

A. M. D. G

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THE  
WOODSTOCK LETTERS  
A RECORD

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

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VOL. LXIV.

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WOODSTOCK COLLEGE

1935

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## INDEX TO VOLUME 64

### MAIN ARTICLES

	No.	Page
A Famous Man and His Fancy School, by Father Lazarus M. Balam, S.J. ....	3	422
Epistle of Our Very Reverend Father General on Studies .....	1	1
Epistle of Our Very Reverend Father General on the Mass .....	1	17
Epistle of Our Very Reverend Father General on the Spiritual Exercises for Ours .....	3	333
History of the Maryland-New York Province Father Edward I. Devitt, S.J.		
13. Holy Trinity .....	1	24
14. Gonzaga College and St. Aloysius' Church .....	1	41
15. College of the Holy Cross .....	2	204
16. Boston College and the Church of the Immaculate Conception .....	3	399
Instructio de Studiis .....	1	5
Iter Japonicum, Father Coleman Nevils, S.J. ....	2	246
New Parish of Saint Robert Bellarmine, Rome, Father Dominic Cirigliano, S.J. ....	3	431
Poor Scholars and the Early German Jesuits, Father Martin P. Harney, S.J. ....	2	238
Saint John Nepomucene .....	1	58
Society of Jesus in New Spain (Mexico), Father Gerardo Decorme, S.J. ....	2	181

### OBITUARIES

Arnold, Father Charles F. ....	2	268
Collins, Most Reverend John J. ....	2	258
Fortier, Father Matthew L. ....	3	441
Fox, Father Albert C. ....	2	275
Kouba, Father Emmanuel S. ....	2	284
Mahony, Father Dionysius J. ....	3	459
Masterson, Father Peter V. ....	2	286
Powers, Father William .....	1	65

## VARIA

## FROM THE ETERNAL CITY

	No.	Page
Cardinal Gasparri .....	1	98
Death of Father Gianfranceschi, S.J.....	1	99
Death of Father Mattern, S.J.....	3	467

## FROM OTHER COUNTRIES

Argentina—Eucharistic Congress .....	1	102
Argentina—Eucharistic Congress at Buenos Aires..	2	291
Brazil—Sao Paulo—Japanese Mission .....	1	102
China—Jesuit Priests and Buddhist Monks.....	1	116
China—Appreciation of Father de Geloës, S.J.....	2	293
Columbia .....	1	117
India—A Patna Mission School Master .....	1	120
India—Fiftieth Anniversary of Chota Nagpore .....	2	294
Italy—Growth of the Society in Italy.....	2	299
Mexico—Details of the Mexican Situation .....	1	127
Spain—Letter on the Revolution in the Asturias from the Provincial of Leon.....	2	300
Syria—Father Berloty's Scientific Work at Ksara Observatory .....	2	306
Uruguay .....	1	137

## AMERICAN ASSISTANCY

## CALIFORNIA PROVINCE

Lectures of Father Hubbard.....	2	309
News Items .....	3	471
Progress on the new Scholasticate at Alma.....	2	309



## NEW ENGLAND PROVINCE

Convention of the Philosophical Association of the Eastern States .....	3	472
Father Macelwane at Lowell Institute.....	2	311
Holy Cross College .....	2	309
Science Convention at Holy Cross.....	3	471

## MARYLAND-NEW YORK PROVINCE

Bellarmino Hall Summer School—1935.....	3	480
Canisius High School—Father Bonvin's Jubilee .....	1	139
Celebration of the 350th Anniversary of the Prima Primaria .....	1	145
Fordham University—Catechetical Activities of Socialists at Fordham .....	1	141
Fordham University—New Classroom Building .....	2	311
Georgetown University—Death of Richard Clark, student at Georgetown .....	1	145
Georgetown University—Founders' Day .....	2	316
Mission Band Schedule—Fall 1934 .....	1	164
New York City—New York Chapter of the Catholic Round Table of Science .....	3	484
Saint Aloysius' Church—Diamond Jubilee .....	1	151
Saint Peter's College—First Building .....	1	149
Woodstock College—		
Celebration in Honor of the Martyrs.....	1	161
Disputations—November 1934 .....	1	162
Ordinations—1935 .....	3	489
Woodstock Faculty—1935-1936 .....	3	489





# The Woodstock Letters

VOL. LXIV, No. 1.

## LETTER TO THE FATHERS AND SCHOLASTICS OF THE AMERICAN ASSISTANCY ANNOUNCING THE NEW INSTRUCTION ON STUDIES AND TEACHING

Reverend Fathers and dear Brothers in Christ,  
Pax Christi:

I am able at last to send to the Fathers and Scholastics of the American Assistancy my long promised Instruction on Studies and Teaching, and I gladly use the opportunity to address to each and all a brief message of paternal greeting and exhortation.

To begin my letter with what is uppermost in my mind, I wish to say once more what I have repeatedly said before, that your educational work in the United States has for many years held an enviable and envied record among the world-wide activities of the Society. For my own part, I have watched with much consolation the wonderful growth and development of your institutions, and their manifold opportunities for procuring God's glory and the good of souls, and I have had frequent occasions to admire the generosity of your benefactors and the loyalty of your friends and students. At the same time I have always been solicitous to assist and direct Superiors and teachers in their task, and to animate them to answer to the full the expectations of the Church and of the Society. It is a pleasure for me to render this renewed testimony to the zeal and devotedness of all, as I introduce my Instruction on Studies and Teaching.

It is my wish that this Instruction should be made known as soon as possible in all of our houses. I need

not add that it is not intended for the general public. It belongs to that class of domestic legislation which we discreetly confine to the interior of our communities, and carry into execution without calling the world's attention to it.

As you will notice at a glance, the new Instruction embraces the entire period of preparation of the future Jesuit teacher, from his entrance into the Society to the day when he is fully equipped to take up his life's work in some High School, College or University of his Province. It aims moreover at reorganizing our educational institutions, leaving untouched the inviolable principles of our Institute and its Ratio Studiorum, but combining them with approved modern methods, so that our standard may be equal to the best in the country. This is no reflection on the work done in the past. It is an effort to give a new direction and a fresh impulse to the labors of Ours, corresponding to the needs of the day; an endeavor to produce results better proportioned to the energies expended; a systematized attempt to secure for our educational activities their due recognition and rightful standing among other groups of a similar rank and grade.

To further these ends, I named in December 1930 an inter-Province Commission on Higher Studies, composed of six Fathers, who for many months labored with a zeal and diligence worthy of all praise. In August 1932 the Commission handed in a voluminous report containing a complete statement and analysis of our educational situation in the United States, and suggesting means and remedies to bring all our schools to the desired perfection. This report, supplemented by observations received from several Provinces, has supplied the subject matter for the present Instruction which is now communicated to the Assistancy. Its provisions are to be practically and thoroughly tested by way of experiment for the space of three years; they will then become permanent with whatever additions and modifications experience shall dictate.

This brief statement will suffice to make you realize the importance which I attach to the new Instruction. It is the result of years of study, labor and prayer. It is being sent to you in the hope that it will initiate a new era, as it were, of fruitful activity in the field of Jesuit education in the United States, and, among other things, supply that central direction for which many of Ours have been asking so earnestly.

To the Provincials and Rectors, assisted by the National Secretary of Education, is committed the responsible task of watching over the execution of the new Instruction in its various details. They must study it carefully, and find the ways and means of carrying it into effect. This they can only do if they have the whole-hearted cooperation of all their subjects. The Scholastics must be thoroughly convinced that a great deal is expected of them; they must eagerly embrace the studies assigned to them, and do their best to make them a success. The priests, conscious of the apostolic nature of the work of the classroom, will gladly dedicate themselves to it for life, if so ordered by Superiors, and will continue to perfect themselves in the subjects they are teaching. Your combined, unremitting efforts will gradually enhance the reputation of the Society as the leading teaching body of your country, by multiplying proofs of efficiency visible to all. The modern educational world, as we know, calls for more publicity, for greater exterior evidence of scholarship than in the past. Teachers must have degrees, they must write books and articles of scientific value, give conferences and lectures that interest the people, keep in contact with learned organizations. We cannot afford to ignore these requisites of the modern teacher, though we must try to direct them to the spiritual and supernatural end proper to our vocation. The new Instruction will, I trust, be a safe guide in this matter, as well as in many others.

I cannot sufficiently emphasize my conviction that

the success of your future educational work will depend very largely on the cooperation of all in carrying it forward; cooperation of the Provinces among themselves, cooperation of the several Colleges of each Province, cooperation lastly of all the members of the Province, old and young, Superiors and subjects, each unselfishly looking to the general good. This cooperation will have to include the securing of the financial means necessary for the application of the new program. It is easy to foresee that this cannot be done without a considerable outlay of money, and I am well aware of the straitened circumstances of most of your Provinces. Let all therefore make it their duty to help in this matter both directly and indirectly. Besides interesting friends and benefactors in your work, let each apply to himself more strictly than ever what I have so often recommended regarding the practice of poverty and economy, and the reduction of his personal expenses to a minimum. Much money will thus be saved for the Arca Seminarii and for the preparation of your teachers, and God will not fail to send special blessings in reward for sacrifices generously made.

I am sending you this Instruction on Studies and Teaching on the four hundredth anniversary of the day when our holy Father Saint Ignatius and his six companions consecrated themselves by vow to the service of God and of the Church. May the memory of that solemn event which meant so much for the future Society of Jesus, inspire you all to walk with courage and perseverance in the footsteps of these glorious fathers and models!

Recommending myself to your holy Sacrifices and prayers, I am,

Your servant in Christ,  
W. LEDÓCHOWSKI,  
General of the Society of Jesus.

Rome,  
15th of August, 1934.

INSTRUCTIO  
PRO  
ASSISTENTIA AMERICAE  
DE ORDINANDIS  
UNIVERSITATIBUS, COLLEGIIS  
AC SCHOLIS ALTIS  
ET DE PRAEPARANDIS  
EORUNDEM MAGISTRIS

TITULUS I.

**De Cooperatione inter Provincias et de Directione in  
singulis Provinciis.**

Art. 1.

**Unio.**—Unionem inter nostras Universitates, Collegia et Scholas Altas, quam ratio ipsa et nostri Instituti spiritus tantopere commendant, prorsus necessariam reddunt praesentes temporum rationes.

**Cocperatio.**—Ad hanc vero unionem procurandam unitis viribus tam Provinciae ipsae quam singuli earum socii cooperari debent.

Art. 2.

**Associatio Nationalis.**—Quae cooperatio ut rite procedat, omnino expedit ut vegeta et efficiens “Associatio Universitatum, Collegiorum et Scholarum Altarum Soc. Jesu in Statibus Unitis” quamprimum instituat.

Art. 3.

**Commissio Interprovincialis Exsecutiva.**—§ 1. Administrabitur haec Associatio a Commissione Interprovinciali Exsecutiva, quae ex singularum Provin-

ciarum Praefectis Studiorum Generalibus constabit, quaeque saltem semel in anno conveniet.

§ 2. Huius Commissionis erit: a) consilia inire de iis quae ad studia et educationem quocumque modo pertinent, eaque PP. Provincialibus et Praeposito Generali tempestive proponere;

b) Provinciales iuvare ut ea quae a legitima auctoritate pro singulis Provinciis sunt ordinata et approbata executioni mandentur.

#### Art. 4.

**Secretarius Nationalis.**— § 1. Huic Commissioni Interprovinciali Exsecutivae ex officio praesidebit permanens Secretarius Nationalis Educationis a Praeposito Generali designandus, qui ad eundem Praepositum Generalem semel saltem in anno plenam de rebus scholasticis relationem mittet.

§ 2. Is eo loco suam sedem constituet, qui maxime idoneus iudicabitur; rebusque omnibus instruendus erit, quae ad ipsius munus recte explendum requiruntur.

§ 3. Huius Secretarii officia sunt: a) Singularem rei educativae in tota Assistentia curam agere;

b) statum rerum et personarum in nostris Universitatibus, Collegiis et Scholis bene perspectum habere;

c) congressibus educativis, saltem qui maioris sint momenti, interesse ibique Associationem Interprovincialem de qua in articulo 2 repraesentare;

d) Superioribus et Officialibus passim consilia et opem praestare in ipsorum cum "Coetibus Accredentibus" relatione;

e) informationes ad educationem pertinentes prae manibus ad Nostrorum usum habere, earumque digesta aliquoties in anno cum eis communicare.

#### Art. 5.

**Praefecti Studiorum Generales.**— § 1. In maioribus saltem Provinciis, duo constituentur Praefecti Studi-



orum Generales: unus pro Universitatibus ac Collegiis, alter pro Scholis Altis, et uterque duos habeat consultores seu adiutores; in minoribus vero Provinciis; unus saltem constituatur Praefectus Generalis Studiorum, qui pariter duos habeat consultores seu adiutores.

§ 2. Horum Praefectorum Generalium munus erit: esse adiumento PP. Provincialibus in omnibus quae ad studia sive Nostrorum sive externorum spectant; speciatim, visitationem scholarum nostrarum statutis temporibus instituendo, ut de progressu obtento, de defectibus corrigendis, de ordinationibus executioni mandandis sibi rationem reddant.

## TITULUS II.

### **De institutione alumnorum, de professoribus ac de Universitatibus, Collegiorum et Scholarum Altarum Regimine.**

#### Art. 6.

**Perfectio attingenda.**— Universitates, Collegia ac Scholae Altae omnes summopere connitantur, ut iuxta Institutum nostrum in suo genere perfectionem vere attingant, habita varietatis et exigentiae temporum ac locorum iusta ratione. Quare non tam de Scholis augendis vel de novis condendis quam de iis quas iam habemus perficiendis curare oportet.

#### Art. 7.

**Iuxta spiritum Rationis Studiorum.**— Prae oculis habeantur ea quae Instituti nostri et scholarum nostrarum sunt essentialia et propria, quaeque semper et ubique in praxim deduci debent, qualia sunt imprimis:

1°. *Finis* educationis nostrae praestitutus: i. e. proximum ad Dei cognitionem atque amorem adducere.

Proinde haec prima cura debet esse ut discipuli una cum litteris mores christianis dignos hauriant; et in omnibus scholis nostris primas partes obtinere debet moralis et religiosa alumnorum institutio secundum Ecclesiae principia et directiones. Hac ratione pro familia, patria et Ecclesia viros eminentes praeparabimus; viros, inquam, qui in suo quisque vitae genere, ceteris tam rectitudine principiorum quam soliditate virtutum christianarum prae luceant quique actionem catholicam sub ductu Hierarchiae sollerter promovere valeant.

2°. *Media* quaedam peculiaris ad hanc educationem conducentia:

a) *Instructio religiosa* singulari diligentia tradita, atque aetati et formationi iuvenum adaptata;

b) *Philosophia Scholastica*, quae simul cum vera religione ad omnes vitae hodiernae condiciones tamquam norma est applicanda;

c) *Saecularis nostra docendi methodus*, quae non solam eruditionem intendit, sed id praesertim ut totus homo cum omnibus facultatibus rite formetur et evolvatur;

d) *Personalis alumnorum cura*, qua Nostri, praeter doctrinam et exemplum in scholis praestitum, singulos consilio et exhortatione dirigere et adiuvare satagant.

#### Art. 8.

**Systema Societati proprium.**—Siquidem constat inter tot nova et variabilia hodierni temporis systemata paedagogica etiam Scholas Societatis aliquid damni accepisse, valde utile erit ut Commissio Interprovincialis quaestionem perpendat de curriculo nostro scholastico ita disponendo ut principia nostrae Rationis Studiorum necessitatibus hodiernis adaptentur, atque maior stabilitas et uniformitas in omnibus nostris scholis obtineatur.

## Art. 9.

**In Scholis Altis sacerdotes docent.**—Omnino requiruntur ad stabiles traditiones scholasticas fovendas, ut stabiles habeantur Magistri. Ideo Nostri post sacerdotium parati sint ad magisterium perpetuum in Scholis Altis exercendum. Qui sibi persuadeant se munus summi pretii obire, iuventutem catholicam tenerrae aetatis solide et religiose instituendo.

## Art. 10.

**Praefecti Studiorum in Scholis Altis.**—Studiorum Praefecti in Scholis Altis ad suum munus convenienti gradu et academica institutione, necnon practica administrationis experientia praeparari debent.

## Art. 11.

**Universitatum et Collegiorum Praefecti et Decani.**—In Universitatibus et Collegiis, ii qui singulis disciplinis (departments) praeficiuntur, sint in sua materia bene versati, ut plurimum Doctoratu insigniti, et vera administrandi capacitate praestantes; idque a fortiori de Decano Facultatum dici debet.

## Art. 12.

**Praefectorum auctoritas.** — § 1. Praefecti Studiorum, tam generales quam particulares, Provincialium et Rectorum auctoritati, ut par est, subesse debent; nihilominus valde convenit ut illis tantum potestatis tribuatur quantum requiritur ut suis officiis efficaciter fungi valeant.

§ 2. Omnes Praefecti Studiorum, sive generales sive particulares, semel in anno ad Praepositum Generalem et bis in anno ad suum quisque Provincialem scribere ne omittant.

## Art. 13.

**Mutationes vitandae.**—Quamvis laudandae et foven-

dae sint iuxta Institutum in subditis indifferentia ad locum et alacritas ad quodvis munus pro Dei gloria suscipiendum, nihilominus Superiores intelligant famam scholarum nostrarum earumque stabilitatem ac progressum postulare ne officiales et professores in suis muneribus frequentius mutantur.

Art. 14.

**Doctrinae et graduum aestimatio.**—Assidue foveant Superiores in Nostris, praesertim iuvenibus, illam aestimationem quae in Societate nostra erga veram et solidam doctrinam semper viguit, et pro viribus animent et adiuvent eos, qui ob hodiernas necessitates gradus academicos etiam superiores ad Dei gloriam et animarum fructum assequi conantur.

Art. 15.

**Professores tempus habeant scribendi.**—Diligenter curent Superiores ut Professores nostri, qui post arduos diuturnosque labores in suis disciplinis insignes evadere sategerunt, ita ab aliis negotiis liberentur ut sat temporis et otii habeant ad sese magis magisque perficiendos, atque ad opera vere scientifica, sive lectionibus et conferentiis, sive scriptis libris et dissertationibus, in lucem edenda. Vix enim datur via aptior et efficacior ad existimationem peritorum hominum nostris Collegiis et Universitatibus, ipsique Societati, alliciendam; vel medium Instituto nostro magis consentaneum ad divinam gloriam, honorem Ecclesiae et animarum salutem promovendam.

Art. 16.

**Statuta Universitatum et Collegiorum.**—Singulae Universitates ac Collegia conficiant et edant Statuta, quantum fieri potest, uniformia, quibus inter alias notitias scitu utiles, normae pro adscriptione, promotione, etc. Professorum clare stabiliantur.

## Art. 17.

**Laici professores** — § 1. Professores laici, universim loquendo, in Facultates ne recipiantur nisi qui sint catholici, vera docendi habilitate praediti, atque gradibus requisitis insigniti.

**et Decani.**—§ 2. Decani laici seligantur qui eruditione, peritia administrativa, fide ac vita catholica emineant.

## Art. 18.

**Cancellarius seu Praeses Universitatis.**—Si in quibusdam Universitatibus, ob earum amplitudinem, praeter Rectorem constituendus videtur Cancellarius seu Praeses, hic a Praeposito Generali designabitur, atque sub alto Rectoris ductu, res et relationes educativas totius Universitatis ex officio administrabit.

## Art. 19.

**Fundationes pecuniariae.**—Data opera omnes, maxime Superiores, enitantur fundationes pecuniarias, nostris diebus (si alias unquam) valde necessarias, in bonum Collegiorum comparare. Quamobrem benefactores prudenter exquirendi sunt, qui nobiscum in rebus educationis cooperari possint et velint.

## Art. 20.

**Ratio librorum computationum.**—§ 1. In singulis nostris Collegiis moderna ratio librorum computationum instituat, sub competente ratiocinario, qui Procuratoris adiutorem agat.

§ 2. Hi libri, statutis temporibus, a viris peritis (Certified Public Accountants) recenseantur.

**Relationes pecuniariae.**—§ 3. Si quas ex his pecuniariis relationibus (reports and statements) cum externis communicare expediat, id nonnisi a competente auctoritate fiat; sintque relationes accuratae et sibi

constantes, atque exemplaribus apud nos servatis fideliter respondeant.

Art. 21.

**Relationes educationis.** — Simili modo, relationes, annales, elenchi, qui statum educationis singulorumque alumnorum in nostris scholis exhibent, sint accurate confecti et rite ordinati, de anno in annum sibi constant, a competente auctoritate edantur, eorumque exemplaria servantur.

Art. 22.

**Conventus frequentandi.** — Ad amicas relationes fovendas, atque ad omnimodam status educationis peritiam comparandam, expedit ut non solum Studiorum Praefecti, Decani aliive Officiales, sed et ipsi Superiores locales, et aliquando etiam Provinciales, conventibus Coetuum Educationalium intersint.

Art. 23.

**Affiliatio cum Coetibus Accredizantibus.**—Perpensis hodiernis adiunctis, necesse videtur ut nostrae Universitates, Collegia et Scholae Altae apud respectivos Coetus "Accredizantes" affiliationem (membership) adipisci studeant, utque semel affiliata inter cetera eiusdem ordinis instituta praecellant.

Art. 24.

**Relatio cum Episcopis.** — Singulari diligentia studeant omnes Superiores ut nostrorum Collegiorum relationes cum RR. Episcopis et auctoritate ecclesiastica sint amicissimae. Ad quem finem sedulo curare debent non solum ut debito obsequio et reverentia benevolentiam et cooperationem RR. Ordinariorum sibi comparent et retineant, sed ut re et opere comprobent nostra Collegia esse centra activitatis catholicae, semper prompta ad RR. Episcopos in

eorum pro Ecclesia et religione consiliis et laboribus iuvandos et sustinendos.

### TITULUS III.

#### De Magistrorum praeparatione.

##### Art. 25.

**Candidatorum delectus.**—In Societatis candidatis admittendis eo maior delectus habendus est, quo magis vocationes iam nunc numero et qualitate abundant. Quare ii prae ceteris accipiendi sunt qui ingenio et indole praecellunt, quique spem praebent se etiam in opere educationis postea cum fructu laboraturos esse.

##### Art. 26.

**Eorum praeparatio scholastica.**—Ad modum praeparationis scholasticae optandum est ut candidati “curriculum medium studiorum classicorum,” i. e. duos priores Collegii annos, ante confecerint quam Societatem ingrediantur. Qui statim post Scholam Altam absolutam recipiuntur, mediocritatem in studiis superasse, atque hac de re indubia testimonia exhibere debent.

##### Art. 27.

**Novitiorum studia.**—Salvo praecipuo fine Novitiatu, qui in studio propriae vocationis et perfectionis atque in solidarum virtutum amore et exercitio consistit, curent Superiores ut studia Novitiis concessa serio et ordinate, et quidem sub optimis Magistris, peragantur, atque imprimis ad latinam linguam quam optime addiscendam dirigantur.

##### Art. 28.

**Junioratus studia.**—§ 1. In Junioratu is debet esse disciplinarum liberalium cursus, quem Apostolica Con-

stitutio "Deus scientiarum Dominus" iis imponit qui ad Philosophiam progressuri sunt, quemque Americanum educationis systema praerequirat tamquam superiorum disciplinarum fundamentum.

**Quaenam.** — § 2. Liberalium vero disciplinarum nomine veniunt: Lingua vernacula, Linguae classicae et modernae, Historia, Mathesis, Scientiae quae vocantur naturales, Notiones paedagogicae.

**Ordo studiorum.** — § 3. Sequendus est studiorum ordo a Praeposito Generali pro singulis Junioratibus approbatus, qui, quantum fieri poterit, uniformis esse debet. Nihil tamen obstat quominus iam tunc singulorum Scholasticorum individuae inclinationis ac aptitudinis aliqua ratio habeatur, qua prudenter postea dirigantur ad illas disciplinas, ad quas sunt promptiores, quaeque speciales vocari solent.

#### Art. 29.

**Philosophiae divisio.** — Utilissimum erit, etiam in ordine ad gradus academicos civiles, si Philosophia in omnibus Scholasticatibus ita doceatur: 1) ut intra duos annos universae Philosophiae cursus omnes per principaliora et facilliora capita tradantur, et Baccalaureatus saltem civilis conferatur; 2) ut tertio anno difficiliora capita funditus pertractentur eo modo ut Scholastici per lectiones et per "seminaria" in methodo et labore vere scientifico exerceantur, gradum Licentiae canonicum et gradum Magistri Artium civilem adepturi.

#### Art. 30.

**Studia specialia. Baccalaureatus et Gradus Magistri Artium.** — Peractis Junioratus et Philosophiae curriculis, singuli Scholastici qui ad docendum destinantur, ad aliquam Universitatem nostram mittentur, ut disciplinae illi speciali incumbant quam Superiores,



auditis Professoribus, Decanis et Studiorum Praefectis, determinabunt, atque his studiis vacabunt usque dum Baccalaureatum et gradum Magistri Artium consequantur. Qua in re maxima omnium cooperatione opus est, ut quam aptissimae Universitates seligantur, ibique Scholastici omni modo iuventur.

Art. 31.

**Cursus paedagogici.**—Providendum est vel in Philosophiae vel in studiorum specialium curriculo vel in utroque, ut illi cursus de paedagogia suppleantur, qui iuxta hodiernas normas in America requiruntur.

Art. 32.

**Magisterium.**—§ 1. Post gradum Magistri Artium in speciali disciplina receptum, plerumque Scholastici Magisterium per unum vel duos annos exercebunt, in quo ut plurimum Assistentium munere fungentur Professoris stabilis illius disciplinae ad quam destinati sunt in eaque progressum facere enitantur.

**“Teaching Fellowships.”**—§ 2. Nihil tamen obstat, immo commendandum est, ut eo ipso tempore quo Scholastici ad gradum Magistri Artium sese prae-parant, Magisterium exerceant per modum “Teaching Fellowships,” nempe inferiores aliquot suae disciplinae cursus docendo et simul superiores prosequendo.

**Magisterio exempti specimen dent docendi.**—§ 3. Quos magisterio eximi et statim ad studia altiora applicari Superiores satius esse duxerint, illis nihilominus opportunitas non desit specimen praebendi suae capacitatis in docendo.

Art. 33.

**Studia specialia ad Doctoratum.**—Theologia et Tertia Probatione rite peracta, ii quos Superiores elegerint, studiis ad Doctoratum in sua disciplina requisitis

operam dabunt, in Universitate vel nostra vel aliena, si fieri potest, catholica, atque ad finem intentum apprime apta.

Art. 34.

**Relatio cum eruditibus societatibus.** — Ad progressum continuum in doctrina stimulandum et ad eam Societati conciliandam in campo educativo auctoritatem, quae ex commercio cum viris eruditibus profluere solet, Superiores Scholasticis ad Magistralem gradum pro-  
vectis facultatem facere possunt eiusmodi societatibus scientificis adhaerendi, haeque relationes etiam tempore Theologiae perdurare poterunt, dummodo nihil nocumenti sacris scientiis afferatur.

WŁODIMIRUS LEDÓCHOWSKI,

*Praep. Gen. Soc. Iesu.*

Romae,  
die 15 augusti 1934.

A. M. D. G.

LETTER OF VERY REV. FATHER GENERAL  
TO THE PROVINCIALS OF ITALY ON THE  
"MISSA RECITATA" AND THE  
LITURGICAL MOVEMENT \*

Reverend and Dear Fathers in Christ:

Pax Christi. Of late doubts have arisen and discussions taken place even amongst Ours in Italy as to the liceity and the expediency of the so-called Dialog Mass (*Missa Recitata*). The Dialog Mass is here not understood in an exaggerated manner, in which the people recite *alternately* with the priest parts of the Mass which he himself should recite in their entirety (such as the *Gloria*, the *Credo*, and the *Sanctus*, and so forth), but the expression is here used in a more moderate meaning, according to which the congregation responds to the priest in a body, instead of only the servers at the altar. As understood in the former sense, all agree that it is illicit to *substitute* for the priest in reciting parts of the Mass, although it is licit and beneficial also to *unite* with him in the recitation of even such parts as the *Credo*, while he recites them at the altar. In the second sense, opinions range all the way from the extreme of holding such a form of the Dialog Mass illicit to that of deeming it highly commendable.

I consider the matter to be of great importance, not only for the application immediately under discussion, but for the underlying principle, namely, a greater participation of the faithful in the liturgy of the Church, and especially in Holy Mass. Therefore, having consulted with experts in this field, I deem it timely and useful to take up this question in order to give here certain forms to all the Provinces of Italy, so as to secure uniformity amongst Ours and avoid displeasing contrasts.

\* Translated by Father Gerald Ellard, S.J.

First of all, there is no doubt that always, but in particular at the present time, the Holy See favors and promotes every sane initiative, which, within the limits of the ecclesiastical law and tradition, tends to facilitate an ever more intimate participation of the faithful in the liturgical life of the Church. Now according to the proper spirit of our vocation, we are bound to further with all earnestness even the least desires of the Apostolic See; we cannot remain indifferent to this movement, but we must most heartily cooperate and with all the means at our disposal. Of course I do not refer to a certain exaggeration, which urges the Liturgical Movement with a view of substituting the liturgy for every other form of ascetical and spiritual life; nor do I speak of certain methods and liturgical manifestations which conflict with canonical prescriptions, and which are certainly not approved by the Holy See. That form of "liturgism" is evidently exaggerated, and so excludes itself. But as far as Ours are concerned, at least in Italy, the danger is not in going too far, but in not going far enough.

In fact it must be confessed that in some of our churches and in some of our colleges, too little is done in this matter. The functions are not always carried out with the decorum and precision with which they should be, and most of all we do not exert ourselves to make the people and the students feel and, as it were, taste the beauty of the liturgy. That is why the sacred ceremonies do not produce the fruitful increase of faith and piety to which they are directed. It is necessary to accustom the people to take account of the various liturgical functions, to penetrate their meaning and symbolism, and to follow them step by step as they are being carried out. Only in this way can an ever-increasing devotion be had in our churches. Touching our students, not only will tedium and distraction be avoided during functions at which they must assist, but they will learn to love these functions,

and later on will continue to seek and relish them, to the great profit of their Christian lives.

In particular, concerning Holy Mass, the center and life of the entire liturgy, it is evidently the desire of the Holy See to foster among the people a more direct participation with the celebrant in the Sacrifice. It is therefore necessary to intensify the instruction of the faithful in the Mass and in its ceremonial. This I earnestly recommended to Our preachers, according to their Tenth Rule. In practice, therefore, prudently but without scruple the faithful should be given the satisfaction of feeling themselves more closely linked to the celebrant, not only in following him in the ritual development of the Sacrifice, but where this can be done without difficulty, also in making the responses to the priest in a body, as is being done with full ecclesiastical approbation in various countries, and is becoming common also in Italy.

The Response given by the Sacred Congregation of Rites, August 4, 1922, in answer to certain doubts proposed, is not opposed to this.<sup>1</sup> Without insisting on the fact that this Response in no way carries the form of a prohibition, but is merely a directive norm given the Ordinaries, and just as the "*non expedire*" is based on the "*inconvenientia quae facile oriuntur*," so, if these inconveniences be eliminated (as can be done with becoming preparation), there is no further reason for refraining from a usage which the same Response declares among those "*per se licent*." At any rate Ours should not interpret this document more strictly than is commonly done by competent ecclesias-

1. The text of this declaration is subjoined:

"I. An liceat coetui fidelium astanti Sacrificio Missae, simul et coniunctim respondere loco ministri, sacerdoti celebranti?"

"Ad I. 'Ad Revmum. Ordinarium iuxta mentem.' Mens est; 'Quae per se licent, non semper expediunt ob inconvenientia quae facile oriuntur sicut in casu, praesertim ob perturbationes quas sacerdotes celebrantes et fideles adstantes experiri possunt cum detrimento sacrae Actionis et rubricarum. Quapropter expedit, ut servetur praxis communis, uti in simili casu pluries responsum est.'" (*Acta Apos. Sedis*, Vol. XIV, 1922, p. 505).

tical authority and by the same Congregation of Rites.

To obviate all difficulty, over and above the timely instruction and explanations given to all, it will be very helpful to form a select group to act as a nucleus, which the others will then imitate and follow. This can be done very readily in our colleges, as for example by means of the sodalists. The same can be said of the liturgical chants, wherein the initial burden should also be borne by a select group, but it is fitting that here also the whole body learn little by little to associate itself. This is being done in many places, not only in private institutions, but, where the Ordinary judges it fitting, even in public churches with the participation of the whole body of the faithful, who much more than would be believed enjoy this with relish, where it is opportunely made available to them.

It would be, if not altogether contrary to, at least less conformable to, the actual directions of the Holy See, to keep the faithful engaged in other pious practices, however holy and recommendable in themselves, but having no direct relation to the holy Sacrifice, or the liturgical function then in progress, as for example, to recite novena prayers. These devotions must by all means be fostered and practiced in our churches and colleges, but a more suitable time must be found for them, instead of crowding everything into the time of Mass, to the detriment of the spiritual formation of the souls entrusted to our care. Except perhaps during October, when it cannot be done otherwise; it would be desirable to find another time for even the recitation of the Rosary. Much less is it proper to engage the people with sermons or instructions on some foreign topic while the priest continues to celebrate the Sacrifice at the altar. But the ceremonies of the Mass should be explained, or if it be necessary to explain the Gospel, let the Mass be interrupted according to custom, until the discourse or homily be finished, or let the sermon be put off to another time.

And since this is a good opportunity, I heartily recommend that in all our churches at some convenient hour every Sunday there should be a catechetical instruction for all the people. Let these follow a definite order, so that either successively or continuously the whole of Christian doctrine is treated, so that the faithful who frequent our churches should get within a definite period (say three years) a clear and sufficient knowledge of the whole teaching of the Church. These sermons should be well prepared, and built on a fixed plan in such wise that within the prescribed time, which ought not to be more than a half hour, each point can be developed according to its importance. These sermons ought not to have the tone and manner of apologetic, much less of polemic, discourses, but should be simple, expository, and marked with the greatest clearness. If such sermons, corresponding fully to the mind of Pius X of holy memory in his Encyclical "*Acerbo nimis*," April 15, 1905, are composed with these criteria, they will not fail to produce copious fruits of souls, which are now being obtained, where they are the custom.

But to return to our principal subject. With regard to Holy Communion,—the frequent reception of which we ought to foster with all our powers, we must accustom the people, as far as possible, to consider Communion as part of the Mass, without, however, going to the extreme, and which is contrary to the mind of the Holy See, of making it difficult for people to receive Communion if they cannot come at Mass time. In all cases let the liturgical prescriptions for the distribution of Communion be faithfully observed, seeking to combine (and this can be done with good will) the good of souls with the decorum which is to be shown to the Blessed Sacrament. Such combinations as, for example, a priest distributing Communion independently of the celebrant of the Mass, and with no regard for

the point at which the sacrificial Action has arrived, with ceremonies improvised then and there, these cases, I say, if perchance they may be tolerated on some rare extraordinary occasion, must by no means pass into daily use.

What is said of Mass and the other liturgical functions applies equally to their cycle or, as it is called to the liturgical year. It is fitting that the faithful should know and love the feasts, and the harmonious and mystic bond that links them all together. It is through these that in the variation of the ecclesiastical seasons the Church puts before our eyes the life of Our Lord Jesus Christ, His joys, sorrows, triumphs, the cause at once and the exemplar of the warfare and victories of the Church, and that of her most precious jewels, the Blessed Virgin and the Saints. In their Tenth Rule it is recommended to our preachers that "*liturgiam anni ecclesiastici. . . bene explanent;*" the same I also recommend to the Spiritual Fathers and to the pastors of our churches. All should endeavor to foster this spirit so beautiful and so salutary, and so act that the Christian people really live this holy family life, which flourished in past ages, when all, even the simple and unlettered, were thoroughly acquainted with the order, the rank, and the meaning of the Christian festivals. When people were thus wholly imbued with the sentiment proper to each feast, they celebrated the feasts externally in a manner appropriate to the rank and nature of each solemnity. In thus fostering the liturgical life little booklets will be of great assistance, small manuals well prepared, which can then be distributed to our students and the people that frequent our churches. Such booklets may either be common for the whole of Italy (in which case they should be compiled on a common understanding between the Provinces), or they may be proper to each of our principal churches, as circumstances shall dictate. They should contain the easier and more common



hymns, as well as a brief account of the feasts proper to the Society and to our Saints.

Therefore to enable Ours to promote the liturgical spirit with greater earnestness among the people, it is necessary that they themselves be profoundly formed in that spirit, something which is perfectly consonant with our ancient traditions. Although the Society does not have the recitation of Office in choir, it has always labored for the splendor of divine worship, even in the strictest liturgical forms. It is enough to recall what our Holy Father, St. Ignatius, says in his rules "*Ad sentiendum cum Ecclesia*" as well as in the Constitutions, concerning the knowledge and observance of the sacred ceremonies, especially those of Holy Mass, which Ours should both have themselves and foster in others, praising everything which the Church has established, even the minutest practices of the sacred liturgy and of Christian piety. St. Francis Borgia, as is now known, seems to have been the first to compose a series of meditations distributed over the ecclesiastical year, although these were not published until later.

But I shall not delay longer on this subject, being content to refer Your Reverences and all of Ours to the letter I wrote on this subject towards the end of 1922, "*De sacra liturgia pro nostrae vitae ratione accurate peragenda*," (Acta Rom. III, 1922, p. 475, sqq). It would be well if that letter were reread on this occasion, just as I desire that this letter be read in all our houses in Italy.

In union with Your Reverences' Holy Sacrifices,

Your Reverences' servant in Christ,

WŁODIMIR LEDOCHOWSKI,

*Praep. Gen. Soc. Ies.*

Rome, Feast of the Immaculate Conception  
December 8, 1932

HISTORY OF THE  
MARYLAND-NEW YORK PROVINCE

XIII

HOLY TRINITY CHURCH

By REVEREND EDWARD I. DEVITT, S.J.

There is no Catholic church edifice now in use in the District of Columbia which antedates the present Church of Holy Trinity in Georgetown; and the older church, which it replaced, but which is still standing and occupied as a parochial school, was the cradle of Catholicity in the District, founded at the early period when Father Francis Neale inscribed upon its Register the names of children brought for Baptism from "the New Federal City"—for in such slighting phrase did the citizens of ancient Georgetown denominate the infant National Capital, then struggling into existence.

It is most probable that Georgetown, even from its first settlement, was visited occasionally by Jesuit Priests from their Missions of lower Maryland. There were Catholics in Prince George's and Montgomery Counties,—some of them, as the Carrolls and Youngs, the Fenwicks and Digges, large landed proprietors, prominent and wealthy, and earnest in the Faith,—and we may be sure that they would not be deprived of the consolations of religion. The Priest, on his missionary trips from St. Thomas' or White Marsh, would hold a *station*, as was customary in those days, in places where no church existed. Notice would be sent to the neighboring families, and in some large room of the mansion confessions would be heard, instructions given to the little assembly, and the Sacred Mysteries celebrated at an improvised altar. Thus the Faith was kept alive under adverse circumstances, under penal legislation, with an inadequate supply of clergy, amidst the scattered households of the flock.

Even in Maryland, the years immediately preceding the American Revolution present a dark picture of penal enactments—of disfranchisement and of social ostracism in regard to Catholics.—A domestic example will illustrate the prevailing state of affairs: It is the year 1772, in the town of Georgetown, just on the eve of the Revolution, and the Commissioners had appointed Thomas Branan to the office of flour inspector. They administered to him the several oaths of office, amongst which was the following: "I do declare that I do believe that there is not any transubstantiation in the Sacrament of the Lord's Supper, or in the elements of bread or wine, at or after the consecration thereof, by any person whatever." Whilst the Established Church in Maryland fettered religious liberty, subscription to the Test Oaths was a prerequisite for holding any office of honor or emolument.

A new era began with the Declaration of Independence: some Catholic families from Charles and St. Mary's Counties had settled in the flourishing borough of Georgetown; Rev. John Carroll had been laboring as a missionary through the neighboring district, with headquarters at his mother's residence ten miles away, and in 1790 he was consecrated first Bishop of Baltimore; negotiations were in progress for the cession of the Federal District: the time was opportune to provide the regular ministrations of religion at Georgetown, to organize a congregation, to build a church.

The author of the *Chronicles of Georgetown* begins his chronicle of Trinity Church as follows: "It is difficult to write a sketch of a church when no record has been kept of the events surrounding it by which a brief history might be written." Information is very deficient in regard to the early history of Trinity Church: who were the pioneers of the faith? how was the nucleus of the congregation formed? what were the steps taken to provide a fitting place of worship? In regard to these points, it is to be deplored

that there is an absence of contemporary annals or documentary records.

At the date of its origin, all the adjacent territory of Maryland and Virginia belonged ecclesiastically to Trinity parish—for there was no other church: and good Father Neale, in addition to his manifold pastoral duties in the founding and building of the church, and serving the congregation, was charged with several offices at the College, and, furthermore, acted as 'Patriarch' of Alexandria.

The old church was erected about the same time as the College, between 1787 and 1792: this would represent the time intervening between the acquisition of land for the site and the completion of the structure, so that it would be fitted for the purposes of Divine worship. The land was acquired by Rev. John Carroll from Mr. John Threlkeld, in 1787: the consideration mentioned in the deed of transfer, as recorded at Rockville, Montgomery County, Maryland, is five shillings, so it must have been partially a gift. These were the lots in which the old church now stands; other lots east and west were subsequently purchased from the same owner. It was stated distinctly that the land was for a *Catholic chapel*—the designation of *church* would hardly apply to the modest little structure, and besides under the domination of the Established Church in Maryland, the name was reserved for houses of worship belonging to Episcopalians. They had *churches*; Catholics had *chapels*; Baptists and Quakers had *meeting-houses*.

The church was begun before 1792, but it was not yet completed, as appears from a letter of Father Neale to Mr. Ignatius Fenwick, a prominent Catholic of the town: this letter, dated August 11, 1792, empowers Mr. Fenwick "to receive donations and contributions, either by subscriptions or any other way you may judge best, towards the finishing of the Roman Catholic chapel in Georgetown." The subscrip-

tions must have come in slowly: money was scarce amongst the scattered Catholic population; besides, the people had not been accustomed to contribute to the support of religion. Most of them were from the lower counties of Maryland, where the Jesuits employed their private possessions in the service of religion, neither asking, nor, it may be added, receiving any financial aid from the people: their personal expenses were defrayed from the products of their own farms: their labors for the people were gratuitous,—pew rents, ordinary collections at the door and during the services, and other sources of revenue, for church purposes, customary and necessary at the present day, were then unknown.

It was during the time whilst work on the church was delayed through want of funds that the people of what is now Washington used to wend their way through the woods to the chapel of Georgetown College—and the people of Georgetown, until their church was completed, depended upon the College.—The church was in financial straits for some time; this is made manifest from an agreement between Father Neale and the builder, by which the latter was to hold the proprietorship of the pews, and to collect the rent, in order to liquidate his claims against the church. He left the revenue from the pews, by will, for the education of his sons at the College: the will was drawn in 1791, but Mr. Doyle did not die until 1794, and in the meantime he had disposed of the pews to the College on condition that his sons should be educated there until an aggregate was reached of twelve years board and tuition: the College satisfied the obligation, and the pews belonged to it—yet, Father Neale, when pastor, charged pew rent against the students.

The front of the old church remains the same as it was more than a century ago: the rest of the edifice was remodeled and enlarged to accommodate the increasing congregation.—Even after the church was

built, Mass was said in it only on Sundays for many years. Father McElroy mentions in his *Diary* that the vestments and other requisites had to be borrowed from the College. He says: "As much as I can recollect, there was one vestment of all colors in the college, and this was old and much worn. On Sunday morning this was taken to Trinity Church, together with Mass-book, for the celebration of Mass, and then brought back to the College."

The Society of Jesus has had charge of the parish since the beginning, and some of the events connected with the restoration of the Society in the United States are intimately associated with the parish. It was in the old school, which stood where the Hospital now is; that in 1806,—October 10—the young men entered upon a retreat of thirty days, as a preparation for entrance into the Society: it was in Trinity church that the first Jesuit of the restored Society in America made his solemn profession—an historical event, the first of its kind in the United States, at which Archbishop Carroll was present.

Although the church has always been in charge of the Jesuit Fathers, yet, for a short time, while the Sulpicians from St. Mary's Seminary in Baltimore were employed at Georgetown College, some of the learned and pious professors, who subsequently became distinguished in the history of the American Church, assisted Father Neale in the work of the parish. The Baptismal Register bears the names of Ambrose Marechal, afterwards Archbishop of Baltimore; of William Louis Dubourg, who became Bishop of St. Louis and New Orleans; of Benedict J. Flaget, the zealous missionary, and saintly Bishop of Bardstown. Some of the early entries are by Leonard Neale, who was then president of the College, and afterwards the Coadjutor of Archbishop Carroll, and his immediate successor in the See of Baltimore. Great names these, to figure on the pages of the little volume, which consti-

tutes the first in the annals of the parish.—This old Register is entitled “A Book of Marriages and Baptisms;” it is hand-bound, small quarto in size, formed by stitching leaves of common writing paper together. It extends from 1795 to 1805. The entries are all in the hand of Father Neale, even when the functions were performed by others. The first entry is a marriage in the college chapel, January 1, 1795. Marriages and Baptisms are recorded promiscuously. Many are from Montgomery County, which good Father Neale manages to spell in a variety of ways,—and all of them wrong—preferring generally the phonetic style ‘Mumbummery,’ rising, however, occasionally to the dignified ‘Mount-Gum-mery.’ There are many marriages of negroes; and he always states explicitly in the case of slaves that they were the “property of” so and so, and were married “with written license of the proprietor,” “with permission from master and mistress.” Sometimes he mentions as witnesses, “in presence of nearly the whole congregation.” The book has 114 pages; is in good state of preservation; and is probably the oldest register in the District.

Father Francis Neale, founder and first Pastor of Trinity Church, deserves more than a passing notice; he belonged to a distinguished family of Charles County, where he was born in 1756; he was the youngest of several brothers, who were members of the Society: sent to St. Omers for his education, he was a boy at school there, when that college was closed; completing his studies at Liège, he was ordained a priest, and returned to his native land in 1788; we find him at Georgetown in 1791. He had the largest share in the building of Trinity Church, and remained connected with the congregation for a longer period than any of his successors—for twenty-six years,—from the origin until 1817. There was no regularly appointed assistant pastor during the time of Father Neale, but he was helped from the college, and the registers show

the names of several who were distinguished in various ways: there was Anthony Kohlmann, a profound theologian; Enoch Fenwick, who built the Cathedral of Baltimore; John Grassi, an Italian, who lifted the college into prosperity, and who was subsequently summoned to Rome, as was also Father Kohlmann, to aid the Head of the Church, by his erudition and experience.

Father Neale lived at the College for the greater part of his time as pastor, and this was the case also with many who succeeded him; even at a later date, when the old school-house property, or the O'Donoghue mansion, was occupied as a parochial residence, the pastors went to the College for their meals; and sometimes, as in the case of Fathers Fenwick, Lucas, De-Theux, Kroes and Aschwanden, they held positions as professors. This style of housekeeping was inconvenient for the people, and unsatisfactory in many ways; it was ended when Father Gache erected the present residence in 1869, and since then the pastor of Trinity has had a home of his own.

One inconvenience may be mentioned: the college charged the pastor for rent of his residence and for bed and board at the college: this resulted in strained financial relations between the treasurer of that institution and the worthy pastors: they were unwilling or unable to meet their obligations. These went on increasing with the years; interest accumulated; finally, a composition was effected in 1864, by which all outstanding debts,—and some of them had existed since 1829—were extinguished. It is amusing to read in a letter of Father Lucas, writing to his predecessor, Father Dubuisson, in 1833, "that he was living in the White House, opposite to Trinity Church, as Father Mulledy wanted to charge him too much rent for the Church House," i. e. the old school-house.

Those school-house lots were purchased by Father Neale from a negro for \$550, in 1805. The first re-



corded use of the school lots property was for a novitiate of the Society. Father McElroy, in his *Reminiscences*, says: "On 10th October, 1806, the above-named (ten novices) assembled in the house opposite Trinity Church, and commenced the thirty days' retreat . . . In one of the rooms was a chapel, where all heard Mass daily. Slept in the house during the retreat." The same Father McElroy speaks of the first use of this place as a school, where he taught catechism, etc., and had 100 scholars in 1818.

Father Benedict J. Fenwick was the immediate successor of Father Neale: but he remained for only one year. He was sent to Charleston, S. C., to appease the dissensions that had long existed in that congregation. He remained in Charleston until the arrival of Bishop England, and when he was afterwards appointed to the See of Boston, Bishop Fenwick often visited Georgetown, and in 1843 he blessed the bell of the church. Father O'Flanagan, the pastor, must have been very proud of that bell, as he attested the solemn ceremony of its baptism in the register.

In 1819, Father De Theux became pastor and remained until 1825, assisted by Father Stephen Dubuisson and others. He was a native of Belgium, and subsequently he went to the West, where he filled responsible positions in the Missouri Province of the Society. One of his assistants was Father John McElroy, a remarkable man in many ways.

John McElroy's name is among the list of the first Novices received into the Society, when, in 1806, the Holy Father allowed the General in Russia to resuscitate the Order in America. He made the preparatory retreat with the other candidates—they were ten in number—in the old school-house, under Father Francis Neale, who himself was a novice. He entered as a Coadjutor Brother, and was for some years book-keeper at the College, for which his business experience rendered him well qualified; he also taught arith-

metic. Bishop Leonard Neale, then residing at the College, recognized his abilities, furnished him with facilities for study, and raised him to the priesthood in 1817. He saw the burning of the Capitol by the British, and describes the dread of invasion in Georgetown; but Rock Creek was a formidable stream to cross, and the bold Britons stayed their march.

Father McElroy, soon after his ordination, began to assist the pastor of Trinity: he became quite a preacher, and his talents in this line were discovered by accident. One Sunday, the regular preacher was prevented from fulfilling his appointed duty, and Father McElroy was called upon to supply the place: he had never preached before; he had no time to prepare; and he was without learning or scholastic training. But he spoke with such force and unction, that all were satisfied, and, after this his first essay, he was constantly called to preach, not merely before ordinary congregations, but he traveled far and wide over the country, being in great demand for spiritual retreats to the clergy. The art of preaching was not then so common as it is today, when every Priest is expected to deliver sermons occasionally, if not regularly. Some of the older clergy never gave a sermon: a sermon, as now understood, was rare; the priest wrote out a simple instruction, and then read it to the congregation. This manner was borrowed partly from the Episcopal clergy, with whom sermons written and read were in vogue, and partly from the circumstances in which the Catholic clergyman of the olden time was placed. He was obliged to travel over wide districts; the congregations were small; the little flock was gathered in a private room, where Mass was said during the holding of a *station*; there was no occasion for oratorical effort; and so the Priest sat down before a little table and read the manuscript, which frequently did service in several places. Father James Ryder was one of the first Jesuit priests to preach as we understand

it now: his sermons were a revelation to the gentlemen of the old school; some of them could never be persuaded, that a man equipped with proper theological knowledge, and with a fair command of language, could think out his subject and then go before an audience, and speak fluently and forcibly. He was famous as a pulpit orator, and was in demand all over the country for great occasions; his courses of controversial sermons were very popular, and they were given in full and generous measure. In 1836, he finished such a course on 'Religion' in Trinity Church, and the chronicler remarks that the sermons lasted for two hours. They were very popular, attracted large congregations at St. Patrick's and St. Matthew's, and were attended by many Protestants: it is doubtful, whether he would retain his reputation and popularity now-a-days with the two hours' sermons. But those were times of heroic listeners: the exhibitions of the College used to be held in the old church, and in 1832, the exercises lasted from 9:15 A. M. to 4 P. M. This was the last college exhibition held in the Church, for in the following year a commodious hall was provided in the college building.

Father McElroy was the efficient aid to Father De Theux, who originated the custom of preparing the children for First Communion with a general retreat, and he conducted the ceremony with public celebrations which proved quite attractive, as they had been unknown before. The programmes of retreats for the children, for young men, for the whole congregation, would astonish those who make a mission now. Father McElroy was transferred to Frederick in 1822, and returned to Trinity as Pastor in 1845. He and his assistant, Father Anthony Rey, were selected as Chaplains to the American army of invasion under General Taylor in Mexico,—the first Catholic chaplains appointed to the United States Army. Father Rey was killed, as is supposed, by Mexican guerillas, whilst traveling

alone to join his division of the army: Father McElroy served the sick in the hospitals at Monterey and Matamoros. After the war, the greater part of his life was spent in Boston. He lived to the venerable age of ninety-five, the highest attained by any Jesuit of the Maryland Province. He was tall and dignified; a great promoter of learning, he had much to do with the establishment of the first free school in Georgetown; he introduced Sisters' schools wherever he had charge; the crowning work of his life was the founding of Boston College. Full of years and merits he died at Frederick in 1877.

In 1825, Father De Theux was transferred to St. Louis, and was succeeded by Father Stephen Dubuisson, who had been assistant for a time; he had much to do with the remarkable cures of Mrs. Mattingly, and of Sister Apollonia Digges, of which the accounts were printed. Father John Smith, who died of ship fever at New York contracted in attendance on poor immigrants, was pastor from 1826 to 1829; Father John Van Lommel, a Belgian, succeeded Father Smith, and was conspicuous for his zeal and charity during the cholera epidemic.

In 1830, Father James F. M. Lucas became Pastor and remained until 1839: he had been a secular priest and pastor of St. Peter's on Capitol Hill. His pastorate of nigh ten years shows a record of many important works accomplished for the benefit of the parish. He established in 1834, "The Cent Society," so called because the members contributed one cent: collectors were appointed by the pastor; the object was to provide for the ornaments of the church and the necessary expenses of the altar. It was very popular, and in 1839 there were 505 active members, and, it was needed, too, as the whole collections in the church for 1836 amounted to \$100.01, and for 1837 to \$94.52¼. After fluctuating fortunes, "The Cent Society" was changed into "The Sanctuary Society," in 1865.

