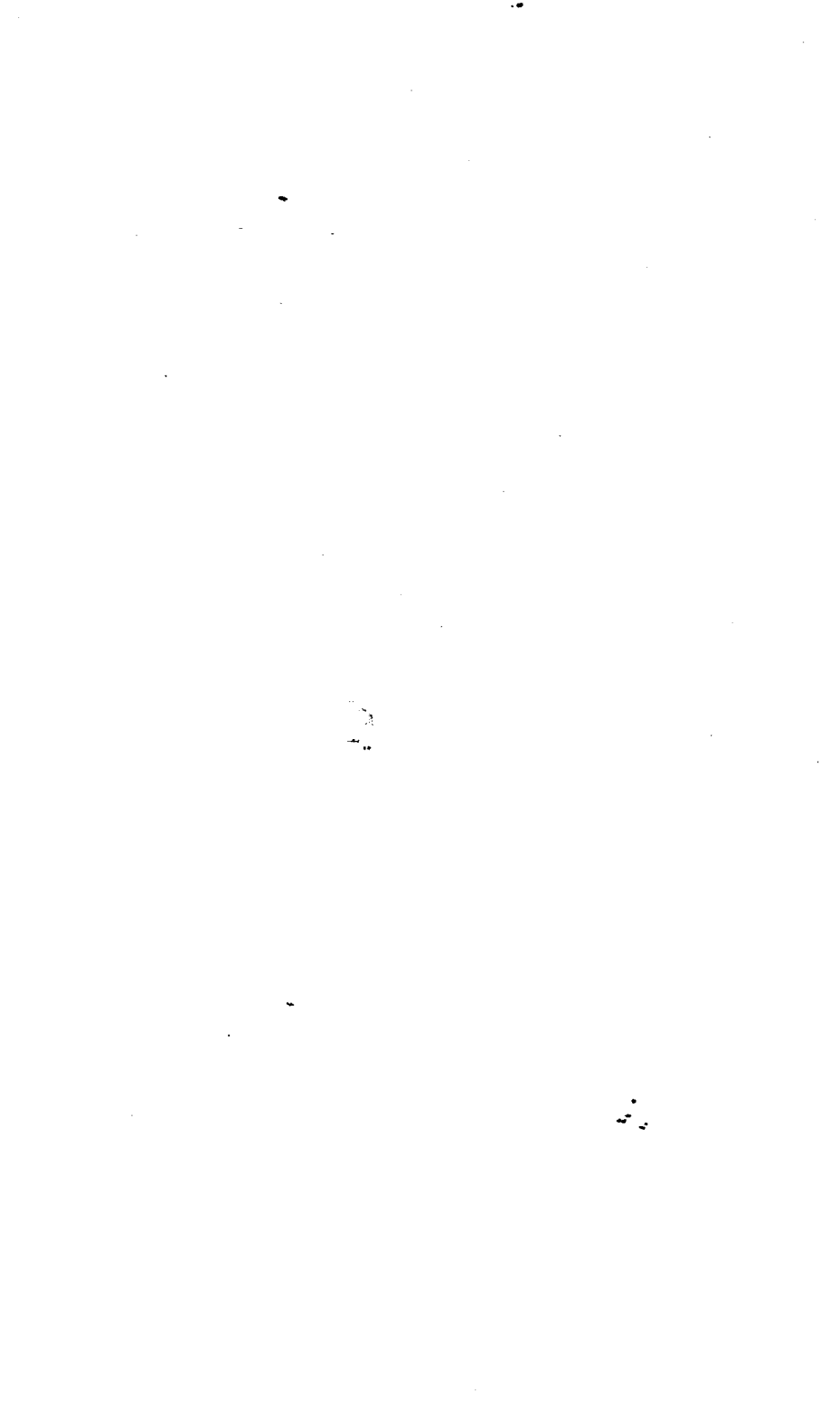
Masses. Four altars are ranged on either side in chapels which open into the body of the main chapel, but enable all the celebrants to face the Main Altar. Above these eight chapels are eight more, opening on balconies, which are edged with elaborate, wrought-iron railings and encircle the chapel on three sides. The Stations of the Cross are attached to these balcony railings. Access is had to the balcony chapels from the third floor. The vesting sacristies, so as to avoid needless walking and distractions, are situated in the rear.

The high altar, dedicated to *Domina Martyrum*, is the crown and center of the Tertianship. It is constructed entirely of black walnut, has a five-foot *corpus*, carved from holly wood, on the central cross, and a fifteen-foot rood-screen flanked by medallions with crossed tomahawks and symbols of each of our eight martyrs. In the evening the slanting sun lights up the large, pale crucifix, which is a masterpiece of carving. The clergy retreatants have their own combined chapel and conference room, where the Blessed Sacrament will also be reserved.

There are in the house rooms for forty-five Tertians, twenty-one retreatants, as well as quarters for the faculty, two infirmary rooms, and a number of guest rooms, ninety-three in all. A wash-basin, with hot and cold water, is built into the closet in every room. The desks and dressers are all uniform, and one large student lamp, which throws an indirect light and is controlled by a silent mercury switch near the door, is sufficient to give abundant light for the entire room, thus doing away with the familiar duplex lighting arrangements. Triple windows of the casement type are equipped with permanent sliding screens, which are left up all winter.

The third floor is entirely residential, with the exception of two extra Mass chapels in the retreatants'





wing. The ends of this story on three sides are recessed back one bay, so that the doors open on unroofed porches, which are popular because of the view and convenience they offer for reciting the Office in the open without going downstairs. A novel feature of the infirmary chapel in the tower is that the sick, without rising from bed, may attend Mass, by means of two sliding partitions in the walls. Around this chapel are grouped the dispensary and the rooms for the Brothers. In the matter of sunlight the sick who come to this tower infirmary are well taken care of.

Such is the layout of the tertianship of Our Lady of Martyrs, as seen by visitors on the day the house was blessed. But before that event a great deal of work had to be done by a small group of self-sacrificing Tertians, who came back early from their Lenten ministries to start the great exodus from St. Andrew. All the Tertians had packed their trunks before leaving for Lenten work. These had to be transported. Most of the furniture and *impedimenta* on the Tertians' historic third corridor, even to the pencil-sharpener, were brought to Auriesville. The large library was packed in apple-crates, and, with the aid of Novices and Brothers, loaded on trucks, which made three trips before the job was finished. Altars, several large statues, prie-dieus, tables, vestments gradually arrived, and the pioneers pitched in valiantly to install them and to wax the floors from basement to tower. The electrical skill of one of the Tertians, who bought clocks and wired the lines for them, saved the house much money. Finally, the first contingent of Tertians arrived on April 4th, and the rest of the Fathers, who had stopped over at St. Andrew for the Easter calls, came to the new tertianship on Easter Monday, April 10th. Very Reverend Father Provincial was there to welcome them and to inaugurate the new venture with a brief conference.

Tuesday, April 18th, was the day chosen for the blessing of the house, its canonical installation having taken place without ceremony a few weeks earlier. Invitations had been dispatched to superiors of all houses in the province, to the heads of neighboring religious houses of men, and to several hundred of the diocesan clergy. The Tertiars, recalling the technique of the efficient ordination committees at Woodstock, organized to give the visitors a royal welcome and a good first impression. Nearly a hundred guests came for the event, which consisted of inspection of the building, blessing by Bishop Gibbons, Benediction and dinner. The choir sang three hymns, *Te Deum*, *Veni Creator*, and *Ave Maris Stella*, one on each floor, as His Excellency read various prayers and sprinkled every room with holy water.

At the dinner, Father Lutz, Vice-Rector, was the only speaker, other than the Bishop. Responding to the simple and hearty words of greeting uttered by Father Lutz, who thanked all present for coming and assured them of our cooperation, His Excellency said in part: "On this Hill of Prayer, where your own saints suffered and died, young men, young soldiers of Ignatius, will sharpen their weapons, burnish their armor, acquire red-blooded spiritual energy for their work in the Church of God." He then spoke of the inspiration he drew from our chapel, which beautifully memorializes the Martyrs. "These Martyrs," His Excellency went on, "are not known as they should be, either by the people of America, its priests, and, I even venture to say, the Jesuits. True, some thousands come to this Shrine; many of them, however, on pleasure bent, as to a sort of spiritual picnic. But the founding of this tertianship, and especially the establishment of the house of retreats for diocesan priests, will spread far and wide the real spirit of the Martyrs, who were, like yourselves, young men when they died,

almost all of them under forty." His Excellency paid tribute to Father Wynne, who was present, as one who said "Amen!" to his own joy at seeing the pioneering days of the Shrine end with this new permanent development. Concluding, the Bishop assured us that the house was well blessed, that no building he had blessed in his many years as Bishop "ever received such a soaking," and that he assumed every Tertian there present was, at this final stage of formation, "rarin' to go." That they might find outlet for their energies, he recommended that the priests present call on them often for pastoral assistance in the vineyard of the Mohawk Valley. Informally spoken of after the dinner was the prospect of opening a number of rural catechism centers, with Tertian Fathers as the instructors.

The house being blessed, regular order was resumed, and on holidays the countryside explored. Fort Hunter, which was the outpost of the British forces in the Indian country, is the nearest town, really only a hamlet, at the confluence of the Mohawk and the Schoharie, about a mile and a half way. Natives report that the Schoharie offers excellent swimming. Markers erected by historical societies make walks about Auriesville more than ordinarily interesting, and the scenery suffers not at all in comparison with Woodstock and even Poughkeepsie.

By the time the summer contingent of pilgrims—sometimes numbering up to 15,000 in a single day—arrives, the grounds will be in fair shape, since grading and the planting of lanes of pin oaks, European lindens, Douglas firs and other trees are already under way. They will be in better condition by autumn, when the first clergy retreats are scheduled to begin. A unique feature about these retreats is that they will comprise the full eight days of the Spiritual Exercises and will be given only to groups of priests. An illus-

trated folder, announcing facilities for an Auriesville retreat, is being mailed to thousands of priests in many dioceses by Father McFarland, the Director.

Thus the dream of Father Jogues, who, as he himself relates, saw in vision a beautiful temple on this spot, blazoned with the text "*Laudent Nomen Agni*," is being fulfilled on the Hill of Martyrs. The Federal Government has unwittingly given us a symbol. One of the chain of airline beacons, which guide the express planes on their westward flight, has been located on the grounds of the Shrine. Strangers who pass swiftly on the water-level route of the New York Central will attach no significance to it, but it is a fact that as night falls over the valley there shine forth from the site of Ossernenon one white beam and three red flashes—emblematic of the Lily of the Mohawks and of the three Jesuit saints who there poured forth their blood.

A. M. D. G.

Obituary

FATHER PETER CUSICK

1875-1939

It was while giving a retreat to the Students of Marymount Academy, New York, that Father Peter Cusick was stricken on February 2, 1939, with a severe attack of angina pectoris. For several weeks he had been under the doctor's care to alleviate pains in the region of the heart which the attending physician felt were merely due to extra weight, the accumulation of the previous six months; it was thought that a restrictive diet would relieve the sufferer. With his usual obedience Fr. Cusick was most literal in observing the prescription of the doctor; however, it clearly brought no relief, and several times superiors expressed their anxiety to the Doctor attending and explicitly declared they felt the heart condition might be serious. They were informed the blood pressure was normal and that all other tests indicated good health. Only two days before Fr. Cusick was stricken he was advised to seek additional consultation in regard to his health elsewhere, but he begged off. Fr. Cusick felt great confidence in his usual strength, and would in no way relax in the routine of parochial duties; in fact he was ever eager to take on extra burdens and all but resented any refusal to let him do so.

On February 2nd he attended the Candlemas Ceremonies and the Last Vows Mass in the Church, and afterwards going to Marymount Academy said his own Mass for the retreatants. At 1 p.m. a telephone

call told the Superior that Fr. Cusick had been taken ill during his lunch. The Doctor was summoned at once; he urged that the Father be sent immediately to the hospital, as he clearly had a severe heart attack, though even then it was felt his robust constitution precluded any immediate danger. At noon the next day an embolism set in, and it was deemed advisable to give the Last Sacraments. Father was quite conscious and answered all the prayers with his usual fervor, expressing at the end greatest gratitude for the gift while showing most perfect submission to whatever might be God's holy will. He remained apparently conscious to the end, and his prayerful attitude never abated. He died ten minutes after midnight on February the seventh.

Peter Faherty Cusick was born in Minooka, Pa., on the feast of SS. Peter and Paul, 1875. He always retained an intense devotion to the patron saint assigned him at baptism. He made his preliminary studies at St. Thomas' College, Scranton. It was during a mission given by Fr. Michael O'Kane that he settled his vocation and entered the Novitiate at Frederick July 30, 1895. From his very entrance he set himself for a profession of piety, and never faltered in his quest. Due to a certain meticulousness in matters spiritual and a determined attitude to miss no opportunity of doing what was most edifying, he appeared at times a bit artificial and somewhat lacking in tact, but no one could doubt the sincere effort he consistently and constantly made to be an ideal son of St. Ignatius. Perhaps if he had possessed more skill in concealing his effort his undoubted influence for good would have been greater, especially among Ours. Whatever was lacking was most certainly not due to human respect; he was the humblest of men and was childish in his submission to friendly advice. His love for the Society was unbounded and realizing that such love could

be shown best in a perfect observance of each rule, he was always alert in his study of the Institute and seemed to enjoy no book as much as that which treated of the Society's Constitution and history, or of the lives of Our Saints. He was to the marrow of his bones a Jesuit. Hence his last words to Reverend Father Provincial, who called at the hospital the day before he died, were full of gratitude for his vocation and for all the loving care that had been shown to him. To him the Society was par excellence an "*Alma Mater*," and he was at all times "*filius addictissimus*."

In the Juniorate at Frederick he had for a year and a half Fr. Elder Mullan as teacher, and no pupil ever showed greater admiration for a teacher; this life-long friendship seems to have been one of the most powerful influences on his intellectual and spiritual life. After philosophy at Woodstock he taught chemistry and mathematics at Holy Cross for four years, after which he went to Innsbruck for theology. During this time he was able to be present at the Passion Play of Oberammergau, and upon his return to the United States he gave several times an illustrated lecture on the Play, and proudly recalled his happy visit with the Anton Lang family. During his years in Austria he achieved considerable fluency in German, and notwithstanding the unusual activity of the many years of administration that followed, he kept up his reading and study of German literature. He made a conscientious effort to keep his hold on the language; he felt the Society had sent him abroad for this purpose and that he would he lacking in appreciation were he to permit the use of this gift to lapse. It was typical of him to take advantage of every opportunity given to promote God's glory. His chief entertainment was to garner and dispense news of the province and at times his good nature was imposed upon by some who, lacking real news, would improvise items on his behalf and not

infrequently make him part of a pseudo-status to which he usually fell an easy victim.

Fr. Cusick came to St. Ignatius Rectory in June, 1938, and during the few months of his residence he was most active and seemed to enjoy parochial work immensely. He frequently said he had never found any other position so congenial and encouraging. In addition to a most exact observance of the routine of an assistant, he was most zealous in his charge of the Apostleship of Prayer, giving each week the Holy Hour at which very large numbers were in attendance. As Director of the Archconfraternity of Christian Doctrine his services were most valuable, and the children seemed to have an affectionate admiration for him. His willingness to cooperate in every possible way, his tireless, enthusiastic community spirit and above all his exactitude in the observance of the minutest details of religious discipline, made him a most valuable member of the household. As sub-minister he was always kind and considerate, and his eagerness to help was almost excessive. He was one of those rare individuals whose unselfishness was irrepressible; he manifestly thought of himself last.

After the Tertianship under Fr. John H. O'Rourke and Fr. Thomas Gannon at Poughkeepsie, he was assigned the long retreat to the Christian Brothers at Pocantico Hills. For three years he was Socius to the Master of Novices, Father George Petit, and upon the Master's death he succeeded him in this responsible position and also as Rector. However, about a year later he was relieved of the Rectorship due to Fr. General's wish that the Master of Novices should not be a superior of an entire community. Like other Masters of Novices he had to sustain some unfavorable criticism of his type of training.

Upon leaving the Novitiate in 1923 he was made Rector of Canisius College, Buffalo, and sustained this

important post for over six years. His popularity and influence in Buffalo were great and it is not surprising to find from the clergy and the layfolk highest tributes paid at the time of his death. *The Buffalo Courier*, in addition to a lengthy obituary notice, published the following editorial:

Deep regret must fill the hearts of many Buffalonians with the realization that Father Cusick, a former president of Canisius College, is being buried today from St. Ignatius Loyola Church, Park Avenue, New York.

He had been an active and continually inspiring figure in the educational and spiritual life of this community for well over a decade, even after contributing extensively to the progress of the local institution of which he was administrative head for six years. A variety of important spiritual missions here helped him perpetuate in the hearts of many the encouraging lift of his zealously constructive personality.

Quiet, unostentatious, modest to the point of self-effacement, Father Cusick yet easily managed to register the impress of genuine achievement with the gamut of salutary responsibilities which he took in normal stride. An honest friendliness and sincere objective interest in the aspirations of his fellowmen radiated from him to hearten all in his acquaintance, so realistically was he inclined to going about and doing good. He fitted in everywhere with his sensitive appreciation of the privilege of intelligent human cooperation, to which he brought divinely vouchsafed reserves of human patience. In a significantly fruitful life of 63 years, he served his God and his fellowmen simply, graciously, whole-heartedly and memorably, never wavering in his lofty vision, never losing the common touch.

Other Buffalo papers were equally eulogistic and referred to his completion of the present college building by the addition of two large wings, to his erection of the college gymnasium and stadium.

From Buffalo Fr. Cusick went to Auriesville in 1929 to take charge of the Martyrs' Shrine for seven years. Here he erected the Colosseum, which has attracted thousands of pilgrims each Sunday of the summer months. He was particularly proud that His Ex-

cellency the Apostolic Delegate had visited the Shrine and acted as celebrant during a pilgrimage procession and benediction. He also directed a pilgrimage to Rome to be present at the Canonization of the North American Martyrs. The *Amsterdam Evening Recorder* published the following editorial:

The sudden death of the Rev. Peter F. Cusick, S.J., comes as a shock to many friends in this section. During the seven years that he was director of the Auriesville Shrine, he became known as one of the most admirable characters, one of the most outstanding men who ever dwelt in the Mohawk Valley.

His humility was the virtue that attracted. Like the Jesuit martyrs whose sufferings, sorrows and worldly defeat he extolled as an example of the path to Heaven, he chose to be a common man among men. The former president of a renowned educational institution. Canisius College, he came to Auriesville with but one purpose—to offer the spiritual advantages of the shrine to all who might seek his aid. What he accomplished in a material way is today visible at the Martyrs' Shrine. The more important part of his work, the spiritual good, will be known only when the Book of Life is opened.

Father Cusick was endowed with a lovable personality. His office at the Shrine was a place of greeting and welcome for countless thousands of pilgrims from all parts of the world. Little children gathered around in uncontrolled delight at his seemingly endless means of entertainment and they listened attentively to his words of counsel. The old and the infirm came for consolation and application of the relics in which his faith knew no bounds. Sectarian limitations were not included in his genuine friendship. Protestant and Catholic, Jew and Gentile were equally welcome, whether they came as pilgrims or merely as sightseers seeking to know more about the site where the blood of the first North American Martyrs was shed.

His career was the verification of the doctrine that he preached—the happy life that is to be attained only through love of God and one's fellow-man. He was happy, and he desired all to be happy. His intellectual power was overshadowed by his humility and the magnetism of his strong character, as the Auriesville monument that he erected is dwarfed by the magnitude of his spiritual accomplishments. His gospel was the gospel of love and the love of those who benefitted by his kindly ministrations will long endure as a memory to a worthy son of St. Ignatius Loyola.

The *Evangelist* of Albany in addition to an elaborate first page notice also had an appreciative editorial:

The Diocese of Albany extends to the Society of Jesus its profound sympathy in the loss both, really, have suffered by the passing of the Rev. Peter F. Cusick, S.J. Catholics here particularly those devoted to Auriesville, are shocked and saddened by the termination of a life that only yesterday, it seems, was so active and energetic in the glorification of the shrine of the North American Martyrs.

By a disposition of Providence, the beauty of which grows more and more impressive, our Diocese is the devout custodian of a scene of suffering and martyrdom that have become the admiration of the world. If Auriesville is the eloquent preacher, both spiritually and materially, of those deeds, it is due in no small measure to the burning zeal of the noble priest who has just left us. Our prayers will be offered that God will reward him for distinguished service in so glorious a cause.

About a year before he died he showed some indication of oncoming illness and was removed to Manresa, Staten Island, where he assisted the giving of retreats to laymen. The last visit he paid outside the parish was to Manresa. In August, 1938, at the request of Bishop Duffy of the Buffalo Diocese, Father Cusick conducted a series of conferences on "Confessions of Religious" for the secular clergy. In September of the same year he was again in Buffalo conducting the priests' Day of Monthly Recollection.

The funeral Mass was celebrated by Very Reverend Father Provincial at St. Ignatius Church, and about sixty priests were in the sanctuary, among whom were Monsignor Britt, Vicar General of Buffalo, Monsignor McGuinn, Vicar General of Albany, Very Reverend Father Vice Provincial James Sweeney; Father William Flynn, pastor of Minooka, Pa., Father Hugh Ruddy, pastor of Nanticoke, Pa., Fr. William Hoar, Master of Novices at Wernersville, Fr. Raymond Goggin, Master of Novices at Novaliches; Fr. Harnev of Boston College represented the New England Province; also present were the Reverend Rectors of Fordham, Inisfada, Xavier, Canisius College, Mount Man-

resa and Kohlman Hall, with the Vice Rector of St. Andrew-on-Hudson, and others from Georgetown and Brooklyn. There were also present in the Church representatives from several Religious Orders of Women, and a very large number of parishioners and other friends of Fr. Cusick. The interment was at the crypt, St. Andrew's, at which Rev. Fr. Rector of St. Ignatius said the prayers. The brother of Fr. Cusick, three sisters, and several nieces and nephews came from Scranton for the obsequies.

By his confreres Fr. Cusick will long be remembered as a most edifying son of St. Ignatius, an example of religious discipline, a zealous director of the Spiritual Exercises, an efficient and devoted apostle of the Sacred Heart, an enthusiastic promoter of devotion to our North American Martyrs, at all times unselfish, consumed with ardent charity for all and fervent love of God. All feel sure he died with no regrets, for he always did his best to promote the greater glory of God.

Among the messages of sympathy received by Fr. Provincial, two telegrams should be preserved; one is from the Bishop of Buffalo:

I have learned with sincere sorrow of the death of good Father Cusick. He was a friend of mine for many years and his generous service in the Diocese of Buffalo will never be forgotten. May his priestly soul find eternal rest.

and the second from the Vicar General, Monsignor Nash, prayerfully sums up the life of Fr. Cusick as it is regarded by a distinguished prelate:

With all the priests of the Diocese I mourn the death of Father Cusick. We will not soon forget his unselfish service, his kindly greetings and his priestly example. May his soul find the reward which is so richly deserved.

R. I. P.

FATHER FREDERIC SIEDENBURG

1872-1939

The twin cities of Benton Harbor and St. Joseph, Michigan, had a "Brotherhood Week," February 19-23. There were addresses by five prominent speakers, Catholic, Protestant, Jewish, one Negro. Father Siedenburg, of the University of Detroit, was the Catholic speaker, and he went to Benton Harbor on Sunday to give the address at the first public meeting that evening. The next morning he addressed an audience in the Benton Harbor High School and another in the St. Joseph High School. He was to give the talk at the noon luncheon of the Rotary Club and the Kiwanis, but he was feeling out of sorts, and a doctor whom he consulted advised him to cancel his noon engagement and to return home as quickly as possible. The ride across the state to Detroit is rather long and wearisome. Father Siedenburg arrived home about five and went to bed. The doctor saw him at six and told him to stay in bed. The "flu" was raging and it was thought he was another victim. At nine, after he had become very restless and found difficulty in breathing, he was taken to the hospital. Shortly after reaching it, at 9:30 P.M., on February 20, 1939, he died. Father Hugh O'Neill, who had accompanied him to the hospital, administered the last rites.

Father Siedenburg's dying had something characteristic about it: he did everything with dispatch. Although inclined to corpulency in his later years, he was always alert and nervous in manner and swift in his decisions. No man was less sedentary in his habits. His robust health and exuberant energy found the exacting demands of public life inspiring and attractive; it seemed to be his special vocation. He recognized the importance of social economics long before that subject became one of universal interest and for many years he has been accepted as a national authority

on it. He was a clear and convincing exponent of fundamental principles and had a wide knowledge of facts and social conditions, so that he was in constant demand as a lecturer all over the country and was called upon to serve on many important committees. These numerous engagements were merely supplementary to executive duties of great responsibility with which he never allowed other calls to interfere. His orderly habits explain the apparent incompatibility.

The following summary of his activities for the last twenty-five years will give some idea of the nature and scope of his influence. In 1914 he started the School of Sociology (later, Social Work) at Loyola University, and also the Correspondence School, and became Dean of the Downtown College, a position he held until his departure from Chicago in 1932. In 1921 he reorganized and became Regent of the Law School; in 1926 he started and became Regent of the School of Commerce. For five years he served on the Board of Directors of the Chicago Public Library; three years on the Illinois Centennial Commission; four years on the State Welfare Board, and one year as President of the Illinois Conference of Social Work. Twice he was a member of a Commission that traveled through portions of Latin America to study Pan-American relationships.

Since coming to Detroit in 1932 with the title of Executive-Dean of the University, he started the School of Dentistry and guided its early development; was a member of the Detroit Emergency Relief Commission; was Chairman (appointed by President Roosevelt) of the Detroit Regional Labor Board; served as arbitrator in labor disputes at the request of the Governor and Mayor; was Trustee of the Detroit Council of Social Agencies and twice President of the Michigan Conference of Social Work. This list is not complete and does not include the part he played

in the exclusively Catholic field. Thus he is remembered as the founder of the Illinois Catholic Historical Society. Shortly before his death Archbishop Mooney appointed him Chairman of the Diocesan Committee to organize and direct a group of parish labor schools. As is well known, he was Provincial Director of the Committee for the Christian Social Order.

Father Siedenburg was an enthusiastic supporter of President Roosevelt and the New Deal, believing it was a sincere effort to realize economic changes in the spirit of the Papal Encyclicals on capital and labor. At the same time he never incurred the enmity of the New Deal's bitter opponents. All the newspapers of the city, irrespective of their political color, were as one in expressing the loss his death brought to the city and the State. In the letters of sympathy from individuals and organized groups, capital was represented as well as labor. Senator Brown, of Michigan, and the Attorney-General of the United States, the former Governor of Michigan, united with labor leaders in words of admiration and regret. The Common Council of the City of Detroit and both Houses of the State Legislature adopted resolutions of appreciation and sympathy. In 1937 Wayne University, a municipal institution, had conferred on him the honorary degree of Doctor of Laws in recognition of his public service.

There was a breezy urbanity about Father Siedenburg that recommended him to the stranger. He had none of that shyness which afflicts many a Catholic when he finds himself in a heterogeneous gathering of persons in which Catholic concepts are unfamiliar and unintelligibly parochial. If Father Siedenburg happened to fall into the company of a communist, a nazi, a fascist, and a radical liberal, he could find a common ground of agreement, before he started pointing out their errors. He could be strongly aggressive without becoming strident and stirring antagonism.

His appearance and manner conveyed the suggestion that everyone honestly sought the truth of the matter and was above petty suspicions, prejudice, and self-seeking: and everyone tried to live up to the suggestion. He had all the arts of the popular platform, combined with those of a good salesman, and Father Siedenburg knew that he had something which everybody needed badly.

Father Siedenburg had not the temperament of a student; but he had mastered and learned to revere a few principles, moral and religious, which he spent his life in applying and teaching others to accept. He was a man of solid virtue who, in his multifarious excursions, never gave his superiors cause for misgivings. He was a great traveler and enjoyed it but rarely tarried on the way. A trip to Soviet Russia in the summer of 1937 was the topic of many subsequent lectures. Despite his frequent absences, he was a good community man, glad to take his part in the recreations and exercises of the common life. At home and abroad he forgot, if he ever gave it a thought, that he was a personage. In his own way, he was an humble, hard-working, docile Jesuit missionary.

At the funeral Mass, attended by a large congregation of priests and laity, Archbishop Mooney was present in the sanctuary and afterwards pronounced the last benedictions.

Father Siedenburg was born in Cincinnati, January 28, 1872, and received his early education in the public schools. After one year in our high school, he spent several years working in a business office before resuming his education in St. Xavier College from which he was graduated in 1893. He made all his Jesuit courses in Florissant and St. Louis, doing his scholastic teaching (physics and mathematics) in Chicago and St. Louis. He was ordained in 1907, and after a year of teaching in our Cleveland high school, he was sent to Linz, Austria, for his tertianship. The follow-

ing year saw him still in Europe, observing sociological work and attending university lectures in Innsbruck, Berlin and Vienna. Upon his return home he was made head master at Loyola Academy, but with the idea that Chicago would provide him with the best field of Catholic activity in social work. He was to remain there over twenty years and become a leading educationalist and authority on social work.

In 1932 Father Siedenburg was transferred to Detroit and almost immediately became as conspicuous in the life of the city and the state as he had been in Chicago. The editorial and obituary notices in the newspapers of the city, as well as the many letters of sympathy received by Father Poetker, the Rector of Detroit University, all indicated that Father Siedenburg's eminence was of the kind that reflected well on the Society. The following paragraph, in the column of a feature writer on the *Detroit News*, may be interesting as one writer's impressions:

Father Siedenburg was just about 24-carat; strike him anywhere, and he rang true. He was a diplomat, with the soft answer that turned away wrath, followed by the reasoned proposal that was difficult to refuse. He knew how to wait for the slow mills of God to grind, but was ever ready and eager to assist the process when opportunity offered. He had the disciplined mind that could weigh a multitude of facts correctly, assign them their relative importance, and come to the dependable conclusion. Had he not entered the priesthood, he would have made a superlative judge, for he could be patient with the arguments of fools—and shatter them with one stroke of wit. His interests were as wide as humanity, and he was ever at the service of his fellow when he thought he could be helped. He was a living answer to prejudice against the Jesuit order, and, dying, left his career as a pattern for young men in that Society to follow.

The editorial in the *Detroit Times* contains some particulars:

American labor lost an able and understanding friend through the death this week of Rev. Father Frederic Siedenburg. So

did American industry. Father Siedenburg was disinterested champion of industrial justice and peace. He was especially valuable in his frequent role of conciliator. In industrial disputes both sides always trusted him implicitly because they knew he didn't want a thing from either of them. The Jesuit order, famed for its scholarly personnel, had few, if any, more brilliant members than this bland and amiable economist.

Father Siedenburg had been in the University of Detroit since 1932. Honor followed honor in his chosen realm of sociology. He was an ardent New Dealer, but his honesty was so thorough that he never hesitated to attack New Deal policies if he thought them wrong. In 1937 he was outspoken in his denunciation of the sit-down strikes.

With all his diversity of interests and his multitude of activities, he was essentially a modest and humble man. He used to fidget at important meetings where he was introduced as a famed sociologist. 'I'm afraid,' he said once, 'there's a great deal of nonsense about the mysteries of economics. I think it all boils down pretty much to that divine admonition: Do unto others as you would have them do unto you.' That's the kind of economics Father Siedenburg preached and practiced. And that's why his passing will be keenly felt through all the ranks of industry.

Just how far did Father Siedenburg go in supporting the New Deal? He is quoted by one of the newspapers as having declared: "The New Deal is revolution, but it is within the framework of our present capitalist system. Some have even complained that the New Deal has not gone far enough and must be more radical, and it must be said that, as far as Christianity is concerned, it could go still farther and receive Christianity's benediction." And this represents faithfully enough his general attitude. It need not be said that this view does not meet the approval of employers. Yet, Father Siedenburg seemed not to have incurred the bitter enmity which the New Deal has so often aroused. Mr. Frank Oliver, editor of the *Iron Age*, New York, formerly Industrial Coordinator of our engineering school in Detroit, writes: "I know from personal experience that Father Siedenburg had a profound influence on some of the hardboiled indus-

trialists of Detroit during his administration of the Michigan division of the Labor Relations Board." If Father Siedenburg did not stir the enthusiasm of the opponents of the New Deal, he at least succeeded in making them thoughtful enough not to denounce him violently.

The Reverend Charles H. Meyer, of the North Woodward Congregational Church in Detroit, gives this testimony to Father Siedenburg's special talent: "Having sat with him throughout the greater part of one winter on the Regional Labor Board, I think I have never met a man who had greater capacity for conciliating and arbitrating disputes among men than Father Siedenburg." *R. I. P.*

A. M. D. G.

Books of Interest to Ours

Coventry Patmore, *Mystical Poems of Nuptial Love*. Edited with Notes by Terence L. Connolly, S.J., Ph.D. Bruce Humphries. Boston, 1938. xix and 316 pp. \$3.00.

Patmore is perplexing. Call it depth, call it mysticism, call it obscurantism: Patmore *is* perplexing. The sceptic will find Father Connolly's 180 pages of notes a self-explanatory commentary on the perplexities inherent in 100-odd pages of Patmore poetry. Perhaps it is, as Father Benson remarks in his special introduction, that "Patmore uses symbols and parables of rich mysticism to express realities clear to the perception though dark to the understanding." Perhaps it is, as Alice Meynell has commented, that "the beauty was there, but it was an uncertain magnificence. . . the heart-piercing utterances of an obscure grief—obscure as waters are obscure, because they are profound, not because they are turbid." Certain it is that, to understand and enjoy the poetry of Patmore, the disciple must follow Father Connolly through the Bible and Bernard, through Thompson and Milton, Aquinas and John of the Cross, Teresa and Marie Lataste—through a veritable host of philosophers and poets, of theologians and mystics and saints—until he is torn between wonder at the still unplumbed depths of the poet and admiration for the scholarly *tour de force* of his commentator.

Didactic poetry has its drawbacks. Lines like the following from "The Wedding Sermon" hardly strike the poetic chord and unfortunately are by no means isolated instances:

*A man need only keep but well
The Church's indispensable
First precepts, and she then allows,
Nay, more, she bids him, for his spouse,
Leave even his heavenly Father's awe,
At times, and His immaculate law,
Construed in its extremest sense.
Jehovah's mild magnipotence. . .*

Yet, as we pick our way through the "Unknown Eros" sequence, with Nature's rôle in the soul's approach to God feelingly depicted in Odes of external nature, of human love, Odes political and philosophical, Odes of spiritual preparation, as

we descry with Patmore the workings and manifestations of grace supplementing nature to effect the mystical union of the soul with God—a delicacy, a tenderness, a poignancy, an idealism, an intensity of human affection are endowed with a profound power to move.

Inexpressibly touching is "The Azalea," wherein the poet, six weeks after his first wife's death, dreams that she is dying, wakes with unspeakable relief to find it a dream, remembers a moment after that she is dead. And in "Departure" his experience of her death is soul-stirring, especially in its close:

*And it was like your great and gracious ways
To turn your talk on daily things, my Dear,
Lifting the luminous, pathetic lash
To let the laughter flash,
Whilst I drew near,
Because you spoke so low that I could scarcely hear.
But all at once to leave me at the last,
More at the wonder than the loss aghast,
With huddled, unintelligible phrase,
And frighten'd eye,
With not one kiss, or a good-bye,
And go your journey of all days
And the only loveless look the look with which you pass'd:
'Twas all unlike your great and gracious ways.*

W. J. B.

A. M. D. G.

VARIA

American Assistancy

California: Short History of the University of San Francisco. In the *Western Jesuit*, monthly bulletin of the Jesuit Seminary Association of the California Province, issue of January, 1939, there appeared the following "curt, clear, concise" history of the University of San Francisco.

It was on December 8, 1849, that a schooner slipped through the picturesque Golden Gate and dropped anchor in San Francisco Bay.

The craft was five days out from Portland, and another day was required before its passengers could set foot on land. Consequently, on December 9, Father Michael Accolti and Father John Nobili, the first of the long line of "San Francisco Jesuits," landed at the scene of their apostolate. True, Father Eusebius Kino, the Jesuit missionary-explorer, had touched California's shores in 1700, but his stay was of the briefest, and Jesuit Action in California did not get under way until the advent of the two Italian Fathers, Michael Accolti and John Nobili.

What kind of a city did the Jesuits find? Accolti has left us a vivid description: "Whether San Francisco ought to be called madhouse or Babylon I am at a loss to determine, so great was the disorder, the brawling and the reign of brazen-faced crime on a soil not yet under the sway of human laws." Into this atmosphere, the two Jesuits plunged, and the results of their initial zeal are evident in the modern University of San Francisco.

Although Nobili and Accolti were the first Jesuits

in the city, it was another Italian priest who was to begin the Society's formal work of education in San Francisco. This was Father Anthony Maraschi, a member of the Turin Province, who arrived in San Francisco on November 1, 1854. It was not long before he was asking the first Archbishop, Joseph Alemany, O.P., to designate a spot for the proposed college. His Excellency answered with a sweep of his hand towards the vast sand-dunes on which most of the city is now built, and said: "Any place out there!" Market Street, between Fourth and Fifth, then not even graded or open to traffic, was selected as the site. A plain wooden building was the first St. Ignatius' College. Situated behind the church, it consisted of one large room, and instruction commenced on October 15, 1855, when Richard McCabe was enrolled as the first pupil. After a few months, classes were interrupted for a short time, due to fewness of students, but Father Maraschi was not daunted and used to say: "Here, in time, will be the heart of a great city!"

The need for a new college soon became imperative. Consequently, on May 11, 1862, the site of the second church and college was blessed. This was but a short distance from the first unit, and San Francisco's mighty Emporium now stands on the spot. By December, the new building was complete and proved so attractive that the number of students soon exceeded 450. In 1870, Father Bayma added a three-story, rambling structure—more useful than ornamental—which provided sixteen more classrooms. But already the Fathers were planning to move west with the expanding city, for it was early evident that their present site would soon be located in a busy commercial district.

In 1878, Father Varsi informed Archbishop Alemany that Rome had approved plans for a greater St. Ignatius' College—to be built on "lot 74 of the Western Addition." A great throng crowded the new

site on Hayes Street and Van Ness Avenue on October 20, 1878, as Bishop O'Connell of Grass Valley blessed the cornerstone for the new church and college. On February 2, 1880, Bishop Healy of Portland, Maine, blessed the college, and instruction commenced that very day with 650 students in attendance. (The beautiful new church had been dedicated on the previous day by Archbishop Alemany.) By 1882, the number of students had risen to 780.

The history of the institution from 1882-1906 is that of a growing college which registered substantial gains in many fields. The faculty was increased with the rise in student attendance, and St. Ignatius' College became justly famed as a center of educational activities. In 1905 the Golden Jubilee celebration was held, and felicitations were received from Pius X. An unprecedented period of expansion was ahead when, on April 18, 1906, came the catastrophic blow of earth-quake and fire, which destroyed the work of half a century. The college was ruined, and Father Frieden, then President, sadly telegraphed the laconic words to Rome: "Ignatius fuit"; "St. Ignatius once existed!"

Although saddened beyond measure by the utter destruction of their educational and religious establishment, the Jesuit Fathers courageously devoted themselves to the work of reconstruction. Ground was acquired on Hayes Street, near Golden Gate Park, and Father Frieden and his companions nerved themselves anew to recommence the work of building St. Ignatius' College. Pioneer days were relived and pioneer hardships were felt once more during these early unsettled years. It was decided to build a "temporary" church and college at Hayes and Shrader Streets, until funds should be forthcoming for a better establishment. However, the college was to occupy its "temporary" quarters for over twenty years, until 1927!

In August, 1927, pioneer days again came to an end

with the opening of the new and spacious Liberal Arts Building on Ignatian Heights. Erected in the shadow of the previously constructed church, it was blessed on October 9, 1927, by Archbishop Edward J. Hanna. The Diamond Jubilee of the college was held in 1930, when the city of San Francisco feted the pioneer Jesuits who had so ably trained generations of San Franciscans. At this time, the name of the institution was changed to the University of San Francisco. On Sunday, October 19, Archbishop Hanna celebrated pontifical mass in the athletic field before a large assembly of well-wishers, and the late lamented Cardinal Hayes of New York gave the sermon. In 1931, progress was registered in the addition of classroom and laboratory space by the extension of the west wing.

On July 16, 1938, Father William J. Dunne succeeded to the presidency of the University of San Francisco. He succeeded Rev. Harold Ring, S. J. Latest figures give a total of 935 in attendance at the day and night session of the institution. With its foundation work accomplished, the University is fast becoming a power of religious and cultural influence under the Jesuit "thirty-niners."

It is indeed a far cry from Father Maraschi and his one-room college of 1855 to the modern university of today. Yet the spirit, the aims and ideals of those in charge are substantially the same, and the present day "Jesuits in San Francisco" are proud to consider themselves successors of the early Fathers whose labor and sacrifices are responsible for present-day success. They look forward confidently to the future of the "Hilltop," placing their hope in God for the future progress of the University of San Francisco.

Cincinnati: Jesuit Participation in the American Catholic Philosophical Association Convention. The American Catholic Philosophical Association held its

fourteenth annual meeting, December 28-29, 1938, at the Hotel Netherland Plaza in Cincinnati, Ohio. The convention had for its patrons, His Excellency, the Most Reverend John T. McNicholas, S.T.M., and the Catholic Universities, Colleges and Seminaries of the Cincinnati area. For the general subject of discussion the Executive Committee chose "Causality in Current Philosophy."

In the morning session of the first day three papers were read on this topic to some 400 members; the first by a Jesuit, Father Oscar La Plante, S. J., Xavier University. The afternoon was given over to three Round Table Discussions. In Division "C", another Jesuit, Father Hunter Guthrie, S. J., Professor of the History of Philosophy at Woodstock College, had the courage to say a kind word for Augustinianism in the stronghold of Neo-Thomism.

In the afternoon of the second day, Division "D," on Ethics and Political Philosophy, Father Frederick A. Mayer, S. J., Xavier University, substituting on short notice for another member, read a scholarly paper on "The Unity of the Social Body." In Division "F," a Jesuit Scholastic, Mr. Joseph P. Fitzpatrick, S. J., St. Francis Xavier, N.Y.C., delivered a paper on Plotinus.

Maryland-New York: Several Celebrations in Honor of Saint Andrew Bobola. On May 20-22, 1938, the Church of St. Ignatius Loyola, New York City, celebrated a Triduum in honor of the canonization of St. Andrew Bobola. On Friday, May 20, and Saturday, May 21st, a sermon and Benediction were given by the Reverend Coleman Nevils, S.J., Rector of St. Ignatius. On Sunday, May 22nd, there was a Solemn High Mass, with a sermon by the Reverend Edmund A. Walsh, S.J., Vice-President of Georgetown University, and former Director of the Papal Relief Mission to Russia.

The Solemn Procession at the Solemn High Mass on Sunday, May 22nd, to the altar of St. Andrew Bobola, adorned by a stained-glass window of the Saint, recently secured from his collateral descendants, was conducted in the following order: cross-bearer and acolytes, choir, members of the Polish Embassy and Consulate General, class representatives of St. Ignatius' School, the Loyola School, and Regis High School, altar boys, the community of the Inisfada House of Studies, the community of St. Ignatius' Rectory, and the ministers of the Mass. The Reverend Edmund A. Walsh, S.J., preached on "The Meaning of Martyrdom."

On the same days, in the Church of St. Ignatius Loyola, Baltimore, Md., similar services were celebrated. The Reverend Louis J. Gallagher, S.J., of the New England Province, former associate of Father Edmund A. Walsh, S.J., in securing the remains of St. Andrew Bobola from the Soviet government, was engaged as preacher for the occasion. Several pastors and Monsignori of the Baltimore area were invited to assist at the Benedictions and Solemn High Mass. All were very gracious in their cooperation. On Saturday, May 21st, Very Reverend Benedict Przemielewski, O.M.C., Pastor of St. Casimir's Parish, was celebrant. On Sunday, May 22nd, Right Reverend Monsignor Stanislaus A. Wachowiak, Pastor of Holy Rosary Parish, celebrated the Solemn High Mass. After the services each day the relic of Saint Andrew Bobola was presented to the people for individual veneration.