Father Lucas acquired the "New Cemetery," now called the "Holy Rood," originally called the "Upper Cemetery" to distinguish it from the graveyard near the College Walks, where are buried many members of the old families of the town, and also the Rev. Louis De Barth and Rev. Notley Young, well-known clergymen of their day; the tomb of Mrs. Decatur, widow of the famous Commodore, is also there. The oldest burial place was contiguous to the church, as was the general custom in early times. Some old tombstones were removed from there to the college graveyard, bearing dates 1762-1764, which would seem to indicate that Catholics had facilities for religion at a date that goes further back than is generally supposed, but concerning which the records are silent. The graveyard at the college began to be used in 1817. Father Lucas acquired, partly by purchase, and partly by gift, the older portion of Holy Rood (1833-1841); Father Aschwanen, in 1853, added a part by purchase, and another portion was a gift.

The *Bona Mors* Confraternity was introduced by Father Lucas: the *Manual* of this devotion was issued from Trinity Church in 1840: Father General Root-haan had expedited the diploma in 1838, at the request of Father Lucas, and his name is printed in the form of the diploma, contained in the *Manual*. Going back to early days in the matter of Catholic publications, it is interesting to note that the *Pious Guide*, one of our best prayer books, was "printed at Georgetown (Patowmack)" by James Doyle, in 1792.

Father Peter O'Flanagan, pastor from 1840 to 1852, erected the present church, and may be aptly called the second Founder. The old church, owing to the increase of population, could no longer suffice for the requirements of the parish, even in the time of Father Neale: to enlarge the church, arches were cut open in the side walls, and the sheds were erected; the people had access to the galleries by means of stair-

cases placed outside. It is said that it looked fairly well from within: but a small brick building, with lateral wooden annexes, and straggling exterior stairways, was not a sightly ecclesiastical edifice. This temporary makeshift gave way to a permanent improvement, when the front of the old church was widened to its present dimensions, and afterwards an addition was made to its length.

As time went on the congregation again outgrew the place of worship, and towards the middle of the century the necessity for a larger church became pressing. The corner-stone was laid, July 8, 1849. A pamphlet was printed in explanation of the ceremony: Archbishop Eccleston pontificated, and Father Ryder preached the sermon; the inscription on the corner-stone was in choice lapidary Latin. The first subscription for the new church amounted to \$5,292.50.

With such funds in hand, and more promised, the work went on, and in due time the dedication took place, Father Ryder again being the preacher. In August, 1852, Father Aschwanden took charge of the parish with Father Aiken as assistant; they were men who had taken the Good Shepherd as their model: instances of their zeal, charity and humility are handed down, such as we read of, and admire in the lives of the great Saints. Father Aiken died in 1861, and Father Aschwanden in 1864: their last services were devoted to Trinity Church.

The church had been completed, and the people had contributed liberally to its erection; but, as often happens, expenses had outrun calculations. Father Aschwanden was confronted with a debt amounting to \$21,217.73, and he remarks: "I found nothing but two cents in the treasury of Trinity Church when I came into this house." In his account book, begun September 1, 1852, he gravely makes the first entry: "By cash on hand—00.02." It must have been galling to one of his apostolic spirit to be harassed with questions

of ways and means: but he accomplished a great deal in extinguishing these obligations and lifting the load of debt. He taught theology during a portion of this time to the Scholastics at the college, for he was gifted with profound erudition, and for this service he received the munificent salary of \$100 a year, which he duly records as credited to the revenues of the church. At the death of Father Brocard, the Provincial, he supplied the place, by appointment as Vice-Provincial. Fathers Ciampi and Mulledy were pastors in 1857 and 1858; when Father Aschwanden returned, he remained until his death. There were embarrassing times during the Civil War, especially after the battles of Bull Run and Antietam. The church was taken for a hospital; but the Government made compensation for the occupation of the premises and for the injury done to the property. Father Aschwanden made changes in the galleries and the organ loft; he purchased additional land for the cemetery; and he was solicitous to make secure the title to all the church property.

The succession of pastors and the duration of their charge may be seen at the end of this narration. There have been 32 pastors, and about twice that number of assistants; of the latter, Fathers Aiken, Roccofort and McAtee were conspicuous for the length and devotion of their services. Some of them remained only for a year or two,—frequent changes are apt to occur in houses of the Society. Men may come and men may go, but the spirit lives on forever. If we consider the spiritual blessings which have emanated from this center of faith and piety during its existence of a century and a quarter, who can calculate the benefits that have flowed from it to the community at large, and into the lives of individuals? The administration of the Sacraments; the regularity of religious services; the Baptisms, marriages and Confirmations; the consolations to the sick and dying; the frequent instructions and sermons; the provision made for Catholic

education; the work of sodalities and confraternities, what an influence for good has been at work, what a guarantee that this good work will continue!

Some important incidents in material progress are worthy of mention. Father Hippolyte Gache built the parochial residence, which was completed in 1870; Father John B. De Wolf remodeled the old church, and transformed it into a parish and Sunday school in 1877; Father Stephen Kelly improved the interior of the church at an expense of \$18,000; Father William J. Scanlan freed the property from the last iota of debt, even extinguishing the ground rent, and by the introduction of heating and electrical appliances diffused sweetness and light around the precincts, and into the church and residence; Father Edward M. Corbett personally solicited funds from the parishoners for the repairing and renovating of the exterior of the church and the installing of two marble side-altars: the total cost of these and other repairs and improvements of that year (1910) reached \$4242. Trinity Church is free from debt; it is a solid and sightly edifice; and no church property in the District can compare with it in the beauty and completeness of its grounds.

Trinity parish is very compact with a population of 4,000; it is now confined within the limits of the former municipality of Georgetown. The portion west of the college was cut off in recent years to form a new parish; the mission of Tenallytown, formerly attached to it, and attended regularly for several years from the Church or the College, is now an independent parish with a resident Pastor. The Catholics from across the Potcmac used to come to Trinity, but they are now provided for from Fairfax and West Falls Church.

Some notable events in the history of the church are: the commemorative exercises on the death of George Washington, held on February 22, 1800. A local paper describes what happened "after the so-



lemnities of the church were concluded." "Master Robert Walsh, a young gentleman of the College, draped with badges of mourning, made his appearance on a stage covered with black, and delivered with propriety and spirit, an ingenious and eloquent academic eulogium. He was succeeded by a second young orator, who recited with animation a pathetic elegy." The Commencement Exercises of the College were held annually in the church until 1832: there was a formal procession from the College grounds to the church, with band, students, invited guests, and dignitaries, civil and ecclesiastical. The imposing procession of February 20, 1889, was a revival of this custom for the religious part of the Georgetown College Centennial Celebration.

Solemn requiem services were held in the Church, January 16, 1838, for Father Francis Neale, the Founder, who died at St. Thomas' Manor, the preceding December. Father McElroy came back to Trinity, to celebrate the Golden Jubilee of his priesthood, fifty years after his first Mass in the same church. The military company of the college turned out for the occasion. October 16, 1908, Father Laureanus Verres, S.J., of Mexico was consecrated Bishop by Most Reverend Diomede Falconio, Delegate Apostolic, assisted by the Bishops of Savannah and Wilmington. The Golden Jubilee of the present church was celebrated, June 17, 1900: Father James F. X. Mulvaney, Pastor at the time, provided that its half century of existence rounded out should be commemorated with becoming pomp and ceremony. July 23, 1820, John Murphy, Henry Verheyen and Peter J. Timmermans, all of the Society of Jesus, were elevated to the Priesthood by Archbishop Marechal of Baltimore. April 21, 1892, Rev. James F. X. Mulvaney, S.J., and Rev. Joseph C. Mallon were ordained at Trinity Church, by his Eminence James Cardinal Gibbons. This was the first time that Holy Orders were conferred in the present church.

The first free school in Georgetown was the Trinity parochial school for boys: it was founded in 1823, and its site is now occupied by a portion of the University Hospital buildings. Since 1877, the old church remodeled has been used as the school of the parish. The teachers were sometimes secular persons, but, generally, the Head Master was a Brother of the Society, with the title *Ludim*. (*Ludimagister*) appended to his name in the Catalogue of the Province. Brothers John Sheehy, Martin J. Whelan and Edward Donnelly were longest in term of service as teachers. The school had quite a name among the older generations of Georgetown citizens. In 1902, the Sisters of Mercy took charge of the school, but they withdrew in 1905, when their place was taken by Sisters of Providence, who came daily from their Academy at Tenallytown: but as this journey was inconvenient for the Sisters, a house near the school was rented in 1912, and fitted up as a convent for the community of four Sisters. St. Joseph's School for girls is older even than the boys' school, and has been in charge of the Visitation Nuns, since the foundation of their Monastery in Georgetown: it has supplied an excellent education to many girls of the parish, who owe their training in morality and learning to the unselfish gratuitous labors of the good Visitation Nuns.

#### PASTORS OF TRINITY CHURCH

(1792-1914)

1792-1817	Father Francis Neale, S.J.
1817-1818	Father Benedict J. Fenwick, S.J.
1818-1825	Father Theodore M DeTheux, S.J.
1825-1826	Father Stephen L. Dubuisson, S.J.
1826-1829	Father John Smith, S.J.
1829-1830	Father John Van Lommel, S.J.
1831-1833	Father Stephen L. Dubuisson, S.J.
1833-1839	Father James F. M. Lucas, S.J.
1839-1840	Father Phillip B. Sacchi, S.J.

- 1840-1841 Father Peter Kroes, S.J.  
 1842-1845 Father Peter O'Flanagan, S.J.  
 1845- Father Anthony Rey, S.J.  
 1845-1846 Father John McElroy, S.J.  
 1846-1852 Father Peter O'Flanagan, S.J.  
 1852-1856 Father Joseph Aschwanden, S.J.  
 1856-1857 Father Anthony Ciampi, S.J.  
 1857-1858 Father Thomas F. Mulledy, S.J.  
 1858-1864 Father Joseph Aschwanden, S.J.  
 1864-1866 Father Alphonse Charlier, S.J.  
 1866-1868 Father Anthony Ciampi, S.J.  
 1868-1870 Father Louis Hippolyte Gache, S.J.  
 1870-1874 Father Charles H. Stonestreet, S.J.  
 1874-1877 Father John B. DeWolf, S.J.  
 1877-1878 Father John J. Murphy, S. J.  
 1878-1881 Father Anthony Ciampi, S.J.  
 1881-1890 Father Stephen A. Kelly, S.J.  
 1890-1891 Father Robert W. Brady, S.J.  
 1891-1892 Father John J. Murphy, S.J.  
 1892-1899 Father William J. Scanlan, S.J.  
 1899-1904 Father James F. X. Mulvaney, S.J.  
 1904-1909 Father Thomas S. Harlin, S.J.  
 1909- Father Edward M. Corbett, S.J.

## XIV

**GONZAGA COLLEGE AND  
ST. ALOYSIUS' CHURCH**

Gonzaga College is the successor of the famous "Washington Seminary," which was the nursery in letters for many of the older generation of Washingtonians. This ancient institution of learning deserves more than a passing notice. The "Seminary" was designed by Father Grassi as a novitiate, but it was never occupied for that purpose. The corner-stone was laid by Bishop Neale, May 24, 1815; but the work of construction was delayed for several years from want of funds. It was partially completed before the

departure of Father Grassi from America, for he mentions it in a description of the United States, printed in 1819 at Milan. Speaking of St. Patrick's Church in Washington, he says: "close to which the Jesuits have put up a house destined for the education of youth." The date of erection was 1818, and the cost was \$12,000. It was situated on the northern side of F, midway between 9th and 10th Streets, N. W. The site was well chosen, being central as to the population of the City, which then numbered sixteen or twenty thousand inhabitants. It was contiguous to St. Patrick's Church, at that time the only Catholic Church in the Capital; and by "An arrangement made by the Most Reverend Leonard Neale, Archbishop of Baltimore, with the Superior of the Society of Jesus, regulating the Missions of the said Society within his Diocese," St. Patrick's Church was "assigned and given to be permanently in the spiritual care of the Religious of the Society of Jesus." The Reverend William Matthews was Pastor of St. Patrick's, which he had built at his own expense; he had given the land for the site of the Seminary, and there was always a close connection between the Seminary and the Church, the priests of the Seminary acting as assistants to Father Matthews; he remained in charge until his death in 1854, and circumstances in the city had so changed, that St. Patrick's passed away from the Society, to be replaced by St. Aloysius'.

Father Peter Kenney, at the time of his first Visitation, finding that the conditions prevailing at Georgetown interfered with the proper training and studies of the scholastics, informs Father General that "he had transferred the students of philosophy and theology to the new house, which had been left unfinished and unoccupied for three years." Heretofore, the offices of Superior of the whole Mission and Rector of Georgetown College had been joined in one person. Father Visitor had judged it better to separate them, and

accordingly in 1820, Father Anthony Kohlmann, Superior of the Mission, was transferred with nine theologians to the Seminary, being constituted its first rector, and professor of Dogmatic Theology, whilst his Socius, Father Maximilian Rantzau, was professor of Moral. Father Kohlmann, writing in 1822 to Reverend Father General, says: "Under the stress of dire necessity, this Washington Seminary opened classes for externs, and, even in opposition with the essentials of the Institute, accepted tuition money from the day-scholars for the necessary support of the scholastics." The college began with the three classes of grammar, but the next year, 1823, such progress had been made, that nine of the ten theological students were employed in teaching. In 1824, it ceased to be a house of studies for Ours; the theologians were at Florissant and Rome, and Father Kohlmann sailed from New York for Havre, June 1. His merits were recognized by the appointment to the chair of theology at the Roman College. It was at the seminary that he wrote a work, "Unitarianism Refuted Philosophically and Theologically," which displayed solid erudition. The work appeared in serial pamphlet form, and the numbers were subsequently bound together. Father Kohlmann was prompted to write by the efforts of Jared Sparks, compiler of "American Biography," to plant the Unitarian error in Baltimore. The publication of this learned treatise excited considerable controversy, and provoked rejoinders, dull and misty, long since forgotten.

With the departure of Father Kohlmann, and the sending of the scholastics to Rome, the seminary henceforth, until its suppression, became a Collegium Inchoatum, with the classes up to rhetoric, and the full complement of teachers. Father Adam Marshall was rector for a short time, but he was compelled to make a voyage to Europe by reason of health.

Before the establishment of the Naval Academy at

Annapolis, the midshipmen were trained on board of ships in active service, and instructors accompanied them. Father Marshall was appointed instructor in mathematics on board the *North Carolina*, flag-ship of Commodore John Rodgers, and sailed to the Mediterranean; he died September 25, 1825, on the passage from Napoli di Romana to Gibraltar, and was buried at sea. The Commodore, in his official report, says: "his exemplary deportment had given him the esteem of all who knew him."

Reverend William Matthews became the acting president of the Seminary, whilst Father Jeremiah Keily, who had been prefect of studies, continued in that capacity, and was also Superior of the Community. Under their administration the school became renowned and flourished exceedingly; the best families, Protestant as well as Catholic, sent their boys for instruction; in after years one would frequently meet elderly gentlemen, who were enthusiastic over the old school and their professors. Everything seemed to be going on prosperously, but, in 1827, the college was closed. The authorities of the Society in Rome disapproved of the acceptance of tuition money from the students, as it was a method of support at variance with the Jesuit Institute. Various traditional reports used to be in circulation as to the cause which brought about this deplorable result; but, the above is the real reason. It was only in 1833, on the petition of Bishop Rosati of St. Louis, that we were permitted to receive stipends for instruction in day-schools, and the regulation of Father Roothaan, De Minervali, assigns the motive for the concession. It is true, that self-respecting people would not then accept free education for their children, and they were adverse to sending them to public schools. Opinion has changed in that respect. In the halcyon days of the old seminary, the attractions of the public school system, fine buildings, magnificent appointments, and competent instructors,

were unknown; prosperity and renown came to it partly from lack of active and organized and endowed competition.

Father Keily was not disposed to acquiesce in the decision of superiors, and submit to the suppression of the seminary, which he had conducted with such success. He was dismissed from the Society, September 28, 1827; he resolved to keep on with the school, thinking that his experience and personal influence would secure a continuation of the patronage which it had hitherto enjoyed. Father William Francis Clarke, who was then one of the younger scholars, described how the quondam superior proceeded in order to carry out his plan of transfer. Mr. Keily simply notified the students that classes would be resumed as usual after vacation, but that they should present themselves at the "Old Capitol." The parents were not aware that his relations with the Society had been severed, or knew only in a vague way what the changed state of affairs signified. But the attempt to continue the school under such conditions speedily ended in disaster. The boys fell away, many were transferred to Georgetown, the post-mortem duration of the seminary was brief, and the Old Capitol came into prominence again during the war, when it was used as a prison.

The Seminary building was the property of the Society; after the break-up in 1827, it was rented out to various tenants. At times, different persons occupied portions of it as a private school; the Sisters of Charity lived there for a time, and remodeled the upper story to suit their domestic requirements; in 1848, it was restored to its proper use as a College of the Society. In 1881 the old landmark disappeared as the march of improvement in that section of the city demanded the site for business purposes.

Father John Blox became the first Rector of the revived institution. It opened in 1848 with a rush, as

the famous private school of Arnold sent its boys *en masse* to fill the class rooms. In 1849, there were 350 students in early September, and at Christmas there were 400. In 1850, 525 students were registered.

Father Blox retired from the Rectorship, August 15, 1851, and was succeeded by Father Samuel Barber, whose learning, zeal, experience, and winsome disposition enabled him to continue and increase the successful work; after three years, he was succeeded, on August 15, 1854, by Father Hippolyte De Neckere, a man of brilliant talents and noble manners. He ruled successfully until the year 1857, when, on August 15th, Father Burchard Villiger became Rector, for one year. He retired from the rectorship to become Provincial of the Maryland Province, yielding his rectorship to Father Charles H. Stonestreet in 1858.

Father Stonestreet held this office for two years only, when he was relieved, at his own request, from what he rightly regarded as a heavy responsibility; but, during his brief term of office, events of lasting importance to Gonzaga College took place. Previous to 1858, the property of Gonzaga was in the name of Georgetown College, and its business transactions were conducted under the charter which had been granted to Georgetown College in 1815. The inconveniences arising from such arrangement induced Father Stonestreet to petition Congress for an act of incorporation for Gonzaga College. As Father Stonestreet's Rectorship dated from April 25, 1858, he was the first to enjoy the privilege of working under the charter, which was granted by Congress, May 4, 1858. The power to confer degrees, granted by the charter, was not exercised until 1868, when four students who had completed the course of Philosophy, were graduated Bachelors of Art.

A second great event was the building of St. Aloysius' Church. It was a gigantic undertaking beset with difficulties seemingly innumerable and colossal.



The Fathers of the Seminary had given their church ministrations zealously to old St. Patrick's, which stood on F and 10th Streets, N. W., adjoining the Seminary.

But, as time went on, and secular priests were called on to meet the demand for church and missionary work, St. Patrick slipped from Jesuit care by a kind of prescription. This and other causes rendered it necessary if the Fathers were to devote their energies to church work, that they should seek for a site and erect St. Aloysius' Church. The site was supplied them by Mr. Lynch (father of Reverend Daniel Lynch, S.J.), but it was in a section of the city which was then without streets, with few inhabitants, and far from the center of population. In short, the task was undertaken to erect a magnificent temple in the midst of a wilderness, and with little money.

Yet, in spite of the difficulties, the church was built, and today it stands as a stately monument in the midst of a vast Catholic population. At the dedication, in November, 1859, the sermon in the morning was preached by Archbishop Hughes of New York,—in the evening, by Father James Ryder; President James Buchanan, members of his Cabinet, Senators and Foreign Ministers were present on the occasion. Father Stonestreet's success in Church and College was, of course, greatly due to the able support given by such gifted men as Father Daniel Lynch, Father Bernard Maguire, and the architect of the church, Father Benedict Sestini.

On the twenty-third of July, 1860, Father Stonestreet retired from office, and Father William Francis Clarke became Rector. The new rector was greeted with no cheering prospect. The whole country was agitated by the bitter animosities of the Presidential election of 1860; party spirit and sectional feeling were rife; and this unrest told upon the College. Scarcely had six months passed, when the student number had dwindled from one hundred and eighty-seven to ninety.

Yet the studies were vigorously carried on, and the students, despite the distractions necessarily attendant on war preparations, worked faithfully, and received their premiums at the Commencement Exercises of 1861.

Whilst directing the higher studies of the College, Father Clarke was not unmindful of the primary education of the children of St. Aloysius' parish. Shortly after his coming to Washington, parish schools were opened in the basement of the Church, and two hundred and fifty children were in attendance on the first day. Senator Douglas' property on I Street was afterwards rented, and thither the schools removed on September 24, 1860. On August 15, 1861, Father Clarke was transferred to Baltimore, and was succeeded as Rector of Gonzaga College by Father Bernardin F. Wiget.

There were only sixty-five students in attendance at the opening of schools in September, 1861; but Father Wiget cheered on his associates in a work which seemed doomed to failure; as the year passed on the student-number grew to 218.

In September, 1862, 118 boys attended at the school-opening. It was at this time that the United States Government communicated to Father Wiget an order that St. Aloysius' Church would be used, if need occurred, as a hospital. The fulfilment of the order was averted by the parishioners and numbers of citizens, Catholic and Protestant, who came to the rescue, and erected on K Street a hospital which was completed and handed over to the Government within the space of six days. The Government accepted the hospital and spared the Church. Father Wiget was commissioned Chaplain, with the rank of Captain of Cavalry, and during the rest of the Civil War, he was assiduous in attendance upon this Hospital and two others that were established within the parish limits. No sight was more familiar during stirring war times than the stalwart Chaplain mounted upon his famous

steed *Jackson*, hurrying to his ministrations of duty and charity.

As far back as September, 1860, a parish school began its sessions in the lower church with 250 pupils, boys and girls. On September 24th of this same year, the Douglas family had gone to Chicago, and their vacated house was rented for school purposes; the girls occupied the mansion, whilst the boys had to be content with the bowling-alley and the barn loft. This arrangement lasted until the return of the Douglasses in October, 1861, when the boys and girls went back to the lower church. In August, 1863, Father Wiget succeeded in erecting a commodious, but unostentatious, frame school-building on First Street, Northwest, between I and K Streets, and here the girls attended school, and here they were destined to remain until some fourteen years afterwards, when their school on North Capitol and Myrtle Streets should be erected. The boys held to the lower church until 1868, when they were transferred to a building on I Street, east, on the bank of the Tiber. In 1903, the boys were enabled to take possession of the magnificent Colonial school building just north of the church, on North Capitol Street.

The College Catalogue records 287 students for the year 1862-63; and the following year saw an increase so that the number was 308.

During these and the following years, until his retirement in 1868, Father Wiget gave proof of tireless energy and zeal. They were years which called for courage and resourcefulness in church and college work; but the strain was telling on him, especially when, in addition to his labors as Rector of the College, and Pastor of St. Aloysius', he was charged with the burden of building St. Joseph's Church for the German Catholics. He threw into this onerous undertaking the impulse and swing for which he was conspicuous, but when the grand demonstration of the

German associations of Baltimore and the District took place on the grounds of the rising church, on the last Sunday of October, 1868, his overtaxed strength gave way completely, and, accompanied by his physician, he was taken home in a state of collapse, before Father Weninger's fervid oration was concluded. Three days later, he sailed from Baltimore to Bremen, in the hope that the sea trip, and a rest in his native Swiss mountains would restore his shattered health. Father Stonestreet was appointed to the office temporarily, but it was not until August, 1869, that Father James Clark became Rector.

Father James Clark entered upon his office at a very critical period in the history of the college. The new Jesuit Scholasticate, or house of studies for the young Jesuits, had just been opened in Woodstock, Maryland, and all the scholastics whose course of studies in philosophy and theology had been delayed, were now gathered in from the colleges; and thus Gonzaga, among other colleges, was compelled to engage secular teachers for the college work. As this action met with disfavor among the parents, who desired that their boys should be trained under religious influence, the schools had opened in September, 1869, with only 117 students. In the following year, the number rose to 145, and for several subsequent years the student-number averaged about 145. The yearly commencement exercises during these years were held in Gonzaga Hall, which was not the brick Gonzaga Hall now facing I Street, but a frame building 50 feet wide, 120 feet long and 31 feet in height, which zealous ladies had caused to be erected on our F Street grounds, and in which they conducted a very successful *Fair* for the benefit of our church in 1865. Busy preparations for the opening of this *Fair* on Easter Monday, 1865, were going on, when, on the evening of Good Friday, President Abraham Lincoln was shot in Ford's Theatre, which was only half a square distant from the Hall.

This tragic event delayed the Fair until after the funeral. The Gonzaga boys marched in the funeral procession, two hundred and fifty in number, the only school represented. The Fair, deferred for a week on account of the national calamity, was opened on April 24th, and continued for a month; the gross receipts amounted to \$20,000, surpassing anything that had hitherto been done in Washington.

At the Commencement exhibition during the summer of 1871, an announcement was made, that marked a new phase in the life of the college; it was stated that the exercises of Gonzaga College would be resumed on September 4th, 1871, at its new site on I Street, between North Capitol and First Streets, N. W.

The transfer was made to a building which was purchased from the Sisters of Mercy, who had been vainly striving to make of the building a successful academy. The old hall was transported piecemeal to the present site of the Gonzaga College Hall, where it was used for college plays, classes and entertainments. It was in course of time moved northward to make room for the present brick structure, and during August, 1909, it was condemned as unsafe, and almost entirely destroyed. The old Gonzaga College on F Street was occupied for a time by the Law School of Georgetown University.

Father Clark continued in office until early in 1875, when he was succeeded, on February 2nd, by Father Charles K. Jenkins.

Father Jenkins' presidency was a long continued battle against debt, which weighed the college down and hampered its efficiency. In 1875, there were not more than 70 students in the college. The expenses of the church, the furnishing of the new college, and the conducting of parish schools increased the already enormous debt. But, despite the debt, Father Jenkins saw the need of erecting a commodious school for girls, which he built on property facing North Capitol Street,

and extending from Myrtle to K Street. Here the girls were placed under the care of the Sisters of Notre Dame, who have in their years of zeal and refinement, educated the girls thoroughly, and to the great good and happiness of the parish.

During the years of Father Jenkins' tenure of office, the scholastics returned to teach in the college, and the student-number increased somewhat. In his last year, the college opened with 123 students, but in June, 1881, Father Jenkins was succeeded by Father Robert Fulton.

Father Fulton remained in the Rectorship only one year. He labored strenuously to build up the college; but he spent his greatest energies in lowering the crushing debt of \$192,000 to about \$92,000. This he did, in great part, by the sale of the F Street property, although he also collected good round sums from the parish and from outside friends.

Father Fulton left Gonzaga College to become Provincial of the Maryland-New York Province, and Father John J. Murphy was made rector of Gonzaga on July 8, 1882. Father Murphy's period of rectorship was uneventful. He worked zealously to lower the debt and to elevate the standard of scholarship. In his last year there were 130 students in the college.

Father Murphy was succeeded July 31, 1885, by Father Edward A. McGurk. During Father McGurk's presidency the student-number was very discouraging, notwithstanding earnest efforts of Rector and faculty. The number never exceeded 90, and at times diminished to the sixties, so that it was found necessary to cut off all but the classes preparatory for college. The much loved Father Maguire died during this period, thus depriving the church of its orator and confessor. Despite depressing circumstances, Father McGurk succeeded in building the present residence, thus providing a fitting and comfortable dwelling for the fac-

ulty, who had been uncomfortably housed in the college building, and in rear rooms of the church.

Father Cornelius Gillespie succeeded Father McGurk in the rectorship on November 18, 1890. His period of presidency was one of enthusiasm, and of effort to lift the college to something of prominence. Great publicity was given to all college doings. A military company was formed, and great receptions were had v. g. of Cardinals Satolli, Falconio and Martinelli. The big Gonzaga Hall was erected, and the Diamond Jubilee of the College was celebrated with grandeur of ceremony. The students increased in numbers, and the classes were increased so as to include all college classes; conferring of degrees, which had been interrupted for years, was resumed.

Father John F. Galligan came as Rector, July 2, 1898, but death bore him away on the first anniversary of his installation. He had planned extensive decorations of the church, but it was left to his successor to execute the plans. Father William J. Tynan took temporary charge of affairs in July, 1899, and began the church decorations.

On August 30, 1899, Father Edward X. Fink was appointed Rector (1899-1907). He continued the church decorations. Altars of marble were substituted for the wooden altars in the upper church, and handsome pews were put in. Electricity was introduced into both upper and lower churches. The new and superb Boys' School was built, and steam-heating was provided for church, residence and school.

Father Fink was succeeded by Father Joseph Himmel, who entered into office April 26, 1907, but withdrew from Gonzaga, August 27, 1908, to become Rector of Georgetown University.

From the 27th of August to December 27, 1908, Father Eugene DeL. McDonnell took charge, but on the latter date the appointment was made of Father Charles W Lyons as Rector. Father Lyons' term was

very brief; like his predecessor, he was removed to another rectorship, namely that of St. Joseph's College in Philadelphia, and, on July 9th, 1909, Father Eugene DeL. McDonnell became rector of Gonzaga College.

Father McDonnell's appointment preceded by only four months, the fiftieth anniversary of the dedication of the church, which took place in November of 1859. Preparations were begun immediately to render the Jubilee celebration a right worthy one. The Church exterior was beautified, and thus put in keeping with the majestic interior. Three days were spent in the celebration; the first (November 13) was Children's Day, when the school boys and girls went to Communion at 7 o'clock Mass, and sang the Mass at 10 o'clock. Sunday (November 14) People's Day, Solemn Mass at 11, sung by Bishop Van De Vyver, with Cardinal Gibbons presiding. Sermon by Very Reverend L. F. Kearney, O.P. Solemn Vespers at 7:30 sung by the Papal Delegate, Most Rev. Diomedea Falconio. Sermon, by Reverend Aloysius Brosnan, S.J. On Monday, November 15th. Solemn Mass of Requiem at 10 for the deceased Clergy, Benefactors and members of the Parish, Celebrant, Bishop Corrigan, Sermon by Right Reverend Mgr. Mackin. In the afternoon President Taft visited Gonzaga, and also addressed, from front steps of church, a vast throng assembled in the street. Afterwards Cardinal Gibbons was escorted to the Union Station by Church Societies and a throng calculated at 30,000 people.

Father McDonnell's most important undertaking was the building of the new college, which was begun on June 13, 1911. The building fronts on I Street, and from the Pastoral Residence westward to Gonzaga Hall, which it also includes. It is a handsome building, of three stories and a basement, with frontage of 200 feet. The front is of sandstone and white brick. The body of the building is of reinforced con-



crete, steel girdered throughout. The entrance, lobby, corridors, and staircases are finished in marble. Solemn and elaborate religious ceremonies marked the dedication of the new building, May 7, 1913; there was the Blessing of the corner-stone by His Eminence, Cardinal Gibbons; a Solemn Pontifical Mass in St. Aloysius' Church, Right Reverend Bishop O'Connell of Richmond, Celebrant, with Dedicatory Sermon by Father T. J. Brosnahan; and Solemn Pontifical Benediction in the new College Chapel, for alumni and friends, by His Excellency, the Apostolic Delegate, Most Reverend John Bonzano.

The original parish of St. Aloysius was extensive in area, but thinly inhabited, and sparsely built up; at the time that the parish was formed, this section of the city was looked upon as too far in the suburbs for a large church. The parish included all the portion of the city between Fifth Street, Northwest, and the Eastern Branch, and extended from Pennsylvania Avenue in a northerly direction indefinitely—sick calls were attended beyond the Soldiers' Home, and even to Bladensburg and other points outside the District boundary. In the early days of the church several fine residences were erected on I Street, with the expectation that the neighborhood would become a fashionable residential quarter; but, after the Civil War, the march of wealth inclined more to the northwesterly section and the suburbs of the City. The Parish of St. Aloysius is now solidly built up, and populated with a large proportion of Catholic inhabitants, generally people of moderate means, with modest homes,—homes of their own. Many of these were attracted by the opportunity for employment in the large Government Printing Office. The parishioners are staunchly Catholic in the faith and in the practices which it inculcates, in the virtues of family life and in religious observances. A conspicuous proof of their sterling Catholicity is furnished by the number of vocations to the

Society, to the Priesthood and the Religious Orders of women.

The Parochial School for boys has 500 scholars, taught by fourteen Sisters of Mercy; the school for girls has 600 pupils under the charge of twenty-three Sisters of Notre Dame, who conduct also a prosperous Academy. The Sodality and other church organizations are in a most flourishing condition. The spirit of piety that animates the people is shown during the evening services of the Novena of Grace and the Novena of the Sacred Heart, when both the upper and lower churches are thronged; and the Third Sunday Brigade, composed of men and boys who approach the Holy Table on the third Sunday of each month, is increasing every year, and now actually numbers two thousand members, with an average attendance of fourteen hundred at the special Communion Mass.

#### RECTORS OF WASHINGTON SEMINARY

Father Anthony Kohlmann, September 29, 1820, until his departure for Europe, in 1824.

Father Adam Marshall, for a short time in 1824; he died at sea, September 25, 1825. During his absence, and after his death, Reverend William Matthews was acting President, with Father Jeremiah Keily as Superior of the Community. The Seminary was closed from 1827 to 1848.

Father John Blox .....	1848-1851
Father Samuel Barber .....	1851-1854
Father Hippolyte De Neckere .....	1854-1857
Father Burchard Villiger .....	1857-1858

#### RECTORS OF GONZAGA COLLEGE AND PASTORS OF ST. ALOYSIUS' CHURCH

Father Charles Stonestreet .....	1858-1860
Father William F. Clarke .....	1860-1861

Father Benardin F. Wiget .....	1861-1869
Father James Clark .....	1869-1875
Father Charles K. Jenkins .....	1875-1881
Father Robert Fulton .....	1881-1882
Father John J. Murphy .....	1882-1885
Father Edward A. McGurk .....	1885-1890
Father Cornelius Gillespie .....	1890-1898
Father John F. Galligan .....	1898-1899
Father Edward X. Fink .....	1899-1907
Father Joseph J. Himmel .....	1907-1908
Father Charles W. Lyons .....	1908-1909
Father Eugene DeL. McDonnell .....	1909-

A. M. D. G.

## ST. JOHN NEPOMUCENE— SECONDARY PATRON OF THE SOCIETY

The motives for which St. John Nepomucene was chosen as the secondary patron of the Society appear to have been only imperfectly known during the first century following the Restoration. The official collection of the Institute and General's Letters give little light on the subject.<sup>1</sup> Although our Institute contains the Brief of Clement XII, which permitted us to celebrate the feast of this holy martyr, it advanced no other motive for this concession than the personal devotion of Reverend Father General, Francis Retz, "Pro peculiari sua erga Sanctum Ioannem Nepomucenum martyrem devotione."<sup>2</sup> One had to wait for the new edition of the "Epistolæ Selectæ Præpositorum Generalium ad Superiores Societatis"<sup>3</sup> published in 1911 by Reverend Father Wernz, which gave some idea of the letter of Father Retz (1732) explaining the origins and motives of this choice. It will not be without interest to find incorporated here the documents, for the most part unedited, which pertain to this fact.

1. The choice of this patron and the motives that lead to it.

(Declaration of Father Retz to the Fathers of the 16th General Congregation (Feb. 13, 1731). It was at the end of the 16th General Congregation that Father Retz made known the choice of St. John Nepomucene as special patron of his government and of

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1. Some have thought that the devotion of the Society to St. John Nepomucene went back to St. Ignatius himself. We must not forget that the public cult toward the martyr was not allowed by the Church until 1721 and that his canonization only took place in 1729, the year preceding the 16th General Congregation.

2. Institutum Societatis Jesu (Edition de Florence, 1892), t. 1. P. 243.

3. Pp. 125-127. The first two editions, that of Rome, 1847, and that of Besançon, 1877, do not give this letter.

the entire Society. The Acts of the Congregation thus summarize the words of Father Retz:

"Finally as the guide, patron and holy protector of his office Father General caused to be added the name of St. John Nepomucene especially with this end in view, that the Saint whose intercession before God is so clearly remarkable and admirable in safeguarding the honor of his clients, would also beg God to scatter the dark clouds of calumny that are wont to envelop the fair name of the Society. Without doubt God has desired to protect our Society through this Saint, whose illustrious devotion He wished to be spread especially in these times by the zealous labors of the members of our Order; it was through our missionaries God made this Saint known even in India. Father Retz earnestly hoped that in boldly disclosing this, his wishes would prevail and that his hearers would join in propagating this devotion and recur to this Saint in the pressing difficulties of the Society."<sup>4</sup>

The Congregation concluded with this declaration which was not put to a vote. Yet, as we know from the circular letter of May 22, 1732, the Fathers of the Congregation manifested straightway their highest approval: "To such an extent did my wishes appear to win the approval of so many that they not only praised them but they freely and not less devotedly spread what I asked of them."<sup>5</sup>

II. The concession of the Feast. (Decree of the Congregation of Rites, July 4, 1731). *Decree for the Society of Jesus.*

Since it has been humbly asked of our Holy Father Clement XII by Father Retz, Superior General of the Society of Jesus, for the extension of the Office and Mass of St. John Nepomucene according to the approbation given by the Congregation of Rites for the

4. Acta Congregationum Generalium, t. iv., pp. 152, 3-sessio 39a et Ulta.

5. Epistolae Selectae Praepositorum Generalium, p. 126.

Metropolitan Church of Prague in 1729, His Holiness, Pope Clement XII, has kindly granted that all the Fathers of the Society, wherever they be and who are held to the Divine Office, may recite the Office and celebrate Mass respectively, with all rubrics safeguarded and according to the rite of a double class every year on May 16th, the Feast day of the Saint.

July 4, 1731.

A. F. Cardinal Zondadari, Pro-Perfect.<sup>6</sup>

III. The Concession of a Plenary Indulgence on the Feast Day. (Brief of Clement XII, August 22, 1731)

The Brief of Clement XII "Commissae Nobis" which accords a Plenary Indulgence to the religious of the Society of Jesus on the feast of the holy martyr, is reproduced in Tome I of the Institute. Thus there is scarcely need to transcribe it here. We note only that to the ordinary condition of praying for the Sovereign Pontiff is added: "et praeterea eiusdem Sancti protectionem patrociniūque Ordini suo imploraverint."<sup>7</sup>

6. (Decree of the Congregation of Rites, July 4, 1731.) "Decretum Societatis Jesu . . . . Cum ex parte R. P. Francisci Retz, Praepositi Generalis Societatis Jesu, pro extensione officii et Missae S. Joannis Neopomuceni, juxta approbationem pro Ecclesia Metropolitana Pragensi Anno 1729, a Sac. Rituū Congregatione factam, Sanctissimo Domino Nostro Clementi XII. humillime supplicatum fuerit, Sanctitas Sua petitum Officiū ab omnibus Patribus praefatae societatis ubicumque existentibus, qui ad horas canonicas tenentur, singulis annis die 16. Maii in festo ipsius Sancti, servatis tamen Rubricis, sub ritu duplici recitari et Missam respective celebrari posse, benigne concessit. Die 4 Iulii 1731.

Loco sigilli.

A. F. Card. Zondadari, Pro-Praef.

N. M. Tedeschi Archiepiscopus Apamenus Sac. Rit. Congreg. Secr.

Romae, Typis Re. Camerae Apostolicae 1731."

This text, we believe, has not been published.

7. Institutum Societatis Jesu. t. I, pp. 243-244. "Concessio Indulgentiae plenariae pro Societate in die festo S. Ioannis Neopomuceni," a more exact title than that of the Prague edition in 1757: "Facultas recitandi officium de S. Ioanne Neopomuceno et concessio indulgentiarum pro Societate" (t. I, p. 205); this confounds the concession of the indulgence with the concession of the feast simply recalled in the beginning. The same confusion was produced in the Compendium Privilegiorum in the Prague Edition (t. I, p. 590, n. 273).

IV. Communication to the whole Society of the declarations made to the Fathers of the Congregation and liturgical favors obtained from the Holy See. (Circular Letter of Father Retz, March 22, 1732.) This letter, inserted in the last edition of the *Litterae Selectae ad Superiores*, will not be inserted here.<sup>8</sup>

V. Holy Communion prescribed on the day of the Feast. (Circular Letter of Father Retz, October 3, 1733.)

On the 3rd of October, 1733, Father Retz recommended to the prayers of the whole Society the Missions in China that were threatened with terrible persecution; he prescribed that there be added to the Litanies, for this intention, the prayer to St. Joseph, Patron of the Chinese Missions.<sup>9</sup> He continued in these words: "Finally on this occasion I beseech and ask all to commend to God in their good prayers other most weighty burdens increasing daily for our Society; and because amongst these there are some that concern the good name of the Order and to satisfy this recurring desire of many provinces, I have decided to decree that in the future, all of Ours on the Feast of St. John Nepomucene will receive the most Sacred Eucharist, not only to obtain the plenary indulgence most kindly granted by the Holy See, but also to increase more and more the protection of this martyr whose propitious aid we hope for also in the future just as we experienced it in the past amid varied perils, to the great good of the Society."<sup>10</sup>

The insertion of the name of the holy martyr in the Litanies recited daily in our communities. (38 Congreg. of Procurators, Nov. 19, 1737). We transcribe here a page from the Acts of the last session of the 38th Congregation of Procurators, held in 1737.

8. Pp. 125, 127.

9. We published this part in the Letters and Notices, t. 48, 1933: *De Litanis Sanctorum quotidie recitari solitis*, p. 823.

10. *Epistolae Communes Manuscriptae*, t. II. p. 603.

“His Paternity added that for the common good of the Society he desired two things which he had asked of the last General Congregation . . . The second was that, besides the patronage of the Blessed Virgin Mary and our Saints, we bend every effort to obtain on our behalf the goodwill of St. John Nepomucene for the addition of whose name to the list of the Saints the Society had labored. With the approbation of the last General Congregation His Paternity had given this patron to the Society with this especial end in view: to protect the honorable name of our religious family, to obtain for our confessors the spirit of piously fulfilling their office, and for the members of our Society the grace of being scrupulously religious in their words and silent of speech in what is not for the ear of the public. These aims would be obtained if due honor were given to the holy martyr. Moreover, it is most earnestly desired that in our daily recitation of the Litanies the name of St. John Nepomucene be invoked amongst the holy martyrs and that Ours communicate on his feast day; and on his annual feast day Superiors should not cease recalling his sacred memory but should have some further recognition of him in the refectory, as is wont to be done on those festival days when one receives Holy Communion.”<sup>11</sup>

Thus in summary: It is to Father Retz that the credit is due for the choice of this patron.<sup>12</sup> The aims he had principally in view were the protection of the Society

11. Acta Congregationum Procuratorum, t. II, Congregatio anni 1737.

12. According to an old biography of the Holy Martyr published in 1759 (only nine years after the death of Father Retz) the credit belonged to Pope Clement XII: “This Sovereign Pontiff, extremely moved by all the defamatory writings and false accusations which spread during his reign against the Society, out of his paternal affection and compassion gave to Rev. Fr. Francis Retz, our 15th General, St. John Nepomucene as a protector of the Society’s reputation.

“To stir up devotion in these religious toward the Saint the Father of all the faithful accorded on the day of the Feast a plenary indulgence to the whole Society together with the per-



against the calumnies that assailed her on every side; next, for each of our members, especially those engaged in the ministry of souls,<sup>13</sup> the grace asked in the liturgical prayer of the Saint "linguam caute custodire;" namely, the virtue, as necessary as it is difficult, of discretion and prudence in speech; and finally, for our confessors, the grace of piously fulfilling their ministry.<sup>14</sup>

Thirty years later, in a letter written to encourage Ours in the midst of the calamities overburdening the Society, Father Ricci recommended recourse to the holy martyr: "invoke . . . Sanctos Josephum et Ioannem Nepomucenum, quos ipsa (Societas) sibi peculiare patronos adscivit."<sup>15</sup>

Nearer to our day, in 1888, Father Anderledy obtained from Pope Leo XIII, that the feast of the

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mission of making his office a double. Nothing could be more pleasing to Rev. Fr. General than such a concession. He himself was a native of Prague; from his youth he was devoted to the Saint; when at Rome as Assistant to Father General Michael Angelo Tamburini he worked for St. John Nepomucene's canonization; during his second term as Rector Magnificus of Prague University he had the happiness of carrying on his shoulders during the procession in 1721, the body of the Holy Martyr."—History of the Holy Martyr John Nepomucene by Fr. Joseph Wielens, S.J., published at Anvers, by Andre-Paul Colpyn, Bookseller, 1759.

This text is cited in the "Lettres de Jersey," 1929-1930, p. 357. "This explanation seems difficult to reconcile with the very clear remarks of Fr. Retz; he it is especially who from the first days of his election conceived the idea: assured of the approbation of the Fathers of the Congregation, he addressed himself to the Holy Pontiff and found him favorable to his request."

13. "Gratia . . . illa quam obtentu difficilis tam necessaria nostris omnibus in proximorum obsequio semper occupatis: ut scilicet . . . illa silentio premere et tacere discamus, quae dicenda non sunt, et ea praecipue quae pro societatis bono atque honore tacere convenit." (Letter of 22 Mars. 1732). "Ut Societatis hominibus gratiam caute religioseque loquendi tacendique ea quae dicenda et in publicum proferenda non sunt obtineret." (Allocution of Nov. 19, 1737.)

14. Confessariis nostris impetraret spiritum sancte fungendi munere suo. (Audience of Nov. 19, 1737.)

15. Epistolae Praepositorum Generalium, T. II, 1909, p. 275 —Lett. Nov. 30, 1761.

Saint be raised to the rite of a double major<sup>16</sup>; and this rite was kept even after the liturgical changes in 1913.<sup>17</sup> Finally, only recently, in 1929, on the occasion of the second centenary of the canonization of St. John Nepomucene, a circular letter from our Father General recalled anew the recommendations of Father Retz, recommendations more opportune now than ever, due to the rebirth of hostilities on the part of our enemies.<sup>18</sup>

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16. Institutum Societatis Jesu, t. I, p. 488, Indultum S. Cong. Rit. Jul. 11, 1888.

17. Acta Romana, 1913; Kalendarium perpetuum in usu Soc. Jesu a Sacra Rituum Congregatione revisum et approbatum, p. 26.

18. Acta Romana Aprilis 27, 1929, pp. 331-333. On the occasion of this centenary pictures of the Saint were distributed with a prayer attached.

A. M. D. G



## Obituary

### FATHER WILLIAM POWER, S.J.

Father William Power was born in Dublin on April the 19th, 1855. After completing his studies under the Carmelites in his native town, he was employed as an apprentice by an engineer, who seems to have been a rather exacting and harsh master. May not this hardship have been permitted by God to discourage any beginning of worldly ambition in the apprentice and to foster instead the germs of a call to the religious life to which he felt himself drawn? Be this as it may, Father Theobald Butler, a Jesuit Missionary from Louisiana, happened just at that time to be in Dublin on a European tour in search of postulants to reinforce the thinning ranks of the New Orleans Mission. Young Power was directed to him. The Missionary received him kindly and after listening to his tale of hardships and his aspirations to religious life, gazed into the intelligent eyes of the sincere lad and at once accepted him as a postulant.

A short time after this interview, young Power was on his way to France and a few days later, on July 22nd, presented himself at the Novitiate in Clermont, as a candidate for the Southern Mission. After the usual experiments, performed, doubtless, with the intense fervor of his ardent temperament, the Novice pronounced his First Vows on the feast of St. Ignatius, July 31st, 1875. A few days later the new Scholastic was sent to Lons-le-Saulnier to make his Juniorate. He was very fortunate in having for his professor, Fr. M<sup>o</sup>neret, who was looked upon as a Master of the Classics, an authority on the Ratio and an able teacher. Under such guidance, with his keen intellect, retentive memory and assiduous application, the student made rapid

progress in Latin, Greek, and French literature. The professor was highly pleased with the notable success of his pupil, and probably had him in mind, when in his "Study of the Ratio," a pamphlet he published some time later, he referred to a foreigner, who by adhering to the methods of the Ratio became in a comparatively short time as proficient in writing and speaking the vernacular as though he were a native born.

The proficiency alluded to above was all the more surprising and gratifying as Mr. Power was given only one year of Juniorate. After passing his final examinations at the end of June, 1876, he left France, where he had spent three happy years, for his new field of labor in Louisiana. He arrived in New Orleans during the "dog days" at the beginning of August, a time when unacclimated persons were most liable to fall victims to the much dreaded yellow fever. As a precaution, therefore, Mr. Power was hurried off to our College in Grand Coteau, an exceptionally healthy spot, where he joined the Scholastics from New Orleans who were there spending their vacations. St. Charles College, a Boarding School for secular students, was also the Novitiate and Juniorate of the Mission. The grounds were spacious and laid out with lanes of magnificent oaks, which besides enhancing the beauty of the premises, furnished ample facilities for recreation and walks. Already fond of walking, a trait which he later developed into a perfect hobby, Mr. Power was delighted with his new environment. Morning after morning he could be seen on the grounds, book in hand, conning passages from the classical Masters, developing and perfecting his marvelous memory.

One day while thus engaged, he reached the gate of the Parish graveyard. After entering, he paused a moment to glance at the epitaph carved on a large marble slab over the nearest tomb. With his usual quick wit at detecting the quaint and ridiculous, he burst out into one of those hearty laughs for which he

was noted. His companions who were nearby, hastened to his side to discover the cause of such sudden hilarity, when, still laughing he pointed out to them the following:

EPITAPHE

DE C. L.

Ecrité par lui-même a son lit de mort.

ICI REPOSE

Un quidam qui fut peu de chose  
 Et maintenant n'est plus rien;  
 De la fortune s'il eu mince dose  
 C'est qu'il fut toujours homme de bien. \*

The vacations thus glided by pleasantly and fruitfully. With the arrival of October the yellow fever peril passed away and the Scholastics were recalled to New Orleans for the reopening of the school year. Mr. Power was appointed to teach Second Grammar Class corresponding to our present Second High. He taught the same class during the year following and in 1878 went up with his class. His method of teaching was strictly in accordance with the Ratio he knew and loved so well. His manner, however, was his own and unique. He would step into the class-room without a book and after the usual prayer, would walk up and down the class-room and demand the lessons. With his prodigious memory he knew the text by heart and would not be encumbered with the text books. To the amazement of his pupils the least mistake in reading or reciting the text was at once corrected from memo-

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HERE LIES

One who achieved no great success,  
 One who is now mere nothingness;  
 Of wealth he shared but meagerly,  
 The reason was—his honesty,

ry by their master. While admiring their teacher, however, they were quick to note his peculiarities and some of the pupils took advantage of his kindness, and tricks and disorder followed. One of the urchins, more bent on fun than on study, observed that the teacher, while intent on explaining Caesar, was wont to place the palms of his hands on the top of the desk and then rub them on his cheeks. He then conceived the mischievous idea of spreading itching powder over the top of the desk. Then he and some of his intimates who had been told of the plot awaited results, which soon followed to the discomfort of the Master and to the fun of the pupils.

In those days, due to the lack of Scholastics, the regency usually lasted six and even seven years. Owing possibly to his failure as a disciplinarian, but probably to his age, or to both combined, Mr. Power was sent after but three years of teaching to Woodstock College, the House of Studies of the Maryland-New York Province, which he entered in September, 1879. During the seven years he spent at the College, he proved a continual source of edification to his fellow students by his intensely spiritual life, and surprised his Professors by his marvelous intellectual acumen and prodigious memory. To this latter gift, doubtless, was due his great facility for mastering languages. "In Latin no less than English, French and Spanish," writes one of his companions, "the flow of words poured forth like a native stream." It is not surprising, then to hear Reverend Father Racicot, the Rector, give as his opinion that Mr. Power was the finest Latin Scholar of all the students that passed through Woodstock in his term. To this masterly command of Latin, Mr. Power added the subtle qualities of a debater, readiness of reply and a jovial way of reducing objections to the absurd. In his defences at the weekly circles or quarterly disputations, his exuberance of thought and diction ever proved a joy to his hearers, while the sud-

den outpouring of the unexpected kept the hearers in rapt attention.

But if Mr. Power was intense in his studies he was no less vigorous in his relaxations. During the year he was especially fond of long walks and on holidays frequently covered as much as twenty and twenty-four miles. During the vacations at St. Inigoes he was considered one of the best oarsmen and swimmers, and was a constant volunteer for long excursions, even so far as Blackistone Island some forty miles up the Potomac. But the seven long years of close and continuous application to the serious studies of Philosophy and Theology began to tell on his once robust constitution. During his last year at Woodstock he felt at times exhausted or as he put it himself, like a "worn-out spring." His eyes, moreover, gave him serious trouble. In fact, he was no longer allowed to open a book. He courageously coped with the ordeal, however, and completed his course by close attention to the lectures in the class-room and by going over the matter on the grounds of the College while striding along its splendid and attractive walks. He was heard to remark that he could apply his mind as intensely on these walks as though he were seated at his desk. Under these circumstances it was not surprising that the student was eager to finish his course. Accordingly, after one month instead of the four usually granted for preparation of theses for the examination "*Ad Gradum*," he presented himself before the Board. In spite of the handicaps of poor health and weak eyes and the short preparation, he astounded the examiners by his perfect grasp of the matter, the lucidity of his exposition, the thorough solution of the objections and won a unanimous "*Maxima cum laude*."

The next year, 1886-1887, Father Power was sent by his Superiors to Spring Hill College, where he might more readily regain his shattered strength, and at the same time lecture in Philosophy and Mathematics.

In September, 1887, Macon was opened as a Novitiate and Juniorate. Father Butler, at the time Superior of the Mission, was well aware of the remarkable attainments of the Irish lad he had accepted as a postulant in Dublin some fourteen years before. It is not surprising then that his choice of a Prefect of Studies and Professor of Rhetoric for the Scholastics fell upon Father Power. The excellence of the selection readily appears from the following reminiscence of a former pupil, whose pleasure and privilege it was to attend his lectures.

"It was Father Power's second year, 1888-1899, as Prefect and Professor of 'Rhetoric' at Macon, 'Poetry' being in charge of his most genial and scholarly colleague, Father Joseph Stritch, a gentlemen in and out of class. What impressed me most with Father Power was his Latin erudition; and though he seemed to know the technique of Horace and Virgil and Cicero as intimately as had the authors themselves, he stressed the substance of their works more than the technical details. He needed no text. He knew them all by heart, and would illustrate any passage or obscurity spontaneously by multiple citations from these and other authors through the whole range of Latin classics. He would illustrate them, too, from English classics and a rich repertory of pertinent anecdote, so that his classes were a pleasure for the time and a profit for a lifetime. His rolling comments on Cicero provided an object lesson in the oratorical quality, which both he and Tully deemed indispensable, *pectus, pectus, pectus!*

"Through Latin or Greek he was teaching English, stimulating the vigorous expression of vigorous thought. 'How one small head could carry all he knew' and recall it at will, was a subject of serious wonder; and, like Goldsmith's Master, 'Many a joke had he.' He could take as well as give. The Debate in Hell of Paradise Lost was one of his favorite rhetorical models, and when one of the essays he prescribed on



the subject cleverly ridiculed the Latinized English of Milton's devils and the fantastic wastefulness of debating and of training on such models, Father Power read the production to the class, enjoying heartily the hits of the temerarious satirist.

"Though he appreciated poetry keenly and could recite whole books of it, Latin, French and English, and was erudite in metres, he composed none of it himself except Latin verses, but he had his classes versify Horace and Virgil in English as an aid to fluency and grace of style, and gave able and helpful criticism. All in all, he was one who strikingly recalled the saying that a great teacher on the end of a log with pupils on the other makes a University, and the example of a man of high ideals and rigid self-discipline who was cheerfully fluent in all literature, sacred and profane, was a fruitful stimulus for life to the class that was privileged to fall under his direction."

The following year, 1890, Father Power was stationed in Galveston as preacher and confessor in the church. He was also appointed to give occasional missions in parishes. It was doubtless the great success which crowned this latter ministry that moved Superiors to set him aside for this special work during the next two years. Accordingly he was stationed in our College on Baronne Street and appointed exclusively for the work of giving Missions and Retreats. At times he was sent as companion to the experienced missionary and eloquent preacher, Father John O'Connor, with whom he formed an ideal combination. For, whilst Father O'Connor appealed mainly to the feelings and imagination of his hearers, and moved their hearts by striking examples and illustrations, Father Power addressed himself especially to the intellect of his audience whom he persuaded by the cogent arguments of his clear and forceful logic. But these congenial and fruitful labors must needs be interrupted for the Tertianship, which could no longer be postponed.

Accordingly, in the summer of 1892, a cherished dream of Father Power's came true when he was sent to Manresa in Spain to spend the year of the *Schola affectus*; to the very cradle of the Jesuit spiritual life, in the cave where St. Ignatius composed the admirable book of the Spiritual Exercises. Few, indeed, are the details which find their way out of the silence and recollection of the Third Probation. But the intensified spiritual life no less than the mastery of the Spiritual Exercises acquired by Father Power during this propitious time are evidenced by the admirable and fruitful retreats he was wont to give to Ours, to priests, to students and to religious as well. His points and conferences were not only interesting and at times absorbing but withal most convincing and fruitful. A college student whose conduct and application left much to be desired was completely converted in one of these retreats and later entered the religious life. A religious who was about to yield to temptation and abandon his vocation was so stirred by the meditations, especially the notable one on hell, that the close of the retreat found him entirely changed and determined to persevere. "It was the most enlightening retreat I ever made," declared a priest after one of Father Power's retreats. "He certainly made a deep impression on me," said another; "I have never felt so stirred in all my life," added still another. Such expressions were common after every retreat, while the matter of the points and conferences continued to be the topic of conversation for some time after the Exercises. These salutary results were the fruits of the deep study of the Spiritual Exercises of St. Ignatius during the third year of probation spent at Manresa.

A little incident which happened during this year and which was later divulged, evinced Father Power's marvelous mastery of Moral Theology and his familiar usage of the Latin tongue. It was his turn to solve the *Casus Conscientiae*. All had gathered in the hall and

the prayer had been said as usual. No little surprise, however, was excited in the audience as they observed the one appointed calmly seated at his table, with arms folded and without a reference book or paper on the table before him. But their surprise was soon changed to wonder and amazement, when Father Power repeated from memory the case just read by the presiding Prefect and then proceeded to give a most lucid and complete solution, citing authority after authority in flowing and classical Latin.

On his return from Spain, Father Power was appointed to teach Philosophy at our College in Baronne Street in New Orleans and to preach to vast audiences in our Church of the Immaculate Conception. It was during this year that Father Power experienced the untold happiness of binding himself to his Mother the Society by the Solemn Vows of the Professed.

Appreciating his outstanding talent of preaching and giving Missions, Superiors again appointed Father Power to this work exclusively with his home station at New Orleans in 1895 and at Spring Hill in 1896.

During these years and in accordance with the appointment of Very Reverend Father General, Reverend Father John Clayton, former Provincial of the English Province, was officially visiting the New Orleans Mission and at the same time acting as its Superior. At his departure, on June 17th, 1897, Father Power, whose conspicuous talent and thorough knowledge of the Institute had not escaped the observation either of the Visitor or of Reverend Father General, was appointed Superior of the New Orleans Mission,—an office he was to fill for nearly ten years.

Remarkable was the zeal with which the new Superior carried out all the measures and recommendations of the Visitor. No little surprise, however, was awakened amongst some of Ours by the practical and efficient measures put into execution by the young Superior, whom they had accustomed themselves to

look upon as a theoretical and absent-minded student.

It was during his tenure of office that the new College was opened at Shreveport, Louisiana, under the name and patronage of St. John Berchmans, with Father John O'Connor as Vice-Rector. The latter was to succeed Father Power and become the first Provincial of the New Orleans Province. Many other important improvements throughout the Southern territory were likewise due to the initiative and foresight of Father Power. Chief among these were: The acquisition at Spring Hill of the most valuable Luling and Field properties now graced by the splendid Mobile Hall and the imposing Byrne Memorial Library; the building of the new College on Baronne Street, in New Orleans; the completion of the magnificent Sacred Heart Church begun by Father Tyrrell at Tampa; the taking over of Key West as a Jesuit Parish; the opening of the Sacred Heart College at Augusta; the erecting of a new school building at Galveston.

But it was the Novitiate at Macon, Georgia, established only ten years before, which claimed his special care, we might say, his constant solicitude. On his first visit as Superior he found that practically no improvement had been made since he had taught the Juniors some eight years previous, and the Novitiate was still in the same pioneering condition. He apparently determined then and there to make St. Stanislaus as suitable and comfortable as possible for the Novitiate. In this enterprise he was well seconded by Reverend Father Moynihan who became Novice-Master in 1898. The main building, which up to that time was incomplete and presented all the appearances of a factory and was dubbed by non-Catholics the "Priest factory," was changed into a handsome and attractive structure by the addition of the missing wing, of three roomy porches in front and a graceful cupola towering above the roof. While these improvements were in progress on the outside, the whole interior of the

House was remodeled. The Novices then occupied the east wing, the Juniors the west wing and the whole community met in the center portion for prayer in the chapel and for meals in the refectory. Electric lights replaced the oil lamps. With these changes St. Stanislaus was considered the most comfortable house in the Province.

Father Power next turned his attention to the grounds which soon proved a fit setting for the Building. The unsightly barn and herd were removed to the other side of Pio Nono Avenue; some 2500 feet of splendid gravel walks thirty feet wide, radiating from the house and bordered by alternating hack-berry and elm or maple trees blended the useful with the beautiful; a campus was leveled off and a magnificent covered double hand-ball alley built of brick and paved with cement was erected at the end of the playground. The rickety wooden gate at the entrance on Vineville Ave. was replaced by imposing marble arches and attractive iron gates. Beautiful statues of the Sacred Heart, of our Lady, of St. Joseph and of St. Stanislaus on marble pedestals together with a handsome Mortuary Chapel in marble of pure Roman style and bearing an appropriate inscription composed by Father Power, completed the improvements of the grounds which were surrounded by a well kept privet hedge over a mile in length. No wonder the people of Macon were wont to drive their visitors by the Novitiate and took pride in pointing out to them a place they justly deemed a "beauty spot."

Besides improving our holdings in the City of Macon itself, Father Power, looking to the health and recreation of the young men in whom he was ever keenly interested, purchased a splendid Villa, about four miles to the northeast of the Novitiate. Two cottages picturesquely situated on the brow of a hill, some 650 feet above sea level, commanded a magnificent view, spreading itself for forty miles in the direction of

Atlanta. The site admirably meeting all the requirements of a Novitiate Villa, was appropriately named by the Superior himself, Mount Kostka. This acquisition, it may be mentioned in passing, proved quite a profitable transaction; the 105 acre tract, including the two cottages, originally cost \$2300 and later sold for \$10,000.

But God's ways are not our ways and on the 7th of November, 1921, He permitted a disastrous fire to destroy completely our Novice Home. Deep, indeed, must have been the disappointment and bitter the grief of Father Power on beholding the spot reduced to ashes, which as Superior, he had loved so keenly and had done so much for. His grief, however, was soothed some months later when the well equipped St. Charles College having been forced by financial stress to close its doors to secular students, opened them wide to the inmates of the former St. Stanislaus to be their future home.

While attending to the material improvements of the Mission, the Superior did not neglect its spiritual interests. Being an interior man himself and very observant of the Rules, he greatly fostered religious discipline by a government exact and spiritual withal. In the fulfilment of his office the *fortiter* seemed to prevail at first; but with the lessons of experience Father Power, who had never been either Rector or even Minister previously, soon added the *suaviter*, thus happily blending the two important qualities of a good Superior.

Smarting under a sharp reprimand, on one occasion, a young Father forgot himself: "At any rate," he cried out, "I can keep a class and teach every day! You, Father Power, could not manage even a small class." Instead of being vexed, the Superior held his peace a moment and then calmly remarked: "How very thankful you should be for being able to labor so efficiently for God's glory."

Another who had been quite friendly and free with Father Power before his appointment, made bold, during the course of a manifestation, to pour a shower of abuse on his former friend, who simply smiled and let him have his say. Sometime after leaving the Superior's room he chanced to meet a younger Father and boasted of his bold act. "Well," replied the Father, "I was the one who went in for manifestation just after you." "Did he look vexed? Did he say anything?" queried the former. "Yes, he said you were a living model of a good Jesuit; one who had met many hardships and who notwithstanding clung manfully to your vocation."

The *suaviter* of the Superior further manifested itself in his kindness to the sick. To relieve a tubercular patient, he enquired everywhere in quest of a residence in a mild climate where he might be cured or relieved. To a scholastic, a theologian, breaking down in health, he wrote: "Choose any House of Studies in the whole Society. I shall try to get you there. Only complete your studies."

On January the 12th, 1906, Reverend Father John O'Connor, then Vice-Rector of St. John's College in Shreveport, was announced as Superior of the Mission to succeed Father Power. The latter was then appointed to replace Father O'Connor at Shreveport, where he remained until the end of August of the same year. In September 1906, obedience bade him once more to take up the work so congenial to him and which he performed so well, the work of giving Missions and Retreats. In fact, he was appointed head of the Missionary Band of the Southern Province with residence at Selma, a place of his preference because of its retirement and quiet. In 1912, however, his residence was changed to the more central location of Loyola University, where he continued to direct the labors of the Missionary Band.

During this period and until his appointment as

Rector of Spring Hill College, in March, 1913, Father Edward Cummings, afterwards Provincial, was the constant missionary companion of Father Power. Some of his impressions, then, concerning the head of the Band, whom he knew so well and esteemed so highly, must needs prove both appropriate and interesting:

"Father Power was well-nigh in continual communion with God through prayer or meditation and he found it hard to be forced to come out of his solitude. Even at night (I slept in the same room with him on the Missions) I could hear him speak out loud in prayer. His fund of knowledge of Scripture, the Holy Fathers, the Constitutions, the letters of the Generals, the great Theologians and spiritual writers was inexhaustible, and he was generous of his time and knowledge to help me in my sermons and talks. He insisted on taking the heavier share of the work and always looked to my comfort first.

"His sermons were perfect in their development, irresistible in their logic, beautiful in their faultless language, splendid in their illustrations and surpassing in their appeal to every avenue of thought, nobility and holiness. His was the unique reputation of our most wonderful pulpit orator, with priests, with bishops, our General Congregations and Very Reverend Father General, who called him the Society's Orator. Both his retreats and his missions were Ignatian *ad unguem*.

"Once you accepted the first proposition of his sermon, there was no escape from his final conclusions and many a Protestant listening to what was most probably his greatest sermon, "Is One Religion as Good as Another?" told me, "It is impossible not to surrender at least in mind."

One of Ours, who was a faithful listener to Father Power's Sermons and Lenten Courses given in our



Church on Baronne Street, further illustrates Father Power's oratorical gifts as follows:

"His ability as a logical and convincing speaker drew the best and most crowded male audience ever known in New Orleans. Lawyers and professional men, ministers and politicians of every sort crowded into our church. The first column of the daily papers was frequently devoted to his discourses and answers on doctrinal and moral questions."

Becoming more widely known, he was invited to preach in Chicago and in the North. At home, in New Orleans, he was known to give discourses and lectures as often as four times a day. It frequently happened that he was called upon suddenly for a discourse or sermon of importance. Fifteen minutes' walk up and down Gallier's court back of the Church, plunged in deep meditation, was all that he needed to gather and order his multitudinous resources. He would then step into pulpit or platform and the logic and language, like racers, were at once set free. Metaphors and illustrations kept pace. His memory came to his assistance to pour out traditions and classic quotations, like some Mississippi current that had gathered force from fountains and tributaries inexhaustible.

No short-hand writer was found to keep pace with the run and hurry of his diction. Yet the very rapidity of his delivery coincided with the rush of thought on thought, argument on argument, illustration on illustration, hurrying on to logical conclusions. A pause would have broken the spell. Every syllable was distinct.

A copy of his St. Patrick's day panegyric, in pamphlet form, was forwarded by special request to an orator in the North, who was preparing a great 17th of March oration: "The man who composed that panegyric," he wrote back, "was in sooth a man with a heart! It may be truly said that if fluency and thought made him

a speaker, it was his heart and earnestness that made him an orator."

Father Biever's term of office as Rector of Loyola University expired in March, 1913, when he was appointed to a place on the Missionary Band. He was a great admirer of Father Power and rejoiced at the happy arrangement which gave him a ready opportunity of becoming better acquainted with the exemplary conduct of the head of the Band as a religious and with his efficient methods as a Missionary. The following reminiscences from his facile pen will serve to corroborate the impressions quoted above and prove interesting and edifying withal:

"During the years we worked together I wondered at his remarkable but unostentatious devotion to the Holy Sacrifice of the Mass, and his kindness and helpfulness to his confrères.

"When we left for a Mission, or returned, he would rise at the earliest hour to offer the Holy Sacrifice and fast even till two o'clock in the afternoon to enjoy this unique Blessing granted by God to mortal man. My own term of office at Loyola had expired in 1913 and I was named a member of the missionary staff. In the beginning of my association with him in missionary work he called me and said to me the following words that I have ever since cherished: 'My dear Father, permit me to give you some good advice. If you wish to be efficient as a missionary, stick to your daily office like a leech and ever remain united to our Lord through the spiritual exercises prescribed by the Society of Jesus.'

"He himself rigorously adhered to these rules, whether on the train dashing along at sixty miles an hour or in the midst of his missionary works, no matter how strenuous they were. On several occasions we heard the complimentary statement that Father Power's missionaries always stayed home and never omitted their office and their prayers. In consequence,

his missionary band became one of the most popular of the country.

"He had, moreover, an advantage that few missionaries enjoyed. Being familiar with English, French, Spanish, Italian and even German, he could multiply his activities in the vast polyglot missionary field allotted to the Southern Province of the Society of Jesus.

"Now and then we had strange experiences as we traveled from place to place. Once Father Power and myself left New Orleans for a mission in a large Louisiana Parish. The day of departure happened to be Father Power's fast-day. It was his custom to fast once or twice a week when he was on the missionary band. As the train left very early, I had to be satisfied with a cup of coffee. Naturally both of us looked forward to a little lunch which we expected to take at Lafayette, where we changed trains. The train was late and the time was short. Because of this we decided to wait for our refreshment until we reached our destination. When we arrived about four o'clock in the afternoon, the good Pastor offered us immediately a glass of wine. I noticed a look of disappointment on Father Power's face. 'Father,' I said to the Reverend Pastor, 'could you not add a little bread and cheese, for we have not yet broken the ecclesiastical fast.' 'Est il possible,' exclaimed the good priest, 'preparez vite un bon souper, ma Soeur, pour les Pères. Ils n'ont pas encore mangé aujourd'hui.' The good priest immediately had a fine supper served to which the two missionaries did ample justice.

"In another large French Parish while we were at dinner the priest had occasion to recite a little Breton song. His memory failed him and he could not finish the piece. Father Power takes up the words and recites the piece to the end. The Pastor stood there in utter astonishment saying: 'Mon Père, permettez moi de vous dire que vous êtes une encyclopedie ambulante.'

"In fact, Father Power never let anyone perceive what he knew. Simplicity and humility walk hand in hand and he possessed these virtues in an unusual degree.

"From this mission we visited the stations attached to the central parish church. Something like a cloudburst struck the section in which we were engaged. The lowlands were flooded everywhere and we had to use all kinds of means to get to our various destinations. To reach his church, Father Power took off his shoes and socks and waded through the water. I, situated in a better part of the district, had a boat to take me to my destination. The water rose higher, and Father Power, much against his will had to be carried on a negro's back across the flooded street to his church.

"For an intellectual man like Father Power, the hearing of the confessions of the poor and neglected colored people must have been a very prosy occupation. Duty and the love of our Divine Lord whose glorious image he saw in all men, were the supreme motives of all his activities.

"We gave a mission in the pro-Cathedral of Nashville, Tennessee. Every day by the desire of his Excellency, Bishop Sebastian Byrnes, D.D., we had to spend an hour's recreation with his Excellency and the clergy of the parish. Though the ordeal was somewhat severe, Father Power submitted humbly to this regulation. A little coldness existed between the Bishop and Father Power on account of some business transaction of former years. One day the conversation drifted to books for the clergy and among others to the book, 'Jesus Living in The Priest,' by Father Millet, S.J. Suddenly, Father Power, in his usual straightforward manner exclaimed: 'Lord Bishop, allow me to tell you, I have read both the original and your English translation. I believe the translation to be superior to the original.' 'Father Power,' said the

Bishop, 'I value your opinion greatly. Do you really mean what you say?' 'Lord Bishop,' reiterated Father Power, 'I would not say it if I did not mean it.' From that day the Bishop and Father Power became confidential friends. Bishop Byrnes said to me on that same occasion, 'Your Superiors should place Father Power under Obedience to put down in writing those masterly sermons on the Spiritual Exercises of St. Ignatius that I have heard in this mission. His lectures on the Church are a super-work of logic and theological lore that ought never to be allowed to perish.'

"He was most kind to those who worked under him. During one of the large missions which we gave together, he noticed that my voice was somewhat weak during the evening sermon. After the service was over, he came to my room and said to me, 'What is the matter with you, young man? You did not seem to be yourself tonight, you must be unwell.' I answered, 'Well, to tell you the truth, I was a little under the weather.' 'Now mind me, if this happens again, you must let me know and I will replace you. I do not want you to become sick.'

"He ever advocated long walks. In fact, he maintained that a long walk was the panacea for all ailments. Occasionally in large country missions when the work was a little slack, he would take a walk into the woods and fields and breathe the fresh air of heaven. There he would unbosom himself, tell stories and jokes, at which he would laugh the first and the loudest.

"Father Power, Father McCreary and myself gave the last mission in the old St. Louis Cathedral. His Excellency, the Most Reverend James Hubert Blenk, S.M., D.D., loved to listen to Father Power's masterful sermons. Everbody knew that the notable structure was unsafe and was about to be condemned. This, however, did not in any way diminish the crowd. One day just as the Missionary was beginning his sermon,

one of the pews collapsed. The immense throng in panic, leaped to its feet expecting the worst to come. The preacher's undisturbed composure soon restored peace and quiet in the ranks of the vast congregation.

"It would have been difficult to find two missionaries that supplemented each other so perfectly as did Father Power and Father McCreary. They were truly men of God and used their eminent talents as sacred orators for the service of our Divine Lord.

"In 1917, Father Power, Father McCreary and myself were engaged to give a three weeks' mission at the Church of the Most Holy Rosary, in New Orleans. I was to open the mission and to 'hold the fort,' as Father Power expressed it, until they arrived. They reached New Orleans Monday, and immediately helped me to defend the 'fort,' that I had held during their absence. Towards evening, Father Power came to deliver the the night lecture. On his arrival, the Pastor, Father Vincent, called me and told me that he thought Father Power was too sick to preach the sermon. I went and offered to take his place. He peremptorily refused my offer. Looking at his pale face I knew he could not possibly hold out for more than a few minutes. I kept four men with me in the vestry and as the danger mark approached, we were ready to take him out and bring him to Loyola. The Church was filled even to the sanctuary, and we had some difficulty to get him through the crowd. A taxi was ordered and the Reverend Pastor took Father Power to Loyola. The house physician at Loyola found Father Power's temperature to have risen above 105 degrees. After this serious collapse, Father Power asked to be relieved from the arduous labors of the Missionary Band. His Superiors were glad to acquiesce to this reasonable request and allowed him to spend the remainder of 1917 at Loyola University resting and regaining his strength. They expressed the wish, however, that he should write down his sermons and lectures. Unfortunately

the suggestion was never carried out and the only sermon of Father Power's now extant is his famous panegyric on St. Patrick, delivered at St. Michael's Church in New Orleans, March 17th, 1895, and published later in pamphlet form." A Pastor of St. Patrick's Church, when inviting one of our Fathers to deliver the panegyric on their patron's feast day, added with a smile, 'Please, your Reverence, do not give Father Power's sermon. It has been preached in our church five times already.' This plea, while bespeaking the excellence of Father Power's composition, deepens our regret that not more of his sermons and especially of his masterly lectures on the Church have not been preserved for posterity.

The following passage from the panegyric just alluded to contains a striking apostrophe to the bark which brought St. Patrick to the shores of Ireland and may give a faint idea of the style of Father Power:

"Take your stand upon the hills of Normandy and bend your eyes upon the blue ocean rolling at your feet. See that little bark with its canvas spread to the gale cleaving the sparkling brine and bound for a green island far off in the western wave. That bark is freighted with as precious a charge as was ever committed to ocean craft. That bark is bound on as noble an errand as ever drew a vessel into the sea—a message of truth and mercy and salvation. O happy bark! O bark of destiny! O bark destined to live forever in the memory of a grateful people. May the right arm of the Almighty be outstretched to protect thee! May the blessings of heaven speed thee on thy way! Ye ministering angels, hover around in your invisible legions to guard and guide it! Ye gales of heaven, waft it forward on its way! Ye ocean waves, open out a passage before it that swift as an arrow shot from the bow it may glide on to the destined port! For that bark is freighted with blessings from on high; that bark is freighted with the hopes of unborn mil-

lions; that bark is freighted with the apostle of Ireland, our dear, our revered, our glorious and blessed St. Patrick."

While Father Power was slowly improving at Loyola, many a brother-religious regretfully feared that his days of strenuous labor were spent. Great was their surprise, then, when a sudden message from Very Reverend Father General confided to him the most important and responsible work of his life. Very Reverend Father Ledochowski had been scanning the ranks of his tried men to find one with the qualifications required for a very important office he then had in view—the office of Visitor to several provinces. Father General recalled how, at the late congregation, he had, with many others, been impressed with the rare qualities Father Power manifested on the occasion, his familiarity with the Latin, French, and Spanish languages besides his own native tongue, but especially with his religious spirit and thorough knowledge of the Institute. It was not surprising then, that his choice fell on Father Power.

Although not fully recovered, Father Power, leaving prudence to the Superior and obedience to the inferior, began at once to make the necessary preparations and in a few days left for Canada, where as Visitor he spent the scholastic year, 1918-1919. Having completed his survey of the conditions of that Province and forwarded the results to Rome, he crossed the Atlantic on his way to Belgium, where he continued to act as Visitor for the space of two years. After a thorough investigation of the affairs of the Province and sending his report to Very Reverend Father General, he further visited Ireland and Australia in the same capacity, remaining a year in each country.

Finally when these important tasks were accomplished, Father Power, after an absence of five years, gladly returned to his own Province in August, 1923, a few weeks after the 50th anniversary of his entrance,



into the Society. He was warmly welcomed back by the tardy but none the less hearty celebration of his Golden Jubilee.

In the following September, 1923, he was made assistant pastor at our Church of the Holy Name in New Orleans. During the course of the same year he likewise conducted several laymen's retreats at Manresa, the New Orleans Retreat House situated at the Suburban Acres on the banks of the Mississippi some twenty miles above the city. The retreatants were delighted with the exercises and meditations of their gifted director, which enlightened their minds and moved their wills to advance in virtue. The following year, 1925, Father Power was placed in charge of Manresa, a position he filled with great zeal and success for three years. Besides personally giving all the retreats, the director further looked after the spiritual welfare of the Catholic families of the neighborhood who, indeed, formed a small parish and attended Mass in Manresa's chapel on all Sundays and holy days of obligation. Nor were the children neglected, for Father Power found time and pleasure in teaching the little ones Catechism and preparing them for their first Communion and Confirmation. For the latter Sacrament, the children, accompanied by their happy Pastor joined those who were being confirmed at the Immaculate Conception Church on Baronne Street.

One of the peculiar traits of Father Power was his utter dislike of keeping books and handling money. From a passing remark which slipped from his lips, this part of his office as Director of the house of retreats was a source of continued annoyance and worry to him, and doubtless proved the main reason of his request to be permitted to retire from active life to the solitude of the house of probation in Grand Coteau. In his new home the aging priest proved a constant source of edification by his regularity, his spiritual conversation and his fervent visits to the Blessed Sacrament, before

which he loved to recite the Divine Office. He was fond of the young religious and was always ready to assist them when they consulted him about the sermons they were preparing. On these occasions they never failed to leave the room of the one they had come to look upon as a living repertoire of Sacred Oratory, without a rich variety of appropriate thoughts and practical suggestions as to how to marshal them. On Villa days he was fond of joining them in their walks and at their recreation after the meal. A dense and attentive circle would then surround him to listen to the interesting and edifying stories and episodes with which his prodigious memory was so richly stored. But let us allow one of the Scholastics to give his recollections of Father Power as he spent the evenings of his days in Grand Coteau:

"When in the Juniorate I was assigned to prepare a sermon on 'The Occasions of Sin,' and so one afternoon I betook myself to the grounds to gather my thoughts and draw up a plan. I was succeeding fairly well, but experienced some difficulty in ordering my thoughts, when to my relief, whom should I see coming along the walk but Father Power. He was taking a walk as usual, praying and meditating, doing 'his work' as he called it. I then gauged my gait so as to meet him at the crossing of the walks. Becoming aware of my presence the dear old Father sensed the situation at once and asked: 'Busy preparing a sermon I suppose?' Being informed that his surmise was correct, he next asked what was my subject and how I proposed to treat it. I told him. He praised my plan and then offered some suggestions. He first straightened my ideas and afterwards poured out from his deep and fecund mind a volley of thoughts, the like of which I had never heard before. When I reached the house, I hurried to my desk and jotted down the suggestions of Father Power and by their help wrote what was perhaps my best sermon.

"Father Power was deeply grateful for any mark

of consideration shown him by 'our young men,' as he styled the Novices and Juniors in whose welfare he was so keenly interested. But let me quote his own words from the acknowledgment of our congratulations on the occasion of his Diamond Jubilee: 'I have always taken a keen interest in the young members of the Society. Their frankness, their generosity, their spiritual ardor have always very forcibly appealed to me.'

This special fondness of Father Power for the younger members of the Society, even for young priests, is further strikingly instanced in the following passage of a letter from the head of our Missionary Band: "A trait of character that I noticed in Father Power was his fondness of being with young Jesuits—Novices, Juniors and Scholastics and even young priests. I found him most willing and even anxious to help me along in my ambition of preaching. At Grand Coteau, for the period of about two weeks or more, I used to go to him and mention what I wanted on pointers for the following day. Then the following day when I would go to his room, he would have the gems of thought carefully put together. I still have a book of these gems that I wrote down at that time."

During the three years Father Power spent at Grand Coteau, he was always ready and glad to assist or replace the Clergy of the neighborhood. He likewise cheerfully helped in the work of the laymen's retreat and more particularly in the private retreats given occasionally to Priests. On one occasion, the Superior of the Brothers of the Sacred Heart at Bay St. Louis came to make his retreat and asked the Rector to kindly appoint one of the Fathers to direct him during the Exercises. The task was assigned to Father Power. At the close of the retreat the Brother went to the Rector and was at a loss how to express his delight and gratitude for having given him so learned and holy a Director.

Father Power was already suffering from bronchial and throat trouble. When preaching, in 1930, the Lenten Sermons in our Church of the Sacred Heart at Grand Coteau his ailment became so aggravated that he was forced, much against his will, to give up the course. A dry climate was suggested for relief and accordingly Superiors sent him to our house in Hot Springs, N. C., where he remained for the space of about twelve months, without, however, securing permanent relief. A milder climate was proposed and Father Power was sent to Key West, the balmiest spot in our Province, where he arrived in May, 1933. He seemed pleased with the change, especially as he liked the quiet and solitude on the island home. The following year he was permanently placed on the status of Key West as operarius with some light ministry and a five minute sermon on Sundays. The even tenor of this peaceful and quiet life was broken, however, on Sunday, July 23rd, 1933, the day chosen for the celebration of his Diamond Jubilee. The ceremonies consisted of a solemn high Mass, sung by the Jubilarian, at which an appropriate sermon was delivered by Father Dougherty, the Superior. A banquet was held in the evening at which friends were invited and pictures taken by one of the parishioners with a movie camera. Thus was the sixtieth anniversary of Father Power's entrance into the Society celebrated simply and fittingly.

During all these months spent at Key West Father Power seemed to be improving until about Christmas time when a perceptible change came over him; his mental faculties seemed to be growing dimmer and his bodily strength weaker. The Sisters at the Convent were the first to notice the change. The saintly priest, who formerly took over half an hour to say a single Mass, on Christmas morn rushed through the three Masses in less than an hour, apparently for fear of breaking down from sheer weakness. Shortly afterwards in the middle of January Father Thomas Mc-

Grath arrived in Key West to give a mission in the parish. Let us hear from this great friend and admirer of Father Power the impression made on him at this visit:

"I noted when I was in Key West for the mission, that the old man was just the shadow of his former self, although the shadow was greater than the reality of most of us. What a difference in his memory from the Power memory of his prime! He found it hard at times to remember things that in earlier days he would rattle off without a moment's hesitation. He would halt, mutter words to himself, and then, after being satisfied that he was right, would give them off. Then too, he became very forgetful of where he put things. It was very pitiful for me to see that one-time tower crumbling inch by inch. But even in the ruins you could see the masterpiece of days gone by. But for me who had known him at his best, it was pitiful to see the change—body weakening, mind slipping, memory going, eccentricities of old age creeping in. But withal, the grand man of God and saintly priest always in evidence—prayerfulness, communion with God, visits to the Blessed Sacrament, love for the Mass. God rest him! I was privileged to know him!"

When the mission was over Father McGrath bade Father Power a fond farewell, not without forebodings, however, that it was his last farewell and that he would never again see his old friend in this world. A little later, indeed, one evening in February, Father Power was suddenly seized with an attack of chills and fever. Wishing, however, to conceal his condition and cause as little trouble as possible, he remained in his place in the dining room long after the other Fathers had gone to make the usual visit to the Blessed Sacrament. The house keeper came in to clear off the table and was surprised at finding Father Power still in his seat and grew alarmed on noticing the paleness of his features. He confessed that he felt quite ill but begged that she should say nothing about it to Father Dougherty

for fear it would cause him to worry. The house-keeper, however, deemed it more prudent to notify the Superior. Father Dougherty hastened to the side of the sick man, and seeing at a glance how ill he was, assisted him to his room upstairs and put him to bed. The doctor, summoned at once, pronounced the attack a case of heavy grippe bordering on pneumonia. The devoted Superior saw to it himself that the prescriptions and orders of the physician were strictly observed and personally nursed him until the patient was able to be up and about once more.

Just at this time Reverend Joseph M. Walsh, the Provincial, was due in Key West for the annual visitation. As a room was needed and as a trip would likely prove beneficial, Father Power was sent to spend a few days at Miami. He was very happy, however, to come back to Key West. Shortly after his return Father Power, with his usual hobby for walks and obsessed with an idea that an outing would do him a world of good and possibly restore him to his former self, ventured forth alone and hatless as usual. Unfortunately the weather was threatening and scarcely had he proceeded a few blocks from the house, when he was overtaken by a heavy downpour. There at the corner of the street he stood apparently lost in the midst of the pelting rain. An autoist happened to pass by and noticing his predicament, took him back to the house. The exposure, however, brought on a relapse; for the next day, March 21st, Father Dougherty found him lying unconscious on the floor in the middle of his room. The doctor summoned in haste found the patient's lungs congested, symptoms of pneumonia, and directed that he be no longer left alone. That night Father Dougherty watched at the bedside of the sick man himself. After two A.M., noticing the patient was fast asleep, Father Dougherty left him to take a bit of much needed rest. On awakening later on the Superior went to the room of Father Power and found him still asleep as though exhausted, and went on

to the church for Mass. On entering the sacristy he was surprised at finding the vestments lying in disorder on the ambry; but was horrified on hearing from the faithful in the church that Father Power had shortly before said Mass—which proved to be his last Mass. But Father Power himself could remember absolutely nothing of what had transpired. His mind was failing. His memory gone!

From this time on, all possible care was bestowed on Father Power by the Superior, who had always been exceedingly kind and attentive to the venerable Father whom he greatly revered. The doctor multiplied his visits and a trained nurse was procured. Two Sisters also kept constant watch as in his delirium the patient continually wanted to get up for Mass or for a walk. "A good tramp," he would say, "will shake off this cold." In spite of all devotedness the patient gradually grew worse. On the morning of March 28th, the doctor having given up all hope, it was decided to administer the last Sacraments. Father Power was fully conscious and glad to receive the last consolations of the Church, which were given at 11:45. He answered all the prayers. In the evening he fell into a coma: his breathing became more difficult and his heartbeats more irregular. At 10:30 while the Superior was reciting the prayers for the dying, Father Power peacefully passed away.

His remains are now resting in the shadow of a celtic cross close to the mortuary chapel in our Spring Hill graveyard.

Father Power was a remarkable man, endowed with a bright intellect, a prodigious memory and signal piety. His work was accordingly varied and always eminently successful, whether as retreat master or preacher, as missionary for over fourteen years or as Superior for ten years and finally Visitor of four Provinces as the representative of Very Reverend Father General, who styled him "Magnus Vir."

## Books of Interest to Ours

During the past year, 1934, Father Francis P. Donnelly, S.J., has added to his many volumes on pedagogy, rhetoric, literature and asceticism three new books that appropriately complement their predecessors. *THE WOODSTOCK LETTERS* feels happy in adding its note of praise and comment. We think it quite fitting that a large part of our book section be given to making the volumes of Father Donnelly better known to his Jesuit confreres.

*Cicero's Milo: A Rhetorical Commentary*, by Francis P. Donnelly, S.J., Fordham University Press, New York City. \$1.25.

The professor of Latin in Sophomore who recognizes that a speech should be treated as a speech and not merely as the occasion of exacting high-school accuracy in translation or as an introduction to graduate studies in archaeology will be thankful for this commentary on Cicero's *Milo*. This unique edition supplies that analysis of diction, sentence and paragraph, that critical appreciation of argumentation and emotional appeal, so generally ignored in other editions but indispensable to the student if there are differences between writing that is persuasive and writing that is not.

Cicero is not remembered so much for what he tells us as for his manner of speech; he thought persuasively and found the word that mirrored his thought. The only way to teach one of his speeches properly is to show how the language is the replica of the argumentative mind and of the feeling heart. That it is such may be perceived by a reading of the text, but the study of rhetoric should produce more than an impression. It should positively help the student to write as Cicero wrote. The method is that laborious and minute examination of those details of diction, phrasing and arrangement that Cicero himself worked out with meticulous pains.

Father Donnelly has given the results of his own patient study and successful teaching of this speech. His commentary informs the student and at the same time stimulates him to inform himself. It shows the student how to examine the speech to discover why it is what it is and not something else. It is this interesting application of final cause to language together with the practical and abundant suggestions for per-



sonal effort that makes this commentary a unique contribution to Ciceronian studies. Its value as a text-book is enhanced by the brief but sufficient summation of historical data, and the many appreciations of Cicero by writers ancient and modern which it contains.

*Principles of Jesuit Education in Practice*, by Francis P. Donnelly, S.J. P. J. Kenedy and Sons, New York City. \$2.00.

The following appreciative review, as thorough and critical as we could desire was published in the *Mirror* for September, 1934:

"A book on education by a genuine educator is always a welcome addition to our library of Catholic pedagogy, especially when the conclusions are based on long classroom experience. Hence we take delight in announcing and highly approving a new volume by that teacher among teachers, that teacher who makes teachers, Father Donnelly, S.J. His "Art of Persuasion" is still fresh in our minds, when a new volume appears from his tireless pen: "Principles of Jesuit Education in Practice." It is the work of a master in whose touch there is no timidity. He has experimented in the classroom, he has applied the Ratio Studiorum to the high school and college student, he has seen its results, he has tried it and never found it wanting. Its aim is to make writers and speakers by the analysis and imitation of classical models. His volume is at once an explanation, a defense and a vindication of the great educational system which has placed the sons of Ignatius in the forefront of Christian educators for the last four centuries. The precepts are put into practice, classical models are presented and explained, logical series of questions test the student's grasp of the subject and superb exercises in imitation are suggested and outlined. No one can lay the volume aside without realizing the efficiency, the thoroughness, the intellectual development that must be the result of grasping and putting into practice the rhetorical precepts in which Jesuit literary education abounds. The Ratio Studiorum is no stranger among us. Its history and content are fairly well known among Catholic educators, at least. But the wealth of classroom experience which is revealed in Father Donnelly's volume, his exercises that must be successful because they have been successful, his methods and devices which must introduce novelty and variety, because they have introduced novelty and variety, make this volume unique among similar publications. It is a Jesuit classroom between the two covers of a splendid volume. Father Donnelly

has written himself into his volume. It is the apologia of his success in the Jesuit classrooms of our century."

*Grains of Incense*, by Francis P. Donnelly, S.J. William J. Hirten Co., Inc. \$1.00.

With *Grains of Incense*, Father Donnelly has added to his list of spiritual writings a little treasure house of prayer. Attractively bound in purple leather, profusely and tastefully illustrated, this volume consists of concise, practical instructions in the Christian virtues. These instructions done in the true Donnellian manner, simple, clear and imaginative, have a real popular appeal. Therein are found consoling reflections and intelligible answers to many of the perplexing problems that harass the Christian mind and conscience of today. The *Incense of Prayer*, *The Crop of Patience*, *The Supreme Court of Charity*, *The Profit of Loss* are some of the titles of his instructions. Inserted between the prose pieces are short stanzas giving poetical expression to the truths already in prose. The publishers are to be congratulated on the excellent format of a volume so excellent in content.

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#### OTHER REVIEWS

*La Prière du Christ dans le coeur du chrétien: élévations sur le Pater, l'Ave, et le Gloria.* J. B. Gossellin, S.J. Louvain, Museum Lessianum, Rue des Récollets, 11. 10 fr.

This pleasant little volume develops a meditation on three familiar prayers in the manner of St. Ignatius' second method of prayer. Each phrase is the subject of a special consideration, and is treated in great detail so that the book may be used for spiritual reading or in the preparation of points for meditation. The author has presented a satisfying and substantial doctrinal background from the Scriptures, the writings of the Saints and of the theologians; his style is clear and easy; the work is notable for solid piety and free from forced sentimentalizing. Not only could religious use it themselves, but after reading it they might be glad to recommend it to laymen.

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*My Faith, What Does It Mean to Me?* Dom Hilaire Duesberg, O.S.B. (Translated by Ada Lane, B. D. Oxon.) Benziger Bros., N. Y. \$2.00 net.

To Catholic readers this book has nothing new to offer. It purposely omits any detailed comparison with other religions be-

cause it is not polemic in scope. It is a book written for Catholics and carries with it a challenge for the thinking layman. The author presents the dogmas of the Christian apologetic in terms all can understand. It is a eulogy of Catholicism that is not content with mere statements of facts that all Catholics admit, rather, it gives detailed explanations of those things that puzzle the thinking layman—the Ritual, the Inner Life of Grace, Morality, Christian Society, the Religious aspect of suffering and care. The simplicity and clarity of style are not labored even though the subject matter is theological. This latter quality should recommend the book to those interested in Catholic Action. For the thinking layman the book is a challenge as well as a fountain head of information and explanation of our Faith.

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*Miniatures of Georgetown.* By the Reverend Coleman Nevils, S.J. Georgetown University Press, 1934. \$5.00.

In a handsomely bound and beautifully illustrated volume of 496 pages, bearing the imprint "Georgetown University Press," the thirty-second President of that famous institution tells its story from early Colonial times to the present. This is not a scientific history: that work remains to be done, following along the lines marked out by John Gilmary Shea in his "History of Georgetown College," published to commemorate the Centenary Celebration in 1889. "Miniatures of Georgetown" is a familiarly written chronicle of the great men of old, White, Copley, Gravenor and the rest, who planted the first seeds of Catholic education in what is now the United States, of their successors—especially Archbishop John Carroll—under whose care Georgetown College first blossomed, and of their modern counterparts, who have achieved for Georgetown University an eminent position at home and a distinguished reputation abroad. The work tells the story not only of the College but of the Graduate and Professional Departments as well. There are many colorful anecdotes of Georgetown's former Presidents, Professors, and distinguished Alumni; and the University's social position in cosmopolitan Washington is not overlooked. One cannot fail to notice that this is the work of one who loves Georgetown well; and no former student or professor will fail to delight in it. The general reader will find it an interesting volume, with the sections devoted to the First Founders and to John Carroll of special value. But perhaps the reviewer had best not particularize. An exceptionally thorough index makes the book a joy to consult.

# VARIA



## From the Eternal City

Cardinal Gasparri

At the end of a magnificent speech on the history of the Codification of Canon Law for the Latin Church during the International Juridical Congress His Eminence, Cardinal Peter Gasparri, concluded his remarks as follows:

I close by recalling a personal fact certainly unknown to all of you. The awful labor of the Codification was not finished though well forward, when I, being tired in body and somewhat depressed in spirit, betook myself to Castel Gandolfo to the Novitiate of the Reverend Jesuit Fathers, there to pass a few days in the Spiritual Exercises. The Fathers received me with particular kindness; and that quiet, far removed from so many occupations and preoccupations, did me much good in body and soul. While reading the life of Cardinal Odescalchi, the Pope's Vicar General, who resigned the purple to enter the Society of Jesus, the thought came to me—and at that time I looked upon it as a divine inspiration—to imitate his example. On returning to Rome I called upon the Father General, an eminent Canonist and very dear friend of mine, to tell him my thought and to ask him to admit me into the Society. Father Wernz certainly did not expect such a petition from me and looked at me fixedly, then smiling he said: "I do not admit you and the Holy Father will not give you permission. And do you know why? Because your Eminence must finish the Codex." "But somebody else will finish the Codex better than I." "No, if your Eminence does not finish

the Codex up to and including the Pontifical promulgation, the Codex will be abandoned." "Therefore I shall have to give up my idea?" "Yes, give it up and do what you can to push forward the work of the Codification."

And so it was that I gave up my wish.

(Translated from the speech of Cardinal Gasparri appearing in *L'Osservatore Romano* for November 15, 1934.)

### Death of Father Gianfranceschi, S.J.

#### President of the Pontifical Academy of Sciences

On Monday morning, July 9, 1934, in peaceful and comforting surroundings, as only a special papal blessing can produce, Father Gianfranceschi rendered his soul to God. The distinguished Jesuit scientist, who was President of the Pontifical Academy of Sciences and Director of the Vatican City Radio Station, had the unique distinction of receiving the sacrament of Extreme Unction from the hands of His Holiness, Pope Pius XI.

Joseph Peter Gianfranceschi was born in Arcevia, Italy, on February 21, 1875. After finishing his classical and technical studies in the district schools, he enrolled in the school of engineering of the University of Rome. His exceptional ability for science and mathematics gave evidence of a bright future as a brilliant engineer for this clever young man. However, on November 12, 1896, the youthful Gianfranceschi interrupted his prominent career in the world, and he entered the Society of Jesus. After two years of novitiate, he pronounced his vows on December 8, 1898. Even as a scholastic, his work in science was outstanding and his articles on engineering gave him recognition in scientific circles. He was ordained to the priesthood in 1909.

Now that he had completed all his studies in the

Society, he gave himself without reserve to his scientific work. He was the director of many problems of research and he contributed many articles to numerous scientific journals. He was an active member of many scientific societies and presented original papers at the various meetings. He was an outstanding figure at the Congress of Mathematics held in Rome, in 1908, at the Cambridge University Convention in 1912, and at the Toronto University Meeting in 1924. He was present at the centenary meeting of the illustrious Father Secchi, and at the centenary celebration of the University of London, in 1927.

The figure of Father Gianfranceschi was one of the most familiar and best known in Vatican scientific circles. When Pope Pius XI wished to give new life to the Pontificia Accademia dei Nuovi Lincei, he found in Father Gianfranceschi, who was president of the academy, the man really adapted for the renovation. He revised the statutes of the academy and changed the title to: Pontificia Accademia delle Scienze Nuovi Lincei; its new location was the beautiful Casino of Pius IV, and a new financial foundation was donated.

As director of the Vatican Radio Station, Father Gianfranceschi prepared that really glorious page in the history of radio transmission which was written when Pius XI inaugurated the Vatican station. He was frequently in touch with the Holy Father. As President of the Pontifical Academy, he received the Pontiff each year at the inaugural assembly which Pius XI never missed. As director of the Radio Station, Father Gianfranceschi was received by the Holy Father each Sunday evening, and he gave him all the news about the activity of the Vatican Radio Station. This audience with His Holiness was never omitted. Often Father Gianfranceschi received the Pope as his guest at the Radio Station, as for example at the installation of the Belinograph for transmission of photographs, and also when Marconi went there for short-wave experiments.

Then too, it was Father Gianfranceschi who prepared the radio transmissions which will always be remembered, such as when the Holy Pontiff broadcast the final message to the Eucharistic Congress at Dublin, and when he lighted the Cross raised on Monte Senario on the opening day of the Holy Year.

He will always be remembered as the Chaplain of the two Arctic Expeditions sponsored by the Italian Government to the North Pole; one in the year 1918, and the other in 1928.

Even though he was ever busy with his scientific researches, he was always mindful of his priestly duties, and he kept in touch with his religious work by being appointed Pastor of the Church of St. Ignatius.

This is but a brief sketch of his glorious career and surely he will be numbered among the famous Jesuit scientists, because he helped greatly to uphold the great scientific tradition of the Society.

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Bulletin of the American Association of Jesuit Scientists, for December 1934.

A. M. D. G.



## Other Countries

### ARGENTINA

*Mendoza*: Our community took an active part in the Diocesan Eucharistic Congress held in this city from the ninth to the twelfth of August. One of the most moving sights during this celebration was the communion of the soldiers. More than eight hundred of them approached the communion rail, accompanied by their officers and commanders. Some four hundred received communion for the first time, and three were baptized before the Mass. But the grandest ceremony of the week, one which defies all exaggeration, was the communion Mass for men. The spacious church was entirely filled with men; some 2,300 of them received communion at midnight Mass. It was wonderful consolation to see six priests distributing communion to men alone, among whom were the City Treasurer, judges, doctors, etc. This would seem a dream to those who knew the city of Mendoza a few years ago.

### BRAZIL

#### Sao Paulo—Japanese Mission

Father Toro received a letter from the president of the Japanese-Brazilian Association in which he was asked to write an account of the missionary labors among the Japanese in Brazil, which account was to be published on the occasion of the twenty-fifth anniversary of the Japanese colony. From the account we select the following paragraphs:

I first learned to appreciate the Japanese in 1926 when I began my labors among them, labors which I continued up to the present. To date, September 1933, I have had the unspeakable pleasure of baptizing 1253



Japanese in the city of Sao Paulo. For god-parents these new Christians have had members of the best families in Sao Paulo, among whom I might mention the ex-president of the State, Mr. Altino Arantes, the former judge, Mr. Pedro de Toledo, and the present Secretary of the National Treasury, Mr. Francisco Alves dos Santos Filho, as well as many others of equal renown. Thus it is that my Japanese converts have been bound by the close ties of spiritual relationship with some 2000 of the best native families. I am of the firm opinion that this is the surest means of rendering ever closer the ties of Christian and fraternal friendship between the two nations.

In 1927, I opened a boarding-school in opposition to a Protestant school existing here that sought to convert the Japanese to Protestantism. Our College of Saint Francis Xavier seeks to educate the Japanese according to the official government program of studies. A prominent place in this course of studies is held by the study of the Japanese language. Our professors, all of recognized scholastic standing, have had the pleasure of seeing their students pass the government examinations with very high marks. And so, these young men are acquiring, in the city of Sao Paulo, a reputation for learning and intellectual endowments that is justly due them. Many of them have continued on to higher studies with great success.

From the religious point of view, these young men, educated in the sound principles of Christian doctrine, become the strong arm of the missionary or of the priest who has sowed in them the Good Seed. They are ardent and zealous, giving immense satisfaction and amply repaying the efforts expended in winning their souls to Christ.

#### Baptism of the Wife and Daughter of the Japanese Consul in Sao Paulo

This is the story of how His Holiness, Pope Pius XI,

the Pope of the Missions, was the unknown and indirect cause of the conversion of a little Japanese girl. The present Japanese Consul-general to Brazil, Mr. Iwataro Uchiyana, has nourished a lively esteem for all priests since the first days of his acquaintanceship with the Holy Father, then Monsignor Ratti, in Warsaw.

The consul had scarcely arrived in Sao Paulo when he approached me and asked where he ought to have his little daughter educated. I advised him to send her to the College des Oiseaux conducted by the Ladies of Saint Augustine in Sao Paulo. This he did. The child was not long in attendance at the College when she began to beg her parents that she be allowed to become a Catholic. "No, No," her father answered; but he felt great remorse at his refusal, and conversing with me, consoled himself saying, "I knew the Pope, Monsignor Ratti, and through him I have gained a great esteem for all Catholics. I have talked with the Pope in Spanish. He is older than I, yet he is very strong, etc, etc."

Several months ago the consul said to me, "My little daughter does nothing else but cry, 'I want to be a Catholic.' She tells me that on the sixteenth day of June, her birthday, I must give her this present, the permission to become a Catholic. At last I told her that I would do so, and the child, dancing with joy, told me that after her baptism, she would make her mother and myself change our minds. She wants us also to become Catholics."

In short on the sixteenth of June I had the pleasure of baptizing this child. To her name of Mary, I added that of Pia, in honor of the Sovereign Pontiff who, without knowing it, had brought it about that her father, loving Catholicism, should grant her the permission to receive the sacrament of baptism. The Pope was advised of this happy event and he sent the family his blessings and three medals, one for the consul, one for the mother, and one for the daughter.

After receiving these medals, the father granted that the mother, too, should undergo instruction; she had been begging me to receive her into the Church ever since the baptism of her little daughter. The mother was later baptized by the Archbishop, with great solemnity.

Celebrations in Honor of Venerable Father Anchieta  
September 20, 1934

To the WOODSTOCK LETTERS:

Reverend and dear Father, P. C.

Charged by Rev. Fr. Provincial to forward to you the enclosed paper about the Centenary feasts of Ven. Father Anchieta, I will try to remember something of the English I learned twenty years ago, which means that you must supply my deficiencies.

I was told that you wished a few notes about the activities of our Province.

As you can see by the general prospectus of the Society, we form the smallest Vice-Province actually in existence, with but 166 members. The recruiting of subjects was very difficult in the first years the Society returned to Brazil, and most of the Pombalian calumnies were fully believed since there was nobody to answer them. Besides, for about a century, the clergy were unequal to the task of instructing their people. Other calamities had fallen upon the various religious communities left after the Suppression and the best they could expect was their final death, that they might be replaced by entirely new elements.

But both causes were acting on one another: there was no clergy, because people were ignorant; and the people were ignorant for want of clergy to instruct them.

Things are now brightening, and we have a Preparatory Seminary with 70 boys, chosen one by one, and the Scholastic Novices are 21 in number.

We run two Colleges in the two more important towns of Brazil, viz: one in Rio de Janeiro with 540 pupils, and the other in São Paulo with nearly five hundred. The Bishops call us to many places, but *homines non habemus*.

We publish three Reviews. The most important is the *Messenger of the Sacred Heart* (Mensageiro de Coração de Jesus), which reaches all parts of Brazil. Another is for the Sodalists of Our Lady, and the third for the Boys' Crusade.

The work of giving retreats is very important too, and especially during holiday months it is really exhausting. As a rule, those who have tasted the Ignatian Exercises, do not accept any other kind of Retreat.

Three Fathers are entirely occupied with the Japanese immigrants in the State of São Paulo. The work was started quite casually in our Residence, and in the town of São Paulo more than one thousand have been baptized in our church. The other two Fathers are in the middle of the immigrants in rural districts. But the work is a heavy one, since there are about 100,000 Japanese in the State of São Paulo.

In São Paulo itself, a College has been opened for the sons of well-to-do Japanese. It has given one Vocation to the Novitiate. Great things are expected from that quarter. May God fulfil our hopes.

In the State of Espirito Santo, we took the old place of Rerigtiba, where Father Anchieta died. It is not an Indian Mission, but very nearly. Three Fathers are serving eighteen chapels, united by the most primitive roads. Only horses can travel there. The name of the place has been changed into that of our Venerable and it is now called Anchieta.

Just to make a start, we accepted a Mission in the State of Matto-Grosso. The Superior is Apostolic Administrator. Only the southern part of the territory is known to geographers. The rest must necessarily

exist, but no white man has seen it. There are certainly Indians, but nobody has any idea of how many there are. The only church is in Diamantino: hence the name of the Mission. The clergy is represented by four Jesuit Fathers, and there are besides two lay-brothers and five nuns. The place had been fifty years without a parish-priest. It takes a letter about one month to reach it. There is no doctor, nor any kind of chemist. Post-letters are carried twice a month. So the Superior said that in the beginning he was making a mistake in reading the papers sent to him. "Now," said he, "I begin by the oldest paper in the bag, thus I keep back the interest of my reading. If I start by the latest paper, I am bound to fast for the rest of the fortnight."