On June 13, 1938, the Triduum in honor of St. Andrew Bobola opened at St. Andrew on Hudson, Poughkeepsie, with Benediction in the Domestic Chapel. On Wednesday, June 15th, a Solemn High Mass in the morning was followed by Solemn Benediction in the evening. Immediately thereafter an Academy, conducted in the Auditorium, presented two poems, one

Latin, the other in English, and an interpretative paper: "Saint Andrew Bobola, Patron of Catholic Unity." The feature of the performance was an illustrated lecture on the Saint's life, with a running commentary on the pictures.

On November 13, 1938, the Feast of St. Stanislaus, a preliminary celebration was begun at St. Isaac Jogues Novitiate, Wernersville, Pa., in honor of St. Andrew Bobola. On that evening a play was presented, constructed around an imaginary meeting between St. Stanislaus and St. Andrew Bobola. The general community celebration was conducted from November 25th to 27th. A Solemn High Mass on November 25th was followed by an Academy of the Juniors on November 26th. Papers and poems praised St. Andrew Bobola. A special shrine, erected in his honor, featured a newly acquired portrait of the Saint. The ceremonies closed with Solemn Benediction on November 27th.

Massachusetts: A Jesuit Comes into Some Posthumous Publicity. In the February, 1939, issue of *Technology Review*, a monthly journal of the Massachusetts Institute of Technology, there appeared in an article, entitled "Automobile Ancestry" (p. 169), by one L. L. Thwing, the following references to the Reverend Ferdinand Verbiest, S.J., Jesuit missionary to China in the 17th century.

Swift and svelte today, the automobile has evolved in our time at such a rate that even now the horseless buggy of the 1890's is a conspicuous and at times ludicrous rarity. It is no more than natural, then, that still earlier forbears of the 1939 streamline job should have been well-nigh forgotten and that the comparative antiquity of the vehicle should be a matter of surprise. Two self-propelling conveyances here to be discussed will high-light the situation. One of these, the first working model of a *steam-driven* automobile—long before the steam engine as we commonly understand the word—was constructed in the 17th century by Ferdinand Verbiest....

Verbiest's success with his model steam car is well authenticated by both direct and circumstantial evidence. As a priest—a Jesuit missionary to China—he was not at liberty to assume the title “engineer,” but as a designer and builder of artillery and astronomical instruments, he is entitled to be so named. In 1668, while still in China where these devices and the automobile were constructed, he wrote a book describing them, on which was based the “*Astronomia Europaea*,” published in 1687, a rare book which the writer has been unable to consult. This description of Verbiest's steam “Waggon,” taken from Du Halde's “*Histoire de la Chine*,” 1741, is presumably a translation of Verbiest's Latin text, in which the wagon is said to have been built in 1665:

They (the Jesuits) caused a Waggon to be made of light Wood about two Foot long, in the middle of it they placed a Brasen Vessel full of live Coals, and upon that an Aeolipile (boiler), the Wind of which came through a little Pipe upon a sort of Wheel made like the Sails of a Windmill; this little Wheel turned another with an Axle-tree, and by that means set the Waggon in Motion for two Hours together; but lest room should be wanting to proceed constantly forward it was contrived to move circularly, in the following Manner.

To the Axle-tree of the two hind Wheels was fix'd a small Beam, and the end of this Beam another Axle-tree, which went through the Center of another Wheel somewhat larger than the rest; and according as this Wheel was nearer or farther from the Waggon it described a greater or lesser Circle. (A following paragraph describes how this device was applied to a “little ship.”)

Verbiest's use of the word “they” is not a disavowal of his invention; it is probably a sort of editorial “we”. Were we to reconstruct his turbine, there would be a small steam boiler connected to a little “Pipe,” through which the steam impinged on the blades of a turbine rotor, “a Wheel like... a Wind-mill”. That is, the direction of the steam jet was more or less parallel to the axis, not at right angles. By use of a large rotor and a pair of reducing gears, the speed of the car could have been maintained within workable limits. That the rotor was like a windmill does not necessarily mean that it had four cloth sails.

The wagon is not so easy to reconstruct. Rhys Jenkin's brief description in "Motor Cars," 1902, indicates that the steering wheel was carried on a swiveling arm. Jenkin's text implies that his description was taken directly from Verbiest's own account, but to us it seems probable that both the rear axle and the fifth wheel—or rudder—swiveled independently. The fifth wheel swung the rear axle, which in turn swung the car.

We cannot be entirely sure that this primitive turbine was Verbiest's original conception, as he may have been familiar with Giovanni Branca's "Le Machine," published in Rome in 1629. An illustration in this book shows a steam jet from an aeolipile in the form of a human head—as most of them seem to have been—impinging on a small paddle wheel, the jet being at right angles to the axis. If Verbiest knew of this "invention," he did not copy the details in his own rotor. He says that as a working model, his wagon ran "for two hours together," a statement which has a convincing sound, and it is reasonable to assume that he meant that it ran for two hours continuously. There is one nontechnical commentator on Verbiest's achievement, the Abbé Huc, who in "Christianity in China," 1858, Volume 3, page 135, asks: "Who knows whether the first locomotive and the first steamboat may not have performed their functions in the gardens of the Imperial palace at Peking. . . ?" He also quotes Verbiest's own comment on his experiment: "The motive power of steam being given, it is easy to make many other applications of it." Verbiest wrote these words in, or before, 1668. Nearly a century was to pass before the Newcomen steam engine was improved to give rotary power.

Concerning the able Jesuit we have information from other sources, the "Bibliothèque des écrivains de la compagnie de Jesus," and "Lettres edifiantes et curieuses." Verbiest went to China in 1659 and was given the Chinese name of Nanhiai-jin. At first he and his fellow Jesuits were unpopular, but when war threatened, Verbiest revolutionized Chinese designs and methods of cannon-making to such advantage that he became a favorite of the Emperor K'ang-hi and was made royal astronomer. His monograph on cannon-making—in Chinese and illustrated with 40 plates—is in the Bibliothèque Nationale at Paris. In addition to cannon-making he designed and built new instruments for the Royal Observatory near Peking. Verbiest died in China in 1688 and was given the highest honors at his funeral, including a eulogy by the Em-

peror himself. Whatever the actual performance of his steam wagon, there can be no question of its priority. . . .

Missouri: Father Lord's Revue Well Received. During the past twenty years Father Daniel A. Lord, S.J., has written, produced, and directed almost 25 stage productions, ranging from one-act plays to elaborate musical productions, such as "The Social Order Follies," and his latest, "Matrimonial Follies of 1939."

Father Lord's purpose in writing his latest revue is stated clearly in the program: "Laughter and music, gayety and the dance belong primarily to God's children. It is a sad thing that too, too often they have been used to promote the cause of evil and to drag down mankind's ideals and standards. We of *The Queen's Work* are convinced that only those who love God can really be gay. Dancing feet and throats full of song should be motivated by souls impregnated with sanctifying grace. . . We felt that marriage and love were beautiful subjects that could be handled beautifully. We have tried to do that. We felt that the world was full of matrimonial follies, and we could wing a tickling arrow at them. We felt that everyone is interested in marriage, and that as a subject it might have powerful appeal. So *The Matrimonial Follies* have plenty of serious moments. But we hope these are counterbalanced by plenty of moments of gayety and laughter and dance and song. . . We are sure that the Christ and Mary of the Wedding Feast of Cana are well content in the midst of wholesome, fun-loving, essentially fine young men and women."

The men and women who took part in the revue were drawn from the Catholic schools of the Saint Louis area: four colleges, Saint Louis university, Webster college, Maryville college, Fontbonne college; and thirteen high schools; Saint Louis University High school, Visitation academy, Xavier High school, Saint Mark's High school, Nerinx academy,

Saint Alphonsus high school, Saint Elizabeth's academy, Loretto academy, Ursuline academy, Incarnate Word academy, Sacred Heart academy (Saint Louis), Sacred Heart academy (Saint Charles), and Notre Dame academy. A unit of Negro singers and dancers were from Saint Elizabeth's (Jesuit) parish.

The cast of 250 performers from these schools sang 16 songs, all written specially for this production by Father Lord, danced two elaborate ballets, staged eight humorous sketches and two serious dramas in the course of the evening. One of the Saint Louis newspapers had the following to say of the revue: "The chief points stressed in the production center around the papal encyclicals on marriage, with portrayal through the medium of music and dramatic sketches. The Catholic side of marriage is brought out in two serious sketches and through an interlocutor and two interpretative ballets. All the dramatic sketches are concerned with phases of modern attitudes toward marriage, characterized as the right and wrong side."

The program opens with a bridal procession through the main aisle of the theater. As the group near the stage, it is stopped by a master of ceremonies who warns the couple of the seriousness of the step they contemplate. He offers to demonstrate both the joys and the dangers of the state, if they will delay for a short time. The bridal group is then led to a box, while the remainder of the production presents the scenes spoken of by the master of ceremonies, beginning with a young boy and girl, through to a golden wedding celebration. The climax is reached with a reproduction of the marriage Feast of Cana. Following this, the original bridal group proceed with their interrupted ceremony.

The revue was presented in the auditorium of Saint Louis university on February 9 and 11-19. It had been planned originally to have only ten perform-

ances, but the unusual crowds made a matinee on the afternoon of February 19th necessary. In all, over 10,000 persons saw the performances.

One of the censors who reviewed the play before it was presented to the public remarked that "although the censor's review was necessary to avoid giving our enemies a chance to criticize, everything in the play was as it should be, and it was excellent entertainment."

Alaska: Random Reports from Father Anable, S.J.

Early last year, the Reverend Edmund A. Anable, S.J., of the Maryland-New York Province, departed for the mission fields in Alaska. Excerpts from his letters follow:

I sailed from Seattle on July 20th, on the McKinley. Travel to Alaska was surprisingly heavy, but there was such a number of last minute cancelations that we were not too crowded. Besides two Sisters of St. Joseph of Peace, two Scholastics and a Coadjutor Brother, there were few Catholics on board. A Lutheran Minister and a Methodist Preacheress were also with us, but more of them later.

On the second day of the trip we were opposite the Canadian coast. Here the beauties of the trip really began. From Seattle to Juneau it is just as though you were riding up the middle of a tremendous lake, with either shore never more than 4 or 5 miles away. The whole shore is of rugged mountain peaks. People on the boat who had been all over the world claimed that they had never seen anything to compare with it. Certainly I never had. We saw schools of Blackfish, 15 to 20 feet long, with dorsal fins that looked like the keels of sailboats. One beautiful fellow who must have weighed a couple of tons swam along with the boat for several miles. He was jet, with the most beautiful cream spots you could imagine. Since he was often only 50 feet away, many of the passengers

used their movie cameras to get a shot of him. We also sighted salmon, porpoises, and whales.

In our first stop, at Ketchikan, a fishing town, we found the water-front was being picketed. All the 13 canneries were on strike (CIO). The mayor had declared that only residents could picket. So all the trouble-makers, who were strangers, took to boats and rowed up and down with their signs out on the water where the town had no jurisdiction. The town is built on the side of the mountain. The Sisters of St. Joseph of Peace have a hospital here, one of the most popular institutions in the territory. It caters to all regardless of creed and some of its staunchest supporters are Masons.

Our next port was Juneau, about the same size as Ketchikan, about 6000 people. Juneau is a mining town however. Here I met Bishop Crimont who was in the Hospital at the time. He is over 82 years old. . . After Juneau, we left the calm waters of the inside passage for a while. We were not long out in the open before sea-sickness became somewhat prevalent. I myself was not immune. Each morning I had been saying Mass in the Social Hall. On Saturday I had the Chief Steward announce that there would be Mass the next morning before breakfast for those who cared to attend.

The Methodist "Preacheress" tried to talk the Lutheran Minister into having a joint service but he evidently declined. Mass was scheduled for 6:45. The Room Steward was to call me in time, as well as any others who had asked to be called. Luckily I woke up at 6:30 and managed to start Mass at 6:50. Only the Scholastics and the Coadjutor Brother were there. On my way to breakfast I met the Lutheran Minister who sympathized with me over the fact that my service had been called off. I was a little surprised and told him I had already said Mass. He showed me a note signed by the Captain, saying that all religious

services had been called off because of rough weather. The sea was quite calm. The minister was quite put out and went to see the Captain for an explanation. He found that the Captain had never posted such a note. Investigation proved that the Lady Evangelist had taken the matter into her own hands. Incidentally, she was from the Ozarks.

Seward was our next call after Juneau. But we put in at a small bay on the way to unload sixty-five tons of empty cans and to take on 30,000 cases of canned salmon. The bay was so covered with Salmon heads that it seemed that you could walk over the water for miles. Thousands of sea-gulls were flying about, and the stench was ineffable. After breakfast I decided to go through the cannery. I had never seen one. Inside, the odor was even worse.

However the place was immaculately clean. The fish were not the King salmon, but the smaller red (sockeye) salmon running from 8 to 10 pounds. A barge was unloading them as I started through and it must have contained some 20,000 fish. They had no sooner started to load the canned salmon when a dispute arose between the deck gang and the boat crew (C.I.O. and A.F.L.), as to the number of cases they were supposed to carry in each sling-load. The Captain gave them five minutes to settle it, then closed the hatches and sailed away.

We arrived in Seward and stayed overnight on the boat. The parish there boasts of about 22 people. From Seward I was to go to Fairbanks, some 470 miles away. The train takes 2 days to make it. The engine is a fair replica of the "Toonerville trolley." It hauls three cars. Riding the last car, when it gets up to about 30 m.p.h. is like being the last man in a game of snap-the-whip. We stopped at Anchorage for lunch. At a place called Curry we tied up for the night. The hotel there, like the railroad, is run by the Government and prices are of course scandalous. If

you are in a rush to reach Fairbanks, there is an old Dodge car fitted out to run on the rails to take you there.

I went to bed early that night for the simple reason that the mosquitoes are something to marvel at. You can brush them off by the dozen. Stopped again at noon next day at Healey for lunch. Arrived in Fairbanks at 4:30. The population is about 1500, and is entirely given over to mining. There is a marvelous hospital there run by the Sisters of Providence. The Catholics number about 300. The next day I went out about 20 miles to see the gold-dredges at work. From what I was told, they average about 80 cents to the cubic yard of earth handled. When they get through with it, you couldn't get a dime's-worth from a hundred tons.

I received orders here to proceed to Akulurak at the mouth of the Yukon river where it empties into the Bering Sea. So I still had a thousand miles to travel before I arrived at my destination. I might say here that it is a bit difficult to sleep here at night since the sun does not set till 10 and rises at 3 A.M. Even after it has set, the sky is still light.

On the Feast of St. Ignatius I started out again. Took the train back 60 miles to Nennana and there caught the Steamer, a flat boat about 225 feet long and 40 wide. It has a two foot draft, carries 500 tons of freight, and when fully loaded sits only two inches deeper in the water. It has a large paddle wheel at the back of the boat. The boilers are heated by great logs of wood that are loaded every day on the trip down. The river is very muddy, like the Patapsco after a rain. It is shallow and has sand bars that are continually shifting. The steamer pushes another large barge which carries another 400 tons of freight. The river ranges in width from half a mile to five miles; in the spring it is from a half mile to 30 miles and about 30 feet deep in its shallowest part.

We stopped at several towns. A town here is anything from two cabins and a general store to a dozen cabins. The cabins are almost all roofed with sod, and it is quite a sight to see a good-sized crop of hay sprouting from the roofs of different cabins. Dogs are chained in front of each cabin. Piles of nondescript junk and refuse are very much in evidence. The cabins are more properly called shacks, with boards nailed crazily here and there to cover cracks, and rags stuffed into broken windows. Each native has from one to three out-board motors, "kickers," and uses them even if they are only going two or three hundred yards. And yet gasoline costs from 60 to 85 cents a gallon.

Arriving at Holy Cross, we stopped for a while and I was able to get a look around. This is the largest of our missions in the territory, with 16 buildings, including a fine chapel. A saw-mill is located here which supplies all the missions in the district with cord-wood. Believe it or not, 60 tons of vegetables are grown here in a year! Most of the youngsters are half-breed and, of course, as usual, the white strain has been anything but a blessing. The Sisters of St. Anne are settled here and have charge over the girls.

After leaving Holy Cross, I was met by Brother Murphy at Hamilton. The last short bit of my trip was made in the mission boat. I arrived at Akulurak about 5:30 in the evening.

Alaska: Holy Night in the Bering Straits. Father Bellarmine La Fortune, S.J., has for more than thirty years been the pastor of the devout little flock of Eskimo Catholics on King Island in Bering Straits.

His little parish of some two hundred and fifty souls dwells on this little, rugged, steep, and craggy island that rises some nine hundred feet above the sea and is crowned by a life-size statue of Christ the King. Father Hubbard, S.J., the well-known Alaskan ex-

plorer, brought the statue to the Island and introduced the "talkies" to the natives. Among the films he brought was a newsreel representing the Magi visiting the Infant Saviour. With the film was a rendition of the Christmas carol, "Holy Night." On the eve of Christmas amplifiers were placed on the exterior of the little church and at midnight the natives were astounded by this loud singing that rang out upon the clear midnight air and was carried many a mile over the icy waters of Bering Straits. It seemed miraculous to the simple natives until the marvel was explained to them. Needless to say, no one on King Island was absent from Midnight Mass.

Other Countries

Austria: The Present State of Events. The Society numbers in Austria 400 members, 200 of whom are priests, grouped into a Province that is dependent on the German Assistancy. Before the *Anschluss* this Province maintained thirteen houses: a Professed House wherein were located the editorial offices of several reviews for Catholic youth, seven residences, a combined House of Probation for Novices and Tertians, a Faculty of Theology, and two colleges for externs.

Most of the Fathers were engaged in teaching in the colleges, and in numerous services to the cause of youth, such as scouting and sodalities. Other works were progressing rapidly: missions to the people, retreats, preaching, and the direction of associations for men and women.

The Sodality organizations, in particular, were the special apostolate of our Fathers among the youth of Austria. The scope of the sodality work was very

broad. Besides interior religious development, the sodalists pursued simultaneously a rounded program of intellectual and physical development, which included literary societies, art clubs, vacation camps, sodality pilgrimages and excursions. Some years ago the work of our Fathers among the members of the working classes was expanded considerably.

The most famous achievement in Austria, and one which exercised a tremendous influence in the sphere of culture and religion, was the theological faculty at Innsbruck to which was annexed the major inter-diocesan and international seminary: the *Canisianum*. This faculty, recognized by the State, was accustomed to grant State diplomas. All of the Professors were members of the Society to whose lectures came many seminarists from all parts of the world.

Immediately after the *Anschluss* vexing difficulties were raised by the National Socialist Government. The postulate of exclusive education by the State and the companion practice of compulsory affiliation with the *Hitler-Jugend* crippled the robust ambitions of the Sodalties and reduced them to the anemic status of "prayer meetings." This new state of affairs induced desertions of some of the sodalists, but for the most part the unfavorable pressure of the Government strengthened the fidelity of the students to the Blessed Virgin and to their religious duties.

In July, 1938, the theological faculty at Innsbruck was liquidated by governmental *fiat*. The *Canisianum*, as a private establishment, continued for the remainder of the year to educate the young ecclesiastical students. The foreigners, however, withdrew in great numbers. The two colleges for externs were likewise padlocked by decree. Inasmuch as one of them had served as an "apostolic school," its suppression will reduce largely the influx of candidates for the Society.

Many of the Fathers, who were teachers or directors of youth organizations, have also seen their

former labors becoming more and more impossible day by day. They have, however, directed their energies into other useful channels: retreats, missions, and sermons, the success of which undertakings grows apace, in spite of the dangers involved and the increasing disfavor of the government officials.

Our Fathers are also working among the clergy. An excellent achievement, whose success affected all Germany, was the Congress of Priests held at Innsbruck in the beginning of August, 1938. More than 200 priests attended the week of conferences. The aim of the Congress was to inculcate principles of action for the clergy, adapted to the needs of the times and to the current crisis in national religious life.

Austria: Story of the Suppression of Our Colleges.

Although in March, 1938, when the civil status of Austria was changed, it was commonly expected that hard days were in store for the College at Kalksburg, nothing serious threatened for some time, due to the energetic efforts of a lay member of the faculty who had significant connections with the party in power.

The Superiors, however, were compelled to admit the *Hitler-Jugend* into the College under the direction of a youth leader, hostile to the Society. This gentleman ordered excursions and meetings at his own caprice, and generally succeeded in upsetting the daily routine of the school in a highly vexatious degree. At times, "folk-dances," as they are called, in which boys and girls participate jointly, kept the students off-campus until far into the night, with what danger to morals and discipline one can easily imagine. This procedure persisted until July, when the students were dismissed for the summer vacation.

Shortly thereafter, without any premonition on the part of Superiors, notice was served that the recognition which the College had previously enjoyed on a level with State schools was summarily revoked, and

the further admittance of new candidates absolutely forbidden. Immediately, upon the advice of friends, Ours addressed a petition for the restoration of recognition to the Ministry of National Culture and Public Education. This request was bolstered up with serious arguments: the threatened loss of income for the more than fifty laymen, teachers and aides, employed by the College; and the fact that more than a fourth of the student body was drawn from foreign countries with the express intention of learning the German language, as a medium of diffusion of the national culture.

When no reply was forthcoming from the Ministry Office, letters were dispatched to the parents of the students, advising them of the new state of affairs, and asking whether or not they were content to continue their boy's education, even though the diploma of graduation could not carry government recognition. It was, of course, generally forbidden to any citizen in government employ or to any member of the National Socialist Party to send their children to privately conducted educational institutions. But many of the parents, outside of this group, expressed their desire to continue the education of their sons at the College of the Society.

But at the beginning of September public notice was given that no private schools, managed by religious or laymen, would be allowed—*without* the recognition of the government. Since it was clear that our College would not secure this approval, prompt notification was sent to the parents that the College was in process of dissolution. This news evoked from almost all sincere expression of grief for the plight of our Fathers. In September the previous petition was answered in the negative, because it is considered as an axiom that all education belongs exclusively to the state.

Thus closed the career of the *Collegium Kalks-*

burgense after 82 years of successful existence, with an alumni roster of gentlemen and scholars, who have all deserved well of their Church and country.

Almost the same fate was meted out in almost the same way to the other Colleges in Austria under the direction of Ours. The *Collegium Feldkirchense* "*Stella Matutina*" was first of all deprived of the right to teach, then padlocked, opened again for a time with a crippled curriculum and delayed registration. Such conditions frightened and weakened the resolve of a large number of parents who accordingly began to recall their charges from the College. Thereupon the Ministry of Education diligently circularized the parents with pamphlets, advising enrollment in the State schools, if they wished their sons to advance into government service or to succeed in the public licentiate examinations for entrance into the professions.

Under such circumstances continuance was impossible. The decree of October 5th disbanded the institution altogether. One of the two buildings was purchased by the government. The Novices and Tertian Fathers removed to the house across the river. The *Collegium Linciense* fared no better than the first College at Kalksburg.

At Innsbruck there were three faculties, composed in whole or in part by the members of the Society: the University faculty in various departments and almost entirely made up of Ours; the *Canisianum*, a college of seminarists for the secular clergy, largely composed of students from foreign countries; the *Collegium Maximum Nostrorum* where the Scholastics took their degrees at the University proper.

At the *Anschluss* the theological faculty of the University was removed and the other Professors of the Society denied admission to the lecture halls. This whole Faculty was thereupon incorporated into the *Canisianum*, but soon afterwards this building was

appropriated by the government, thereby forcing the faculty and students to emigrate into Switzerland. At the present writing the *Collegium Maximum* for Ours perseveres unchanged.

China: The St. Noel-Chabanel House of Studies.

The Society, thanks to the kindness of His Excellency Monsignor Montaigne, was able to open at Peking in September, 1937, a House of Studies for the future missionaries. Here the new recruits from the various Provinces come to be initiated into the secrets of the Chinese language.

By reason of location the *Maison Noel-Chabanel* is a dependency of the French Mission of the Vicariate of Sienhsien. In the old Society this title of "French Mission" was distinguished from that of "Vice-Province of Portugal."

In 1775 the French Mission was the last to lose canonical existence. The College and Residence of the Portuguese Fathers had been recognized as dissolved from the time of the first promulgation (although published by an illegitimate authority) of the Brief of Suppression.

The French Residence, however, *le Petang*, "*Residentia Pekingensis, domus borealis appellata, intra palatii muros*," as the old Catalogues describe the building, outlived the Portuguese establishments by a few months, due to the energetic direction of Father Burgeois of the Province of Champagne. This Jesuit was the last regular Superior of the Society in China, as well as in the whole world, with the exception of White Russia.

The *Maison Chabanel*, therefore, renews an old tradition of some 160 years. The foundation can be called no longer "*domus borealis*"—far from it. It is now located, in fact, to the north-east of Peking; nor is it any more *intra palatii muros*, although it

is situated in the area which adjoins very closely the City of the Emperor.

Close by are the large estates and palaces which in past years belonged to different princes, and sometimes served them as summer residences. It is interesting to speculate whether or not these districts, so far removed from the center of the city, witnessed the labors of the Jesuits of former centuries, especially during the days of persecution. Although it is quite probable that they did, to date no trace of Jesuit occupation has been discovered.

The "French Mission" never counted among its residents more than a very restricted number of Ours. The *Maison Chabanel* maintains a regular community of about forty members. With the new students scheduled to arrive the roster of the community will certainly reach, and perhaps surpass, the grand total of eighty. This sum is more than the three residences of the old Society in this area combined, and exhibits a larger cross-section of nationalities and Provinces.

The title, *Maison Noel-Chabanel*, imposed by its founder, Father Marin, S.J., a Canadian, honors the memory of one of the Martyrs of North America, canonized by Pope Pius XI. Noel-Chabanel was obviously chosen as Patron for this House of Studies in a language of unique complexity and difficulty, because he himself found it almost impossible to master the idioms of the savage Iroquois and Hurons. After four and five years of study he scarcely attained enough proficiency in the tongue of the natives to be understood on common topics. St. Noel-Chabanel will have celestial sympathy for the students of Chinese.

The present property once belonged to an official of the Imperial Court. At the time of the Revolution the estate was "nationalized." Subsequently it became a "middle school," which on two occasions reached the status of a university. It is believed that

the establishment then fell upon evil days because the property was put on sale.

The architecture is not of any particular style. The only distinctive Chinese feature is the curvature of the roof. The main lecture hall is a converted "temple of ancestor worship." The house is called *Te-Sheng-Yuen*, the "Court of Just Victory," because of its close proximity to the gate of the city through which in 1860 the famous Empress *Tseu-hi* returned to Peking to assume a control which she held for forty years.

The avenue on which the house is placed is named *Shih-hu-hutung*, meaning either the "little street of the stone tiger," or "the lost tiger," or "the tiger-lion"; an allusion to the two stone tiger sculptures that stood at the end of the thoroughfare.

China: Spiritual Organizations at Aurora University. The applications for admission to the Aurora University in Shanghai were in 1938 very heavy in the departments of Law, Medicine, and Science. After a very severe entrance examination which eliminated one-half of the number of candidates, 160 new students were accepted for matriculation, thereby raising the total registration to 890.

Two hundred are Catholic; some 30 are under instruction in the faith. Three spiritual Fathers have special charge over this entire group of students. Every week there are two scheduled hours for instruction in religion according to a comprehensive program, planned by his Excellency Monsignor Haouisée, S.J., in which one qualifies by examination and is awarded a certificate of graduation.

Those under instruction enjoy the special assistance of Father Stanislaus Sen, S.J. Pagans and Christians in all the departments are enrolled in a compulsory course in Philosophy, given by Father Raucourt, S.J. Faculty conferences on religious subjects have been

organized by Father Luigi Wang, S.J., an alumnus of the University.

Three associations perpetuate the spiritual ardor of these students: the Sodality of the Blessed Virgin Mary, the Catholic Action Club, and the Apostleship of Prayer. Each year another group voluntarily gathers together to unite—more and more—those students who spontaneously elect to follow a plan of life and a daily order of exercises of piety. Their routine includes a short period of mental prayer each morning, the Holy Hour once a week, a weekly meeting in which one member explains a passage of Scripture, and a public confession of each one's defections from the "rules" of the organization.

An impressive expression of student faith is the *Missa de Aurora* every Sunday morning at eight o'clock. This Mass is served by students and chanted in community singing. In this atmosphere of fervor the voice of God is being heard. Two of the youths have just this year entered the Jesuit Novitiate; one a Doctor of Medicine, the other a Bachelor of Science.

China: Alumni Banquet at Aurora University. Since the outbreak of the Sino-Japanese War, the traditional banquets of the alumni have been suspended. However, on the occasion of the departure of Reverend Father Provincial, it was deemed proper to make an exception to this rigorous regulation.

More than 145 alumni accepted the invitation to attend. Among them were M. Wang, President of the Court of Shanghai; T. Tchou, former Chinese Ambassador to Belgium; M. Hou, Rector of Hatung University; M. Tchou Yen, former director of the Shanghai Bureau of Surveys, many doctors, engineers and lawyers. The celebration was extremely cordial and marked with a genuine gayety. The alumni were publicly grateful for the help they had received in their years of matriculation at the University.

The deepest impression made upon some of our Fathers who attended for the first time a reunion of this sort was the affection with which a group of non-Catholics welcomed a stranger just because he was the Superior of their former professors and the official representative of the Society of Jesus.

China: Old Jesuit Mission Property Discovered.

While passing through Yenping, Father Lawrence Beal, M.M., heard the following story from a Dominican Father whose guest he was at the time.

The father of the Dominican's teacher was a *scriptor* in the *Yamen*, whose duty it was to rewrite old deeds of property. It seemed that in the 17th century the Jesuit Fathers had a Mission in Fukien until they were driven out. The Church and property were taken over by the local authorities, and the facade of the Church was covered with cement and mud, thus obliterating the name and the three distinguishing characters, *Tien Chu Tang*, (Catholic Mission).

A few years ago this property changed hands once more, and the new owners proceeded to dismantle the building. The three characters engraven in the stone were brought to light. An inquiry was made at the *Yamen*, and the old document in the files proved that the title belonged to the Catholic Mission. After some delay the property was handed over to the Dominican Fathers.

England: The Home-Coming of Father Lester to Osterley. Father Edmund Lester, S.J., a convert, and a man of burning zeal and engaging disposition, is best known for two works—the establishment of the Knights, Handmaids and Pages of the Blessed Sacrament, and for the foundation of the Osterley Seminary for 'late' vocations. He had a genius for raising funds and made a wonderful success of his Seminary at Osterley, in Middlesex, England. He was the Editor of

"*Stella Maris*" a monthly magazine which he conducted with considerable skill and to which he communicated a distinctly 'personal' touch. He died four years ago and recently his remains have been brought back to Osterley and buried in the grounds of the Seminary which he so dearly loved.

The following account is taken from "*Stella Maris*," December, 1938. It is written by Father Tigar, the Editor.

October 24th, the fourth anniversary of Father Lester's death, was the day of Father Lester's home-coming. At midnight on the previous Friday, the coffin was exhumed from the grave where Very Reverend Father Provincial laid it four years ago. The crucifix and name-plate were in a good state of preservation, and so was the wood, but the screws had rusted and become loose. The coffin was conveyed to the mortuary chapel of St. Mary's cemetery, Kensal Green, and there, in the presence of a Home Office representative, it was placed in a leaden coffin, and then in another wooden coffin.

At 10:30 on the morning of October 24th it was received at the gates of Campion House by the seventy-two students and a large gathering of visitors, priests and laity. It was aspersed with holy water and then, followed by all the students and visitors reciting the '*De Profundis*' and '*Miserere*,' it was conveyed to a central position in the garden, under the shadow of Our Lady of Osterley and Blessed Edmund Campion. A guard of honour consisting of four students, clad in cassock and surplice, took up their positions, one at each corner of the coffin, and stood at attention. Spontaneously, the rest of the students, the Godfathers, and the Godmothers, formed themselves in two rows on either side of the coffin, and stood in silent prayer for half an hour.

By this time a large number of Father Lester's old students, now priests, had arrived, some having come

from as far as Arundel, Cardiff, and Blackpool.

At 11 o'clock an impressive procession of priests, secular and regular, filed into the chapel and we sang a solemn Requiem for the soul of our beloved founder. At the end of the Requiem a panegyric was preached by Father Robert Steuart, S.J.

The absolutions were given in the garden where the coffin was resting, and just as we gathered round the coffin the fog, which had hung over the ground in the early morning, dispersed and the sun came out. It was a most impressive scene. At the head of the coffin stood the subdeacon, Father Golston, an old Osterley student representing the secular clergy; and at its foot, the present Superior, in black cope, assisted by the deacon, Father Francis Dobson, S.J., an old Osterley student, representing all those students of Father Lester who have entered the Society of Jesus. On either side of the coffin stood the priests, the 'God-fathers' and 'Godmothers,' and the present students. At the end of the absolutions, eight students shouldered the coffin, and as we moved off in slow procession the choir sang that glorious triumphant melody "*In Paradisum deducant te Angeli*" (May God's angels lead thee to Paradise) and the Angelus bell was tolled, a reminder to all that should hear it to pray for Father Lester. Slowly, reverently, to the chant of the '*Benedictus*,' Father Lester was lowered into his last resting-place, in a peaceful spot bordered by the Stations of the Cross, at the foot of our beautiful Calvary. First the sacred ministers, then the priests, then the 'God-fathers' and 'Godmothers' sprinkled a little holy water on the coffin as it lay in the grave, and cast a little soil on it, a last tribute to the friend whom we had loved. In due course a suitable monument will be erected over Father Lester's last resting place.

France: Jubilee of Father Gustave Desbuquois. On January 8, 1939, the Provinces of the French as-

sistancy, represented by their Fathers Provincial and some 60 other Fathers, celebrated at Vanves the fiftieth anniversary of Father Gustave Desbuquois.

The sentiments which were expressed in congratulating the Jubilarian for the graces he received during his fifty years in religion recapitulated his activities, especially the one of which he was the founder and whose destiny he has directed for 33 years, and so deserve to be recorded.

Reverend Father Leib, Provincial of Champagne, delighted to be thus the official spokesman of the entire Provincial family, congratulated the novice of Gemert who "from weakness of body, grew to become the instigator and inspiration of an institution which has since become one of the glories of the Society and of the Church."

As is customary, the poets offered thereafter to the Jubilarian the rhythmic expression of their kindly sentiments. But records are in prose and hence this anthology limits itself to those who addressed themselves to prose.

Father Duchamp was pleased to see in Father Desbuquois the "Guardian Angel of the DRAC". Father Sevin signalled him out as one of the "founders" of scout work for youth. Father Berne recalled early days of the JOC and the LOC. Father Lebreton brought to the President of the Institute of Social Sciences the sincere wishes and gratitude of the Catholic Institute of Paris; Father Lambert, those of the Chaplains of the ACJF, of which organization—in its critical hour—Father Desbuquois was named Superior and Adviser; Father Aurel, the good wishes of the Tertians, past and to be, who draw much profit in their Tertianship from the conference studies of *P' Action Populaire*.

As herald for the good wishes of *Etudes*, Father du Passage reminisced on the period before and after the War, denouncing with rare good humor some fan-

tastic rumors, and calling to mind "the brotherly friendship which unites the two editorial staffs, and the collaboration that links both forces together." Father Crozier made history at Reims and Champagne live once again.

While the *Action Populaire* was receiving the congratulations of the French hierarchy and from many Bishops elsewhere, while cablegrams were bringing to Vanves felicitations from two continents, and while in New York, in the Catholic review, *America*, an article was appearing on *l' Action Populaire*, a missionary of Madagascar, Father Sartre, was expressing good wishes from the missions together with Father Cousineau, a Canadian and apprentice at *l' Action Populaire*, who presented to Father Desbuquois a spiritual bouquet of Masses, the symbol and the prize of his international action and *catholic* spirit:

In grateful homage to you on this occasion of your Jubilee, we offer to you 50 Masses, said in the four corners of the earth by 50 different Jesuits, belonging to 38 different Provinces, Vice-Provinces and Missions, comprising the seven Assistancies of the Society, most of the celebrants being apostles of Social Action, and all of them at one time or another guests of *l' Action Populaire* and so in debt to your leadership.

In order, furthermore, that this corporate prayer to heaven for your favor be unanimous, and in order that the prophecy of Malachy on the universality of sacrifice be realized for your intention at least once, these Masses will all be said on the same day everywhere. They are being said today! Begun this night on the shores of the Pacific, this supplication of priests will not cease until the evening, when these sacrifices for you shall have completed their journey around the world.

To close and climax this *crescendo* of praise and felicitation, Father Bith, Vice-Provincial of Paris, took the floor in the name of the Society, which he represented officially, praising in Father Desbuquois the determining qualities of a genuine Jesuit. He closed his address with the very terms used by Very Reverend Father General in his personal message to Father Desbuquois: "In the name of the Society,

I thank you for all that you have done, with the aid of divine grace, for your labors and for your example, and for the good that you have done for the Society and the Church, particularly in France."

Last of all, a testimonial more precious still came to the Jubilarian from the Sovereign Pontiff himself. On January 5th, in the name of His Holiness, Cardinal Pacelli addressed to Father Desbuquois this letter of felicitation:

The Holy Father is aware that you plan to celebrate on January 8th the Jubilee of your entrance into religious life, and He deigns on this occasion to express to you, through me, His satisfaction with the zeal and energy with which you have consecrated for so many years the best of your forces to the apostolate of social action. Either by yourself or your associates in the courageous *Action Populaire*, you have always had at heart, without counting the cost to yourself, the ambition to work for the greater glory of God by making the Catholic Church better known, especially with regard to her social teaching, as it is presented in the great Encyclicals of the Pontiffs. Your countless magazines and books are a witness to that. In the press of the difficult hours through which we now pass you are still spreading on every level of society an exact knowledge of these Christian principles, which—were they known and practised by all—would guarantee the harmonious solidarity of all classes in justice and charity.

Pleased with the services thus rendered to Holy Church, and to Catholic Action in particular, the Holy Father sends you the Apostolic Benediction. May Divine Providence deign to give you the necessary energies to prolong for many years your fruitful apostolate, and may *l'Action Populaire* continue its beneficent work, enlightening minds and inspiring hearts with respect for the law of God and with love of neighbor, and thus help effectively in permeating the life of society with the charity of Christ.

In order to allow priests, religious, and lay persons to express the appreciation of their groups, associations and social clubs, a reception was tendered in Paris, on the same day, in the *salons* of *Etudes*.

France: The Exhumation and Recognition of the Jesuit Martyrs of the Paris Commune, 1871. As the

conclusion of the process of beatification of Fathers Olivaint, Ducoudray, Caubert, Clerc, and de Begny, massacred victims of the Commune on May 24 and 26, 1871, the exhumation and recognition of their bodies took place in our Church on the Rue de Sèvres, November 24, 1938. The martyrs had been interred in this Church in July, 1871, with the permission of the Minister of the Interior. Their tombs were placed under the floor of the side chapel, dedicated to the Japanese Martyrs.

When the necessary permissions had been granted by the Prefecture of Police and the Ministry of the Interior, the Church was closed to the public on the evening before to prepare for the ceremony. At eight o'clock on November 24th, in the closed Church, Father Bith, S.J., Vice-Provincial, celebrated the Mass which had been requested as a prelude of blessing by the two surgeons (who served as acolytes), and the two doctors who were to assist in the ceremonies. All four officials received Holy Communion.

At nine o'clock, in the sacristy where the process of recognition was scheduled to take place, assembled the six ecclesiastics who composed the tribunal together with their *praeses* and secretary, Father Leclerc, Vice-Postulator, and two religious of St. Vincent de Paul, both with previous experience in such ceremonies. Also present, in person or by proxy at certain times, was the Commissioner of the local police district.

After the oath had been taken by all, as required, the group went out into the Church to exhume the bodies. The coffins were placed side by side in the following order: Fathers de Begny, Ducoudray, Olivaint, Caubert, and Clerc. Father Olivaint, who was Superior of the house at the time of death, was thus placed in the center position of honor. The process was begun with Father de Begny. Although some of the oak coffins still seemed solid, they col-

lapsed when subjected to any pressure. Furthermore, since the bodies, except the bones, had been reduced to dust, it was impossible to remove them all at once and together. All that remained, therefore, in the coffin was placed on a winding sheet and carried into the sacristy.

Three long tables, set in the form of a capital H, were arranged there. The contents of the sheet were laid thereon. The medical assistants then began to sort the remains. The bones were passed to the religious who washed them devotedly in alcohol. They in turn passed them on to the surgeons who re-assembled the skeleton as best they could on a third table.

Thereafter, both the surgeons and the doctors went into conference, each one comparing notes and analyses of the condition of the remains. Finally they agreed on the causes of the fractures and perforations. After this deposition was finished, the bones of Father de Begny were placed in a child's coffin, together with a lead capsule enclosing a parchment certificate of the official recognition of the body, duly sealed and signed.

The same process was carried out for the other martyrs. A collection was made of what still remained intact: shoes, bits of linen, metal buttons, medals, bullets, etc. In this way was discovered a well preserved neck-tie of Father de Begny who was clothed in lay attire at the time of his death. A small case for carrying the Blessed Sacrament was also found. All these objects, enclosed in a glass case, were placed along with whatever remained in the coffins in five large chests, to be preserved under seal until the time of beatification. A whole day was consumed in completing this examination.

Some details of the agreement reached by the experts are enough to show what savage violence was wrought upon the bodies of these victims of the Com-

mune. For Father de Begny: several ribs fractured, one at least by a bullet; left leg fractured in three places; left iliac bone splintered, probably by a bullet; the lower skull separated from the rest; the whole upper jaw separated and crushed in several pieces. For Father Ducoudray: the skull completely splintered, probably by being crushed; countless broken bones. For Father Olivaint: all the cranial bones splintered and dislodged; lower jaw smashed in two; several fractures on the shoulder; some vertebrae apparently broken. Only the right shoe of this Father was recovered with the body; the left having been preserved, since 1871, in the room known as the "Chamber of relics." For Father Caubert: the skull in good condition, but punctured on the left side; lower jaw broken in three places; the two bones of the right forearm fractured. For Father Clerc: most of the skeleton in good condition, except the face which seems to have been bashed in completely.

Everything proceeded with complete satisfaction to all concerned. The occasion gave rise to new inquiries about the story of the martyrs' death. His Excellency Monsignor Chaptal, after having been thanked for his courteous cooperation, remarked that he had had the pleasure of protecting the Jesuits, but that hereafter the Jesuit Martyrs would have to be responsible for his protection.

India: The Mangalore Diocesan Eucharistic Congress. Between 40 and 60 thousand people joined in the closing exercises of the Mangalore Diocesan Eucharistic Congress, during which His Excellency Bishop Victor Fernandez reviewed the progress of four centuries of Indian Catholic history. In the course of the address, the following passage occurred:

In 1878, the Holy See was pleased to transfer the Mangalore Mission to the charge of the Jesuit Fathers. Next Saturday will mark the 60th year of their landing on the shores of

Kanara. They carried on and perfected the works begun by the Carmelites and initiated new ones. They developed the Seminary and housed it in a new building. Both the buildings and studies have grown by leaps and bounds till today this Seminary is the pride of Catholic India.

I need hardly speak of the St. Aloysius' College, Fr. Muller's Institutes, the Jeppoo Catechumenate and Workshops. All these are the perpetual monuments of their zeal and self-sacrifice.

The Jesuits introduced the Sisters of Charity, and developed the Apostolic Carmel. Above all the Jesuits increased the number and efficiency of the Secular Clergy to such a degree that, in 1923, the Holy See deemed it expedient to make over the government of the Diocese to the local secular clergy and choose a Bishop from among them. The progress effected since that date is an affair of today and there is no need for me to dwell upon it.

Iraq: A Human Document of Much Interest and Less Importance.

The Reverend William A. Rice, S.J., Superior of the Baghdad Mission, was recently summoned to Rome for important consultations on the ecclesiastical organization of the mission territory. He received the following letter at Vatican City:

AL BAGHDADI

Baghdad 29th. June, 1938.

To,

The Very Rev: Fr. W. A. Rice, S.J.,
(Principal, Baghdad College) on leave,
C/o The Holy Vatican, Rome, Italy.

Dear & Rev: Father,

Pardon me for the liberty I take in addressing you, and believe me that I do so as an extreme measure alone.

I beg most respectfully to submit the following for your kind favour of perusal and sympathetic consideration, with the firm assurance that this my most humble and deserving prayer will be very magnanimously acceded to:—

Your goodself is doubtless cognisant of the fact, that since the day the Baghdad College was established in a bungalow not far off from St. Theresa's Church, and at present in Sulaik. I beg to state that I am your tailor now bordering on to 5 summers.