For all that I know only once has a tribe of Indians met one of the Fathers. They were quite friendly, and gladly took the medals and small crosses he offered them. They all dress on Edenistic lines. Poor things!

The Mission is supported by voluntary alms (I was going to say by debts). It receives from Propaganda 12,000 lire, which is under one thousand dollars. You cannot build much on that.

Pray for me, and believe me,

Yours very sincerely in Christ,

P. J. B. CARRÈRE, S.J.

#### First Preparations

Already in the year 1932 preparations were begun for the celebration of the fourth centenary of the birth of the Venerable Father Anchieta. The fruit of twelve meetings of the Old Boys Association was a feast entitled "The Jesuits," celebrated on the 12th of April, and the principal function of it was a Solemn open air Mass in one of the largest squares of the capital of Brazil. This was followed by the blessing of the foundation stone of a monument in honor of the Apostle of Brazil.

In May of the year 1933 the Historical Institute began a series of lectures, and the papers were on Anchieta and the Men of Letters. During the same time the Brazilian Academy of Letters also began to publish letters, informations, sermons, and other writings of the Venerable. Also the National Library began to reprint the Facsimile of the Art Grammar of the language which was mostly used on the coast of Brazil, written by José de Anchieta.

In our college in Nova Friburgo was installed the vice-postulation of the cause, and a small life of the Father was printed with a great number of post cards and holy pictures representing different parts of the life of Anchieta. Besides this, advertising papers were printed and distributed by the vice-postulation.

#### Latter Preparations

With the new year of 1934, new enthusiasm was put into the fourth centenary celebrations and press and radio came into action. A crusade of prayer was also begun, a special prayer was printed and distributed by the vice-postulation; all the churches and Catholic schools of Brazil were asked to enter the crusade and to help with their prayers and their enthusiasm, during this year, for the glorification of Anchieta their Great Apostle who sacrificed himself so that the Cross of Our Redeemer should be planted not only on their soil but also in their hearts.

The Old Boys Association and the Catholic teachers Association were united in order to formulate a programme, and the Catholic teachers with the help of other people of influence obtained from the government that the 15th of March should be a national holiday.

On the first of March, Getulio Vargas gave the answer in the following words.

The Head of the Provisional government of the Republic of the United States of Brazil, in accordance

with article I of number 19,398 of the 2nd of November, 1930: and having in consideration that the 19th day of March will be the commemoration of the fourth centenary of the birth of José de Anchieta, who, because of his apostolic zeal received the title of Apostle of Brazil;

And also having in consideration that all the homage done him is justly merited, because it was by him that Brazil received its first impulse to civilization;

And also considering the fact that, in planting the faith, Anchieta and his heroic companions were at the same time creators of the first nucleus of teaching, from which our culture, language and faith arose;

And also considering that his great work of instruction and catechism had great influence in the formation of our Nation;

We resolve:

Art. I: The 19th of March, the date of the fourth centenary of the birth of the Venerable Father José de Anchieta is declared a national holiday.

Rio de Janeiro, 1st of March of 1934, 113th year of independence, and 46th year of the Republic.

(a.a.) Getulio Vargas-Francisco-Antunes Maciel.

March 16th, at 5 o'clock, the first meeting was held in the Palace Itamaraty in Rio de Janeiro. It was presided over by Mr. Calvalcante de Lacerda, Monsignor Aloisi Masella, Apostolic Nuncio; Reverend Father Marcello Renaud, Provincial of the Jesuit Fathers, and Doctor Fernando de Magalhães, the official orator. The Minister of the Exterior opened the first meeting, making clear the reason why the first meeting was held in the palace of the Exterior Ministry. This was followed by a speech by Doctor Fernando de Magalhães, which was impromptu and full of sincere enthusiasm for the Venerable Father Anchieta.

On the following day at the same hour in the hall of "Centre Dom Vital," the Reverend Father José Da

Frota Gentil, S.J., a specialist on the subject of "Anchieta," having before him a selected audience, read a paper on the apostolic life of the Venerable, which was illustrated with lantern slides depicting his life.

On the same day at the Institute La Fayette, the director of this institute celebrated this solemn date.

On the following day at 10 o'clock a pilgrimage of teachers went to the "Chair of Anchieta," which is kept in the convent of St. Anthony. The precious relic was given by D. Pedro, 2nd, to Frei Mont Alverne. On this occasion Doctors Jonathas Serrano, Tristão de Atayde, Fegueira de Mello, Jeronymo Monteiro spoke. The President of the Association of Catholic Teachers, who had organized the pilgrimage, closed it with a fine speech.

On the 18th all the newspapers glorified Anchieta in their columns. There was not one paper that did not give some news of the celebration held in honor of the Apostle of Brazil.

But the principal and the most solemn of all the celebrations was the Solemn Mass celebrated in one of the largest squares of the capital of Brazil. It was celebrated by the Cardinal Archbishop Monsignor Leme. At the Mass were present a representative of the President, the Naval Minister, and a great multitude of people. Music was played by four bands of the Navy, Army, Police and Firemen; the latter after Mass, played the "Symphony of Guarany." In the hospital "Santa casa de Misericordia" which was founded by the Apostle of Brazil, Mass was celebrated. At the gospel the celebrant commemorated the date with a sermon on the founder of the hospital. After the Mass all the assistants went to the place in the hospital where a statue of the founder is located, and here fitting ceremonies took place. Benefactors, doctors and other people were present.

In the Historical Institute the conference was given



by the celebrated Jesuit, Father Leonel Franca. This conference was the last one of the series that have been given since 1933. Father Franca spoke of Anchieta as a man of intelligence and heart, as a man of great action, as a man of great sanctity.

At four o'clock in the Educational Institute, a bust of Father Anchieta was unveiled; this was offered by the Old Boys of the house. On this occasion Jonathas Serrano (a writer of the history of Brazil) made a speech. After the bust was unveiled the word was given to Doctor Afranio Peixoto who spoke of Anchieta as one of our first educators. Besides a great multitude of school-children there were present the Director of Public Education of the federal district and the Director of the Institute and the Reverend Father Provincial of the Jesuits.

#### São Paulo—Preparations

Since the beginning of the year 1933 São Paulo has been preparing for the celebrations in honor of the Great Apostle. One of the resolutions of the grand commission was the giving of conferences by men who have distinguished themselves in letters and historical subjects.

In Campinas the Centro Normalista, which took the name of "José de Anchieta," prepared an artistic festival with a conference about the Thaumaturge.

The Marian Federation tried to interest the President of São Paulo to arrange the national holiday. However, the decree of the Federal government came to animate São Paulo, so that they were able to put forward a fine programme.

One of the best preparations for the centenary was a Congress of the Catholic Youth. This was arranged by the Marian Federation, which undertook the mobilization of nothing less than 254 sodalities.

The Federal Directory of Teaching invited all the teachers to take part with their school-children in the

festivals; permission was given for the selling of commemorative stamps, holy pictures and post cards.

Every day in the state of São Paulo the enthusiasm grew to great proportions, and thanks to the press, the national holiday, and the crusade of prayer, the movement was spread to every corner of São Paulo.

#### Celebrations in the Capital of São Paulo

The "Largo do Palacio" was a spectacle of grandeur on the 19th of March. The monument of the city was ornamented with festoons and a great quantity of natural flowers, and amongst all this was a picture of "Anchieta." 3,000 sodalists with streamers in their hands assisted and sung at the open air Mass. A great part of the multitude were children of the catechism classes, girls of the schools and colleges and boy scouts. In a special tribune was the President of the State, with the Secretary of State and Monsignor Duarte, Archbishop of São Paulo. Before the Mass began and while the band played the national hymns of Brazil and Portugal, the flags of Portugal and Spain were raised and flown side by side with the Brazilian. The Mass was celebrated by one of the Jesuit Fathers and at the gospel another preached on the virtues of the Apostle. The Mass being finished, another preacher spoke of the civic virtues of Anchieta.

At the Metropolitan Curia the monthly conferences begun in March of 1933 were completed. Besides the Apostolic Nuncio, Monsignor Duarte, Archbishop of São Paulo, and other dignitaries, religious and civic were present. The speaker was Doctor Altinos Arantes, ex-president of the state, and his paper was on "Anchieta, Missioner and Saint."

On the same day at 9 a.m. in the Municipal Theatre, a meeting was held; arranged by the government to commemorate the fourth centenary of Anchieta. A symphonic concert was played by the orchestra of the

Musical Center, directed by a German Maestro, Ernesto Mehlich, and the Director of the Museum Paulista gave a speech.

The numismatic society coined an artistic medallion, representing on one side the bust of Anchieta, on the other the foundation of the city of São Paulo. In the Museum Paulista a fine exposition was arranged of the objects that once belonged to Anchieta.

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Commemorative meetings were held in various centres v. g. Centro dos Professores Paulistas, De Instrução Militar, Academia Commercial, etc. . . .

Special hours were dedicated on the radio, not only in the city but also in all parts of the state.

#### Celebrations in Other Parts of the State of São Paulo

In São Paulo, the city of Santos won the palm in the Anchieta celebrations. At the solemn Mass celebrated at the Jesuit Church of the city, were present the civic and military authorities. The Sodalists of our Lady accompanied by the band of the firemen marched to their edifice to unveil the new name "Padre Anchieta." The night of the same day a literary-musical section was held in their hall, and on this occasion many orators manifested their enthusiasm for "Anchieta." In Campinas, the Centro de Ciências, Letras and Artes also commemorated the centenary.

The Prefect of the city gave the name of Anchieta to one of the principal roads. In Itù, at the solemn Mass, celebrated in the Jesuit church, the civic and military authorities were present. Here also the Prefect of the city named one of the squares after Anchieta, the Apostle of Brazil.

In Sorocaba, besides the Mass said in the Church of Saint Bento, there was a celebration in the hall belonging to the sodality of Our Lady. And so on in many towns of São Paulo where the Great Apostle dedicated most of his life.

## The State of Rio de Janeiro

Nitheroy: Here the founder of the first village of this state was honored with great enthusiasm. On the 17th of March in different schools palaestras were held in honor of the Venerable Anchieta. On the 18th the Association of Catholic Teachers, presided over by the Bishop of Nitheroy, Monsignor José Pereira Alves, celebrated their reunion in honor of Anchieta. On the 19th, at the cathedral, a solemn high Mass was offered; at the gospel the Vicar-General preached. At 3 o'clock on the same day the Municipal Prefect organized an excursion to one of the first villages founded by the Jesuits. Today it is called "Sacco de S. Francisco." Here palaestras were held on the subject of Father Anchieta.

Nova Friburgo: (Here the Jesuits have their mother house of the province where 70 members of the Society, 23 Novices, 17 Juniors, 6 Philosophers, Fathers and Lay-Brothers prepare themselves amongst the quiet mountains of this small Brazilian town.)

Here Anchieta could not be forgotten and he was not. Anchieta is the name of the college. The organization was put into the hands of the Association of Catholic Young Men guided by our Fathers. On the 18th there was a general communion in our public chapels and afterwards a special reunion was held in our theatre (which is one of the largest in our town). At three o'clock the Jesuits presented in our theatre some parts of the life of Anchieta. This number of the programme was especially for the school children of the city.

On the 19th, at the parish church there was another general communion and this time for all the parishioners. At 10 an open air Mass was said by a priest of the parish church and at the gospel Canon Franca, the brother of our Father Franca, preached.

During the Mass an airplane flew over the altar. It came on purpose from the capital. It was interesting to see the reactions of the people, for such a bird is a rare thing in this city.

At 3 o'clock a civic ceremony was held in one of the football fields; here a member of the Commission who came on purpose from Rio praised the Apostle. After this the multitude walked to the College of the Jesuits and a Notary of the city spoke words of gratitude and praise to the Society of Jesus. The people afterwards were directed to another part of our grounds and some parts of the life of the Apostle were represented by the boys of the sodality of St. Aloysius. Then followed Benediction and the Te Deum in our chapel.

Magê: A pilgrimage was arranged to go to the Well of Father Anchieta. It was led by the parish priest and the Prefect of the town. The Prefect offered men and money so that a chapel could be built over the Well.

#### The State of Minas Geraes

Bello-Horizonte: The members of the University of Minas, of the Academy dos Novos, da Sociedade Mineira de Bellas Artes and other associations of culture, assisted on the 19th of March in the Municipal Theater at a meeting arranged by the Academy of Letters of Minas. A speech was made by one of the members of every faculty. His Excellency, the Archbishop, presided.

Mariana: The Archbishop Monsignor Helvecio was born in the same city as the Venerable Father Anchieta. In this city also celebrations were held.

Curvello: The teachers of all the schools made their retreat in preparation for the solemnity. Besides the general communion, in the evening a meeting was held in one of the schools, where selections were given including poems, songs, etc., all commemorating Anchieta.

### The State of Rio Grande Do Sul

Monsignor Becker, Archbishop of Porto Alegre, celebrated solemn Pontifical Mass in the grounds of the old seminary, and at the gospel he preached. The head of the state accompanied by the other members of the ministry, and a great multitude of people were present. The soldiers took part in the festivities with speeches and special pieces played by their bands. In one of the schools the head-mistress determined that two weeks should be dedicated to the celebrations and in the general reunion in addition to speeches and songs, prizes were offered to those who had presented the best compositions on the Apostle.

### CHINA

#### Jesuit Priests and Buddhist Monks

The following interesting incident is related by Father Mark Falvey, S.J., in the China Mission Letter.

Cremated ashes of Buddhist monks, labeled up in stone urns and neatly shelved away alongside mossy vaults containing the bodies of some renowned Jesuit pioneers of three centuries back, when missionary fought pagan bonze for the prize of Chinese souls!

This was the curious spectacle which Father Kearney and I recently came across down in Hangchow, the "Paradise of China," when we forced our way into an ancient Jesuit grave-yard, choked up with weeds and with memories of splendid mission expeditions.

Half-hidden from the scenic Hangchow highway by clumps of trees and thick underbrush, the weather-beaten crypt, in which the remains of these foes of holy combat lie buried, is built up of heavy granite slabs, low and angular, and piled up on a mound. Above, overgrown with tangled vines, heaps of stone debris are all that remains of the old chapel which a century back had already crumbled into ruins.

It is in the vaults below that one can decipher ten

names of seventeenth-century Jesuit missionaries whose heroic labors in those early years of the Catholic penetration of China form a romantic chapter of mission history. Here rests, for instance, the distinguished Father Cattaneo, close associate of the former Chancellor of the Empire and China's most illustrious champion, Dr. Paul Zi. It was these two who first opened up the Shanghai country to the Faith.

In 1611 Father Cattaneo moved on to Hangchow to establish a mission post there. The real builder, however, of the Hangchow mission church, as well as a seminary for native Priests, was Father Emmanuel Diaz, buried in the old crypt in 1651. Later on his church was burned to the ground, was rebuilt, passed during the stormy periods of persecution into the hands of the Buddhists, who quickly set up an idol of Buddha and used the sacred place as a temple for their colorful pagan cult.

## COLOMBIA

On July the eighteenth, 1934, the Catholic Hour was inaugurated over the broadcasting station of Barranquilla, Colombia, which has been placed at the disposal of the Church by its fervently Catholic director, Don Elías Pallet. All the religious houses of this northern port will participate in this new apostolate. His Excellency the Bishop of Barranquilla so arranged it that one of Ours had the first nine or ten conferences, all apologetic in nature.

Of more significance, however, is the attack which was made recently on our Law School and College in the capital, Bogotá. On October 16th, the Concejo Municipal approved in the absence of possible defenders of the Society, a proposition which runs somewhat as follows: "The conferences organized by the Jesuit Fathers in the aula maxima of the so-called Universidad Javeriana, have as their principal object the

discrediting of the works of the Liberal Governments; and

“Whereas, at the same time the aforesaid University has been continuously advancing a campaign against the centers of independent learning which function in the country without placing themselves under the influence and the guardianship of the religious communities; and

“Whereas, these acts constitute an attack on culture and endanger the works in which the present Minister of National Education is exerting himself, be it

“Resolved: That the Council make a public protest against the disunifying activities to which the Jesuit Fathers and the directors of the so-called Universidad Javeriana have been continuously dedicating themselves; and be it further

“Resolved: That the independent citizenry be incited to organize the defense of the centers of learning that are emancipated from religious guardianship; and be it further

“Resolved: That this resolution be posted about, printed in the press of the city and in that of the capitals and broadcast to the whole country by radio.”

By reason of such stupid anti-catholicity the University received numerous proofs of esteem and loyalty not only from Conservatives but even from the Liberal press. For several days the persecution of the University was the necessary theme of conversation. It can be said that those of the Concejo, who started the discussion saw themselves alone in their attack. The Liberal students of the University raised their voice in protest, vindicating the University in the face of the calumnies of the municipal resolution. Among other things they say: “It is paradoxical but it is the truth that the first and only free chair is the Jesuits’. It is open to every idea, to every aspiration and source of human knowledge, and it is not a rostrum of a political and religious nature . . . In these university exten-



sion courses men of high scientific and political repute and of undoubted liberal ideas have collaborated."

A letter of Father Felix Restrepo, Dean of the School, to the editor of a certain Liberal paper of Bogotá, soon changed its early joy into chagrin over the attitude taken by the councilmen. Since it had been asserted that we were hindering the work of the Minister of Education, Father Felix wrote another letter asking the Minister if he had had any complaints or if he really believed that the University was endangering the magnificent initial steps of the new Minister which had merited the sincerest congratulations of the Father. This elicited a very laudatory assurance that the work of the Universidad Javeriana merits respect and gratitude.

Since this attack on the Javeriana in the Council and in some speeches of the House of Representatives, in periodicals and posters, and over the radio, turned into an attack on the Society in Columbia, a pamphlet entitled "The Right of Ownership to the College of San Bartolomé." was published by its Rector. The reason for this is the attack which the Society has suffered because of its leadership in the field of secondary education and because of the privileges it enjoys in the use of the College of San Bartolomé.

The reunion of the Concejo again in the beginning of November meant new charges. To put into a brief formula the elements of the sectarianism which had first calumniated us with a thousand ridiculous inventions, a proposition was presented which asked the House to abrogate the law granting perpetual usufruct of the College to the Society. This motion also went to the House as had the other. By reason of this latter proposition there were brilliant defenses of the Society and of the University in both Houses. Our friends have shown valor before the adversary and many of them have come forward personally to show their disinterested esteem. One of the motives of the first

proposition of the Concejo was the series of conferences given during the last two years in the College auditorium and later over the radio. Consequently some of the recent letters have introduced their subjects by praising the work of the university extension conferences and announcing their firm loyalty to the University in general. "At any rate," the Colombian News-Letter concludes, "it is necessary to pray God, as superiors have expressly ordered, that the works of the Society in Colombia may develop with freedom and with fruit."

## INDIA

### A Patna Mission School Master

*Note: The following article is reprinted from the Patna Mission Letter. It was written by Patna's first Indian Jesuit, Mr. Peter Angelo, and is concerned with the Mission Village school, a form of apostolate much in use during the last decade.*

He who desires to appreciate the village school in Bihar and especially the village schoolmaster must not confine his observations to the towns. He must go into the country, he must live in the villages themselves, he must question the people about their school, nay, he must himself attend it, and this not for a few weeks or a few months but for at least a year. As, however, this course is not possible for most of my readers I shall endeavor to tell them what they are missing by describing my own elementary school and its master.

I studied at Chuhari, some seven miles north of Bettiah. At that time—over ten years ago now—and until late in 1923 the school was held on the north verandah of the church. We boys sat on the steps, facing outwards in two rows about thirty-five feet in length, while our master sometimes sat before us on a three-legged stool and sometimes walked up and down

in front of us. Behind him, some ten feet away was a small garden in which we raised flowers and vegetables. Being in a Christian Mission, Christian boys were naturally more numerous than Hindus, but our master was a Hindu.

During class hours everyone in the whole village knew school was in progress, for we made a great lot of noise shouting in a sing-song chorus "*du ka du, du dune char,*" etc.,—two times one is two, two times two is four. Arithmetic, Hindi, Geography, History and Hygiene were the principal subjects. In the first our master would make us read and then he would say, "Take your silates and pinsils for writing dictashun." He knew only a few English words and most of these he mispronounced. In Arithmetic he would either ask us "catch questions" like "There were forty birds in a tree. I took a gun and killed one. How many remained?" (Woe to the boy who answered to a chorus of scornful laughter, "Thirty-nine!") or he lead us in a sing-song dialogue of "ek EK do DO tin TIN" up to a hundred and then back down to one. He also taught us addition, subtraction, multiplication, division, fractions and especially *deshi*, native arithmetic with its complex systems of Indian weight and measures.

Our master was not from the village itself. His home was with his aged parents, some thirty miles away. He was a "*kayasth*" by caste, that is a writer. He had taken up teaching when about thirty years old. He was short and fat with a round face, and he had gray eyes which made us call him *Kuira* or gray-eyed. He wore a *Kurst* or Indian shirt and a *dhoti* or white loin cloth. Had he worn *payjamas* in *Musalman* fashion he would have seemed an Arab, so fair was he.

He came to school shortly before seven and when at seven the bell rang we Christians began with an "Cur Father." The first hour was for Hindi, first reading and then dictation. During both the master

sat with the two higher classes, deputing one of the cleverest of the older boys to take the two lower classes for the same subject. After dictation corrections were made, one blow of the stick was administered for each mistake. There were a few boys who were always late, for they lived a mile and a half away and, being weak in Hindi, they were glad to miss the class and the stick, which they had often been made to "taste" for their mistakes in dictation. They did not fail, however, to escape punishment which consisted of being made to stand for half an hour on one foot. If a quarrel occurred between two boys, both were made to catch hold of each other's ears and without releasing their hold to stand up and sit down thirty or forty or even a hundred times. The punishment had the advantage of helping familiarize them with Arithmetic. The smaller boys had to undergo a different form of punishment, that is, they were made to kneel on the gravel beyond the verandah with arms outstretched in the form of a cross and with a stone of some four pounds in each hand. They had to remain in this uncomfortable position at least ten, at most twenty minutes.

After Hindi followed Arithmetic, the period we enjoyed most as the master knew his subject well and could evoke keen rivalry, for we knew the importance of numbers in after life. He would give the bigger boys three or four sums to work on their slates and then repeat the same process with the smaller boys. After forty minutes with these he would return, take our slates and correct them, administering his cane impartially for mistakes. Then followed ten minutes recess, after which we had oral Arithmetic. The master stayed with the older boys for this, sending the best one of them to drill the younger ones. All would stand and plenty of noise would then follow as, minding its own business and heedless of the other, each class sang out in unison the tables and fractions the master had sung as solos. At times for variety's sake he would

set us oral problems and ask the answer from the end of the line where the weakest boys were, giving twenty seconds for the reply. If none was forthcoming the next boy was given five seconds to answer, and if he, too, failed the rest got two seconds to give the solution. If none was still given the master gave it himself, coming around lest we forget it and pulling the ears of each in turn and plying his stick freely. This made us call him *Markaha* or bullock that butts. And really the name suited him, for he was morose and hard to please. When he would get a letter from home telling him of some other trouble or other, he would pass a miserable night; and the next morning to relieve his feelings, he would give one or two of us a good thrashing. Thank God the letters were few.

Again, if an inspector came to the school and asked us a few questions which we failed to answer correctly, he would not waste time after his departure in giving us a sound beating. Another bad habit he had was that instead of filling in the attendance register daily he marked it only about once in three months, that is, just before an inspector's visit. Consequently he often marked boys absent who had really attended, and thus he gave many of us an undeserved bad reputation for irregular attendance.

Outside the school he would often be approached by the father of some pupil or other who wished to know how his son was faring, and the answer was always, "Very nicely, he's doing very nicely indeed." The answer may not have been true, but as it was expected it was given. For otherwise, the boy might be withdrawn, and thus the master would lose five annas—about ten cents—a month, as well as such little services as he frequently exacted from us, for instance, cutting grass for his cow or leading his goat to pasture.

The best time of the school year was the long vacation during the annual rains, a vacation not provided for by the educational code. Work in the paddy fields

was going forward with much ado and many of us willingly found in long hours of stooping over, knee-deep in the flooded fields, and transplanting the tender rice plants, escape from the beatings administered at school. The master too, enjoyed his vacation, for there were no boys to teach, and his aged parents needed his help for their own paddy fields. There, under the pretext that all the boys were absent, he would remain a month longer than the month prescribed for vacation, but it was not time wasted, for on his return he would be in great good humor and would treat us kindly, so much so that we really began to love him. After a few weeks of class, however, his former habits would begin to assert themselves again, and beatings were then the order of the day. Thus things would go on until a second vacation of ten days—how short they were but how splendid!—at Christmas, days full of fishing and games, *kabaddi*, kites and hockey.

Such in brief was the character of our schools and their school masters some ten years ago, and such are both today. Why do we have such masters in our Mission schools? Chiefly, because schools of any kind are few and masters are fewer, with Catholic masters fewer still. A very poor literary training and a very poor moral training are the consequences. The greater number of teachers nowadays have themselves had only five or six years of school training, and very few indeed any normal training. Moral instruction is little attended to, except in Catholic schools, but as Catholic masters are few, Hindus have often to be employed. Fathers and Sisters, though, and an occasional catechist try to remedy matters. No remedy, however, will be effective save the educating of more and better Catholic teachers, a work in which Khrist Raja High School and for girls the training school—up to Middle English, roughly equivalent to American grade school—conducted at Chuhari are beginning to make their beneficial influence felt.

### The Conversion of the "Untouchables" in India

Everyone knows that there are in India hierarchized social categories commonly known as castes. Beneath the divine caste of Brahma there is a whole ladder of divisions and subdivisions, each one specialized in its own profession, and separated among themselves by strict limits. Between two and three thousand have been counted. But at a distance immeasurably below the "people of caste" there are those "without caste," those who possess no place at all in Hindu society, devoted to unhonored professions, the lowest of men, scarcely men at all. Moreover there are the "untouchables," those whose contact, breath, even shadow, is a stain. A Brahman will prefer to die of thirst rather than receive a glass of water from an "untouchable." The famous Pariahs are only one category, and are not the most despised of these negligible beings. At times these "untouchables" are called the "depressed classes," not precisely "oppressed" classes, but they are rejected completely as though outside normal society, a people who do not even exist, cloaked with a disgrace which cannot even be imagined. For example: The Mahars in the Deccan are not only always relegated to villages in the East, lest their impure breath contaminate the western breeze, but formerly they had to move into their appointed districts dragging behind them a branch of a tree to remove their traces . . . and even carried beneath their cloaks a small vessel lest their saliva should fall upon the ground where a Brahman might pass! These "untouchables" are to be found everywhere; they perform works considered vile, such as leather-dressing, scavenging, etc. But they do possess privileges even if they consist only in being allowed to eat the flesh of the cow.

Among the "untouchables" must be ranged the aborigines who, living apart in more or less isolated tribes, exploited by Hindus and Mohammedans, remain as the primitive inhabitants of India, having

their own languages. rites, religions—generally animistic—sometimes true savages lost in forest or jungle.

And the number of these “untouchables” is between forty and forty-five millions. There was a time when the very fact that a missionary had relations with these types of natives was sufficient to sterilize his apostolate among the Indians of caste. That condition no longer exists, thank God. From all sides the “untouchables” are entering Holy Church. Among them occur group conversions, for, like other “primitives,” they act and take counsel in groups. There is scarcely a diocese in India where the mission “ad paganos” is not in great measure a mission among these “depressed” people. At times these missions are very fruitful. The story of Father Lievens at Chota-Nagpore (Bengal) is well known. Thanks to the help he gave to the Ouraon and Nunda farmers in their court proceedings against those who were exploiting them,—where formerly, in 1885, there were scarcely more than 3,000 converts and not all of these baptized, in 1930 there was a sufficient number to form a diocese of 270,000 baptized, the diocese of Ranchi. One might point out the numerous conversions of Pariahs in the south of India, especially at Madua, and of Santal aborigines in the dioceses of Patna and Krishnagar.

Protestant missionaries in the country of Telougou have made very numerous conversions among the “untouchables” and depressed classes. It is to this fact that they owe the notable progress indicated by their statistics for the past twenty years. But they have money, and it is easy for men to attract these poor people by very appreciable material advantages.

The Mohammedans also are gaining . . . It is because among certain classes of the oppressed, the aborigines for example, to become a Mohammedan or Christian is to advance a step in the social scale, to acquire rights which they could never ambition were they to



remain in the position in which the Brahmans wish to keep them. Recently, at Belgaum, a number of Mahars were obstinately forced away from the public fountain by a group of Brahmans; 450 became Mohammedans on the spot. They would have become Christians if there had been a missionary present to furnish them a well and a school.

If ever the "Pauperes evangelizantur" has been realized, it is in this very milieu. It is impossible for us to say just what proportion of these untouchables there is among the 3,400,000 Catholics of India. But in one diocese, that of Trichinopoly, which furnishes us with detailed statistics, caste by caste, we see that of the 217,727 baptized in 1931, the most important group was that of the untouchables, 50,876.

*Messenger du Coeur de Jésus* for July, 1934.

## MEXICO

### More Details of the Mexican Situation

*Federal District*: In August the Ministry of Government pressed the observance of the decree of 1932, according to which there are allowed only twenty-five churches and twenty-five priests in the entire District, which contains more than one million inhabitants. In the community of the Holy Family, Father Sanchez alone officiates in the church, saying three masses daily. The Fathers of the residence of Chapultepec have had to leave the house and divide into two smaller communities because the place was getting to be very well known. Two of them even had to leave the capital.

*College of Guadalajara*: Last year the school closed with 208 students, and it was feared that the present course would never open on account of the fury shown by the governing party in Jalisco in seconding the Callistic plans; but, thanks be to God, 251 students have already enrolled and up to the present nothing alarming has occurred.

All the good possible has been done during the vacations. For example, Father Vereá writes that during the Easter vacations, on the ranch of San Antonio (where Ours have been showered with favors by the owner, Mr. Rivas) and on other neighboring ranches, 98 first communions were distributed, and many ranchers who had been away from the sacraments for a long time because of lack of priests, approached the sacraments. There were feasts and Missas Cantatas (never before seen by some of the congregation), which awakened a thirst for religion in those simple souls; moreover many marriages were rectified. Father Escalante did a similar work on another ranch.

*Puebla:* The community of the college has had to divide itself into two or three smaller communities to avoid suspici3n. Brother Ortega writes that the government there is using every effort to establish the anti-religious schools. The campaign proceeds along another plan of attack: a letter of instruction has been sent to each of the teachers in the official primary schools, setting forth the new plans for the total transformation of the school. A second letter followed, to this effect: "Are you disposed to cooperate in carrying on the campaign against fanaticism? On signing in the affirmative, kindly forward your suggestions for producing the desired result quickly and most efficaciously. We require an immediate answer, whatever it may be." This same circular was sent to the private schools. Since many of the teachers in these official schools had already joined our confederation, they only replied late, asking what kind of fanaticism it was intended to attack. Instead of answering them, the Minister of Education started to summon them one after another, trying to question them; but they did not allow themselves to be questioned. The answers of the private schools, already confederated in the "C. E. P.," was a valiant negative. The National Parent's Association is greatly increasing and fighting for full

liberty of instruction in all departments; the labor is intense, with reunions, propaganda, handbills, billboards, etc. In almost every shop window is seen the sign, "Parents, arise." In short, the city and the towns about have awakened from their long sleep. The students for their part have joined the movement; those of the State College and those of the Normal School have held various demonstrations and have published a manifesto to the laboring classes in an effort to tear them away from Socialism. There have been some rather comical scenes, as when students proposed to paste their posters in the very center of the National Revolutionary Party; getting together a large group while some stood watch, others formed a pyramid and papered the wall, covering, with their manifesto, the campaign posters of the President-elect. Another group did the same thing to the City Hall, the Governor's mansion, and the office of "*La Opinion*," the governmental newspaper. An entirely new organization has been formed of all the students of private schools and colleges. They held their General Assembly on the fifteenth of September, some 1,200 boys and girls attending with incredible enthusiasm. In all this awakening of the people of Puebla, Ours have had a prominent part.

*Chihuahua*: Ours are dispersed because of the latest order of the government, which obliges all priests to register with the sole purpose of being catalogued by the police, with pictures, front and profile, and fingerprints. Our Fathers thought with good reason that this would be an intolerable indignity, above all when it is considered that those who are registered do not *ipso facto* secure permission to exercise the ministry. And so it is that two of our Fathers have gone to the United States, while those less known have remained to work as best they can.

*Tarahumara*: Around the middle of August, Fathers Martinez, Lara and Ocampo were accused before the

government of exercising the ministry in Norogachic without a license; one of the accusers was an Indian by the name of Jaris whose son was given a free education by our Fathers in the boarding-school at Sisoguichic. Father Martinez was captured on the 23rd of August by Raul Mendiola, special policeman of the Governor, who enjoys the reputation of an assassin; Mendiola made his appearance with a detachment of Federal troops, and repeated in the vilest terms the verbal order of arrest. Thanks be to God, the other two Fathers were not at home. They did not recognize Brother Ruiz, but hearing he was busy caring for the sick, they commanded him, "in the name of the Constitution, violated by such practices," that he abstain from performing this work of charity. The Fathers feared that the government was going to take possession of the boarding-school in Ureachi, not yet completed, the fruit of so much labor and expense; but, although it is not far from the town, it seems that the henchmen did not touch it; they took possession of our old dwelling and then went to dispossess the Sisters of their boarding-school for young ladies. Having done this they went off with their prisoner Father Martinez, in company with a bandit whom they had also captured. On the 30th, Father Martinez was expelled from the state, at least during the incumbency of the present governor. Father Martinez, with his patience and friendliness, had won the confidence of his jailer who, on freeing him gave him ten dollars to help him on his journey. In Sisoguichic also, Ours are dispersed, and the boarding-school, which is in imminent danger, has been split up into small groups. It seems that the government has proposed to do away with our mission, to take possession of our houses, and to establish mixed boarding-schools, centers of corruption, as has been proved by the one established in the house stolen from us in Tonachi. Father Narciso Oritz writes on the 14th of September from the "Cave of San Andres," whence he has

transferred his possessions on account of the persecution, from which he makes his apostolic journeys. His "fidus Achates," Mucio, keeps him company and renders him many kind services, and a friendly family in the neighborhood brings him food, ministering as it were to a hermit.

## PHILIPPINE ISLANDS

### The Bellarmine Defense Guild

Organized catechetical work by Filipino Catholic laymen had been carried on in the Philippines for some years before the Holy Father, Pius XI, promulgated his Encyclical on Catholic Action in 1925. Chief among the agencies for this work was the Catholic Instruction League. The Ateneo de Manila unit, known as the Ateneo Catholic Instruction League (A. C. I. L.), was especially active. The voluntary services of the students were solicited, and a large group responded. Under the direction of the Fathers and Scholastics of the College the catechists went out on Sunday afternoons and gave religious instruction to children in a number of the poorer parishes of Manila. Since these children attended either the public schools or none at all, they would otherwise have received no regular religious instruction. Between 4,000 and 5,000 were prepared for first Holy Communion each year by members of the A. C. I. L.

This apostolic work was not confined to the Sundays of the school year. During the vacation period in their home provinces these Ateneo catechists would gather the children in the old town churches, teach them their religion, and prepare them for the reception of the Sacraments of Penance and the Holy Eucharist. Since the Ateneo students come from such varied and distant provinces as Ilocos and Cagayan in the north and Zamboanga and Davao in the south,

this vacation work was perhaps more far-reaching in its effects than the catechetical work in Manila.

With the coming of the Pope's Encyclical a new impetus was given the work. It was evident that the weekly instructions alone were not enough. It would be necessary to go into the public schools themselves in order to reach all the children who needed instruction. Mr. Jose de los Santos, aided by Messrs. Victorino de la Fuente, Eleno Olaquivel, Juan Santiago, all Ateneo alumni, began to carry out the idea in the public schools of Polo and Meycauayan in the Province of Bulacan. The instructions had to be given after class hours, since there was no provision for the teaching of religion in the regular curriculum. This was hardly a fair and proper arrangement in a country in which well over ninety per cent of the people are Catholics. Efforts were consequently made to induce the Legislature to introduce Religion into the prescribed list of subjects in the public schools. A petition to this effect was signed by 240,000 heads of families, but owing to political complications no bill was passed.

The founding of the Bellarmine Defense Guild in 1931 was the next move. Reverend Joseph A. Mulry, S.J., Professor of Philosophy at the Ateneo, organized a small group of picked undergraduate students from the A. B. course and prepared them for the undertaking of religious instruction in the public schools. A constitution was drawn up, which was approved by His Excellency, Archbishop O'Doherty of Manila. The Guild had a double objective before it. It planned to send the catechists into the public schools of Manila to impart instruction in the school rooms after the regular classes of the day had been finished. It also prepared itself to undertake adult catechism or the religious instruction of the grown-ups in the country *barrios*, especially the poor workers who had not the advantages of a proper religious training in school. Parental consent was again obtained for the public

school catechism, and Governor-General Roosevelt gave his sanction to this work. A favorable decision in this regard had been originally granted by Governor-General Wood some years previously.

The results of this undertaking were rapid and gratifying. At the end of the first year there were 380 first Holy Communions in *one public school*. As yet, however, only a few of the schools were being cared for, due to the insufficient number of catechists. In June, 1933, when the public school instructions began, Ateneo catechists served four schools,—those in the San Nicolas, Binondo, Ermita and Pandacan sections of Manila, under the efficient direction of Mr. Edward G. Jacklin, S.J.

The success of the work evoked widespread interest, which finally culminated in the nationalization of the movement by order of the Archbishop of Manila. It was the sight of 500 public school children making their first Holy Communion that gave his Excellency the idea of taking this step. Catechists are now being sent out from other Catholic colleges and universities in Manila, and the name of Jesus is being made known to thousands of children who have not the opportunity of coming to our Catholic schools. Statistics for June, 1934, showed that there were 57,000 such children in the public schools of the Archdiocese of Manila.

Without in any way abating its work in the public schools the Bellarmine Defense Guild simultaneously turned its attention to another long-felt need—adult catechism. There were thousands of poor *taos* and *obreros*, especially in the outlying provincial towns and *barrios*, who sadly lacked even elementary religious instruction. Here was a challenge for the Bellarminos. Father Mulry selected about half a dozen of his most capable college boys, and trained them in the exposition and defense of Catholic doctrine and practice. The plan of the English Catholic Evidence Guild

was followed as closely as local circumstances would permit.

A typical "pitch" of the Bellarminos might be of interest. Armed with the permission of the local pastors the Bellarminos in company with Father Mulry descend upon one of the towns on a quiet Sunday evening. The meeting has been advertised during the previous week, and there is sure to be a large gathering of interested listeners—and questioners! In the *barrios* the name of "Manila" carries great weight, and people from Manila are always considered to speak with authority. When it is time for the "pitch" to begin, the church bell is rung as a signal for the people. The speakers' platform has been erected in the town *plaza* in front of the church. It does not take long for the crowd to gather. After the meeting gets under way the number will have swelled to 5,000 or even more.

Let us suppose that the subject of tonight's instruction is the Holy Sacrifice of the Mass. Two speakers will divide the matter between them. The first will give the history and explanation of the first Mass as celebrated by our Lord on the night before His crucifixion. His colleague will explain the Mass as the people see and hear it today in the church with the priest offering the Sacrifice in the person of Christ. Then the meeting is thrown open to questions from the crowd, and two other Bellarminos supply the answers to the inevitable deluge of queries. The questioning and heckling prove to be the most interesting and lively part of the meeting. The young Bellarminos address the people in their own native dialect, and they do so with an easy suavity and quickness of wit which they alone can master successfully in the presence of their own people.

Frequently there are hostile elements to contend with. Hecklers, especially *Aglipayanos* (adherents to the schismatical Philippine National Church), like to



make trouble, but the Bellarminos are usually equal to any occasion. At one "pitch" a threatened stoning kept the boys talking all evening with eyes in the backs of their heads, ready to dodge at the first sign of an unfriendly missile. Before the evening was finished they had won over the sentiments of the crowd. At another meeting the speakers were challenged by a Filipino Episcopalian minister. He claimed that they were excluding the presentation of the other side of the question, and demanded, with a manifest appeal for the crowd's sympathy, that he be allowed to speak from the same platform. The Bellarminos agreed to meet him on a common platform in the town at a future date, and even conceded to him the option of choosing the subject to be discussed. The minister submitted the proposition: "There is no salvation save in the name of Jesus." The night of the meeting came, and the *plaza* was jammed with expectant people. Two of the Bellarminos opened the discussion by giving a brief explanation of the *status quaestionis*. The belligerent minister was then invited to mount the platform and have his say. But there was no minister to be found. The adversary had pulled his stakes and quietly slipped out of the crowd. The Bellarminos were evidently too much for him.

These "pitches" are being duplicated in *plaza* after *plaza*. Thus far the Bellarminos have visited 22 different towns in the neighborhood of Manila. Sometimes the open forum for questions lasts from three and a half to four hours, bringing the close of the meeting to as late as twelve or one o'clock in the morning. A number of the "pitches" have been conducted before crowds numbering as many as 8,000 people.

The Bellarminos are now planning to carry their campaign far beyond the outlying towns around Manila. Three new groups are now in the process of formation under the direction of Father Mulry. One group will cover the Ilocos Provinces and another the

Pangasinan Province, all in northern Luzon. A third group will work in the island of Negros, which makes up a large and important section of the southern Philippines.

Another outlet for the zeal and activity of the Bellarminos is to be found in the "*obrero* convocations" which have been held in some sections. The *obreros*, or workers, are gathered for instruction in their religious beliefs and in the duties of their state of life. Where possible this is followed up with a short retreat. At the conclusion of one of these convocations as many as 225 men went to Confession and Holy Communion.

The main difficulties in the way of the lay apostolate of the Bellarmine Defense Guild are two—lack of adequate financial assistance and lack of time for full preparation and for the active work itself. The fact that there is as yet no regular follow-up to insure and preserve the initial good effected might be mentioned as a third difficulty. But this last obstacle would be easily removed, once the first two difficulties were obviated. Most of the Bellarminos are still in their studies. The training of the speakers takes long hours of painstaking care, and the only time available for the "pitches" in the towns and *barrios* is on Sundays. Nevertheless the work is going on with unabated interest and enthusiasm. The parish priests bless the Bellarmine Guild. It is a new thing for the people to see and hear their Filipino boys give such public testimony of their faith, and they are proud of them. Their calm and efficient defense of the truths and practices of their holy religion impresses their hearers with the fact that religion is not merely priests' talk but rather the important business of laymen as well. The growth and spread of the Bellarmine Defense Guild may be taken as a sign that the Philippines will not soon lose their happy heritage of being the only Catholic country in the Orient.

## URUGUAY

*Montevideo*: The College: At the beginning of the month there arrived the reports drawn up by the school inspectors who, in fulfilment of their mission, spent an entire week during the month of May visiting the college. These reports, which refer individually to each and every one of the professors and the various subjects or classes, could not be more favorable. They even contain an abundance of phrases such as these: "the professor has a profound knowledge of his subject," "he conducted the class with fine pedagogical instinct," "his classes are animated and instructive," "the professor reveals live mental agility, erudition, culture, and excellent orientation." The majority of the criticisms were of this kind, which is all the more remarkable when one considers the number of the inspectors and their diverse points of view.

A. M. D. G.



# American Assistancy

## CALIFORNIA PROVINCE

### Progress on the New Scholasticate at Alma

September: With Schola Brevis set for the 10th of September, the work on the new Theologians' Building is making rapid progress, and it is hoped that some of the rooms will be ready for occupancy by September 1st. All the rooms will be ready before the 10th.

There will be forty-nine theologians to inaugurate the new theologate. Of these, twenty-six are from the California Province, twenty-one from the Oregon Province, and two from Venezuela. Approximately ten fathers will make up the Faculty, and there will be four or five coadjutor brothers, making a community of some sixty-five men.

The alterations in the old mansion are practically complete; the only thing yet to receive attention is the installation of a new heating system. The work on the chapel is almost finished, and the new library is well under construction. All construction and alteration work will be finished by Schola Brevis, with the possible exception of the pouring of the foundations for the second unit of the Theologians' building. It is planned to put in these foundations now so that the work of landscaping can be begun at once. The building itself will be erected probably within two or three years.

Several workmen have been busy during the past few months clearing ground for new vineyards. At present some forty acres have been prepared, and it is hoped to have forty more ready for planting in February.

October: Alma College was blessed and dedicated

by Archbishop Hanna, Saturday afternoon, October 20. In addition to the visiting clergy and the Juniors from the Novitiate, about 600 friends and benefactors attended the ceremonies. His Excellency gave a tribute to the Society as a learned body of teachers. Solemn Benediction with the Provincial of California and the Provincial of Oregon as Deacon and Subdeacon, followed, whereat a Juniorate choir sang hymns.

Under the direction of Brother Picollo and Mr. Carlo Rossi, an ambitious undertaking of landscape gardening is under way. From the lake in front of the house 5,000,000 gallons of water were drained; the lake bed was cleaned; the terrain around the lake-site is being leveled. Close to 200 plants of *Juniperus prostrata*, a treasure trove found among Dr. Tevis' hot-house plants, were planted around the lake. Garden plots have been measured and marked.

The building program is still under way. During the past month the library building was finished and installed with racks to accommodate 25,000 books.

### MARYLAND-NEW YORK PROVINCE CANISIUS HIGH SCHOOL

#### Father Bonvin's Jubilee

On Sunday, October 21, 1934, Father Ludwig Bonvin, S.J., celebrated the 60th anniversary of his entrance into the Society of Jesus. At his own request the celebration was a simple one. The Jubilarian said a low Mass at eight o'clock in St. Michael's Church at which a large number of the laity were present. During the Mass the choir sang Latin, English and German hymns which were the compositions of Father Bonvin. Later in the day members of the three Jesuit Communities in Buffalo joined at dinner to extend their greetings to the Father.

Father Bonvin, who is eighty-four years of age, will celebrate his 50th anniversary as a priest next year.

Many of these years have been spent in Buffalo where he is known and admired for his work in the field of music, and as priest and confessor at Canisius and St. Michael's Church. The following is an excerpt taken from an article on Father Bonvin which appeared in one of the Buffalo papers:

The venerable priest, musician and teacher, who is known to hundreds of Buffalo music lovers and concert goers, was born February 17, 1850, in Siders, Switzerland. His father was a physician and wanted his son to follow in his footsteps, so the young Bonvin went to Vienna. There he met Liszt, Rubenstein, the Strausses and heard Mendelssohn conduct Schubert's Unfinished Symphony for the first time. He gave up medicine and decided to become a musician, but later, on the pleas of his family, took up the study of law for two years. His health failed because law and music studies combined were too strenuous and he returned to his native Swiss Mountains.

After a long period of consideration he decided to enter the priesthood. Because Bismarck had driven the Jesuits from Germany he went to Wynandsrade, Holland, where the order had recently opened a seminary in an old castle, reputed to be haunted. After completing studies in Austria and England, he came to the United States in 1887 and since then has been connected with Canisius College, always as a leader of music studies and activities and as a teacher of French and Christian Doctrine.

He has composed more than 450 works, including songs, orchestra suites, concertos, masses, chorals, many hymns and one symphony, which was played several weeks ago for the first time by the Buffalo Community Orchestra. His work is held in high esteem in Europe and many years ago the University of Wurtemberg honored him with a degree of doctor of music for his compositions. Buffalonians are familiar with his Sup-

pressed Sadness at a Joyous Feast, and Adoration, two numbers written in a modernist style.

### FORDHAM UNIVERSITY

#### Catechetical Activities of Sodalists at Fordham College

Under the patronage of the Sodalities of the Blessed Virgin Mary, there are, at the present time, over sixty-five undergraduate students of Fordham College, Fordham University, actively engaged in furthering the cause of Catholic Action by furnishing religious instruction to public school children. Only the inability to find more churches in a position to use the services of the students has hampered the extension of the work, as there are waiting lists of students eager to give this manifestation of their zealous Catholicity.

The Sodalities so engaged are The Immaculate Conception Sodality, under the spiritual guidance of the Reverend J. Joseph Lynch, S.J., which draws its membership from the ranks of the Junior and Senior Non-Resident students, and The Holy Rosary Sodality, for Freshman and Sophomore Non-Resident students, of which the Reverend John J. Colligan, S.J., is Moderator.

While the Parthenian Sodality, for Resident students, in existence at Fordham since 1846, now under the direction of the Reverend Thomas H. Moore, S.J., is not officially connected with the work (due to the greater number of restrictions which must of necessity be placed upon the Resident students), not a few of its members have joined with their classmates in forwarding this work.

#### Organization

The Holy Rosary Sodality has entrusted the direction of its catechetical work to the Student Counsellor, the Reverend Thomas H. Moore, S.J., who assigns the student catechist to teach in a particular parish on a particular day. The scope of the work of this Sodality

can probably best be shown by the following short table.

Parish	Location	Day of Week	No. of Catechists
Immaculate Conception,	Gun Hill Rd., Bronx	Sun.	9
Immaculate Conception,	Gun Hill Rd., Bronx	Tues.	11
Immaculate Conception,	Gun Hill Rd., Bronx	Wed.	11
Holy Name,	New Rochelle	Sun.	4
Santa Maria,	St. Paymond Ave., Bronx	Tues.	6
Santa Maria,	St. Raymond Ave., Bronx	Thurs.	6
Mt. Carmel,	187th St. & Belmont Ave., Bronx	Thurs.	1

In each of these catechetical bands one student is appointed as leader. He is responsible, directly to the Student Counsellor, for the presence of the members of his group. Should any member of a group by absence, or by any other breach of discipline fail to manifest a spirit of wholehearted cooperation and interest, he would of course, be immediately dismissed and replaced by another Sodalist appointed from the large list of eager volunteers.

The work of The Immaculate Conception Sodality is conducted in a similar manner, although here because of the previous experience and greater responsibility of the older students, the Reverend Moderator has left the task of organization entirely in the hands of the First Prefect of the Sodality. He has appointed 11 Sodalists as catechists in the Church of Our Lady of Grace, 2268 Bronxwood Avenue, Bronx, N.Y., where sessions are held daily, except Saturday. Every Sunday morning; 11 other Sodalists are present at the Church of St. Gregory the Great, Halstead Avenue and Summer Street, Harrison, N. Y.

The procedure in the groups of both Sodalities is the same. Where classes are held on Sunday, they immediately follow the nine o'clock Mass, at which teachers and children have assisted in common. The week-day classes are conducted in the afternoon, as soon as possible after the dismissal of the public schools. In all cases the actual teaching is done under



the supervision of the Pastor of the parish, or of some competent person, lay or Religious, designated by him.

#### Benefits—To the Children

The parishes in which the catechetical work is being done by the Fordham students are those which are too poor to establish Parochial Schools for the proper religious training of the children.

These children, then, must attend the public schools, in which—to phrase it least offensively—their faith is often subject to weakening influences. The priests of the parish are powerless to counteract this influence in the few short hours in which they are free from their many duties. Hence, the need for the contribution of time and effort by the Sodalists of Fordham College in this great work of educating Catholic children.

The children of these parishes are almost entirely removed from normal home influences. They are in large part the children of immigrants, mostly Latin or Italian in origin, who have a different language and different customs from those of the older generation. Too many of them, due to the lack of proper environment and to proselyting influences, have come to believe that the Catholic religion is un-American and should be discarded as a part of the old culture. For such children to come in contact with young men whose Americanism no one can doubt, young men thoroughly modern in habit and custom and fluent in the use of the English tongue, who profess belief in and practise the teachings of the same One, Holy, Catholic and Apostolic Church as do their parents, reawakens within them respect for that Church and for those parents.

Again, these children stand almost in awe of a college education. That young college men, ideal characters to them, are willing to sacrifice their time and energy to teach them the truths of their religion and to join them in their simple games makes them respond eagerly to the instruction given.

#### Benefits—To Sodalists

If the work carries these benefits to the children taught, it is not without recompense to the Sodalists. Not only may he rest content in the knowledge of a good deed well done, but he must know also that his work, however humble, may yet bring the light of faith to some poor soul, and strengthen others in their faith. If such be the case, he is a thousand times repaid. He must be happy in his work, happy to assist in modeling the minds of his charges and directing them along lines which he and they will never regret. He must be happy in his association with these young children who of all God's created works must indeed seem like to God. He must realize that by his work he is actively aiding the cause of Catholic Action. And as Catholic Action, like charity, "blesseth him that gives and him that receiveth," the student catechist, conscious of the esteem in which his pupils hold him, cannot help but try to prove himself worthy of their esteem, and to become more and more like the Divine Model, Whom he sets forth for their imitation.

#### Allied Activity

A number of Fordham Sodalists have accepted definite assignments to assist in directing the recreational activities of Catholic boys in the more congested areas of the city. Their influence, as educated Catholic gentlemen, naturally has a good effect on these boys.

Members of the Council of Debate of Fordham College, through their Lecture Groups, give talks throughout the city and vicinity, usually at the invitation of Holy Name Societies, etc., on topics of interest to Catholics. Although the efforts of these young men cannot be directly classified under the catechetical work of the Sodalities, it may be indirectly, as most of the members of the Council of Debate are members of one or other of the Sodalities at Fordham.

### Celebration of the 350th Anniversary of the Prima Primaria

On Sunday, December 9, 1934, at 10:30 A.M. in the University Chapel at Fordham University, the 350th Anniversary of the Prima Primaria was celebrated with a Solemn Pontifical Mass. Seventy priests and one hundred and fifty delegates from thirteen Eastern Colleges were the guests of Fordham for the occasion. The celebrant of the Mass was the most Reverend Stephen J. Donahue, D.D., Auxiliary Bishop of New York. Father John J. Colligan, S.J., and Father J. Joseph Lynch, S.J., Moderators of the Sodality at Fordham were Deacon and Sub-Deacon respectively. Reverend Father Aloysius J. Hogan, S.J., Rector of Fordham University, was Archpriest. The music of the Mass was sung by the Fordham University Glee Club Choir under the direction of Father Theodore T. Farley, S.J., and Mr. Frederic Joslyn. Members of the Senior Class at Fordham made up the Reception Committee. Reverend Father Edward C. Phillips, S.J., Provincial of the Maryland-New York Province, was present in the Sanctuary. The Anniversary Address was delivered by Father Ignatius W. Cox, S.J., Professor of Ethics at Fordham.