Prior to your goodself leaving Baghdad, I requested your motor driver to remind you of bringing me a Medal from the Pope. His Holiness The Pope, I daresay, will be too pleased to comply with my humble request, taking into consideration that I am the tailor for you and all the Jesuit Fathers in Baghdad also that I being a British Indian Mohammedan.

The medal if very kindly favoured me with, will be valued and treasured as a heirloom among my family members.

For this act of kindness, as in duty bound, I fervently pray, that the Great and Merciful God in His Omniscience may shower His abundant and choicest blessings of prosperity and longevity on your goodself, His Holiness The Pope, The Roman Catholic Clergy and Laity, for very many more years to come.

I beg to remain,

Dear & Rev: Father

Your most faithful Servant,

Abdul Hamid

It should be stated for the record that the pious tailor, for obvious reasons, was not the recipient of a medal from the Holy Father.

Japan: Twenty-fifth Anniversary of the Catholic University.

On November 1, 1938, was celebrated the Silver Jubilee of the Jesuit University in Tokyo. Pius X had given the order in 1908, but obstacles of every kind prevented their final execution until late in 1913. The World War almost ruined the institution opened just previously, because the support which had been collected in Germany could not be sent out of the country, and what was impounded by the government was reduced to almost nothing by the ruinous policy of inflation. Furthermore the work was seriously paralyzed by the impossibility of securing new missionaries.

In 1923 the buildings of the school were almost completely demolished in an earthquake and classes had to be conducted in scattered temporary quarters. Later on, the Japanese Government demanded an exorbitantly large endowment for granting the required University charter.

After this large fund had been deposited in the Bank of Japan in 1928, attention was turned to the acquisition of a physical plant worthy to house a university which would represent in the Empire the culture of the Catholic Church. The new buildings had just been completed when, in 1932, a new and critical difficulty arose to imperil the status of every Catholic school in Japan: Could Catholics participate in the memorial services for the departed national heroes? The Ministry of Public Instruction finally declared that the national ceremonies did not have any religious significance, but only a patriotic symbolism. The students were therefore allowed to take part. Thereupon the Government resumed, after an interruption of eight months, official relations with the Catholic University. By this time, however, the student population had been greatly diminished.

At the present time the University possesses all the required departments: Philosophy, Literature, Commerce, Political Science, Journalism, Foreign Languages, and an organized Summer School. The roster of students exceeds one thousand. At the Jubilee ceremonies were present a delegate of the Ministry of Public Instruction, and the Ambassadors from Italy, Belgium, Poland, and Germany.

The proxy of the Japanese government, as well as the German Ambassador, were profuse in their eulogies of Jesuit education and diffusion of culture.

The University has made a deep impression on the Japanese cultured classes. A proof of this is the new branch secondary school opened in a section of Kobe. Registration was completed on the first day,

and many candidates had to be turned away for lack of accomodations. About 700 students applied for admission.

This branch of the University had its own dark days at the beginning. On July 5th a terrible rain-storm caused a flood in and around Kobe, damaging seriously the equipment of the new school. The extent of the loss, however, allowed the Fathers to experience the affection of their students and professors and friends. All were so remarkably generous in giving emergency donations that at the end of the summer vacation the school resumed regular class routine. The future looks bright and promising.

Mexico: La Buena Prensa Reports for 1938. The *Buena Prensa* publication house in Mexico has had a superlatively good year for Catholic education and positive propaganda. A grand total of 14,543,877 pieces of literature were printed and distributed over the whole country. Five competently edited and eminently readable reviews, adapted to the different needs and interests of all classes, had a combined circulation of 859,437. The circulation of *Christus*, a magazine for the clergy, reached 34,250 copies for the year, a highly significant total.

Leaflets and handbills of varying size and extent numbered 13,235,500. One such booklet, *Catholicism and Communism*, reached a gross total of 1,095,000. Books on various subjects, ranging from sociology to sanctity, fluctuated in distribution between 50,000 and one thousand. The monumental *Historia de Mexico* (Volume I) by Bishop Banegas is in the hands of 2000 purchasers, although published only recently. Excellently equipped and well directed, the *Buena Prensa* can handle all kinds of printing on all topics—at once. The able Father J. A. Romero, S.J. directs the enterprise and keeps an eye on everything.

Rome: Pope Pius XI Speaks Kindly of the Society.

The following words of praise were uttered by the late Pope Pius XI, during the course of an audience granted to the Religious of the Cenacle, to mark the closing of their General Chapter in July, 1938:

This recent General Chapter which I am able to say I shared with you to a certain extent recalls to my mind another in which I had the good fortune to take part, about 24 years ago. I refer to that grand Chapter of the Society of Jesus, which elected Father Ledochowski as Superior General, and in which by reason of particular circumstances I had the opportunity and the good fortune to assist and participate in a very ample way.

It was during the first months of the World War, when Providence had called us to the Vatican—I mean to the Library—and I used to go every day, sometimes frequently during a day, to the conferences. I appreciate today more than ever before the precious experience of my participation. There was assembled the very flower of the whole Society, representatives of all the Provinces of the Society. It was an edifying sight, magnificent to behold: a select group of eminent men, many of whom I knew personally, superlative men, distinguished in all fields of human knowledge. They were drawn from all nations—from those, too, which were then in conflict one with another; and so, at that time, they were—in a national and a natural sense—"enemies."

And yet over this assemblage there reigned tranquillity and peace; more still, the smoothness of peace, a peace, so to speak, that could be felt with the fingers. A scene to create wonder, indeed, especially in days like those, when outside their hall there was nothing but the tumult, the noise, and the hatred of war.

I ask myself now if my participation—very exceptional indeed—at that Chapter, the vision of that magnificent *catholicism*, sublime really—I ask myself if all that has nothing in common with what you have given me the chance to see during the days of your Chapter. It is perhaps possible that this thought came to me, because I and you, and you and I, both need such a lesson and such an example.

There, my dear Daughters in Christ, there you see how to serve seriously, intensely, the interests of the Church of Our

Lord Jesus Christ—and let us say also—the interests of humanity. I can almost see once again that wonderful scene: a silence so eloquent in which all tongues contributed their due to the most exalted discussions, that tranquillity, that immutable peace, that spirit of brotherly love—as if one knew nothing at all of what was transpiring outside the walls of the Gesu. But *I* came in from outside, *I* was hearing every day news of the war and its battles. What a contrast when I entered the Gesu. I saw there men acting as if there was only a single driving interest: to be “zealous” for the interests of the Society of Jesus—and because it was the Society of Jesus, it is the same as saying for the very interests of the Church of God.

Once again, my beloved Daughters in Christ, it may be that my paternal affection has carried me just a little too far, and that I have kept you too long on subjects that affect me personally. But it seems to me that, on more than one count, this reminiscence can very well also become a personal thing to you and to the Cenacle, in order to enter into the mind of Jesus Christ, and then to serve His interests as He wishes.

A. M. D. G.

**SCHEDULE OF RETREATS
CONDUCTED BY
FATHERS OF THE
MARYLAND-NEW YORK PROVINCE
FOR THE YEAR ENDING
DECEMBER 31, 1938**

Diocesan Clergy:	Retreats	Number
Altoona, Pa.	2	112
Baltimore, Md.	2	257
Fort Wayne, Ind.	1	230
Los Angeles, Cal.	1	265
Manchester, N.H.	3	158
Newark, N.J.	3	394
Ogdensburg, N.Y.	2	150
Paterson, N.J.	2	84
Pittsburgh, Pa.	3	573
Richmond, Va.	2	95
Savannah, Ga.	1	50
Scranton, Pa.	2	330
Wilmington, Del.	1	45
Toronto, Canada	3	291
Total Diocesan Clergy	28	3,034

Seminarians:		
Washington, D.C.	1	110
Mundelein, Ill.	1	40
Darlington, N.J.	3	194
Toronto, Canada	1	100
Total Seminarians	6	444

RELIGIOUS—MEN

Jesuits:		
Loyola College, Baltimore, Md.	2	10
Loyola High School, Baltimore, Md.	2	20
Belarmine Hall, Blue Ridge Summit, Pa.	2	148
Brooklyn Prep School, Brooklyn, N.Y.	2	14
Canisius College, Buffalo, N.Y.	2	6
Canisius High School, Buffalo, N.Y.	2	22
Georgetown Prep School, Garrett Park, Md. ...	2	10
St. Peter's College, Jersey City, N.J.	2	26
Inisfada, Manhasset, N.Y.	2	100
Fordham University, New York, N.Y.	2	52
Regis High School, New York, N.Y.	2	20
Xavier High School, New York, N.Y.	2	20
St. Joseph's College, Philadelphia, Pa.	2	32
St. Andrew-on-Hudson, Poughkeepsie, N.Y.	5	462
Georgetown University, Washington, D.C.	2	30
Gonzaga High School, Washington, D.C.	2	26
Novitiate, Wernersville, Pa.	3	348
Woodstock College, Woodstock, Md.	5	671
Total Jesuits	43	2,017

STATISTICS

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Others:

	Retreats	No.
Christian Brothers of Ireland	1	34
Marist Brothers	2	122
Brothers of the Sacred Heart	1	85
Xaverian Brothers	1	51
Total Others	5	292
Total Jesuits	43	2,017
Total Religious—Men	48	2,309

STUDENTS

	Retreats	No.
Jesuit Schools:		
Loyola College	1	320
Loyola High School	2	383
Brooklyn Prep School	1	558
Canisius College	4	1,345
Canisius High School	2	570
Fordham University	3	2,145
Fordham Prep School	2	535
Georgetown University	3	970
Georgetown Prep School	1	103
Hudson College	1	281
St. Peter's College	1	350
St. Peter's High School	3	760
Xavier High School	2	735
Regis High School	3	664
Loyola School	1	52
St. Joseph's College	1	500
St. Joseph's High School	1	720
Gonzaga High School	1	520
Total Jesuit Schools	33	11,511

Other Schools:

	Retreats	No.
Convent of the Sacred Heart, Noroton, Conn...	1	33
Vincentian Institute, Albany, N.Y.	1	380
Iona School, New Rochelle, N.Y.	1	168
All Hallows Institute, New York, N.Y.	1	270
St. Ann's Academy, New York, N.Y.	1	359
Mt. St. Michael's Academy, New York, N.Y.	4	1,056
Mt. Loretto, Staten Island, N.Y.	1	722
St. Leonard's Academy, Philadelphia, Pa.	1	76
St. Thomas College, Scranton, Pa.	1	140
City College, Baltimore, Md.	1	154
Total Other Schools	13	3,336
Total Jesuit Schools	33	11,511
Total Students	46	14,847

Laymen:

	Retreats	No.
Annapolis, Md.	37	1,719
Morristown, N.J.	43	1,793
Staten Island, N.Y.	43	2,020
Total Laymen	123	5,712

RELIGIOUS—WOMEN

	Retreats	No.
Benedictines:		
St. Benedict's Convent, Bristow, Va.	1	85
Blessed Sacrament:		
St. Elizabeth's Convent, Cornwells Heights....	2	242
Carmelites:		
Carmelite Monastery, Baltimore, Md.....	1	21
Carmelite Monastery, Buffalo, N.Y.....	1	18
Carmelite Monastery, New York, N.Y.	1	18
Catholic Medical Missionaries:		
Cath. Med. Mission House, Wash., D.C.	1	31
Religious of the Cenacle:		
Cenacle of St. Regis, L. Ronkonkoma, N.Y....	1	66
Cenacle of St. Regis, New York, N.Y.....	2	93
Sisters of Charity:		
Our Lady of Angels Convent, Brooklyn, N.Y.	1	45
St. Agatha's Home, Nanuet, N.Y.	1	25
Mt. St. Vincent, New York, N.Y.....	6	1,200
Convent, St. John, New Brunswick, Can.	1	250
Charity of Nazareth:		
St. Patrick's Convent, Brockton, Mass.	1	48
St. Mary's Academy, Leonardtown, Md.	1	50
Christian Charity:		
Mallinckrodt Convent, Mendham, N.J.....	4	370
Daughters of Divine Charity:		
St. Joseph's Hill, Staten Island, N.Y.....	1	70
Daughters of the Heart of Mary:		
Nardin Academy, Buffalo, N.Y.....	1	35
Convent, Canaan, N.Y.	1	25
St. Joseph's Institute, New York, N.Y.....	2	144
St. Elizabeth's School, New York, N.Y.....	1	100
Sisters of Divine Compassion:		
College of Good Counsel, White Plains, N.Y...	1	85
Dominicans:		
Queen of the Rosary Convent, Amityville, N.Y.	1	120
Faithful Companions of Jesus:		
Bl. Sacrament Convent, Providence, R.I.....	1	35
Franciscan Poor Clares:		
Monastery, Bordentown, N.J.	1	28
Franciscans:		
St. Ann's Convent, Buffalo, N.Y.	1	40
St. Michael's Convent, Buffalo, N.Y.....	1	38
St. Joseph's Hospital, New York, N.Y.....	1	29
St. Francis Hospital, Poughkeepsie, N.Y.....	1	25

Retreats No.

St. Anthony's Convent, Syracuse, N.Y.....	3	272
Mt. St. Clare, Wappingers Falls, N.Y.....	1	30
St. Mary of Angels, Williamsville, N.Y.....	1	136
Good Shepherd:		
Convent, Albany, N.Y.	2	56
Convent, Baltimore, Md.	2	59
Convent, Brooklyn, N.Y.	1	45
Convent, Buffalo, N.Y.	3	175
Mt. St. Florence, Peekskill, N.Y.	3	52
Convent, Philadelphia, Pa.	2	40
Convent, Providence, R.I.	1	18
Convent, Reading, Pa.	1	20
Convent, Washington, D.C.	1	17
Grey Nuns of the Sacred Heart:		
D'Youville College, Buffalo, N.Y.....	1	52
Helpers of the Holy Souls:		
St. Elmo's, Chappaqua, N.Y.	1	28
Convent, New York, N.Y.	2	53
Holy Child Jesus:		
Convent, Melrose, Mass.	1	16
St. Walburga's, New York, N.Y.	2	78
Convent, New York, N.Y.....	1	11
St. Edward's, Philadelphia, Pa.	1	40
St. Leonard's, Philadelphia, Pa.	1	36
Rosemont College, Rosemont, Pa.	2	158
Convent, Sharon Hill, Pa.	3	208
Convent, Suffern, N.Y.	1	32
Holy Cross:		
Holy Cross Academy, Washington, D.C.	1	102
Holy Names of Jesus and Mary:		
Convent, Albany, N.Y.	1	65
Hospital Sisters of St. Joseph:		
Hotel Dieu, Kingston, Ont.	1	60
Sisters Servants of the Immaculate Heart:		
Villa Maria, Stone Harbor, N.J.	1	244
Religious of Jesus and Mary:		
Convent, Highland Mills, N.Y.	1	41
Mary Reparatrix:		
Mount Mary, Detroit, Mich.	1	38
Convent, New York, N.Y.	3	94
Sisters of Mercy:		
Convent, Albany, N.Y.	2	152
St. Vincent's, Albany, N.Y.	1	26
Mt. St. Agnes, Baltimore, Md.	3	309
Sacred Heart, Belmont, N.C.	1	57
St. Joseph's, Brasher Falls, N.Y.	1	45
Mt. Mercy, Buffalo, N.Y.	3	318
Motherhouse, Cresson, Pa.	2	181
Mercy Villa, East Moriches, N.Y.....	3	164
Sanatorium Gabriels, Gabriels, N.Y.	1	65
St. Genevieve, Harrisburg, Pa.	2	67
Sylvan Heights, Harrisburg, Pa.	1	13
Georgian Court College, Lakewood, N.J.....	1	130

	Retreats	No.
Nazareth Orphan Asylum, Leicester, Mass.	1	70
Mater Misericordiae, Merion, Pa.	4	414
Devinciare Residence, New York, N.Y.	1	12
St. Catherine's, New York, N.Y.	2	47
St. Catherine's, New York, N.Y.	3	215
St. Cecilia's, New York, N.Y.	1	15
Motherhouse, North Plainfield, N.J.	1	100
Fitzgerald-Mercy Hospital, Phila., Pa.	1	20
Mt. Mercy, Pittsburgh, Pa.	1	194
St. John's, Plattsburgh, N.Y.	1	45
Convent, Rensselaer, N.Y.	1	60
Convent, St. John's, Newfoundland	1	58
Our Lady of Mercy, Syosset, N.Y.	1	65
Convent, Tarrytown, N.Y.	3	106
Convent, Washington, D.C.	1	12
St. Mary's, Wilkes-Barre, Pa.	1	84
Mission Helpers, Servants of Sacred Heart:		
Sacred Heart, Towson, Md.	2	87
Missionary Sisters of the Sacred Heart:		
Sacred Heart, Dobbs Ferry, N.Y.	1	135
Notre Dame:		
Trinity Prep., Ilchester, Md.	2	74
Academy, Moylan, Pa.	1	59
Academy, Philadelphia, Pa.	1	50
Trinity College, Washington, D.C.	1	102
Convent, Worcester, Mass.	1	104
Our Lady of Christian Doctrine:		
Marydell Convent, Nyack, N.Y.	1	35
Pallotine Missionary Sisters:—		
St. Mary's Hospital, Huntington, W.Va.	2	66
St. Mildred's, Laurel, Md.	1	25
Most Precious Blood:—		
Monastery, Brooklyn, N.Y.	1	54
Presentation:—		
Mt. St. Joseph, Newburgh, N. Y.	3	240
Convent, St. John's, Newfoundland	1	95
St. Michael's, Staten Island, N.Y.	2	147
Providence:		
Convent, Kingston, Ont.	1	60
Immaculate Seminary, Washington, D.C.	1	24
Reparation:		
St. Zita's Home, New York, N.Y.	1	17
Sacred Heart:		
Kenwood, Albany, N.Y.	2	320
Manhattanville, New York, N.Y.	1	65
Maplehurst, New York, N.Y.	3	101
Convent, New York, N.Y.	2	54
Convent, Noroton, Conn.	2	62
Convent, Overbrook, Pa.	2	84
Elmhurst, Providence, R.I.	1	30
Convent, Rochester, N.Y.	2	68
Eden Hall, Torresdale, Pa.	2	90

	Retreats	No.
Sacred Heart of Mary:		
Convent, Keesville, N.Y.	1	41
Academy, Sag Harbor, N.Y.	1	27
Marymount, Tarrytown, N.Y.	1	100
St. Dorothy:		
St. Patrick's, Staten Island, N.Y.	1	31
Convent, Reading, Pa.	1	11
St. Joseph:		
Mt. Gallitzin, Baden, Pa.	1	110
Mt. St. Joseph, Buffalo, N.Y.	3	417
St. Mary's, Cape May, N.J.	3	670
Mt. St. Joseph, Chestnut Hill, Pa.	6	732
St. Michael's, Englewood, N.J.	1	70
St. Joseph's, McSherrystown, Pa.	1	116
Nazareth Convent, Rochester, N.Y.	1	54
St. Joseph's, Troy, N.Y.	1	160
Immaculate Heart, Watertown, N.Y.	1	90
St. Mary of Namur:		
Mt. St. Mary, Kenmore, N.Y.	1	90
St. Joseph's, Lockport, N.Y.	1	90
Ursulines:		
Hiddenbrook, Beacon, N.Y.	1	18
Convent, Blue Point, N.Y.	1	44
Convent, Frostburg, Md.	1	8
Convent, Middletown, N.Y.	2	38
College of New Rochelle, New Rochelle, N.Y.	1	70
Mt. St. Ursula, New York, N.Y.	2	128
Convent, New York, N.Y.	2	75
St. Jerome's, New York, N.Y.	1	17
Convent, Wilmington, Del.	2	51
St. Ursula of the Blessed Virgin:		
Marygrove, Kingston, N.Y.	1	18
Convent, New York, N.Y.	1	30
Mt. Ave Maria, Phoenicia, N.Y.	1	30
Visitation:		
Monastery, Brooklyn, N.Y.	1	45
Monastery, Frederick, Md.	2	64
Monastery, Parkersburg, W. Va.	2	78
Monastery, Washington, D.C.	1	48
Monastery, Wheeling, W. Va.	2	90
Monastery, Wytheville, Va.	1	15
Total Religious—Women	220	14,580

FEMALE PUPILS AND WOMEN

Canada:		
Loretto Abbey, Toronto	1	50
Connecticut:		
Holy Family Academy, Baltic	1	50
Sacred Heart Academy, Noroton	2	131
Delaware:		
Ursuline Academy, Wilmington	2	127

District of Columbia:

	Retreats	No.
Convent of Perpetual Adoration, Wash.....	1	50
Sodality Union	1	33
Georgetown Univ. Hospital	1	53
Convent of Good Shepherd	1	90
Holy Trinity High School	1	152
Little Sisters of the Poor	1	235
Notre Dame Academy	1	250
Sacred Heart Convent	1	100
Trinity College	1	350
Visitation Convent	2	162

Maryland:

Eastern High School, Baltimore	1	200
Convent of Good Shepherd, Baltimore	1	110
Visitation Academy, Frederick	1	45
St. Mary's Academy, Leonardtown	1	190
Mt. St. Agnes, Mt. Washington	3	356
St. Michael's, Ridge	1	59

Massachusetts:

Convent of Good Shepherd, Boston	1	285
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Michigan:

Mary Reparatrix, Detroit	1	60
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New Hampshire:

Mt. St. Mary College, Hooksett	1	43
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New Jersey:

Jersey Teachers' Sodality, Jersey City.....	1	40
Immaculate Conception H. S., Camden.....	1	650
College of St. Elizabeth, Convent Station.....	3	810
St. Mary's H. S., Elizabeth	1	317
St. Cecilia's H.S., Englewood	1	453
St. Aloysius Academy, Jersey City	1	465
St. Michael's H.S., Jersey City	2	780
Mallinckrodt Convent, Mendham	2	54
St. Vincent's Academy, Newark	1	202
St. Peter's H. S., New Brunswick	1	650
Mt. St. Mary's, North Plainfield	1	84
Lacordaire Academy, Upper Montclair.....	1	40
Holy Trinity H.S., Westfield	1	168

New York:

Sacred Heart Academy, Albany	4	382
Vincentian Institute, Albany	1	460
Holy Family H.S., Auburn	1	166
St. Brendan's H.S., Brooklyn	1	800
D'Youville College, Buffalo	1	305
Convent of Good Shepherd, Buffalo	1	100
Mt. St. Joseph's Academy, Buffalo.....	1	175
St. Mary's Seminary, Buffalo	1	60
Sacred Heart Academy, Eggertsville	1	500
Our Lady of Bl. Sacr. Academy, Goshen.....	1	70
Ladycliff Academy, Highland Falls	1	150
Cenacle of St. Regis, Lake Ronkonkoma.....	11	674
Ursuline Academy, Middletown	1	43

	Retreats	No.
St. Agatha's Home, Nanuet	1	350
College of New Rochelle, New Rochelle	2	770
Ursuline School, New Rochelle	1	181
Bl. Sacrament Academy, New York	2	135
Cenacle of St. Regis, New York	11	691
Holy Cross Academy, New York	1	177
Madonna House, New York	1	100
Mary Reparatrix, New York	10	418
Marymount School, New York	1	95
Misericordia Hospital, New York	1	50
College of Mt. St. Vincent, New York	3	579
Sacred Heart College, Manhattanville	3	490
Sacred Heart Academy, Maplehurst	6	361
Sacred Heart Academy, New York	2	242
St. Catherine's Academy, New York	1	190
St. Patrick's Home, New York	1	150
Ursuline Academy, New York	2	288
Mt. St. Francis, Peekskill	1	450
St. Francis Hospital, Poughkeepsie	1	42
Nazareth Academy, Rochester	1	160
Sacred Heart Academy, Rochester	3	295
Holy Names Academy, Rome	1	89
St. John the Baptist Academy, Staten Is.	2	268
St. Joseph's Hill Academy, Staten Is.	1	45
St. Patrick's Academy, Staten Is.	1	40
Our Lady of Mercy Academy, Syosset	1	45
St. Joseph's Hospital, Syracuse	1	80
Marymount College, Tarrytown	2	272
Helpers of Holy Souls, Tuckahoe	2	60
Sacred Heart Orphan Asylum	1	150
College of Good Counsel, White Plains	1	170
Seton Academy, Yonkers	1	80
Pennsylvania:		
Mt. St. Joseph Acad., Chestnut Hill	1	140
Mt. Aloysius Academy, Cresson	1	126
Conv. of Our Lady of Prouille, Elkins Pk.	7	249
St. Joseph's Academy, McSherrystown	1	101
Mater Misericordiae, Merion	1	100
Academy of Mercy, Philadelphia	1	100
Assumption Academy, Philadelphia	3	166
Handmaids of Sacred Heart, Phila.	1	72
Sacred Heart Academy, Overbrook	2	155
Notre Dame Academy, Phila.	2	110
St. Leonard's Academy, Phila.	1	66
St. Mary's Academy, Phila.	1	150
St. Mary's Hospital, Phila.	1	68
St. Joseph's Hospital, Reading	1	40
Rosemont College, Rosemont	2	227
Sacred Heart Academy, Torresdale	3	224
St. Ann's Academy, Wilkes-Barre	1	112
St. Nicholas H.S., Wilkes-Barre	1	190
West Virginia:		
St. Mary's Hospital, Clarksburg	1	48

	Retreats	No.
St. Joseph's Hospital, Parkersburg	1	36
Visitation Academy, Parkersburg	1	52
Visitation Academy, Wheeling	2	120
Wheeling Hospital, Wheeling	1	39
Total Female Students and Women.....	177	18,383
SUMMARY		
Diocesan Clergy	28	3,034
Seminarians	6	444
Religious—Men	48	2,309
Religious—Women	220	14,580
Male Students	46	14,847
Laymen	123	5,712
Female Students and Women	177	18,983
Grand Total	648	59,909

RETREATS GIVEN BY THE FATHERS OF THE NEW ENGLAND PROVINCE

From Jan. 1, 1938 to Jan. 1, 1939

	Retreats	No.
Secular Clergy		
Antigonish, N. S.	1	129
Boston	4	761
Hartford	2	420
New York	3	679
Portland	2	211
Providence	2	270
Springfield	2	400
Religious Men		
Missionaries of the Sacred Heart, Natick, R.I.	1	9
Seminarians		
Brighton, Mass.	1	160
Hartford, Ct.	1	247
Brothers		
Danvers, Mass. (Xaverian Bros.)	1	95
Religious Women		
Carmelites, Roxbury, Mass.....	1	24
Cenacle, Brighton, Mass.	2	90
Newport, R. I.	2	61
Charity, Baltic, Conn.	1	105
Halifax, N.S.	2	363
Wellesley, Mass.	2	166
Charity of Nazareth, Newburyport, Mass.	1	40
Christian Education, Arlington, Mass.....	1	17
Milton, Mass.	1	45
Daughters, Heart of Mary, Burlington, Vt.....	1	30
York, Pa.	1	39
Faithful Companions of Jesus, Fitchburg, Mass.	2	95
Providence, R.I.	1	35

	Retreats	No
Good Shepherd, Boston, Mass.	2	70
Hartford, Conn.	2	41
Peekskill, N.Y.	1	50
Springfield, Mass.	1	12
Mercy, Baltimore, Md.	1	50
Bridgeport, Conn.	1	20
Burlington, Vt.	2	245
Dallas, Pa.	1	123
Danbury, Conn.	1	22
Fall River, Mass.	3	238
Hartford, Conn.	4	505
Hooksett, N.H.	2	305
Mercy, Manchester, N. H.	4	236
Milford, Conn.	2	309
New Bedford, Mass.	1	64
New Haven, Conn.	2	38
New York, N.Y.	1	14
Portland, Me.	3	426
Providence, R.I.	2	142
Notre Dame, Boston, Mass.	1	58
Lawrence, Mass.	1	54
Lowell, Mass.	1	83
Tyngsboro, Mass.	3	281
Waltham, Mass.	2	127
Worcester, Mass.	1	150
Antigonish, N.S.	1	125
Most Holy Redeemer, Danvers, Mass.	1	10
Providence, Chelsea, Mass.	1	19
Holyoke, Mass.	4	501
Malden, Mass.	1	20
St. Francis, Glen Riddle, Pa.	1	155
St. Joseph, Chicopee, Mass.	1	96
Framingham, Mass.	1	170
Hartford, Conn.	1	135
Holyoke, Mass.	2	470
Springfield, Mass.	1	57
Weston, Mass.	1	188
Sacred Heart, Albany, N.Y.	1	35
Newton, Mass.	1	26
Union of Sacred Hearts, Fall River, Mass.	1	92
Sacred Heart of Perpet. Adoration, Fairhaven.	1	48
Secular Ladies and Girl Students		
Cenacle, Brighton, Mass.	3	206
Newport, R. I.	5	189
New York, N. Y.	2	197
Ronkonkoma, N. Y.	1	40
Charity, Baltic, Conn.	2	102
Wellesley, Mass.	2	216
Christ. Education, Milton, Mass.	1	50
Good Shepherd, Boston, Mass.	1	180
Hartford, Conn.	1	320
Reading, Pa.	1	104

	Retreats	No.
Holy Child, New York, N. Y.	1	90
Mercy, Baltimore, Md.	1	80
Burlington, Vt.	1	165
Cresson, Pa.	1	120
Hooksett, N. H.	1	56
Portland, Me.	1	80
Rutland, Vt.	1	380
Notre Dame, Boston, Mass.	1	150
Tynsboro, Mass.	1	73
P. S. of Jesus Crucified, Elmhurst, Pa.	1	20
St. Casimir, Chicago, Ill.	1	250
Newton, Pa.	1	38
St. Joseph, Chicopee, Mass.	1	365
Stamford, Conn.	1	110
Sacred Heart, Newton, Mass.	3	356
Providence, R. I.	3	110
Students In Colleges and High Schools		
Boston College	4	1550
Holy Cross College	3	1300
Boston College High School	2	900
St. John's Preparatory School	1	238
Laymen		
North Andover, Mass.	36	583
North Andover, Mass. (Boys) •	9	213
SUMMARY		
Priests (Secular)	16	2870
Religious Congregation (Men)	1	9
Seminarians	2	407
Religious Brothers	1	95
Religious Women	83	6920
Secular Ladies and Girl Students	39	4047
Students (Boys) Colleges and High Schools	10	3988
Laymen	45	796
Private	10	10
Total	207	19,142

A. M. D. G.

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The Woodstock Letters

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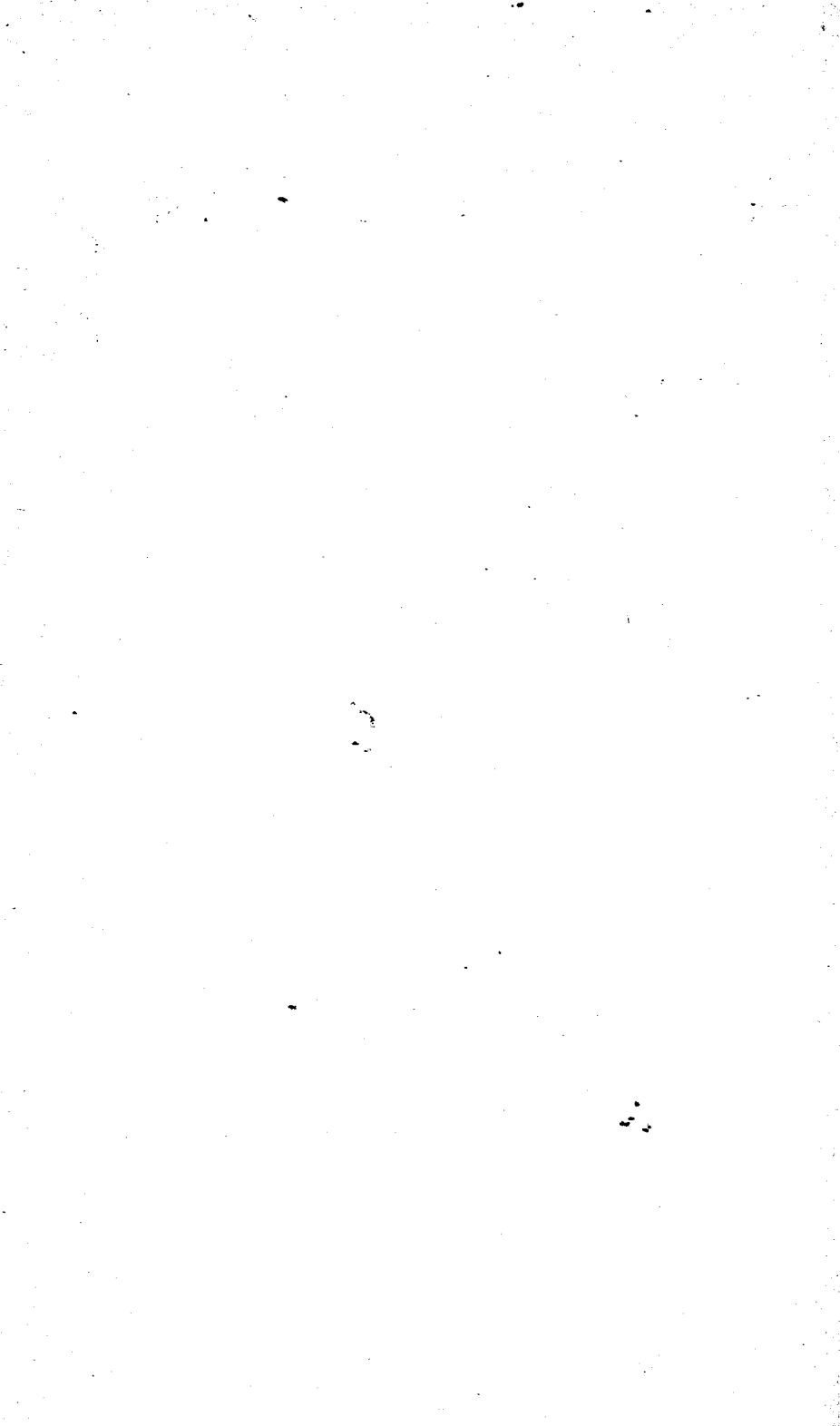
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The Woodstock Letters

VOL. LXVIII No. 3

THE CELEBRATION OF THE SESQUICENTENNIAL OF GEORGETOWN UNIVERSITY

May 28 to June 3, 1939 ¹

The Sesquicentennial celebration formally opened on May 28 with a pontifical High Mass, celebrated by the Most Rev. Thomas A. Emmet, Bishop of Kingston, Jamaica, B.W.I. The Mass was celebrated in the open air on a platform erected in front of the Healy Building, and the sermon was preached by the Most Rev. Francis C. Kelley, Bishop of Oklahoma City, Oklahoma, in the presence of the Jesuit and lay faculties of the various departments of the University, the graduating classes, many hundreds of Alumni and invited guests, as well as the delegates of our sister colleges and universities. Bishop Kelley said:

"I think that John Carroll saw quite clearly what Georgetown College was destined to be, and felt quite keenly the influence it was bound to radiate. . . He saw and knew what the foundation of Georgetown College meant to the young American Church and therefore to the American Republic. . . Georgetown University has been for one hundred and fifty years an outstanding vindication of John Carroll's vision. God save the nation he loved; God keep alive the torch of education he lighted."

¹ [To the Georgetown University Alumni Association, in the person of its Secretary, Dr. James S. Ruby, Ph.D., the Editor is indebted for the material for this account of Georgetown's Sesquicentennial.]

The Mass was sung by the Scholastics of Woodstock College. The following were the officers of the Mass:

Celebrant:	His Excellency, Most Rev. Thomas A. Emmett, S. J.
Assistant Priest:	Very Rev. Msgr. Michael J. Ready
Deacon of Honor:	Very Rev. Joseph A. Murphy, S.J.
Deacon of Honor:	Very Rev. James Bernard Walker, O. P.
Deacon of the Mass:	Rev. Edward H. Donze, S.M.
Subdeacon of the Mass:	Rev. C. J. Dacey.
Preacher:	His Excellency, Most Rev. Francis C. Kelley, D.D.
Master of Ceremonies:	Rev. Francis A. McQuade, S.J.

During the Sesquicentennial Week, each department of the University held its own academic observance of the University's 150th year. On Monday, May 29, the College of Arts and Sciences held a series of round-table discussions on the general subject of Scholastic Philosophy and its relation to Education. Rev. Frederick W. Sohon, S.J., Ph.D. presided at a round-table discussion "A Program for the Philosophy of Science" in the Copley lounge in the morning, and in the afternoon Dr. Francis I. Brady of the College faculty spoke on the Objectivity of Physical Science. At 7:00 p.m. there was held a dinner-meeting of the District of Columbia chapter of the American Sociological Society in the Refectory of Maguire Hall. Dinner was followed by a lecture given by Pitirim A. Sorokin, Ph.D. of Harvard University on "Tragic Dualism of Contemporary Culture; Its Root and Remedy." In a plea for a return to personal dignity Dr. Sorokin asserted that "every aspect of modern culture from radio programs and popular songs to the most pretentious political and economic plans have proved futile to increase men's happiness.....Only by a recognition in politics and art of man's super-sensory and absolute value can modern culture and the race itself be saved."

On Tuesday, May 30th, the Graduate School presented a series of round-tables with papers read by Joseph Solterer, Ph.D. of the Georgetown faculty; the Rev. Wilfrid Parsons, S.J., S.T.D., Ph.D., Director of Libraries of the University; Richard J. Purcell, Ph.D., Head of the History Department of the Catholic University of America; E. H. Chamberlain, Ph.D., of the Department of Economics of Harvard University, and the Rev. Moorhouse F. X. Millar, S.J., Ph.D., Head of the Department of Political Philosophy at Fordham University.

Wednesday, May 31st, was given over to a series of conferences and discussions on Law and Jurisprudence in the Modern World, conducted by the faculty of the School of Law at the Law School. On that evening the last of the series of conferences was held in Gaston Hall on the College Campus, presided over by the Hon. Frank J. Hogan, President of the American Bar Association, at which the principal speaker was Attorney General Frank Murphy who took as his subject "The Lawyer and the Economy of Tomorrow." This address was broadcast over a nationwide network.

A three-day series of lectures and clinics, held by the Georgetown University School of Medicine, began on Thursday, June 1st, under the general subject of "Modern Advances in Medicine and Surgery."

Two round-table sessions on Foreign Relations, World Economics and International Law Today were conducted by the School of Foreign Service on Friday, June 2nd.

The Third Annual Alumni Clinic of the Georgetown University School of Dentistry was held at the Dental School on Saturday, June 3rd.

On Friday evening, June 2nd, a Sesquicentennial pageant, reviewing the history of the University from the landing of the Maryland pilgrims in 1634 until the celebration of the University's Sesquicentennial, was presented on the stage of the Central High School auditorium before a capacity audience of 2,500 Alumni

and friends of the University. Participating in the pageant were: undergraduates and Alumni of the University, students of the Georgetown Visitation Convent and Trinity College.

On Saturday, June 3rd, at 4:00 P.M., the academic procession moved out of the Healy Building to be seated on the College lawn for the official Convocation which climaxed the Sesquicentennial Week. In the procession were the Regents and Faculty of the University, the members of the various Senior classes, and the Delegates of some three hundred and fifty sister colleges, universities and learned societies in academic costume. The principal address was delivered by the Hon. Joseph Scott of California, and honorary degrees were conferred upon the following:

Doctor of Laws

His Excellency, Most Rev. John M. McNamara, D.D.
 The Rt. Rev. John L. Sheridan
 The Hon. William B. Bankhead
 The Hon. Herbert R. O'Connor
 The Hon. Harold M. Stephens
 The Hon. J. Edgar Hoover
 Joseph Scott
 Basil Harris
 Thomas E. Murray, Jr.
 Charles T. Fisher, Jr.

Doctor of Social Science

The Rt. Rev. Joseph M. Corrigan

Doctor of Science

Dr. Irvin Abell
 Brig. Gen. Leigh C. Fairbank, U. S. A.
 Dr. Lyman J. Briggs

Doctor of Letters

The Rev. Francis P. Donnelly, S.J.
 Frank J. Hogan

Master of Arts

John G. Brunini

After the conferring of degrees, a short address of thanks on the part of the Church was made by the Most Reverend John M. McNamara, D.D., Auxiliary Bishop of Baltimore, and on the part of the State by

the Hon. William B. Bankhead, LL.B. '95, Speaker of the House of Representatives of the United States. Speaker Bankhead stated:

"We have been made conscious within the last year of three great sesquicentennials celebrated by the American people. They are of tremendous significance to the civic and political consciousness of our citizens. I refer to the ratification of the Constitution of the United States, the Meeting of the First Congress of the United States under the new Constitution and the Inauguration of General George Washington as first President of the United States. . .

It is a most happy circumstance that in connection with these immemorial national anniversaries we are privileged to celebrate the 150th Anniversary of the founding of this institution. And as one of its Alumni, I wish to join all those who love this university and its noble traditions in commemorating the significance of this anniversary. . . To the stimulation and encouragement of the better and nobler things of life this great institution, for one hundred and fifty years, has contributed efforts of immeasurable value, and I rejoice with you all in memorializing and keeping fresh and fragrant the memories of the great history of this institution and its contribution to the general welfare."

Following the Convocation an Alumni Banquet was held at the Hotel Mayflower at which over a thousand former students and graduates of the University gathered to do honor to their Alma Mater's 150th year. Among the speakers were Very Rev. Arthur A. O'Leary, President of Georgetown University, Very Rev. Robert I. Gannon, A.B. '13, President of Fordham University, and the Hon. Frank J. Hogan, LL.B. '02, President of Georgetown University Alumni Association.

Our Holy Father sent the following congratulatory letter. This was preceded by a telegram from His Eminence Cardinal Maglione saying that His Holiness, recalling with pleasure the reception of an honorary degree from Georgetown University, took great pride in the University Sesquicentennial.

To the Beloved Son
ARTHUR O'LEARY OF THE SOCIETY OF JESUS
President of Georgetown University
PIUS PP. XII

BELOVED SON, *Health and Apostolic Benediction.*

Georgetown University is commemorating during these days, Beloved Son, the one hundred and fifty years that have passed since its foundation; and we cannot but share deeply your great joy, while we congratulate you on the splendid results achieved during these fifteen decades. When in the year 1789 John Carroll, First Bishop of the Catholic Hierarchy in the United States, built his college on the heights of Georgetown, he erected a monument significant and worthy of the zealous far-seeing prelate and of the ardent, genuine patriot. That college became, as he tells in his letters, the object dearest to his heart. For he saw clearly, as did likewise his great contemporary the first President of the nascent Republic, that the life and prosperity of his beloved country would depend in very large measure on the cultural and religious training of its youth. Nor could he contribute more effectively to safeguarding and strengthening the foundations of the State than by forging, as he did in Georgetown College, the beginnings of that magnificent chain of Catholic Schools and Colleges and Universities, where the future citizen is taught the Eternal Truth, that only he can serve his country best who serves his God first. For in vain would that man claim the tribute of patriotism, who should labor to subvert Religion and Morality, those great pillars of human happiness, those firmest props of the duties of men and citizens. By Act of Congress, signed March 1, 1815, by President James Madison, the State gave public testimony to its gratitude by raising Georgetown College to the full stature of a University; and on March 30, 1833, Our Predecessor of happy memory, Pope Gregory XVI, crowned the masterly work of Carroll by granting to the Faculties of Philosophy and Theology the power of conferring degrees in those supreme sciences. With every good reason, therefore, Beloved Son, does Georgetown University recall with profound sentiments of gratitude to Almighty God one hundred and fifty years of honorable service to God and Country. Through the sacrifices and unstinting labors of those who have gone before you—and to whom We and you pay the homage of grateful memory—a

single unit with a small group of students has grown steadily and strongly into the attractive University City with its six Faculties and more than three thousand students. During a century and a half members of the Society of Jesus uninterruptedly have devoted their learning and their lives to the enlightenment and character-formation of the young men entrusted to their care. During a century and a half those students, leaving the walls of their Alma Mater, have added Christian dignity and honor and right-thinking to the family life, to the business and highest professional circles of their country. We rejoice with you in the consoling memories of these one hundred and fifty years, and We offer Our prayer of thanksgiving to God, the Giver of every good gift. The destinies of Georgetown University under God are now in your hands. May He guide you and strengthen you, so that the cherished hopes of the great Archbishop Carroll may each year be realized with ever increasing fullness to the glory of God and to the spiritual grandeur of your country. As a token of Our paternal interest and of Our desire to encourage the all-important work of Catholic education that you are so ably carrying on, to you, Beloved Son, to the Directors of Georgetown College, to the Professors and Students, and to all those present and united with you in your sesquicentennial celebrations We impart the Apostolic Blessing.

Given at Rome from St. Peter's, on the XXI day of May, in the year of Our Lord MDCCCXXXIX, the first of Our Pontificate. (Signed) PIUS PP. XII.

The University received from His Paternity, Very Rev. Father General, the following letter:

Rome, March 21, 1939.

To the President and Board of Trustees,
To the Faculty and Student Body,
To the Alumni and Friends of
Georgetown University:

Greetings:

Our thoughts and prayers are with you as you commemorate the one hundred and fiftieth anniversary of the foundation of your illustrious University.

With heartfelt joy do we congratulate you and with deep gratitude do we thank God for the magnificent accomplishments of the past. Our gaze, however, is the more eagerly turned to the future the greater is our anticipation of achievements yet to be realized.

Needed at all times, never were Catholic Universities more needed than today for in them alone may Youth acquire a thorough understanding of those unchanging principles of Christian life which are at once the foundation and the safeguard of all true civilization. Imbued with these truths not only will they themselves lead lives in harmony with the teaching of Christ, but, in addition, by word and example they will influence their associates to know that there is no other Foundation upon which men may securely build, no other Name under heaven given to men whereby they must be saved.

We pray every blessing on Georgetown University as it addresses itself with renewed determination to the fulfillment of its mission, to the end that as we today thank God for those who have gone before for what they have done, so future generations, may with just reason give like thanks to God that you, in your time, were faithful to your obligation and discharged it so fruitfully to the greater glory of God, the honor of Mother Church and the good of your Country.

To the end that God may be more surely moved to grant you these blessings we shall, during this year of Jubilee, apply three hundred Holy Masses to Georgetown University.

Most sincerely yours in Christ,

(Signed) W. LEDOCHOWSKI,
General of the Society of Jesus.

The following is a copy of the official program of the various activities of the Sesquicentennial Week:

PROGRAM
SESQUICENTENNIAL CELEBRATION
GEORGETOWN UNIVERSITY

Washington, D. C. May 28 to June 5, 1939

SUNDAY, MAY 28th

(On campus of Georgetown University)

10:30 A.M.—Religious Ceremony inaugurating The Sesquicentennial. Pontifical High Mass. Tribute to the Founder of Georgetown, John Carroll.

Most Reverend Thomas A. Emmet, S.J., Vicar-Apostolic of the British West Indies, will be the celebrant of the Mass.

Most Reverend Francis C. Kelley, D.D., Bishop of Oklahoma City and Tulsa, will preach the eulogy on John Carroll.

MONDAY, MAY 29th

College of Arts and Sciences

I. Science and Philosophy:

11:00 A.M.—*A Program for the Philosophy of Science*, Rev. Frederick W. Sohon, S.J., Ph.D., Georgetown University. In Copley Lounge.

12:30 P.M.—Luncheon will be served in the Refectory, Maguire Hall.

1:45 P.M.—*The Objectivity of Physical Science*, Francis I. Brady, Ph.D., Georgetown University. In Copley Lounge.

II. Social Science and Philosophy:

7:00 P.M.—Dinner meeting of the District of Columbia Chapter of the American Sociological Society. In the Refectory, Maguire Hall.

8:30 P.M.—*Tragic Dualism of Contemporary Culture: Its Roots and Remedy*, Pitirim A. Sorokin, Ph.D., Harvard University. In Gaston Hall.

TUESDAY, MAY 30th

Graduate School

4:00 P.M.—*Economic Theory and Economic Policy*, Joseph Solterer, Ph.D., Head of Economics Department; Georgetown University. In Copley Lounge.

Early Catholic Publications, Rev. Wilfrid Parsons, S.J., S.T.D., Litt.D., Director of Libraries, Georgetown University. In Copley Lounge.

8:15 P.M.—*American Backgrounds of Georgetown's Foundation*, Richard J. Purcell, Ph.D., Head of History Department, Catholic University of America. In Copley Lounge.

Economic and Social Implications of Monopolies in the Modern World, E. H. Chamberlain, Ph.D., Department of Economics, Harvard University. In Copley Lounge.

The French Revolution and the American Revolution, Moorhouse F. X. Millar, S.J., Ph.D., Head of Department of Political Science, Fordham University. In Copley Lounge.

WEDNESDAY, MAY 31st

Law School

2:00 P.M.—*The Labor Dispute and Third Party Interests*, Presiding: Professor Walter H. E. Jaeger, '32, Professor of Labor Law, Georgetown University School of Law. (In John Carroll Auditorium, Law School Building.)

Responsibility of the Unions, Lee Pressman, General Counsel, Committee of Industrial Organization; Joseph Padway, General Counsel, American Federation of Labor.

National Labor Relations Board and Employer's Interest, William F. Kelly, Esq., Attorney, Washington, D.C.; Right Reverend Francis Joseph Haas, Professor of Economics, Catholic University of America.

3:30 P.M.—*Monopolies and Legal Problems Involved*, Presiding: Professor Al. Philip Kane, '32, Professor of Corporate Reorganization, Georgetown University, School of Law, (In John Carroll Auditorium, Law School Building.)

U. S. Senator Joseph C. O'Mahoney, '20.

Hon. Willis A. Ballinger, Chief Economist,

Federal Trade Commission.

Mr. John T. Flynn, Economist and Publicist.

Seth W. Richardson, Attorney, Wash., D.C.

Hon. Wendell Berge, Special Assistant to the Attorney General.

8:30 P.M.—Symposium: *The Work of the American Bench and Bar during the Past One Hundred and Fifty Years*. A Survey. (In Gaston Hall, Georgetown University).

Presiding: Reverend Francis E. Lucey, S.J., Regent of Georgetown University School of Law.

Bellarmino and the Constitution of the United States, Dr. James Brown Scott, Honorary President of the American Society of International Law.

The Role of the American Lawyer in the Development of Government and Law during the Last Century and a Half, Hon. Frank J. Hogan, '02, President, American Bar Association.

The Chief Justices of the United States, Hon. Edmund W. Flynn, '15, Chief Justice of Rhode Island.

(Note: Law School Program continued Thursday afternoon).

THURSDAY, JUNE 1st

School of Medicine

9:00 A.M.—Introduction of the President of Georgetown University by Rev. David V. McCauley, S.J., Dean of the School of Medicine.

Remarks of the President, Very Rev. Arthur A. O'Leary, S.J.

Recent Development in Urology, Dr. Ralph M. LeComte, '10, Professor of Urology, Georgetown University School of Medicine.

The Use of Liver and Iron in the Treatment of Anemia, Dr. Russell L. Haden, Cleveland, Ohio.

Bronchial Obstruction, Dr. Louis H. Clerf, Professor of Bronchöscopy, Jefferson Medical College.

Medicine in a Changing World, Dr. Thomas Par-
ran, '15, Surgeon General, United States Public Health Service.

2:00 P.M.—Presiding: Dr. George Tully Vaughan, Emeritus Professor of Surgery.

The Present Status of Sulfanilamide and Derivatives in the Treatment of Diseases, Dr. John Kolmer, Professor of Medicine, Temple University School of Medicine.

Experiences with Sulfanilamide in Obstetrics, Dr. Nicholson J. Eastman, Professor of Obstetrics, Johns Hopkins University School of Medicine.

Meniere's Disease, Dr. Walter E. Dandy, Professor of Neuro-Surgery, Johns Hopkins University School of Medicine.

Radio-sensitivity of Malignant Cells, Dr. E. A. Merritt, Professor of Clinical Radiology, Georgetown University School of Medicine.

(Note: School of Medicine Program continued Friday morning)

LAW SCHOOL

2:00 P.M.—*Government Through Administrative Policy-Making*. (In John Carroll Auditorium, Law School Building.)

Presiding: Robert A. Maurer, '06, Professor of Administrative Law, Georgetown University School of Law.

Professor James Hart, Professor of Administrative Law, University of Virginia.

Hon. O. R. McGuire, Chairman of Committee on Administrative Law, American Bar Association.

Hon. Charles Fahy, '14, General Counsel National Labor Relations Board.

Hon. Vernon E. West, '08, Assistant Corpora-

tion Counsel, District of Columbia.

Professor James J. Hayden, '24, Professor of Law, Catholic University of America.

3:30 P.M.—Presiding: Dean George E. Hamilton, '74, (In John Carroll Auditorium, Law School Building.)

The Lawyer in the Economy of the Future, Hon. Frank Murphy, Attorney General of the United States.

(Note: The speech of the Attorney General will be broadcast over the Blue Network of the National Broadcasting Company.)

9:00 P.M.—Sesquicentennial Ball at the Willard Hotel. Music by Paul Kain's Orchestra.

FRIDAY, JUNE 2nd

School of Foreign Service

I. *International Relations*. (In Copley Lounge).

10:00 A.M.—*The Return to the Principle of Balance of Power in Europe*, Mr. Edgar Procknick, Former Minister of Austria.

Discussion. Opened by Dr. Constantine E. McGuire, Washington, D.C., and Dr. Thomas H. Healy, Dean, School of Foreign Service.

II. *International Economy*. (In Copley Lounge).

2:30 P.M.—*The Position of the United States in World Economy*, Mr. James A. Farrell, Chairman, National Foreign Trade Council.

Discussion. Opened by Hon. Robert Lincoln O'Brien, Former Chairman United States Tariff Commission, and Henry Grady, Vice-Chairman United States Tariff Commission.

SCHOOL OF MEDICINE

8:30 to 10:30 P.M.—Presiding: Dr. James A. Cahill, Jr., '15, Professor of Surgery, Georgetown University School of Medicine. (At Georgetown University Hospital.)

Clinics conducted by Dr. James A. Cahill and Staff: Dr. Edward Larkin, '08; Dr. Paul J. O'Donnell; Dr. Ralph M. LeComte, and Dr. Fred R. Sanderson.

2:00 P.M.—*Symposium on Complications of Pregnancy*. Presiding: Dr. John W. Warner.

Discussions by: Dr. Jerome F. Crowley, '18, Associate Professor of Obstetrics and Gynecology, and Dr. J. Winthrop Peabody, '14, Professor of Diseases of the Respiratory System.

Dr. Daniel Davis, Professor of Clinical Obstetrics, and Dr. Wallace M. Yater, '21, Professor of Medicine.

Dr. John J. Lynch, '25, Instructor in Clinical Obstetrics, and Dr. Anthony M. Sindoni, Jr. '27, Chief of Metabolic Department, Philadelphia General Hospital.

4:00 P.M.—*The Differential Diagnosis and Treatment of Chronic Infections (Rheumatoid) Arthritis*, Dr. Carlos S. Saca, '34, Consultant in Medicine, Mayo Foundation.

4:30 P.M.—*Recent Advances in Surgery of the Pancreas*, Dr. Robert J. Coffey, '32, Professor of Experimental Surgery. (Note: School of Medicine Program continued on Sat. morning.)

EVENING PROGRAM

8:15 P.M.—Georgetown University's Sesquicentennial Pageant, "Sons of Georgetown", will be presented, in Central High School Auditorium.

SATURDAY, JUNE 3rd

School of Dentistry

9:00 A.M.—Registration (Lobby waiting room, main floor)

10:00 A.M.—*The Biologic Significance of Dental Caries and Parodontosis*, Dr. H. R. Churchill, Philadelphia, Pennsylvania, (Lecture Hall No. 102)

10:00 A.M.—*The Surgical Aspect of Immediate Denture Service*, Dr. Howard J. Newton, Washington, D.C. (Lecture Hall No. 101)

11:00 A.M.—*A Review of Some of the Difficulties Encountered in the Technical Procedures of Operative Restorations*, Dr. Doran S. Thorn, Washington, D.C. (Lecture Hall No. 102).

11:00 A.M.—*Oseomyelitis and Its Liability to the Dental Surgeon*, Dr. Michael L. Mullaney, Providence, R.I. (Lecture Hall No. 101).

12:00 M.—Luncheon—(School Cafeteria, Medical Bldg.)

1:00 P.M. to 3:30 P.M.—(Lecture Hall No. 301).

Table Clinics

Talks, using charts and patients, pointing out some of the important phases of Restorative Dentistry... Dr. Vernon J. Lehr
The Key to Complete Radiographic Diagnosis

Dr. M. M. Alexander
Preventative Orthodontics Dr. Anthony J. Miller
Radiology Dr. Joseph Conlon
Opening Bites Dr. W. S. Benedict

The Practical Application of Dental Anatomy to Restorations Dr. Edmund J. Botazzi

The Methods of Retaining Anterior Teeth by Root Canal Therapy, and Elimination of Apical Disease Without Root Amputation..... Dr. Harry Kaplan
Faculty Group

Simple Orthodontic Corrections—Dr. Stephen H. Hopkins, Department of Orthodontia.

Selected Cases in Oral Surgery—Dr. John Keavenery, Department of Oral Surgery.

A Few Steps in the Construction of Immediate Fixed Bridge-work with Special Emphasis on the Selection and Adaptation of the Pontic—Dr. Roy J. Giezen, Department of Crown and Bridgework.

Ceramics in Bridgework—Dr. John F. Brazinski, Department of Ceramics.

Amalgam Condensation with the Hollecback Pneumatic Condenser—Dr. Doran S. Thorn, Department of Operative Dentistry.

Some Methods of Testing of Physical Properties of Dental Materials—Dr. Maurice A. Goldberg, Department of Dental Materials.

Full Dentures—Dr. Luzerne Jordon, Department of Prosthetic Dentistry. Assisted by the following members of the department staff: Drs. Emig, Whitebread Saunders, and Stanton.

Tumors of the Jaw and Digestive Tract—Dr. Eugene R. Whitmore, Department of Pathology.

Cross Section of the Anatomy of the Head—Dr. Othmar Solnitzsky, Dept. of Anatomy.

Bacteriology—Dr. Mario Mollari, Department of Bacteriology.

SCHOOL OF MEDICINE

(Georgetown University Hospital)

Presiding: Dr. Joseph J. Mundell, '03, Professor of Obstetrics.

8:30 to 10:30 A.M.—Gynecological Clinic. Dr. Leon A. Martel, '08, Professor of Gynecology.

8:30 to 10:30 A.M.—Surgical Clinic. Dr. Howard F. Strine, Associate Professor of Surgery, and Dr. Howard H. Strine, Jr., '28, Instructor in Clinical Surgery.

10:30 to 12:30 A.M.—Gynecological Clinic. Dr. Jerome F. Crowley, '18, Associate Professor of Obstetrics and Gynecology.

10:30 to 12:00 A.M.—Surgical Clinic. Dr. George K. Nutting, Associate Professor of Surgery.

11:00 to 12:00 A.M.—Neurosurgical Clinic. Dr. John J. Shugrue, '19, Professor of Neurosurgery.

11:30 to 12:30 A.M.—Proctological Clinic. Dr. Garnet Ault, Professor of Proctology.

(Gaston Hall)

Presiding: The Reverend David V. McCauley, S.J., Dean.

2:00 P.M.—*Diverticulosis and Diverticulitis of Intestinal Tract*, Dr. Irvin Abell, President, American Medical Association, and Clinical Professor of Surgery, University of Louisville Medical School.

4:00 P.M.—The Sesquicentennial Convocation and Award of Honors. (University Campus).

7:30 P.M.—The Alumni Banquet. (Hotel Mayflower).

SUNDAY, JUNE 4th

10:00 A.M.—Baccalaureate Mass. Sermon by Rev. Edward L. Stephens (College Lawn).

3:00 P.M.—Band Concert. (College Lawn).

4:00 P.M.—Lawn Party. (College Campus).

8:30 P.M.—Tropaia Exercises. (College Yard.)

Cohonguroton Oration, by William J. Driscoll, Jr.

9:15 P.M.—Reception by the President and Faculty. (Carroll Parlor).

MONDAY, JUNE 5th

3:00 P.M.—Band Concert.

4:00 P.M.—Annual Commencement. Address by Hon. Charles H. English (College Lawn).

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EXHIBITIONS

Riggs Memorial Library, "150 Years of American Printing" (All Week).

University Archives (All week).

Display of Old Class and Sports Photographs. (All week). (Ryan Gymnasium).

SPECIAL ATHLETIC EVENTS

Friday, June 2nd—(Congressional Country Club).

10:00 A.M.—Alumni GOLF Tournament.

2:00 P.M.—Golf Exhibition (Maurice McCarthy and Joseph Lynch ALUMNI vs. Johnnie Burke & Charles Pettijohn VARSITY).

Saturday, June 3rd—TENNIS Exhibition (The College).

9:00 A.M.—Gregory Mangin, Dooley Mitchell, Tom Mangan, Fred Mesmer, Paul Kunkel.

10:00 A.M.—Baseball Game ALUMNI vs. SENIORS (Varsity Field).

"IS NOT THIS THE CARPENTER'S SON?"
(The Proposed Feast of Christ the Worker)

WILLIAM J. SMITH, S.J.

With the hearty approval of His Excellency, Most Reverend Thomas E. Malloy, S.T.D., Bishop of Brooklyn, a crusade of petition to the Holy Father asking for a Feast Day of Christ the Worker was begun in the Brooklyn diocese in January of this year (1939). The movement, sponsored by the Crown Heights School of Catholic Workmen, spread to many places. At the present writing the number of signatures to the petition has reached well over the 300,000 mark. Bricklayers and bankers, bootblacks and brokers, teamsters, salesmen, labor officials, typists, engineers, the unemployed, men and women of A.F.L., C.I.O., and Independent Trade Unions enthusiastically lent their names to the request. Practically every class and occupation in society are represented in the lists of the signees.

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The petition read as follows:

*A Petition to His Holiness, Pius XI, for
the Establishment of a Feast of Christ the
Worker.*

*Mindful of the great love of the Sacred
Heart for the poor, the needy, for workers,
aware of the personal interest of Your Holiness in their welfare, realizing the efforts of
evil men to win the workers away from God,
and confident in the earnest desires of Catholic workers to continue as loyal and militant
defenders of the Faith and the Church, we,*

¹[The Crown Heights School of Catholic Workmen is the labor school under Jesuit direction located in Brooklyn, New York. Its Director, the Reverend William J. Smith, S.J., the author of the present article, has played a leading part in promoting the Feast of Christ the Worker. An account of the organization and aims of the school was published by Fr. Smith in the *Woodstock Letters* Vol. LXVII, No. 3 (Oct. 1938), pp. 235-244—Editor's Note.]

the undersigned, beg a blessing upon their efforts. To inspire them with new zeal and that they may share the more intimately in the spirit of charity manifested by the Divine Master in their regard, we humbly ask and petition that a Feast of Christ the Worker, to be celebrated in America on Labor Day, be established.

Name	Address	City	Occupation
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A resolution, requesting the Hierarchy of the United States of America to petition the Holy See for such a Feast Day will be introduced at the meeting of the Bishops in November. His Excellency, Most Reverend Raymond Kearney, Auxiliary Bishop of Brooklyn, will read the resolution. Already the movement has received the enthusiastic endorsement of the Bishops of Buffalo, Rochester, Albany, Syracuse, Ogdensburg, in New York State. Archbishops Rummel and Schrembs have expressed their approval. Petitions were circulated in a number of dioceses. Half a dozen editorials have been written in the Catholic Press in favor of it.

The movement for a Feast of Christ the Worker is not new. The devotion to Our Lord, under this title, has been fostered elsewhere long before this time. As early as 1916, a Swiss priest, Abbé Schuh, inaugurated an association of workers under the special title of Christ the Worker. Pope Benedict XV approved the association in 1921 and raised it to an International Confraternity. Its official title is *The Apostolic Work of Jesus the Workingman*. Two years later, Pope Pius XI, in a private audience granted to Abbé Schuh, again expressed admiration for the idea and urged the priest to spread devotion to Our Lord under this title, that a strong demand on the part of the faithful might show the need of a Feast Day of Christ the Worker. Abbé Schuh, with great zeal, set to work to carry out the hopes of His Holiness, and by 1927 he was able to present to His Holiness three volumes of signatures asking for the Feast Day. Among those who signed the

petition were 33 Cardinals and 560 Bishops.

Renewed interest has been shown in the past year or so in France. In London, England, a petition similar to the one in America is now being circulated. Among the signatures is found that of Cardinal Hinsley. Half a dozen churches in the United States have held services under the title of Christ the Worker. In Cleveland the Shrine of St. Paul and the Church of St. Joseph have a perpetual novena to Christ the Worker. St. Peter's Church in Barclay Street, New York City, conducts a Holy Hour for Workingmen every Thursday at noon to honor the Sacred Heart of Christ the Worker. A booklet of prayers entitled *Fifteen Minutes with Christ the Worker*² has run into its fourth edition in as many months. To date 21,000 copies of this booklet have been printed and distributed. A second booklet for home devotion is being prepared.

The need of arousing interest in the devotion to Christ the Worker is apparent to all who are conversant with economic conditions in the world today. The appropriateness, even the necessity, of a Feast Day to honor the Divine Master in His sacred character as a Carpenter is equally evident. The world today rotates upon an economic axis. Christ the King, Who is Christ the Carpenter, must be made the center and support of that world if peace and sanity are to be established.

The workmen need such a day, for they are being harassed on all sides by promoters of doctrines, false and deceitful, which seem to offer them economic security. A pagan press constantly tends to rub from their minds the lustre of Catholic teaching which in other days gave them strength and encouragement. The conditions in which great numbers of them are forced to work and live is creating the impression in their minds that they have neither the right to earthly comfort nor the consolation which their Faith should provide for them.

² William J. Smith, S.J., *Fifteen Minutes With Christ the Worker*. New York, The Paulist Press, 1939. pp. 32.

The employer is in need of such a day. The objection that a Feast of Christ the Worker would exclude all other classes does not seem sound. The Divine Master was neither an employer nor an employee. Yet He is the model of workmen and should be the exemplar of the employer. No employer will ever understand the meaning of the words the *dignity of labor* until first he grasps the reality of a God Who became a Carpenter. Unless the employer can see in his workmen "other carpenters of Nazareth," the abstract principles of the encyclicals will continue to fall on deaf ears.

Professional people and other classes of society have as much need of Christ the Worker as the employer and the employee. The Mystical Body of Christ is one. A Christian can never be a spiritual isolationist. We are social beings. Naturally, supernaturally, economically, socially, we have need of one another. The human family, in spite of its divisions and dissensions, is of necessity bound together today in a way that was unknown in other ages. The stability or the disturbance of industrial relations affects every individual and every family. We must be interested in the spiritual and material welfare of the workingman whether we like it or not. The acceptance or the rejection of Christ the Worker as an Ideal by employer and worker may well determine the fate of nations. No one can be indifferent to that.

The condition of the times demands this devotion and this Feast Day. Atheists and enemies of religion, though often a minority, are strongly united. By mass demonstrations, by parades, by their press, they flaunt their hatred before the public. Our Catholic workmen come within their direct fire. The Catholic workman has always been loyal, anxious to show his faith. Give him a day on which he can have the assurance of the prayerful co-operation of the whole Catholic world. Give him a chance to carry out the wishes of His

Holiness, Pope Pius XI, of blessed memory, in his prediction that the workman will be "proud to walk in the footsteps of Him, Who being in the form of God, chose to become a carpenter and to be known among men as the son of a carpenter."

A final, but by no means the last, reason for urging devotion to Christ the Carpenter is the Divine Workman Himself. Devotions develop in the Church according to the needs of the times, as we know from our own Sacred Heart devotions. The world today is a living contradiction of all that the Divine Master came to teach. Greed and lust for power, cruelty and stark injustice rule supreme. A relative few live in luxury, while millions weep in poverty, suffering, and destitution. The state is deified and financial power magnified. The dignity of human personality is debased and degraded. The ideals of honest labor, the value of voluntary poverty, the nobility of a humble life, are derided and ridiculed. The virtues of justice and charity are set aside as archaic. For such poison, the apt and appropriate antidote lies in emphasizing the character of Christ in relation to modern problems, in showing Him to the world as He was during the greater part of His lifetime. . . a humble, poor, unknown tradesman of Nazareth.

The objection that we may over-stress the humanity of Christ is vulnerable. It is just as much a heresy to belittle the humanity of the God-Man as it is to deny His divinity.

Of still less weight is the fear that the Communists will turn the devotion to their own ends, holding Christ up as an ignorant laborer and making of Him a part of the proletarian front. If we were to accommodate our teaching of the truth to the designs of Communists and cease to proclaim our doctrine whenever they distorted or misrepresented it, we would have to be silent on many of the salient points of religion. There is scarcely a decent tradition or concept that we cherish which they have not in one way or another made use of to disguise their own malicious

doctrines. If they have failed to speak of some of them, it is due to ignorance of the doctrine, and not because they have a preference for any doctrines in particular. Communism is the most insidious danger the Church has ever had to face. Yet there are ultra-liberal Catholics who would like to soft pedal the issue. A Catholic Bishop made the sad suggestion to me that it might be possible to co-operate with Communists for a good end under the principle of the double effect. As reverently as I could, I suggested that he should read a few Communist booklets and find out what they teach. To yield to their trickery and deprive the workman of his greatest hope, the ideal of Christ the Worker, is not the proper approach to the problem. To expose their deceit, while vigorously preaching the truth of Christ in all its manifestations, seems to me to be the sounder defense.

The phase of Our Lord's earthly life which today is most appropriate, which best meets the difficulties of the hour, is that of Christ as a craftsman, the Carpenter of Nazareth. We know that there is nothing in the life of the Son of God upon earth that was merely an accident. The sacred role of the carpenter is as much a part of the Divine Plan of Redemption as the title of teacher or miracle worker. I like to think that the Divine Mind of God looked down the years and saw that there would come a day—as it has come—when greed and selfishness would so rule the lives of men, that while a relative few controlled the wealth and credit of the world, millions and millions of His children would be forced to live in subjection, poverty, even destitution. When that day would come He wanted to say once again, "Come to Me all you who labor and are heavily burdened, and I will refresh you." He wanted to say that and to have the invitation accerted. So when He came among His own, He came as one of His own—a humble carpenter. Ours is the duty to carry that invitation to the multitudes.

*Crown Heights School of Catholic Workmen
Brooklyn, N.Y.*

THE XAVIER LABOR SCHOOL 1938-1939

PHILIP E. DOBSON, S.J.

The year 1938-1939 was notable in the history of the XAVIER LABOR SCHOOL for expansion in two directions: first, increased activity in the union field; and secondly, the beginning of courses of lectures for public school teachers in New York City and the vicinity.

What prompted the decision to branch out into these two fields was the fact that the Communists seemed to be spending most of their money and their energies on the unions and on the public school system. In addition to this negative side of the question, these two fields gave promise of providing opportunities of accomplishing something definite and lasting. The activities of the Labor School in the two fields will be treated separately.

ACTIVITY IN THE UNION FIELD

In general, courses for union men were offered in: *Parliamentary Procedure, the History of Trade Unionism, Communism and Union Labor, Public Speaking, Unionism and Sound Organization*. It is obvious that most men who belong to unions need some, or all of these courses. Some would have no knowledge of the history and tactics of unionism, others would have this necessary background, but would be unable to hold the floor in a union hall against a hostile, heckling crowd. Some would not be able to recognize Communists or Communism in their unions unless Earl Browder rose to speak, others would be quick to recognize the Red Hand of Moscow, but would be easily side-stepped by the chairmen of the meetings, because of their ignorance of the rules of parliamentary procedure. Thus the courses were designed to train constructive, well-informed, Catholic, American, union men, who knew what to say or do, how to go about it, and who could handle themselves under all circumstances.

The courses were taught, with one or two exceptions by reliable, experienced Catholic laymen. Jesuits tend to be too academic and theoretical in treating with these men, and there is the additional difficulty that in such classes the men in trying to show the proper respect for priests feel constrained and not free to air their difficulties. The courses were free of charge, except for a registration fee of one dollar for those who could afford it. There was a rather large library of books and pamphlets on labor and communism, which the students were free to borrow without charge.

One major problem that confronted the School was that of arousing the rank and file of the union men to united, unselfish, intelligent, fearless, constructive action. A whole book could be written on each of these adjectives as applied to action in unions. That our Catholics have accomplished so little in the union field is due to the fact one or more of those adjectives did not apply to their action. No progress will ever be made unless the efforts of the men are unselfish, united, intelligent, fearless, and constructive. In unions dominated by Communist leaders, the few Communists in the rank and file have more energy and zeal than the rest of the union men who outnumber them a hundred to one. One of the most discouraging features of labor school work is to see men who belong to communistic or crooked unions, sit in the classes week after week, apparently interested in the training that they are receiving, and then later learn that these men either did not attend their union's meetings or else went and meekly voted in favor of the resolutions proposed by the Communist or dishonest leaders.

Some of the unions to which the men belonged were: the bricklayers', the restaurant workers', electrical workers', teamsters' or truckers', longshoremen's, painters', carpenters', and the Transport Workers' union. One of the best ways of ruining a school of such men is to have professors who talk the language of the University, instead of talking the language of

the men, professors who glibly know all the answers and whose lectures consist of quotes from innumerable books, men who know only books and the classroom, and little or nothing of their students whose lives consist of hard, monotonous, dirty work under tyrannical bosses, and in racketeering labor unions.

One item which might be of some interest is the effort made by the XAVIER LABOR SCHOOL to fight Communism directly and to help the workers in the Transport Workers' Union. The impression is common among laboring men that the Church talks of the labor problem in a vacuum, with little of any definite achievement resulting. In other words, there is too much talk of labor unions in general, and too little action in driving Communists out of this or that particular union, or in cleaning out the racketeers in a particular union.

For many reasons The Transport Workers' Union (principally centered in New York City) seemed to present a fine opportunity of definitely furthering the cause of Christ in a tangible situation. We shall explain why this was by beginning with the obvious truth that the Communist International, of which the Communist Party of the U.S.A. is a section, aims at violent revolution. When the time will be ripe for the Communist to touch off this revolution, they must control transportation to cause chaos, confusion, anarchy, to prevent troop movement, and so forth, all of which is essential for the success of their revolution. As in other lines of industry, the Communists sought to gain control of transportation in New York through a union. By capitalizing on many just grievances which the men had against the companies, by promising the men everything short of the moon, by showering the men with an endless stream of propaganda, by paying organizers whose only job was to spend the entire day trying to organize the men, the Communist Party succeeded in organizing the Transport Workers' Union. By dominating this Union the Communist Party ac-

quired immense power in New York, the key city of the Country, since the membership of this Union is composed of all the employees of the subways (Independent Lines excepted), trolley car lines, elevated lines, including the employees who operate the very heart of these lines, the power houses and repair shops, plus the employees of most of the bus lines. Some of the taxi drivers belong to this Union, but since a taxi driver's pay averages less than fifteen dollars weekly, the drivers are unable to pay dues, and the Union is allowing these men to drift away. Approximately seventy-five percent of the members of the Transport Workers' Union are Irish Catholics, most of whom are still practical Catholics. The leaders of this Union are entirely communistic. Note that we said communistic and not Communists, because we have no sympathy with those Catholics who fall into the trap set by the Communists, of wasting time trying to prove that certain men are members of the Communist Party, an almost impossible task. To fight a union leader with every weapon at our command, to accuse such a man of being a bad union man, to say he is un-American and anti-Catholic, we do not have to have proof of his membership in the Communist Party. It should be sufficient for us to know that that union leader *carries the line of the Communist Party*. To waste valuable time and energy trying to prove that someone is a member of the Communist Party is no different from the conduct of the puppy running in circles trying to bite its own tail, because members of the Communist Party adopt different names in the Party, and since a Communist holds that the end justifies the means, no lie is too base and no hypocrisy too shameful, if he is trying to conceal his membership in the Party. While we were morally sure that all the leaders of the Transport Workers' Union were members of the Communist Party, we were satisfied to know that they all carried out the line and the policies laid down by the Communist Party.

There were many reasons why we were justified in hoping to accomplish something definite among these men. First of all, most of them were Irish Catholics, and we thought they would listen to Catholic clergymen. Secondly, as in the case of most unions controlled by Communists, the Union tyrannized over the men in a fashion little different from that of Joseph Stalin, and the men were thoroughly fed up with it. Thirdly, there had never been made public an itemized account of expenses, despite the fact that the Constitution of the Union demands that it be done every six months. Finally we thought we could prove to the majority of the men that their leaders were carrying the Communist Party Line on all major issues, such as Spain, the position of the Catholic Church on Labor, and so forth, and hence prove that these leaders were definitely anti-Catholic.

By contacting key men among these workers, by passing the news around by word of mouth, by passing out handbills near car barns (sometimes at the risk of riot incited by Communists) a group of men from the Transport Workers' Union were gathered at the XAVIER LABOR SCHOOL. We hoped that they would form the nucleus of a much larger movement which would be successful in cleaning out the Union. The men met every Wednesday. Those men who worked nights would come to the classes on the way home from work, and go home to sleep after the classes. Those who worked during the day attended the classes at night. (All members of unions other than the Transport Workers' Union attended classes in the evening only). Every week the men put out several thousand mimeographed sheets exposing the Union leadership and its communistic hook-up, presenting new facts and new angles each week.

For a time the XAVIER LABOR SCHOOL made considerable headway in its efforts to teach these men the principles of good unionism, and in demonstrating that their union leaders were dishonest and commun-

istic. However, as soon as the union leadership realized that we meant business, as soon as they saw that the men coming to the XAVIER LABOR SCHOOL fully intended to overthrow their present officers and elect in their place honest, progressive, anti-communist leaders, then they began to poison the minds of the rank and file against the XAVIER LABOR SCHOOL. Their most deadly weapon was their so-called 'scandal squads'. Men picked by the union leaders are given instructions to mix in among the men at work, during lunch, or on the way home, and confidentially pass on the information, e.g., that the XAVIER LABOR SCHOOL is being paid by the Company to break the Union, or that the man directing the School is not a priest at all, but a fake priest using the men who go to his School as dupes for his own advancement. Not content with this, the union began to intimidate the men who attended the Labor School, by bringing them up before the trial board of the Union on charges of violating the Union Constitution. The men were usually fined and threatened with expulsion from the Union if they were not more submissive to the wishes of the leaders. Other men were warned that they would be severely punished if they dared come near the Labor School. One member of the School was very badly beaten up, and while there was no definite proof as to who were his assailants, there are indications that they were thugs hired by the Union.

Most of the men in the Transport Workers' Union (and in many other unions for that matter) are extremely gullible and swallow the most absurd stories, without asking for any semblance of proof. What added to their credulity in the charge that the XAVIER LABOR SCHOOL was in the pay of the companies is the fact that very many of the men bitterly resent the action taken by the Irish Bishops and the Irish Clergy during the trouble with England. This spirit of anti-clericalism is nourished at the Union

meetings by the Union leaders who constantly repeat such questions as: "When you had no union, and when the Company used to kick you around like dogs, where was the Catholic Church and the XAVIER LABOR SCHOOL then? When you tried to throw off the yoke of England, didn't the priests tell you to keep your chains and remain slaves? Now they want you to be slaves of the Company again."

By such tactics there has been fomented among the men of the Transport Workers' Union a strong spirit of anti-clericalism, and an increasing acceptance of the doctrine of class-war. Many of the men hate the Companies for which they work along with all capitalists. This belief in class-war received its initial impetus from the unfair and unchristian manner in which some of the transit companies treated their men in the past.

At this point it is necessary to understand why the leaders of the Transport Workers' Union were able to dominate so completely men who were free and independent Americans. Some months previous to September 1938 when the classes for these men opened at the XAVIER LABOR SCHOOL, the various transit companies in New York unfortunately gave to the Union officials a 'closed shop.' This means that no man could work on any of the transit lines unless he were a member of the Transport Workers' Union. It followed that if a man were expelled from the Union he automatically lost his job, and the Company, regardless of what it might wish to do, was forced by the contract which it had signed to dismiss the man who had been expelled from the Union. The word unfortunately was used above only in reference to this situation. It was not meant as a general condemnation of the closed shop, although it is true that it practically gives the union leaders complete control over their men, and if this power be misused, it places the men in a virtual slavery. It does not cost the company any money to grant a closed shop to union leaders, and the union

leaders in return can make some concession which will save the company money. In the case of the transit situation in New York City, those companies knew that they were granting a closed shop to Communists, and in the case of the Interborough Rapid Transit Company, there seemed to be some culpability on the part of the Catholic officials in allowing such a clause to be placed in the contract. From what has been explained, it can be readily appreciated that in the case of the poor workingman with a wife and children dependent on him, in hard times when jobs are extremely scarce, it would require more than ordinary courage for him to incur the displeasure of his union leaders, with consequent expulsion from the union and loss of his job.

However, despite all intimidation by the union leaders the XAVIER LABOR SCHOOL made definite progress until a small group of men, not connected with the School at all, engendered a wild-cat, unauthorized sit-down strike on the I.R.T. Subways for about twenty-five minutes in February, 1939. The Union officials blamed this incident on the members of the Union who were attending classes at the XAVIER LABOR SCHOOL. From then on all the union leaders blasted away at the Catholic Church for its anti-labor policy, using the XAVIER LABOR SCHOOL as an example. Most of the men, because of their simplicity, were extremely gullible and believed most of the slanders and lies that were handed to them from the platforms of the Union halls.

After all these factors were taken into consideration, it was decided that it would be better not to furnish the Communist leaders with pretexts for their slanders, since the XAVIER LABOR SCHOOL did not have the necessary money, manpower, or organization to match blows successfully with so powerful an outfit as the Transport Workers' Union. The classes for these men were discontinued and the nucleus of brave, unselfish, hardworking men who had risked

so much for Catholicism, and for the cause of sound American unionism, formed other outside groups and carried on in such a way that the Church would not be directly involved. The XAVIER LABOR SCHOOL failed to attain final success with this group because we had not reckoned that so many Catholics would be so anti-clerical, because we did not believe that so many would be misled by the rabble-rousing nonsense of the union leaders, and because of the selfishness of many who did not care about their religion or their Country as long as they received a few cents an hour more in their pay envelope.

As sort of an afterthought we offer this observation which may or may not have any significance. It was our experience that membership in the Communist Party for any length of time seemed to put a blight on the characters of the men. Of the former members of the Communist Party with whom we came in contact, we found none who could be fully trusted. They always seemed to retain, perhaps unconsciously, the philosophy that the end justifies the means. They were invariably disruptive and revolutionary. At times they would work for some time without showing these qualities, but in the end they always showed their true colors, and would make some erratic move which would ruin many months of work by the other reliable men.

LECTURES FOR PUBLIC SCHOOL TEACHERS

The other section of the Labor School mentioned above, the courses for public school teachers, attracted a good deal of attention in New York. During the last few years, particularly during the La Guardia Administration, the Public School System of New York City has become increasingly materialistic, immoral, and pagan. Some of the schools are still rather good from the moral viewpoint, but they are relics of the past, and the present personnel most probably will be replaced by teachers and principals less friendly to the Catholic Ideal. This trend has been accelerated to a

great extent by courses and pressure groups, organized among teachers by Left Wing schools and organizations, such as The Rand School of Social Science, The Workers School in The Daily Worker Building, The American League for Peace and Democracy, The Teachers Union, and others. To combat the virus implanted by these agencies, THE XAVIER LABOR SCHOOL inaugurated its courses for teachers in Americanism and Education, from the Catholic viewpoint. Each Tuesday evening for twenty-four weeks an average of one hundred and fifty teachers came to the Xavier Theatre to hear lectures on various phases of Education, Americanism, Democracy, Racism, etc., by prominent Catholics, who were also fearless and uncompromising. Only Catholics were invited to lecture to this group, and with one or two exceptions, only Catholics who were educated in Catholic schools, because it was our experience that almost all Catholics educated at secular schools are unsound on the fundamental questions of the origin of authority and of rights, free speech, tolerance, democracy, the will of the majority. Their views are usually so liberal that they are more naturalistic than Catholic. The lectures usually lasted thirty minutes, followed by a question period of approximately an hour. The question period was the most interesting and most profitable portion of the evening.

Some examples of the lectures given are: Free Speech in the School—Walter J. Garlin, LL.D., Member of the Board of Education; Constructive Principles in Education—Francis M. Ryan, Ph.D., Ass't. Professor of Education, Fordham U.; The Right of Free Speech—Ignatius M. Wilkinson, LL.D., Dean of the School of Law, Fordham U.; Free Speech and the Right of Assembly—The Hon. Justice Herbert A. O'Brien; Education After John Dewey—Francis M. Crowley, Ph.D., Dean of the School of Education, Fordham U.; several lectures on The Activity Program which is being used as a vehicle for the infiltra-

tion of naturalism and paganism into the New York School System. Some of these topics may seem somewhat remote from the subject of Education, but they are all burning issues among the teachers today, and Catholics, both students and teachers, are being snowed under by the welter of propaganda on these subjects that is being taught very attractively and very effectively by the Leftists. Social issues as well as educational issues are of paramount importance among teachers today.

One reason why the Leftist groups are able to attract many teachers to their courses is that they are able to secure from the Board of Education permission to award "alertness" or "in service" credits to those teachers who take those courses and pass the examinations. These credits are required for many teachers who wish to qualify for the customary increase in pay or for advancement in the New York Educational System. Many teachers were very anxious to attend the Xavier courses because of their superior quality, but they were obliged to attend other courses to secure the necessary alertness credits. To eliminate this handicap the XAVIER LABOR SCHOOL fulfilled all the required conditions laid down by the Board of Education, and requested that alertness credits be granted to teachers taking our courses. There should have been no question of this request being granted, since the Xavier courses were superior to most of the courses offered by the Leftists which had been granted alertness credits by the Board of Education. When the Board decided to act on the XAVIER LABOR SCHOOL'S request, the Director of the School was asked to see the Superintendent in charge of Teachers' Credits. In the interview the Superintendent was very polite, kind and deferential. The courses was praised very highly and regret was expressed by the Superintendent that other Catholic institutions were not offering courses of equal excellence. Then the Superintendent (who was not a Christian) proceeded to impose

impossible conditions which had to be met before the Board would consider granting alertness credits, and this despite the fact that none of the Leftist agencies were required to meet these additional requirements imposed on the XAVIER LABOR SCHOOL. There followed a lengthy correspondence in the course of which the Superintendent who had imposed these conditions was accused of unfairness and discrimination. After some months the Superintendent admitted his error and the teachers taking the Xavier courses were granted alertness credits. This incident is related because it is one of many that are constantly occurring in New York, and taken together they prove that the higher executive positions in the New York Educational System are being filled by persons who seem to have a definite anti-christian bias.

Among the more energetic and zealous members of the teachers' group, a committee was formed which became the Labor School's pressure group for the Teachers' section. This group attended meetings of the Leftists and gave reports on them, spoke at public hearings, telegraphed resolutions adopted at the regular Tuesday lecture, and in general made the power of our teachers' group felt wherever a question involving Catholicity or traditional Americanism was at stake principally in the field of Education. For instance this committee worked very hard to have adopted by the Board of Education, the famous Carlin Resolution which was designed to prevent all alien, un-American "Isms" from using the public schools for their meetings. This resolution was proposed by Walter Carlin, one of the two Catholic members of the Board of Education. The resolution was eventually rejected by the Board and the deciding vote was cast by the other Catholic member of the Board.

In New York's educational circles, the Leftists are exerting an influence far beyond their proportionate numbers, because they aim always to apply pressure at strategic points at the most opportune times, while

Catholics are content to stand off, wrapped in the complacent knowledge that they alone have the truth. This is most unfortunate when we realize that almost one half of the children attending public schools in New York are Catholics, and these Catholic Students are imbibing the naturalistic, pagan philosophy which is being thrust upon them by forces that aim to destroy our religion.

OTHER ACTIVITIES

While the main part of the Labor School was composed of union men, effective work was done among other non-union groups.

At the suggestion of Father Boland, Chairman of the State Labor Relations Board, a course in Labor Relations Law was offered for Catholic lawyers who desired to specialize in the field of Labor law. Among the C.I.O. locals that were springing up everywhere in New York, there were very few men who knew union tactics and technique well enough to direct the policies of these unions. Consequently the policies of the unions were usually directed by the union's lawyers, the great majority of whom were Jewish lawyers who were unscrupulous and certainly not pro-Christian.