### GEORGETOWN UNIVERSITY

#### Death of Richard Clark, Student at Georgetown

It is a commonplace to those who have had experience in the care of souls, that a capacity for truly heroic Christian virtue is often hidden behind outward circumstances as ordinary as were those of Nazareth when the Holy Family lived there. The WOODSTOCK LETTERS wishes to give to its readers the story of a Jesuit-trained student whose recent death was an edifying example of this truth.

Richard Henry Clarke died in a New York hospital on the first of June, 1934, at the close of his Senior

Year at Georgetown. For eight years he had lived the familiar life of a student in Jesuit high school and College, coming to Georgetown in 1930, after finishing his secondary education at Loyola High School in New York City. His class-work in college never reached the level of genius nor did it ever drop to mediocrity; it was consistently excellent. In athletics, Richard played on his various corridor teams and was particularly proficient in tennis. He was a reliable member of the St. John Berchmans' Sanctuary Society during his whole time in school; and in his senior year at College was elected Prefect of the resident students' Sodality as a natural result of three years of unusual activity in the apostolic works engaged in by that group of young men.

Gathering together many memories of Richard (or "Ricky," as he was always known to his schoolmates), memories gathered from association with him both off and on the campus, in chapel, in class-room, and on the corridors where he roomed during his boarding-college years, one recalls a manly, congenial young man, quiet and unassuming, strong-tempered on rare occasions, devoted to God and His Blessed Mother, and deeply loyal to the ideal of a Catholic gentleman on which he was laying the foundations of his life to come.

In December of his senior year, Richard was sent to the hospital, so seriously ill that physicians despaired of his chances to live more than a month at the most. Instead, the duration of his intensely painful affliction was prolonged over many months. During this time a prominent New York doctor who had fallen away from the Church was led back by the example of Richard's fortitude and piety. The story of those long months is best told in the words of a Jesuit who knew Richard all his life and who was close to him throughout this closing period of his life. . .

"To set forth the valiant Catholic spirit of Richard

Clarke, it is first of all important to give some idea of his sufferings during his last illness. The mere fact of his bearing these without yielding any quarter to despair makes him extraordinary and heroic in his Faith.

“His illness and consequent death were caused by a malignant tumor which had spread from his knee throughout his entire body and ate away all his internal organs. A little before he died, he had become actually a mere skeleton: not flesh, but simply reduced skin covered his bones; and even this was beginning to rupture so as to expose the muscles and nerves. His whole interior by this time, the doctor maintained, was literally honeycombed with tumors. His sufferings, for at least the last two months before his death, were extremely intense; and, what was worse, practically unceasing throughout his whole body all day and much of the night. No least part of him was free from pain, not even his eyes. The poison had so worked through his whole system that he was literally cremated within by an unceasing, intense fire. The slightest movement of his limbs or head, even the lightest brush of a visitor against his bed, caused a quiver of pain in his whole body. Finally, the mere noise of talking in the room rasped his nerves most painfully. It was truly a prolonged crucifixion.

“Naturally, then, the great enemy he had to fight was the temptation to discouragement; was lack of Faith and confidence in God; was even despair, as he himself told the Jesuit priest who attended him. A terrible sense of loneliness, of abandonment and almost desertion by God, something of that bitterness in Our Lord’s own chalice kept ever torturing him. While thus doubly martyred, that he hung on in Faith and persevered triumphantly up to his death in trust in God is at once a decisive revelation of, and tribute to, his sublime Catholic spirit and supernatural grit.

“A higher ascension of his fortitude and union with the Cross is instanced in the following. As Father W—— first visited him, the sufferer was in such convulsions of pains, tossing to and fro on his bed and crying out in such agonies, that the priest feared to enter the room. When he did so, the patient quieted immediately, summoned a smile to his face and for the whole time of the visit stemmed every semblance of a complaint. He asked to see Father W—— alone. After a general confession, he lay back quietly in perfect peace and confidence of soul. He put one last question to his confessor: ‘Father, suppose all these temptations to discouragement come back again when it is time to die. What shall I do?’ The priest agreed, that very likely they would return, as had happened to Our Lord, but added: ‘Remember what suffering you were in when I and your brother entered your room? Now, how did you feel at seeing us?’ ‘Ah, it was a pleasant surprise, Father.’ When the priest assured him that it would be just so when Our Lord came, that he would be in the midst of loneliness that would suddenly change as He appeared, the countenance of the sufferer seemed suddenly imparadised in a smile, and he burst out: ‘Father, it’s too wonderful!’. . . .

“‘Qualis vita, finis ita,’ is a Christian adage. And in life Richard Clarke anticipated much of the Catholic courage that so signalized his death. As a boy, he used to play in every sport. His companions in Riverside Park, New York City, embraced every sort of boy, not all of whom were of the gentler type, in either manners or language. If any of the crowd fell into vicious language, Richard’s quite natural but peremptory ‘Cut it out’ promptly silenced the offender without ever estranging a friend. In his high-school days, at the special feasts of the Church, or in the interests of a special intention, he used to slip off to Mass and Communion before the rest of the family

had awakened. It was no small delight to him, that he was 'getting away with it' undiscovered. All through his life it was characteristic of him, that he stood forth strongly and openly for Catholic and Jesuit education, especially with those outside of the college, and even with those from whom he had gained more, had he been silent, or less staunch. I well recall, during his final illness, how bravely he endured in silence his excess of pain on Mother's Day as a tribute to his own mother at his bedside. And when it seemed to him, that his younger brother had been 'kidding' his mother, who was spent with watching, a little too much, Ricky, long unable to move, sat straight up in bed and restrained the annoyer. . .

"It is notable, that he died on the first day of the month dedicated to the Sacred Heart, which was also the first Friday. Twenty of his class came up from Georgetown, and were present as a guard of honor at the funeral Mass. . .

"Deservedly might we apply to him the great words of St. Paul: 'I have fought a good fight; I have finished my course; I have kept the Faith.'"

### JERSEY CITY, N. J.

#### Saint Peter's College—First Building

Due to the confidence in God of the Reverend Rector of Saint Peter's, the first building of the New College on Hudson Boulevard, Jersey City, is now a reality. Not only has the Collins Memorial Gymnasium been finished, but every dollar of its cost has been subscribed by the loyal friends of the Society in Northern Jersey. Three dates tell the story of this monument to Father Patrick Marly Collins, S.J.

Friday, September the twenty-eighth, 1934, at 2 P. M., the reverend Rector turned the first spadeful of soil for the new Auditorium and Gymnasium. The entire student body, 370 in number, attended this simple ceremony.

Two months later, Friday, November the twenty-third, while hundreds looked on, Most Reverend Aloysius del Rosario, S.J., Bishop of Zamboanga, P.I., laid the cornerstone for the building. Mayor Frank Hague, the Democratic political leader, announced that he was ready to head a future drive for funds. Reverend Father Dinneen, S.J., announced that the campaign for \$50,000 had succeeded, with \$35,000 in cash received during the preceding ten days. A scroll chronicling the event and modeled on the announcement in the Roman Martyrology for Christmas Day, was placed in the cornerstone. It read as follows:

“From the Birth of our Lord Jesus Christ 1934 years; from the Settlement of Pavonia 304 years; from the Declaration of Independence 158 years; from the Grant of the College Charter by the Senate and General Assembly of the State of New Jersey 62 years; from the closing of the old college 16 years; from the opening of the New College four years; His Excellency the Most Reverend Aloysius del Rosario, of the Society of Jesus, Bishop of Zamboanga, presiding; during the rectorship of the Very Reverend Joseph Sylvester Dinneen of the Society of Jesus and the mayoralty of the Honorable Frank Hague; His Excellency A. Harry Moore, being governor of the State of New Jersey and His Excellency, the Most Reverend Thomas Joseph Walsh, Bishop of the Diocese of Newark; His Excellency Franklin Delano Roosevelt, President of the United States of America, and His Holiness Pope Pius XI gloriously reigning over the Universal Church, while the whole world is sunk in the depths of poverty and an economic era is brought to a close, this first stone is laid in the erection of a group of buildings which may more worthily house a great ideal, St. Peter's College by the Grace of God already flourishing. Builder, Censullo Burke of Union City; Architect, William Neumann, Jersey City.”



Thursday, February the seventh, witnessed the formal opening of the New College Building. Visitors found that it will seat 1,000 spectators at basketball games, and a larger number at academic and social functions. The gym floor itself, measuring 75 by 40 feet, is the largest in the county. A small stage and several dressing rooms complete the structure.

But why begin an institution of learning with a gymnasium? Because it will be most immediately useful for the students' recreational and social needs which cannot be supplied by the present rented quarters, and because it is the least expensive unit in the proposed group. Any other building would be beyond the present funds of Saint Peter's.

### WASHINGTON, D. C.

#### Diamond Jubilee of St. Aloysius' Church

Three quarters of a century in a modern city cannot fail to effect changes and developments that should cause a returning Rip Van Winkle to view the transformation with puzzled wonderment, unable to recognize the old sites and scenes. This can well be said of Washington during the period from 1859 to 1934, from President James Buchanan to Franklin D. Roosevelt; but more especially is it true of that part of the city dominated by the belfry and the cross of St. Aloysius' Church, one mile north of the great Capitol.

When the Church was dedicated October 16, 1859, Buchanan with several members of his cabinet and the diplomatic corps occupied the first pews and listened to Archbishop Hughes of New York who delivered an eloquent sermon on the place Religion should hold in the nation then governed by our fifteenth President.

Father Burchard Villiger, the Provincial, who officiated at the ceremony in place of Archbishop Kenrick of Baltimore, had begun the construction of the church two years before, according to the plans made by

Father Benedict Sestini, mathematician, astronomer and architect, who was then attached to the faculty of Georgetown College. A year and more before the dedication Father Villiger had resigned his work in Washington to become Provincial, succeeding Father Charles H. Stonestreet who then completed the church and became its first pastor. It is said that he had been invited to open both houses of the national Congress in the early months of 1859, and that clothed in his Jesuit habit and wearing the Rosary at his cincture, he solemnly recited Archbishop Carroll's prayer for the civil authorities, beginning and ending each time with a fervent and generous sign of the cross.

The new parish was formed from the eastern portion of St. Patrick's and comprised a sparsely populated and as yet undeveloped part of the city, extending some five miles to the north of the Capitol and from Third Street, Northwest, to the Anacostia River, the east branch of the Potomac, and beyond.

The first St. Patrick's Church was built by Father William Matthews about the year 1804 in the middle of the square bounded by F and G Streets, and by Ninth and Tenth, Northwest. It replaced a more humble chapel, and was in turn (1872) to be replaced by the present beautiful stone church on Tenth Street, between F and G Streets. Previous to Father Matthews' time the Catholics residing east of Rock Creek, which then separated Washington from Georgetown, worshipped in a house at Tenth and E. Streets, Northwest.

Father Matthews, who played a prominent part in the Society's activities in Washington, was a nephew of Archbishop Neale, and came of one of Maryland's earliest and most celebrated Catholic families. He was ordained by Archbishop Carroll in 1800, being one of the first native Americans to be elevated to the priesthood in the United States. He first taught at Georgetown College, and in 1803, succeeded Father McCaffrey

as Pastor of the lately organized St. Patrick's. Father Matthews was to hold that position until his death in 1854; but he also served for nearly two years (1808-1809) as President of Georgetown College, and one year (1828) as Administrator of the Diocese of Philadelphia, declining, however, the Coadjutorship to Bishop Conwell. He was for many years president of the Washington Seminary to which some reference will not be out of place in this sketch.

Father Matthews' relations with Ours at Georgetown were always most friendly, and the Fathers welcomed his invitation to erect and open in 1821 a college for day students on F Street between Ninth and Tenth Streets, in the same square with St. Patrick's Church.

Vocations to the Society had begun to multiply after the restoration in 1814; and to relieve the crowding together of scholastics, novices and lay students at Georgetown, the new college was intended to serve as a scholasticate. Father Anthony Kohlmann, a theologian of no mean merit, taught the scholastics in the new college for about a year; hence it came to be called the Seminary. But the Novices were transferred to Whitmarsh and the Scholastics returned to Georgetown, so that the new college, from which Gonzaga took its origin, was given over to lay students under the direction of the Jesuits until 1827. In that year it was abandoned by Ours, as its only revenue was from tuition; and as yet there was no indult to receive tuition from day scholars. It was used as a kind of private or parochial school under Father Matthews until 1848, when his heart was gladdened by the return of the Jesuits, the dispensation to receive tuition having been obtained from Rome.

Fathers came from Georgetown to assist Father Matthews during his entire pastorate. His first regular assistant was Father Stephen Dubuisson, S.J., from 1822-1825. When the Fathers again took over

the College on F Street in 1848, Father Matthews, now in feeble health, depended on them for practically all the preaching and confessions. A chapel for the students had been erected beside the seminary. It was very popular and accommodated the overflow of worshippers from old St. Patrick's Church, bearing much the same relation to it as Carroll Hall does today to the new St. Patrick's.

The urgent necessity of a new and larger church was now clear to all concerned. But who should undertake the task of planning and erecting it? If Father Matthews had been asked his answer would doubtless have been in favor of the Society. There is reason to believe he could have justified such an answer. But the erection of Washington into an Episcopal See was being debated in the early fifties, and the F Street site would be the logical, and desirable one for a cathedral church. Some such idea was entertained by Father Walter, the next successor but one of Father Matthews, when he projected the new St. Patrick's, the suggestion having come from Archbishop Kenrick himself. But Providence directed matters otherwise.

Our Fathers, therefore, had no choice but to select with the Archbishop's approval, a site in another part of the city. Father Villiger was the man of destiny to undertake the work and he began his career as a builder of churches with St. Aloysius'. When asked why he chose a site out in the woods, he dryly replied, "in order to have a church in the city."

Father Sestini's plans for the new church were completed in May, 1857. One month later ground was broken, and construction proceeded rapidly under Father Sestini's direction and with Brother Romano's cooperation. The artist, Augustino Brumidi, was engaged at that time on his celebrated frescos in the Washington capitol. He was a personal friend of Father Sestini, and at his request executed a noble painting of the patron of the church, St. Aloysius,

receiving his first Communion from the hand of St. Charles Borromeo.

The painting was finished early in October, 1859; and when it was placed over the main altar, all was ready for the solemn dedication which took place on the third Sunday of that month.

Notwithstanding its remoteness, the new church became at once a shrine and centre of attraction. Great numbers of the faithful came from all parts to the devotions and to the confessionals where eight priests were kept busy all afternoon and evening on Saturdays. The pulpit was occupied by such preachers as Father William Clarke, Father Wiget and Father Daniel Lynch, and by that most celebrated missionary and pulpit orator, Father Bernard Maguire. The sacred music was of a high order and the St. Aloysius choirs were famous.

Though, contrary to the expectations of Father Viliger and many another of that day, the development of Washington did not take a direction to the North and East, the church lost none of its popularity. Few churches in that city or anywhere can show an equal record of sacred ministries, or a spiritual harvest such as has been gathered these seventy-five years in this church located in what was familiarly known as the "Swamp."

The first twenty-five years were commemorated by a Silver Jubilee rather modestly celebrated in 1884, in the pastorate of Father John J. Murphy. His Eminence, Cardinal Gibbons, Archbishop of Baltimore, preached the Jubilee sermon.

In 1909, in the pastorate of Father Eugene McDonnell who succeeded Father Charles Lyons that year, the Golden Jubilee was celebrated with a splendor hardly ever rivalled in the history of the parish or of the city. At a special commemorative ceremony President Taft sat between the Apostolic Delegate, Archbishop Falconio, and His Eminence, Cardinal Gibbons, while a

parade of the men of the parish, four thousand strong, passed in review.

For many years the Apostolic Delegate resided within the parish and took part in the celebration of the more solemn feasts and functions. There was the Men's League of the Sacred Heart, organized by Father Pardow, and later developed by Father McDonnell into the Third Sunday Brigade, over fifteen hundred in number, most of whom received Holy Communion every month. Cardinal Gibbons celebrated their Mass at the Golden Jubilee. He was so thrilled by the sight that he could not refrain from expressing his delight and edification.

But we believe that the brightest page in the annals of the parish is its record in the fields of Catholic Education. Not a year had passed since its dedication before a parochial school for the boys and girls was opened in the basement of the church with 250 in attendance. As the numbers increased, successive pastors spared no effort or expense to provide buildings and teachers for the little ones. At first, temporary quarters; then a frame school for the girls on First Street, Northwest, while the boys remained in the basement of the church. Father Wiget next provided a school for the boys on Eye Street, Northeast, on the west bank of a creek that had been dignified by the name of Tiber. The teachers were members of the best families of the parish and their service was a labor of love. Father Jenkins in 1875, built a substantial school for the girls on North Capitol and Myrtle Streets to which the classes were transferred from the old frame structure on First Street near K, Northwest. The Sisters of Notre Dame were engaged to teach in the new school.

When Father Fink became pastor in 1899, he did not fail to see the inadequacy of the boys' school on the "Tiber." He immediately made preparation to erect the school that now adjoins the church on North

Capitol Street. It was opened in September, 1903, with the Sisters of Mercy in charge. A month later Cardinal Gibbons blessed it and pronounced it the finest in the Archdiocese. The enrollment rose to four hundred and fifty the first year, as large numbers came from the public schools who could not be accommodated in the old school. The Sisters of Mercy were succeeded by the Sisters of Notre Dame in 1915.

Finally in 1917, Father Conniff was obliged to make other provisions for the girls of the grades and the Academy classes, because of the crowding in the school on Myrtle Street, but more especially because of the unsafe condition of the building itself. With the means provided by two remarkably successful "Drives," he was able to build the splendid school that joins the boys' school on North Capitol Street and extends west two hundred feet on K Street. The highest attendance recorded for the combined schools was one thousand and fifty. That was in 1921, a year after the dedication of the new school for girls. The enrollment for 1934 was not one-half that number, indicating the decrease in the white population of the parish. Various causes are given for this falling off, one being the loss of large areas in the Northeast residential section due to the invasion of the Union Station and railroads and the consequent deterioration of the property contiguous to them.

An interesting chapter could be written about the ways and means employed by the pastors and their co-workers to meet the tremendous expense of building, equipping and supporting church and schools and rectory. The struggle at times has been a heroic one, and much still remains to be done by their successors and posterity.

There has always been an intimate connection between the Church and Gonzaga College. The Fathers who served the Church from 1859 to 1871, lived most of the time in the College on F Street, but they had

lodgings also in the rooms above the sacristies of the Church. In 1871 the College left the old site and occupied the building at 47 Eye Street west of the church, that had been erected by the Sisters of Mercy some years before. The parish Fathers joined the teaching faculty when Father McGurk built the rectory at 19 Eye Street in 1887.

Gonzaga afforded the boys of the parish all the advantages of our Jesuit system of Education, and, those who could afford to do so made at least the High School course. The bachelor's degree was conferred a few times on graduates until 1903 when the college classes were discontinued. It was thought that the boys residing in the city could reach Georgetown with little difficulty and get their degrees from the Mother University of which Gonzaga may be considered the eldest daughter.

In preparation for the Diamond Jubilee of 1934, a drive was held for funds with which to renovate the church and make extensive repairs. Though the sum realized was far below the desired goal, it was sufficient to renew the youth of this very beautiful church. The outstanding accomplishments were a new marble sanctuary, pulpit and altar included; a most artistic baptistry and grille; a complete indirect lighting system and a new belfry.

As two Presidents, Buchanan and Taft, had attended former celebrations at St. Aloysius', an invitation was extended to President Franklin D. Roosevelt to attend the Diamond Jubilee. His Excellency, though unable to come, sent a gracious letter of appreciation and congratulation. The ceremonies began on October 7th with a Pontifical Mass, celebrated by His Excellency Most Reverend John M. McNamara, Auxiliary Bishop of Baltimore, and closed the following Sunday, October 14th, when His Excellency, Archbishop Cicognani, Apostolic Delegate to the United States pontificated. Father Timothy Barrett, preached on the first Sunday;



Father Ignatius Smith, the noted Dominican orator, preached on the closing Sunday. On October 10th, Father Arthur O'Leary, Vice Rector of Georgetown University, was celebrant of a Solemn High Mass which was attended by the students and alumni of all the schools. Father Robert Lloyd, Rector of Georgetown Preparatory School, preached the sermon. Father Kelly, Pastor since 1932, was celebrant of a Solemn Requiem Mass October 13th, for deceased priests and members of the congregation. Father James Cotter delivered the Eulogy of the dead.

His Excellency, Archbishop Curley, was unable to celebrate the Pontifical Mass on the opening day because of illness. The assistant ministers at the several functions were chosen from Superiors in the Province and from the higher clergy, both secular and regular, in Washington. The music was of a high order and strictly liturgical. For the Apostolic Delegate's Mass the scholastic choir of thirty voices came from the seminary of the Oblates of Mary Immaculate at the Catholic University.

Father Barrett's sermon was a tribute to the apostolic zeal of the Fathers who had from the beginning and through that long span of years, devoted themselves so unreservedly and unselfishly to this flock of Christ. He dwelt on the fervor and loyalty of the congregation and on their ever prompt and generous cooperation with the priests. Father Ignatius Smith in his sermon showed the vital importance of the parish both in the sanctification of souls, and as the essential unit of organization in the Church for the successful extension of God's Kingdom on Earth. He showed too how well this applied to St. Aloysius Parish, pointing to its record of accomplishment in the Archdiocese as well as in the City of Washington.

Bishop McNamara and the Apostolic Delegate also spoke words of sincere congratulation, especially to Ours for what they had achieved in the parish and in

the city both by their priestly zeal and ministry, and by their campaign of Catholic education in schools, High School and College.

A volume to commemorate the Diamond Jubilee has been published. It contains an historical sketch of the parish, fuller details of the celebration, the sermons preached, and also chapters on the Third Sunday Brigade, on the music, paintings and bells, and lists of the pupils and graduates of the parochial schools who have entered the religious life and priesthood. These last alone would be more than sufficient reward for the many labors and sacrifices endured by both priests and the Sisters in the memorable seventy-five years that have now passed into eternity.

A. M. D. G.

## Home News

### Celebration in Honor of the Martyrs

On the evening of November 22, 1934, the Woodstock Community brought to a close its celebration in honor of the newly beatified Jesuit Martyrs of South America. Preceded by a triduum of Benedictions the climax of the festivities was the presentation of a play, written by Mr. John O'Sullivan, a theologian, depicting in vivid fashion the more salient events from the lives of the three Beati, Fathers Roch Gonzalez de Santa Cruz, Alphonsus Rodriguez and Juan del Castillo.

The play was the result of original and accurate research on the part of the author into the lives of the Jesuit Beati and their surroundings in picturesque South America. Aside from the fact that many standard works on the Reductions of Paraguay were consulted, a recent Italian biography of the three Blessed gave valuable material. The result was a moving drama, historically correct, in which was blended the nobility of soul, prudence, fortitude and rare wit of the Padres with the simplicity, loyalty and innocence of the Indians.

Briefly, the plot dealt with the machinations of an Indian witch-doctor against the Padres. Led on by false promises, roused to an unnatural fury by weird incantations (composed by a theologian) some of the fickle Indians slew the Padres as they finished celebrating Holy Mass in the Indian village.

The author captured much of the beautiful spirit and heroic self-sacrifice of the Missionaries, far from home and offering their all to the God of all Nations and People. Yet underlying the deep seriousness of

the plot there was a naive whimsicality and a subtle humor which afforded the audience the opportunity for many a chuckle and a tear.

The acting of Brother Piedro, who in his simple way heartily distrusted the mercenary Captain Sierra, will long be remembered. The weird Indian chants of the witch-doctor and his fellow fiends formed a sharp contrast to the sweet Spanish hymns sung by the devoted Indians.

Acting honors were shared by Mr. Edward Jacklin, Mr. Vincent Hopkins, Mr. Gerald Quinn, Mr. Peter Daly and Mr. Richard Grady.

In conclusion, this dramatic tribute to the Martyrs was not only pious but excelled in splendid characterization and in an interesting plot. The play was handsomely produced. The beautiful setting revealing the Padres' Indian Hut on the edge of the forest at the Reduction of All Saints was the work of Mr. L. Reed, Mr. W. Horigan and Mr. E. Anable, and was as artistic as it was appropriate.

For this occasion a much appreciated honor was bestowed upon the Woodstock Community in the very gracious presence of the Most Reverend James H. Ryan, the scholarly Rector of Catholic University.

## DISPUTATIONS

Die 23 Novembris, 1934

### *De Sacramentis in Genere*

Defendet: P. Schlaerth

Arguent: P. Coolahan, P. A. Coniff

### *De Sacramento Matrimonii*

Defendet: P. Trinidad

Arguent: P. Cannon, P. Shea

### *Ex Jure Canonico*

The Society's Faculties for Reserved Cases—

Mr. Meany

*Ex Historia Ecclesiastica*

The Inscription of Abercius—Mr. Loughran

Die 24 Novembris, 1934

*Ex Theologia Naturali*

Defendet: F. Nash

Arguent: F. P. Daly, F. McGratty

*Ex Ethica*

Defendet: F. R. Zegers

Arguent: F. Smith, F. Brennan

*Ex Cosmologia*

Defendet: F. Horigan

Arguent: F. McNally, F. O'Connor

A. M. D. G.

## MISSION BAND

## LATE FALL SCHEDULE

Oct. 28-Nov. 11	St. Peter's, Riverside, N. J., FF. Torpy and Fay.
Oct. 28-Nov. 4.	St. Francis', Nanticoke, Pa., Fr. Cotter.
Oct. 28-Nov. 11	St. Mary's, Alexandria, Va., FF. Connor and Chas. Gallagher.
Oct. 28-Nov. 11	St. Joseph's, Minooka, Pa., FF. Phelan and O'Hurley.
Oct. 29-Nov. 1	Fordham University (Retreats), FF. McIntyre and Cox.
Nov. 4-18	St. Peter's, Poughkeepsie, N. Y., FF. J. P. Gallagher and McCarthy.
Nov. 4-11	St. Joseph's, Athens, Pa., Fr. Bouwhuis.
Nov. 4-18	Holy Rosary, Elizabeth, N. J., FF. Kaspar and Cox.
Nov. 11-Dec. 9	St. Francis Xavier's, Brooklyn, N. Y., FF. McIntyre, Torpy, (Phelan for first two weeks), (McCarthy for second 2 weeks).
Nov. 11-25	St. Mary's, Scranton, Pa., FF. Bouwhuis and O'Hurley.
Nov. 11-25	St. Stephen's, Arlington, N. J., FF. Connor and Fay.
Nov. 12-21	Sisters of Good Shepherd, Troy, N. Y., Fr. C. Gallagher.
Nov. 12-15	St. Francis' Hospital, Hartford, Conn., (Nurses' Retreat), Fr. Cotter.
Nov. 16-18	St. Joseph's, Kingston, N. Y., Fr. Cotter, (talk at Masses on Nov. 11).
Nov. 18-Dec. 9	Our Lady of Guadalupe, Brooklyn, N. Y., FF. Kaspar, (Cotter for first two weeks), (C. Gallagher for third week).
Nov. 13-25	Our Lady of Mt. Carmel, Carbondale, Pa., Fr. J. P. Gallagher.
Nov. 25-Dec. 2	St. Agnes', Forest City, Pa., Fr. Phelan.
Nov. 25-27	St. Edward's, Shamokin, Pa., (Forty Hours'), Fr. C. Gallagher.
Nov. 29-Dec. 3	Little Sisters of the Poor, Wilmington, Del., Fr. Cox.
Nov. 30-Dec. 8	St. John the Baptist, New York, Fr. Connor.
Nov. 30-Dec. 8	St. Francis Xavier's, Phila., Fr. J. P. Gallagher.
Nov. 30-Dec. 8	St. Patrick's, Scranton, Pa., Fr. Downey (New England Province).
Nov. 30-Dec. 8	Immaculate Conception, Osceola Mills, Pa., Fr. Hargadon.
Nov. 30-Dec. 8	St. Joseph's, Jersey City, Fr. Bouwhuis.

Nov. 30-Dec. 8	Christ the King, New York, Fr. Ryan of N. E. Province.
Nov. 30-Dec. 8	Wilmington Cathedral, Fr. O'Hurley.
Nov. 30-Dec. 8	St. Paul of the Cross, Jersey City, Fr. Garesche.
Nov. 30-Dec. 8	St. Charles', Sugar Notch, Pa., Fr. Fay.
Dec. 2-9	Resurrection, Brooklyn, N. Y., Fr. Cotter.
Dec. 9-11	St. James', Red Bank, N. J., (Forty Hours'), Fr. Connor.

A. M. D. G.

# Statistics

## SUMMARY OF RETREATS RETREATS GIVEN BY THE FATHERS OF THE CALIFORNIA PROVINCE

January, 1934, to November, 1934

	Retreats	No.
<b>Diocesan Clergy:</b>		
Monterey—Fresno .....	1	70
Salt Lake .....	1	20
San Francisco .....	1	30
Spokane .....	1	38
	5	158
<b>Sisters:</b>		
Adoratrices, San Francisco .....	1	42
B. V. M.s, Pasadena .....	1	21
B. V. M.s, San Francisco .....	2	99
Carmelites, Duarte .....	1	8
Carmelites, Los Angeles .....	1	16
Carmelites, Santa Clara .....	1	23
Carmelites, San Diego .....	1	20
Compania de Maria, Los Angeles .....	1	9
Daughters of Mary and Joseph, Los Angeles ..	1	9
Daughters of Mary and Joseph, San Francisco	1	6
Dominicans, Anaheim .....	1	42
Good Shepherd, Los Angeles .....	1	20
Helpers of Holy Souls, San Francisco .....	1	22
Holy Child Sisters, Pasadena .....	1	6
Holy Cross, Salt Lake .....	1	25
Holy Cross, Los Angeles .....	1	20
Holy Cross, Ventura .....	1	21
Holy Cross, Woodland .....	2	51
Holy Family, San Francisco .....	3	173
Holy Names, Alhambra .....	1	110
Holy Names, Oakland .....	1	175
Immaculate Heart, Hollywood .....	1	60
Immaculate Heart, Tucson .....	1	16
Little Sisters of the Holy Family, Mt. View...	1	28
Loretto, San Anselmo .....	1	17
Madames, Menlo .....	1	28
Madames, San Francisco .....	1	20
Maryknoll, Mt. View .....	1	10
Mercy, Belmont .....	2	103
Mercy, Burlingame .....	1	112
Mercy, Los Angeles .....	1	47
Mercy, Prescott .....	1	12
Mercy, Sacramento .....	2	63



	Retreats	No.
Mercy, San Diego .....	2	69
Missionary Sisters, Burbank .....	2	40
Notre Dame, Belmont .....	2	151
Notre Dame, Santa Clara .....	1	58
Notre Dame, San Francisco .....	1	70
Presentation, Gilroy .....	1	17
Presentation, San Francisco .....	1	55
Precious Blood, Phoenix .....	1	23
Providence, Hawthorne .....	1	18
Providence, Oakland .....	1	15
St. Joseph, Los Angeles .....	2	150
St. Joseph, Oakland .....	1	54
St. Joseph, Prescott .....	1	34
Religious of Sac. Heart of Mary, Los Angeles	1	16
Social Service, Los Angeles .....	1	16
Ursulines, Santa Rosa .....	2	61
	60	1,261
<b>Laymen:</b>		
El Retiro, Los Altos .....	40	800
Loyola U., Los Angeles .....	5	167
	45	967
<b>Secular Ladies and Convent Schools:</b>		
Dominicans, Ladies .....	2	76
Dominicans, Pupils .....	2	390
Holy Child, Ladies .....	1	15
Holy Child, Pupils .....	1	60
Holy Names, Pupils .....	1	95
Immaculate Heart, Pupils .....	1	120
Madames, Ladies .....	2	220
Madames, Pupils .....	3	265
Madames, Others .....	1	40
Mercy, Nurses .....	2	95
Mercy Pupils .....	2	320
Notre Dame, Ladies .....	2	139
Notre Dame, Pupils .....	2	330
Presentation, Pupils .....	1	460
Social Service, Ladies .....	5	100
Ursulines, Pupils .....	1	25
	29	2,750
<b>Schools for Boys and Young Men:</b>		
Loyola U., Los Angeles .....	1	462
Loyola High, Los Angeles .....	2	573
Brophy, Phoenix .....	1	84
St. Ignatius High, San Francisco .....	1	670
University of San Francisco .....	1	806
Bellarmino, San Jose .....	3	285
St. Joseph High, San Jose .....	1	80
University of Santa Clara .....	1	400
	11	3,360

**RETREATS GIVEN BY THE FATHERS OF THE  
MISSOURI PROVINCE**

from September 1, 1933, to September 1, 1934

	Retreats		Retreats
<b>Clergy:</b>		SS. of the Good Shepherd..	5
St. Paul Diocese .....	2	Little SS. of the Poor.....	3
Winona Diocese .....	1	Little Helpers of Holy	
Omaha Diocese .....	1	Souls .....	1
Milwaukee Archdiocese ..	1	SS. of Loretto .....	3
<b>Colorado:</b>		SS. of Mercy .....	3
SS. Charity (Leavenworth)	2	SS. of Charity, B. V. M....	3
SS. Loretto .....	1	SS. of Charity of the	
<b>Illinois:</b>		Incarnate Word .....	1
Ursuline SS. ....	5	SS. of St. Joseph .....	3
Religious of the S. H. ....	1	SS. of St. Francis.....	1
SS. of the Holy Cross.....	1	SS. of the Most	
SS. of the Poor, St. Francis	1	Precious Blood .....	1
SS. of Charity, B. V. M....	1	Religious of the	
Nurses .....	1	Sacred Heart .....	9
Laymen .....	1	SS. of St. Mary .....	6
<b>Iowa:</b>		SS. of the Visitation .....	3
Carmelites .....	1	Students .....	8
SS. of Mercy .....	7	Men .....	40
SS. of Charity, B. V. M....	14	Women .....	37
SS. of the Visitation .....	1	<b>Nebraska:</b>	
SS. Holy Humility of Mary	1	SS. of St. Francis of	
SS. of the Good Shepherd..	1	Penance and Christian	
Cistercian Fathers .....	1	Charity .....	3
Nurses .....	1	Ursuline SS. ....	5
Women .....	1	Religious of the	
<b>Kansas:</b>		Sacred Heart .....	1
SS. of St. Joseph .....	7	SS. of the Good Shepherd..	2
SS. Servants of Mary		SS. of Mercy .....	2
(Spanish Nuns) .....	1	SS. of Notre Dame.....	1
Oblates of Providence		Poor Clares .....	1
(Colored) .....	1	Students .....	5
SS. of Charity		Women .....	1
(Leavenworth) .....	4	<b>North Dakota:</b>	
Ursuline SS. ....	1	SS. of the Presentation of	
SS. of Charity, B. V. M....	1	the Blessed Virgin .....	1
Men .....	1	<b>Oklahoma:</b>	
Women .....	1	Women .....	1
<b>Minnesota:</b>		<b>South Dakota:</b>	
Benedictine SS. ....	1	SS. of the Presentation of	
Ursuline SS. ....	1	the Blessed Virgin .....	2
SS. of Notre Dame .....	3	SS. of St. Francis of	
SS. of Sorrowful Mother...	1	Penance and Christian	
Poor Clares .....	1	Charity .....	2
SS. of the Good Shepherd..	1	Men .....	1
SS. of St. Joseph.....	3	Women .....	1
Men .....	2	<b>Wisconsin:</b>	
Women .....	2	SS. of Charity, B. V. M....	1
<b>Missouri:</b>		SS. of Notre Dame .....	2
Ursuline SS. ....	2	SS. of Mercy of the	
Carmelite SS. of the		Holy Cross .....	5
Divine Heart of Jesus...	1	SS. of Mercy .....	2
SS. of Notre Dame.....	1	SS. of St. Joseph.....	1

	Retreats		Retreats
SS. of the Good Shepherd	3	Wyoming:	
Students	10	SS. of St. Francis	1
Men	5		
Women	4	Total	273

**RETREATS GIVEN BY THE FATHERS OF THE  
NEW ORLEANS PROVINCE**

From September, 1933, to September, 1934

	Retreats	No.
Diocesan Clergy	3	110
Benedictine Fathers	1	33
Seminarians	1	63
Sacred Heart Brothers	2	121
Christian Brothers	2	92
Blessed Sacrament Sisters	2	80
Most Holy Sacrament Sisters	4	175
Sisters of Charity of the Incarnate Word	8	497
Sisters of Charity	2	71
Divine Providence Sisters	1	455
Franciscan Sisters	2	21
Good Shepherd Sisters	5	84
Holy Family Sisters	2	187
Holy Cross Sisters	2	195
Sisters of the Holy Names	2	68
Sisters of Loretto	4	176
Sisters of Mercy	14	655
Religious of the Sacred Heart	2	91
Visitation Sisters	2	72
School Sisters of Notre Dame	3	93
Sisters of St. Mary of Namur	1	120
Ursuline Sisters	4	189
Sisters of St. Joseph	3	276
Various Congregations	20	633
High School Boys, College Men	7	2,350
Academy Girls, College Women	26	2,726
Parish High Schools (Co-ed)	6	730
Inmates	7	1,036
Nurses	4	148
Ladies	18	1,150
Laymen	17	601
<b>Totals</b>	<b>177</b>	<b>13,298</b>
Tridua to Religious	17	533

**RETREATS GIVEN BY THE FATHERS OF THE  
OREGON PROVINCE**

For the Year 1934

	Retreats	No.
Retreats to Sisters	44	1,545
Retreats to Ours	4	216
Retreats to Secular Clergy	1	60
<b>Totals</b>	<b>49</b>	<b>1,821</b>

**RETREATS GIVEN BY THE FATHERS OF THE  
NEW ENGLAND PROVINCE**

From January 1, 1934, to December 31, 1934

	Retreats No.		Retreats No.
<b>TO SECULAR CLERGY:</b>		<b>Mercy:</b>	
Boston .....	4 784	Albany, N. Y. ....	1 70
Hartford .....	2 445	Baltimore, Md. ....	1 50
Portland .....	2 217	Bridgeport, Conn. ...	1 20
Providence .....	2 255	Brooklyn, N. Y. ....	2 132
Richmond .....	1 40	Claremont, N. H. ....	1 26
<b>TO RELIGIOUS PRIESTS:</b>		Fall River, Mass. ....	3 223
<b>Society of St. Edmund:</b>		Hartford, Conn. ....	4 496
Winooski, Vt. ....	1 45	Hooksett, N. H. ....	1 188
<b>TO SEMINARIANS:</b>		Leicester, Mass. ....	1 75
Brighton, Mass. ....	1 190	Manchester, N. H. ....	3 252
Catonsville, Md. ....	1 75	Manville, R. I. ....	1 120
<b>TO BROTHERS:</b>		Milford, Conn. ....	2 315
<b>Xaverian Brothers:</b>		New Haven, Conn. ....	1 25
Danvers, Mass. ....	1 78	New York, N. Y. ....	2 145
<b>TO RELIGIOUS WOMEN:</b>		Pawtucket, R. I. ....	1 16
<b>Carmelites:</b>		Portland, Me. ....	2 302
Baltimore, Md. ....	1 21	Providence, R. I. ....	4 344
<b>Cenacle:</b>		Tarrytown, N. Y. ....	1 25
Newport, R. I. ....	2 84	<b>Notre Dame:</b>	
New York, N. Y. ....	1 35	Cambridge, Mass. ....	1 57
Ronkonkoma, N. Y. ....	1 30	Lawrence, Mass. ....	1 45
<b>Charity:</b>		Lowell, Mass. ....	2 120
Baltic, Conn. ....	1 110	Roxbury, Mass. ....	1 215
Halifax, N. S. ....	1 149	Tyngsboro, Mass. ....	2 205
Woodside, N. Y. ....	1 20	Waltham, Mass. ....	3 363
<b>Charity of Nazareth:</b>		<b>Notre Dame</b>	
Brockton, Mass. ....	1 50	<b>(Congregation):</b>	
Newburyport, Mass. ....	1 50	Providence, R. I. ....	1 35
<b>Christian Charity:</b>		<b>Providence:</b>	
Mendham, N. J. ....	1 118	Holyoke, Mass. ....	2 266
<b>Christian Education:</b>		<b>Sacred Heart:</b>	
Milton, Mass. ....	1 43	Newton, Mass. ....	2 60
<b>Daughters of Heart</b>		Overbrook, Pa. ....	1 38
<b>of Mary:</b>		Providence, R. I. ....	2 70
Burlington, Vt. ....	1 25	Rochester, N. Y. ....	1 35
New York, N. Y. ....	1 40	Torresdale, Pa. ....	1 70
<b>Faithful Companions</b>		<b>St. Casimir:</b>	
<b>of Jesus:</b>		Newtown, Pa. ....	1 70
Providence, R. I. ....	2 60	<b>St. Joseph:</b>	
<b>Holy Child Jesus:</b>		Brentwood, N. J. ....	1 575
Melrose, Mass. ....	1 14	Brighton, Mass. ....	1 220
Suffern, N. Y. ....	1 25	Chicopee, Mass. ....	1 85
<b>Good Shepherd:</b>		Framingham, Mass. ....	1 180
Boston, Mass. ....	1 21	Hartford, Conn. ....	1 150
Hartford, Conn. ....	3 47	Holyoke, Mass. ....	2 457
Omaha, Neb. ....	1 25	Springfield, Mass. ....	1 150
Philadelphia, Pa. ....	1 40	Wayland, N. Y. ....	1 34
St. Paul, Minn. ....	1 25	Weston, Mass. ....	1 180
Sioux City, Iowa ....	1 21	<b>Visitation:</b>	
Springfield, Mass. ....	1 17	Georgetown, D. C. ....	1 52

TO SECULAR LADIES AND GIRL STUDENTS

	Retreats	No.
<b>Cenacle:</b>		
Brighton, Mass., Ladies .....	7	721
Newport, R. I., Ladies .....	2	117
New York, N. Y., Ladies .....	2	150
Ronkonkoma, N. Y., Ladies .....	1	40
<b>Charity:</b>		
Baltic, Conn., Academy Girls .....	2	162
Montclair, N. J., High School Girls .....	1	75
Wellesley Hills, Mass., Ladies .....	1	60
<b>Christian Education:</b>		
Arlington, Mass., Academy Girls .....	2	160
Milton, Mass., Academy Girls .....	1	20
<b>Holy Child Jesus:</b>		
Rosemont, Pa., Ladies .....	1	150
<b>Mercy:</b>		
Hooksett, N. H., Academy Girls .....	1	50
Hooksett, N. H., Ladies .....	1	44
Manchester, N. H., Ladies .....	2	66
Milford, Conn., Ladies .....	1	100
Milford, Conn., Academy Girls .....	1	75
<b>Notre Dame:</b>		
Boston, Mass., Academy and College Girls .....	2	416
Tyngsboro, Mass., Academy Girls .....	1	70
<b>Providence:</b>		
Pittsfield, Mass., Ladies .....	1	60
<b>M. Reparatrice:</b>		
New York, N. Y., Ladies .....	2	90
<b>Sacred Heart:</b>		
Albany, N. Y., Ladies and Academy Girls .....	3	344
Newton, Mass., Ladies and Academy Girls .....	3	352
New York, N. Y., Academy Girls .....	1	85
Noroton, Conn., Ladies and Academy Girls .....	2	129
Providence, R. I., Ladies and Academy Girls .....	2	129
Rochester, N. Y., Ladies .....	1	130
Torresdale, Pa., Ladies .....	1	150
<b>Sacred Heart of Mary:</b>		
Tarrytown, N. Y., Ladies .....	2	103
<b>St. Joseph:</b>		
Baltimore, Md., Ladies .....	1	92
Chicopee, Mass., College Girls .....	2	135
Chicopee, Mass., Ladies .....	1	25
Dorchester, Mass., Girls .....	1	108
Waterbury, Conn., Nurses .....	1	130
Weston, Mass., College Girls .....	1	280

RETREATS TO STUDENTS IN COLLEGES AND HIGH SCHOOLS IN NEW ENGLAND PROVINCE

	Retreats	No.
Boston College .....	3	1,600
Holy Cross College .....	3	1,325
Boston College High School .....	3	1,100

	Retreats	No.
<b>Other Schools</b>		
Auburn, N. Y., Holy Family High School.....	1	175
Boston, Mass., St. Philips Preparatory.....	1	20
Providence, R. I., Blessed Sacrament High.....	1	90

## SUMMARY OF RETREATS

Priests (Secular) .....	11	1,741
Priests (Regular) .....	1	45
Seminarians .....	2	265
Religious Brothers .....	1	78
Religious Women .....	91	7,626
Secular Ladies and Girl Students.....	52	4,811
Students (Boys) Colleges and High Schools.....	12	4,310
Private .....	6	6
<b>Total .....</b>	<b>176</b>	<b>18,882</b>

RETREATS GIVEN BY THE FATHERS OF THE  
MARYLAND-NEW YORK PROVINCE

From January 1, to December 31, 1934

	Retreats No.		Retreats No.
<b>TO SECULAR CLERGY:</b>		Darlington, N. J.,	
Newfoundland .....	1 68	Seminarians .....	1 97
Newark .....	3 415	<b>Total .....</b>	<b>4 648</b>
New York .....	3 600	<b>TO BROTHERS:</b>	
Scranton .....	2 216	<b>Christian Brothers</b>	
Springfield .....	2 427	<b>of Ireland:</b>	
<b>Total .....</b>	<b>11 1,726</b>	Bronx, N. Y. ....	1 36
<b>TO RELIGIOUS PRIESTS:</b>		<b>Marist Brothers:</b>	
Benedictines, Priests,		Poughkeepsie, N. Y. 3	201
Juniors and Lay		Tyngsboro, Mass. .... 1	26
Brothers, Washington		(30 days)	
D. C. ....	1 22	<b>Brothers of the</b>	
Josephite Fathers,		<b>Sacred Heart:</b>	
Washington, D. C. 1	26	Metuchen, N. J. .... 1	82
<b>Total .....</b>	<b>2 48</b>	<b>Xaverian Brothers:</b>	
<b>TO SEMINARIANS:</b>		Fortress Monroe, Va. ....	1 83
Bloomfield, Conn.,		<b>Total .....</b>	<b>7 428</b>
St. Thomas' Prep.		<b>TO RELIGIOUS WOMEN:</b>	
Seminary .....	1 210	<b>Blessed Sacrament:</b>	
Catonsville, Md.,		Cornwells Hgts., Pa. 1	125
St. Charles College		<b>Carmelites:</b>	
(Prep. Sem.) .....	1 280	Schenectady, N. Y. .... 1	17
Darlington, N. J.,		St. Catharine's,	
Ordinandi .....	1 61	Ont., Can. ....	1 12

Retreats		No.	Retreats		No.
Toronto, Ont., Can.	1	15	<b>Mercy:</b>		
<b>Charity:</b>			Baltimore, Md.	1	40
Greensburg, Pa.	1	230	Batavia, N. Y.	1	27
Mt. S. Vincent-on-			Bethesda, Md.	1	14
Hudson, N. Y. C.	5	1,170	Buffalo, N. Y.	1	22
Leonardtown, Md.	1	36	Cresson, Pa.	2	165
<b>Christian Charity:</b>			Dallas, Pa.	2	170
Wilkes-Barre, Pa.	1	69	East Moriches, L. I.,		
<b>Christian Doctrine:</b>			N. Y.	1	67
Nyack, N. Y.	1	30	Harrisburg, Pa.	3	130
<b>Daughters of</b>			Merion, Pa.	2	102
<b>Divine Charity:</b>			Mt. Washington, Md.	4	379
Arrochar, S. I., N. Y.	1	78	New Bedford, Mass.	1	60
<b>Daughters of the</b>			Newfoundland, N. S.	1	105
<b>Sacred Heart of Mary:</b>			New York City	4	159
Buffalo, N. Y.	1	22	North Plainfield,		
Bronx, N. Y.	1	60	N. J.	2	150
<b>Dominicans:</b>			Pittsburgh, Pa.	2	130
Catonsville, Md.	1	25	Portland, Me.	2	148
<b>Franciscans:</b>			Rensselaer, N. Y.	1	50
Buffalo, N. Y.	2	93	Tarrytown, N. Y.	1	70
Glen Riddle, Pa.	3	340	Worcester, Mass.	1	42
Trenton, N. J.	1	35	<b>Mission Helpers:</b>		
Washington, D. C.	1	18	Towson, Md.	2	92
<b>Good Shepherd:</b>			<b>Missionary Sisters of</b>		
Albany, N. Y.	1	23	<b>the Sacred Heart:</b>		
Brooklyn, N. Y.	2	55	Dobbs Ferry, N. Y.	1	143
Buifalo, N. Y.	1	71	<b>Notre Dame:</b>		
Morristown, N. J.	1	30	Moylan, Pa.	1	65
Peekskill, N. Y.	1	22	Queens Village, L. I.,		
Troy, N. Y.	1	23	N. Y.	1	28
Washington, D. C.	1	20	Washington, D. C.	1	125
<b>Grey Nuns of the</b>			<b>Oblate Sisters of</b>		
<b>Sacred Heart:</b>			<b>Providence:</b>		
Buffalo, N. Y.	1	47	Baltimore, Md.	1	63
Melrose, Pa.,			<b>Pallottine:</b>		
(Oaklane)	1	85	Richwood, W. Va.	1	12
<b>Helpers of the Holy Souls:</b>			<b>Little Sisters of the Poor:</b>		
Chappaqua, N. Y.	1	30	Wilmington, Del.	1	13
Crestwood, N. Y.	1	21	<b>Sisters of the Poor of</b>		
New York City	1	25	<b>St. Francis:</b>		
<b>Holy Child:</b>			Warwick, N. Y.	2	87
New York City	1	40	<b>Poor Clares:</b>		
Philadelphia, Pa.	3	77	New York City	1	19
Rosemont, Pa.	2	85	<b>Presentation:</b>		
Sharon Hill, Pa.	2	118	Green Ridge, S. I.,		
<b>Immaculate Heart:</b>			N. Y.	1	86
Cape May Pt., N. J.	2	412	Newburgh, N. Y.	2	187
<b>Infant Jesus:</b>			Newfoundland, N. S.	1	103
Hempstead, L. I.,			<b>Providence:</b>		
N. Y.	1	47	Holyoke, Mass.	1	122
<b>Jesus and Mary:</b>			Hyattsville, Md.	1	26
Highland Mills,			<b>Marie Reparatrice:</b>		
N. Y.	1	37	New York City	2	71

		Retreats	No.			Retreats	No.
<b>Sacred Heart:</b>				<b>Wheeling, W. Va.</b> ... 1 45			
Albany, N. Y.	1	138		<b>Wilmington, Del.</b>	1	25	
New York City	2	75		<b>Cenacle:</b>			
New York City,				Brighton, Mass.	1	46	
Manhattanville	1	85		<b>Charity:</b>			
New York City,				Wellesley Hills,			
University Ave.	2	75		Mass.	1	80	
Noroton, Conn.	2	65		<b>Faithful Companions</b>			
Overbrook, Pa.	1	35		<b>of Jesus:</b>			
Rochester, N. Y.	3	98		Fitchburg, Mass.	1	155	
<b>Sacred Heart of Mary:</b>				<b>Mercy:</b>			
Sag Harbor, L. I.,				E. Boston, Mass.	1	20	
N. Y.	1	35		Manchester, N. H.	1	50	
Keeseville, N. Y.	1	52		<b>Notre Dame:</b>			
Tarrytown, N. Y.	1	78		Boston, Mass.	1	80	
<b>St. Dorothy:</b>				Worcester, Mass.	1	103	
Reading, Pa.	1	10		<b>Providence:</b>			
Richmond, S. I.,				Chelsea, Mass.	1	31	
N. Y.	1	25		<b>Total</b> ..... 161 10,868			
<b>St. Joseph:</b>				<b>TO LAYMEN:</b>			
Brentwood, L. I.,				Loyola House of			
N. Y.	1	350		Retreats, Morris-			
Buffalo, N. Y.	1	145		town, N. J.	40	1,586	
Cape May, N. J.	2	390		Manresa-on-Severn,			
Chestnut Hill, Pa.	2	245		Annapolis, Md.	32	1,056	
Englewood, N. J.	2	103		Mount Manresa,			
McSherrystown, Pa.	1	125		Fort Wadsworth,			
Pittsford, N. Y.	1	212		S. I., N. Y.	43	1,688	
Troy, N. Y.	1	160		Army Medical Centre,			
Wayland, N. Y.	1	34		Washington, D. C.	1	200	
Wheeling, W. Va.	1	98		Loyola School,			
<b>St. Mary of Namur:</b>				New York City,			
Kenmore, N. Y.	1	90		Alumni	1	50	
Lockport, N. Y.	1	72		<b>Total</b> ..... 117 4,580			
<b>St. Ursula:</b>				<b>PRIVATE:</b>			
New York City	1	25		Loyola House of			
Phoenicia, N. Y.	1	33		Retreats, Morris-			
<b>Servants of Mary:</b>				town, N. J.,			
Bronx, N. Y.	1	11		Secular Priests	2	2	
<b>Society of Christ,</b>				Religious Priests	5	5	
<b>Our King:</b>				St. Andrew-on-Hudson,			
Greenville, N. C.	1	12		Poughkeepsie, N. Y.,			
<b>Ursulines:</b>				Priests	12	12	
Beacon, N. Y.	1	40		Religious Brothers	2	2	
(30 days)				Laymen	19	19	
Bronx, N. Y.	4	174		<b>Wernersville, Pa.,</b>			
Malone, N. Y.	1	24		<b>Novitiate,</b>			
New Rochelle, N. Y.	3	170		Laymen	11	38	
(1-30 days)				<b>Total</b> ..... 51 78			
Wilmington, Del.	2	53					
<b>Visitation:</b>							
Baltimore, Md.	1	41					
Frederick, Md.	1	40					



TO SECULAR LADIES AND PUPILS

	Retreats	No.
<b>Assumption:</b>		
Germantown, Pa., High School Girls .....	1	45
<b>Cenacle:</b>		
Lake Ronkonkoma, L. I., Ladies, High School Girls, Children .....	5	296
New York City, Ladies and Girls .....	2	110
<b>Charity:</b>		
Convent Station, N. J., Academy Girls .....	1	125
Nanuet, N. Y., Children .....	1	450
Hempstead, L. I., N. Y., High School Girls ..	1	350
New Brighton, S. I., N. Y., High School Girls	1	247
New York City, Ladies, Nurses, Academy Girls	4	393
Leonardtown, Md., Boys and Girls .....	1	190
<b>Christian Charity:</b>		
Wilkes-Barre, Pa., High School Girls .....	1	240
<b>Daughters of Charity:</b>		
Arrochar Park, S. I., N. Y., High School Girls	1	55
<b>Dominicans:</b>		
Caldwell, N. J., High School Girls .....	1	85
Jersey City, N. J., High School Girls .....	1	100
New York City, High School Girls .....	1	160
<b>Franciscans:</b>		
Eggertsville, N. Y., Academy Girls .....	1	215
Highland Falls, N. Y., Academy Girls .....	1	50
Peekskill, N. Y., Boys and Girls .....	1	430
Poughkeepsie, N. Y., Nurses .....	1	75
Reading, Pa., Nurses .....	2	60
Stella Niagara, N. Y., Business Women .....	1	40
Trenton, N. J., Nurses .....	2	60
Utica, N. Y., Nurses .....	1	65
<b>Good Shepherd:</b>		
Morristown, N. J., Magdalens .....	1	43
Philadelphia, Pa., Consecrates and Children...	1	325
Washington, D. C., Magdalens and Children..	1	104
<b>Helpers of the Holy Souls:</b>		
Chappaqua, N. Y., Working Girls .....	1	22
New York City, Lady Associates .....	1	25
<b>Holy Child:</b>		
Philadelphia, Pa., Academy Girls .....	1	60
<b>Holy Cross:</b>		
Washington, D. C., Academy Girls .....	1	130
<b>Immaculate Heart:</b>		
Immaculata, Pa., Alumnae and College Girls	2	380
Scranton, Pa., College and High School Girls..	1	540
<b>Mercy:</b>		
Dallas, Pa., College Girls .....	1	220
Mt. Washington, Md., High School Girls .....	1	216
Pittsburgh, Pa., Nurses .....	1	180

	Retreats	No.
<b>Notre Dame:</b>		
Buffalo, N. Y., High School Girls.....	1	57
Moylan, Pa., Academy Girls.....	1	40
Philadelphia, Pa., High School Girls.....	1	123
Washington, D. C., High School Girls.....	1	160
<b>Providence:</b>		
Washington, D. C., High School Girls.....	1	176
<b>Marie Reparatrice:</b>		
New York City, Business Girls.....	2	53
<b>Sacred Heart:</b>		
New York City, Alumnae, Children of Mary and Working Girls.....	5	459
Overbrook, Pa., Academy Girls.....	2	95
Providence, R. I., Nurses Guild.....	1	35
Rochester, N. Y., Children.....	1	65
Torresdale, Pa., Alumnae and Academy Girls.....	2	153
<b>Sacred Heart of Mary:</b>		
New York City, Academy Girls.....	1	100
Tarrytown, N. Y., College Girls.....	1	150
<b>St. Joseph:</b>		
Buffalo, N. Y., Academy Girls.....	1	427
Rochester, N. Y., College Girls.....	1	240
Teaneck, N. J., Nurses.....	1	47
<b>St. John the Baptist:</b>		
Arrochar Park, S. I., N. Y., Women and Girls.....	1	50
<b>Ursulines:</b>		
Malone, N. Y., Academy Girls.....	1	160
New York City, Academy Girls.....	1	100
<b>Visitation:</b>		
Frederick, Md., Academy Girls.....	1	56
Georgetown, Washington, D. C., Alumnae.....	1	75
<b>Hunter College Alumnae, Newman Club,</b>		
New York City.....	1	40
<b>Members of Association of Perpetual Adoration,</b>		
Washington, D. C. ....	1	60
Total.....	75	9,007

**Retreats to Students in Colleges and High Schools of  
Maryland-New York Province, 1934**

Canisius College.....	592
Fordham College.....	2,052
Georgetown College.....	558
Loyola College.....	216
St. Joseph's College.....	399
St. Peter's College.....	366
Brooklyn Preparatory.....	593
Canisius High School.....	320
Canisius High School, Seniors.....	38

**STATISTICS**

177

Fordham Preparatory .....	452
Georgetown Preparatory .....	76
Gonzaga High School .....	285
Gonzaga High School, Seniors .....	27
Loyola High School, Baltimore .....	460
Loyola High School, Baltimore, Seniors .....	50
Loyola School, New York City .....	73
Regis High School .....	419
Regis High School, Seniors .....	146
St. Joseph's High School .....	554
St. Peter's High School .....	565
St. Peter's High School, Seniors .....	75
Xavier High School .....	600
Total .....	8,916

**Other Schools**

Calvert Hall High School, Baltimore, Md. ....	350
Iona School, New Rochelle, N. Y. ....	160
Mt. St. Mary's College, Emmitsburg, Md. ....	260
St. Ann's Academy, E. 76th St., New York City ...	375
Mt. St. Michael's Academy, Murdock Ave., Bronx, N. Y., 2 retreats .....	243
Ursuline Academy, Malone, N. Y., Boys .....	180
	1,568

**Totals—1934**

	Retreats	No.
Secular Clergy .....	11	1,726
Religious, Priests .....	2	48
Religious, Brothers .....	7	428
Religious, Women .....	161	10,868
Religious, Seminarians .....	4	648
Secular Ladies and Pupils .....	75	9,007
Laymen .....	117	4,580
Students in Colleges and High Schools, Maryland-New York Province .....	22	8,916
Other Schools .....	7	1,568
Private (Morristown, Poughkeepsie and Wernersville) .....	51	78
Total .....	457	37,867

**LIST OF THE DEAD  
PROVINCE OF CALIFORNIA**

From October 1, 1933 to December 10, 1934

	Aetat.	Relig.	Obiit
P. Carolus F. Carroll	57	42	21 Apr.
P. Paulus F. Galtes	56	38	14 Mai.