There was a small non-union group at the School which took courses on fundamental ethics, and on various phases of Communism. From this group a corps of speakers was developed. During the year these men did much good work speaking before Holy Name Societies, Communion breakfasts, and meetings of various clubs. While this group of speakers did a good deal of fine work, and while our people will always need someone to talk to them, yet the fact is that in the present day situation, the primary need is not talk, but intelligent organization of pressure groups which can apply pressure at the right place and at the right time, and which can swing our Catholic people enthusiastically and energetically behind them, always, of course with the approval of the bishops.

The greatest handicap with which the XAVIER LABOR SCHOOL has had to contend during the past few years has been the appointment each year of a new director. Of the several reasons why this is ruinous, we shall give two.

The most important task of the director of such a School and what will contribute most towards the progress of the School, is the development of personal contacts with as many people as possible in the fields of Labor, Education, Government, etc. More than one year is required to make any notable progress in this direction. Once a director acquires a list of valuable contacts, very few of these can be handed on to a successor. Each year a new director starts at Xavier, almost from scratch. At the end of the year when he is beginning to understand the work, and has some contacts which he hopes to use next year, he is changed, and the process starts all over again with the new director the following year.

Recently, the director of the Labor School has been a scholastic who has taught in the High School during the day, and acts in his capacity as Director of the Labor School at night. Since scholastics eventually go to theology, the appointment of a scholastic as director, *ipso facto* eliminates the possibility of permanent directorship. What is more important, is the fact that what the people need most of all in the solution of social problems is Theology. At least ninety percent of the social problem consists not in economics, not in abstract sociology, not in philosophy, but in the Theology of Christ, applied through the social sciences.

Father General has said that the solution of the social problem is one of our major tasks. Surely then it is proper that a priest who will have no other work, should be assigned as Director of the XAVIER LABOR SCHOOL. Until that comes to pass the the XAVIER LABOR SCHOOL will not exercise throughout New York, the enormous influence of which it is capable.

OUR LADY OF THE OAKS¹

*Retreat House
Grand Coteau, Louisiana*

LESTER F. X. GUTERL, S.J.

Our Lady of the Oaks retreat house is the munificent gift of His Excellency, Most Reverend Bishop Jules Benjamin Jeanmard and his clergy to the Jesuits of the New Orleans Province as a monument to the one hundred years of service of the Society of Jesus in the territory of what is now the Lafayette diocese.

Situated on the grounds of St. Charles' College, Grand Coteau, Louisiana, this simple and sturdy structure typifies the humble but hard historic atmosphere of its environs. Grand Coteau, somewhat more elevated than adjacent tracts of land, as its name indicates, forms to the eye a rough circle of about four or five miles in diameter, bounded by different creeks and bayous and naturally beautified by a generous amount of oaks, pines, cypresses and hickory trees from whose branches forever hangs the ornamental "Spanish Beard." Not far from the "Evangeline country," its population consists chiefly of Acadian French, simple farm people for the most part. Among them are a sprinkling of the descendants of the Maryland families who came to Louisiana over a century ago, and of later immigrants of various origins.

This unassuming village never attained a name in the affairs of the world. Though only some 150 miles distant from the great city of New Orleans, it is hardly known beyond an equal radius. It has its importance rather in the inconspicuous chronicles of spiritual purposes, of holy people combating the bitter obstacles with which holy pursuits are usually confronted.

In 1835, or thereabouts, Archbishop Blanc of New

¹ The writer wishes to acknowledge with thanks the material contributed for this article by the Reverend Samuel Hill Ray, S.J., Director of the Retreat House of Our Lady of the Oaks.

Orleans expressed his desire that the Jesuit Fathers take charge of a College at Iberville, Louisiana. For some reason, however, the place was not considered favorable and they were encouraged to locate themselves on a more favorable site. After several unsuccessful attempts to establish themselves at suitable towns, the Jesuit Fathers finally looked to Donaldsonville, a rather progressive, healthful and agreeable site, overlooking the "Father of Waters" and easily accessible from all parts of Louisiana. Reverend Father Point, superior of the New Orleans Mission, spent earnest efforts making arrangements. But after all the obstacles seemed to have been removed and the time for final arrangements had come, some of the inhabitants launched "an opposition so uncalled for" that Father Point declined further proceedings and left immediately for, that "out of the way" place, Grand Coteau to which he was called, as it is said, on "urgent business of a spiritual nature."

"During his stay there," wrote Father Maitruges, S.J., some sixty years ago, "Father Point, guided by Providence we may say, for mere human wisdom and prudence did not seem to advise that course, made final arrangements for a College in those parts." That was in 1837. St. Charles' College was established on the 800 acres of land given by a Mr. Charles Smith. "From that time, Fr. Point was to feel at what cost he was to deserve the title of Founder. . ." It was not long before that "out of the way" place was to become the seat of a terrible conflict which keynoted, as it were, an existence of rises and falls, providential redemptions and harassing misfortunes.

When the College was declared open, the announcement was received by an uncalled-for outcry of disdain from the outside world. The Fathers "were held up to the public as objects of hatred, unworthy to breathe the air of Louisiana." Timely warnings were received through anonymous letters, some containing threats of violence to the persons of the Fathers.

But that was only the beginning of trials for Grand

Coteau. Poor in the beginning, with merely a "wooden church, one small wooden house and a kind of log house" it remains poor to this day. Its history relates of oft recurring doleful days, days of poverty and persecution, days of abandonment, days of mourning and sorrow during the Civil War, days of want and misery during the Mississippi flood. On one occasion when fortune was kind enough to enable Father Point to erect a new building, he was moved to exclaim: "Ah! le voilà enfin, le collège St. Charles, enfanté dans la douleur!"

And yet, struggling thus throughout the 100 years of its existence, Providence has kept it alive and enabled it to work out a fruitful destiny. Ever since its foundation St. Charles' has been continually devoted to the education of Catholic youth, varying at times from a boarding school for boys to a seminary for candidates for the Jesuit priesthood. What human estimate could adequately weigh its real success? As Father Maitruges had said: "...the work of God was going on meanwhile, and from year to year St. Charles' College was sending to their homes a number of youths who know our Lord a little better. Likewise the convent of the Sacred Heart (antedating St. Charles by some 17 years) was at work preparing the best sort of catechists,—that is, good Christian mothers. And though much still remained to be done, infidelity, heresy and secret societies received severe checks; many a prejudice was removed, many a mind enlightened, many a wound healed, as the present fervor proves." Sometime previous Mr. Anderson, a Senator in Louisiana had said: "Your Grand Coteau population hardly ever brings up a case of crime at the courts. 'Tis wonderful!"

"And now nothing remains," wrote this pious Father, "but to express the confidence we feel with regard to the future of Grand Coteau. It is daily striking root deeper, and further trial may only render it more stable and more fruitful. Of course it will always be the same lonely spot, still poor and humble; but who

can deny that it is day after day working out a noble task and fulfilling a bright destiny?" How prophetic those words of over half a century ago! A lonely spot? Yes, with a hallowed loneliness, the kind of loneliness that was the joy of Nazareth.

Indeed, it is a hallowed spot. For the last score of years St. Charles' has been the Novitiate and Juniorate for the Jesuits of the New Orleans Province. Daily at the appointed hour one can see the fervent novices strolling about the grounds reading their immortal "Rodriguez" or pacing the shaded paths in groups saying "the Beads" and the Litanies. There, still standing on the grounds, is the little "White House" where once lived the Venerable Mother Connelly, foundress of the religious order of the Child Jesus. A stone's throw away in the old parish cemetery lie the bodies of her two children. There is the unpretentious graveyard of the pioneer fathers, scholastics and brothers, where symbolic of a pledged peace lie side by side the bodies of Father Salter, grandson of Alexander Stephens, vice-president of the Confederacy and Father Sherman, the son of General Sherman who made his march through Georgia not far from the ancestral home of Father Salter. There is the old parish church of the Sacred Heart and the new chapel of St. Peter Claver for the colored folks. And bordering the College grounds is the historic Academy and Convent of the Religious of the Sacred Heart and its storied shrine of St. John Berchmans in the room where he appeared to, and miraculously cured, the postulant Mary Wilson. Amidst such apt surrounding has been born Grand Coteau's latest project, the new retreat house, Our Lady of the Oaks.

Were we adequately to search the background of this new retreat house, we would find ourselves delving much deeper into history; for we can see in it another product of an idea popularized by St. Ignatius in the Spiritual Exercises, caught up by his followers with great effectiveness in stemming the tide of heresy and enkindling the flame of spiritual vigor and in our day

recalled anew to the mind of the universal Church by Pope Pius XI in his encyclical *Mens Nostra*. The true force of that idea is explained in simple terms by that venerable Pontiff of happy memory. Thus he writes:

. . .if spiritual exercises were nothing more than a brief retirement for a few days, wherein a man removed from the common society of mortals and from the crowd of cares, was given, not empty silence, but the opportunity of examining those most grave and penetrating questions concerning the origin and destiny of man; 'Whence he comes; and whither he is going'; surely, no one can deny that great benefits may be derived from these sacred exercises.

To be sure, this idea was not foreign to Grand Coteau. Surely not one of the hundred years had passed before the Spiritual Exercises were given at St. Charles' or the Convent of the Sacred Heart. Yet, this was not an adequate fulfillment of the idea. What of the Catholic laymen in those parts of Louisiana, the Catholic Boys in Public Schools? Whence shall they derive nourishment for their souls? What of the parish priests who yearn for a timely spiritual stimulus afforded by a few days retirement in prayer? This was problem with which Father Samuel H. Ray, S.J., was confronted some ten years ago. The old question arose. How start such a movement without finances? Grand Coteau was the logical choice. Two corridors of rooms in the west wing of the now spacious building could easily be spared. The old College dining-room could serve as the "Laymen's Refectory." The college kitchen could be imposed upon to cook the meals. The novices and brothers would eagerly lend a hand in the tasks of arranging rooms, serving table, serving the Masses of the priests and the like.

Father Ray decided to test the plan. Early in January, 1929, he visited the neighboring parishes and High Schools and discussed it with pastors, principals and students. He was encouraged to find that many welcomed the idea with enthusiasm. Before a month

had passed "twenty boys from a nearby Public High School reported at the Novitiate to begin a closed retreat." The new movement was inaugurated and was soon to be favored by a spread in popularity and a steady increase in numbers. "From January, 1929, to June of the same year, 263 boys came from twenty-nine towns to attend fourteen retreats. During the school year of 1929-30, 275 boys came from forty-one towns to attend fifteen retreats; in 1930-31, 337 boys came from forty-two towns to make nineteen retreats." These numbers of course include neither the equally large groups of adult laymen nor the many priests of the Lafayette diocese who together with their ardently enthusiastic Bishop had come each year to make the Exercises.

Who besides God can adequately appreciate the good that was being wrought by this quiet work? Certainly the retreatants were appreciative of the spiritual profit which accrued to them personally; for they eagerly returned the next year and brought others with them. By Bishop Jeanmard, ever friendly to pious causes, the movement was viewed with large gratification. "The finger of God here!" he said.

But true to the usual fate of Grand Coteau where material fortune was never commensurate to its spiritual effectiveness, another noble experiment met with disappointment. In 1931 the depression weighed heavily on the New Orleans Province. Sufficient funds to send the scholastics outside the province for philosophy were not forthcoming. At least for the time they would have to make their philosophic studies at Grand Coteau. And besides, the number of novices was yearly increasing. The building was becoming too small as it was. In the Fall of that year Father Ray had to give up the two floors of the west wing.

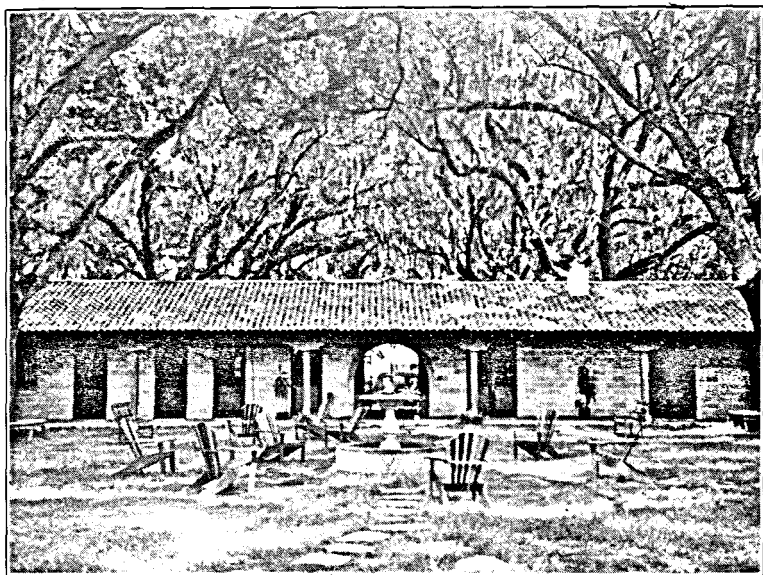
In its flourishing infancy the good work was definitely brought to a close. That it would ever be resumed depended on one possibility—that of building a new retreat house at Grand Coteau. But how? The old prob-

lem recurred to Father Ray. There was only one solution. Seek contributions. Beg! And that is what he did untiringly, going from place to place, South, North and East, telling of his plight. But all to no avail. That was in the midst of the depression; and the few dollars he gathered together could not even pay for the foundation of a retreat house. That seemed to be the last straw. There was nothing to do then but hope, hope again in the happy turn of Providence.

Though it took seven years, Providence was turning happily and in one who shared heart and soul in that hope. In November, 1937, at the Centennial Celebration of St. Charles' College, the Right Reverend Bishop Jeanmard remarked to the Jesuit community: "Something I have long been dreaming of, I now find my way to accomplish. I am going to give the Jesuit Fathers a house of retreats. It will be erected right here on the Novitiate grounds."

Before a year had passed the Bishops dream became a reality." There at "poor and humble" Grand Coteau, caressed in a cluster of aged and bearded oaks, stands his beautiful gift, Our Lady of the Oaks.

Of the Spanish Mission style, the building is constructed with grey building-stone compound of Portland cement and Birmingham slag. The roofing is done in variegated red Spanish tile. It consists of just one story and is arranged quadrangularly, 160 by 125 feet. The interior forms a Spanish patio, shaded by four huge oaks spouting over it from the corners and adorned with Spanish shrubbery and a center fountain with a reservoir of broken tile. Within there are twenty-seven rooms for retreatants, a comfortable parlor with a huge fire place, a reception with registration and library facilities, an office and quarters for the retreat master, a spacious dining-room, a modernly equipped kitchen, pantries, showers and other conveniences. For the most part the furnishings are again of the periodic Old Spanish Mission style, with a touch here and there of the modernistic. The chapel, capable of accommodating forty persons, is plain but



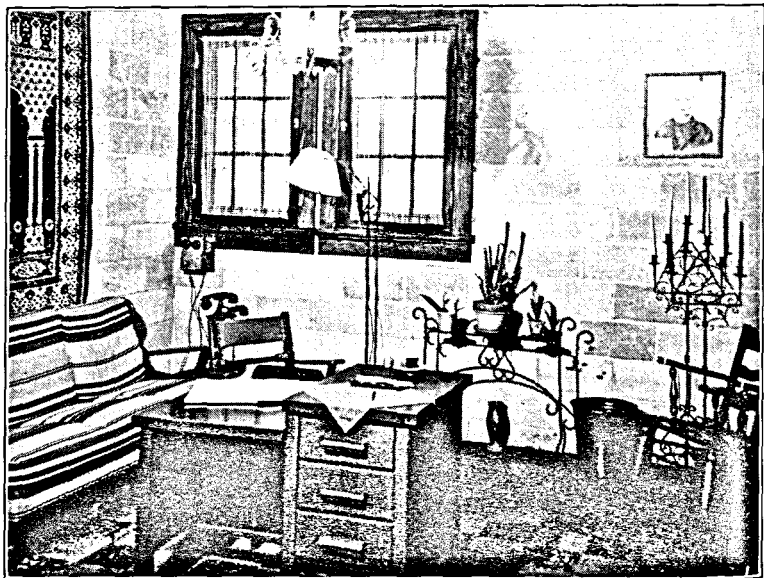
LOOKING FROM THE CHAPEL ACROSS THE PATIO TO THE
ENTRANCE



A PRIVATE ROOM



THE CHAPEL



THE DIRECTOR'S OFFICE

exquisite. One enters it from the patio, directly opposite the main entrance, through a triple-arched facade which is surmounted by two mission bells, each in a separate niche; and centered above these in its niche stands the statue of Our Lady of the Oaks. Outdoor stations are arranged beneath the portico surrounding the patio, beginning and ending at the portal of the chapel door.

The building is situated on the identical location where the original Grand Coteau parish church had stood and the chapel, almost directly over the original grave of the donor of this vast property, Mr. Charles Smith whose body was afterwards removed and placed under the Blessed Virgin's altar in the present parish church. The entire house and furnishings are estimated at the value of forty thousand dollars.

The dedication of Our Lady of the Oaks was held last October 2, before a large throng of enthusiasts who came from all parts of Louisiana to witness the exercises and take part in the solemn ceremonies. The ceremonies commenced with a procession of the attending clergy and laity, which formed at the Grotto of Our Lady of Lourdes. Leading the procession were the altar boys, followed by a guard of Boy Scouts carrying the American Flag, the novices and juniors of St. Charles, sisters and students of the Sacred Heart Academy, the laity and the clergy.

The rituals were performed by the generous donor himself. After blessing the retreat house Bishop Jeanmard gave the principal address of the afternoon, in which he formally dedicated his gift "to the greater glory of God and in honor of the Blessed Mary." He pointed out that the ground was broken for the retreat house on May 23, the twentieth anniversary of the founding of the Lafayette diocese and actual work was started on June 1, the month of the Sacred Heart.

Stating that the retreat house was given in appreciation and gratitude for the 100 years service of the Jesuit fathers, Bishop Jeanmard declared that it was not something done on the spur of the moment but

rather the expression of an idea long in his mind. In the address tribute was paid to the late Monsignor Doutre of Rayne and the late Father Maultre of Gueydan, who had left large sums of money to be used for some worthy religious cause. The Bishop declared that the retreat house was begun with these two contributions; however, when it was learned that the sum necessary was more than was anticipated, Reverend Francis Garno, present pastor of Gueydan, came to the assistance of the project and provided the necessary sum. The Bishop then announced that the retreat house has been dedicated in memory of the late Father Maultre and the chapel in memory of the late Monsignor Doutre, while Father Garno's name will appear, with those of the other donors, on a plaque at the entrance.

Exhorting the people to reap all the advantages that the new retreat house would afford them the Bishop said: "I hope that the laity will make the retreat house a beehive of spiritual activity while it is open ten months of each year." He made a special appeal to the woman of the diocese to make their husbands and sons apostles of Our Lady of the Oaks. Rendering thanks to all those who assisted in bringing the project to a realization, the Bishop concluded his address with the following words: "In my name and the name of the clergy of the diocese of Lafayette, I present to you for the Jesuits, Our Lady of the Oaks. The bishop and the priests feel that we are making an investment, the richest investment the diocese of Lafayette has ever made."

The Very Reverend Thomas J. Shields, S.J., provincial of the Southern Province, in expressing a formal acceptance of the munificent gift, paid a glowing tribute to the beloved Bishop. The following are his words:

The human soul is capable of deeper and more sacred emotions than the choicest words, the most polished diction or the highest flights of oratory can adequately express. With a sense of my inability to sound the

depths of profound gratitude felt by everyone of our Jesuits of the New Orleans province, with the knowledge of the limitation of human speech to convey properly an expression of the appreciative gratitude of the Jesuit Fathers for this munificent gift of Your Excellency and the Clergy of the Diocese of Lafayette, I nevertheless esteem it an honor and a privilege to be given this opportunity of publicly proclaiming the intense joy and heartfelt gratitude of the community of St. Charles' College, and indeed of the whole Society of Jesus, because of the presentation by Your Excellency with the whole-hearted cooperation of your priests of this beautiful, modern and in every sense efficient House of Retreats to the Jesuit Fathers at Grand Coteau unto the greater glory of God and for the promotion of the great work of Spiritual Exercises.

When, last year, on November 4th, at the centennial celebration of St. Charles' College, our Most Reverend Bishop announced his intention of presenting a House for enclosed retreats as a monument to the one hundred years of service of the Society of Jesus in this territory, as a token of the century-old, unbroken and ever-increasing friendship and cooperation of the Diocesan Clergy and the Jesuit Fathers, as a spiritual power house wherein the Ignatian Spiritual Exercises may produce their dynamic effect upon the lives of those who come here for Retreats, and radiate their vitalizing influence into every parish of the Diocese, His Excellency took up the work of the great and sainted model of all Bishops, St. Charles Borromeo, of whom our Holy Father Pope Pius XI tells us in his encyclical, *Mens Nostra*, "From these Spiritual Exercises whose fame spread very rapidly in the Church, many drew a stimulus to make them run with more alacrity in the paths of sanctity. And among these was one most dear to us on many grounds, Our venerable St. Charles Borromeo, who as we have mentioned on another occasion spread their use among the clergy and people; and by his care and authority enriched them with appropriate rules and directions; and what is more, established a house for the special purpose of cultivating Ignatian meditations. This house, which he called the *Ascetorium*, was as far as We know, the first among many houses of this kind, which by happy imitation have flourished everywhere."

It is singularly appropriate that Bishop Jeanmard, who exemplifies in his life so many of the virtues of

that illustrious Saint Charles Borromeo, the model of Bishops, should conform so closely in his appreciation of the true values of life to the great Archbishop of Milan, that he should carry out so nobly the wish of our Holy Father Pope Pius XI, expressed very clearly in his Apostolic Constitution, "Summorum Pontificum", "Therefore We earnestly wish that the making of these Spiritual Exercise should daily spread wider and wider abroad, and that those houses of devotion, into which men withdraw for a whole month, or for eight days, or for fewer, there to put themselves into training for the perfect Christian life, may come into being everywhere more and more numerous, and may flourish."

It is a happy coincidence that the very community to which this house is presented should not only be the sons of St. Ignatius Loyola, the author and the Heavenly Patron of the Spiritual Exercises, but that community should be here at St. Charles College, dedicated under the patronage of the venerable St. Charles Borromeo, model of Episcopal sanctity and work, promoter of the Spiritual Exercises, and the first in the world to found a Retreat House.

More remarkable still, Most Reverend Bishop Jeanmard, is this date which Your Excellency selected for the dedication of this Retreat House at St. Charles' College. You chose today, Rosary Sunday, as a token of your filial devotion to our Blessed Mother, but by the disposition of Divine Providence, this very day is the 400th anniversary of the birth of St. Charles Borromeo. Dedicating this Retreat House on so auspicious a day, we may all feel that God's choicest blessings will descend upon this house and upon all who will dwell therein.

Not only have the Most Reverend Bishop and the Clergy of the diocese made a distinct contribution to the spiritual life of those who will made Retreats in this house, but they have laid here the foundations of a more active, enthusiastic Catholic life in each man who will make a Retreat here—with consequent benefit to each and every parish of the Diocese.

From the orderly and cogent consideration of eternal principles which necessarily are the basis of Catholic Action as of all Catholic life, there follows that harmonious and vitalized activity of the Catholic laity under the direction of the Hierarchy that constitutes the essence of Catholic Action. Speaking of the influence of the Retreat Movement on Catholic Action, the Pope tells us, "We can hardly find words to express the joy

We experienced, when we learnt that special series of sacred meditations were established almost everywhere for the cultivation of these pacific and strenuous soldiers of Christ, and in particular for bands of young recruits."

I assure Your Excellency and you Reverend Fathers that in token of our appreciation for this glorious gift the Jesuit Fathers will labor unceasing to promote the Retreat Movement, that within these hallowed walls, we will adhere to the Ignatian meditations so often praised by our Holy Father the Pope, not only in the Encyclical *Mens Nostra*, in the Apostolic Constitution *Summorum Pontificum*, but even more explicitly in the Apostolic Letter, *Meditantibus Nobis* wherein His Holiness states, "In his Manresan retreat, Ignatius learned from the Mother of God herself, how he was to fight the battles of Christ, here he received from Mary's own hands, as it were, that perfect code of laws—for such We may call it—of which use should be made by every good soldier of Christ Jesus. . . It was with the hope, then, that their practice might become day by day more widespread, that in the Apostolic Constitution *Summorum Pontificum* we not only once again recommended these Exercises to the Faithful, after the example of many of Our Predecessors, but also named St. Ignatius of Loyola heavenly Patron of all spiritual exercises. For although, as we have said, there are not lacking other methods of observing the Exercises, still we are convinced that among them the method of St. Ignatius is preeminent."

Mr. Francis X. Mouton of Lafayette, representing the laity of the diocese, concluded the speaking program, accepting the retreat house on behalf of the people of the diocese and predicting that they would "live up to the hopes expressed by Bishop Jeanmard."

The ceremonies were closed with benediction of the Most Blessed Sacrament after which visitors inspected the mission. Among the Church dignitaries in attendance, in addition to the bishop and the provincial, were the Reverend Gabriel Barras, S.J., president of St. John's College, Shreveport, Louisiana; Reverend Harold A. Gaudin, S.J., president of Loyola University, New Orleans; Reverend Robert Brooks, S.J., and Reverend Richard Needham, both of Loyola, Monsignor J.

A. Vigilero, Lake Charles; Monsignor W. J. Teurlings, Lafayette; Very Reverend Canon P. A. Porei of Breaux Bridge; Very Reverend Canon A.B. Colliard, Dean of the Opelousas Deanery; Very Reverend Canon P. M. Cruel of Maurice; Reverend George Mollo, Dean of the Crowley Deanery; Monsignor Jules Rousseau, Franklyn; Monsignor G. M. Langlois, New Iberia; and Reverend A. L. Soulier of Lafayette, secretary to the bishop.

In addition there were approximately fifty priests from towns in Southwest Louisiana.

Reverend L. J. Boudreax, chancellor of the Diocese of Lafayette was master of ceremonies for the program. The procession was directed by Mr. Frank O. Barry, while Reverend Paul Callens, S.J., was in charge of the singing and Mr. Augustus D. Coyle, S.J. and Mr. Leonard J. Languier, S.J. directed the recitation of the rosary.

Today, not yet a year old, Our Lady of the Oaks has already proven to be a fulfilment of the Bishop's hope. Verily it has become "a beehive of spiritual activity." Father Ray, back on his old job, is busier than ever. The first retreat was started on October 11, 1938 and by the close of August of this year not less than 407 priests, laymen and boys had made retreats at the new retreat house. Many are scheduled for the future. To return each year are the clergy of the Lafayette diocese, the clergy of the Alexandria diocese and the Fathers of the Holy Ghost in Louisiana. By arrangement with the Bishop, each of the five Deaneries of the Lafayette Diocese will hold conferences there bi-annually. Moreover, for six months of the year each assistant pastor must make a day of recollection there on the first Monday of the given month.

Doubtless, Our Lady of the Oaks will continue to make history for Grand Coteau. In a poor and unprogressive locality, it will probably struggle hard in a material way, just about meeting expenses. Nevertheless, we shall see it "day after day working out a noble task and fulfilling a bright destiny."

THE TRAVELS OF AN INCUNABULUM

W. C. REPETTI, S.J.

Resting quietly in a book case in the library of the Manila Observatory there is a dignified tome which will soon attain the venerable age of four and one half centuries, for the last page bears the date 1490, 7 of the Ides of September, and we may reasonably suppose that the last page was printed last. And during this long life the book has travelled far from the press which gave it birth in Venice, Italy. It began its career at the press of Herman Lichtenstein, of the famous printers Lichtenstein of Cologne. Herman died in 1594 and after that no more books came from his press.

This volume which finally reached the Philippines is an *Opuscula* of St. Thomas, nine inches long and seven inches wide and, as the pages are not numbered, one must know that it is two and five eighths inches thick to form an idea of its size. It is printed in double columns in black gothic type and the ink still retains all the vigor of its original blackness. The initial letters are illuminated in red and black, alternately, and are of three sizes to introduce chapter, sub-chapter or paragraph. The largest are approximately one inch square, the medium size one-half an inch, and the smallest three-eighths. We understand that an edition in those days would have 500 to 600 copies, so while our incunabulum is not in the class of rare books, its travels give it a special interest.

Leaving Venice our book went north, and its first known resting place was in the quiet and security of a convent, for at the top of the first page we see, written in ink in long hand, "Liber sororu ord. Aug. in Coesfeldia." Koesfeld is near Munster in Westphalia and was the home of Catherine Emmerich, and here also the Jesuits had a Gymnasium. How long our book remained with the nuns we do not know, but not un-

likely until the disturbances following the Napoleonic invasions, his church secularization and suppression of convents.

The book, together with others of the library, may have been put on sale or given away, for in the middle of the first page we have a printed book mark. This is three and a half inches long by two and three-quarters wide and bears an oval shield, surmounted by a crown and backed by leaves and flowers. Below the shield is a circular scroll bearing the inscription,

“AD · BIBL · I · I · ZUR-MUHLEN”

The Zurmühlens were a family of German nobility, but it is not very probable they stayed up nights reading the *Opuscula* of St. Thomas.

We have no idea how long the book remained with the Zurmühlens but eventually it again renounced the world and entered religion, for its next owners were German Capuchins. Furthermore, it joined the missionaries, went half way around the world and came to rest on a little island in the Pacific, in the West Carolines, the island of Yap.

Yap is 1180 miles east by southeast of Manila and is one of the group of islands which were discovered on November 30, 1710, by Fathers Duberon and Cortil and Brother Baudin of the Society of Jesus. Search for these islands had been carried on at intervals for thirty years or more. Jesuits not only took the lead in their discovery, but also fertilized them for Christianity with their blood and made what efforts were possible to evangelize them until the expulsion of the Society from Spanish possessions in 1767.

For the next 120 years there is no trace of missionary activity. In the 80's of the last century the Caroline Islands were in dispute between Germany and Spain, and by arbitration of Leo XIII they were awarded to the latter country. In June, 1899, they were purchased by Germany and in November, 1904, Propaganda decided to send out German Capuchins to replace the Spaniards in the hope of obtaining more financial sup-

port. So it was after this date that our *Opuscula* made its long journey from Germany to Yap and acquired a new name on its first page, where we read,

KAPUZINER-MISSION
AUF DEN
KAROLINEN und PALAU-INSELN
APOSTOL. PRAELECTUR: JAP.

made by a rubber stamp with blue ink.

The cast of characters in the career of our incunabulum now began to show a mixture of nationalities so common in the Far East. In June, 1905, Father George Zwack of the Buffalo Mission, attached at the time to the Manila Observatory, established a weather station in Yap and placed it under the care of one of the German Fathers. In 1912, Mr. Urbiztondo, a Filipino, went there as Observer. Being a Catholic and having the meteorological instruments near the church he quickly became acquainted with the Capuchin Fathers and one day the incunabulum was shown to him as one of the highly prized books of the mission library. This apparently insignificant incident had important consequences, as we shall see.

Our incunabulum did not witness the quiet life of a tropical island more than ten years at the most, for in August, 1914, the World War burst forth and its repercussions were felt all round the globe. Even little Yap, ten miles by three in size, did not escape the turmoil. Woodrow Wilson was still "too proud to fight" and was nobly "keeping us out of the war", but Japan was more intent on expansion than phrase-making and quickly swooped down on all of Germany's Pacific islands, among which was Yap, and this left Guam, an American possession, surrounded by Japanese.

The German Fathers continued their work until the end of the war and left the Carolines when these came officially under the mandate of Japan. A few Japanese officers moved into the mission house and our Observer, Urbiztondo, did likewise, for now he was not

only meteorological observer, but also had to take the part of religious leader of the Catholic natives. He assembled them in the church at stated times for prayers and rosary, and administered Baptisms in cases of necessity.

Urbiztondo's wife now enters the scene. Her father was an English trader among the islands of the western Pacific and her mother was a Chamorro, i.e., a native of Guam. Settling for a time in Yap the Englishman put his daughter in the school which was conducted by German-American nuns from Milwaukee. And then she married Urbiztondo. In 1920 she had an opportunity of coming to Manila and her husband recalled the incunabulum which had been shown to him some years previously and which had been left, together with all other books, in the mission library by the departing German Fathers. There was no other fate to be expected for the library except confiscation by the Japanese or theft by other people and our observer decided to give the incunabulum more honorable treatment. He put it in the care of his wife to be brought to Manila and given to Father Algue. Thus it passed into a Spanish Jesuit community of the Province of Aragon, and in the course of time this community has become American of the Maryland-New York Province.

Either in Yap or in Manila the incunabulum fell a victim at one time to that ailment so common to the tropics, worms. They found even four-century old paper to be palatable and their bore-holes and channels are found all through the book, but they were evidently stopped in good time and ejected, for their ravages have not seriously impaired the book. It has been at rest now for nineteen years in the Manila Observatory library, but we can almost hear it whisper, "Where do I go from here?"¹

¹ We are indebted to Father W. J. Schlaerth, S.J., for details of the origin of this book.
Manila Observatory
Manila, P. I.

FATHER FLORENCE T. SULLIVAN, S.J.¹

RICHARD A. GLEESON, S.J.

On April 2, 1907 Father Florence T. Sullivan peacefully went to his reward at Santa Clara College, Santa Clara, California. He had passed his eighty-fourth year, and was within a few months of celebrating his Golden Jubilee as a son of St. Ignatius. In his death, the Mission of California lost one of its most illustrious pioneers, one of its holiest, most zealous, and most successful laborers both in the class-room and in the sacred ministry. In San Francisco, both in St. Ignatius College and in St. Ignatius Church he was a striking and picturesque figure, a man of God whose memory is in benediction.

It is unfortunate that in his case, as in that of many another Jesuit, no record is had of a truly noble, saintly life, a life fruitful of good deeds for God and for souls.

At the request of Superiors, the writer will try to recall and record for the edification and inspiration of his religious brethren the main events in the life of Father Florence Sullivan whom he knew rather intimately during the last thirty years of his life in the Society of Jesus. His holy death came at Santa Clara whilst the writer was Rector of the College. It was his privilege and joy to offer the well-known hospitality of Old Santa Clara to Father Sullivan and to a number of his venerable companions after the terrible disaster of earthquake and fire in San Francisco in April 1906, when they lost their beautiful home, and had to see the utter destruction of the glorious Church and College of St. Ignatius.

¹ [The *Woodstock Letters* is happy to publish this tribute, thirty-two years overdue, to the memory of a great pioneer Jesuit of the Far West. The Editor's thanks are due to its author, the Rev. Richard A. Gleeson, S.J., of San Francisco, as well as to Very Rev. Francis J. Seeliger, S.J., Provincial of the California Province, who suggested its publication—Editor's Note.]

Father Florence Sullivan was born at Littlestown, Pennsylvania on June 6, 1823. It was a little mission, attended from the old Jesuit Church of Conewago, the mother of so many eminent sons of the Society of Jesus.

Nothing is known of the early days of Father Sullivan, except that he was a student of Georgetown College, from which he was graduated as a Bachelor of Arts in 1842, a little more than half a century after its foundation.

A year later he entered the Society of Jesus at the Novitiate at Frederick, Maryland. He did not take his vows, as tuberculosis had developed, and he had to return home. Apparently the salubrious climate of the Conewago country arrested the disease.

* * * * *

This seems the proper place to recall a pious tradition oft repeated in the Province of Maryland, and devoutly and firmly believed by each narrator. It centers about a small steel engraving of our Holy Father St. Ignatius of Loyola. This picture, of uncertain origin, belonged during the days of the Suppression to the Novitiate in White Russia whither it had probably been transferred from the Novitiate of San Andrea in Rome. While in White Russia miraculous manifestations are creditably attributed to its intervention. This portrait was brought to America, in all likelihood by Father Dzierzynski, and entrusted to the Maryland Novitiate at Frederick, Md. During the confusion incident to the removal of the Novitiate to Poughkeepsie, New York in January, 1903, the picture fell into the hands of a secular priest, Reverend Fr. Norton, Pastor at Liberty, Maryland. Shortly afterwards by the solicitude of Rev. John Ryan, S.J. and the prudent ingenuity of Rev. John Quirk, S.J., then Rector of Loyola College, Baltimore, Maryland, it was recovered. Anxiety for its future security induced recent Superiors of Loyola to encase that picture, frame and all, in a larger frame within which and surrounding the

precious treasure are placed some informative data relating to it, data secured from Fr. Timothy Barrett, S.J., then living at Woodstock College.

While making his annual visitation at the Novitiate at Frederick, during the scholastic year 1842-3, the Reverend Provincial Fr. Dzierzynski, S.J., knelt before the portrait of St. Ignatius and fervently prayed for novices. The picture, so reliable tradition asserts, spoke to him and said:

"I shall send you Novices and they will be great men in the Society."

After reflection, Fr. Dzierzynski was deeply puzzled by this reply; for his petition, in intention at least, had been for Novices for the Maryland Province. Later events disclosed the significance of the prediction. At the time of the Provincial visitation, Fr. Samuel Mulledy was the master of Novices. But, less than a year later, Fr. Dzierzynski was himself appointed in his place, and it therefore devolved upon him to bear the responsibility of training these "promised and specially pledged" novices, during the major part of their probation.

The men who in fulfilment of this avowed promise entered the Novitiate at Frederick in the summer of 1843 were: Robert Brady of Hancock, Md., Robert Fulton of Richmond, Va., Francis McAtee and Florence T. Sullivan of Littlestown, Pa., a mission of Cone-wago.

All of these men persevered in their vocation, and each of them had a uniquely distinguished career in the Society. An account of the first three of these really famous men may be found in various volumes of the *WOODSTOCK LETTERS*. And now, thirty years after his death, is given account of the last of the group, Florence T. Sullivan.

In the Novitiate records, they are thus characterized: during their Novitiate they were the "hope of Superiors"; in their maturity, "pillars of their respective Provinces"; and "in their entire religious life,

distinguished sons of the Spiritual Exercises of our Holy Father St. Ignatius." Truly indeed was the prediction about them fulfilled:

"They will be great men in the Society."

* * * * *

Some years later, Florence Sullivan joined with many others in the "Gold rush" to California.

Little is known of his early days in California, except that in Sonoma County, California, he held for some years, an office of public trust as a Public Magistrate. The writer often heard stories of the Court Room of Judge Sullivan, which revealed him as a man of integrity, a lover of justice, and most human. After interviewing the contending parties singly, he usually settled the cases satisfactorily out of court. He was regarded by the entire community as a prominent and trustworthy citizen.

His early love for the Society of Jesus had never entirely left him; and at the age of thirty-one, we find him a novice at Santa Clara College, where the Novitiate was to be in conjunction with the College and the parish rectory for some thirty years; after which it was removed to Los Gatos in the foothills of the Santa Cruz Mountains to the south of Santa Clara Valley.

Those were indeed pioneer days, for we find Florence Sullivan teaching elementary branches, English, Latin and Greek, arithmetic, reading and writing, catechism, public speaking during his second year novitiate. He pronounced his First Vows in 1860. There is no record of either Juniorate, Philosophy, the Sciences, or even Dogmatic Theology in the succeeding years of teaching and prefecting. All we find in the scholastic way is "Studies Moral Theology, first year, 1860-1861; second year, 1861-1862." In the latter year he was ordained to the Priesthood. There is no mention of a Third Year of Probation. However, it is not at all unlikely that the new Master of Novices, the eminent and saintly Fr. Salvatore Canio of the Turin Province, late-

ly arrived from the Collegio Romano, would see to it that Fr. Florence Sullivan combined the Exercises of the Third Year with his other multitudinous duties in the College.

We must remember that Fr. Sullivan came to Santa Clara College only seven years after its foundation by the saintly Fr. John Nobili on the feast of St. Joseph, March 19, 1851. Great sacrifices were asked, and very gladly accepted by the Jesuit pioneers.

All that is added to the teaching and prefecting of Fr. Florence Sullivan from 1862-1866 is the office of Procurator of the College.

The summer of 1866 was made memorable in the life of Father Florence Sullivan for it marked his going to San Francisco. For full forty years he was to be connected with St. Ignatius Church and College. These were to be years of tireless activity and fruitful work for God and for souls in the College where he taught Belles-Lettres, rhetoric and public speaking, and in the active ministry of St. Ignatius Church as a zealous *operarius*, hearing confessions, preaching, and attending sick calls.

During these early days in the City of St. Francis by the Golden Gate which was born in 1849, only eight years before Florence Sullivan began his novitiate at Santa Clara, much of the sacred ministry of the entire community was in the hands of our Fathers.

When the writer, himself also from Pennsylvania, arrived as a Novice in September 1877, he met for the first time Fr. Florence Sullivan who gave him a hearty welcome. Later on an intimacy was established during the years of the regency of the writer with one whom he came to venerate and love. It was to be his privilege to frequently accompany Fr. Sullivan on his sick calls and errands of mercy, and to receive edification from his zeal and charity.

Father Sullivan was of a serious turn of mind, and impressed people with his sound practical judgment. His counsel was sought by men of business, and in the

domestic troubles in families he was a successful peace maker. He was devoted to community life always. He was a man of deep piety, and this was evidenced both in his dealings with the people, and in his sermons and instructions which were simple, very straightforward, and practical. He made no attempt at oratory, so called, but as was characteristic of him spoke directly to the heart.

The outstanding work of zeal during the greater part of his priestly life at St. Ignatius Church in San Francisco was his apostleship of Devotion to the Sacred Heart of Jesus. St. Ignatius became the Sanctuary of this devotion in the City of San Francisco; and of this sanctuary, Fr. Sullivan was the center and the life. Long before the Apostleship of Prayer in the United States became known, and its power for the promotion of devotion to the Sacred Heart was recognized, that devotion was organized and its secretaries and promoters and lay apostles in St. Ignatius Church were under the direction of Fr. Florence Sullivan. The First Friday devotions drew people from all parts of the city, not only for the communion of Reparation, but for the evening devotions which became most appealing both from the practical nature of Father Sullivan's talks, and from the Solemn Consecration to the Sacred Heart. The month of June was dedicated to the Sacred Heart of Jesus, and for thirty years this zealous apostle of the Devotion gave ever new and fresh instructions or *ferverinos* on the Sacred Heart. The climax was the Novena in preparation for the feast of the Sacred Heart of Jesus. On the Solemnity itself, there was Exposition of the Blessed Sacrament all through the day, which attracted devout multitudes.

No expense nor care was spared in the decoration of the Altar of the Sacred Heart, and the Altar of Exposition for the Feast. And the venerable apostle poured out his heart in tender, eloquent appeals to the eager associates of the Confraternity of the Sacred Heart of Jesus who gathered from every quarter of San Francisco.

When years and weakening powers forced the apostle to give up this work of love to Father Henry Woods, S.J., the ground was well prepared for the development of what became in due time the greatest center of the League of the Sacred Heart, not only in the United States, but by the admission of the Head Center in France, in the whole world. This to the venerable Father Sullivan was the joy of his apostolic heart.

It will not be out of place to mention here the patriotism and love of country of Father Florence Sullivan. He was born only thirty odd years after the Constitution was written and promulgated. Little wonder, then, that he was outspoken in his loyalty and eloquent in his defence of his country and its government. He took an active interest in politics, city, state and national. On election day, attired in his finest, with silk hat, cane and gloves, he would proudly go to the polls to exercise his franchise as an American citizen.

During the remaining years of his life up to 1906, our venerable Father confined himself to the confessional, to instruction of converts, to sick calls. He spent much of his time in chapel and church before the Blessed Sacrament. He was frequently found also before the Shrine of our Blessed Mother to whom he was tenderly devoted, and of whose honor and privileges and power he was ever an eloquent advocate.

At the time of the earthquake, April 18, 1906, our venerable Father then quite enfeebled, but still mentally alert was three years over four score. His escape from death or serious injury was well nigh miraculous. The door of his room was jammed by the shock and was forcibly broken open by Mr. Joseph A. Sullivan, S.J., and another scholastic. On entering they found that the entire ceiling of the room had collapsed, except the portion immediately over his bed. Had it fallen, it would certainly have caused the venerable father's death.

With some of the older Fathers, dazed and shaken in health by the disaster, Father Sullivan was invited to Santa Clara college which opened its arms to welcome them.

During the last year of his life at Santa Clara the writer who was Rector at the time can testify to the edification and inspiration given by the Father to the entire community, and to the students of the College and the visitors who called to see one whom they venerated and loved.

During those days the eyes of the old veteran were fixed on the eternal hills. His life was one of prayer and meditation in preparation for the journey into eternity.

By a kind providence, it was ordained that where his life as a Jesuit had taken its rise almost a half century before, it should have its peaceful and glorious sunset on April 2, 1907.

And on the following day, accompanied by the prayers of his brother Jesuits he was laid away in the community plot in the cemetery of Santa Clara alongside of his brothers all of whom with two or three exceptions passed to their reward during his life.

There rests our dear Father, a true son of St. Ignatius who foretold his saintly life, the zealous apostle of the Sacred Heart of Jesus, awaiting his glorious resurrection.

His venerable name is in Benediction.
The University of San Francisco
San Francisco, California.

A. M. D. G.

IS AURIESVILLE OSSERNENON?

JOSEPH F. CANTILLON, S.J.

The new house of Tertianship for the young Fathers of the Maryland-New York Province, which was formally opened at Auriesville, N.Y., in March, 1939, is admirably suited to the purpose for which it is intended. But the young Fathers entrained for ten months of retirement there may well be asking themselves with each turn of the wheels that carries them beyond Poughkeepsie farther into the hill country of the north, whether or not the decision was well founded which located this new Tertian house at Auriesville. It is all well and good to have a Tertianship on ground sanctified by martyrs, but what is the evidence which identifies present-day Auriesville with the ancient Mohawk village of Ossernenon?¹

Much water has flowed down the Mohawk River since Jogues and his faithful companions crossed it with their savage "Hiroquois" captors and tormentors; and Ossernenon, where they suffered for the Faith, has vanished with the savages who built it. The Indian has left behind him no temples, no libraries, no buried cities as records of his past. Might it not be that Auriesville is founded on a wild surmise? The opening of the new house of Tertianship, which establishes Auriesville as a definite element in the life of every young member of the Province, makes very pertinent and interesting the question of the authenticity of the site. Consequently it is timely to review again that question, which has not been discussed in some years, and to refresh our minds with the evidence that establishes the locality of the new Tertianship as the place sanctified by the blood of martyrs, the site of the Mission of the Holy Trinity, or the Mission of the Martyrs.

¹ Pronounced Os-ser-nee-non, with the accent on the ee, the penultimate syllable.

That the grounds owned by the Maryland-New York Province at Auriesville include the authentic site of the Mohawk village of Ossernenon, is a conclusion based chiefly, if not exclusively, on the declarations and researches of General John S. Clark, of the United States Army. General Clark, a resident of Auburn, N.Y., lived in the latter half of the 19th century; the latest letter of his which we possess is addressed to Father Wynne, and dated October 18, 1898. During the last twenty-five years of his life, he was engaged continuously and energetically on the Indian history of the Mohawk Valley. The reasons for this activity are not hard to find. General Clark was by avocation a topographist of high rank, one of the foremost topographical students of New York State. He was, furthermore, by race a full-blooded Seneca Indian, who was, consequently, intensely interested in the history of his own people in the Mohawk Valley. He was by religion a Protestant, but was devoted in his researches regarding the Catholic missions among the Indians. He writes to Father Dewey at Woodstock, under the date of January 15, 1884:

You can rest assured that anything I can do or any information that I possess will be cheerfully given, esteeming it a great honor to contribute even in the slightest degree to the elucidation of the history of the sacrifices and sufferings of the eminent representatives of the Christian Church. . . (*Letters of Gen. Clark*, p. 163).

And his attitude is shown further in a remark made to Dr. John Gilmary Shea, November 25, 1881,

The Mission of the Martyrs has made these localities famous and sacred to all sects acknowledging Jesus Christ as a Saviour. . . (*Letters of Gen. Clark*, p. 135).

General Clark deserves the entire credit for the discovery of Ossernenon, as well as for the discovery of twenty-five other Indian "castles" in eastern and central New York State. He writes to Father Dewey, January 15, 1884:

When I commenced my investigations some six years ago, the exact site of but a single Jesuit mission was known in the State of New York, viz., at Victor—all others had been lost. The site of Ganentahu on Onondaga Lake was known, but this was more of a French colony than a Mission site; the Mission site proper among the Onondagas at that date, known as S. John the Baptist, was several miles distant. I have succeeded (as I believe) in fixing the exact site, or nearly so, of all the Jesuit mission sites among the Iroquois. . . (*Letters of Gen. Clark*, p. 162).

Nevertheless, able and competent as he was, General Clark did not work alone, but in all his investigations he was constantly consulting and checking his findings, not only with the records in the *Jesuit Relations* and other ancient documents, with which he was most familiar, but also with contemporary scholars and people interested in the questions for one or other motive of their own. Thus, he is continually in communication with Dr. John Gilmary Shea, of whom he writes to Father Wynne: "He had few equals and no superiors; it will be a long time before his place will be supplied in his line of research" (*Letters*, p. 195); he invites Dr. Shea to go over the ground with him and see the evidence for himself; he is accompanied to Auriesville by Mr. S. D. Frey of Palatine Bridge, who, he says, "is greatly interested in anything relating to Jogues" (*Letters*, p. 131); he asks the aid of Father Lambert of Waterloo "to visit the locality next spring, to examine carefully all the proofs and thus be enabled to give conclusions understandingly to many persons interested in this very interesting question" (*Letters*, p. 162); in 1885, he makes his observations "in company of Rev. Fr. Walworth and niece, Miss Nelly" (*Letters*, p. 181) who "expressed themselves as greatly delighted and edified with their visit, and are now far more competent to judge than ever before"; and in the same letter he writes to Fr. Dewey:

I have tendered my services to Dr. Shea and any party that he may invite to go over the ground, visit all the sites, consider all the facts, and place in your hands all the facts and information in my hands. . . (*Letters*, p. 181).

That General Clark was able to convince a hard-headed, scholarly historian like Dr. Shea, as well as the others whom he mentions, speaks well for his conclusion. These people were seventy years nearer the truth than we are—they saw for themselves what the General had discovered—and probably it is true that greater changes have taken place at Auriesville during those seventy years than in many more than seventy years preceding that time, so that they were in a much better position to judge.

The Library of the Tertianship at Auriesville is fortunate in possessing a volume of typewritten copies of most, if not all, of General Clark's letters written on these Indian topics between the years 1876 and 1898.² In this most fascinating volume, in addition to the question of the location of Ossernenon, General Clark discourses most interestingly on the history of his own people, on that of the Iroquois, and in divers manners reveals his wide and accurate knowledge of the whole territory occupied by the Five Nations, of Messieurs Champlain and LaSalle, of Indian customs and practices, of Mohawk fortifications, of the language of these peoples, and so on. This volume is most important for the determination of our question, because the claims that our property at Auriesville includes the ground once occupied by Ossernenon stand or fall on the evidence which General Clark presents. Nothing

² The original letters are in the possession of Father John J. Wynne, S.J. The volume at Auriesville is the only copy of the letters that has ever been made, and was presented to the Tertians' Library by Father Wynne in May, 1939. The writer wishes here to express his gratitude to Father Wynne, who read over the MS. of this article, and made a number of valuable comments and suggestions, which have been incorporated in the text.

of any importance, save in the way of further confirmation, has been discovered since his day.

In these writings we see a real scholar at work. In his first letter to Father Dewey, General Clark summarizes his own qualifications for the work in which he was engaged:

I have for several years been greatly interested in the study of the Jesuit missions among the Iroquois, and especially so of the Mission of the Martyrs in the Mohawk Valley. Have made full abstracts of all relating thereto from the Documentary History, "Relation des Jesuites", Bressani; Shea's "Jogues' Papers", Brodhead, etc., etc., have consulted numerous maps, printed and manuscript, including the map in "Jesuit Relations, 1615", Bressani, copied from Ducreux, Vanderdonck, and a manuscript map in the Parliament Library of Canada, accompanying the report of the expedition of Courcelle and Tracy against the Mohawks in 1666, etc. (*Letters*, p. 161).

General Clark wins confidence by his very method. He never overstates his case or goes beyond his evidence. If he is sure of himself, he is positive in his statements; if not sure, he is most cautious in his declarations. Thus, his assurance is seen in his first letter to Dr. Gilmary Shea, November 7, 1876:

I think I can convince you in fifteen minutes of my ability to point out his (Champlain's) exact route, and the location of the fort. I will only say now it was not among the Senecas or on Onondaga Lake, but if Champlain's map, his account, and local facts are of any account, I find no more difficulty in establishing the exact point than I would that of the site of Bunker Hill. This I am prepared to defend against all comers. . . (*Letters*, p. 1).

Similarly, he writes to Dr. Shea:

I have ascertained. . . that they were engaged in a war expedition with the Mohawks and Mohicans against the Andastes. So much for all that; and no mistake; I have the matter cornered with no chance for escape. As to 'Carantouan', I think I know just where to look for it, and have no doubt but I could find it in 24 hours from the word 'go'. . . (*Letters*, p. 139).

On the other hand, his caution is clearly evident, among many other instances, in a letter to Father Thomas Campbell, S.J., at Fordham. Father Campbell had written to ask whether Kateri Tegakwita had been born at what is now Auriesville, and in the course of his query made a statement to the effect that Kateri was born where Jogues suffered. Very cautiously General Clark proceeds in his answer, insisting as he does elsewhere on the frequent changes in the sites of the Mohawk villages, and the fact that the same group of Indians would move their abode to a new location and sometimes give it another name, more often carry the old name with them. He writes to Father Campbell:

I regret my inability to answer your question in regard to the Mission Chapel and Tegakwita. The frequent changes of the Mohawk villages and the method of changing, make it impossible to decide with certainty such questions as you ask. . . I made up my mind years ago that Jogues suffered death at Ossernenon, and that Tegakwita lived at Gangaouage. But Jogues suffered in all the villages, and Tegakwita may have lived in more than one place. These questions are constantly intruding in my line of investigation and must be handled with great care. . . (*Letters*, p. 188).

This cautious reply is typical of many others. Thus:

I am making headway slowly in my LaSalle investigation, and am more strongly confirmed in my views from day to day. . . (*Letters*, p. 101).

I shall dig away as I have leisure and hope soon to find a bonanza; but it is slow business in traversing this ground so little known by the early writers. . . (p. 80). I have puzzled myself very much over the question. . . several conjectures have been presented, but I have finally settled on the following as the probable explanation. . . (p. 136).

It will take some time to perfect my notes and classify these different places properly, but I anticipate no serious difficulty. I find no evidence whatever, in all my examinations, of any village sites other than Iroquois, but do find abundant evidence of other nations using the streams as thoroughfares. . . (p. 46).

When such a careful worker arrives at a conclusion and puts it forth without hesitation, there is a presumption in favor of the solidity of that conclusion and of the reliability of the evidence upon which it rests, particularly when, as in the present instance, the conclusion represents a radical departure from a previous opinion. General Clark states quite frankly and honestly that formerly he had placed Ossernenon in a very different locality, but had abandoned his view when new evidence proved his initial belief erroneous.

Before dismissing the question of General Clark's method of procedure, it is interesting to note the delicious and entertaining bits of humor and imagination with which he enlivens what could be the tedious labor of archaeological investigation. These delightful touches flash out periodically in his correspondence with Dr. Gilmary Shea. Thus:

Some one, a long time ago, ran naked through the streets of Athens, shouting 'Eureka! Eureka!' I may be mistaken as to the city, but the important fact or moral to be drawn is that he had made a great discovery and manifested his delight in this manner. I have made a great discovery, but happily I was dressed at the time, so I did not imitate our ancient friend; neither did I turn somersaults or stand on my head; but I assure you I felt remarkably feather-like and think that with a little effort I could have floated away among the clouds. . . (*Letters*, p. 22)

Rejoice with those who rejoice and weep with those who weep! I am rejoicing over the discovery of the position of the three towns of the Garantonannais, and weep over my stupidity that I have not succeeded long since, as the application of a fact that I have known for years would have guided me at once to the exact position. . . (p. 85).

In the midst of our equinoctial, so that, finding myself confined to my wigwam, I conclude to write out some half-developed ideas connected with the Champlain matter that may aid you. . . (p. 29).

Dr. Shea's light touch in his letter evidently gives the General an inspiration, for he then gives the In-

dians a real present-day existence and pursues them relentlessly:

Since you have named me the 'devourer of villages', I feel bound to report that since my last writing I have captured the three towns mentioned by Champlain as belonging to the Carantonans. . . (p. 57).

I have not been idle, but have fairly entered in the campaign against the Senecas, and find it not so complicated, but of great magnitude. . . (p. 47).

I have at last surrounded the Carantonans, and expect at an early date to capture the entire body. . . (p. 81).

The Province of Maryland-New York has owned land at Auriesville since 1884. At that time, basing his action on General Clark's researches, and the approval given to his conclusions by Dr. Shea and others, Father Joseph Loyzance, S.J., the Superior of the community the Province then had at St. Joseph's Church in Troy, N.Y., bought for the Province ten acres of ground from Mr. Victor H. Putnam who operated a wheat farm at Auriesville. This plot of ground, now in the center of the larger Shrine property, included the spot where General Clark placed the site of the village of Ossernenon itself, that is to say, the rather small area which had been surrounded by the village palisade or stockade of poles and logs, and outside of which were scattered the huts and cabins of the Indians. At this time, the matter was being handled for the Province chiefly by Father R. S. Dewey, S.J., who was stationed at Woodstock, but spent much time at St. Joseph's in Troy on the business of this investigation. Father Dewey later left the Society, but, contrary to some reports, died in communion with the Church. In a letter to Father Wynne, October 15, 1897, General Clark speaks highly of him:

I regret to hear that Fr. Dewey has been obliged to retire from active work. I considered him as a man of great ability, and having the necessary qualifications for historical research. . . (*Letters*, p. 194).

Since that time, and particularly since the time Father

Loyzance turned the whole matter over to Father John J. Wynne, and the latter began to take up residence at Auriesville for growing periods in the summer months, various other plots and parcels of ground have been acquired, thus increasing the holdings to their present extent. In the first of these acquisitions, the Putnam farm, General Clark's advice was sought and given (*Letters*, p. 173, to Father Dewey).

To appreciate fully what General Clark says, it is well to recall that the Mohawk River runs almost due east and west, and that the Auriesville Shrine is on the south side of the river. If one visualizes the river as running from left to right, from the West towards Albany, he will place Auriesville below the river. On the opposite north or upper shore of the river run the tracks of the New York Central Railroad. On the south side it will be seen that the ground immediately along the river bank is very definitely a flat, with little or no rise, for quite some considerable distance, allowing ample room for the roadbed of the old West Shore Railroad, and for the highway, Route 5-S, together with ground on either side of both. Then, a distance in from the highway, the ground climbs rather sharply to a crest where it levels off again to a shelf. On this flat ground are located at present most of the buildings of the Shrine, extending from the old Chapel at the West to the new circular Church at the East. Behind this level spot, the ground rises again, just as sharply but not to the same height as on the river side. This rise forms the last part of the outdoor Stations of the Cross, and is surmounted by the Crucifixion Group at their conclusion. It is on this upper level, at its eastern end, that the new Tertianship building has been erected. The level spot here is not as deep as the lower level, and a short distance behind the building and the new road leading in to it, the ground begins to fall away again. If one is standing anywhere on this ground and facing the river, he will have off to his right, that is, a short distance to

the East, the point at which the Schoharie River joins the Mohawk, almost at right angles, but forming a blunt letter "V".

A further point is noted to make the allusions in General Clark's letters clear. In this vicinity, along the bank of the Mohawk, were located three Mohawk villages. Of these, Ossernenon was the most easterly, nearest to Albany (only about 35 miles distant), and hence was either the first or the last of the Indian villages, depending on the point of view. Jogues calls it "the first village of the Hiroquois". Sometimes the villages were known as the Lower, Middle, and Upper—or First, Second, and Third from the direction of Albany (*Letters*, p. 161). About 6 miles to the West of Ossernenon lay the village of Andagoron, and about 8 miles beyond that to the West, that is, to the left of one standing at the Shrine and facing the river, was situated the village of Teonontogen or Tionnontoguen. Although the other two villages will have to be mentioned; our inquiry is, of course, concerned chiefly with the easternmost village of Ossernenon.

Before reading General Clark's first letter it will be well to have in mind certain more or less clear statements made by Jogues in the *Jesuit Relations*, since these statements will have to be accounted for.

1. In the Saint's own account of the happenings at Ossernenon, quoted by Lalement, we read: "We arrived on the eve of that sacred day (August 15) at a small river, distant from the first village of the Hiroquois about a quarter of a league." Therefore, Ossernenon is a quarter of a league from a small river.

2. In Bressani's account, the Saint says: "On the eve of the Assumption of the Blessed Virgin, about three o'clock, we reached a river which flows by their first village. Both banks were filled with Hiroquois who received us with clubs, fists and stones. They then led us to their village on the top of the hill." Therefore, Ossernenon was on a hill across the river, that

is, south of the river, since the Saint and his companions came from the North.

3. In Jogues' own account of Goupil's death, he states that while he was searching for Rene's body, "A woman of my acquaintance. . .told me. . .that they had dragged him to the river which was a quarter of a league from there and which I was not acquainted with." Therefore, Ossernenon was a quarter of a league from another river, distinct from the first one which he saw on the day of his arrival; this other river he has not seen and does not know about its existence until then. So the village was between two rivers, about a quarter of a league from each.

4. The Saint further remarks: "From the river to the foot of the hill, the ascent of the bank was steep." Therefore, the town on the hill surmounts a steep bank.

5. Again he adds: "At the foot of the village ran a water-course through a deep ravine, covered with stones and boulders, into which a rivulet emptied itself."

6. And of the death of Goupil he says: "The children . . .had dragged him. . .into a torrent which passes at the foot of their village." After he had concealed, as he thought, the body of Rene, "The young men had taken away the body and dragged it into a little woods nearby." Therefore, Ossernenon had a stream nearby running through a deep and rocky ravine, and near the stream was a woods.

7. The Saint adds one further detail: "Et ayant donné jusques à une petite coline esloignée d'une portée d'arquebuse du village, ils montent dessus la coline . . .comme ils descendoient pour retourner au village." Therefore, Ossernenon itself was overlooked by a little hill in the rear, the distance of a musket-shot from the village.

In his letter, General Clark assumes that these statements of Father Jogues are familiar to his reader. Besides, in referring to his own previous theory the General mentions the modern town of Fonda, N.Y.,

and his reference to it will be clear if it is recalled that Fonda is located on the upper or northern bank of the Mohawk and is a station on the New York Central Railroad, across the river and some 8 miles west of Auriesville.

General Clark's announcement of the discovery of the village of Ossernenon is contained in a letter addressed to Dr. John Gilmary Shea, and dated November 25, 1881:

Dear Friend Shea,

I have just returned from an exploration of the Mohawk Valley, and have succeeded in determining beyond a reasonable doubt the sites of Ossernenon, Andagoron, and Teonontogen. I had supposed that the site near Caughnawaga Creek just west of Fonda was certainly the town first reached by Jogues in 1642, on the theory that Caughnawaga Creek was the river crossed just before reaching the town and the Mohawk was the "quite distant river a quarter of a league distant" with which Jogues was not acquainted and to which they told him the body of Goupil had been dragged.

But on examining the Relations Map I found the towns located south of the river. This set me to thinking. I found on the Visschere Map, 1659, the three Mohawk towns south of the river. On the Ducreux Map, the three towns are indicated, but not named, south of the river. On getting a copy of the Courcelles-Tracy Map of 1666 I found the towns located, as in all the others, in a bend south of the Mohawk.

My next work was to get together all the data giving names, distances, or any hints relating to topography, and, after a most thorough study, reached my conclusions.

First, that Ossernenon was about a quarter of a mile south of the Mohawk and about seven-eighths of a mile west of Schoharie Creek; second, that Teonontogen was near Spraker's Basin, on the south side and about twelve miles west by the river;³ and, that Andagoron was about midway between.

Armed with the topographical notes, in company with Mr. S. D. Frey of Palatine Bridge, who is greatly interested in anything relating to Jogues, we took the cars to Tribes Hill and thence on foot to Auriesville,

³ It is actually 14 miles west.

a little east of which I expected to find the town. On reaching the plateau about 125 feet above the river, every detail as given by Jogues was presented in the plainest possible way. There was the ravine into which the body of Goupil was dragged, the mountain torrent⁴ in which Jogues concealed the body, the wood on the opposite side, the distant hill to which Jogues and Goupil retired to pray and on returning from which Goupil met his death, the distant river (Schoharie Creek, 600 feet in width) with which Jogues was not acquainted, no part of it in sight, the grand panorama of the Mohawk winding through the valley, many miles in sight east and west, on the opposite side the trail where he first reached the river, every detail true to the record and so plain that no one could question the conclusion reached.

The relics were the usual venetian beads, flints, bits of copper, shells, and all articles that are usually found in Indian villages of that age. We walked on foot over the identical route of the original trail to Andagoron, but not having time to investigate fully this location for want of time, satisfied ourselves for the time being with the description of it given by the man on whose farm the site was located. The site of Teonontogen was found in its proper position, and one of the most plainly marked in the valley—the same distance back from the river. I have a lead seal from this site with a plain date of 1636—a coat of arms on one side, but just what it is, am unable as yet to tell.

Now came the final test, for if this be the town described, there must be another, a quarter of a league above this, described by Pierron in 1667 as having been rebuilt, etc. My friend declared there was no town there; he was well acquainted with the ground, and had never heard of anything being found there, a fact inconsistent with the theory that it had ever been occupied as an Indian castle. But on reaching the required distance, and inquiring of the farmer, "Oh, yes," says he, "I find hatchets, beads, bones, etc., and I will show you the place where we find them"; so climbing the hill we found a most delightful situation, with an excellent spring but a few feet distant. The ground was fresh-ploughed and though half-covered with snow, we found in a few

⁴ Not a mountain torrent now, but it was seen as such by Fr. Wynne as late as 1895.

minutes two Indian implements, several flint flakes, several fragments of human bones, and two parts of skulls. The Indian burying ground was plain to be seen, and finally every topographical feature from beginning to end was found to correspond to the text and maps. . . (*Letters*, p. 130).

General Clark accounts for his earlier mistake by showing, as he does on other occasions later, that after the French Courcelles-Tracy expeditions against the Indians in 1666, the three villages moved across the river and were there by 1677. At this time, it is clear from the letters, he had certainty that the spot he has found is where Ossernenon was, and where Jogues suffered and where Goupil met his death, but only probability that this is where Jogues and LaLande were put to death.

Writing to Father Dewey at Woodstock, January 15, 1884, General Clark tells of his researches of November, 1881, and concludes:

I have not a particle of doubt in my own mind as to the sites of these three villages through which Father Jogues and his companions were led and scourged and where Goupil was killed in the lower village. One could almost fix the exact point where his body was thrown down the bank, the mountain torrent in which Jogues vainly attempted to conceal the body, etc., (*Letters*, p. 161).

He is not yet sure that this is the scene of Jogues' death, for he goes on to qualify his statement:

This was Ossernenon of 1642; whether this was the exact place where Jogues suffered admits of some doubt. The site of the village may have been changed, but not far. You will remember that a change in the name occurs between the time of the death of Goupil and Jogues. . . (*Letters*, p. 162).

On March 31, 1884, the General again writes to Father Dewey to sum up and put at Father Dewey's disposal the information he had gathered regarding the three villages. His doubt as to the place of Jogues'

death is still present, and is expressed in the last sentence of his remarks concerning Ossernenon:

Ossernenon—an Indian town site on the hilltop $\frac{1}{4}$ of a mile south of the Mohawk, 130 to 150 feet above the river, on the farm of Victor H. Putnam, in the town of Glen, Montgomery County. At this point have been found arrow points, kettles, pipes, venetian beads, fragments of sheet copper and all the relics usually found on Indian town sites of the period 1650. The relics have been found on both the east and west sides of the road, and south to the ravine formed by the small stream flowing westward and north through the east part of Auriesville. My visit was made Nov. 22, 1881, at which time the ground was covered with a most luxuriant growth of wheat. This is undoubtedly the place described by Jogues where Rene was killed, and probably where Jogues afterward met his death.

In my own mind, after a careful study of all the facts, I have not a particle of doubt, as to the sites Ossernenon and Teonontogen, and, as I explained, have not had time to examine the locality where Andagoron should be found, but expect to in May next. . . (*Letters*, p. 164).

The difficulties which made him proceed so cautiously are indicated by General Clark in a letter to Father Dewey, April 30, 1884:

When you consider the fact that removals were made frequently, seldom staying in a place longer than ten years, occasionally not longer than five, and that, in removing, names generally followed them, you can place but little reliance in names. A village of the Bears will be Kanagaro, Gandagaro, Banagoro, wherever located. A village anywhere in the vicinity of the rapids will be Caughnawaga, whether on the Mohawk or elsewhere. The thick-eared Dutch and English interpreters made sad havoc in attempting to write out these Indian phrases, for the Indian had no names as such for villages and places, the philosophy of the language will not admit of it. Their descriptive phrases usually referred to the gens, or to some marked feature in the vicinity, sometimes with a prefix indicating old or new. So that it is not uncommon to find two, three, and four different so-called names for the same village.

John Stuart Mill says the characteristic property of a name is that it must be destitute of meaning. In all Indian languages the so-called names of persons and places must not only have a meaning, but must convey that meaning with precision to an Indian ear. Indians speaking a different dialect or a different tongue will convey that meaning each in his own language or dialect—hence we have as many names as dialects for each locality. . . (*Letters*, p. 167).

And in the same letter he sums up his conclusions as far as he has gone:

I have during the past six years, at different times, given the time that if put together would amount to several months, in studying the Mohawk Castles. As to certain matters, I have reached satisfactory conclusions, one of which is the locations in 1642, another in 1677. Previous to 1666 they were all on the south side of the river, in 1677 all on the north side. The river described by Jogues in 1642 was the Mohawk, with this he was acquainted during his captivity, as the village on the top of the hill commanded a view for several miles. In Jogues' account of the death of Goupil, he says a woman told him the body had been dragged to a river which was "a quarter of a league distant, with which he was not acquainted." This fact alone seems to settle definitely the location of that village, for the Schoharie river was without doubt the one with which he was not acquainted.

In another letter to Father Dewey dated May 14 of the same year, 1884, the General reveals that both he and Father Dewey were puzzled over a point which must have occurred to many since their day—how did it happen that the places where the martyrdoms occurred were so completely lost for such a long time? The General offers an explanation:

Your remarks as to the oblivion that has fallen over the sites of the martyrdoms, etc., has often impressed me in like manner. The reason is, I think, in a great measure owing to the circumstance of the semi-nomadic habits of the Indians in frequently changing the sites of their villages, so that a village was known only by the people composing it, and not as we understand it, in a certain sense as a locality. If all the inhabitants of

the city of New York could be removed to Jersey City and their places supplied by a foreign population, the locality would still be known as New York, nor would the transfer of the people to Jersey City be at all likely to carry the name of New York with it. Not so, however, with the Indian towns; the names accompanied the people, and events occurring in one locality were naturally assigned to the village occupying its changed site, in many cases probably in ignorance that the site had been changed. . . (*Letters*, p. 169).

In his letter to Father Dewey on June 23 of the same year, General Clark reassures himself of his earlier discoveries by a closer inspection of the ground, and says:

I visited the locality last week, and observed critically the topography more so than in my first visit of the lower site. The new Railroad station "Auries" on the west shore is very near the landing place at the foot of the hill. The road leading directly south is probably on the line of the ancient trail leading up to the village—on the east side, on top of the hill, a half mile from the river, you will find a few old apple trees, and abundant evidence of aboriginal occupation. A few rods south on the same side of the road was the spring, and, say, 10 or 20 rods further "the hill" where Jogues and Rene went to pray. From the spring, a ravine leads westerly, uniting with the main stream Auries Creek, some 30 rods west of the road. It was here that Jogues attempted to conceal the body of Rene. I found a fine hammer stone on top of the bank at the steepest part of the bank, and between there and the apple trees evidences that the village extended across the road to the near vicinity of the steep bank of the ravine. In short, you will find every feature of the topography mentioned in Jogues' several accounts of Goupil's death. The Schoharie River (the river with which he was not acquainted) is about three-quarters or seven-eighths of a mile distant. . . (*Letters*, p. 171).

In the next letter to Father Dewey, General Clark mentions the removal of the village of Ossernenon to the west side of Auries Creek, and also the purchase of the property by the Province. Here, too, he seems more

confident that the spot is also the place of Jogues' death.

I agree substantially with your conclusions. The trail up the hill probably followed the line of the present highway. Goupil was killed (probably) a little north of the spring at the southern gate of the town, nearly at the present highway. His body was dragged through the village, west, to the steep bank of the ravine and cast down. I think Jogues was killed in the same village and his head placed on the north side of the village on the palisades next to the river.

It seems to me quite probable that the village was removed in 1659 to the west side of Auries Creek, a half mile from the one you visited, on the same side of the river. I found evidences of this in my first visit and also saw several graves. I think they remained at this second site until Tracy's expedition of 1666, when the removal was made across the river. You will do well to secure both fields mentioned, viz., one on the east and on the west sides of the road. . . (*Letters*, p. 173).

In his letter of September 23, 1884, General Clark is more definite still that Ossernenon is the place where Jogues was put to death:

Fortunately the sites of the three towns south of the river occupied 1642-1666 can be determined as certainly as a proposition in Geometry, especially the one where Goupil and Jogues were killed. Jogues' busy pen left conclusive evidence as to Ossernenon. I believe it quite possible to find the remains of the palisades, and if found at any point, I can trace the entire line around the town and fix the position of the gates. Every effort should be made to collect and preserve the Indian relics and to collect additional information. Search should be made for the ossuary—the bone-pits, as usually called. This would not be very difficult. The bones of Goupil probably yet lie where deposited by Jogues, but Jogues' body was carried to the sea. Little did he think when submitting to the scoffs and blows of the barbarians, that his sufferings would excite the pity, and his courage the admiration, of the world. I am glad to know that efforts are being made to collect and preserve such facts as can now be reached, and that I have been instrumental in working out the problem of locality. . . (*Letters*, p. 175).

At this time, as is clear from other letters, the General is endeavoring by a study of maps and charts to determine the route followed by Jogues when first brought in captivity to Ossernenon in 1642, and other researches bring him to the conclusion that the correct spelling of the name of the village is Osseruonon, or, better still, Asseruonon, and he gives Father Dewey solid reasons for his opinions.

In June of 1885, General Clark writes to Father Dewey concerning the two transfers of the village of Ossernenon, first to Gandaonague, on the same side of the river, a short distance further west, on the west side of the Auries Creek, and later to Caughnawaga or Kaghawaga, on the opposite or north side of the Mohawk River:

Since my return I have gone over carefully all the evidence at my command relating to Ossernenon, Gandaonague, and Kaghawaga, to determine, if possible, when each was first settled. I am unable to fix with any degree of certainty when the removal was made from Ossernenon to Gandaonague, on the west bank of Auries Creek, on the high hill, but am satisfied that this was occupied to the time of the burning in 1666 and partially for two years after. Commencement was made at Kaghawaga on the Cayugutta in 1667, but the transfer was not complete until 1668 or 9, at which time the first chapel was built by the Indians for the two villages which were near each other. Andagoron was removed directly across the river on the Fox farm which was about two miles from the Turtle town Kaghawaga. The site on the west bank of Auries Creek was occupied in 1659, certainly, possibly as early as 1650. The translations carelessly made in one case say they applied to the Dutch for men and horses to draw palisades "to repair their castles," another writer from the same original renders it "to build their castle" or "the castle which you are building." A critical examination of the original may lead to the correct rendering. If "repairing" was the work engaged in, it will warrant the conclusion that the place was first settled as early as 1650. . . (*Letters*, p. 180).

Now the discussion in this letter about the new loca-

tion of Gandaonague is important, because this governs the opinions as to the place where St. Isaac Jogues and St. John LaLande were put to death. General Clark continues his discussion of the point, and then gives his final and considered opinion that Ossernenon was the place of Jogues' martyrdom:

The Jesuit Fathers Fremin, Pierron, and Bruyas visited the place in 1667. and the Relation says: "This (Gandaonague) is that which the late Father Jogues watered with his blood," and whether the writer intended to fix the exact locality or to assign it to the village (i.e., people) then living but a mile from their former place is somewhat uncertain. The saying "This is the place" apparently would apply to the locality then occupied by the people of the village in which he was killed, especially as the writer uses the expression "where three-quarters of a league distant before reaching the town." The "eighteen months of his captivity" certainly applied to Ossernenon. Of this there can be no doubt. And in my judgement the place of his captivity was the place of his death, to-wit, Ossernenon. . . (*Letters*, p. 181).

In his first letter to Father Wynne, August 30, 1897, twelve years later, General Clark professes his willingness to assist Father Wynne in any way, but admits that he has not much that is new to offer him:

My interest in Auriesville is as lively as ever, but of late years it appears that additional facts relating to the experiences of Jogues, Goupil, and the others are rather rare. . . (*Letters*, p. 193).

The last letter of General Clark included in the collection carries the date of October 18, 1898, and is addressed to Father Wynne. In this letter the General says:

You may be gratified to learn that I have brought to a successful conclusion my researches as to the location of the Mohawk castles previous to 1642. I found nothing to conflict with previous conclusions as to Auriesville being the site of the most easterly castle in 1642 as described by Jogues. I intended to have made a visit

to Auriesville last summer, but it was so unexpectedly warm that I felt it would be more prudent to remain within doors. I have made very important discoveries in the mythological field of late, which make certain matters very plain, that hitherto have been very mysterious. . . (*Letters*, p. 197).

If the evidence provided by the *Jesuit Relations* and by other documents, and verified by General Clark, should be summarized, it will be seen that there are nine clues provided for the determination of the site of Ossernenon, all of them investigated by the General.

1. Ossernenon and the other two Mohawk villages were on the south bank of the Mohawk River between 1642 and the time of their destruction by the French in 1666. This is clear from many of the ancient maps of the period, especially the map of Joliet, and it was this evidence of the maps that first made General Clark suspect his former conclusion was erroneous and started his new researches.

2. Ossernenon and the other two villages lay to the west of the Schoharie River, as the same maps show. The evidence of this is abundant and conclusive. Furthermore, the map of Joliet places Ossernenon in the angle between the two rivers.

3. Ossernenon by Jogues' own statement was a quarter of a league from a small river.

4. Ossernenon was across, *i.e.*, south of the (Mohawk) river, on a hill a quarter of a league from the river.

5. Ossernenon was a quarter of a league from another river with which Jogues was at first not acquainted. This statement can apply only to the Schoharie, as the Mohawk River was in plain view of the village, and Jogues certainly must have been thoroughly well acquainted with it at this time. The village, then, must have been at a point between the two rivers, and about a quarter of a league distant from each.

6. Ossernenon was on the top of a steep bank, ac-

according to Jogues' own allusions to the topography of the place.

7. Ossernenon had a stream nearby running through a deep and rocky ravine, and near the stream was a woods.

8. Ossernenon was overlooked by a small hill to the rear, at a distance about as far as a musket-shot.

9. Ossernenon was associated with two other villages situated at specified distances from one another.

Now, Auriesville Shrine is located south of the Mohawk River, in an angle formed by the joining of the Mohawk and the Schoharie; the central part of the grounds is roughly equidistant from both; the Shrine proper is on a hill or elevated ground at the top of a steep bank rising from the highway; off to the west is the Ravine, with heavy woodland on each side; behind the Shrine proper is another elevation on which the Tertianship building is located. In the grounds of the Shrine proper abundant evidences of an Indian village have been unearthed. At the distances specified for the location of the other two towns, similar abundant evidence for the existence of Indian villages has been discovered.

Even a few of these clues verified, as has been shown by General Clark 250 years later, would identify the location of Ossernenon with high probability. The meeting of all of them in one spot locates Ossernenon there with moral certainty and beyond reasonable doubt. If Auriesville Shrine is not now on the spot where Ossernenon once was, then, as Macaulay once remarked on a similar occasion, we have seen the end of the argument from circumstantial evidence and the convergence of probabilities.

*The Tertianship of Our Lady of Martyrs
Auriesville, N.Y.*

A. M. D. G.

Obituary

FATHER BERNARD C. COHAUSZ

1868-1938

Bernard C. Cohausz was born, October 30, 1868, in Nordwalde, which is a suburb of Münster in Westphalia. He belonged to a thoroughly Catholic family, and his home training was ideal. His father was a prosperous merchant, and in later life he became the owner of a linen factory in Nordwalde. His grandfather was one of the founders of the Centre Party. Among his ancestors were the parents of the distinguished Jesuit, Peter Canisius. When St. Peter was canonized in 1926, Father Cohausz received a special invitation to attend the ceremonies in Rome. With the necessary permission, he accepted the invitation and went to Rome for the occasion.

He was related to St. Peter Canisius on the father's side; but he also inherited piety and staunch Catholicity on the mother's side of the family. His mother had two sisters who were nuns. Her maiden name was Pauline Vrede. Dora, the oldest sister, became a Franciscan. The second sister, Alberta, entered the Society of the Sacred Heart. She labored for many years in the United States and was widely known as Mother Vrede, R.S.C.J. On April 5, 1918, she died at the Convent of the Sacred Heart, Maryville, St. Louis, Mo. Her nephew, Father Cohausz, sang the funeral Mass. Pauline, the youngest sister, was also inclined to the Religious life. Of all the female orders, the Poor Clares were her favorite. For a time she had made up her mind to join them; but, after mature deliberation, she abandoned her holy desire, and remained in the world in order to take care of her parents.

Pauline Vrede married August Cohausz and became the mother of the two Jesuits, Bernard and Otto Cohausz. Bernard was the oldest of eight children. He received his early education in a local elementary school, and he graduated from the Gymnasium Paulinum in East Münster, March 5, 1889. He was talented, industrious and conscientious, and he exercised a wonderful influence for good over his fellow students. The world had many attractions for him and offered him many opportunities for success in business or in professional life. But he turned his back on the gay world in answer to a higher call.

Less than two months after graduation, Bernard Cohausz entered the Jesuit Novitiate at Blyenbeck in Holland on April 25, 1889. Among his fellow novices were half a dozen young men who, like himself, were destined to labor in the United States. That group included Charles Gisler, Peter Schweitzer, Alfred Spirig, Augustine Hackert and Charles Hagganey. It was there that Gisler and Cohausz met for the first time. They never dreamt then that they were to spend the greater part of their lives together in Buffalo. About five years after Bernard Cohausz joined the Jesuits, his younger brother, Otto, followed his example. In later life Otto became a very distinguished preacher, lecturer and writer. Three months after Bernard's death Otto died. Both had the same disease—diabetes.

Father Charles P. Gisler, who knew Father Cohausz intimately, esteemed him highly and loved him dearly, has written a very interesting account of his fellow novice. The article was written in German and printed in the April number of the *Monatsbote* of Holy Trinity Church in Boston. As it is too detailed for our present purpose, we shall condense it somewhat, and must therefore omit the usual quotation marks. Father Gisler writes:

Bernard Cohausz was born in Nordwalde near Münster on October 30, 1868. He belonged to a prominent and respectable family, which had kept the Cath-

olic Faith all though the ages of persecution. He graduated from Gymnasium Paulinum in Münster in 1889. The world was open to him. He was talented, jovial, and esteemed by his fellow students. He decided to renounce the world and to consecrate his life to the service of God. On April 29, 1889, he entered the Jesuit Novitiate at Blyenbeck, in Holland. The building was a magnificent castle, which had been given to the exiled Jesuits by Countess Von Hoensbrook. It was there that Charles Gisler and Bernard Cohausz met for the first time. They had no idea then that they were destined to spend the greater part of their lives together, mostly in Buffalo.

In the Autumn of 1890 both of them went to Wyndersrade to continue their classical studies. Again the building they occupied was an old castle in Limburg, Holland. There were about fifty Juniors in the place, and they had much to endure for various reasons. But suffering is generally a bond of union, and these young Jesuits were a happy family.

At the end of the year many of them, including Charles Gisler and Bernard Cohausz, went to Exaten to study Philosophy and the Natural Sciences. Here again they occupied another castle in the vicinity of Roermond. Some of them devoted their spare time to the study of English as a preparation for the American mission, which, at that stage of their career, was for them a possibility, not a certainty. After three years of hard work spent in the study of Philosophy and the Sciences, five of these young Jesuits, at the beginning of June, were called by Father Provincial and told to prepare for a voyage to America. Among the five thus summoned were Messrs. Gisler and Cohausz. Both were pleased with their destination, even on natural grounds, because it afforded them an opportunity to see the New World.

About the middle of July they sailed for America, and after a pleasant voyage they reached Buffalo on the feast of St. Ignatius, 1894. There they commenced

their teaching career and they remained at Canisius College for four consecutive years. Even then Mr. Cohausz began to manifest that zeal and tact in winning souls to God which characterized his later life.

After four year of college work as teachers and prefects, Messrs. Cohausz and Gisler returned to Holland to study Theology at St. Ignatius College in Valkenburg as a preparation for the priesthood. They were ordained priests August 27, 1901, and said their first Mass on the following day, which was the feast of St. Augustine. The young Scholastic, Otto Cohausz, served his brother's Mass.

At Valkenburg they spent four happy and profitable years with pleasant companions and under distinguished professors. Then they were separated for a year. Father Cohausz remained in Holland to make his Tertianship, while Father Gisler returned to Buffalo. The following year they were reunited at Canisius College, which was to be the scene of their many future activities. Here Father Cohausz filled several important positions such as Minister of the house, Pastor of the church, and Vice-President of the College. From the very beginning of his priestly career he displayed wonderful zeal, tact and energy. He was simply tireless in his activity, and boundless in his apostolic zeal. In fact it is probable that he shortened his life by overwork. But he never thought of that. He labored for souls regardless of consequences to his health. No work was too hard for him, no sacrifice was too great for him, when there was question of helping souls. Whether people were rich or poor, gentle or simple, learned or ignorant, made no difference to him. He possessed a natural aptitude for dealing with refined people; he was kind and polite by nature and by training; yet he never neglected the poor or the uneducated.

He worked like a giant. He was on his feet from early morning until late at night. A dozen times a day he was called to the parlor, or to the confessional in the church, or priests came to his room for advice or

confession. They frequently brought cases of conscience for him to solve, especially difficult marriage cases. Even the Bishop of the diocese consulted him on Canon Law and Moral Theology. His Excellency fully appreciated the value and the influence of Father Cohausz, and he requested the Provincial not to move him from Buffalo. He was the spiritual guide and confessor of thousands in the diocese. He had the largest number of penitents in the City. On Saturdays or on the eve of big feasts he often spent nine or ten hours in the "box". He began to hear confessions at 1:30 P.M., and, with a few brief interruptions, he often continued until 12 o'clock midnight, or even later. Penitents came to him from the theatre or the market, and he never seemed to complain. In later life he developed diabetes, which made him very sensitive; yet he must have controlled his feelings; otherwise he would not have kept his penitents as he did. They came to him from all parts of the city, and they went way encouraged and consoled.

Father Offergeld, who lived with Father Cohausz at St. Michael's, says that he heard as many as 28,000 confessions in one year. That large number seems like an exaggeration; but the Father who made the statement was not a man to be carried by enthusiasm beyond the bounds of truth. During the school year Father Cohausz heard the confessions of the school children every week. He heard the students in the High School and College. He sometimes spent nine or ten hours in his confessional on Saturday, and he heard confessions again on Sunday morning as long as penitents came to him. Besides that number, he had occasional confessions during the week, and for some years he was Chaplain of the Sisters' Hospital on Main Street.

In the Autumn of 1918 he was sent to Boston, Mass., as Pastor of Holy Trinity Church, the only German Church in that city. The new appointment meant for him a needed change and lighter work. The people of

the parish had suffered much during the war, and they required a kind and sympathetic Pastor. Father Cohausz was just the man for the position. He loved his people dearly, and they returned his love. The German Catholics of Boston are spread out all over the city. Some of them live a long way from Holy Trinity Church, and they need a special attraction to bring them so far. The new Pastor supplied that attraction by his great eloquence and his charming personality. Moreover, the finances of the church were in a bad condition and required a business man at the head of things. Again the new Rector supplied the need. Although Father Cohausz seldom mentioned money in the pulpit, money came in somehow, and he left \$17,000 in the bank for his successor. He was ever ready to help the needy, and his charity was amply rewarded even in this world.

In spite of his great success as Pastor of Holy Trinity, Father Cohausz remained only three years in Boston, and then he became Rector of St. Ann's Church in Buffalo, which was originally built by and for the Germans. He was installed July 19, 1921, and on the same day he was succeeded in Boston by his old friend, Father Charles P. Gisler. Father Gisler is still Rector of Holy Trinity, and he has held that office for almost eighteen consecutive years. That is quite unusual for a Jesuit, and, when interpreted, it doubtless means unusual success.