## PROVINCE OF NEW ORLEANS

For the Year 1934

Name	Date	Place	Province
Father William J. Power, S.J. ....	Mar. 28, 1934	Key West, Fla.	New Orleans
Father Francis X. Dougherty, S.J. ....	May 4, 1934	Key West, Fla.	New Orleans
Father Andrew Brown, S.J. ....	June 24, 1934	Miami Beach, Fla.	New Orleans
Father Albert H. Biever, S.J. ....	Nov. 14, 1934	New Orleans, La.	New Orleans
Father Joseph Arthuis, S.J. ....	Dec. 21, 1934	Old Albuquerque, N. M.	New Orleans

## PROVINCE OF OREGON

For the Year 1934

Name	Date	Place	Province
Father Thomas M. Neate .....	Feb. 8, 1934	Pendleton, Ore.	Oregon
Father Ernest Delpiano .....	April 30, 1934	Seattle, Wash.	Oregon
Father Peter P. Kern .....	Nov. 7, 1934	Tacoma, Wash.	Oregon

## PROVINCE OF MISSOURI

From October 1, 1933, to September 30, 1934

Name	Date	Place	Province
P. Michael H. Lutz .....	Nov. 7, 1933	Kansas City, Mo.	Missouri
P. Florentinus S. Bechtel .....	Nov. 22, 1933	Chicago, Ill.	Missouri
C. Augustinus Moeder .....	Jan. 13, 1934	Cleveland, Ohio	Missouri
P. Eugenius C. Kieffer .....	Feb. 24, 1934	Kansas City, Mo.	Missouri
C. Georgius J. Stern .....	Mar. 30, 1934	Omaha, Neb.	Missouri
P. Gulielmus A. Padberg .....	April 5, 1934	Milwaukee, Wis.	Missouri
P. Franciscus X. Mannhardt .....	May 25, 1934	St. Louis, Mo.	Missouri
P. Basilius C. Supersaxo .....	July 11, 1934	St. Louis, Mo.	Missouri
C. Theodorus Van Ryn .....	July 20, 1934	Kansas City, Mo.	Missouri

PROVINCE OF NEW ENGLAND

January 1, 1934, to December 31, 1934

Name	Age	In Soc.	Died	Place	Province
Bro. George H. Mansell.....	77	51	Jan. 26, 1934	Weston, Mass.	New England
Fr. Charles L. Kimball.....	54	36	May 1, 1934	Worcester, Mass.	New England
Fr. Dennis Lynch.....	75	47	Nov. 13, 1934	Manila, P. I.	New England
Fr. John M. Coughlan.....	75	52	Dec. 11, 1934	Chestnut Hill, Mass.	New England
Fr. Charles F. Arnold.....	58	37	Dec. 12, 1934	Kingston, Jam.	New England

PROVINCE OF MARYLAND-NEW YORK

October 1933 to December 1934

Name	Age	In Soc.	Died	Place	Province
Bro. William Hughes.....	70	26	Oct. 5	Monroe, N. Y.	Maryland-New York
Fr. Peter Kayser.....	80	55	Nov. 14	Monroe, N. Y.	Maryland-New York
Fr. Thomas E. Murphy.....	77	58	Dec. 14	Brooklyn, N. Y.	Maryland-New York
Fr. Richard A. O'Brien.....	53	36	Dec. 5	Manila, P. I.	Maryland-New York
Fr. John G. Mahoney.....	53	34	Dec. 31	Boston, Mass.	Maryland-New York
Bro. Joseph Stamen.....	74	53	Jan. 1	Baltimore, Md.	Maryland-New York
Fr. Patrick M. Collins.....	70	50	Mar. 5	Jersey City, N. J.	Maryland-New York
Bro. Emmanuel S. Reppert.....	70	46	Mar. 22	W. Stockbridge, Mass.	Maryland-New York
Fr. Francis J. Burke.....	36	16	Apr. 6	Newport, Tenn.	Maryland-New York
Fr. James A. McGivney.....	57	39	Apr. 14	New York, N. Y.	Maryland-New York
Fr. Francis D. O'Laughlin.....	64	40	Apr. 17	New York, N. Y.	Maryland-New York
Fr. Geo. F. Strohaber.....	47	26	May 18	Washington, D. C.	Maryland-New York
Fr. Mark J. McNeal.....	60	40	June 17	Manila, P. I.	Maryland-New York
Fr. John Costa.....	56	15	June 19	Butuan, P. I.	Aragon
Bro. Hilary Calugay.....	40	19	July 16	Manila, P. I.	Maryland-New York
Bro. Augustin D. Biazzo.....	64	45	Aug. 25	New York, N. Y.	Sicily
Fr. Peter V. Masterson.....	44	26	Aug. 27	Lancaster, Pa.	Maryland-New York
Fr. Emmanuel S. Kouba.....	54	36	Sept. 9	New York, N. Y.	Maryland-New York
Fr. John H. Farley.....	65	41	Sept. 21	New York, N. Y.	Maryland-New York
Fr. Edward J. Sweeney.....	59	41	Nov. 5	Norfolk, Va.	Maryland-New York
Fr. Denis Lynch.....	75	47	Nov. 13	Manila, P. I.	New England
Fr. John J. Collins.....	78	57	Nov. 30	New York, N. Y.	Maryland-New York

CONSPECTUS MINISTERIORUM  
NEW ORLEANS PROVINCE

September 1, 1933, to September 1, 1934

Baptisms .....	2,379
Converts .....	242
Confessions .....	755,127
Communions .....	1,445,010
Marriages .....	502
Revalidations .....	179
Extreme Unctions .....	1,050
Catechetical Instructions .....	13,446
Prepared for First Communion .....	2,446
Prepared for Confirmation .....	1,489
Exhortations .....	3,049
Sermons .....	6,959
Retreats to Priests .....	4
Retreats to Religious .....	97
Retreats to Students .....	51
Retreats to Laypeople .....	35
Missions .....	75
Novenas .....	215
Tridua to Religious .....	25
Visits to Hospitals .....	4,265
Visits to Prisons .....	124
Visits to the Sick .....	17,393
Sodalities .....	96
Sodalists .....	7,428
Members, League of the Sacred Heart .....	19,291
Boys in our Parish Schools .....	2,217
Girls in our Parish Schools .....	1,870
Sunday School attendance .....	1,292

DOMICILIA	Baptizati	Haeretici Conversi	Confessiones	Commun. (Tum in T., tum extra T.)	Matrimon. Benedict.	Matrimon. Revalidata	Extrem. Unct.	Cateches.	Parati ad 1am Commun.	Parati ad Confirmat.	Exhortationes	Conciones	Exerc. Spir. Sacerdo.	Exerc. Spir. Relig.	Exerc. Spir. Laicis	Exerc. Spir. Privatis	Mission. (quot Hebdom.)	Novenae	Tridua	Visitation. Hospit.	Visitation. Carcer.	Visitation. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis	Pueri in Schol. Paroch.	Puell. in Schol. Paroch.	Schol. Domin.	CENSUS	
																													Familiae	Fideles
Baltimore—College	3	1	12,400	35,600	1	1	30	45	2	1	196	59	—	7	9	—	—	8	6	245	350	251	1	75	260	—	—	42	172	988
Church and High School	153	28	65,010	91,720	36	13	131	157	25	15	612	51	—	8	*32	—	1	7	2	142	10	4,986	5	340	5,340	—	—	200	1,050	900
Brooklyn—Church and High School	62	3	59,113	111,000	23	2	35	385	38	72	461	106	—	4	2	—	—	11	2	5	—	282	7	1,040	27,150	—	—	—	—	—
Buffalo—Canisius College	18	5	16,330	68,650	3	—	116	205	30	—	158	82	—	5	9	2	—	3	2	832	—	50	4	1,255	525	—	—	100	600	
Canisius High School and Church.	197	4	96,522	129,484	22	1	112	355	57	42	322	136	—	3	2	—	—	9	2	167	1	445	5	416	3,476	101	95	196	100	600
St. Ann's Church	136	14	59,258	119,920	66	8	84	915	167	—	286	95	—	—	—	—	—	—	—	80	—	2,508	5	1,205	800	473	533	180	1,200	10,200
Chaplain—Welfare, Randall's and Ward's Island, Hosp., Woodhaven, N. Y., and King's County Hospital, Brooklyn, N. Y.	643	95	41,300	85,810	12	9	9,882	660	127	70	716	97	—	1	—	—	1	12	8	4,143	620	20,961	4	250	1,165	—	—	344	—	—
Chaplain	172	3	24,303	30,000	40	2	50	250	140	—	429	6	—	2	—	—	—	5	—	6	—	120	8	140	250	219	231	250	750	4,000
Fort Wadsworth—Mt. Manress	—	—	1,740	4,400	—	—	—	—	—	—	210	—	—	—	37	—	—	—	—	10	—	—	—	—	—	—	—	—	—	—
Garrett Park	5	1	2,524	3,000	2	1	36	100	—	—	110	10	—	3	—	—	—	—	2	125	—	50	1	75	75	—	—	—	—	—
Georgetown College	58	11	28,481	94,195	6	—	80	48	32	6	373	84	—	8	8	—	—	6	5	1,869	5	1,230	4	800	500	—	—	—	—	—
Georgetown—Holy Trinity Church	83	14	32,900	69,466	30	3	43	189	97	9	265	15	—	4	1	—	—	3	3	80	—	99	8	699	1,216	248	321	98	860	3,464
Great Mills	35	1	6,070	6,000	11	4	24	45	90	169	170	30	—	—	—	—	—	3	1	10	—	65	5	328	745	87	91	—	530	2,225
Jersey City—Church, College and High School	107	16	83,936	109,100	40	5	63	244	135	5	1,192	186	—	1	*30	2	2	15	10	130	2	434	7	1,007	3,430	271	285	125	712	3,250
La Plata and St. Thomas'	82	7	14,150	17,295	24	5	30	—	84	88	340	20	—	—	—	—	—	1	4	9	1	219	8	104	396	109	143	370	340	2,382
Leonardtown	96	3	36,091	41,800	20	—	43	60	114	319	262	267	—	—	—	—	—	12	2	76	—	154	8	530	390	153	202	273	747	3,200
Mission Band	39	39	224,541	532,975	1	53	3	714	166	59	5,292	1,141	6	32	58	—	122	49	33	—	1	10	—	—	—	—	—	—	—	—
Mission Band—Italian Fathers	2	—	9,547	13,638	3	9	14	120	17	19	152	387	—	9	2	—	22	6	11	7	—	14	—	—	—	—	—	—	—	—
New York—St. Francis Xavier's Church and High School	75	19	95,313	247,637	65	10	178	182	120	127	1,311	257	—	9	33	—	1	22	22	555	—	53	12	1,453	1,600	173	193	32	453	1,531
St. Ignatius' Church and High Schools	141	39	81,607	284,211	169	4	206	169	130	247	706	121	—	6	11	—	—	12	6	200	11	460	10	1,346	8,620	305	310	40	1,200	3,600
Fordham University	38	12	46,708	57,504	15	4	38	814	56	35	711	607	5	18	21	—	—	15	27	609	407	306	18	3,826	3,467	—	—	—	—	—
Campion House	18	12	2,550	9,600	4	2	44	2	4	1	251	46	—	—	14	—	—	1	1	40	3	42	—	—	—	—	—	—	—	—
Kohlmann Hall	3	2	4,791	7,470	—	—	45	43	—	—	257	265	—	5	5	—	—	3	2	184	30	10	—	—	—	—	—	—	—	—
Church of Nativity	287	12	23,000	46,900	87	19	34	—	352	404	450	100	—	2	—	—	2	9	5	24	5	76	12	950	750	—	—	800	3,900	14,135
Philadelphia—Church, College and High School	170	35	180,006	320,164	48	14	346	716	151	258	1,465	221	—	6	21	—	—	17	15	1,631	—	1,141	11	1,838	6,517	402	404	25	803	3,922
St. Joseph's Church	122	76	101,488	74,000	30	8	38	182	65	84	608	23	—	6	6	—	—	22	2	108	2	82	3	500	1,385	120	128	50	208	1,400
Poughkeepsie—St. Andrew-on-Hudson	378	40	77,135	121,980	5	2	1,902	64	37	14	1,393	264	3	10	17	12	55	26	10	1,740	32	860	—	—	—	—	180	—	—	—
Ridge	23	1	7,425	11,020	13	—	20	80	47	—	201	51	—	—	—	—	—	2	2	5	3	26	2	45	520	148	151	15	300	1,200
Washington—Church and High School	76	24	77,561	148,388	19	12	116	85	98	15	721	102	—	3	9	—	2	6	12	550	—	1,120	5	865	4,000	259	236	40	580	2,310
Wernersville	34	5	11,033	47,290	6	—	17	97	7	1	376	51	—	6	—	—	—	—	7	42	45	45	—	—	—	—	150	—	—	—
Woodstock	37	8	41,936	29,401	5	3	20	82	18	—	572	125	3	—	—	—	—	—	6	146	—	55	4	42	25	23	30	60	338	
Summa pro Provincia	3,293	530	1,564,768	2,969,618	806	214	13,781	7,008	2,407	2,060	20,568	5,035	17	158	321	17	210	286	208	12,087	1,528	36,154	157	19,129	72,602	3,091	3,353	3,410	13,965	59,645
Ateneo, Manila	303	27	30,304	46,158	15	11	1,134	257	109	103	441	7	2	3	17	—	—	1	1	1,562	—	54	2	1,435	—	—	—	—	—	—
San Jose Seminary, Manila	74	7	43,283	18,664	23	7	1,162	62	79	4	367	71	3	1	8	2	—	4	1	1,282	374	243	3	3,825	1,265	—	—	—	—	—
Navaliches, Novitiate	14	4	2,214	4,047	—	—	4	45	5	5	90	37	—	7	14	—	—	—	—	3	—	30	—	80	—	—	—	—	—	—
Cebu Lepor Colony	12	1	9,934	39,325	1	—	13	98	68	—	62	—	—	—	—	—	—	4	2	—	—	290	1	80	440	—	—	150	—	—
Cebu Lepor Colony	202	—	45,290	148,700	158	—	336	70	150	—	150	142	1	—	—	—	—	—	—	1,050	30	1,000	3	1,454	2,000	—	—	2	—	—
Mindanao Mission	28,561	351	283,966	374,336	2,293	211	1,444	13,544	7,480	9,152	3,694	1,006	—	5	45	51	30	121	30	1,413	158	1,953	86	9,239	9,180	—	—	—	—	—
Summa pro Missione	28,166	390	414,891	482,530	2,490	229	4,093	14,076	7,891	9,264	4,804	1,263	6	16	84	55	38	130	34	5,310	562	3,570	95	16,113	12,889	2,850	3,531	4,163	—	—
Summa	31,459	920	1,979,659	4,083,378	3,296	443	17,874	21,084	10,298	11,324	25,372	6,298	23	174	405	72	248	416	242	17,397	2,090	39,724	252	35,242	85,491	5,941	6,884	7,573	13,965	59,645

COLLEGES AND UNIVERSITIES 1934 - 1935

HIGH SCHOOLS

	College of Arts and Sciences	A.B.	B.S.	Ph.B.	Pre-Med.	Pre-Law	Pre-Dental	Medicine	Law	Dentistry	Finance and Business	Foreign Service	Graduate	Engineering	Education	Sociology	Pharmacy	Journalism	Summer School	Extension	Other Courses	Total Number of Students
<b>Maryland-New York Province</b>																						
Brooklyn Prep													30						350	467	22	1,442
Canisius H. S.	573	162	114	121	108	68			1,003		232		650		1,433	472	162		795		472	7,199
Fordham	1,542	763	779						518	207		179	29									1,994
Georgetown	554	199	155	200				507														306
Loyola	215	82	77	56									4					59		91		399
St. Joseph's	240	124	116										4							14		534
St. Peter's & Hud.	390	200	190																			151
Ateneo	151																					
<b>Total</b>	<b>3,665</b>	<b>1,448</b>	<b>1,431</b>	<b>377</b>	<b>108</b>	<b>68</b>		<b>507</b>	<b>1,521</b>	<b>207</b>	<b>454</b>	<b>179</b>	<b>717</b>		<b>1,443</b>	<b>472</b>	<b>162</b>	<b>59</b>	<b>1,145</b>	<b>572</b>	<b>494</b>	<b>12,025</b>
<b>California Province</b>																						
Loyola	347	53	294		47	91			126		127		2	24								764
San Francisco	642	185	457						173		191											1,006
Santa Clara	240								20		81			51								392
<b>Total</b>	<b>1,229</b>	<b>238</b>	<b>751</b>		<b>47</b>	<b>91</b>			<b>319</b>		<b>399</b>		<b>2</b>	<b>75</b>								<b>2,162</b>
<b>Chicago Province</b>																						
Detroit	398	50	67	110	73	48	36		158	130	251		177	415	12			35	575	225	496	2,858
John Carroll	435	135	90	148	53	1	8			57									105	299	13	914
Loyola*	1,920																					5,257
St. John's	135	67	30	38																103		338
Xavier	348	73	33	92	31	6	5				126		10						217		686	1,279
<b>Total</b>	<b>3,236</b>	<b>325</b>	<b>220</b>	<b>388</b>	<b>157</b>	<b>55</b>	<b>49</b>		<b>158</b>	<b>187</b>	<b>377</b>		<b>187</b>	<b>415</b>	<b>12</b>			<b>35</b>	<b>897</b>	<b>627</b>	<b>1,195</b>	<b>10,646</b>
<b>Missouri Province</b>																						
Creighton	371	64	54	55	130	59	9	308	147	92	349		102				75	41	434		243	2,162
Marquette	969	125	379	385	169		54	380	256	142	569		213	387				149	638		50	3,734
Regis	134	38	24	17	11	9	1														34	134
Rockhurst	156	35	31	78	6	3	3														111	267
St. Louis**	1,028							528	91	185	623		462		240	173			1,752	271	614	5,967
<b>Total</b>	<b>2,658</b>	<b>262</b>	<b>488</b>	<b>535</b>	<b>316</b>	<b>71</b>	<b>67</b>	<b>1,216</b>	<b>494</b>	<b>419</b>	<b>1,541</b>		<b>777</b>	<b>387</b>	<b>240</b>	<b>173</b>	<b>75</b>	<b>190</b>	<b>2,824</b>	<b>271</b>	<b>1,052</b>	<b>12,264</b>
<b>New England Province</b>																						
Boston College	1,526	1,105	126	148	112	147			289				288						684	182		3,081
Holy Cross	1,140	757	123	256									4									1,140
<b>Total</b>	<b>2,666</b>	<b>1,862</b>	<b>249</b>	<b>404</b>	<b>112</b>	<b>147</b>			<b>289</b>				<b>292</b>						<b>684</b>	<b>182</b>		<b>4,221</b>
<b>New Orleans Province</b>																						
Loyola	377	44	186	38	41	35	31		84	134			32				35		710	448	60	1,878
Spring Hill	189	35	25	2	27	6	1				66			27	6	32			69	141		330
<b>Total</b>	<b>566</b>	<b>79</b>	<b>211</b>	<b>40</b>	<b>68</b>	<b>41</b>	<b>32</b>		<b>84</b>	<b>134</b>	<b>66</b>		<b>32</b>	<b>27</b>	<b>6</b>	<b>32</b>	<b>35</b>		<b>779</b>	<b>589</b>	<b>60</b>	<b>2,208</b>
<b>Oregon Province</b>																						
Gonzaga	427	161	83	146	37				82				56						316	92		973
Seattle	168																			54		222
<b>Total</b>	<b>595</b>	<b>161</b>	<b>83</b>	<b>146</b>	<b>37</b>				<b>82</b>				<b>56</b>						<b>316</b>	<b>146</b>		<b>1,195</b>
<b>Grand Total</b>	<b>14,615</b>	<b>4,375</b>	<b>3,433</b>	<b>1,890</b>	<b>845</b>	<b>433</b>	<b>148</b>	<b>1,723</b>	<b>2,947</b>	<b>947</b>	<b>2,837</b>	<b>179</b>	<b>2,063</b>	<b>904</b>	<b>1,701</b>	<b>677</b>	<b>272</b>	<b>284</b>	<b>6,645</b>	<b>2,387</b>	<b>2,801</b>	<b>44,721</b>

<b>Maryland-New York Province</b>	
Brooklyn Prep	595
Canisius H. S.	320
Fordham Prep	438
Georgetown Prep	77
Gonzaga H. S.	280
Loyola, Baltimore	465
Loyola, New York	74
Regis H. S.	419
St. Joseph's	555
St. Peter's	565
Xavier H. S.	650
Ateneo	463
<b>Total</b>	<b>4,881</b>
<b>California Province</b>	
Bellarmino	228
Brophy	81
Loyola	575
St. Ignatius	670
<b>Total</b>	<b>1,554</b>
<b>Chicago Province</b>	
Detroit	374
John Carroll	403
St. Ignatius	525
Loyola	456
St. John's	217
Xavier	397
<b>Total</b>	<b>2,372</b>
<b>New England Province</b>	
Boston Col. H. S.	805
<b>Total</b>	<b>805</b>
<b>New Orleans Province</b>	
Jesuit	820
St. John's	120
Spring Hill	113
Tampa*	144
<b>Total</b>	<b>1,197</b>
<b>Missouri Province</b>	
Campion	305
Creighton	275
Marquette	408
Regis	190
Rockhurst	261
St. Louis	474
<b>Total</b>	<b>1,913</b>
<b>Oregon Province</b>	
Bellarmino	202
Gonzaga	358
Seattle	275
<b>Total</b>	<b>835</b>
<b>Grand Total</b>	<b>13,557</b>

\* 1933 figures; 1934 totals not submitted. \*\* Includes Corporate Colleges.



A. M. D. G.  
FRUCTUS MINISTERII PATRUM PROVINCIAE  
MISSOURIANAE S.J.

A DIE 1 JULII, 1933, AD DIEM 1 JULII, 1934

	Mission. Popul.	Noven. et trid.	Concion. et exhort.	Confessiones	Commun. in templo nostro	Piae Associat.		Adulti bapt. vel. ad fidem reduc.	Ubi exercetur cura paroch.						Exer. spir.	
						Quot	Socior. numerus		Bapt. parvul.	Parati ad 1° Comm.	Matrim. bened.	Matrim. reval.	Pueri in schol. paroch.	Puella in schol. paroch.	Quot dies.	Numerus participantium
Denver, Coll. Reginum.	2	---	877	35,474	63,465	---	1,644	22	22	10	15	---	---	177	1,638	
Denver, Eccl. SS. Cordis	2	10	820	36,095	70,000	3	395	92	234	129	44	4	217	3	400	
Florissant, Dom. Prob. S. Stanislai	---	1	124	5,960	8,010	5	133	---	---	2	---	---	---	98	860	
Florissant, Eccl. SS. Cordis	---	2	413	16,105	58,500	6	1,514	2	36	43	4	---	169	193	---	
Florissant, Eccl. S. Ferdinandi	---	7	330	9,000	13,400	8	1,046	2	21	17	4	---	71	63	---	
Kansas City, Coll. Kansanopol	1	7	423	20,000	115,000	4	920	26	33	58	9	---	273	239	85	2,352
Kansas City, Eccl. S. Aloysii	---	10	532	32,716	68,471	6	1,619	37	22	71	12	6	157	142	5	47
Kinlock, Eccl. S. Angel	---	2	307	3,778	8,624	3	134	16	2	23	2	---	76	58	---	---
Mankato, Eccl. SS. Petri et Pauli	---	4	763	19,618	72,955	16	3,486	35	81	82	30	6	352	347	3	20
Milwaukee, Coll. Marquette	1	16	1,687	96,270	275,500	18	29,868	68	344	60	91	35	310	245	47	553
Omaha, Coll. Creighton	3	15	2,017	89,876	119,900	26	3,188	59	60	96	35	13	331	453	156	3,620
Pine Ridge, Miss. SS. Rosar.	4	8	1,315	23,943	85,917	5	800	55	290	225	39	11	200	210	---	---
Prairie du Chien, Coll. SS. Cordis	7	---	561	21,858	56,000	2	240	1	---	---	1	---	---	163	1,683	
Pueblo, Eccl. B. V. M. Montis Carmel	---	---	156	2,001	13,000	7	200	5	278	50	62	3	---	---	---	---
St. Charles, Eccl. S. Caroli	---	3	268	15,872	50,567	5	520	8	40	52	9	2	145	115	---	---
St. Francis, Miss. S. Francisci	1	1	1,617	28,363	89,120	4	2,400	24	151	42	18	11	214	242	3	70
St. Louis, Coll. S. Ludovici	9	10	963	102,547	265,940	11	2,115	225	46	113	38	27	79	83	281	7,492
St. Louis, Acad. S. Ludovici	4	23	1,441	47,198	648	3	823	1	2	3	---	1	---	80	2,079	
St. Louis, Eccl. E. Elizabeth	---	---	549	5,791	13,420	12	340	435	194	347	37	21	---	---	---	---
St. Louis, Eccl. S. Josephi	---	12	502	29,909	26,000	7	1,170	25	15	19	8	1	73	74	---	---
St. Mary's Coll. S. Mariae	8	22	1,107	42,777	64,095	65	6,178	27	59	39	9	29	71	139	91	1,029
St. Stephen's Mission, S. Steph.	---	1	338	5,320	11,280	---	---	6	70	29	4	2	94	62	14	36
Trinidad, Eccl. SS. Trinitatis	1	13	1,497	46,540	73,120	20	916	12	526	406	136	20	226	268	8	42
Mission de Belize	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
Belize—Cathedral	---	6	722	22,250	66,988	10	1,635	46	264	145	59	4	652	639	11	54
St. Ignatius	---	4	250	1,800	9,650	3	325	15	70	26	16	2	156	156	---	---
Benque Viejo	---	7	331	7,536	12,961	5	441	---	106	30	13	---	151	170	6	11
Corozal	---	9	495	19,491	29,027	6	2,022	---	270	192	64	1	390	336	6	12
El Cayo	1	3	210	3,010	10,365	6	250	8	143	25	16	2	187	155	---	---
Orange Walk	---	8	525	13,540	13,013	3	1,061	3	183	69	60	1	287	277	---	---
Punta Gorda	---	3	415	8,090	18,631	7	345	6	221	65	97	---	372	409	6	21
Stann Creek	---	4	350	18,450	28,726	5	450	14	167	75	22	---	330	329	5	6
Summa Totalis	44	211	21,905	831,178	1,812,293	281	66,178	1,275	3,950	2,543	954	202	5,583	5,663	1,248	22,025

A. M. D. G.

# FRUCTUS MINISTERII PATRUM PROVINCIAE OREGONIENSIS

A DIE 1 JULII, 1933, AD DIEM 1 JULII, 1934

	Bapt. parvul.	Adult bapt.	Confessiones	Commun. in templo nostro	Matrim. bened.	Matrim. reval.	Ult. Sacram.	Parati ad 1am Com.	Parati ad Confirm.	Conc. et exhort.	Catech.	Exerc. Spir. publ.	Exerc. Spir. priv.	Visit. infirm.	Visit. carcer.	Visit. Hospit.	Sodalitates (Socii)	Soc. Foed. SS. Cor. (Socii)
Havre, Eccl. S. Judae	68	6	21,000	31,000	17	3	40	33	103	200	300	---	3	100	10	350	80	600
Lewiston, Eccl. S. Stanislai	36	20	10,376	19,535	18	5	30	52	---	286	71	4	---	102	---	96	165	250
Missoula, Eccl. S. F. Xaverii	47	7	26,500	46,000	20	3	68	48	112	260	500	1	---	210	5	580	230	700
Mt. St. Michael's, Coll.	2	---	11,200	57,820	---	---	1	3	15	188	180	5	3	60	---	46	3	140
Hillyard, Eccl. S. Patritii	33	6	9,962	17,600	9	2	18	34	62	134	245	---	---	213	---	26	64	196
Pendleton, Eccl. S. Alphonsi Rodriguez	15	8	33,000	12,500	6	2	11	35	38	358	250	5	3	393	---	135	80	275
Portland, Eccl. S. Ignatii	17	---	3,000	4,000	7	---	4	15	10	---	---	---	---	50	---	50	50	---
Portland, Eccl. S. Michaelis	28	2	9,483	13,496	12	---	5	42	---	104	58	---	---	62	---	---	---	---
Port Townsend, Dom. Tert. Prob.	20	16	10,475	39,060	7	6	110	42	---	722	125	12	8	8,635	5	440	---	65
Seattle, Coll.	17	19	26,853	28,441	5	---	5	29	18	470	110	6	3	337	---	521	225	300
Seattle, Eccl. S. Josephi	51	37	19,012	91,000	34	1	30	140	30	269	40	2	---	571	2	125	485	1,000
Seattle, Eccl. B. M. a Monte Virginis	50	2	12,000	13,000	10	2	12	70	---	100	50	---	---	120	---	79	270	300
Sheridan, Dom. Prob. S. F. Xaverii	---	---	5,375	40,950	---	---	---	---	---	98	60	3	7	---	---	---	---	20
Spokane, Coll.	4	---	32,220	61,905	5	---	11	28	34	475	1,381	9	5	504	11	459	55	134
Spokane, Eccl. S. Aloisii	76	31	10,000	200,000	30	3	20	65	94	250	990	1	2	200	---	150	250	400
Tacoma, Coll. S. Bellarmini	20	13	14,190	13,000	3	1	24	30	3	387	---	---	4	165	---	3	65	---
Tacoma, Eccl. S. Leonis	40	24	16,500	45,000	23	4	51	87	182	375	1,460	---	1	1,825	6	650	60	1,300
Tacoma, Eccl. S. Ritae	24	2	1,350	6,425	5	2	3	34	66	220	30	---	---	60	---	35	---	---
Yakima, Eccl. S. Josephi	84	23	40,000	79,000	44	3	160	93	202	425	1,400	4	---	1,200	5	85	730	900
Desmet, Miss. SS. Cordis	16	---	6,143	16,500	2	---	4	17	---	130	450	---	2	190	---	45	25	425
Omak, Miss. S. Mariae	25	1	3,900	9,361	1	1	9	18	---	200	275	2	2	52	5	17	95	135
Pendleton, Miss. S. Andreae	35	3	1,542	4,971	---	4	21	17	---	84	175	2	---	94	---	33	---	75
Holy Family, Miss. S. Familiae	75	---	4,000	11,200	7	3	10	70	---	132	75	2	1	12	---	---	---	35
Meyers Falls, Miss. S. F. Regis	7	---	1,082	1,892	---	---	2	---	---	43	---	---	---	6	---	2	---	20
Colville, Eccl. Imm. Conceptionis	14	5	2,000	2,400	1	---	4	8	35	60	---	---	---	40	---	20	60	120
Nespelem, Miss. SS. Cordis	24	2	450	450	3	---	10	5	---	100	150	---	---	75	---	---	---	---
Inchelium, Missio	---	---	930	1,013	6	---	15	12	---	---	---	---	---	108	---	---	---	---
St. Xavier, Miss. S. F. Xaverii	27	13	3,000	2,500	12	5	25	60	---	150	52	---	---	75	---	150	4	6
Hardin, Eccl. S. Josephi	20	7	350	500	6	1	10	30	---	60	75	---	1	30	---	100	40	20
St. Ignatius, Miss. S. Ignatii	78	7	13,825	42,325	18	---	74	14	141	12	103	---	---	36	---	300	35	107
Culdesac, Miss. S. Josephi	12	6	4,968	11,950	2	1	8	18	---	172	85	---	---	31	---	71	---	102
St. Paul's, Miss. S. Pauli	45	---	4,000	9,000	5	2	1	30	52	175	200	---	---	30	---	25	---	---
<b>Summa Totalis</b>	<b>1,009</b>	<b>260</b>	<b>358,586</b>	<b>933,784</b>	<b>317</b>	<b>55</b>	<b>796</b>	<b>1,147</b>	<b>1,207</b>	<b>6,639</b>	<b>8,790</b>	<b>58</b>	<b>45</b>	<b>15,565</b>	<b>49</b>	<b>4,563</b>	<b>3,071</b>	<b>7,625</b>

MINISTERIA SPIRITUALIA PROV. NOV. ANGLIAE A DIE 1a JULII 1933 AD DIEM 1am JULII 1934

DOMICILIA	Baptizati	Haeretici Conversi	Confessiones	Commun.	Matrim. benedic.	Matrim. revalid.	Extreme Unction	Catecheses	Parati ad 1am Commun.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. spir. sacerd.	Exerc. spir. relig.	Exerc. spir. laicis	Exerc. spir. priv.	Mission. (quot. hebd.)	Novenae	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis.	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.
Boston—High School and Church.....	467	40	147,369	288,157	8	2	3,962	114	57	58	889	177	2	2	4	—	—	15	7	6,951	11	1,290	11	2,715	3,935	—	—	203
St. Mary's .....	18	3	69,872	43,000	16	2	107	2	112	294	255	105	—	3	4	—	2	6	3	195	—	5	3	1,700	271	238	263	105
Holy Trinity .....	64	22	49,341	69,000	27	10	56	180	49	—	310	70	—	—	—	—	—	9	—	195	5	803	4	1,200	1,200	156	231	—
Chestnut Hill—College and Church.....	71	13	69,939	142,760	40	6	27	181	47	—	900	631	1	20	16	—	—	23	21	600	2	370	9	1,300	950	—	—	215
Cohasset .....	199	7	44,637	65,302	2	1	1,935	—	3	—	545	125	2	6	8	1	7	15	5	620	5	10	—	—	—	—	—	—
Mission Band .....	—	33	125,801	277,246	—	20	—	90	31	30	2,393	1,038	6	13	14	—	68	22	8	—	—	—	—	—	—	—	—	—
Worcester—Holy Cross College.....	23	4	36,427	256,811	5	—	42	261	6	—	258	95	1	8	—	—	—	3	1	1,425	2	248	2	530	900	—	—	—
Weston .....	23	—	30,134	38,870	3	—	13	60	1	—	495	184	2	9	2	—	4	7	5	50	7	27	—	—	—	—	—	—
West Stockbridge .....	1	1	15,563	93,105	—	—	6	—	31	59	212	19	—	11	4	3	—	1	7	36	—	52	—	—	—	—	—	—
Jamaica Mission .....	3,071	842	94,870	290,450	286	18	511	1,347	1,435	1,301	1,839	712	—	6	5	1	1	29	9	681	135	3,088	37	2,882	4,760	3,410	4,422	2,686
Iraq Mission—Baghdad College .....	—	—	1,610	4,035	—	—	—	—	—	—	35	10	1	—	1	—	—	—	—	—	—	—	1	40	50	—	—	—
Summa .....	3,937	965	685,563	1,568,736	387	59	6,659	2,235	1,772	1,742	8,131	3,166	15	78	58	5	82	130	66	10,753	162	5,893	67	10,367	12,066	3,704	4,916	3,209

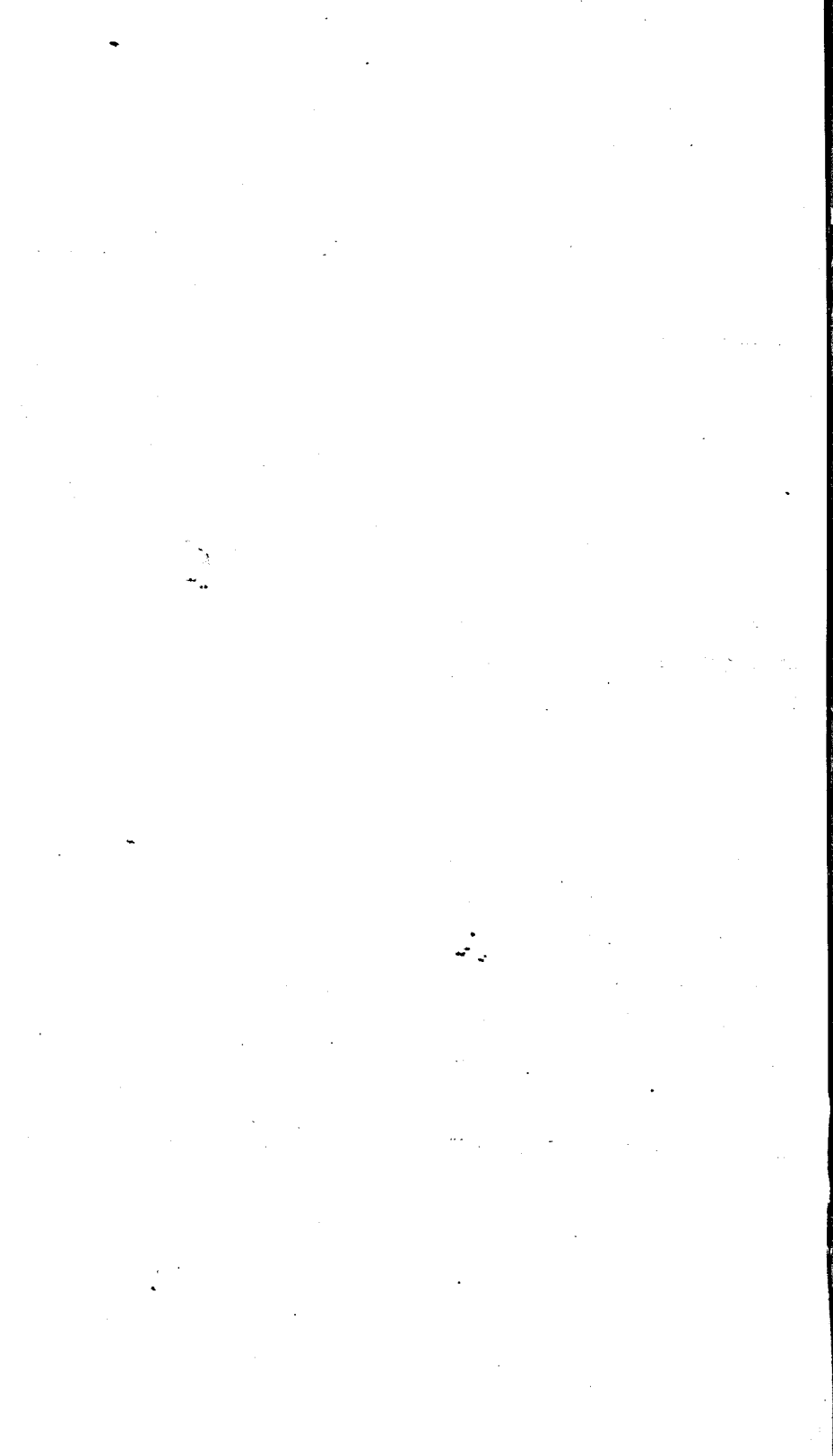
FRUCTUS MINISTERII PHILIPPINAE MISSIONIS A Die 1a Julii 1933 Ad Diem 1am Julii 1934

	Baptizati	Haeret. Conv.	Confessiones	Communiones	Matrim. benedic.	Matrim. revalid.	Extrem. Unct.	Cateches.	Parati ad 1 Com.	Parati ad Confirm.	Exhortationes	Conciones	Exer. Spir. Sacerd.	Exer. Spir. Relig.	Exer. Spir. Laicis	Exer. Spir. Priv.	Missiones	Novenae	Tridua	Visit. Hospit.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Num. Sodal. Vir.	Num. Sodal. Mul.	Foed. SS. Cordis.	Pueri in Schol. Paroch.	Puell. in Schol. Paroch.	Schol. Domin. Num.	
Ateneo	303	27	30,204	46,158	15	11	1,134	257	109	103	441	7	2	3	17			1	1	1,562		54	2	153	1,282					
San Jose Seminary	74	7	43,283	18,664	23	7	1,162	62	79	4	367	71	3	1	8			4	1	1,282	374	243	3	1,325	2,500	1,265				
Novaliches Novitiate	14	4	2,214	4,047			4	45	5	5	90	37		7	14	2	4			3		30		80	80					
Cebu	12	1	9,394	39,325	1		13	98	68		62						4	4	2		30	290	1	80	440				150	
Culion	202		45,290		158		336	70	150		150	142	1				4			1,050	30	1,000	3	1,000	454	2,000			2	
<b>Mindanao Mission</b>																														
Ayala	331	13	9,455	10,320	58		75	85	36	300	208	102				51		4			27	110		19	21	50	62	71		
Balingasag	756		8,572	16,586	59	5	55		135	1,595	50												2	28	80	35	148	134	9	
Baganga	285		10,502	15,773	43		31	309	197	274	224	13		1	7		1			34		34	9	434	556	549	64	79	110	
Butuan	1,403		14,398	377	125	7	66	199	352		232	79		1	4					78	15	118	4	215	427	620	290	263	24	
Cabadbaran	711		10,833		18		6				51																			
Cagayan	683	37	26,398	15,097	107	37	134	709	782	112	319	40			5		1	3	6	508	64	354	5	73	154	530	212	193	232	
Caraga	720		13,349	14,661	89		12	142	98		145	28			7											670	30	66	142	
Cateel	318		4,740	4,756	50		79	300	42	241	50	12						19								1				
Cotabato	2,051		5,903	17,648	178		91	156	358	2,831	155	57					16	5		99	1	46	2		150	8	54	84	120	
Dansalan	209	3	4,440	9,109	17	2	36	50	72		50	133							4	1	110				35	100	32	40		
Dapitan	1,088		12,113	28,576	107		31	265	315	1	88	93			4									298		548	163	140	299	
Davao	3,989		10,758	600	207	13	103	309	487		223	72		1	7					233	38	76	5	270	473	163	140	200		
Dipolog	1,069	3	14,802	24,672	131	12	76	225	302	1,207	145	12					5	10								2	132	183		
Iligan	1,096	28	11,010	21,850	125	12	60	52	676		212	42					1	14	3	4	8	302	6	108	743	380	105	145	362	
Jasaan	599	7	28,813	54,103	84	3	67	34	180	1,355	130	29			5			12	2	12					450	3,000	166	188	12	
Jimenez	2,259	30	7,156	7,038	171	23	89	299	241		247	76		2	1									45	80	270	176	204	555	
Jolo	350		4,057	9,341	18		25	215	65	299	104	5			1					53		35			2	95				
Mercedes	736	5	8,000	15,000	92	23	45	50	200	77	200	50					6	2	12	90		150		70	250	300	70	120		
Misamis	2,146	127	9,558	14,385	86	12	95	9,259	334		103	5								4		33	8	73	280	250	119	145	250	
Oroquieta	1,714	90	19,040	22,140	54	13	35	460	240		136	27			1						5	34	1		50	250	176	177	330	
Sumilao	768	2	1,600	7,500	45	14	20	105	30		75	15													110	200	156	142	45	
Tagnipa	1,009	5	3,000	10,000	65	5	30	70	200	384	60	10			1					40			1	100	140				3	
Tagoloan	476		6,328	11,654	42	3	39		171	476	78	10			1							37	3	66	190	180	104	108	1,055	
Talisayan	2,265		17,782	20,406	247	19	66	96	976		284	33											12	226	372	342	286	292	13	
Zamboanga	530	1	20,359	32,745	75	8	78	155	991		176	12			1					130		101	7	791	1,429	800	315	197	450	
<b>Totals—Mindanao Mission</b>	<b>26,561</b>	<b>351</b>	<b>283,966</b>	<b>374,336</b>	<b>2,293</b>	<b>211</b>	<b>1,444</b>	<b>13,544</b>	<b>7,480</b>	<b>9,152</b>	<b>3,694</b>	<b>1,006</b>		<b>5</b>	<b>45</b>	<b>51</b>	<b>30</b>	<b>121</b>	<b>30</b>	<b>1,413</b>	<b>158</b>	<b>1,953</b>	<b>86</b>	<b>2,899</b>	<b>6,340</b>	<b>9,180</b>			<b>4,011</b>	
<b>Grand Total—Philippine Mis.</b>	<b>28,166</b>	<b>390</b>	<b>414,891</b>	<b>482,530</b>	<b>2,490</b>	<b>229</b>	<b>4,093</b>	<b>14,076</b>	<b>7,891</b>	<b>9,264</b>	<b>4,804</b>	<b>1,263</b>	<b>6</b>	<b>16</b>	<b>84</b>	<b>55</b>	<b>38</b>	<b>130</b>	<b>34</b>	<b>5,310</b>	<b>562</b>	<b>3,570</b>	<b>95</b>	<b>5,457</b>	<b>10,656</b>	<b>12,889</b>	<b>2,850</b>	<b>3,531</b>	<b>4,163</b>	

# MINISTERIA SPIRITUALIA PROVINCIAE CALIFORNIAE

JULII 1, 1933, AD JUNII 30, 1934

	Bapt. Inf.	Bapt. Adult.	Confess.	Commun.	Matr. Bened.	Matr. Revalid.	Ult. Sacram.	Parati ad Iam Com.	Confirm.	Conc. et Exhort.	Catech.	Exer. Sp. Pub.	Exer. Sp. Priv.	Vis. Infirm.	Vis. Nosoc.	Vis. Carcer.	Piae Assoc.		
																	Quot.	Num. Socil.	
Los Angeles, Coll. _____	1	1	8,500	30,250	5	4	2	2	---	506	4	24	---	224	94	2	2	390	
Los Angeles, Schol. Alt. _____	19	13	41,746	41,900	39	10	23	7	3	1,755	641	62	13	1,032	710	9	2	100	
Los Angeles, Resid. _____	82	42	52,000	115,062	36	11	45	115	15	390	190	4	---	505	160	---	9	3,520	
Los Gatos, Dom. Prob. _____	1	---	3,514	12,000	---	---	2	---	3	289	50	---	7	10	67	---	---	---	
Phoenix, Coll. _____	18	19	9,817	12,100	12	3	39	58	---	725	500	3	---	8,300	1,090	3	3	360	
San Francisco, Coll. _____	55	98	83,885	105,901	15	3	1,265	13	10	688	250	15	11	1,476	954	104	12	7,499	
San Jose, Acad. Bell. _____	1	6	5,165	13,300	3	---	56	1	2	350	80	10	1	65	72	3	1	32	
San Jose, Res. S. Jos. _____	80	8	38,632	49,669	51	9	53	205	---	388	362	5	---	690	199	102	7	1,620	
San Jose, Res. S. Fam. _____	178	7	18,720	31,625	39	11	79	145	235	216	360	2	1	527	235	---	8	771	
San Jose, Res. S. Mar. _____	34	5	1,400	2,600	10	---	16	45	---	125	165	---	2	175	80	---	7	504	
Santa Barbara, Resid. _____	106	10	23,000	54,000	32	9	50	120	---	355	200	3	5	700	150	4	14	1,827	
Santa Clara, Coll. _____	26	6	17,338	58,000	9	5	206	10	10	370	30	2	1	742	488	---	5	346	
Santa Clara, Resid. _____	85	4	16,500	39,450	35	3	43	233	251	452	153	6	---	234	142	---	9	2,837	
_____	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
<b>Total _____</b>	<b>668</b>	<b>229</b>	<b>320,217</b>	<b>565,966</b>	<b>285</b>	<b>68</b>	<b>1,879</b>	<b>954</b>	<b>529</b>	<b>6,609</b>	<b>2,985</b>	<b>136</b>	<b>41</b>	<b>14,680</b>	<b>4,441</b>	<b>227</b>	<b>78</b>	<b>19,809</b>	



# The Woodstock Letters

VOL. LXIV No. 2.

## THE SOCIETY OF JESUS IN NEW SPAIN

### *Editor's Preface:—*

There is in the Woodstock Library a polyglot Psalter in Hebrew, Greek, Arabic and Chaldaic with three Latin translations and glosses. The preface is dated 1506 from Milan. The Editor was the Bishop of Nebbio, August Justinian, O.P., a Genoese. The Bishop's Scholion on Psalm XIX, 5, reads as follows:

“Their sound hath gone forth into all the earth:  
and their words unto the ends of the world’:

at least in our times when by a marvellous daring of the Genoese, Christopher Columbus, almost another world was found and added to the fold of Christianity. . . . Columbus used to say publicly that he had been chosen by God to fulfill this prophecy.” This preface was finished fourteen years after the discovery of the new continent.

In a letter of March 25, 1534, directed to a Bishop Balthasar, Pope Clement VII thanks him for the accounts of the new discoveries which may be of such importance for the spread of religion, and adds: “So then we give thanks to Almighty God that He daily deigns in our times to fulfill that prophecy: ‘Their sound hath gone forth into all the earth.’” (*Pastor's History of the Popes*, Vol. X, chap. xi, p. 364, note 1, English translation.)

Five months afterwards in Paris a body of men under the guidance of Ignatius of Loyola were to make a vow to give themselves to the salvation of souls. When this great saint proposed the first sketch or

plan of their work to the Sovereign Pontiff, Paul III, September 3, 1539, the members of that band proclaimed themselves obliged to execute the commands of the Holy Father pertaining to the advancement of souls and the propagation of the Faith,—without delay or excuse and at once, as far as in them lay, “whether he send us to the Turks or to the *New World* or to the Lutherans or any others, infidel or faithful.” In those days the New World meant America. America, then, was in Ignatius’ heart as the field of work of his companions, and that from the very beginning of his endeavors.