Father Cohausz, remained only three years at St. Ann's, and then he went back to St. Michael's to be Pastor of the church and Rector of Canisius High School. That double office was far too much for his failing health, and diabetes developed rapidly. Nevertheless, he held the position for six years, and did wonderful work in spite of his disease. Though weak in body, he was strong in spirit. His confessional was crowded as in his younger and stronger days, and his patience controlled his growing nervousness. His penitents noted his transfers and followed him wherever he

went. St. Michael's people followed him to St. Ann's, and St. Ann's people followed him to St. Michael's for absolution and spiritual direction. It would be more correct to say that his penitents came from all parts of the city to St. Ann's and St. Michael's.

On November 16, 1930, he became Rector of St. Ann's a second time. He had visibly failed since he was there before. He tried to do his work while fighting the disease which eventually conquered him. His confessional continued to be crowded, and probably many of his penitents were not aware of his physical condition. Otherwise they would have had pity on him and gone elsewhere for advice and the remission of sin. The responsibility of office was really too much for him. He grew weaker from day to day till he became a mere shadow of his former self. Still he continued to do his work as Rector for six years until Superiors saw fit to relieve him.

In the Spring of 1936 he went to Canisius College as Spiritual Father of the community. He was welcomed by all, but particularly by Father Rector, Francis A. O'Malley, who was a former pupil of his. He was fighting a losing battle with his disease, and at critical times he had to go to the hospital. Each time he seemed to be at the point of death, yet he rallied again and returned to the College. As he required constant care, and there was no infirmarian at the College, Superiors decided to send him to the Novitiate at Poughkeepsie, where ample provision is made for the sick and the infirm. And so he was transferred to St. Andrew's on January 16, 1938. He occupied a room next to his old friend, Father Schweitzer, and they often chatted together. He did not fully realize the meaning of the change. He forgot the present and he lived in the past. He spoke frequently about preaching and hearing confessions, and other priestly works of his former life.

Towards the end of February he fell in his room and injured himself seriously. The doctor diagnosed his injury as a fracture of the hip, and ordered him to the

hospital. He was taken to St. Francis hospital in Poughkeepsie. In a few days pneumonia developed and caused his death. He died peacefully on March 12, 1938, and went to receive the reward of his apostolic labors. Three days later the usual funeral services were held in the Novitiate Chapel. Some of his Boston friends, including Father Gisler, came a long distance to say a last farewell. On account of the ice and cold in the adjoining cemetery, the body was not interred until the Spring. In the meantime it was kept in a vault under the Chapel.

The news of his death was heralded by press and radio, and his many friends shed tears and said prayers for his soul. There was a general regret that he was not buried in Buffalo, where his friends and penitents could attend his funeral Mass and visit his grave whenever they pleased. But Providence seemed to ordain otherwise. If the authorities at Canisius College had only known that his end was so near, they would not have sent him to Poughkeepsie. Msgr. Edmund J. Britt, Chancellor of the diocese of Buffalo, has been active ever since Father Cohausz' death soliciting contributions for a Cohausz Scholarship at the High School or the College. There is no doubt that he will succeed.—R.I.P.

FATHER JAMES A. TAAFFE

1874-1938

Father James A. Taafe was a teacher for thirty-seven years of his Jesuit life. Of his forty-eight years in the Society where twelve years were devoted to training he should only have been teaching for thirty-six years, but he was called out of his tertianship after the long retreat to teach and so completed the quota. Father Taafe was a class-teacher, too, a class-specialist of rhetoric as recommended by the Ratio. That

Father Taaffe was such a schoolmaster and not a mere lecturer is the fact which gives in brief his whole career.

The chief facts of that career have been covered by Father Charles Deane who was his prefect of studies for the last fifteen years of his life. Writes Father Deane:—

Father Taaffe was born April 9, 1874 in New York City and attended the parochial school of St. Laurence's Parish, now St. Ignatius Loyola, on Park Avenue and 84th Street. During those early days he was an altar boy in the old church and continued as such until his entrance into the Society of Jesus. His High School course and one year of College were at St. Francis Xavier's. At close of his Freshman year, he entered the Society of Jesus, August 14, 1891 at Frederick, Maryland. His classical studies at Frederick and his philosophical studies at Woodstock College finished, he began his long career as a teacher of the ancient and English classics at St. Joseph's College High School, Philadelphia. He spent four years at St. Joseph's and one year at Georgetown College High School. From the very start of his teaching work we find him engaged as moderator of dramatics, debating and the literary publications in both of these schools. It was a work in which he took great interest and one which claimed his attention to the time of his death.

In 1904 he was back again at Woodstock College for his theological course, and it was there he was ordained to the priesthood in June, 1907. A fourth year of theology and his tertianship over, he came to St. Francis Xavier's College at the beginning of the school year of 1909 to teach rhetoric, a class in which he was to become a master up to the last years of his life. After two years at Xavier he came to Fordham in 1911 where he taught rhetoric until 1915. In both colleges he was engaged in the work of dramatics and debating. From 1915 to 1923 he was at St. Joseph's College, Philadelphia, teaching rhetoric and looking after dramatics, debating and the college publications.

In 1923 he returned to Fordham where he taught the sophomore class from that time to the close of the last scholastic year. During these fifteen years he was ever at his specialty, either dramatics, debating or college

journalism, sometimes engaged in all three. The Quill Club was organized by him, at first for the Freshman Class where short stories were the favorite English composition studied. This club was then extended to take in all the college classes except Freshmen for whom a special Short Story Guild was formed whose name was changed a few years ago to the Scriveners. For more than a decade Father Taafe had charge of the public oratorical contest, at various times of debating, and for the past two years of the Fordham Monthly.

English, the plays of Shakespeare, debating, dramatics, oratory and journalism were all dear to him, and in their interest he spent many hours of his more than thirty years of teaching. He was painstaking to a fault in the matter of English style, laborious in correcting, untiring in rehearsals whether of dramatics or of oratory. He loved the work and was devoted to it. Last year he gave up some of his regular class work for elective English.

Father Taafe's character as a teacher, described by Father Deane, is confirmed by Father Wilfrid Parsons who was under Father Taafe's charge. "In his days as a Scholastic", writes Father Parsons, "Father Taafe was famous as a coach. I remember three of his plays, *Rob Roy*, *King Henry IV* and the Latin comedy of Plautus, *Duo Captivi*." From the names of the plays mentioned by Father Parsons one may see that Father Taafe was classical in all his tastes. Those who listened to his community exhortations at Fordham for several years will confirm the severe taste and classic style that he always sought and always maintained.

Father Taafe's zeal for correct English and his vigorous criticism of lapses in style is mentioned by all. "The correcting of five or six sets of themes a week," writes Father Parsons, "must have been a terrible task. We always got our papers back on time, however, always with some pungent remarks about their striking ineptitudes in English." Father Deane confirms the judgment of Father Parsons and writes:

Responsibility for literary excellence and precision

was a duty which Father Taaffe loved. Dramatics, public oratory and English composition in its variety of forms, all of which are an integral part of the Jesuit system of education, always had a major claim on his interest and time.

The memorial in the *Fordham Ram* comments in the same strain:—

A worthy opponent, he minced no words in his expressed opinion of these pages, yet in this man of strong opinions and strong expression the note of kindness was ever present when journalistic pens strayed from the straight and narrow. Here too it was the organization rather than the individual that felt his sting. The organization had no sensibilities; the individual was a delicate piece of humanity entrusted to his guidance.

Father Rector, Father Gannon, mentions Father Taaffe's 'forthright and unequivocal way' in which he upheld Fordham traditions, but Father Gannon in his tribute printed in the *Fordham Monthly* goes on to say:

We miss him too in the community, where we appreciated his growls as well as his loyalty, his honesty and genuine piety. For his growls were always evoked by something that seemed to him untrue or unfair or, as in the case of the quarterbacks at the Polo Grounds, merely stupid. So that far from creating problems, they made him a very easy man to live with. One always knew what was on his mind.

It is Father Gannon in the same tribute who tells this story that reveals again Father Taaffe's zeal for work and for composition. Declares Father Gannon:

There is nothing perfunctory about this tribute from the monthly to Father Taaffe. The editors were devoted to him and he to them. He loved the work too. I remember the first time he came to my room, in the summer of 1936. He was looking for more responsibility and began without preliminaries. "How about appointing me Moderator of the Magazine?" (He was nothing if not direct.) "I haven't enough to do around here and I want to be closer to the boys." Actually, his schedule was full. The only place left was in his

heart, and once the monthly got it, everything else was squeezed for room—everything but Fordham itself.

Two excerpts from the commemorative number of the *Fordham Monthly*, written by the editor-in-chief, give further testimony to Father Taaffe's work as director and critic:—

His teaching was no mere classroom function, but an active influence exercised in the last years of his life, chiefly in the guidance of student writing. Father Taaffe was moderator at one time or another of many of the leading extra-curricula activities, but his greatest loves were *The Monthly* and the Quill Club. He founded the last organization and for over eleven years he listened with patience, and an interest that was genuine and not simulated, to innumerable short stories. Invariably his brief criticism picked out with uncanny accuracy the essential strength or weakness of a story after lengthy discussion had failed to discern it. And again invariably he ended his remarks with a smile, a nod of the head, and a "Very well done, though, very well done."

There was a strong note of constancy and integrity in his character; a sort of "staying" quality. It was never more apparent than when he suffered his last illness. He had been reading the material for the February issue of *The Monthly* and sick as he was he took care to carry this with him to the infirmary lest it be mislaid. There he kept it and personally entrusted it to the writer—though he never finished the reading.

The solid piety of Father Taaffe is sufficiently attested by his years of devotion to the classroom and to all the duties of a Jesuit life. He wrote often for the *Messenger of the Sacred Heart* and was planning a volume. He was called before that further testimony to his laborious life could be presented. The students whom he taught so well for thirty-seven years are the volumes of his press.

Father Gannon, the Rector of Fordham, describes well the last hours of Father Taaffe:—

When I bent over his bedside after the first attack, he put everyone else out of the room and asked,

speaking with some difficulty, "Man to man, what's the matter with me?" When I told him, he mused "Then probably this isn't the end. Well, hear my confession anyway." Six months passed and early one evening I brought the Holy Oils to anoint him. This time he said, "Then this probably is the end. Hear my confession again." His mind was clear enough to make all the responses in the liturgy of Extreme Unction—and when it was over he wished me good night with a smile, perfectly happy in the prospect of a new status. May his dear good soul rest in peace!

FATHER WALTER G. SUMMERS

1889-1938

Father Walter G. Summers came under the influence of the Society in the year 1903 when he entered Second Year High School at 16th Street. He was assigned to the section in charge of the then Mr. Hugh J. McNulty, S.J., Coming from the parish of St. John the Evangelist in Manhattan, Walter Summers had made his first year of high school in a Public School of New York City. From the very beginning he was among the best in every class and, in fact, in every branch of studies during the four years spent at St. Francis Xavier's. As a boy he was a shy, retiring character, taking little or no part in the extra-curricular activities of school life. On the completion of his freshman year in the College, he entered the novitiate at Poughkeepsie in August, 1907. There as a novice he continued along in his quiet way and never gave any noticeable signs of the intellectual independence and of the real power of organization he was to manifest later on as a priest, although his thoroughness was noted in any task, physical or intellectual, that was assigned him.

As a young man he enjoyed very good health and in addition was possessed of great strength of body. As a consequence, during his student years in the So-

ciety he was able to use his highly developed mental powers with great success. He seemed able to get the most thorough grasp of any branch of study he took up, Classics in the Juniorate, Philosophy and the sciences, and, later on, Theology, at Woodstock. But it was not until he had finished his course in Philosophy that he began to show how completely he could apply his gifted talents to distinct branches of teaching. In the summer status of 1914 Mr. Summers was sent to Loyola College in Baltimore to teach Physics. The following year Biology was added to his teaching schedule. In both classes he always seemed the veteran teacher. In the fall of 1916 he was appointed Professor of Physics at Georgetown, a position which he held for the next three years. The two outstanding facts of this period of his life were the publication of his *Textbook on Experimental Physics* and the direction and administration of a ground school in aviation for the United States Army.

In 1919 Mr. Summers returned to Woodstock for Theology, and was ordained two years later. His class was the first at Woodstock to use the war privilege allowing ordination at the end of Second Year Theology. Some half-dozen of his class had to wait till the next year as they had not reached the age of 32, the age required for the application of the war privilege.

After the completion of his fourth year of Theology Father Summers returned to Georgetown as Professor of Senior Philosophy and Evidences of Religion in the College. He also taught a philosophy course in the Graduate School. The following year he added to his schedule the task of teaching Physiology in the Medical School. In 1925 he was appointed Regent of the Medical and Dental Schools, a position which he left the following year (1926-1927) in order to make his Tertianship at St. Stanislaus, Tullamore, Ireland.

After his Tertianship he resumed his former position as Regent of the Georgetown Medical and Dental Schools, which position he held until 1929. It was dur-

ing this period that the erection and equipping of the new building for the Medical School was begun. The fall of 1929 found Father Summers teaching Senior Philosophy, Religion, and Education at St. Joseph's College, Philadelphia, where he remained for two years.

In the autumn of 1932 Father Summers went to Fordham to teach Psychology in the Department of Philosophy at the Graduate School. During the course of that year it was decided to establish at Fordham an independent department of Psychology in the Graduate School, and Father Summers was chosen to head this new department. In this venture Father again demonstrated his remarkable powers as an administrator and his extraordinary gifts as a teacher. Starting with a mere handful of students in 1933, the department numbered over a hundred students by 1937. This increase from the smallest student body within the Graduate School to one of the largest within a period of four years illustrates a phenomenal growth. Father Summers was the only full time professor in the first year of the department's existence; in 1938 the departmental staff consisted of eight full time and six part time professors. From another aspect the growth of Father Summers' department is indicated by the increase in space and facilities for research. Initially there was but one laboratory and a small office in the Woolworth Building. When the department moved to its new quarters in Keating Hall (Summer of 1937) sixteen rooms were allotted for its use. This enabled Father Summers to set up very complete and efficient clinical and laboratory facilities. He was always guided by the ideal of establishing at Fordham a Catholic centre of psychological research which would be outstanding in its work and influence throughout the psychological world.

From its small beginnings the Department of Psychology grew and developed, under the guiding hand of Father Summers, into an organized unit consist-

ing of five divisions: Systematic and Historical, Experimental, Child and Adolescent, Clinical, and Guidance Psychology. Each of these divisions was initiated and organized by Father Summers, who first taught the basic courses in each field in order to determine in broad outline the guiding principles which were to govern the respective sections.

His genius, his far reaching outlook, his broad but comprehensive grasp of the field are reflected in the structure which he built. The fundamental conception of this structure was that the science of Psychology was one composed of two intimately related aspects, the Metaphysical and the Experimental. Convinced, as he was, of the fundamental truth of the principles of Scholastic Psychology, yet conscious of the need for a modern presentation of those principles and for a solution of certain supplementary psychological problems, he turned to the experimental field as a fertile source of new data. His motto seemed to be, *Metaphysica quae respuit experientiam divina et angelica est, homini vero impervia.*

This attitude was perfectly exemplified by his invention and use of the Pathometer. Although this instrument received its greatest public recognition as a "Lie Detector", Father Summers himself considered the Pathometer an instrument for the accurate recording of the physiological concomitants of human emotional reactions. His object in devising this apparatus was that, combining it with scientific introspection, he could demonstrate that there was in man an element which could not be reduced to the purely material. This project was actually carried out in his experiment on "The Emotions and Sentiments." This experiment, first performed in 1935 and repeated in the summer of 1938, laid a firm experimental foundation for the Scholastic position that there are in man two levels of affective activity, the sensory or material, and the spiritual.

While this experimentation was going on, Father Summers discovered that by the use of his Pathometer he could reliably check the veracity of the reports of his subjects. Out of this developed an investigation into the possibilities of his apparatus for the detection of deception. He modified his "Emotions Technique" and finally arrived at a method for the accurate detection of truth and falsehood. This procedure was at last submitted to a critical test, whose object was to compare the efficiency of Father Summers' Pathometer with the Keeler Polygraph, an already well known "Lie-Detector." The experiment was performed in the summer of 1936 with the cooperation of the Rhode Island State Police, who sent their own Keeler Polygraph and their own operator to Fordham. In order to insure that the two machines were operating under exactly the same conditions, both machines were attached to the same subject at the same time. The results of this experiment, performed on 271 subjects, showed better than 98 percent efficiency for the detection of guilt and complicity, and 100 percent efficiency in determining the factor of innocence, for Father Summers' machine against less than 50 percent for the Keeler Polygraph. Since that date the efficiency of the Pathometer in actual criminal cases has been shown to be 100 percent, a figure based upon 75 criminal cases which were referred to and tested by Father Summers. In March, 1938, in the case of the *People versus Kenny*, held in the court at Long Island City, Judge Colden admitted in evidence, over the objections of the District Attorney, the expert testimony of Father Summers, based on the results of a Pathometer test given the defendant. This test revealed the innocence of the defendant and was directly instrumental in bringing about the jury's verdict of "Not Guilty." Despite this success, the future of the Pathometer as evidence in a court procedure is not clear, since last winter the Supreme Court of the State of New York

ruled that the results of any Lie Detector test could not be admitted as evidence during a trial.

The use of the Pathometer is not confined to criminal cases, but is pertinent to Psychiatry as well. One day a man who claimed to be the Holy Ghost was received by Father Summers into the Fordham laboratories. Father Summers was not sure whether the man was sincere, and, therefore, insane, or whether he was merely lying to produce an effect. The man was subjected to the Pathometer test. "Are you the Holy Ghost?" asked Father Summers. "Certainly," replied the man. And the Pathometer registered not the slightest deviation. Father Summers was thus enabled to declare the man an evident victim of an hallucination, since the Pathometer showed that the victim really believed his statement.

Despite the many hours necessarily consumed in this research, in order to further the development he wished for the Psychology Department, Father Summers found the time required to establish a clinic at St. Vincent's Hospital which would afford the students of the department an opportunity of gaining practical experience in handling child and adolescent problem cases. This clinic remained always under his personal supervision. When the Department of Psychology moved uptown to Keating Hall on the Fordham campus, the clinic was also transferred there.

Due to the added facilities which Keating Hall supplied, Father Summers was able to realize another long cherished project. For some years previously, Charlotte Buhler in Vienna, and Gesell at Yale, had been developing a new technique for investigating the mental processes of pre-school children. Father Summers realized that the emphasis being placed on external behavior situations by the Yale school was obscuring the early stages of intellectual and volitional development in the child. In order to offset this materialistic trend, Father Summers formed a Nursery School at Fordham in which the technique of Gesell

was to be modified so that due notice would be taken of the genetic development of the intellectual and volitional processes of the pre-school child. His untimely death prevented him from doing more than inaugurate the project.

In addition to all his work of an organizational and administrative character, Father Summers continued to teach seven distinct courses in Graduate Psychology, covering both the metaphysical and experimental phases. The conclusions gathered from this varied teaching program and his wide reading of the Scholastic authors were to be embodied in his book on Systematic Psychology. The book had already been minutely outlined and the material was in process of compilation before his death.

As the result of this intense activity over a long period of years Father Summers' robust constitution finally gave way in November, 1937. At this time he suffered a severe heart attack which confined him to bed until Christmas Day. A trip to South America seemed to have partially restored his health, and in February, 1938, he was back at his post in Fordham. The recovery, however, was only apparent, for in May he was again stricken. This time he rallied quickly and continued his research work upon the Pathometer until September. But during the registration for the Fall Term of the Graduate School he suffered a third attack, which proved fatal. On September 24th he died peacefully, having received the last rites of the Church a few days before.

Father Summers was sincerely mourned by the many friends and admirers whom he had gained in his fruitful career as teacher, scientist, and priest. By his death the science of Psychology has lost one of its ablest advocates. R.I.P.

FATHER CHARLES W. LYONS

1868-1939

Sometime before Father Lyons' death his name came up among a group of our Fathers. One of the group remarked, "I have lived with Father Lyons nineteen years, and I have yet to hear one unkind or uncharitable remark pass from his lips." This remark might, indeed, summarize the life of that great-hearted man, Father Charles W. Lyons, S.J. It might be said as a preface that not only was this charity true of the nineteen years which were recorded by this remark, but it was true also of the forty-eight years which Father Lyons spent in the Society.

Charles W. Lyons was born in Boston, and early in his life moved to St. Peter and Paul's parish in South Boston. He attended the Boston public schools, and was graduated from the English High School.

After his graduation he entered a wool concern where his fine judgment and pleasing manners gained the admiration of the head of the firm, and he advanced speedily and successfully in the business career upon which he had entered.

However, there seems to have been a yearning always present for a life which would take him into the business of the Kingdom of God. We know that he studied Latin during those business days as his course at the English High School had had nothing of the classical training in it.

At this same time, he was also a member of that outstanding Catholic association which had its roots in the Immaculate Conception Church;—that association was the Young Men's Catholic Association. This select group was made up of splendid and influential Catholic men who carried on their work under the direction, at that time, of the masterly and scholarly Father Patrick Halpin. Young Mr. Lyons must have made a splendid impression on those Catholic gentlemen, for hardly had he attained his majority before

he was given a position on the Board of Directors of the Association. His close contact with the Jesuits of the Immaculate Conception Church evidently decided him on the path of life which was really the path to which God was leading him. He applied for admission into the Society and was received by Rev. Thomas Campbell, S.J., who was then Provincial of the Maryland-New York Province.

It must have cost the young Lyons something to break away from his business associates where his success held out to him an alluring future. However, with that cheerful and buoyant spirit which was characteristic of him, he resigned his position and started for Frederick, entering the Novitiate on August 14th, 1890.

At Frederick he was associated with novices who were younger than himself, and all just out of college. The memory of those early days recalls to one of his companions how mature was Brother Lyons' manner and how masterful was his method of dealing with others. Kindness, however, dominated all the while. He had, in those early religious days, a great deal of New England strictness about him but it was practised on himself, and not on those others associated with him.

The novitiate days passed as novitiate days do, and while he must have suffered from the contrast between his former independent business life and the dependent subordination of the novitiate life, no one would have suspected it. He had hardly started his Juniorate before the strain of the Frederick life began to tell on him, and he had what appeared to be a nervous breakdown, which showed itself particularly in a severe affection of his eyes.

Superiors sent him to Georgetown where he was Prefect on the small boys' side for one year. During this time he won the love and respect of the small boys whom he was guiding in the way of study and of God.

The following year he returned to Frederick, where he again took up his studies with gréat zeal and perseverance.

At the end of his Juniorate in 1895, Mr. Lyons went to Woodstock, where for three years he studied Philosophy. Here he led the ordinary scholastic life. He gave himself not only to the study of Philosophy, but he taught catechism at St. Alphonsus' Church at Woodstock. He also took part in all that went to make the life at Woodstock a happy one, lending himself to make the plays, which were held once a year, a source of joy and recreation to all the members of the Woodstock community.

Mr. Lyons had a very beautiful tenor voice which was a source of great pleasure not only on Thursday morning when the philosophers sallied forth with the saintly Father Frisbee and his famous Woodstock Walking Club, but also at the Villa where Mr. Lyons was a constant source of fun and edification in his efforts at making others happy. At the end of his Philosophy he went to Gonzaga where he taught High School Chemistry with great success. At Gonzaga, the following year he was appointed to the office of Prefect of Discipline. In 1901 he went to Loyola in Baltimore to teach Second Grammar and Mathematics.

In 1902 he was back at Woodstock for his Theology. During these next four years he showed his fine theological mind, and, although always handicapped by the Latin tongue, he did splendid work. On more than one occasion he was chosen for public disputation.

1904 was the year of great joy for him, the year he received Holy Orders. His fourth year was a year of close application and study, at the end of which year he was sent to Georgetown as Prefect of Discipline. This must have been a particularly hard year for him as there were many changes in regard to discipline that year at Georgetown, and the burden of the disagreeable things that must have happened fell especially upon the shoulders of the Prefect of Discipline.

However, Father Lyons with his usual cheerful buoyancy weathered the year, and at its close was sent to Tertianship at St. Andrew-on-Hudson.

The year of Tertianship at St. Andrew was a year which meant much for Father Lyons' future. He had for Tertian Master that giant in the spiritual life, Father Edward Purbrick. Father Purbrick, as all who knew him well remember, was a man formed after the pattern of St. Ignatius himself, capable in his leadership, and having the high ideals of the Society well at heart. His judgment of men showed itself in his keen appreciation of the gifts of future executiveness in two of his tertians, Father Charles Lyons, who so well lived up to what Father Purbrick had expected of him, and Father James McDermott of whom we have the whole-hearted approval of the Jesuits who have had the joy of living under him as their superior.

After his Tertianship Father Lyons was designated as the professor of Philosophy and Political Economy at St. Francis Xavier's College in New York. Here he again showed his marvellous capacity as a teacher and winner of men.

In 1909 he was on the status of Boston as the Professor of Psychology. Hardly had he the time to make his influence felt before he was called away to become Rector of Gonzaga College. He remained at Gonzaga only until the following July when he was appointed Rector of St. Joseph's College in Philadelphia. It would be well here to allow one who was very close to him to speak of Father Lyons' five years of office at St. Joseph's College.

"Father Lyons came to Philadelphia in the summer of 1909 from Gonzaga College, Washington, D.C., where he had been Rector, and became the new Rector of St. Joseph's College and Pastor of the Church of the Gesu. He was a worthy successor to the kindly Father Villiger, and more immediately to the genial, whole-souled Father Cornelius Gillespie. Father Lyons followed closely in the footsteps of Father Gil-

lespie by his close, intimate contact with the priests of the archdiocese, among whom, like Father Gillespie, he was a great favorite; and especially was this true with the two archbishops who were the ordinaries during his rectorship—Archbishop Ryan and Archbishop Prendergast—for he was on the friendliest terms with them. He was often sent for to give counsel on affairs relating to the best interests of the archdiocese. His good judgment and prudence were apparent to all. Needless to say that the college and the high school prospered greatly under his regime, principally by reason of his friendly relations with the priests.

“The Church of the Gesu was also at that time at the height of its glory as a spiritual influence in the life of Philadelphia. The attendance at daily Masses and the large number of daily Communions were a source of wonder to all our Jesuit visitors as well as to seculars. The confessionals were crowded on Thursday, Friday and Saturday of each week—ten confessors on those days and fourteen confessors on each Saturday, on the eves of holydays and the eves of the First Fridays. Archbishop Prendergast frequently said, ‘The Church of the Gesu is the centre of piety and devotion in my archdiocese, and I am glad to publicly bear witness to it.’

“The preaching of Father Lyons, then at the height of his powers, also attracted many outside the parish to his sermons, and was a continual delight to his own parishioners.

“Although busy with college affairs he took the greatest interest in the parish and always lent a kindly ear to the poor and to those who sought his advice and help. He was a true father to his flock.

“On many of the public occasions in the archdiocese, he was called upon to preach in the cathedral or to make one of the principal speeches at the diocesan celebrations.

“Soon after taking office he was convinced of the

necessity of building a new faculty building for the rapidly growing college. In the fall of 1910, ground was broken for the new building on 18th and Thompson Streets, and by the following September, 1911, it was ready for occupancy. It was one of the modern types of buildings for Jesuit faculty uses. It has proved by its comfort and suitability for community purposes the wise planning behind it all. The beautiful Community Chapel was a gift to Father Lyons from one of his many friends.

"His outstanding qualities as Rector were his gentleness, unfailing kindness and charity towards all his subjects. This charity showed itself, especially, at recreation, when he would sacrifice other important duties to be with his brethren at that hour and share with them the joy and charity of the religious life."

In 1914 having finished his term at St. Joseph's College he was transferred to Boston College as Rector. The work that Father Gasson had done so well for the new Boston College was continued admirably by Father Lyons. His ability which had shown itself so well in Philadelphia had an opportunity to again manifest itself at University Heights. Father Lyons was not slow in taking hold of that opportunity. St. Mary's Hall stands as a monument to him as has been so well expressed by one who wrote after his death that truly he was a man of action who saw the vision which Father Gasson had had before him, and put it into enduring form.

The Boston College Alumni News says, "Since 1919 Boston College has seen little of Father Lyons. But in a broader sense he has been there all the time. In the broad vista from the Heights that sweeps across the twin lakes to the metropolis beyond and below it, is something of his wide and comprehensive vision; in its soaring Gothic towers is something of his exalted spirit. To this and later generations of Boston College men he will remain an abiding presence. 'Non omnis moriar. . .exegi monumentum'."

After Father Lyons finished his term as Rector of Boston College he was transferred to St. Ignatius' in New York. Here for three years he worked in the parish, doing the work of a spiritual giant in the confessional, in his tender care of the sick and by his inspiring work in the pulpit. All this time Father Lyons had been doing remarkable work as a conductor of priests' retreats. There is hardly a diocese in the east or in the near west in which Father Lyons had not won the hearts of the priests by his piety and kindness during the days which they spent in retreat under his direction.

From the beginning Father Lyons was devoted to his confessional; his confessional was always crowded with penitents—penitents who learned how Christ-like was the heart of the man who sat in the box. Father Lyons was usually the first to enter the confessional, and he was always the last one to leave. When someone spoke of the sacrificing work which the hours in the confessional meant to the ordinary confessor, Father Lyons always said, "I love this work."

At the end of the three years at St. Ignatius' he was back at class work teaching Metaphysics at Boston College. Here he was much sought after by many of the clubs and associations in Boston for talks on Philosophy.

During this time Father Lyons was appointed to supervise the building of the scholasticate at Weston. How well he did his work may be seen in that splendid structure that is another monument to his building acumen and good taste.

On October 5, 1924 Father Lyons was called to Georgetown assuming the rectorship of that great college. At Georgetown the flair that he had for building immediately showed itself, and as he so often said; his predecessor Father Creedon, had left him so financially secure that he was able to do great things in the building line. Not only did he make additions

to the Georgetown Hospital but he built the New North and added the splendid central heating plant on the Georgetown grounds itself. He had also worked out plans for the Georgetown Medical Center, but before he could put them into effect he was relieved of the burden of rectorship.

He returned to Boston where, with his characteristic cheerful submission to obedience, he became a member of the Mission band. For eight long years Father Lyons, who was no longer young, did wonderful work on the Mission band not only in New England but in Maryland and New York. It was said of him by the secular clergy with whom he worked during these eight years, that he showed a burning zeal for souls, and that he left nothing undone that he could do in this work for the salvation of souls. He was always ready to take the place not only of the secular clergy but of his own brothers, if he could relieve them in any way of the burdens which came during the time of the mission.

In 1936 superiors saw that Father Lyons was failing in health so he was sent to Weston. Here he was made Spiritual Father for the Theologians. To say that he won the hearts of all at Weston would be weakly expressing the love that was shown him by all those with whom he came in contact in the scholasticate.

During the year of 1937 he had a very bad heart attack which was so severe that the doctors held out little hope for his recovery. He did recover however. It seemed that Our Lord wished him to give himself as an example of that perfect Ignatian spirit, which spirit our holy Father St. Ignatius points out in the rules, that one who is sick should give no less edification in time of sickness that he did when he was in good health.

At all times the patience and sweetness with which Father Lyons carried his cross of suffering were the occasion for words of admiration on the part of those who lived with him at Weston. The following year

1938, seemingly recovered, Father Lyons anxious to do more spiritual work among the people was sent to Boston College High School. Here it soon became evident that he was not physically able for the strain. However, he stayed at the High School, and here again he was a source of edification to all those who lived with him. At the end of the year another heart attack caused him to be sent to St. Margaret's Hospital where he lingered on until his birthday January 31, 1939. Father Lyons crowned his work as a Jesuit by truly "dying piously in the Lord."

Father Lyons lived a varied life, but no one could ever accuse him of not taking generously the many changes to which obedience submitted him. Wherever he was he gave his whole self, and it seemed that to him the past was the past.

Truly it appears that St. Paul's remark to the Philippians applies most pertinently to Father Lyons. "One thing I do, forgetting the things that are past, and stretching forth myself to those that are before, I press towards the goal, to the prize of the heavenly vocation to God in Christ Jesus." In all the positions to which the Society called him it may truly be said that we may learn from him the lessons of simplicity, courage, cheerfulness, approachableness, sympathy for all in trouble, and fortitude in the face of every difficulty. These virtues certainly put in the background any of the little imperfections which some may have found in his character. That he was over-exuberant and sometimes highly imaginative surely does not dim a character that was truly a Retreat-formed character—a character which made Father Lyons a true Jesuit, one who must always evoke from those who lived under him and who knew him best, a fervent "May God bless him!" for all his charity and for his thoughtfulness of his brothers and of those, whom God called to be under the guidance of that good Father for His own greater honor and glory. R.I.P.

FATHER MIGUEL SADERRA MASO

1865-1939

Fr. Miguel Saderra Masó, S.J., died at the Hospital Español de Santiago, San Pedro Makati, at 10:43 a.m., Tuesday, March 21st, at the age of 73 years. With him at the end were Fr. Carroll I. Fasy, S.J., Rector of the Ateneo de Manila, Fr. Leo M. Kinn, S.J., and Fr. Henry W. Greer, S.J. Up to several hours before his death, although his illness had paralyzed his power of speech, he seemed to understand the prayers and ejaculations which were spoken at his bedside. On the previous day, when Fr. Miguel Selga held the crucifix to his lips, Fr. Saderra Masó was visibly straining his lips to kiss the figure of Our Lord. The end came quietly and peacefully, and seemingly without pain.

Fr. Saderra Masó was born on December 12, 1865, at San Cristobal las Fonts, Olot, Province of Gerona, Spain. On September 26, 1882, he entered the novitiate of the Society of Jesus at Veruela, Aragon, and there pronounced his first vows two years later. After completing his philosophical and scientific studies in the Collegium Maximum in Tortosa, he sailed from Barcelona for Manila on July 25, 1890, with two Jesuit companions, Fr. Ignacio Vila, now parish priest at Dapitan, Zamboanga, and Brother Ramón Morros.

Arriving in Manila exactly one month later, Fr. Saderra Masó, then a scholastic, was assigned to work at the Manila Observatory. He continued here until 1896, when he returned to Barcelona on the same ship which carried Dr. José Rizal, Filipino patriot and alumnus of the Ateneo de Manila.

With the completion of his theological studies in the Collegium Maximum at Tortosa, Fr. Saderra Masó was ordained to the priesthood on July 30, 1899. The next two years included a visit to Paris for scientific research and tertianship at Ranchi, India. He returned to Manila on July 24, 1901, and began then his thirty

consecutive years of scientific labors in the Manila Observatory. On February 5, 1902, he pronounced his last vows as a Jesuit in San Ignacio Church, Manila.

During his thirty years in the Observatory Fr. Saderra Masó devoted himself with constant and untiring generosity to the seismological, magnetic and meteorological work to which he was assigned. He was instrumental in the erection of seismic stations in Guam and Butuan. He made ocular observation of the Taal and Bulusan volcanoes when these erupted, and was at Cebu for observational purposes during the severe typhoon of 1912. Twice a month for twenty years Fr. Saderra Masó, with two assistants, went to Antipolo, Rizal, to make magnetic observations. In 1921 he was the Philippines' representative to the Pan-Pacific Scientific Congress in Honolulu, which he attended with Dr. Leon Ma. Guerrero, the eminent botanist.

Aside from the arduous duties in the Observatory Fr. Saderra Masó still found time to write several valuable historical and scientific works. Among these may be listed "Seismologia en Filipinas", written in 1896, "Misiones Jesuiticas," "Nuestra Señora de Guia," "La Virgen de Antipolo," and "La Historia del Observatorio." Fr. Miguel Selga, present Director of the Manila Observatory, describes in the following words the paralytic stroke which finally ended Fr. Saderra's long years of service in the Observatory. "It was on October 17, 1931, when, with a typhoon approaching the Balintang Channel, Fr. Saderra Masó flashed a warning to the SS. *Taurus* which was somewhere near Aparri. Suddenly he suffered a paralytic stroke. It was the last typhoon warning he signalled. Since then he has been practically bed-ridden with half his body paralyzed. Fr. Saderra Masó, it can be truly said, died in line of duty."

Although an invalid at that time, Fr. Saderra Masó celebrated his Golden Anniversary as a priest on September 23, 1932. Gradually the paralysis took hold

of the entire left side of his body, but his speech was not affected until several months before his death.

The body of Fr. Saderra Masó lay in state in the students chapel of the Ateneo de Manila during the day of March 21st and throughout the night. On the following morning the remains were brought to San Ignacio Church, where the Office of the Dead was recited with Fr. Fasy, Rector of the Ateneo, as presiding priest. The Requiem Mass was celebrated by Fr. Selga as the representative of Very Rev. Fr. Superior, who was absent in Mindanao. Interment was made in the cemetery of the Sacred Heart Novitiate at Novaliches. R. I. P.

A. M. D. G.

Books of Interest to Ours

Philosophy in the Making, by André Bremond, S.J., New York, Benziger Brothers, 1939. pp. 223. \$1.75.

This book, Fr. Bremond tells us, owes its existence to his own inability to interest "a chosen set of young men" in the science of *Ens ut sic*, "of Being, sublimely devoid of any immediate interest." Thinking over the difficulty, it seemed to him that his mistake was in starting at the wrong end, "by presenting immediately the result of ages of philosophical reflection in the most abstract and technical terms." He, therefore, determined to start with the speculations of an hypothetical Caveman and re-invent human philosophy as it developed from the problems of the Cave into the far-reaching syntheses of Plato and Aristotle. The present book is the record of his attempt.

The peculiar merit of the book lies in the fact that it is a record of philosophizing rather than a history of philosophy. It is literally "philosophy in the making" in that it forces the reader to face the difficulties of the various "philosophers" treated, be they the Cavemen, the Citizen, Sophocles or Plato, and to try to think the problems through in their company. It is a book to be pondered. As is the case with Ignatius' *Spiritual Exercises*, even a rapid reading suggests depths to be sounded.

The book has value besides as a record of human thought. It presents briefly and clearly the findings of the early Greek thinkers, not excluding Herodotus and the dramatists. But the author is at his best when dealing with the Platonic doctrines of the Forms and the Primacy of the Good. The writing is crisp, the explanation closely follows the Platonic texts and is more than satisfactory. The treatment of Aristotle's teaching on substance and change which immediately follow are on the same level of excellence.

The quasi-appendices on "Descartes" and the "Wonder of Knowing" round out an admirable introduction to philosophical thinking. For here lies the book's real worth: it is a dynamic introduction to philosophy in that no one who reads with any attention can escape some puzzling and wonder which according to Fr. Bremond's thesis are the essence of the love of wisdom.

—F. J. McC.

The Following of Christ: the Spiritual Diary of Gerard Groote
(1340-1384), translated by Joseph Malaise, S.J., New York,

America Press, 1939. pp. xv and 269. \$1.00.

An important Catholic problem of the present and the immediate future centers on the advancement of religion through the interior progress of the great numbers of the faithful. The surprisingly large recorded quota of American youth candidates for the canonical religious life implies the existence, as a base, of relatively large groups who are ready to advance far deeper into the land of God than attendance at obligatory Sunday Mass. No more providential help has come into the hands of those (and they are many!) whose firm grounding in the truths of the faith is urging them on persistently to try the higher levels of the spiritual life, than this excellent pocket-edition of *The Following of Christ*.

All patrons and promoters of contemporary piety should undertake to advertise and distribute the present handy text among all the classes of the Catholic population which are ready for its reception. Student counsellors in Jesuit Colleges, Masters in Retreat Houses for laymen, Missioners barn-storming through their districts, Chaplains in hospitals and prisons, should have copies on hand to present at the opportune moment.

The translation is smooth and effortless, radiating a charm and a flavor that abide in the memory. The leatherette binding is durable; the type conspicuously clear and easy on the eyes. The book can be read with equal facility and profit in Morris chair or subway train. The rate of speed with which this first edition is exhausted will tell interested observers just how much more spiritual American Catholicism will be twenty years hence. The barometer should rise fast! —J. T. C.

Looking on Jesus, by Paul L. Blakely, S.J., New York, America Press, 1939. pp. 116. \$1.00.

Looking on Jesus by Paul L. Blakely, S.J., is a collection of editorials on the Sunday Gospels, that were written by him in past issues of the 'America', of which he is at present associate-editor. By his unaffected familiarity and intimate understanding of Christ's Life, the author, while betraying quite plainly the spiritual source whence alone his efforts of twenty-five years after social reform have been so tireless and selfless, cannot help but reveal at the same time the sacred character of his priesthood, which in his journalistic incursions into

economics, sociology, law and education might naturally have been overlooked. The beautifully expressive title itself testifies where his eyes and heart have been steadfastly directed, although immersed in manifold secular labors. As a contributor to periodicals, so here in a spiritual matter he is supremely the realist, concerned with a practical consideration of the rock-bottom ultimates of life, namely, death, sin, repentance, love, virtue. Conforming to the elements of good editorials, these short essays are in thought lucid, in emotion restrained, and in treatment objective, all qualities shot through with the clearly defined purpose of allowing by perspicuous exposure the Gospel truths to be of themselves the adequate reason for the reader's incorporation of them. Their beauty, unembellished, when fully realized, is to Father Blakely inherently overpowering, and that is why he so constantly has recourse to the actual text of the Scriptures. However, this book is not devoid of a warm imaginative coloring which, no one can doubt, can be by its sense appeal a very effective background for the operation of mind and will; but it is devoid of that artificial, subjective, extravagant fancy that has too often in spiritual books distorted God's Word, as it has distorted facts in newspaper work. Since the author intended his thought not merely to be read, but to be pondered, they are not developed in a very detailed manner; rather they are brief, terse, consisting generally of the obvious moral interpretation of the gospel, followed by an ardent plea to walk through life with Christ as the faithfully applied example. Therefore, simplicity both of matter and form is the permeating feature of the book, and this characteristic, since it insures the purity of the divine message, makes the book, I think, a good framework for priests' sermons.

—J. A. G.

The Systematic Teaching Of Religion by the Rev. A. N. Fuerst, S.T.D. Freely adapted from the German work "Katechetik" with permission of the author, Rev. Michael Gatterer, S.J. (Innsbruck). New York, Benziger Brothers, 1939. \$3.50.

This is a textbook for the training of teachers of religion in the elementary schools and for catechetical courses in seminaries. Part one gives a history of catechesis and contains a detailed account of the modern movement in this science. Part two deals with the care of the pre-school child. Part three, the major portion of the book, is concerned with the liturgy as the best means of training staunch and true Catholics. Why the liturgy? "Because the liturgy is the greatest

source of grace. According to scripture grace precedes truth. In the chronological order grace is the first factor in the genesis of a Catholic life. Grace then is the most potent factor in the life of a Catholic and hence in religious education." In brief, the author claims that teachers of religion must teach children to live the liturgy of the church and to take an active part in her liturgical functions. To bring about this result he gives in great detail the methods the teacher should make use of with regard to the Sacraments, the most effective means of salvation.

The translator deserves high praise for his excellent adaptation of the text to the peculiar conditions of instruction prevailing in this country and also for the many references to books, pamphlets and articles in English which he has added. Energetic teachers of religion will find in this book a fund of material for their grade school classes and an authoritative explanation of the Church's laws concerning the sacraments.

—J. J. P.

The Soviets at Flushing, by Gene Tunney & John Toomey, S.J., New York, America Press, 1939. pp. 15 \$.05.

The Communistic Network, by John V. Hinkel, New York, American Press, 1939. pp. 16. \$.05.

The Church Under the Swastika, by J. Ledit, New York, America Press, 1939. pp. 20. \$.05.

New Spain, by G. M. Godden, New York, America Press, 1939. pp. 20. \$.05.

What Is Fascism? by Rev. Cornelius Lucey, New York, America Press, 1939. pp. 22. \$.05.

A Catholic Interracial Program, by John La Farge, S.J., New York, America Press, 1939. pp. 31. \$.05.

Encyclical On Retreats, by Pope Pius XI, New York, America Press, 1939. pp. 24. \$.05.

The appearance of *The Soviets at Flushing*, a reprint of two articles by Gene Tunney and Father Toomey, S.J., is timely. It serves as an antidote for the unthinking enthusiasm of the many who enter the pretentious pavilion of the Soviet Republic at the New York World Fair and are duly impressed by a clever portrayal of the peaceful, prosperous and satisfying life prevalent under a Communistic dictatorship. Those acquainted with the real state of affairs in Stalin's fake paradise are appalled by the daring travesty on truth. Gene Tunney and Father

Toomey, S.J., undertake successfully the task of enlightening the purblind.