When we consider the apostolic labors of God’s priests in North, Central and South America, we can only wonder at the inconceivable effects of God’s holy missionaries on these lands during the years that have passed. How marvelous has been the rise and magnificence of the Missions and Dioceses over these regions! We have only to consider for a moment the work of the early Spanish, French and English missionaries. The Church’s story in the Americas is one of the great Catholic Epics of all time.

Because of the Society’s work we have endeavored to obtain from the Superiors of South and Central America a brief story of the Society’s existence in those lands and of God’s sharing with Ours in some way the efficacy of His grace in their own hearts and in the hearts of their peoples.

We must express our thanks to those who have promised to yield to our request, that we may thus see God’s work everywhere in the Americas.

## PART I.

### MEXICO

FATHER GERARDO DECORME, S.J.

Not being content with defending and propagating the reign of Christ in the Old World, Saint Ignatius



cast his gaze upon the new lands that were being discovered beyond the uncharted seas, and urged his sons that they be ever ready for the call, "whether the Vicar of Christ send them to the Turks or to the New World." Concerning Mexico especially, he wrote to Fathers Estrada and Torres to "send Jesuits whether they are asked for or not."

His successor, Father Lainez, sent the first expedition, which gave nine martyrs to Florida; the survivors continued on to Mexico in the expedition sent by Saint Francis Borgia in the year 1572.

The arrival of Father Pedro Sanchez marks for Mexico a new era of religious and scientific progress. The three religious orders of Franciscans, Augustinians and Dominicans had already planted the cross in Mexico and converted to the Faith the central region lying between Oaxaca and Guanajuato. There remained the immense labor of cultivating this new Christianity and extending it through the unknown regions of the South and North. The secular clergy in limited numbers had barely established itself in the Sees of Mexico, Puebla, Oaxaca, Guadalajara and Michoacan; and to gain recruits in the country it could scarcely count on any other center of education than the University of Mexico, founded in 1553. The moral and religious education of the natives was in the same precarious circumstances.

The main objective that the Sovereigns of Spain and the Generals of the Society had in sending Jesuits to Mexico, was to advance and aid in the conversion of the Indians, as may be seen in an uninterrupted series of their letters. But in order that the Society take root in the country, and that the necessary literary and scientific formation of the natives be undertaken and developed, it was absolutely indispensable that residences and colleges be founded in the principal cities. The Society set itself to these two principal tasks with all the vigor of its youth and the religious fervor

of its most eminent members. Let us see this, first in the field of education.

I. THE SOCIETY AND EDUCATION. On October 18, 1574, was held the solemn opening of the first college of the Society in Mexico, in the mother house which took the name of the College of Saints Peter and Paul. The course of studies was the same as that of the universities of Spain, at that time the most powerful and cultured nation in the world:—three years of grammar, two of humanities and rhetoric, three of arts and philosophy, and four of scholastic and moral theology, sacred scripture, and jurisprudence.

Although the University had the pleasure of beholding its large number of candidates gaining a solid formation in the lower studies, yet it feared the competition of the Jesuits in the higher branches of learning. To avoid prejudicial disputes, the Society entered into an agreement with the Alma Mater by which the Jesuits sent their philosophers to continue their studies in the University, and these latter as well as all those who had taken the higher courses in our college were graduated from the University. More than this, the University desired, in its later years, to have within its cloister a Jesuit who would occupy the chair of philosophy.

From the very beginning the number of students was large, there being more than 400 in the year 1590. For more efficacious teaching, and in order to accommodate those coming from a distance, it was necessary to found four seminaries for boarders which were later combined into the celebrated Seminary of San Ildefonso.

The Society took great care to select for the capital its most noted literary men, philosophers, theologians and canonists, whom it brought in the beginning from the famous Universities of Alcala and Salamanca. The course in literature was inaugurated by the Italian, Father Vicente Lanuchi, who brought to Mexico the

first printer of the Society, Antonio Ricciardi, and obtained permission from the King to print the first text-books. The first professor of philosophy was Father Antonio Rubio, and of theology, Father Pedro deHortigosa, both educated in the mother country and notable for their writings.

Jesuit theologians, moralists and canonists enjoyed great authority in the consultations of the viceroys, prelates, and in the Tribunal of the Inquisition. It will suffice to cite the names of Fathers Diego de Sanctiesteban, Juan de Ledesma, Jeronimo Soriano, Mateo de Castroverde, Andres de Valencia, Francisco de Florencia, Antonio Nunez de Miranda, Diego Lopez Marin, Juan Ceron, Antonio de Peralta, Clemente Sumpsin, Miguel Venegas, Francisco Javier Solchaga, Francisco Javier Lazcano and Jose Maria Vallarta.

Almost all the principal cities of New Spain, whose youth were unable to gain an education because of poverty or distance from the City of Mexico, vied with the capital in founding Jesuit educational centers.

After 1578 Puebla had its literary courses, and in time, those of Arts and Theology with their three corresponding seminaries. Oaxaca, Patzcuaro, Valladolid, Guadalajara, Queretaro, Guanajuato, Zacatecas, Veracruz, Durango and Leon followed in the march of education, and even the budding cities of Celaya, San Luis Potosi, Parral, and Chihuahua had colleges more or less developed according to circumstances.

Our Fathers then crossed the Gulf of Mexico and established themselves in Havana, Puerto Principe, Yucatan and Campeche, and later in the remote towns of Chiapas, Guatemala and Nicaragua.

It can be said that at the end of the Seventeenth Century, excepting the three or four Tridentine Seminaries, the Jesuits were educating all the cultured members of society in the viceroyship, without this public instruction costing the Royal Treasury even one penny. Wealthy friends and benefactors had aided

the Society with the erection of splendid edifices which even today house our modern faculties, and the future support of our Fathers was assured by means of endowments and estates which the Jesuits themselves administered. To Ours may be credited the high state of culture to which the colonies attained in the Seventeenth and Eighteenth Centuries, a culture not surpassed by any other colony on this side of the seas or by many nations of the Old World of that day.

It was without doubt an imprudent and fatal blow which the sectarianism of Charles III and his Ministers inflicted on New Spain in 1767, by the deportation to Italy at one stroke and before substitutes could be provided, of the majority of the public professors of this great country, causing vacancies in the professorial chairs of 196 departments of learning. Even the Indians had seminaries for those of the principal races: the Mexicans in San Gregorio de Mexico; the Otomites in Tepotzotlan; the Matlazincas in Puebla; the Tarascos in Patzcuaro, not to mention the schools that they had in the missions of San Miguel de la Paz, Parras, Sinaloa and Sonora.

II. INDIANS, CHRISTIANS AND PAGANS. The Chief of Tacuba, Don Antonio, with his 3,000 Indians, constructed the first church of the Jesuits in the capital (1573), but the Society well repaid their labor in the almost 200 years that it spent in ministering to the Indians. Besides the four above-mentioned seminaries, the Society always had among these Indians worthy priests consecrated to their instruction both in the cities and in the rural missions.

The most distinguished Superiors and subjects honored the Indians by learning their language; no one was ordained before he knew at least one of these languages, and the profession of four vows was granted only to those having ability to exercise the ministry in the native dialects. Immediately on their arrival the Fathers began their labors amongst the 40,000

native families of the capital. Four of the first novices already knew the language:—Father Bartolome Saldana, parish-priest of Santa Catalina, who had baptized 15,000 adult Indians; Father Juan de Tobar, secretary of the cathedral chapter; Father Bernardino de Albornoz, the son of the Councilman; and Father Antonio del Rincon, a descendant of the ancient kings of Texcoco. Father Tobar, especially, who knew the Otomite and Mazaguan dialects, as well as the Mexican, consecrated 47 years of his life to the service of the Indians throughout the entire Archdiocese. His work was continued by such eminent men as Father Gaspar Meneses of Oaxaca; the theologian, Father Juan de Ledesma; the noble Father Pedro Romano; the Mexican Cicero, Father Baltazar Gonzalez; the holy and zealous Father Juan B. Zappa with his companion, Juan Perez; the guileless Father Jose Maria Guevara; the German, Father Juan Gumersbach; and the splendid and fervent Father Antonio de Herdonana.

From the halls of the Indian seminary at Tepotzotlan there went forth to evangelize the Otomites, Father Hernan Gomez, who knew four languages; Father Pedro Vidal, who passed 40 years in this ministry; the Provincial, Juan Laurencio, and the Italians, Horacio Carochi and Juan B. Zappa. No less favored were the Tarascos of Michoacan with the apostles sent out by the seminary at Patzcuaro. There the native apostolate was undertaken by the famous conquistadores of the North, Fathers Geronimo Ramirez and Gonzalo de Tapia. There Father Juan Fero spent a lifetime of active labor; there Father Francisco Ramirez toiled for sixty years, Father Ambrosio de los Rios for forty years, Father Tomas Chacon for twenty-two years, and no less perhaps toiled Fathers Juan de Mondo, Manuel Alcala, Francisco de Almazan, Pedro Gutierrez, Antonio Ramirez and Bartolome Alvarado.

In Puebla the native, Father Antonio del Rincon, initiated these ministries in the Church of San Miguel

in the year 1578, and they were continued by Fathers Hernan Vasquez, Diego Gonzalez Infante, Lorenzo Lopez and Juan Tello de Siles. Their labor assumed a permanent aspect in 1751, when the collegiate Seminary of San Javier was founded.

If in other more distant regions where the Jesuits conducted colleges (Oaxaca, Chiapas, Guatemala and Yucatan), the apostolate among the Indians was not exercised with so much diligence, it was because the task of teaching absorbed all of the small personnel. Nevertheless, the Mayas of Yucatan were never forsaken by the miracle worker, Father Francisco Javier Gomez, who sacrificed the greater part of his life among them, until he was sent into exile.

But these missions among Christian Indians did not satisfy the ardent zeal of Father General Aquaviva nor of the zealous Jesuits who beheld towards the North of the viceroyship, uncounted tribes steeped in paganism and barbarism. Some Jesuits, it is true, had penetrated into the silver-mining districts of Guanaajuato and Zacatecas, but they had been able to attend only to the Spaniards and to the Tarascos.

The holy martyr, Father Gonzalo de Tapia, was the first to make a direct attack on paganism. Scarcely had he completed his studies when he asked to be sent to Patzcuaro (1585), where he learned with great facility the Tarasco and then the Otomi dialects; he labored with extraordinary zeal in Michoacan, on the northern border of which he had frequent encounters with the barbarous Chichimecas, noted for their assaults on Spanish travellers. His zeal led him to seek the conversion of these unfortunate Indians. He was encouraged by the urgent approval of the Viceroy and of Father General Aquaviva. In 1587 he penetrated alone into Puruandiro and Irapuato, carrying with him only his breviary and his crucifix, and living the life of a wanderer amidst a thousand dangers. In two years he visited more than two hundred villages, preparing them for the faith or converting them.

1. *The Chichimecas*: This mission among the Chichimecas was the first mission that the Society had among the heathen. Its center, chosen by Father Tapia himself, was the city of San Luis de la Paz in which other missionaries of the Society carried on the work started by Father Tapia. From there the Father passed on to Zacatecas and Durango, where the Governor, Don Rodrigo de Loza, persuaded him to undertake the conversion of Sinaloa (1591).

2. *The Sinaloas*: The village of San Felipe de Sinaloa, many times destroyed by the savages, was at this time reduced to a garrison of nine Spaniards. While the Indians in the neighborhood were friendly, the same cannot be said of the numerous tribes inhabiting the valleys and hills to the West. Satisfied with Indian fare, dwelling in native huts, bearing the tropical heat, Father Tapia began to visit, on foot, all the villages as far as the Fuerte River. He spoke to the Indians in their own language, he won their friendship with his characteristic kindness, he gave them small gifts, and succeeded so well in attracting them to the faith, that in eight months he was able to baptize some five thousand of them. His principal opposition came from the medicine-men and older people who were loathe to abandon their evil habits of drunkenness and immoral dances. An incorrigible renegade killed Father Tapia on July 10, 1594, before the completion of his third year of intense labor. But the mission was founded and made fruitful by his blood; other missionaries had come, and the Viceroy with a detachment of soldiers under the command of the devout Captain Diego Martinez de Hurdaide, assured the position of the faith and its spread in those regions.

3. *The Laguneros*: During the year of the death of the protomartyr, Father Juan Augustin and his companion founded the extensive mission of Parras, a village established by the successor of Father Augustin, Father Francisco de Arista (1602). This mission

embraced the entire southwestern section of the present State of Coahuila. It had as many as five main villages, four of them around the ponds which are now the cotton fields surrounding Torreon, and one village in the far North among the Coahuilas of Cuatrociénegas. Nor did the mission fail to have its martyr, Father Fernando de Tobar, who was killed on the return journey from the capital in Santa Catarina de Tepehuanes, on November 16, 1616. His was a soul of virginal purity; as a child he had worked for the the holy martyr of Sinaloa, Father Tapia, in his house at Culiacoan, and served his Mass.

4. *The Tepehuanes*: Almost at the same time Father Geronimo Ramirez had entered the territory of the Tepehuanes, savage Indians who inhabited the northern section of the State of Durango. From 1594 this Father had been occupied among the Lagunero Indians in the villages of Cuencame and Cinco Senores; later, from the residence at Durango, he had begun to make missionary journeys toward the north, founding in 1596, among the Tepehuanes, the village of Papasquiario, and in succession those of Santa Catalina (1597), Zape, San Ignacio, and the Santos Reyes, at which time he had welcomed as companions Fathers Juan Fonte, Juan del Valle, Francisco Cisneros, Diego de Orozco, Jeronimo de Moranta and Luis Alavez, future martyrs of the mission (Nov. 18-19, 1616).

These missions cost unspeakable labor. The Indians had some friction with the Spaniards and the Tarascos of the farms and mines, and manifested no little resentment because of the ill treatment they were receiving. And so the missionaries were forced to seek them out, family by family, from their caves and hiding places in the mountains, meanwhile undergoing all kinds of dangers and leading lives of untold suffering and austerity. Not to mention more than one example, they tried twice to kill Father Fonte and twice they held him prisoner without food so that he might die



of hunger. Ordinarily he ate no more than corn and wild herbs, he slept on a board on the bare ground; he was thin and emaciated (so that he seemed no more than bones) and his clothes were so worn that his body was exposed. As though this were nothing, he tormented his flesh with disciplines and chains, which were found on his body after his death. Other missionaries gathered the fruit of the blood shed by these men, so that in 1754 the mission was ready to be handed over to the secular clergy.

5. *The Acaxees and Xiximies*: The Mission of San Andres and Tepia offered equally great moral and material difficulties; in these missions the Spaniards had been exploiting the mines for many years. That whole wild mountain range which separated the Mission of the Tepehuanes from that of the Sinaloas, was inhabited by the Bamopas, Acaxees and the Xiximies Indians, who were untamed cannibals; it demanded for its conquest the superhuman perseverance, untiring patience and the heroic zeal of Father Hernando de Santaren. He commenced their conversion in the year 1599, and there soon came to his aid Fathers Alonso Ruiz, Andres Tutino and Pedro Gravina who penetrated into every corner of the mountains except the territory of the southern tribes (Hinas, Humis) who did not surrender until 1634. The founder of the mission, who had undergone so many dangers in the twenty-two years of his missionary life, finally encountered martyrdom at the hands of the Tepehuanes in a voyage which he began in the direction of Durango (1616).

6. *The Tarahumares*: The Mission of the Tarahumares, which comprises the entire southwest of the State of Chihuahua, was begun by the holy martyr of the Tepehuanes, Father Juan Fonte, in the year 1608. The fruits of his labor were gathered in by Father Gabriel Diaz in 1639 in San Miguel de Bocas, and by the great colonizers of Huejotitlan and San Felipe

Conchos, Fathers Jeronimo Figueroa and Jose Pascual. The rebellion of the Tobosos in 1645 and that of the Tarahumares in 1648, and the martyrdom of Fathers Cornelio Beudin (June 4, 1650) and Jacobo Basile (March 3, 1652), hindered progress towards the North and West for many years. In 1675 the conquest of this mountain range was begun by Fathers Jose Tarda and Tomas Guadalajara, who in less than four years erected more than thirty chapels. "It seems a miracle," writes one of them, "that we have not died a hundred times. How many times has God delivered us from the hands and arrows of these peoples and from the danger of so many diseases. It is a miracle, still to possess one's health after such long and tiresome journeys and even to live when our bodies would consider as a wonderful delicacy the bran and the corn which is often spurned by the beasts in the stables." Paganism was not finally conquered until the great revolt which was the occasion of the martyrdom of Fathers Juan Ortiz de Foronda and Manuel Sanchez in 1690.

7. *The Chinipas*: This mission, situated in the mountains between the Tepehuanes, Tarahumares and Mayos, was entered from the direction of Sinaloa, which is the source of the rivers flowing through the mission. This territory was visited in 1601 by Captain Hurdaide who was searching for mines; its christianization was begun in 1621 from Toro by Father Juan Castini; but villages were not founded there until 1627 when Father Julio Pascual began his labors. This indefatigable apostle labored for four years alone in those mountains, crowning his zeal with the palm of martyrdom along with the recently arrived Father Manuel Martinez (January 23, 1632).

The Mission remained half abandoned until 1673 when Fathers Nicolas Prado and Fernando Pecoro penetrated anew amongst the Chinipas. The arrival of Father Salvatierra in 1680, despite uprisings and

revolts, gave a definite impulse to the Christian conquest. In 1767 the mission had twelve centers of population and numerous chapels, and only a few tribes living among the cliffs remained unbaptized.

8. *The Yaquis and Mayos*: The advance towards the northern coast of the Pacific had continued without interruption since the foundation of the Mission of Sinaloa. In 1614 Father Pedro Mendez went among the Mayos and baptized 500 adults and 3100 children. In the three years during which he resided there, he baptized (according to Father Rivas) 30,000 souls, and directed seven chapels in the seven villages that were dependent on the three large villages of Santa Cruz, Novajoa and Tesia. Rarely has there been seen such a spontaneous and lasting mass conversion. Father Pedro Zambrano (died in 1652) cultivated this field for many years, erecting durable churches and organizing agriculture so that his Christians could subsist without going into the mountains in search of food.

In the middle of 1617 Fathers Perez Rivas and Tomas Basilio had entered the territory of the Yaquis and in three years were able to construct provisional churches in the main villages of Huiribis, Torin, Bachun, Rahun and Belen, where they gathered the thirty thousand souls of the tribe. This tribe was more turbulent and difficult than the others, since even today it refuses to submit to civilization; but it had great and holy missionaries such as Fathers Andres Egidi-ano (1699) and Juan Lorenzo Salgado (1767).

Other less important neighboring tribes were successively gathered into the fold, as the Tepahues and the Conicarís, who had as their apostle the mystic, Father Miguel Godinez.

9. *The Pimas Bajos and the Opatas*: All the north-east section of Sonora is inhabited by two tribes of different races: the Nebomes or Pimas Bajos and the Opatas, who in turn are divided into various families,

the Eudeve and the Sonora (Tehuima) and the Jova (a conquered nation of Tarahumar extraction and language) who lived on the banks of the Yaqui and who knew the Opatas dialect. All these nations were possessed of a superior civilization and lived on the products of their agriculture.

In 1615 the Nebomes or Pimas Bajos had come to the village of San Felipe, where they once had a colony for their nation, to ask for missionaries. Father Diego de Guzman had gone back with them, and in 1619 he had already baptized 9,000 of the Nebomes and had opened the door for the nations of the North. In the following year Father Villalta, the Superior of the Yaquis, ordered Fathers Francisco de Olinano and Diego de Vanderzype to take residence among the new Christians. The spiritual conquest of these apostles was easy, if we omit an arrow wound that Father Vanderzype received at the hands of an Indian. To the first churches erected in Onavas and Movas were added those of Cumuripa and Suaqui.

The first to enter among the Opatas was Father Pedro Mendez. He went there on the petition of the chief of Zahuaripa, who was called Sisibotari, a name which in the beginning was given to his nation. The Father made his first visit in 1621 to the Yaqui, but it was not until 1627 that he was able to go to live amongst them. He made a triumphant entrance, and in three months he had already erected three chapels in Onavas, San Javier and Tecoripa. In the same year ascending the River Yaqui, he established chapels in Zahuaripa and Arivechi and in other villages during the seven years while the Mission lasted. In 1635 after forty years as a missionary this father, aged, paralyzed and covered with wounds, was carried to rest in Mexico. The Society has had few missionaries who have been able to draw the Indians to the faith with the love and sweetness of Father Mendez.

Starting in the year 1622 the Aibinos of Matape

and the Batucas were visited by Fathers Tomas Basilio and Olinano, but it was not until 1629 that there came to reside among them Fathers Martin de Azpilcueta and Lorenzo Cardenas, who were their Fathers in the Faith. In 1636 Father Bartolome Castano penetrated as far as the River Sonora, founding the Missions of Ures, Necameri (Rayon), Babiadora, Acontzi, Banamichi and Sinoquipe. The conquest of the tribes on the eastern range was carried out more slowly. In 1646 the Guazavas were baptized and in 1651 Father Marcos del Rio went as far as Turicachi, a few leagues to the south of Douglas and Aguaprieta, the present frontier of the United States. At that date this Mission contained 25,000 Christians congregated in 23 villages. In the footsteps of these founders there appears Father Daniel Marras who resided thirty years in Matape (1653-83) and firmly established the Faith in these nations.

10. *Pimas Altos*: In 1644 Governor Perea had tried to establish Franciscan Missions among the Himeris, an enemy nation on the frontier to the northwest of the Opatas. That nation belonged to the family of the Pimas, and were called Altos to distinguish them from those who lived in the lower regions of the Yaqui. The Governor did not succeed in his attempt, but from 1652 onwards various groups of Himeris had come to establish themselves in the neighboring missions of Necameri (Rayon) and Bacobitzi; moreover, the Mission of Nuestra Senora de los Dolores had been begun in their territory, but after that the attention of the missionaries had been directed towards the Opatas on the east.

On March 15, 1687, there arrived in Pimeria Alta the man who was to conquer all that territory as far as the River Gila. In a few years Father Francisco Eusebio Kino explored all that great expanse of land, encouraged agriculture and cattle-raising on a great scale, founded villages, constructed churches in Los

Remedios, Cocospera, San Ignacio (the residence of his companion, Father Augustin Campos), Himuri, Magdalena, Caborca, Tubutama and finally in the extreme northeast San Javier del Bac, Tucson, Guevavi, Santa Maria Suamca.

This Mission was watered by the blood of three martyrs: Father Francisco Saeta, in Caborca, April 2, 1695, during the life of Father Kino; Father Henry Rowen in Sonoitac on November 20, and Father Tomas Tello in Caborca on November 21, 1751.

The conquest of the Seris on the desert shores of the Gulf of California was not so successful, since they resisted all attempts both at civilization and Christianization almost until the complete destruction of their race.

11. *California*: In 1683 Fathers Kino and Goni made an unsuccessful attempt to conquer California. Fourteen years later California was reentered by Fathers Salvatierra and Picolo who founded the Missions of Loreto and San Javier (1698). In March 1701 there arrived the incomparable apostle of the peninsula, Father Juan de Ugarte. In his time were established the Missions of Muiege (1705), San Jose Comondu (1708), La Purisima (1718), La Paz (1720), Guadalupe (1720), Dolores del Sur (1721), Santiago (1721), San Ignacio (1728). At the death of the founders (Father Picolo, 1729, and Father Ugarte, 1730) it can be said that the Gospel had been announced throughout the whole peninsula. Their work was done so well that the Faith could not be destroyed either by the uprising of the Pericues, who martyred Fathers Lorenzo Carranco and Nicolas Tamaral (1734), or by the hatred of the evil Governor Huidobro, who in coming to suppress the rebellion seems to have made every effort to impair the reputation of the missionaries.

In the South there were established the new missions of San Jose del Cabo (begun in 1730), Santa

Rosa de las Palmas (founded in 1733); and when the conquest of the north was begun anew, that of San Francisco de Borja (1752), and that of Santa Maria de los Angeles (1766), which crowned the evangelization of California, and after which the missionaries were expelled.

12. *The Nayaritas*: The last Mission founded by the Jesuits was that of Nayarit won for Christ in 1722 by the sons of Saint Ignatius. This little Switzerland of inaccessible mountains in the middle of the territory, had remained pagan up to that time. It was rapidly christianized by Fathers Juan Tellez and Antonio Arias de Ibarra who founded the villages of Trinidad, Santa Gertrudis, San Ignacio, San Pedro, San Juan Bautista and Rosario. The glory of this Mission for thirty years was Father Jose Ortega, author of an Indian Catechism and a history of this conquest.

Thus the labors of these zealous men brought twelve savage tribes into the fold of the Church, a holy Crusade no less useful to the kingdom of New Spain than to Christianity. The territorial expansion of these missions is evident at a glance; the number of souls won over is more difficult to calculate. As early as 1645, Father Perez Rivas calculated for the baptismal register that in that half century there had been added to the list of the faithful by baptism, some 40,000 children and some 300,000 souls in all. How much had this number increased a century later when the missions had been extended to so many tribes and provinces of the North? God alone knows.

III. OTHER MINISTRIES. The activity of the Jesuits of New Spain was not limited to the colleges and missions. Each house and college was the center of a varied and active ministry. We will cite only the more important ones.

1. *The Teaching of Christian Doctrine* to the children and lower classes was a task undertaken by the

Fathers from the time of their arrival. They brought together in the streets, plazas and churches, all the poorer classes of the people on Sundays and especially during Lent. Their general communions, celebrations, and processions were attended by vast numbers of the faithful, and even the rich, the Prelates, and the Viceroy were glad to take part.

2. *Travelling missionaries* set forth from the colleges during the year and especially during the time of vacations, visiting the smaller towns and remote villages, giving short courses in Christian Doctrine, and settling disputes and dissensions.

3. *Hearing confessions of the sick and dying*, a most tedious task, was practically monopolized by the Jesuits in the larger cities.

4. *The Exercises of Saint Ignatius* and the teaching of Catechism in the prisons, colleges and convents occupied many of our Fathers. There were houses of retreats in Mexico, Puebla and Valladolid.

5. *Congregations and Sodalties* of the Savior, of the Annunciation, of the Bona Mors, of the Blessed Virgin, and of the Virgin of Sorrows, brought together a select group of the educated and upper classes, who received in these societies a special religious culture, and formed a class of elite whose influence and example made itself felt in all the activities of daily life.

6. *Numerous professors* of dogmatic and moral theology, of law and letters, were consulted on matters of grave importance dealing with their several subjects, and advanced the cause of letters with a great variety of books on sacred and moral theology, canon law, history, literature, language, science and art.

These and other activities ever proceeded from a foundation of religious observance and fervor that knew no decline but shone forth all the more brilliantly when the impious Charles III, on June 25, 1767, published and executed his decree of arrest and general exile for all the sons of Ignatius in New Spain.



IV. MODERN RESTORATION. 1. *The Suppression*: Of the 678 Jesuits exiled from New Spain, 509 of whom were priests, 101 died during the two years of exile; 43 died of yellow fever in Veracruz and Havana, and 20 missionaries from Sonora and Sinaloa died with all the indications of martyrdom after nine months of imprisonment at Guayamas and a cruel journey to Guadalajara; those who survived this trial died in the prisons of Spain. Sixteen sick or incapacitated remained in retirement until their death in Mexico; a few survived until the return of their brothers in religion.

In Italy inaction brought about the premature death of the greater part of this glorious band of men who had been accustomed to the feverish activity of life in the missions, schools or ministry. Many of them, however, rendered valuable service to the Church in Italy, and gave proof, in that center of culture, that the colony itself had reached a high level of culture. We will only mention the names of the theologians Francisco Lopez, Manuel Iturriaga and Xavier Alegre, the philosopher Andres Bazoazabal, and the historians or scientists Clavijero, Marquez, Maneiro, Abad, Landivar.

Secularized in 1773, forty-two survived, of whom fifteen assisted at the ceremony of restoration, on August 7, 1814, in Rome. During the forty-one years of eclipse (not total, since the Society still continued in Russia, where the Mexican Father Jose Amaya joined his brothers), the revolution and Napoleon I had defeated the Bourbons and made their colonies totter. On their return to the throne they took account of the damage done the kingdom by their godless ancestors. Ferdinand VII reestablished the Society in Spain on May 20, 1815; his decree became effective in Mexico on May 19, 1816, with the return to the country of the three members of the old Society, Fathers Jose M. Castaniza, Pedro Canton and Antonio

Barroso, who were joined from Italy by Fathers Pedro Marquez and Jose Amaya.

2. *This first restoration* lasted only five years, during which time our Fathers were able to take charge of the mother house of Saints Peter and Paul where they established the novitiate, the Colleges of San Ildefonso of Mexico and of Carolino of Puebla, and a residence in Durango. Their number had risen to forty-two: nineteen priests, ten scholastics, and thirteen lay-brothers; when they were once more dispersed on the eve of independence, by the decree of the Spanish Cortes, which was enforced in Mexico on February 23, 1821.

Father Canton survived this second secularization until the year 1833. During this period, four of the new sons of the Society reflected great credit on the Province of Mexico:—Father Arrillaga, the eminent jurist, as Rector of the University, Representative to Congress and Senator, and one of the staunchest defenders of the Church against her enemies in Mexico; Father Gutierrez del Corral, as parish-priest, linguist, orator, rector of colleges, congressman, canon of the cathedral, and Capitular Vicar of the diocese of Puebla; Father Lerdo de Tejada, Vice Provincial of Spain at the time of the destruction of Madrid, and Assistant of the Society; and Father De la Pena, as one of the restorers of the Society and missionary in Argentina and Chile.

3. *Second and Third Official Restoration*: On September 19, 1853, in the College of San Gregorio, General Santana restored the Society for the second time, with the aid of various foreign professors who had come to the aid of the five surviving Mexican Jesuits. The college prospered for three years, but succumbed again in 1856 under the triumph of the Liberal Party of General Comonfort. The Province had nineteen members at the time.

In June, 1863, the Conservative Party entrusted the

National College of San Ildefonso to the care of the Society, an enterprise which we had been forced to abandon in 1765 by the Emperor Maximilian.

This ended the series of official restorations, and the Province now began a new life of independence, the date of which can be fixed at the arrival of the Visitor, Father Andres Artola, on January 17, 1866. The Province had at the time thirteen priests and four coadjutor brothers.

4. *Life of Independence*: The triumph of Juarez caused the dispersion of the Fathers who were unable to find occupation in the small Residences of the Angels, and of the Visitation, and brought about the establishment of the Residences of Orizaba (1867), Puebla (1868), of the Catholic College (1870) and of the College of Arts (1872-1895) in the same city, and the acceptance of the parish of Tepotzotlan (1870-1885), establishments that survived the exile of foreign Jesuits decreed by Lerdo in 1873. One of the causes of this exile was the prosperity which the professors of the Society gave to the Collegiate Seminary of Mexico, entrusted to Ours by Bishop Labastida on his leaving Mexico in 1866, and directed by one of our Fathers until the year 1891.

On April 17, 1879, Father Jose Alzola was appointed Provincial, which position he held for more than twenty years, guiding the destinies of the Province during the time of great development under the Presidency of Porfirio Diaz. He received the Province with twenty-one members, and handed it on to his successor in 1900 with 227. The foundation of new houses kept pace with the increase in numbers. To those above mentioned were successively added the College of Saltillo in 1881, the Novitiate of San Simon (1879), the Residences of Jalapa (1881) and of Morelia (1885), the Seminary of San Luis Potosi (1885-1894), the Residences of Oaxaca (1887), Parras (1895), the Church of San Francisco de Mexico (1895), the Insti-

tute of Sciences in the same capital (1896), and the mission of Tarahumara (1900).

This increase continued during the next twelve years under the Provincial Father Ipiná (1901-1913):—Norogachic, Carichic, 1901; Leon, 1902; Jesus Maria, 1902; Guadalajara (Residence and College), 1903; Novitiate of Llano, 1903; Residences of Tonachic (1904) and Chihuahua (1904), official establishment of the Province, August 15, 1907; Holy Family of Mexico (1909), Durango (1910), Philosophate of Tepotzotlan (1912); College of Guanajuato and the Novitiate of Patzcuaro, in construction.

Such was the field of labor of the 337 subjects of the Province when, in 1914, the Carranza Revolution began its work of destruction, which has been as fatal to the Mexican Church as to the Society. The four great Colleges of Mexico, Puebla, Guadalajara and Saltillo, equipped with all modern improvements, were closed. The houses of formation in El Llano and Tepotzotlan were transferred to the United States. All residences were closed or dispersed. There only remained the mission of Tarahumara; but with what sacrifice!

5. *Attempts at Restoration*: During a few short years of relative liberty under the Presidency of General Obregon, the Provincials, Fathers Marcelo Renaud (1913-1920) and Camilo Crivelli (1920-1925) tried to reorganize the province. They founded the mission of Central America, with a seminary in San Salvador, and a small Residence in Santa Tecla (1915), and the following year a College and Residence in Granada of Nicaragua. The novitiate was established in Fort Stockton, U. S. A., in 1916, and there also were taken over the parishes of Ysleta and Socorro (1916) and of Santo Angel (1918). In Mexico were opened, for better or worse, the houses of Llano (1916), Puebla (1917), Saltillo and Parras (1919), Morelia (1919), Guadalajara and Orizaba (1919), Jalapa, Chihuahua,

and the College of Guadalajara (1920), College of Puebla (1921), school in Chihuahua (1924), and the novitiate and philosophate of Ysleta, Texas, in 1924.

But almost all of these labors were rendered fruitless in 1926 by the persecution of General Calles. We shall not enter into this chaos.

Here is the place to give a general idea of the labors of our modern Jesuits. But the space does not permit us to give more than a few indications, which we will take from the year 1914, which represents the peak of this period:—

*Spiritual Exercises:* Every year three hundred retreats were given to every class of persons, clergy, seminarists, convents, colleges . . . and regular retreats in the five houses set apart for this ministry in Mexico, Leon, Chihuahua, Orizaba and Chiapas.

*Rural Missions:* It can be said that between 1880 and 1914 our travelling missionaries covered the greater part of the Republic, and even the more remote towns such as Chiapas, Tabasco, Oaxaca and Veracruz . . . The mission of Tarahumara comprised five residences in which labored twenty subjects, ten of them priests. Where formerly the sacraments were hardly frequented, we managed in fourteen years to distribute 776,000 Communion, baptize two thousand persons, and officiate at five hundred marriages.

*Colleges:* In four colleges of secondary education Ours instructed 1,000 sons of the wealthy class, and in thirty primary schools, 4,000 sons of poor families.

*Sacraments:* 1,100,000 communions were distributed annually in our churches.

*Sodalities:* Those for women in the various churches had 10,000 members, and those for men from two to three thousand. Especially noteworthy were the sodalities for the young people in the Capital, in Puebla and Guadalajara, and those for the working class in Leon, Oaxaca, Saltillo, and Mexico.

# HISTORY OF THE MARYLAND-NEW YORK PROVINCE

## XV.

### COLLEGE OF THE HOLY CROSS, WORCESTER, MASS.

1843-1914

FATHER EDWARD I. DEVITT, S.J.

The College of the Holy Cross was founded by Right Reverend Benedict Joseph Fenwick, second Bishop of Boston, in 1843. He purchased the original property for \$1500, on February 3 of that year; on June 21, he laid the corner-stone of the first College building; and, on November 1, the College was opened in his presence.

The Diary of Bishop Fenwick furnishes authentic and interesting data in regard to the origin and early development of the College. On his Episcopal visitation of Worcester, in 1836, he mentions that he found St. John's Church nearly completed, with about one hundred souls in the congregation. The first reference to what was afterwards to become the College, is under date of August 8, 1836: "Visited the farm of Rev. Mr. Fitton, about one and a half miles in a Southern direction from the Church. This consists of 60 acres of good land, situated on the declivity of an extensive hill, which is watered at the base by a little stream of pure water. Exclusive of a farmhouse and barn, he has already commenced the erection of two houses, one for himself, and the other to serve as a schoolhouse or academy, in which he proposes to receive twenty scholars as boarders, at the rate of \$80 per annum, exclusive of clothes. The retired situation of the farm seems well adapted to an institution of that nature. At present, there are about ten boys under the tuition of Mr. Brigden, a worthy and excellent master, whose

attendance cannot but be an acquisition to it. The buildings are not yet entirely completed; but they probably will be in a month or two. I was greatly pleased to see this infant institution, and could not but entertain the hope that sooner or later something would grow out of it useful to the Church." The hope of the good Bishop has been crowned with abundant fruition: That 'infant institution' grew into the College of the Holy Cross, which, under his fostering care, became most 'useful to the Church,' to which up till 1914 it has given eleven Mitred Sons,\* and a host of zealous Priests, and through its Alumni, clerical and lay, has been and continues to be a potent factor for the preservation and diffusion of the Catholic Faith, especially throughout New England.

Mt. St. James' Seminary, established in 1836 by Reverend James Fitton, Pastor of St. John's Church in Worcester, remained under his direction until 1843, when it was acquired by Bishop Fenwick. The prospectus of the Seminary which appears in the Catholic Almanac for 1837, exhibits in some points a decided contrast with present day conditions in boarding schools. The pupils upon their entrance should have completed their eighth year, and a uniform was prescribed for them "to consist of a round green cloth jacket, with standing collar, and blue pantaloons." Youngsters thus gorgeously arrayed must have added to the picturesque attractions of Pakachoag Hill. The expenses were eighty dollars per annum, and the school year was a protracted one, as there was only one week of vacation at the end of the first term, and two weeks after the second term (which extended from March to the fifteenth of August), "during which the pupils, if requested, may visit their parents." Besides the eight-year-olds, inducements were held out for "young men farther advanced in life for instruc-

\* Elsewhere in this issue there appears a detailed account of the students of Holy Cross who have been elevated to the Hierarchy of the Church.

tion in Writing, Arithmetic and Book-keeping"; their course was for six months, from October to April, and the entire expense for boarding, schooling, fuel, etc., was fifty dollars. This low rate is explained by the condition that such scholars "were to have from one to two hours per day exercise on the premises, or what will be equivalent, agreeably with the request of the Principal." This was to encourage young men who labored on the canals and railroads: on account of their being unoccupied during the winter months, an opportunity was offered them to make up for neglected education. Their "exercise" consisted in leveling the hill for the formation of the upper and lower terraces, and they came to be known as "Mound Builders." Mr. Joseph Brigden, the Principal, had been a student of Georgetown College, and presumably followed the system of discipline and studies that then prevailed in that institution. Rev. James Fitton, the President, was Pastor of the town of Worcester, and was engaged frequently in missionary labors through all the territory now comprised in the Diocese of Springfield; yet, in his zeal for Catholic education, he found or made the time for the supervision of his Seminary.

Bishop Fenwick was convinced of the necessity of an institution for higher classical studies in his Diocese, which then embraced the six New England States. There had been, almost from the time of his arrival in Boston, an ecclesiastical Seminary adjoining the Cathedral on Franklin Street. It was under the direction of the Bishop, and despite his multiplied duties, he had himself lectured in Philosophy and Theology to a few advanced candidates for the Priesthood. The number of boarders was limited to twenty-five. He saw clearly that an educational establishment, more extensive in scope, more permanent and regular in character, was required to meet the needs of the increasing Catholic population, and he had long cherished the wish to found such an institution. The oppor-



tunity was presented, when Mt. St. James' Seminary was offered to him by Father Fitton, who speaks of the transaction and its motive in his interesting work, *Sketches of the Establishment of the Church in New England*, p. 289. "The location having proved so healthful, and in every way so well adapted for the purpose intended, apprehensive that at death the institution might be blotted out, it was, in 1842, deeded to Right Rev. Bishop Fenwick, with the express understanding that it should be maintained for educational purposes." The Bishop's *Diary* records his steps in the acquisition of the property. "1842, Sept. 22. Bishop goes to Worcester, to examine Mt. St. James, which J. Fitton offers for \$1500, subject to life lease for self and mother." "Oct. 18. To Worcester, to examine site for College." "1843, Jan. 24. To Worcester to arrange for College building. Dines with Rev. Fitton at cottage on grounds." "Feb. 3. Paid Rev. Fitton \$1500 for farm and college." The property thus purchased consisted of the farm, house and barn, and the wooden Academy building. The original farm covered that portion of the hill which stretches from the river to the site now occupied by the main College building; the present beautiful avenue and the grounds rising to the summit are more recent acquisitions. The farmhouse near the Blackstone, afterwards known as "The Cottage," was used as a wash-house until the installment of the present laundry system. The *Academy* consisted of a central house with side wings, and presented a front of seventy feet; it was afterwards called "The Old House," and a portion of this primitive seat of the "Vigornian Muses" still exists, and is occupied by the servants of the College.

Bishop Fenwick, having thus acquired possession of the property, proceeded with promptitude and energy to carry out his long cherished plan. He provided for stability in the administration of the College, and secured a competent teaching staff, by entrusting it

to the Fathers of the Society of Jesus. Father Thomas F. Mulledy, who had been Provincial of Maryland and Rector of Georgetown College, was selected for the post of President. He came to Boston, and, in company with the Bishop, he visited Worcester to inspect the premises. Brick and stone were already on the grounds. On April 21st, the Bishop placed \$2,000 in Father Mulledy's hands to carry on the work of building. In May, the Bishop visited Georgetown, and obtained a gift of a thousand duplicate volumes to be the nucleus of the future library. On June 18, he announced the Foundation of the College—it was to be a structure, 108x48 feet, and four stories high. He invited President John Tyler and the members of his Cabinet to be present at the laying of the corner-stone. This ceremony took place June 21 with great pomp and circumstance, and a graphic description of the proceedings was published in the Boston papers. The oration on this occasion was delivered by Rev. Charles Constantine Pise, D.D., an eloquent speaker, who had been Chaplain of the United States Senate; the address, together with an account of the memorable proceedings, is given in full in Fitton's *Sketches*, pp. 292-307. Dr. Pise's discourse is an exposition and defense of Catholic education, and a eulogy of the Jesuits as educators.

The material work on the College building went briskly forward. On September 14, it was nearly ready for slating. On a visit to Worcester, October 2, the Bishop notes that he found Father Mulledy quietly established in his temporary domicile, the *Cottage*; the slating was completed, and the plastering was to begin the next week. Finally, the Bishop's Diary chronicles the opening of the College: "November 1, 1843. The Bishop and the Reverend Provincial (Father James Ryder) say early Mass; afterwards, they proceed in the cars to Worcester, and afterwards to the College where they are received by the Rev. President,

Father Mulledy, and Rev. George Fenwick. They are conducted through the new Building, which they are happy to see in a state of forwardness. They are afterwards conducted to the old building, where they found several of the pupils already arrived. In consequence of the dampness of the apartments of the new building, it has been deemed advisable to occupy the old building with the students yet for a while. Dinner is served in the new refectory for the first time, and the Bishop, Provincial and Professors, as well as the students partook, and at which the health of the *Founder* was drunk. In the evening, several other students arrive. The number with which the College opens, which opening takes place to-day, amounts to 12 in all—at the end of December, they were 17.”

The first Community consisted of Father Thomas F. Mulledy, Rector; Father George Fenwick, Prefect of Studies and Professor of Rhetoric; Rev. James Power, Mathematics; Joseph O’Callaghan, James McGuigan, James Fitton, lay teachers; Brother John Gavin, gardener; Brother George Kuhn, cook; and John O’Sullivan, a Postulant, who had been a Trappist novice in Ireland, and was afterwards by dispensation received into the Society as a Coadjutor Brother. Rev. James Power also entered the Society and was for years employed on the Missions of lower Maryland. Joseph O’Callaghan entered the Novitiate, in April following, to the great regret of the Bishop, as he was a most promising candidate for ordination in the Diocese; and subsequently in the Society he gave proofs of his ability in the offices of Master of Novices and Rector. His useful career was ended, when, during a cyclonic storm, he was killed on board the steamship on which he was returning from Europe, January 21, 1869. Mr. James McGuigan became a Priest of the Society, and is buried in the College Cemetery. Father George Fenwick, a younger brother of the Bishop, was appointed Socius to the Provin-

cial, which necessitated his residence at Georgetown College; he was recalled from Worcester, January 11, 1844. Edward Scott, the first student to be enrolled, became a professor at Spring Hill College, near Mobile, Alabama, and died in 1899 at Newberry, S. C.

Although Bishop Fenwick intended to transfer the College to the Society, and had actually placed the Jesuit Fathers in charge of it by agreement with the Maryland Provincial, the legal transfer of the property was not made until shortly before his death, in 1846. Furthermore, the formal acceptance of Father General was required in order to make it a College of the Society. Father Mulledy, writing to his Paternity within a month of the opening, describes the situation, details the generous offer of the Bishop, and urges the reasons for accepting it. Some quotations from this letter will throw light upon the early days of the College, and show forth the views entertained by its first President:

“As your Paternity wishes me to write, I shall now do so, and endeavor to give you a clear view of the whole offer of the Foundation of Bishop Fenwick.

“The building of the College is now nearly completed, and schools commenced on the 1st instant in an old building near to the new—which may be seen from the view of the College, which I sent to Father Grassi. The farm on which the College stands contained originally sixty acres, to which have been added twenty-four acres lately purchased by the Bishop; the farm now contains eighty-four acres. This farm and its buildings, viz., two barns and stables, one beautiful farmhouse, the College proper, and the other building in which the schools are now, together with a small chapel and lodging rooms for three teachers, two Brothers, and Father George Fenwick and myself, is what the Bishop offers. The farm alone, independently of the buildings, is worth \$5,000. The new building and its furniture will cost the Bishop about

\$25,000. He moreover offers as a means of support for the College 2,500 acres of land in the State of Maine, on the Aroostook River, which he had reserved to himself from the 12,000 acres he purchased some years ago. He will also give all the land of this tract at present remaining unsold, which he says is about 2,500 acres more. This will make 5,000 acres of land in Maine for the dowry of the College, without any obligation of sending one of Ours thither. This land, I am told, would now sell for five dollars per acre. This would give \$25,000 for the support of the College—which, added to the farm attached to the College and the expenses of the new building, makes the whole amount of the Foundation ascend to the sum of \$55,000.” He then goes on to speak of the intended purchase by the Bishop of a large lot next to the Cathedral on Franklin Street, Boston, on which to erect a College for externs, to be placed in charge of the Society together with a Collegiate Church,—this would solve the problem of a College for day-scholars in America. “The chance of getting this Church and College depends, in a great measure, upon our acceptance of the present College of the Holy Cross. This is the whole offer of the good and worthy Bishop of Boston.

“The only plausible objection which I can see, is the general objection to boarding-schools whose weight I certainly feel. But, in the first place, the great objection of numerous secular prefects has no weight in this country, as two of Ours are quite sufficient to attend to a hundred boys, according to the system adopted in this country,—and from my own experience during a sojourn of three years in Nice, I must say that two of Ours as prefects can keep as good order and discipline, according to our system and with our boys, as is observed in Italy with Italian boys, with six or eight prefects and a Minister and Subminister to assist them. To this, Father Grassi will bear

testimony." (Father John Anthony Grassi had been Superior of the Maryland Mission and Rector of Georgetown College, 1812-1817; he was at this time residing in Rome.)

"Some of the reasons for accepting the Foundation might be, among others, the following:

"First, it is high time for our Province to begin to branch out. The idea of opening small public schools in our principal cities is, if not directly opposed to our Institute, at least nearly chimerical, and, if effected, would be dangerous to religious discipline. Better to have one large respectable College of externs than twenty of these pitiful little schools. This large College will be given by the Bishop of Boston, if he be not thwarted in his present design.

"Secondly, this College of the Holy Cross will admit no one but Catholics, and the dangerous communication with Protestant boys will thus be avoided. In all probability, there will be more vocations to Religion and to the Priesthood in this College alone, than in all the other Catholic Colleges in the United States, in which Catholics and Protestants are mingled together.

"Thirdly, if the Foundation be accepted, the Society will obtain a firm footing in the Diocese of Boston, as the Bishop is quite disposed to do everything in his power to favor it. And it would thus be so thoroughly fixed during his lifetime, that envy itself would not dare to disturb us after his death.

"Weighing all these reasons, and considering the affection of the Bishop for the Society, and the almost entire certainty of obtaining a College for externs, and a Church in which to exercise the exclusive duties of the Society, I would not hesitate to say, with due submission to your better judgment, that we might accept it, *Ad Majorem Dei Gloriam et Animarum Salutem*. This is all that occurs to me at present concerning this very important affair."

The College was launched on its course, November

1, 1843; on January 13, 1844, professors and students moved into the new building, an archaic woodcut of which illustrates the prospectus of the *Catholic Almanac* for that year. Descriptive circulars were issued and the advertisement appeared annually in the *Almanac*, where "The Catholic College of the Holy Cross, Worcester," superseded "Mt. St. James' Seminary." The name of the College was given by the Founder, and was taken from the title of his Cathedral; the Labarum of Constantine with the Greek inscription was adopted as its appropriate emblem. The annual pension was \$150; the age of admission was from eight to fourteen years. Commercial, classical and ecclesiastical courses were offered. Stress was laid upon "its remarkably healthy air and abundant supply of good water." It was announced that "it was intended exclusively for Catholics." The vacation was lengthened; "it commences from the last of July, and continues to the 15th of September." Directions are given for reaching the College: "The most direct route from the South is by steamboat from New York to Norwich, Connecticut, thence by railroad to Worcester. The distance from Boston to Worcester is traveled in two hours by railroad; and from Albany to Worcester in nine hours by the great Western railroad."

As the College became better known the number of students increased. Beginning with 17 in 1843, there were 41 registered at the opening of schools in 1844, and before the close of that year, the number was 90. The century mark was reached and passed early in 1846, when at the first reading of marks, 120 were present. This increase in students demanded larger accommodations, and an addition to the College was proposed. Work was begun on the East Wing during the vacation of 1846, and it was completed in the Spring of 1847. The opening of the new wing was simple, as described by a diarist of the day: "This

day, 27 March, is memorable as that on which the new study-room and chapel were first occupied by the boys. After much talking and planning, it was concluded that there should be no Greek class; consequently, schools went out at half past three. The boys then commenced to carry their desks to the new study-room, where they were arranged in order, the small boys being in front. As soon as things were fixed here, the boys marched down to the Chapel, where the litanies were sung. Father Fenwick played on the organ, and V. King and C. Young, Mr. Kennedy and myself assisted with the instruments. Mr. McGuigan and the boys sang." Mass was said for the first time in the Chapel by Father James Moore, on Palm Sunday.

Many of the students in those early days were from Maryland and the District of Columbia; and some were from Louisiana and Canada. They were generally quite young, as shown by the Matriculation book. On the Feast of St. Aloysius, 1846, Bishop Fenwick confirmed 19 boys at the College. Day scholars were few, and nearly all the students came from a distance; many of them spent the long vacation at the College.

The order of exercises, distribution of classes, and general routine and discipline were similar to those that existed at Georgetown College, from which institution nearly all of the officials and professors were drawn. The Sodality of the Blessed Virgin was organized on the Feast of the Immaculate Conception, 1844, with sixteen members, under the direction of Mr. Augustine Kennedy, a Scholastic. The Debating Society was established in 1846, and named after the Founder,—the name being abbreviated now and the Society known as the 'B. J. F.' Washington's Birthday was celebrated with the reading of his Farewell Address, and an appropriate oration. The Fourth of July was commemorated with more exuberant demonstrations of patriotism; awakened by the band and the joyous



ringing of bells in the early morning hours, the whole community, President, faculty and students, with music and banners, marched in procession at eleven o'clock to the pine grove. The Declaration of Independence was read; there was the inevitable patriotic address, and dinner was served under the trees. The diarist quaintly adds that "the evening was spent in the amusement of throwing fire-balls."

There was, of course, the monthly 'Reading of Marks,' the solemn semi-annual Reports of Examinations, and the Exhibition exercises at the end of the year. These exercises were lengthy and varied. It may be that their variety was a help to the endurance of their appalling length—three, four or five hours; there were monologues, dialogues, poems, speeches, compositions on moral, didactic and speculative themes, orations framed on classical models. Nor were these effusions confined within the limits of the vernacular; they overflowed the boundaries of the English tongue, and the dead and foreign languages were enlisted for the great occasion. No doubt the listeners felt complimented, as they were made the objective for elocutionary projectiles in Latin and Greek, in French, Spanish and Italian. It was an age of heroic listeners, and the audience had gathered for enjoyment—to make a day of it, and it wanted full measure.

Spartan simplicity in diet and lodging characterized those early days. Before the East Wing was completed, they were cramped for room; the heating arrangements were primitive, the house was barely furnished, and lacked even the commonest conveniences of the present day. It is narrated that the coal gave out at one time in winter, and the nipping air of the wind-loved hill caused all the inmates of the College to shiver for several days. When the welcome tidings were received that a cartload of coal had arrived, Father Mulledy headed the procession, armed with

buckets and scuttles, that went forth to meet it. Rigid economy had to be practiced; five months after the opening of classes, the treasury was so depleted that one evening the President announced that only five dollars remained to provide for the support of the household, and that in the near future he saw no prospect of an increase of funds. To his surprise and joy, this extreme financial tension was eased, when on March 1st, 1844, he received from Andrew Carney, Esq., of Boston, a check for one thousand dollars, enclosed in a letter couched in the most encouraging language. This was a munificent gift, and was fittingly acknowledged by Father Mully. Mr. Carney assigned his personal admiration for Bishop Fenwick and his work as the motive of his donation. Throughout all the vicissitudes and trials of the College in its early years, it had the continued sympathy and encouragement of its Founder. No entertainment, however simple, was thought complete without the presence of the genial Bishop; his Diary records frequent visits to the College. He spent several days there, and attended the Commencement, July 29, 1846, when the hand of death was already upon him. The last entry in his Diary is an all-sufficient proof of his paternal solicitude for the beloved child of his creation, and of his generous provision for its welfare. "August 6, 1846. He signs a deed by which he makes over the College of the Holy Cross with the farm on which it stands to the President and Directors of Georgetown College, D. C." This disposition of the property was necessary for its legal tenure and safe transmission, as Holy Cross was not then incorporated under the laws of Massachusetts, and Georgetown was chartered by the United States Government. When Holy Cross obtained its charter from the Commonwealth, in 1865, the property was made over to its Trustees.