The second pamphlet is a fitting sequel to *The Soviets At Flushing*, as it reveals the network of United Front Societies that were engaged in an insidious attempt to have our "arms embargo on Loyalist Spain" lifted. It gives us a detailed account of the committees, propaganda, fund raising and sinister tactics employed for the purpose of confusing the issue of the Civil War in Spain, thus to expedite the destruction of democracy in that country as a forward step towards the eventual destruction of American democracy as well.

In *The Church Under the Swastika*, J. Ledit burrows his way through a hill of Nazi lies to the valley of truth regarding the present position of the Catholic Church under a National Socialist regime. It is gratifying to learn that, in spite of the devious methods used by a mad faction to undermine the Rock of Peter, the number of practising Catholics in Germany has not diminished. Also included in this pamphlet is a reprint of James Carroll's *Concordat Between the Holy See and Germany*.

The task of rebuilding a Spain ravaged by the Civil War is gigantic. That it is being accomplished on all fronts, religious, civic, educational, social and industrial, must be joyous tidings to anyone desirous of seeing Spain preserve her integrity as a nation. G. M. Godden presents us with a brief but comprehensive account of this work of reclamation. Fittingly, too, Senor Hidalgo's character study of Franco is appended.

The term Fascism is bandied to and fro wantonly. . . a cap supposedly capable of fitting any head. To eradicate all prevalent false notions, Father Lucey states the fundamental postulates of the Fascist ideology, using the utterances and official acts of Fascist leaders as his norm. It is an expert analysis of the essence of Fascism that should be given careful study by students of political theories and practices. *Fascism and Communism*, a reprint of Rev. Bernard Goode's article, will be welcomed by those who want an explanation of the important differences and similarities of these two systems.

The problem of the Negro in America, old as the country itself, is one of interracial justice. Father La Farge, S.J., for years actively engaged in the cause of this group severely handicapped in their battle for existence and development, offers a Catholic Interracial Program that will be of inestimable value to every individual and group working for the welfare of the Colored Race, or eager to do so. The program is explanatory, practical and directive, elaborating such necessary phases as the family, housing, health and recreation, labor unions, educa-

tion, caste and class, false conceptions of social equality, and, most important, the attitude of the Catholic Church and Catholics towards the Negro who is a member, too, of The Mystical Body of Christ. If more people would follow the lead of Father La Farge, S.J., in this work, surely a life of justice and charity between all racial groups in the United States would some day be an accomplished fact. There is a bibliography of standard works on this problem as well as a list of periodicals devoted to its promotion.

Since the ills of Society need a supernatural remedy, if peace on earth is ever to become a reality, the means for spiritual regeneration must be used constantly. Pope Pius XI, saddened by the absorption of the world in external things, wrote his Encyclical Letter on Retreats. Its appeal was world-wide and turned the minds of men Heavenward for guidance before attempting to solve the economic and social problems encompassing them. The Encyclical should be read frequently and its advice heeded by Hierarchy and Laity. The references for retreat reading and a list of retreat houses will be helpful.

E. H. M.

A. M. D. G.

VARIA

American Assistancy

Idaho: Historic Church Burns:—Sadness fills the hearts of the Coeur d'Alene Indians at Sacred Heart Mission, De Smet, Idaho. Their church, the external sign of that deep abiding faith brought them by the pioneer Blackrobes, was destroyed by fire on the morning of April 4th. It was the second day of the annual retreat given to the men and women of the Reservation by Reverend Cornelius E. Byrne, S.J., superior of the Mission. The conferences were being held in the church and on the morning of this day, because it was cold and windy, a fire had been built in the furnace under the church.

About half an hour after the morning conference, which had ended earlier than usual, a loud roar, like the sound of an approaching hurricane, was heard. The retreatants were making their spiritual reading in the school building and the children were attending classes. Everyone rushed out immediately but nothing could be done to save the church or to rescue any of its contents. The interior was already an inferno of billowing smoke, window panes were melting under the intense heat, and the roof was alive with rippling flame.

The bell tower is situated some distance from the church and was out of range of the fire, but when the boys tried to ring the bell, it fell crashing a distance of some fifty feet, missing them by inches. This bell weighs over one thousand pounds. It dates back to 1881, the year the church was built, and it was the gift of Archbishop Seghers who also laid the cornerstone.

One of the Indians, Joe Pierre, a crippled mute, who happened to be in the church when the fire broke out, crawled to the door just in time to escape the smothering smoke. He described by signs what he saw. The fire seemed to pour out with great force and violence from some place behind the main altar. Its cause has not been discovered.

As the conflagration raged, a stiff wind was blowing. The girls' building was threatened for a time, and its roof was lined with men ready to quench the flakes of fire streaming from the tall church. The wind shifted slowly and sparks soared far and high to descend upon the roofs of several distant barns which immediately caught fire. Prompt and heroic action extinguished these flames. The wind changed again, endangering a dwelling behind the church, but it was now a comparatively easy task to prevent the fire from spreading, for the walls had already fallen. Only a few blazing timbers remained of the large and beautiful church which had been standing intact only an hour before.

The retreat conferences continued as usual, and the Holy Week services, until a more suitable place could be prepared, were held in the Sisters' chapel. The church ruin, while it cast a pall over the Easter festival, still like a visible grace reminded the people of the holocaust of Calvary, and they hoped for a new church to rise from the ashes of the old. They have been deeply impressed with the strange concurrence of circumstances and events relative to the church's burning, for in all of these are manifest the protection of a guiding Providence.

The fire had burst forth with such overwhelming suddenness, with such explosive violence that anyone near its source would have been overcome by the suffocating fumes. The people had left the church, for the morning conference had closed earlier than usual. The sister in charge of the sacristy would have been working around the altar in preparation for the Holy Week

services had she not decided to finish some task at the school. Some of the retreatants had left the church only a few minutes before the fire broke out. Since the remaining days of Holy Week were cold, with intermittent wind, rain and snow, the furnaces would have been used and with results far more disastrous, for on those days the church would have been crowded with people.

The wind was not blowing in the direction of the nearest buildings,—the boys' refectory and their school building. These are old frame structures so situated that the flames would have carried swiftly from one building to another, and like the Father's residence which burned on January 30, 1936, they would burn like tinder.

The falling of the bell was in no way due to the fire. That it should fall at this very time was simply a strange coincidence. From constant use, one of the supports had been loosened but in such a manner that a recent inspection failed to reveal anything wrong. If the bell had not fallen at this time, most certainly would it have fallen soon after. Father John Post, S.J., in spite of his 84 years insists on ringing the bell himself to call the Indians to prayer. He or some one else less agile than the boys would have been crushed beneath its weight.

Strikingly significant to many was the funeral of Agath Timothy. She was buried from the church the day before, and at the same hour that the church burned. Agath was the oldest Indian on the reservation, and is the last to die of those Coeur d'Alene Indians who were baptized by Father De Smet. The Indians say that she was well over one hundred years old. Strange was the remark of one old Indian woman. She said: "Agath has taken the church to heaven with her." Indeed, as one watched the flames leaping skyward, it was not difficult to imagine that this holy place was being carried by ethereal forms of angels into heaven where the old missionaries, Fathers Gazzoli,

Joset and Caruana, whose remains lie beneath its ashes, and their congregation of long ago, the Indians whose bodies rest in the cemetery on the hillside, awaited its coming.

Within an hour, this church which had been built almost sixty years ago, was gone. The people who had attended Mass and received Holy Communion within its walls a few hours before, powerless to avert the tragedy, stood beside their dying church and wept like children keeping the death watch at the bedside of a most loving mother. Their fondest memories, their happiest hours, are inseparably associated with that church where they brought their children for baptism, where they prayed as children and where they watched their children pray. There, too, the old people sang the traditional Indian hymns taught them by the first missionaries. As the years passed, the numbers of these venerable men and women of the Coeur d'Alenes have dwindled away. Their sons and daughters think of them when they were present for that last time within the sheltering walls of their church, present at Holy Mass while the people sang the Requiem and the priest blessed their mortal remains. Then there were the festivals of the season, the Midnight Mass when happiness brightened the faces of penitent and saint, and the joyous gatherings at Easter, the May devotions, the Corpus Christi processions.

Now all these memories are edged with the sorrow that fills their hearts as they see the tall chimney rising above shattered foundations like a monument to the remains of their church. They hear the bell, fallen from its tower, still calling them to their devotions, in the church no longer but in the crowded though enlarged chapel of the boys' building, and they think of the church that was. Mingled with the bell's inviting chime, they hear a note of mourning, the threnody of cherished memories.

The coincident passing of Agath and the old Mission church emphasizes no dissolution, no termination

but the transition period in missionary labors among the Coeur d'Alene Indians. Their enduring faith continues to encourage and inspire. This loss so keenly felt is a material privation potentially prolific of spiritual gains. With God's help, necessary adjustments will be made to meet changing conditions.

Shortly after the fire, Father Byrne received from the Most Reverend Edward J. Kelly, D.D., Bishop of Boise, a most consoling letter expressing in true spiritual perspective the nature of our loss and the character of the Coeur d'Alene people. He writes: "Your tragedy and loss of your beautiful church is something that will be difficult to repair. I extend to you and the good Indians my sincerest sympathy. Churches, however, are not made of boards and shingles. They are made out of human souls, gathered together in a loyal congregation, under the leadership of the priest, in their faith in Christ and obedience to Him and His Vicar on Earth, Our Holy Father the Pope, now Pius XII gloriously reigning. The piety of the Coeur d'Alene Indians is such that it is known far and wide. Every time I myself as Bishop come to De Smet, I come to the Indians as to a holy people, especially beloved by God. He has not only favored them with one of the most beautiful dwelling places in the world, He has fashioned their hearts to believe in Him, to hope in Him, and to love His Son Jesus Christ, and to follow in the footsteps marked by His Priest, the Blackrobe. In these circumstances, a new church will arise in which the Indians will again attend Mass and listen to the wise words of the Blackrobe. I will ask that you tell the Indians these comforting words and bid them to unite with you their priest in prayer that God may speedily bless your plans to rebuild."

Oregon: A New Bishop: Another phase was begun in the glorious succession of the apostolate when Father Fitzgerald of the Oregon Province of the Society of Jesus was given the plenitude of priestly

power through formal consecration in St. Aloysius Church, recently.

Bishops, abbots, monsignori, religious of various orders, diocesan priests, and the laity came from all parts of the Oregon Province and more distant localities to pay their respects to Father, now Bishop Fitzgerald, to participate in the sublime ritual of consecration and swell the dignified pageantry of the occasion.

Before the ceremony began, the halls of Gonzaga were crowded with clerics of all kinds. In the President's office, the classrooms and library, where the vesting took place, there was much jovial handshaking, renewing of acquaintances and an amiable fraternizing of bishops and priests. The rollicking laugh of many like the cheerful Bishop of Sacramento and the smiling Father Murphy from Michigan enlivened the halls of Gonzaga.

By 10:00 o'clock, all were in readiness for the procession. The priests formed in twos, monsignors followed, then provincials, and finally ecclesiastical superiors with Archbishop Howard of Portland, the highest in dignity, last. The black and white habits of the Dominicans and brown habits of the Franciscans mingled with the black cassocks of the secular clergy and of the Jesuits to form an impressive reminder of the varied interests and work of the Church. The procession moved to St. Aloysius Church where the ceremonies began shortly after 10:00 o'clock, Friday morning, February 24.

The procession, on entering the church, was greeted by the strains of "Ecce Sacerdos Magnus", sung by the combined choirs of Gonzaga and Mount St. Michael's. This choir, the fullest ever heard in St. Aloysius, continued throughout the whole ceremony to pour out the golden notes of liturgical music which harmonized with the solemnity of the liturgy and helped the devotion of those present.

The setting of the consecration of the Most Reverend Walter J. Fitzgerald, S.J., D.D., in this particular

church was most appropriate in every detail. The first native son of the state of Washington and of the diocese of Spokane to be raised to the episcopacy, he chose the center of the Inland Empire as the place for the event. St. Aloysius, so closely connected with Gonzaga, where he had been a student, teacher and president, fitted in perfectly in the picture. Tradition also surrounded the leading participants in the ceremonies. Bishop Crimont, the consecrating prelate, was president of Gonzaga when Bishop Fitzgerald was a student; Bishop Armstrong, one of the consecrators, was the first alumnus of Gonzaga to be raised to the episcopate; and Bishop White, the other co-consecrator, became bishop of Spokane during Bishop Fitzgerald's term as president of Gonzaga, and first met the young president at his own consecration.

Having the ceremonies in Spokane made possible the participation of a host of relatives and friends of the bishop. Two brothers, two sisters, and many nephews, nieces and cousins of the bishop occupied the first pews in the church at the ceremonies. Numerous friends and former classmates of the bishop came from all parts of the Inland Empire and the coast to join in honoring him.

To the observer, the following scene presented itself: A small, white haired old man, the Bishop of Alaska, is seated before the high altar performing, with his two assisting bishops, the ritual by which he consecrates the humble priest standing before him a bishop of the Roman Catholic Church; this new bishop will be his co-worker in the missions of the North; together they will preach the word of God to Eskimo, Indian and White; together they will bear the burden of the Crucified in Alaska.

To the right of the Sanctuary, on his throne, is seated an archbishop; just within the altar-rail, and facing the venerable patriarch, can be seen another archbishop, bishops, abbots and monsignori; these, together with the religious and diocesan clergy, and the

faithful, are witnessing another addition to the ranks of the apostles.

The essential, yet simple, rite by which the priest is made bishop, occurs before the Gospel of the Mass; the consecrator and his two assistants impose each his both hands on the head of the one to be consecrated and say emphatically, the following words: "Accipe Spiritum Sanctum."

And with these words, Father Fitzgerald is enrolled in the Episcopal Order.

The joy and reverence of clergy and laity throughout this solemn consecration was not to be explained by the external grandeur of the liturgy or the impressiveness of the place but only by the sublimity of what was happening. The attitude of the Catholic towards the bishop is well explained by Karl Adam in his *Spirit of Catholicism*; "What the pope is for the whole Church, that in an analogous sense the bishop is for the particular community, for the diocese. He is the representative and objective form of its inner unity, he is the mutual love of its members made visible, the organic interrelation of the faithful made perceptible. That explains why the Catholic knows no more venerable names on earth than those of pope and bishop, and why in the centuries when the western world was impregnated with the Catholic consciousness, no honor was too great, no ornament too precious to be bestowed upon pope and bishop."

After the three-hour ceremony, the long procession filed out of the church. The members of the procession lined up on the steps in front of St. Aloysius; the newly consecrated and the other higher dignitaries stood in the center wearing their mitres and bearing their crosiers. The admiring crowd of the laity looked on while cameras and movie machines recorded the scene.

In the evening, a civic reception was given in the Gonzaga auditorium. It was open to the general public and was attended by a fairly large number. Dr.

O'Shea was chairman, Mr. Moriarity was principal speaker, and prominent members of the hierarchy were guests. Mr. Moriarity, a former Gonzaga student and now judge of the Supreme Court of Washington, delivered a eulogy of Bishop Fitzgerald which was a masterpiece of oratory and a sincere tribute to Gonzaga's former president. Bishop Fitzgerald responded to this and the other eulogies of the evening with charming humility and appreciation. Bishop White told of his first meeting with the new Bishop, and of his continued, happy dealings with him as president of Gonzaga and later as provincial of the Oregon Province.

Manila: Fr. Gisel's Address to Philippine Science Convention: Presented at the Fifth Philippine Science Convention, Manila, February 22, 1939.

Joint Session of the
National Research Council, Philippine Scientific
Society, and the
Philippine Association of Science Teachers

TECHNICAL TRAINING

*Its Importance in the Economic Development of the
Philippines*

by

Rev. Eugene A. Gisel, S.J.
Dean, College of Industrial Technology
Ateneo de Manila

In 1935 the inauguration of the Philippine Commonwealth took place, and a definite date was set when this nation would take its place among the free and independent nations of the world. Such an event is of profound importance to every school, college and university in the Islands. Those engaged in the field of education must seriously consider their aims and ob-

jectives and see whether they conform with and contribute in the highest degree to the changed conditions that will result with the coming of independence in the near future.

Our national leaders wisely foreseeing the future have decided that a certain amount of industrialization should be developed. The things that are considered as necessities in a progressive country, and even some comforts and luxuries, should be manufactured within the boundaries of the country; we should not send our money abroad for the manufacture of these articles, if we can easily make them at home. But in our plans for starting new industries, we must not forget the older industries which have been long established here. Many of these need revamping along modern lines, "rule of thumb" methods must be discarded, new machinery must be installed and modern scientific methods introduced. In starting new industries we are very fortunate. Instead of passing through a long and expensive period of trial and error methods as other countries have done, we can start by choosing without prejudice the most highly developed methods and the best fitted to this country, whether their source or origin is the United States, Germany, England, France or Japan, or any other nation. We can start where they leave off.

But it is not sufficient to put up factories, and equip them with the latest in machinery. Soviet Russia found this out to her great cost. Despite elaborate plants with the most modern equipment installed by foreign experts, she finds herself definitely handicapped in turning out high quality products, due to lack of trained personnel. For the industrialization that is proposed, whether in government owned enterprises or in private industry, we need technically trained men, men who are trained along modern scientific lines, men who have mastered the scientific method. Only with such men in control of production, can we expect to see turned out a steady flow of products that will

satisfy the needs and desires of our people, and convince them (and some of them need convincing badly) that products made in the Philippines can be just as good as those imported from abroad. There is no need to point out to you the conviction that is so prevalent in this country, that things made in the Philippines are of a poorer quality than the imported article. Why are they of poor quality? Because the manufacturer doesn't know how to make them better. Why doesn't he know how to make them better? Because no one has told him or shown him. How can he know if there is no one to teach him?

I think you will all agree with me then in saying that there is need of technically trained men, whether for the old industries that must be modernized, or for the new industries that are planned. Since the economic development of the Philippines is a major interest that lies in the immediate future, it is to the schools that we must look for a supply of technically trained men. As an educator, and as an educator in science, I am very much interested in this problem of providing scientifically trained men for the needs that lie before us.

Thus far this paper has merely brought to your attention what you all know, that this country needs technically trained men, and that our schools must offer courses which will provide this technical training. If I were to stop here, I would feel that I had wasted your valuable time, just as a scientist would be making a mistake if he thought that his work was finished once he had pointed out a problem, without making any effort to arrive at the solution of the problem. Talk is cheap; action speaks louder than words.

I hope I shall not be transgressing the bounds of modesty if I should devote the rest of this paper to explaining to you by way of a concrete example what the school that I represent, the Ateneo de Manila, has actually accomplished to help solve this problem. Back

in 1935 after long consideration we decided we could help the cause along by opening a College of Industrial Technology. I was given the onerous duty but fortunate position of drawing up the curriculum and choosing a staff of professors. This college in its schedule of studies, its aims and purposes, was to be something new in Jesuit education. During the four hundred years that the Jesuits have been in the field of education, their courses were mostly along the lines of general education, laying the broad and deep foundations on which later in the University the specialized structure of a profession could be built. By this I do not deny the fact that we are interested in science, as witness our staff in the Weather Bureau, or that we did not conduct vocational schools, since one of the finest in modern times was in Madrid. I could likewise cite the dozen Jesuit universities in the United States that have school of Law, Medicine, Dentistry, Social Science, and Engineering in its various branches. But this college was to be different, because it was planned to meet the special difficulties as found in the Philippines.

In planning this new school we were influenced by the following questions: What are the industries that turn out products which everyone needs? Because those are the industries most needed. Which are the industries that can best be established on a small scale in various parts of the Philippines? Because these are the ones our students, coming from all over the Philippines, will turn to after graduation. Which courses in a school are of general value for a student who may wish to find employment in other industries? Since this school could not possibly build semi-commercial laboratories for all possible industries, but must confine itself to the most important. Which course would best fit the student for employment in government or private laboratories or industries?

In drawing up our plan of studies we had very few precedents to go by; for example, we found at the

time only one school in the United States, Massachusetts Institute of Technology, giving a course in Food Technology, a course which we consider of great importance. However, when this college opened its doors for students in June 1936, we had our curriculum lined up, new laboratories built and a well-chosen staff of professors engaged. Our curriculum is built around four major subjects, namely, Food Technology, closely modeled after the one at M. I. T., Fermentation and Beverages, Soap and Cosmetics, Leather Tanning. These industries we consider important because their products find such widespread use in this country, millions of pesos are spent at present in importing these products, the industries can be established in many parts of the Philippines, and they require only a small amount of capital to start them. If our graduates, and such is our hope and such is their expressed intention, go back to their respective provinces and engage in these industries, either as owners or as managers, they will be contributing in a notable way to the solid and substantial growth of industrialization throughout the Philippines and will be promoting the economic development of their native land.

A few words about the minor subjects in the curriculum. Since it has an important bearing on a number of industries, we have a one year course in Bacteriology and Mycology, and another year in Microbiology, which is the industrial application of useful microorganisms. A one year course is devoted to the study of Economic Plants of the Philippines with a view to the possibility of their commercial exploitation. In the curriculum are included the usual Chemistry courses—Inorganic, Organic, Qualitative, Quantitative, Advanced Quantitative, Advanced Organic Analysis and Synthesis, Physical Chemistry and Biochemistry. Two years of Technical Analysis are given with specialization in the two major subjects that the student takes during his four years. A year of Physics and two years of Mathematics round out the science

subjects. In his senior year the student is introduced to applied research work. He finds out for himself whether he can tackle some industrial chemistry problem, work out for himself methods of solution, and finally arrive at a solution, depending upon himself alone. In this way the student, thrown upon his own resources, indicates whether or not he has mastered the facts and the laboratory technique that he should have acquired during his course of studies.

Since many of the students of this College intended to go into manufacturing business for themselves after graduation, it was thought wise to include courses in Mechanical and Electrical Engineering, to acquaint them with the machinery that they will use, and courses in Production and Business Management, to teach them how to start the business and carry it on.

Thus far I have treated of the technical subjects that we offer in our College. There are other subjects that we offer in addition to these, subjects we feel that are as necessary to a technical man, as a handle is to a sharp bolo. At the particular step in the ladder of education when the student comes to this college, that is, on graduation from high school, we feel that there are certain subjects knowledge of which will not only enrich the life of the student, but will also enable him to use to better advantage the science that he learns. Of what use will be his accumulated scientific knowledge if he cannot take his place gracefully among his fellow social beings as a respected, educated and cultured leader? To put sole emphasis on the technical subjects and entirely neglect the social side of the student would be disastrous to the individual as well as to society of which he is a part.

We, therefore, include in the curriculum a course in religion in which the student not only learns the truths of the Christian religion, but his duties to his God, his fellowman, to society, to his country and to himself. Two years of foreign language acquaint the student with the people of another country, give him

facility in reading foreign scientific literature, and train him in more exact use of English. A year of English Composition and Rhetoric give him greater facility in written and spoken English. A year of English Literature not only brings him into contact with the great masterpieces of literature of the English, but also helps develop his imagination, without which a scientist is apt to get into a rut. Sometimes a student will object to the two-year course we give in Public Speaking; he will say, "What good is that to me? I'm not going to be a lawyer." And I will say to him, "Young man, whether you are arguing before a judge in a law court, or giving a speech in the National Assembly, or trying to persuade a board of directors to grant you a larger appropriation, or whether you are merely speaking to one man and trying to make him give you a job, this ability to present your arguments and reasons clearly and forcibly will be one of the best powers you can develop, for it will enable you to get the other fellow to do what you want him to do." Last but not least among these subjects is a course in Philosophy, which includes the subjects of Logic, or right reasoning, Psychology, Metaphysics, or getting down to the ultimate causes of things, Ethics or the philosophy of right living. This course in Philosophy we consider the keystone of Jesuit education and it finds an important place in any four-year college course given by us throughout the world.

With this plan of studies, with well equipped laboratories, with pilot plants erected for each major course to give the student actual practice on a semi-commercial scale, we feel that the student has at hand all the facilities for obtaining a sound training in technology, and laying a solid foundation on which to build his lifework as a scientist. We feel that the graduates who have finished their four-year course in Industrial Technology will be well prepared to take their places in the industries, both old and new, that need technical men, and that they will thus be aiding in the economic development of the Philippines.



Other Countries

India: The Jubilee of St. Mary's College (1889-1939): A Theologate in India cannot be a replica of our European or American Colleges; it must face and solve problems which are proper to the country.

Modern India has inherited from its forbears a religious system which in spite of numerous changes and adaptations is today as alive as ever. The Indian lives his religion, ignores human respect in his worship, and is always ready to have a conversation with you on a religious topic. Missionaries in India must have clear and well-grounded ideas on the doctrine of the Church. Many old adversaries of our dogma may be safely ignored; present day indifferentism must be attacked and shaken by an appeal to reason.

There is in India a whole army of Protestant Missioners whose chief conquests have been among the educated classes; hence the apologetical and polemical aspect of Theology will have to be developed.

India has been endowed with a code of laws which claims a long initiation if it is to be fairly mastered; special cases of morals, especially on matrimony, are of more frequent occurrence and require specialists to solve them.

But the most important task of an Indian theologate, a task also most delicate and urgent, is to adapt our teaching to the Indian mentality, and this supposes a working knowledge of the chief tenets, social customs, and language of the people.

St. Mary's has tried and is trying to cope with these problems. It has now reached its Golden Jubilee, and, while thanking God for the work achieved, we intend reviewing the chief events of these fifty years for the benefit of those, both in India and abroad, who know St. Mary's only from occasional reports.

The Buildings: Their Growth and Expansion

St. Mary's has not always been the three-storied, massive, and austere building which impresses the tourist visiting Kurseong, although our veterans, Fathers Bretaudeau and Carberry, who saw it grow from the ground, tell us that it has always been imposing. Well-seated on a broad flat cut into the flank of the mountain, it overlooks the bazaar and surrounding tea-plantations, and, 5,000 feet lower, the wooded stretches of the Terai, whilst in the North, it is sheltered by hills rising to 8000 and 9000 feet opening out to allow a glance at the snow-capped Himalayas.

Fifty years ago, when the Asanol Seminary, comprising 6 Fathers, 10 Theologians, 6 Philosophers, and 2 Brothers, exchanged the paralyzing heat of the plains for the coolness of the hills, they found here two Jesuits, Fr. Koch and Br. Rotsaert, hurrying up the building of the new house; still for six months they had to stay in 3 neighboring bungalows, watching between the monsoon-showers the roof being put on. In July St. Mary's was occupied, and on St. Ignatius' Day blessed by its founder, Fr. Grosjean, Superior of the Mission.

The new Seminary, 250-foot, two storied building propped up against possible earthquakes by annexes in the shape of hammer-heads at both ends and in the centre, had nothing else to boast of than a fine exterior appearance; the following monsoon made of it a huge sponge, soaked through and through by the thick "Kurseong mist." But this could be, and in fact was soon remedied.

Before increasing the number of scholastics, the House has had to expand on several occasions. In 1898, all of our Philosophers had left for the enchanting hills of Shembaganur, and St. Mary's had become the All-India Jesuit Theologate. That same year, accommodation was made for all the 35 inmates of the house by building a new refectory supporting a double suite of rooms, later called the "Corso." By 1906 the Com-

munity had risen to 55, and the house grew a wing at its western extremity. The War and its aftermath was a check to the expansion of the Community, but from 1926 to 1932 more rooms had to be procured: hence the building of a third story all over the house, the knocking down of partition-walls to enlarge the classrooms, and the division of big rooms into two smaller ones. The record number of 122 inmates was reached in 1935, the year preceding the opening of a second Theologate at Poona. In this Jubilee year, we have come down to 84 Theologians, belonging to 10 different Missions, with a staff of 10 Professors and 4 Brothers.

Evolution of the Studies

In the seclusion of these hills, St. Mary's looked very much like a Benedictine Monastery of the Middle Ages. But if the monks had at times to handle the spade, their chief occupation was to prepare themselves for the Priesthood and for Mission-work in India.

Little by little, the library was supplied with the classical works on theology and spirituality; in this domain Fr. Grosjean, Rector from 1900 to 1902, did much to endow the House with an up-to-date library.

The great preoccupation of our Superiors has always been to obtain from Belgium specialized Professors. Several of them, like Fr. Lenain, who joined the staff in 1906, were acknowledged authorities in Morals and Indian legislation. In 1914, our reverend and dear Archbishop, then Superior of the Mission, wanting to make St. Mary's a Model Seminary, did all in his power to procure new Professors trained in European universities, but the War prevented the realization of his cherished scheme. Yet we obtained from Kandy an experienced Professor of Scripture, Fr. Dasnoy, in 1916.

The most characteristic feature of St. Mary's is the Indian Academy, founded in 1905. Not that it claims

the monopoly on questions Indian, for the whole teaching never loses sight of the conditions of the country we live in,—witness the numerous “*explica Pandito*” interspersed in lectures on dogma, but the Academy represents a call for volunteers, a contribution to the understanding between East and West. The idea was suggested and the statutes planned by Fr. Feron, assisted by FF. Wauters and Hosten, the latter much gifted as a historian. The Rector, Fr. Bernard, welcomed the idea and became the first Moderator. Much sympathy was also met with outside the House; both from our Superiors in Rome and Brussels, and from oriental scholars. To them, and to every generous benefactor, we owe the greater part of the Indian Academy Library, which numbers close on 5000 volumes, dealing with all the fields of knowledge relating to India.

Excepting the examination period, the Academy meets once a week. One or two essays are read and discussed. Many of these papers have been published, but the chief fruit remains within doors: it is the interest for Indian problems, proved by the crowded audiences attending the meetings. The Moderator’s task is to keep the fire burning by interesting the students in the workings of the Academy. Worthy of special mention in this line are the terms of office of Fr. Danday (1917-1923) and Fr. Turmes (1932-1937).

Besides the Indian Academy, a course of 6 lectures on Hindu Philosophy has been delivered yearly by Fr. Johanns since 1917; with the coming of Fr. Bayart, the number of lectures has now been raised to ten.

In 1932, following on the new program sketched by Rome for Ecclesiastical studies, two new Professors joined the staff. St. Mary’s has the honor of being one of the Colleges recognized as a Theological Faculty, with the right of conferring the degrees of Licentiate and Doctorate in Theology.

Ministry around St. Mary's

Fifty years ago, there were only a few Catholic Europeans in Kurseong, mostly railway people and children in the Government School. The apostolate among the natives started with a school opened by Fr. Motet in 1889. Three years later, the small chapel which has now, after due expansion, become the parish church, numbered already 30 Catholics. Slowly and steadily their number increased, until in 1928, Fr. Wery was appointed parish priest; he has now the charge of about 700 souls. By the side of the boy's school, in 1895 a school for girls was opened and entrusted to the catechist's wife; it was transferred to St. Margaret's as soon as the Daughters of the Cross came to occupy their present convent (1899).

In 1936, the boys' school, St. Alphonsus', was recognized as a High School; it has now reached a high degree of efficiency. St. Joseph's High School for girls, started last year, is the natural outgrowth of St. Margaret's.

St. Paul's, once the parish church, was built in 1905. Before that year Mass was said, on Sunday, in the Dakbungalow by a Father of the staff. The priests of the staff have always been happy to minister to the spiritual needs of the various institutions surrounding the scholasticate. In order of foundation, these are Dow Hill and Victoria Government Schools (1879 and 1895); St. Helen's Convent, with Novitiate and Orphanage, under the Daughters of the Cross, who came to Kurseong in 1880; Goethals' School, directed by the Irish Christian Brothers (1907) and their Novitiate (1915).

From 1904, one of the professors undertook regular visits to the tea plantations at the foot of the mountains; there were living there some 400 Chota Nagpur Christians whom poverty had forced to emigrate. For 14 years, Fr. Tryen did splendid work among them. In 1932, these Christians were formed into a separate parish, around the Gayaganga Station, built and developed by Fr. Bossaers.

The Work of our Lay-Brothers

Fifty years ago, St. Mary's had to face the problem of supporting an important community with its own resources; the Kurseong bazaar was then insignificant. The 115 acres of our property consisted of waste land covered with jungle; attempts at cultivation had been made and given up. Our Brothers started working a farm and a vegetable garden even before the buildings of St. Mary's were habitable. Little by little, with the help of volunteers from among the scholastics, the slopes were planted with trees, and paths traced through the property. In 1897, a grotto was erected and became the terminus of the annual procession, which deeply impressed the numerous pagan onlookers. This grotto had to undergo the onslaught of the terrible cyclone of 1899 and of several severe monsoons; it was rebuilt and made part of the hill in 1920.

The Brothers have been also among the first apostles of our hills; Br. Didier is still famous for his medicines, which, still more than his words, did good to the sick, especially to the dying. His present successor, Br. Buysse, is for many, "the great man of St. Mary's", his reputation as a doctor equals and surpasses that of qualified practitioners. As for his talents as a builder, well. . . come and see. In a word, St. Mary's history would have been quite different without our Brothers.

The Jubilee Celebration

Throughout the three days of June 4th to 6th, St. Mary's rejoiced over the great things God has done within its walls. The Jubilee celebrations were gloriously commenced with the Pontifical High Mass on Trinity Sunday, June 4th, at which a jubilant throng of past and present united to give glory and thanks to God for the bounteous blessings bestowed on St. Mary's and her sons. After Mass the new library was

blessed by His Grace, the Archbishop of Calcutta. At the Jubilee Banquet, Very Reverend Father Superior paid high homage to His Holiness the Pope and thanked the Holy See for its patronage in the past. Reverend Father Vice-Rector, in a most cordial talk, welcomed St. Mary's guests to their *Alma Mater*. His Grace, first in the capacity of an "Old Boy" and then in that of the Archbishop of Calcutta, congratulated St. Mary's and thanked Almighty God for the blessings He has showered upon India through her instrumentality. May St. Mary's, a *civitas supra montem posita*, become more and more a *lumen ad revelationem gentium*.

Italy: Silver Jubilee of Le Missioni della Compagnia:

The magazine, *Le Missioni della Compagnia*, having had its inception at the time of the World War, is now in the twenty-fifth year of its existence and, though it has passed through turbulent times, has steadily progressed until it has now a circulation of 40,000, a goodly number considering the fact that many religious orders and dioceses in Italy have today their own particular mission periodicals. On the occasion of its anniversary the Holy Father, Pope Pius XII, sent a message of congratulations, saying in part, "Le Missioni della Compagnia di Gesù is a new consoling proof of the zeal of the Fathers of the Society of Jesus in such an apostolic labor."

China: Gratitude of the Chinese People to the Catholic Church: In the terrible Sino-Japanese conflict the Church has shown herself as she really is, the Mother of the poor, Refuge of the suffering, and Divine Mistress of true charity. The Chinese people, who hold thankfulness as one of their greatest virtues, have not been slow or niggardly in manifesting their great gratitude. The Catholic missionaries have received countless *Piens*, horizontal inscriptions conceived in an artistic fashion on which are written, together with

the names and virtues of the benefactors, the help they have given and the expression of gratitude of those who have received this help. Subjoined here are a few examples of the gratitude of the people as described by Jesuit missionaries in China.

Thus, Father Lopez writes from Pikiakiao: "For some time now the people of Pikiakiao have been devising some way to manifest to the missionary here their gratitude for all that he has done for them during this awful year of strife. They wish to thank *Tien-chutang* (the Catholic Church). To do this they are preparing a *Pien* and a commemorative stone. As soon as I learned this I managed to have the idea spread abroad that my greatest joy would be to have all of them give honor to the One, True God, and that all the people of Pikiakiao were in reality a Christian people, God's people. The idea took root and they decided to hold a meeting of the chief authorities together with the Mayor and the Military Commandant. The result was that not a few of them enrolled as catechumens, others delayed this step for a while, and all promised that each one of them would bring at least three families to the Catholic religion. . . All of them are talking about how good our religion is and there is no one who speaks ill of it."

In September, 1938, Father Gurrea wrote: "The region of the Yuntsao has some 17,000 inhabitants and Father Echarri, the missionary there, has performed wonders of charity and daring for five tragic months. Thanks to him all who remain in the region, and they are the majority, have been saved, and all freely and continually acknowledge their debt. As a consequence of this, this mission, formerly so small and so unpromising, has become one of the most prosperous, for many of the people have accepted Catholicism."

In an ancient city of Kiangsu, one of the chief notables of the place, a bulwark of Buddhism, came to pay his respects to the missionary. "Father," he said,

"you have suffered much for us; we shall never forget it." And the soldiers who were evacuated from Suchow and were helped by the missionaries and the Sisters said with great emotion, "You are our Fathers and Mothers; you are our Brothers and Sisters."

Similar testimonies have come from thousands of Chinese hearts, from all classes of society, ministers, merchants, engineers, doctors, farmers, and laborers. And this tribute of praise is joined by Protestants and Mohammedans. The Protestant medical missionary of Shunan said one day to Father Calavia, the Spanish Jesuit missionary of the district, "Father, what a Heaven is awaiting you Catholic missionaries! You have not abandoned your people as our Protestant pastors have. I would like to come over with all my people of Shunan to you missionaries of the Catholic Church." We have heard of a fervent Mohammedan who for the past year has been wearing a medal of the Blessed Virgin. In Shanghai and Shantung there have been many interesting contacts and great cooperation in which the great ideal of charity has succeeded in keeping sectarianism under control. A poor old woman of Shanghai on seeing the charity of the missionaries united with their heroic sacrifice exclaimed: "I want to learn about the religion which teaches people to be so good to those who are suffering." Many of her compatriots have drawn the same conclusion. With a wonderful instinct they have learned that a religion which teaches a charity so disinterested, so tender, and so heroic, cannot be anything less than the true religion, and have hastened to enroll themselves among the catechumens.

In Sienhsien, twenty villages petitioned catechists to instruct them, and 14,500 new catechumens have been enrolled. In Tsinanfu, 5,000 have already received Baptism and 7,000 others are preparing to receive it. In Yenchowfu, between 50,000 and 60,000 has asked to be received into the Church. The number of missionaries is insufficient for the instruction of such a mul-

titude, but, fortunately, many of the new catechumens are of the educated class, and with the aid of good books the shortage of missionaries is in a way compensated for. A single Father of that Vicariate who is in charge of forty villages has received 20,000 requests for Baptism. In Yishien, formerly called the "unconvertible" city, the first thirty-five adults have already been baptized and soon many more will follow them, since there is a great movement towards the Church.

Since the war began the number of Chinese catechumens has doubled; they now number more than a million. It is estimated that some fifteen to twenty million Chinese have been placed in close contact with the missionaries by reason of the disasters of the war, and they have begun to learn and appreciate the Catholic religion. Has the happy hour of their salvation come for them? That this holy desire of all Catholic hearts may soon become a reality, that these four hundred and fifty millions of the Celestial Empire may as soon as possible partake of the copious benefits of our Redemption, we join our prayers to the fervent prayer of Our Holy Father the Pope, and to those of our heroic missionaries in China. May the Sacred Heart of Jesus reign soon in China!

France: Bringing the Mass to Country Parishes in France: One of the greatest problems facing contemporary French Catholicism is the lack of priests in sufficient numbers to take care of country parishes. A direct result and, at the same time, one of the causes of this dearth, is the growing religious indifference of the peasants. In 1935, Father Ranson of the Province of Champagne tried an experiment which has since contributed considerably toward counteracting this movement in northeastern France. At Easter of 1935 he brought a group of young Catholics to the village of Bouvigny to assist him in celebrating the Easter ceremonies in all their traditional beauty. The

next year the same thing was done for another country parish. This was the root of a plan for a regular service to hitherto deserted churches, first on the principal feasts of the Church, then on Sundays.

Briefly, the organization functions as follows: at the beginning of each week the central bureau contacts staff organizers in the large industrial and mining centers of Lille, Roubaix, and Tourcoing. Plans are made outlining parishes to be taken care of, priests at hand, automobiles and drivers who can cooperate. And the latter have given most generous cooperation in all weathers. Some cover as many as a hundred and sixty miles every Sunday. The results have been worth the effort. By the end of last September two thousand Masses had been said in seventy-five parishes. There is an average of twenty-eight Masses each month in the forty-four villages which are served in rotation.

That the faithful may participate more actively in the Holy Sacrifice, the priest is accompanied by a layman who explains and leads the dialogue Mass or the ordinary hymns. Catechism classes and the more solemn liturgical ceremonies have been introduced with a view to raising parish life to its former level. Father Ranson expects this service to needy parishes to be developed throughout France. In northeastern France the only similar service is that of the Tertianship at Amiens which supplies twenty-five parishes.

Germany: The End Of An Era In Jesuit Education: In the years that followed the World War, the German provinces opened three Gymnasias in Germany in addition to Feldkirch in Austria, which the Province of Upper Germany had operated since before the war. By Easter of this year these four schools had ceased to exist. The following is the story of the closing of one of them, the Aloysiuskolleg at Godesberg on the Rhine.

On January 31, 1939, notice was sent to Father Rector that the city of Godesberg was opening a new

Gymnasium for boarders and externs, and that consequently there was no further use for the Aloysiuskolleg. Father Rector wrote immediately to the parents of the boys to inform them of the situation. It came to them as a painful surprise, and the next week brought many visitors to the school seeking or offering assistance and advice. Very many letters were received by the Fathers, an abundant proof of the esteem which the college had gained in the nineteen years of its existence on German soil. Meanwhile Father Rector sent in a protest to the authorities, but after some delay this was rejected.

Swiftly the news spread among the former students, and many of them requested permission to hold a last Alumni Day at the school. The date was set for March 12 to coincide with a first Mass celebration of three former students. Two hundred and fifty alumni spent the day at the college, occupied, it seemed, more with the thought of the indissoluble bond that would always hold them together, than of the separation that must come. This, too, was the feeling at the Graduation Exercises on the twenty-first of February, which were attended by almost all the parents.

In the meanwhile the buildings and ground had had to be leased to the city for three years. Part of the grounds, however, were taken over by the army for the Air Corps. The city likewise purchased the school equipment while residences throughout the province and friends of the school acquired various other furnishings.

On March 22, a farewell ceremony was held in honor of Our Lady, to whom the faculty residence, Stella Rheni, had been dedicated. On the next day many of the parents of the boys assisted at the Mass of Thanksgiving and at the annual distribution of prizes, their last function at Aloysiuskolleg. That evening the community gathered for a final reunion, and on the next morning most of the Fathers departed. Since then the community has scattered to various parts of Germany, England and Holland.

ELENCHUS STATISTICUS MINISTERIORUM IN PROVINCIA NOVAE ANGLIAE

ANNO 1938

DOMUS	Quot in ea Patres	Quot proprie operarii	Missiones populares	Secessus 1 aut 2 dierum	Contion. exhortat. Conferen.	Explic. catechismi	Tridua Novenae	Confessiones	Communiones in nostris templis	Visit. infirm. incarcer.	Adulti ad Fidem conversi	Parati ad primam Comm.	Quot Congreg. aut Assoc.	Numerus omnium Sodalium	Ubi Exercetur Cura Parochialis			
															Baptismi	Matrimonia	Pueri in scholis	Puellae in scholis
Andover Dom. Exerc.	4		5	48	1509	74	17	14,150	1,200	58	4	3						
Bostoniense Coll.	67	3	5	31	1724	459	37	43,585	91,000	6824	11	73	4	600	102	92		
Boston. Schola Alta	33	9	9	8	812	585	26	138,914	145,370	13685	34	46	20	5,105	160	4		
Bos. Res. S. Andreae	15		1	21	83		5	9,532		274	1	2						
Bos. Res. S. Mariae	12	9	1	13	651	30	28	93,857	90,500	530	11	2	5	1,596	40	30	175	180
Bos. Res. SS. Trinit.	8	6			282	295	14	49,480	73,000	848	20	48	7	1,800	62	28	165	245
Keyserensis Resid.	8				178		1	6,150		7		8						
Lenox Dom. Prob.	15			2	578	224	15	24,470	1,000	713	11	107						
Pomfret Dom. Ter. Prob.	52		12	33	794	167	13	66,285	500	1596	4	4						
Vigorniense Collegium	50		3	9	514	357	19	46,841	50,915	12309	5	4	2	1,300				
Weston Coll. Maximum	69		7	44	668	251	22	31,965	4,418	273	2	100						
Miss. excurr.	11	10	91	8	512	244	51	66,862		329	12							
SUMMAE TOTAE	344	37	134	217	8305	2686	248	592,091	457,903	37,446	115	405	38	10,401	364	154	340	425