Bishop John B. Fitzpatrick, Coadjutor and Successor of Bishop Fenwick in the See of Boston, continues

the Diary, of which the last entry in the hand of the Founder was given above. He describes Bishop Fenwick's final illness, his death (August 11), the general regret, the obsequies and funeral (August 13).

His remains were laid in the place chosen a few weeks before by himself. His last resting place is in the cemetery of the institution which he had reared and which will perpetuate the memory of the second Bishop of Boston. At the Month's Mind, September 11, Bishop John Hughes of New York preached the sermon, from which copious extracts are given in Fitton's *Sketches*, pp. 176-185. The portrait of Bishop Fenwick at the College is by Healy, the famous artist; the inscription on his monument is by Father Philip Sacchi, a professor of the College.

Father James Ryder succeeded Father Mulledy as President of Holy Cross, in 1845. He was a distinguished pulpit orator, well known throughout the country, and had lately been Provincial of Maryland and Rector of Georgetown College. Under his care and management the College prospered and showed a decided increase in numbers. He began and finished the East Wing.

Father John Early was appointed President, August 29, 1848. One of the first questions that arose under the administration of Father Early was a serious difficulty in regard to the young men, four in number, who formed the class of Philosophy and who would be entitled to Diplomas on their successful graduation in 1849. In anticipation of this event, a petition was presented early in March, 1849, to the General Court of the State of Massachusetts asking the privilege of incorporation for the College, with power to hold property for the use of the institution, and "such other powers as are usually conferred on such institutions," i.e., the power of granting academic degrees. The incorporators named in the Petition were George Fenwick, Peter Blenkinsop, Philip Sacchi, William Logan,

Kenneth A. Kennedy, and Augustine L. McMullen. The Petition was signed by all the above-mentioned, who were Priests residing at the College, and also by Bishop John B. Fitzpatrick of Boston, Felix Sopranis, who was then Professor of Philosophy and at a later date Visitor-General of the American houses of the Society, and by Thomas J. Curd, a recent convert to the Faith who had won distinction in the Mexican War and, having resigned his commission in the United States Army, subsequently entered the Society of Jesus.

The petition was referred to the Joint Standing Committee on Education. Father Early, President of the College, and Dr. O. A. Brownson, the distinguished convert and publicist, appeared before the Committee on behalf of the petitioners.

Incorporation was refused, March 31. On appeal, there was a further Report, April 13, of the Special Committee of seven members, with lengthy arguments in support of their adverse decision, three for the Petition and four against it. Bishop Fitzpatrick, on behalf of the College, made a spirited contest for reconsideration, and the Petition was brought before the full State House of Representatives, and met with the same fate as it had in Committee—"Leave to Withdraw" being given by a vote of 84 in favor of the Petition, and 114 against its acceptance. This final rejection took place on the 25th of April, 1849, and for sixteen years the College was deprived of its legitimate rights.

It was a great disappointment to the College and its friends. No doubt, there was some underlying bigotry which influenced the decision of the Committee and the Legislature. Bishop Fitzpatrick, when he records the final vote of the House, makes the pithy comment: "Very ignorant of the Catholic Religion, of which they seem to have no knowledge but such as is derived from the Tales of their grandmothers."

But anti-Catholic feeling was not the sole or main motive for denying the Charter, and their Report puts the Committee in a more favorable light than that in which it has been represented by popular Catholic tradition. They deprecate by anticipation the suspicion of unfairness, and assert that "their objections are of a purely public nature and have no affinity with prejudices of a religious character." These objections were mainly two: the denominational character of the College, and the rejection of the right reserved to the State of appointing some of the Trustees and a Board of Visitors.

In regard to the 'exclusively Catholic' character of the College, the Report says: "This position appears to your Committee to constitute the distinctive feature and the turning point of the case." It cites the precedent furnished by Amherst College, to which a Charter had been denied for years, "lest it should be a nursery of orthodoxy and exclusiveness," and to which incorporation had been finally granted on this condition: "That no instructor in said College shall ever be required by the Trustees to profess any particular religious opinions as a test of office and no student shall be refused admission to or denied any of the privileges, honors, or degrees of said College, on account of the religious opinions he may entertain." The Committee read this section of the Amherst College Charter to the Petitioners, but "they promptly declared that it would not answer the purpose; they stated that in religious matters, they were entirely exclusive, and must be so." On this point, that the College of the Holy Cross is and must be exclusively Catholic, it may be remarked that there is nothing explicitly contained in the original petition for incorporation, nor in the Charter actually granted by the Legislature in 1865, nor in the recorded Will of Bishop Fenwick, nor in his Deed of transfer to the Trustees of Georgetown College, which limits the admission of

students and the employment of Professors to members of the Catholic Church; but this was certainly the wish and intention of the Founder, and was so understood by those who first took charge of the institution, as appears from numerous letters, from printed circulars and advertisements, and from the Catalogues of the College for many years. Although this exclusive clause is not mentioned in the original petition, yet those who appeared for the College before the Committee declared that none but Catholics would be received, and this was the principal reason why the Charter was refused in 1849, and in support of this policy the College remained unchartered for sixteen years. When the successful application was made in 1865, this point was left untouched.

Another point on which the Committee based its rejection of the Petition was the declaration of the applicants that a Charter would not be acceptable which would reserve to the State any power to control or direct the institution, especially the power of appointing Visitors or Inspectors. The objection on the part of the Bishop and the College Authorities may have been the general one against State control of education and administration, or it may have been grounded on the suspicion that such Visitors would interfere with the course of studies and the order of discipline, prescribe text books, etc., and even appoint special professors or members of the Board of Trustees. Even at the time, it is probable that such apprehension had no solid foundation. The contention was abandoned when the College received its Charter, which in Section V asserts this provision with emphasis. But since its enactment it has remained a dead letter. The only attempt at interference was during the supremacy of the Know Nothing Party; but the malodorous "Smelling Committee" on its visit to the College only brought contempt upon its members and their proceedings.

Many Protestant parents had been induced to send their children to Catholic boarding schools and colleges, where they would receive a solid education, and where their morals would be carefully safeguarded. These considerations were so potent that many schools, especially those for girls, attracted numbers of non-Catholic pupils, and, as was natural, the power of truth and good example resulted in conversions to the Faith. The charge was made that these schools were proselytizing institutions, established to entice Protestant students, and good Protestant parents were warned against them. This charge had been made against the Ursuline Convent, at Mt. St. Benedict, Charlestown, destroyed but a few years before by a dastardly mob. Now, when Holy Cross debarred Protestants, the cry was raised that it was narrowly exclusive, and the State was urged to protect the rights of its Protestant citizens. As there were only twenty pupils from Massachusetts, out of the whole number of one hundred and twenty in 1849, it does not seem that Holy Cross would be threatened with numerous applications for admission on the part of Puritans of the Bay State. But there was a principle at stake; the Petitioners contended for the right of Catholic parents to educate their own children in their own way. This principle was recognized by leading men of the State. Charles W. Upham of Salem, prominent in legislative councils, wrote to Father Early, May 8, 1849: "The Bill, as it was voted on, is what the friends of the College must adhere to and insist upon. Your most sacred rights, and the civil and religious rights of the whole people, are violated so long as such a Bill as that is denied you. The argument is all on your own side, your cause is just, and your case is clear. If you persist and persevere with firmness, moderation and dignity, success must soon await you. No act of my life gives me more satisfaction than the stand I have taken on this subject."

The denial of incorporation was keenly felt by the class that was to complete the college course in the summer of 1849; they had hoped, as the first graduates, to receive their diplomas, in the name and under the seal of their Alma Mater. The rejection of the Petition left the College without the power of conferring academic degrees. In this emergency, Georgetown College, chartered by the United States Government, adopted the graduates of Holy Cross, and in her own name conferred upon them the degree of Bachelor of Arts, as a reward for their years of hard study and a guarantee of their scholarship. The valedictorian of this first class was James A. Healy, afterwards Bishop of Portland. All the graduates of Holy Cross, forty-five in number, until 1865, received their Diplomas from Georgetown.

Nothing daunted by the hard fate of the Petition, the College pursued its onward course, slowly but steadily gaining fame and increase in numbers. At the beginning of Father Ciampi's term of office, it was in excellent condition, with every prospect of a useful future. But a great disaster befell it, which seemed for a time to be irreparable, when, in the afternoon of July 14th, 1852, only one week before the day set for Commencement, a fire broke out and consumed the central or main building. The fire department of Worcester used every effort to check the progress of the flames, but they were hampered by inadequate appliances and the scarcity of water. However, the East Wing, which is still standing, was saved. The inhabitants of the town showered invitations of shelter and hospitality upon those who were now homeless. Mr. Richardson of the "Worcester House" immediately offered thirty rooms for the accommodation of the Faculty and students, free of charge, and many private citizens also placed the spare rooms in their homes at the disposal of the sufferers. Grateful acknowledgment of all this generosity was made in the public journals by Father



Ciampi, in the name of the College. The boys had been promptly sent to their homes; and it seemed at first, when the extent of the loss and the inability to repair it were considered, that the pioneer Catholic College of New England would never rise from its ashes. The house was uninsured, there were no assets, and there was a mortgage debt of \$10,000 on the house and grounds. Not only must the funds for rebuilding be procured, but it was necessary also that this mortgage should be paid. It was at one time doubtful whether the Society would assume the heavy responsibility of such an undertaking; the Provincial declared that the College could not be rebuilt, and that it would have to be suppressed. But the Faculty and former teachers, who gloried in what it had achieved and believed in its future possibilities, protested against this calamitous decision. The Bishop of Boston, who sympathized heartily with them, interposed the objection that a College approved and accepted by the General of the Society could not be suppressed by Provincial authority. In any case, it was urged that legal complications might arise with regard to the settlement of the mortgage. So it was decided to adopt the heroic remedy, and with a confidence in future prosperity inspired by past success, the Rector, now left alone at the College with Father Peter Blenkinsop as his sole companion and assistant, faced a question of ways and means before which the stoutest financial free lance might well quail. Bishop Fitzpatrick promised assistance, and issued a circular to the people of the Diocese earnestly recommending to their charity the work of reconstructing and perpetuating the institution which was the greatest and best monument to the zeal and faith of his venerable predecessor. The response to this circular was encouraging, and in the autumn of the same year, the work of rebuilding had begun, and a year after the commencement of the restored building the exercises of the College were resumed.

On the 3rd of October, 1853, the College, enlarged and remodeled, was again ready to receive students. There was a great falling off in attendance. Most of the former pupils had either given up the idea of a classical education, or had gone to other schools. From over a hundred in 1852, the number of students had diminished to eight in residence at the reopening of classes in 1853. Although the upper dormitory had accommodations for 140 boys, there were only twenty-five in the house on the Feast of All Saints, and the highest class was that of *Second Humanities*. The restored College was practically a new foundation, and the resumption of schools in October, 1853, was a new inauguration.

Father Peter J. Blenkinsop became President, August 13, 1854. He had a hard upward struggle trying to increase the membership of the College, and to lessen the heavy liabilities incurred before and after the fire. On one occasion he was so straitened for funds to meet a pressing claim, that some of the older students, P. R. Guiney, Matthew McCaffrey and Matthew Smith, hearing of the difficulty, called upon him and advanced the money that was required to tide over the low financial situation. At no time during his Rectorship did the students number more than seventy, and this figure was reached only at the end of his term, 1856-7.

In 1857, Father Ciampi again became President. The first class of the resumed College was graduated in 1858; and since that year there has been an uninterrupted succession of graduates. The increase from 5 in 1858 to 95 in 1914 will help to estimate the progress, and to measure the results gained in the intervening years.

The first printed Catalogue was issued for the scholastic year 1856-7; it is now very rare, as antiquarian booksellers would note. No Catalogue appeared for 1857-8; since that year, it has been published annually.

To swell the number of students, an *English Course* was introduced, and that Department together with *Rudiments*, outnumbered for years all the other classes; the gradual elimination of the preparatory classes in recent years shows the progress of Holy Cross onward and upward.

Father Ciampi's well known economical talent did much to improve the financial standing by diminishing the debt; he provided against future loss by insuring the buildings, and by substituting hot air furnaces for the old-fashioned stoves in the basement; he also extended the limits of the grounds by the purchase of additional land.

The first death of a student at the College was that of Augustus J. Seiberlick, of Philadelphia, which occurred September 23, 1869; it speaks well for the climate of the Hill of Pleasant Springs, that there was no other death among the students until February 8, 1876, when Daniel Dowd of Ogdensburg, N. Y., was called away. In 1861, the summer vacation began on July 9, and studies were suspended until September 2, giving nearly eight weeks holiday, a marked change from the fortnight's rest allowed in Father Fitton's little Seminary.

The period of the Civil War was a trying time to all the Colleges of the country, as so many of the actual and prospective students listened to the call to arms. Holy Cross, in common with other institutions, North and South, felt the drawback, and Father James Clark began his term of office, August 10, 1861, with a discouragingly small number of pupils, numbering only eighty at the close of the year. Although the War in its immediate effects was injurious to the College, yet incidentally and ultimately it brought about a result that had been long desired and patiently awaited—the securing of the Charter of Incorporation.

The sobering influence of the War had caused all

differences of opinion in regard to the College to be set aside; it had become endeared to Catholics, and had also attracted the favorable notice of many non-Catholics. The most distinguished of those who manifested an interest in the College at this period was his Excellency, Governor John A. Andrew; he visited and examined the institution during the school term of 1862, and presided at the annual Commencement of that year. On the latter occasion, he spoke of the College in the highest terms, and the sincerity of his praise was unmistakable. He had taken pains to acquaint himself with the methods of teaching employed at the College, and was qualified to bear testimony to their excellence. The impression made upon the Governor during these two visits secured his interest in behalf of a Charter, and he more than once urged the Faculty to apply for it.

During the legislative session of 1865 a Petition was brought before the General Court of Massachusetts praying for a Charter for the Institution known as the College of the Holy Cross. A Bill was thereupon drawn up to meet the exigencies of the case, and embodying the wishes of the promoters. It was immediately laid before the House of Representatives. In that body it met with no opposition, and on the 21st of March it was read a third time; brought before the Senate, it was passed, March 23rd; and the Governor made the Bill law by adding his signature on the following day. The rapid and unimpeded passage of the Bill through the Legislature, the acknowledgment and approval of the State, was some compensation for the weary waiting and anxieties of the previous twenty years. The Charter grants to the Trustees of the College of the Holy Cross, besides other privileges, "The power to confer such degrees as are conferred by any college in this Commonwealth, except medical degrees." Henceforward, the kindly services of Georgetown College would not be needed, for the Alumni of Holy Cross

would now receive direct from their Alma Mater, in her own words, by her own authority, and under her own seal, a proof of her confidence and the testimony of their scholarship.

On the 24th of April, 1865, Georgetown College, which had held the building and grounds under Deed of Bishop Fenwick, made over the property to the new Board of Trustees, for a nominal consideration. The grounds at this date consisted of the original Fitton farm and the additional twenty-four acres purchased by Bishop Fenwick.

It was but natural that an event of such importance, bringing joy and satisfaction to the many friends and well-wishers of the Institution, should be celebrated with pomp and ceremony. The friends of the College gathered from far and near on the 29th of April, 1865. After the religious services of thanksgiving in the morning, an oration was delivered by Reverend James A. Healy, one of the first graduates, and afterwards Bishop of Portland. Always an eloquent speaker, he spoke on this occasion with double effect, animated as he was by feelings of joy for the triumph of his College and of hope in the greatness of its future. The festivities were not confined to the more distinguished visitors, and to their hosts and members of the Faculty. The students celebrated the victory with as much enthusiasm and much more noise, and gave a dramatic entertainment in the evening.

At the first meeting of the Board of Trustees, thanks were voted to Governor Andrew and to other gentlemen who had been conspicuous "for their kind and efficient cooperation in procuring the passage of the Act of Incorporation of the College." Amongst the gentlemen specially named was Hon. Alexander H. Bullock, Speaker of the House of Representatives. A citizen of Worcester, he had seen with an appreciative eye the struggles of the infant institution; and the faith and courage of its promoters under the dis-

appointment of the denied incorporation, had won his sympathy. As Speaker of the House he offered to facilitate the passage of the Petition by presenting it himself. When elected Governor of the State, in 1866, he attended the Annual Commencement, and for three successive years, as Chief Magistrate accompanied by his Staff, he presided at the exercises, and delivered eloquent and scholarly addresses expressive of his appreciation and encouragement. The example set by Governors Andrew and Bullock has been followed by most of their successors, and the graduates of Holy Cross receive their diplomas at the hands of the Governor of Massachusetts.

Father Robert W. Brady was appointed President in succession to Father Clark, February 27, 1867; his tenure of office was short, as in two years he was transferred to Boston College. Sweeping alterations and improvements were begun on the College buildings, and extensive additions were made to the grounds, the fields extending to College Street having been purchased. The external appearance of the edifice was much improved by the completion of the towers, which are to this day such a commanding feature of the landscape. On the 3rd of May, 1868, the scaffolding was erected to build the Western Wing, and in order to provide accommodations for the rapidly increasing number of students and the requirements of continually extending courses of studies, it was deemed advisable to build the addition on a more extensive scale than originally intended. The Western Wing was therefore made a five story edifice, and this change of plan threw out of proportion the other parts of the building. But Father Brady had sufficient confidence in the prolonged growth of the institution to foresee that it was highly probable that in the very near future it might be possible to restore the harmony of the different sections by remodeling and adding to the Eastern Wing and central edifice on the plan of the

extension he was about to make. At this time, one story only was added to the main middle structure, and the new West Wing which was two stories higher than its Eastern neighbor, was finished off in an ornamental manner with a Mansard roof and a tower. As soon as the Western Wing was finished and ready for use, steam heating apparatus was introduced into the whole building. Heretofore, there had been the varying and uncertain heat of stoves in the different rooms. January 5, 1869, marked the end of the stove period. The addition to the building cost \$50,000, and was in a very forward position when Father Ciampi was re-appointed President.

The Diocese of Springfield was established in 1870. On October 11 the first Bishop of the new See, Right Rev. P. T. O'Reilly, who had been for many years Pastor of St. John's Church, Worcester, a neighbor, welcome visitor and honored guest of the College, paid his first visit in his new capacity. Elaborate preparations were made to receive him with the honors due to his exalted dignity in the Church; addresses were read in Latin, Greek, French, German, Irish and in the vernacular.

About this time steps were taken to form an Alumni Association. The first general Society was organized, July 1, 1869, with Rev. John J. Power, '51, as President. The first reunion was held at the Parker House, Boston, on Thanksgiving Day, 1871, at which there were thirty present; a full account of the Banquet, toasts, speeches and proceedings appeared in the *Pilot*. Local Associations of Alumni have been founded as follows, according to date of organization: Connecticut, Worcester County, Bristol County, Berkshire County, Northeastern Pennsylvania, New York, Boston, Rhode Island, Philadelphia. These Associations do much to foster loyalty to the College and promote its general welfare, to perpetuate old traditions and memories, and to draw closer the ties that unite the former

pupils among themselves and with each succeeding generation.

Father Joseph B. O'Hagan became President on July 31, 1872. His term of office was a memorable one, for it brought with it a series of improvements and modernizations in the building which were of the greatest importance to the growing College. The laborious and dangerous system of lighting by oil lamps was replaced by the use of gas. In May, 1875, City Water was introduced, a decided relief from the inconvenience hitherto caused by the frequent dearth of water in the College Reservoir, the principal means of supply. Further opportunities for athletic development were furnished by the erection of a gymnasium, which was equipped with modern appliances and fitted with gas and heat. The earlier confidence of Father Brady in the future growth of the College was now to be realized, when it was decided to extend the East Wing and raise this entire section to five stories, thus harmonizing with the central structure and West Wing. In 1877 a further addition was made when the Refectory for the use of the Community was completed.

Only an occasional squall during this period disturbed the serene seas of development and advancement. In February, 1873, a long-threatened law suit was brought against the Trustees of the College. The ensuing adverse decision meant the loss of a small but valued piece of land heretofore considered as part of the College grounds. In 1876 much inconvenience and great damage were caused by a flood which carried away the bridges over the river, and completely isolated the College. The siege of the waters begot a shortage of food and fuel, but odd bits of native ingenuity, at times quite amusing, soon met the problem of conveyance, and the needs of students and stoves were quickly cared for. On another occasion one more alarm of fire sent the authorities to look over their



insurance policies, but little damage was done. Some excitement was caused by the sudden lunacy of a student who had pondered too long and too deeply on religious matters. Nor was the President spared his own exciting vicissitudes: one day the student seized the Rector by the throat, accusing him of throwing obstacles in his way and depriving him of the chances of pursuing the religious life. The President was rescued with some difficulty and the over pious student placed under restraint.

In 1878 Father O'Hagan showed signs of failing health. In an attempt at recovery he spent some time in travel, but toward the end of the year his illness took a serious turn, and his death came in December. From the death of Father O'Hagan until April, 1879, the College was left without a President. During this time Father Behan served in the capacity of Acting President. On April the 9th, 1879, the Reverend Edward D. Boone was appointed to the position, and his coming signalizes the first occasion on which the place was filled by an alumnus of the institution. Father Boone made many alterations in the interior arrangement of the buildings: new lavatories were placed in the dormitories, another dormitory was formed, a billiard and reading room was fitted up, and work was begun on the new hand ball alley to the north of the terrace.

In 1883 Governor Benjamin F. Butler, accompanied by his staff, attended the Commencement Exercises, and made an eloquent address. At the conclusion of the ceremonies Father Boone announced that his presidential term was ended, and that Father Robert W. Brady had been appointed as his successor.

Father Brady was no stranger to Holy Cross; he had been teacher at the College for five years in the early days and later on he had presided over its destinies with signal success. This was to be his second term as Rector. In the meantime, he had held offices of

trust and responsibility: Rector of Boston College, Superior of St. Mary's, Boston (where the grand Church which he erected is a lasting monument to his zeal and labor), and Provincial of the Maryland-New York Province. And now once more he returned to the house where he had begun his career as Superior. But events were such that he could devote but little time to the College committed to his care. A few days after his appointment, he was chosen as delegate to the Congregation called together for the election of a General of the Society. It was only after his return from Europe that he met the students, who numbered 170 before the close of the year. Again in 1886, he went to Rome as Procurator of the Province, and he acted as Vicè Provincial whilst Father Fulton was absent as Visitor of the Irish Province. During these interruptions, Father Boone was recalled to supply his place.

Father Samuel H. Cahill became President, August 23, 1887. He directed his attention with success to the extinction of the debt with which the College had been burdened for many years. Through all its history, Holy Cross has suffered from this inconvenience; every addition, every improvement, notwithstanding the strictest economy, has left a debt behind it that has hampered the institution in its endeavors and career of usefulness. It was evident to all that the only substantial improvement that could now be made at Holy Cross was the erection of a new building, that would give room to the ever-increasing number of students and supply the long-needed want of proper class rooms and halls for scholastic purposes. This would necessarily entail a very large debt, where there was no foundation to fall back upon; and prudence demanded that the existing debt should be canceled before new and larger obligations should be incurred. Father Cahill labored for this end, and he had the satisfaction of seeing the College after his brief presidency of two years free from all encumbrance and

ready for the necessary additions. He also added four or five acres of very desirable land to the college property by the purchase of a field near the lawn entrance on the southern side of the road; this addition prevented the encroachment of undesirable neighbors too close to the College grounds.

Father Cahill's health failing, Father Michael A. O'Kane became President. With his advent, there was an unparalleled increase of students; the very first month of the scholastic year 1890, two hundred boarders were registered, a record number up to that date, and quite as many as the limited space could permit to be received. In fact, after the first month, applicants were refused. In the autumn of 1891, there were 237 boarders in the house at one time, and the enrolment for the year reached 330. The overcrowded condition of the class rooms and the congestion in every department demanded further development. The time seemed opportune, and Father O'Kane, a former student of the College, well-known and respected by the Clergy of the Diocese, possessed the qualities that should rally the old students loyally around their Alma Mater. Plans were made for an addition, which would not be a mere makeshift to meet the present emergency, but a structure on a large scale that would be lasting and make ample provision for future expansion. Ground was broken for what has since been known as the *O'Kane Building*, a few days after the exhibition of 1891. It is 222 feet long, 52 feet wide, and five stories high. The cost of preparing the site was heavy, and the debt that would be incurred for the completion of the building threatened to be so unmanageable, that for a time work was suspended. When it was resumed and pushed to completion in the spring of 1895, this fine building was formally opened in September of the same year.

It was a notable addition, and it was thought that it would suffice for many years to come, as ample room

was provided for parlors, class rooms, science halls, dormitories and private rooms. The gymnasium running nearly the whole length of the basement was fitted up with all modern appliances, lockers, baths, running track, etc. *Fenwick Hall* supplied a large assembly room with a seating capacity of over 500. This hall is used for weekly elocution classes, dramatic entertainments, public and private debates, lectures and literary exercises, and for general assemblies of the students. It is not spacious enough for the Annual Commencement Exercises, which for years have been held on the upper terrace, with the front porch as a rostrum for the speakers and a stage for the prominent visitors.

The entire cost of the O'Kane Building was \$182,000, entailing a heavy debt, which pressed upon the College for years. Father Edward A. McGurk, on his appointment as President in 1893, had resumed the interrupted work and pushed it to completion; he was a man of energy and of recognized business ability, but the financial burden taxed his strength to the straining point. During the Commencement Exercises of 1895, he suffered a stroke of paralysis and was carried from the stage. Retired from the office of President, he was succeeded by Father John F. Lehy, who had been a student of the College, and afterwards for five years a teacher. After his ordination, he again came to the College, where he filled the office of Vice-President. Perhaps, therefore, no President, on taking up his work, knew the College as well as he; and the College prospered under his direction. When he retired in 1901, he left to his successor, Father Joseph F. Hanselman, an institution, heavily in debt, it is true, but larger in numbers and more vigorous than at any previous period in its history.

Father Hanselman had come to Holy Cross immediately after his ordination in 1893, as prefect of studies and discipline, and retained the latter position when

the increasing number of students made it necessary to separate the two offices. While prefect of discipline he had begun the construction of a new athletic field, now known as *Fitton Field*, and this was finished after he became President.

Again the increase in numbers outgrew the accommodations of the College; the building, which it was thought would provide for all needs for years to come, was already overcrowded, and Father Hanselman had to consider means of relief. On January 26, 1904, a meeting of representatives of each class of graduates was held at the College, by invitation of Father Rector, to consider the question of erecting a building to be known as *Alumni Hall*, and to devise the means of paying for it. It was decided to appeal to all the alumni for a contribution of ten dollars to be paid annually for ten years. This, it was thought, would produce five thousand dollars each year, and pay the interest on the cost of the building, leaving the College free to attend to the principal, calculated at \$100,000. Thus began what is now known as the "Alumni Hall Fund"—the first concerted and systematic effort on the part of the alumni to help the College financially. The first sod was turned by Bishop Beaven, on the eve of Commencement, 1904, just prior to the banquet of the Alumni Association in the students' refectory. About 250 graduates were present, and there was an abundant display of college spirit. Alumni Hall was opened September, 1905; it contains nearly one hundred living rooms for students, whilst the lower floors provide large lecture-rooms for philosophy and physics, a new instrument room, museum and laboratories.

Father Thomas E. Murphy, who had been prefect of studies for something more than five years, succeeded Father Hanselman in 1906. During Father Murphy's Presidency, the grounds were beautified as never before, athletic facilities were improved and the grounds enlarged, and the number of students increased to

such an extent that the lowest preparatory class was discontinued. This measure relieved the pressure for a short time only, and the next lowest class was discontinued. The debt was lessened to some extent, and Father Murphy had tentative plans made for an Administration building. The hard close work which he did for so many years told upon his health, and two or three times he was obliged to spend a few months in the South during the winter season. He was succeeded in October, 1911, by Father Joseph N. Dinand.

An epoch-making action in the history of the College marked the year 1911. At a diocesan conference held in Worcester, November 21st, Right Reverend Thomas D. Beaven, Bishop of Springfield, acting, as he said, not as an alumnus of Holy Cross, but as Bishop of the diocese in which for many years Holy Cross had been a well-spring of benefaction and blessing, proposed to his assembled priests a plan for helping the College to go forward in its work of education. He had long considered the subject, and thought that the time was most opportune for placing before them, and asking their cooperation in, an enterprise honorable and praiseworthy for the whole priesthood of the diocese. The College was at a crisis: its student roster had reached the limit of accommodation, and the increase over present numbers, which the coming years surely promised, would have to be turned back from its doors, if the material needs of the future were not met by the helpfulness of many hands. He appealed to the three hundred priests of the diocese to give evidence of collective endeavor and charity in the cause of higher education. The plan proposed was that each priest should set apart one hundred dollars annually for three years. This would stretch out an aiding hand to the College, and would ensure the erection of a building costing \$100,000, which would be a Memorial of the Clergy of the Diocese of Springfield. The response to the appeal was prompt, enthusiastic and

generous; and the Bishop, in a short time, was able to assure the President of the College that the plan was successful. The corner-stone of *Beaven Hall* was laid with impressive ceremonies on September 4, 1912. Consecrated by the devotion and sacrifice of the Bishop and Clergy of the Springfield diocese, it seems to many to be the first substantial harbinger of a new and greater Holy Cross.

## RECTORS OF THE COLLEGE OF THE HOLY CROSS

Father Thomas F. Mully	1843-1845
Father James Ryder	1845-1848
Father John Early	1848-1851
Father Anthony F. Ciampi	1851-1854
Father Peter J. Blenkinsop	1854-1857
Father Anthony F. Ciampi	1857-1861
Father James Clark	1861-1867
Father Robert W. Brady	1867-1869
Father Anthony F. Ciampi	1869-1873
Father Joseph B. O'Hagan	1873-1878
Father Edward D. Boone	1879-1883
Father Robert W. Brady	1883-1887
Father Samuel Cahill	1887-1889
Father Michael A. O'Kane	1889-1893
Father Edward A. McGurk	1893-1895
Father John F. Lehy	1895-1901
Father Joseph F. Hanselman	1901-1906
Father Thomas E. Murphy	1906-1911
Father Joseph N. Dinand	1911-1918
Father James J. Carlin	1918-1924
Father Joseph N. Dinand	1924-1927
Father John M. Fox	1927-1933
Father Francis J. Dolan	1933-

A. M. D. G.

## POOR SCHOLARS AND THE EARLY GERMAN JESUITS

FATHER MARTIN P. HARNEY, S.J.

Note: The following excerpt from Father Duhr's *Geschichte der Jesuiten in den Ländern deutscher Zunge*, Vol. 1. c. 6, *Schulen und Studien*, merits translation not only because it manifests the zeal of our early German Fathers, but also because it furnishes an answer to the charge that the Jesuits of the old Society in their educational work cared only for the young aristocrats. It might be well to note here that in the early schools of the Society in German lands, poor scholars were given their place in the same class room with the noble pupils.

It is to the incontestable credit of the Jesuits in Germany that they afforded uninterrupted and efficacious assistance to poor scholars, enabling them not only to make a beginning but also to effect a continuance of their studies. Unceasingly were the Jesuits accustomed to knock at the doors of the rich to collect alms for this purpose. In their sermons too, they repeatedly strove to stir up the hearts of their hearers for the support of these students. Time and again they themselves called foundations for this end into life, and never ceased to complete housing facilities that there might be lodgings and food for their proteges, or to collect revenues that there might be support sufficient to guarantee the permanence of their projects. Even the school theatricals were employed to obtain benefactors for the schools of the poor. Father Pontanus offers as the first reason for the usefulness of school theatricals, the support of poor students. The rich, so he avers, when they saw how well the poor scholars acted, would gladly come to their aid. Frequently as a token of the success of a production, it is



reported that rich alms have been obtained to be spent on the poor scholars. Thus it was related after the play about St. Cecilia (given in 1581) and again after the play about St. Yvo (given in 1583). Moreover, plays were given which had for their special purpose the inducing of the wealthy to contribute to the support of poor scholars.

Already in the oldest schedules of studies, composed before the general schedule of the Society, uncommonly benevolent provisions for poor scholars appear. In an old plan for the year 1560, it is set down that the teacher is to take upon himself joyfully the task of seeing that the poor scholars are appointed as tutors. In another plan for the year 1578, a most loving care for the poor scholars is insisted on in the strongest terms. The visitors of the Society in their prescriptions for the German Jesuit Schools, are repeatedly mindful of the poor scholars; insisting among other things that they are not to be employed in the household services, as woodchoppers, for instance, or in other like occupations lest their studies be injured. However, one may claim their help in their freetime, but in that case must pay them properly. The Fathers are to give special heed to the advancement of the poor scholars.

In Vienna according to the Quarterly Report of December 25, 1555, there were more than a hundred poor scholars who dwelt together and begged their livelihood from door to door every day. Since their house was in danger of collapse, Father Lanoy, the Rector of Vienna, collected alms from all sides and had the building repaired. He also took care to provide for their clothes and other necessaries.

In solicitude for poor scholars, Saint Peter Canisius took the lead by his good example. In a letter from Augsburg, March 29, 1559, he writes, "I have gone to Archbishops and Bishops here at the Reichstag and have begged them to hire a house for the poor scholars

of whom there are here at the Cathedral School approximately two hundred. The Lutheran citizens and innkeepers do manifold harm to Catholic education itself, and much evil arises from the perpetual roaming about and begging. We hope that the charity of good, wealthy people, will not fail in building a common dwelling place." Later Father Matthias Frick abolished the street-singing of the poor scholars and supplied maintenance for fifteen to twenty-four poor scholars.

In Cologne alms were zealously collected for the poor scholars and all punishment fines\* were turned over to them. In July, 1559, Father Rhetius in his diary records "that the poor scholars were urgently commended to benefactors and not without success. Many a person contributed for the support of one or more scholars, others left money with the Jesuits, still others distributed it themselves. A canon of St. Severin himself dispensed a part of a yearly income of his, and made over the rest to us for distribution."

In many places eventually it came about that special hostels for poor scholars were erected. In Vienna as early as 1559 there was such a one. In that year Father Grim reports, "In the 'New College' there are twenty-two living together. Their prefect is Herr Bartholomäus (Viller), who has been endowed by God with a very great talent for their education. They have their own cook and tailor. They are all boys of good ability and are supported by the alms of many nobles, especially the Spanish nobles. At table they are as restrained as religious. They dress like the boarders in a long black gown, which in the beginning found little favor with them. But it is now very satisfactory to them. At present because of the lack of room and

\* Diary in the Cologne City Archives. On February 7, 1558, Father Rhetius so notes; that it was ordered in the Rhetoric Class that absences were to be punished, and in consequence of each missed lesson six obols should be paid. The punishment fines were to be distributed among the poor students.

the expenses, we can admit no more." "The so-called 'New College,'" so writes the Regent Theodoricus von Havebeschede on June 2, 1567, to Father Borgia, "was founded, if I mistake not, in the year 1558 by Father Victoria, in order that in it poor scholars might be trained up for the care of souls in Germany. A part of the college serves for a dwelling place. For its support Father Victoria raised money in this fashion: he begged a circle of benefactors to pay a monthly or a yearly contribution for the poor scholars. These contributions were, however, uncertain and were easily omitted. When I became Prefect of the Poor Scholars on October 13, 1561, I experienced the greatest difficulties in collecting the contributions and I was finally obliged to forego them. Only two benefactors remained true and so we were able to support but six to eight students."

In Munich in the beginning the erection of a poor scholars' hostel was likewise planned. "We have," so it reads in the Quarterly Report of May 1, 1561, "made representation to the Duke, that among the poor students who in great numbers flock to our school, a selection be made and a house opened for the more capable ones, where they can live frugally and piously under a regulated discipline which will fit them for future priestly work. In spite of all the willingness of the Duke the plan can not now be inaugurated." Two months later (July 9, 1561), Father Dietrich Canisius was able to inform the General, "We have now the beginning of a poor scholars' hostel, but up to the present no suitable house has yet been found."

In consequence of an appeal for the support of the poor scholars made in a Lenten Sermon of 1574, Father Johann Confluentinus, the court-preacher to Duke Albert, obtained over four hundred gulden. Father Confluentinus established the "Gregory House" for the poor scholars, which however in the beginning could only receive eight boys. Duke William V, "The

Father of the Poor Student Boys" in the years 1585 to 1588, erected a new building. The number of the pupils increased even in 1593 to forty. The hostel already began to be called "The House of Forty Poor Scholars." When Father Confluentinus, the founder of the House, who had collected the needed sums for the poor scholars by his sermons and personal interviews with princes, nobles, and burghers, had died, the poor boys in the funeral procession were so grief-stricken that Duke William himself was moved to tears. He gave orders that the alms which hitherto he had granted from year to year, should now be made perpetual. The successor of Father Confluentinus in the post of court-confessor, Father George Hossler von Tetzang, displayed the same love for the poor scholars of whom he remained a faithfully devoted friend until his death.

Since the pupils were employed for the divine services and for the church music in St. Michael's Church (the Jesuit Church) and also in the Congregations, no one was further received who could not sing or play an instrument. All things except the clothes were free, and frequently even these were given. A promised intention to embrace a determined profession was not demanded, excepting, however, the condition that in case of a blamable dismissal or of premature withdrawal, the expenses incurred would be made good to the establishment. The sum to be returned for one year amounted to twenty-five gulden.

In a plea for the so-called "Poor Scholars' Hostel of Ingolstadt," the Rector of Ingolstadt begged of Duke William that he should support some poor scholar at Ingolstadt as he had been doing elsewhere. The Duke promised to donate one hundred and fifty gulden yearly and also a suitable residence. Thus in Ingolstadt also a special house was opened. Straightway five students took up their residence in it.

In the course of time a Father was appointed who

was to have the poor scholars as a special charge. He bore the title, "Father of the Poor Scholastics." Their own libraries were established, from which the poor students might borrow on loan all the needed school-books. A society was also organized for the poor scholars who were day-students, with the purpose of maintaining special regulations in the interest of education and teaching.

The following regulations concerning admission were set up in 1591 in Munich: "The most careful selection is to be made of those poor students who are to be supported through the generosity of the Duke and of others. The right of admission belongs to the Rector of the College. The number may not exceed forty. If some more are to be admitted at the special request of the Duke, the Prefect of the Court Kitchen must be notified so that supplies from the court-kitchen will be increased to the corresponding number. Those who are to be admitted must have been prepared for syntax. It may be according to the decision of the Rector that an exception be granted in case of one having a knowledge of music. The student will be supported in Munich as long as he is able to make progress in his studies, but he can be kept no longer than two years in the highest class. The students are to assemble together in a designated house for meals, for repetitions and other exercises of learning and piety. They may also study there and are only to go out for the night to their lodgings. From their ranks, the Prefect is to pick out one of the more reliable, a young man more advanced in his courses, to have charge of order in the house and to supervise the studying. On specified occasions the Father in charge of the poor scholars can permit him to deal out small designated punishments. Among the poor scholars themselves, there is to be a definite gradation in regard to support. Keeping in mind virtue and scholarship, more shall be given to one than to another: to one only the daily food supply, to another in addi-

tion, money for lodgings, to the better and more zealous students, the needed books and clothing may also be furnished, whereby the zeal of those who receive the smaller portions will become the keener. The money for the poor scholars, which has been gathered together as alms or in any other way, remains in the charge of the procurator of the college. He is to give it over to the Father in charge of Poor Scholars for distribution. Joining the Sodality of Our Lady is rather to be advised than ordered. Only in regard to the reception of the Sacraments according to the Sodality's custom, are all bound. The poor scholars themselves in their own regulations for "The Poor Scholars' Foundation in Munich" are to take virtue and diligence to heart. The rules especially impose upon them the duty of praying for the Duke, the Duchess and for all Bavaria. On Sundays, feastdays and vacation-days, they are to say the Litanies in common after dinner, for the welfare of the princes and the prosperous ruling of Bavaria. Weekly they are to say three Rosaries, and daily the Miserere and five Paters and Aves for the same intentions. They especially must avoid what were forbidden to all students; that is, loitering about taverns, gambling for money, bathing in public places. Cleanliness must mark their clothing, their persons and all other things about them. They are to be particularly careful in regard to books which they borrow from the Poor Scholars' Library. They must show these books to their Prefect every month, so that he may know how they circulate. If they leave, they are to return the books to the Prefect undamaged and without any writing in them."

Where the Poor Scholars were maintained in a special house, the Jesuits sought as far as possible to keep out of the management of such a house and the handling of its funds. So Father Manare, the Visitor of 1583, pressed for the erection of Poor Scholars' Hostels, at the same time prescribing that the Fathers were in no way to concern themselves in the money

affairs of such hostels and that the complete management ought to be entrusted to an approved outsider.

To the postulatam regarding the management of such hostels which the Upper German Province through its procurator had placed before the General in the year 1590, the latter made answer: "The ownership of such a house, its goods and foundation, rests with the Community of Poor Scholars, successive. Ours are to watch over their studies and their education, but the entire administration is to be handed over to an extern prefect pledged to give an account to the Rector or to his deputy." Appealing to this answer of Aquaviva, Father Hoffaeus, as Visitor in 1596, made the following regulation at Augsburg, "Some one is to be sought who gratuitously or for an honorarium will take over the procuratorship of the Poor Scholars. He will collect and distribute the money and according to the instructions of the Father in charge of the Poor Scholars will render an account to the Father Rector. The chest of the Procurator will have two keys, one of which the Father in charge of the Poor Scholars will keep, the other the Procurator. The deed for the Poor Scholars' Foundation, which will be in the name of the Rector, must be provided with a postscript in the Rector's own handwriting, stating that the property belongs to the Community of the Poor Scholars. In this way, title deeds in the future are to be drawn up. It is said that some students because of their poverty have had to do without necessary books for a long time. The Father in charge of the Poor Scholars is to try to help them with alms: for there can not be better use for alms, even if they be given to some who do not belong to the number of those ordinarily receiving help from the regular foundations."

The Poor Scholars' Hostels always remained an object of special care and love to the Jesuit Fathers of the Old Society in Germany.

## ITER JAPONICUM

FATHER COLEMAN NEVILS, S.J.

In response to repeated requests I am sending some notes on a recent round-the-world tour. The Red Cross Societies of the world have an international conference every four years; in 1930 it was held at Brussels and for 1938 Madrid has been chosen. Only twice has the conference been held outside of Europe; in 1912 it was in Washington and in 1934 in Tokyo. Archbishop Ireland was asked to be a United States delegate in 1912 but His Excellency was unable to attend; the only other time a Catholic clergyman has been designated was for this last conference held in Japan. There were nearly sixty nations represented by official delegates. For the first time the Vatican City was represented; though the invitation called for a delegate, the Holy Father preferred to have his three representatives officially known as "observers." They were all Japanese and comparatively recent converts.

The main work of the conference was the further and detailed development of the Junior Red Cross, and international agreements for the safety of non-belligerents in time of war. The conferences extended over two weeks. In addition to regular meetings, receptions and varied entertainments and excursions had been planned most carefully, and were carried out with unparalleled generosity and even lavishness. At the closing sessions the address of thanks to Japan on behalf of the United States was made by the only priest present as an official delegate. It is interesting to note that the Chairman of the Japanese Red Cross, who acted as the chief host, is Prince Tokugawa, the direct descendant of the Shogun who so mercilessly ordered the massacre of all Christians three hundred years ago and won for the triumphant Society of Jesus three canonized saints and many



marvelous martyrs. During our three weeks in Japan the hospitality of our house in Tokyo was most generously given, and by far the happiest and most inspiring reminiscence cherishes this charity and considerateness.

The Catholic University of Japan is situated in one of the finest sections of Tokyo, in the central ward of the city, known as "Kojimachi." Not far off are the sacred grounds of the Imperial Palace; it is only a ride of about five minutes. Within easy walking distance are the principal embassies and legations as well as the homes of distinguished citizens. Accessibility to the University by carline or bus system is excellent, and the main business section of the city can be reached in about a quarter of an hour. In addition to all these conveniences, the surroundings are very attractive and the buildings imposing. Since 1930 four new structures have been reared, a very fine up-to-date class room building, a Japanese dormitory building, a guest house and comfortable quarters for the domestics. In addition to well-lighted class rooms and corridors, there is a fine assembly hall as well as a library and reading room for the students and a comfortable lounge room for the faculty. In true Japanese style the grounds are adorned with beautiful flowers and shrubbery and trees. We have reason to feel proud of what has been accomplished by Ours in Japan in a few years and in spite of unexpected trials and the unimaginable opposition of nature as well as of man. His Excellency the new Apostolic Delegate, Most Reverend Paul Marella, told the writer that he believes there is no organization the world over that would have withstood the many discouraging trials which Ours have endured in Japan and yet have been willing to continue *ad majorem Dei gloriam*. Even the forces of nature seemed to have conspired against them, but the Fathers of the Lower German Provinces have fought a good fight and have kept the faith.

It is claimed that the habits and mental outlook of the Japanese people have been profoundly influenced by the earth and sea and air convulsions that are comparatively frequent in their lands. They seem to possess in the highest degree an unparalleled resoluteness in facing the drawbacks of nature and inheritance; whereas their neighbors, the Chinese, living where natural forces are relatively static, persist in their conservatism and age-old stolidity. Japan's remarkable powers of recovery have been the marvel of friend and foe. Twice Tokyo, the capital, has been leveled within the memory of present day citizens. Yet in the short space of time since 1923, the whole city of five million inhabitants has been completely built up; and its broad thoroughfares, huge department stores, magnificent theatres, clubs and office buildings are the equal of any other city in the world. Not far from our University the new building of the Imperial Diet will rank with the greatest of government buildings. When disaster comes, the Japanese face it bravely, and when the destruction has been completed, their first thought is immediate recovery. That our own Fathers have proven themselves just as brave and resolute as this nation for whose salvation they are valiantly giving their lives, is clear from a brief survey of the past twenty years.

When His Eminence, Cardinal O'Connell, came as Papal Legate to Japan about thirty years ago, an institution of higher learning was suggested, and in 1906 the Holy Father, Pius X, entrusted the work to the Society. In 1908 three Fathers arrived; they were Father Joseph Dahlman of Germany, Father Henri Boucher of France, and Father James Rockcliff of the United States. It was not long before they were joined by Father Herman Hoffman of Germany and Father Victor Gettleman of the United States. Of these pioneers Father Hoffman is still the president of the University and by his graciousness, learning and

sanctity has had very much to do with the progress of the institution. In a recent audience with the Holy Father, when His Holiness was inquiring about the condition of Ours in Japan, he made special mention of Father Hoffman. The present property was purchased in 1912 and was recognized as a private institution. The following year classes opened with fourteen students. The first building was completed in 1914. Prospects at that time were most bright and there was every reason to expect rapid development and success. Owing to the generosity of friends the financial condition was good, and there was every hope for a steady increase in the enrollment of students and a further development of the faculty. However, the World War came and with it an extremely critical period full of worry, hardship and almost discouragement. Needless to say, it was impossible to procure professors from abroad and any hope of financial assistance was abruptly cut off.

It was hoped that after the War a new start could be made, but the university was again to be subjected to embarrassment. The government made a new regulation according to which private universities could acquire equal rights with the Imperial University only on the condition of depositing in the state bank the sum of 500,000 yen, which is about \$250,000; 100,000 yen was required for every additional course. While the interest on these deposits was to accrue to the benefit of the university, it was at the time impossible to comply with the regulations. However, a still greater trial was in store for Jochi Daigaku. The earthquake of 1922 and the terrible disaster of September 1, 1923, caused the loss of the main building and did much havoc, the damage amounting to about 400,000 yen. It would seem that the university was on the verge of annihilation. However, the valiant community was undaunted and classes were reopened

in October, 1923, and in 1924 reconstruction was begun.

In 1927 the necessary endowment was deposited in the state bank and recognition was accorded in 1928. Then came a season of comparative prosperity. From 1930 to 1932 four buildings were erected and are still standing. In 1930 a night school was started and by 1932 the enrollment of the student body was very near a thousand. Unfortunately, during that year an unexpected trouble developed in relation to the military authorities. In keeping with the custom of other universities, the students were obliged to visit the various shrines; and it happened that one day when they were at the shrine devoted to the spirits of those who have given their lives for Japan, some of the Japanese Catholic students were scrupulous about making the customary bow, lest they should be taking part in a ceremony of a Pagan religious cult. Their example was followed by several other Catholics, to the great indignation of the military authorities. Much publicity was given to this, and the Jesuits as a body were accused of disloyalty to the government and regarded as a menace to the good of Japan. Parents were advised to withdraw their sons, and unfortunately so many heeded this request that about two-thirds of the student body withdrew.

All this while our Fathers were trying to solve the problem by having an official declaration made by the government that this act of visiting the shrine and of making the customary bow was understood as patriotic and not strictly religious. Through the proper diplomatic procedure of His Excellency the new Apostolic Delegate, and it would seem also the favorable attitude of the present Archbishop, who had been newly appointed, the case has been solved, the declaration has been made and there seems to be no further difficulty.

At present there are nearly six hundred students

in the university. In 1933 a novitiate was opened and there are at present four novices. However, still another trial was to be placed in the way of the Fathers. At a banquet given in honor of Prince Tokugawa, a descendant of the Shogun who was the great persecutor of the Christians, the former Foreign Minister, Count Ishii, in making a speech in praise of the family of Tokugawa, unfortunately felt called upon to launch an unexpected and undeserved attack on Jesuits in general. The Japanese are very anxious to be regarded as a broadminded nation and in his anxiety to defend the ancestor of Prince Tokugawa, Count Ishii claimed that the persecutions three hundred years ago were due to the economic schemes of the Jesuits who, in league with the Portuguese and Spanish, were trying to balk the Japanese in trade, hence it was that people who were so disloyal to the government and joined this movement, were naturally put to death as traitors. The speaker even made a particular attack on St. Francis Xavier. Among other things he said that the history of the Jesuits was the same in all countries, and that at one time they had become so unruly and so disloyal to the governments that the Pope was obliged to suppress them. His speech was printed in full in Japanese papers, and not only the Jesuits but all Catholic Japan were upset. Count Ishii is a very old man and has usually been regarded as calm and broadminded, and his attack was most unexpected. His son is a Catholic. The Apostolic Delegate wrote a long and most skillful answer in a most diplomatic way. Immediately the Count's son called on His Excellency to say that his father would send an answer, implying that it would be some sort of an apology. However, as late as November, 1934, which was several weeks after the attack, the Apostolic Delegate had received no answer. His Excellency has even heard that the Count is having investigations made to sustain his position.

Archbishop Marella in his letter said that he made no attempt to defend the Jesuits, as they needed no defense. He merely wished to call attention to their present status in all civilized countries of the world. This, he said, was sufficient reputation, and he was sure that a man of the Count's learning and reputed broadmindedness could not but pay attention to this historic fact. The action of Count Ishii naturally depressed the Fathers and they deserve our sincerest sympathy. We trust that it may mean some great reward after this day of trial.

Despite the fact that the Japanese lose no affection on Americans, particularly since the Exclusion Act passed some years ago, it is nevertheless true that they look up to America, especially in the educational field. Hence it has been suggested that in order to help the work at Jochi Daigaku a certain number of students from the Catholic University of Japan should be granted scholarships for graduate courses in some of our American universities. We are happy to record that this has been taken up with generosity at five or six of our Jesuit institutions in the United States, with the prospect that others will join in this great work of zeal and charity. The valuable services of Father Mark McNeal and Father Hayne Martin have been deeply appreciated, and it is with sincere regret to Ours in Japan that these American Fathers could not have been kept to continue the splendid work they were doing.

His Excellency the Apostolic Delegate to Japan on the evening of November first gave a formal dinner at the Delegation in honor of Judge Payne, President of the International League of Red Cross Societies. The former ambassador to the United States, Katsuji Debuchi, whose wife and children are Catholics, and Admiral Yamamoto, a very fervent Catholic and a member of the Emperor's council, were present, as well as other members of diplomatic and official Tokyo,

including members of the Cabinet. Very Reverend Father William Klein, Provincial of Lower Germany, was also among the guests. The Delegate gave an attractive address on the Red Cross, to which Judge Payne replied emphasizing his delight on being at the home of the representative of the Vatican, which had done so much in genuine Red Cross work the world over. The address was extemporaneous but so remarkable that Father Klein said he regretted it could not be printed and sent to all countries.

Our stay in Japan ended, we set out for China and after three days of calm sailing we arrived at Shanghai and were met by Father Pius Moore and Francis Cleary, a graduate of the Foreign Service School. The visit to Zikawei defies description; it is an inspiration to all who have the privilege of seeing the marvelous and varied work Ours are doing there not only in the renowned observatory but also in the seminary, the colleges, the high schools, the vocational training centres and the orphanages; truly in itself a little city of Catholic Action. At Gonzaga College several pleasant experiences were had—a delightful reception during which the Georgetown anthem was appropriately sung, and two excellent addresses, one in Chinese for which the guest of honor was fortified with an English translation. The young orator introduced his remarks by saying that he would speak very slowly in order that the visiting Father might understand him, a most complimentary indication of his innocent charity. The student body made a fine impression and even from a short visit of two or three days it is easy to discern the remarkable school spirit which is returned for the self sacrifice of a most zealous faculty. In the evening Father Rector gave a dinner to the Georgetown graduates in the vicinity; there are eight in all: three dentists, two Medical School graduates, one Law graduate; also the United States Consul and Mr. Frank Cleary, head of William R.

Warner & Co., Inc., both from the Foreign Service School. They presented the Rector of their Alma Mater with a handsome silver miniature reproduction of the chief Chinese pagoda. The next day the Georgetown graduates gave a luncheon to the faculty of Gonzaga College.

On account of weather conditions we did not remain long at Hongkong and a visit to Ricci College was denied us. This was indeed a great disappointment, for we had heard much both in Japan and in Shanghai of the excellent work the Fathers of the Irish Province are doing there and in the vicinity. At Singapore we were entertained by the Bishop, who is much consoled by the progress the Church is making in the Malay Peninsula and the Straits Settlements. There are many vocations to the priesthood among the natives. The stop at Penang was for only a few hours, but we had time to visit the Snake Temple which is quite disappointing and seems to be a mere money making scheme. One of the most consoling phases of a visit to the Isle of Ceylon is to see the number of shrines and chapels which have been erected, most of them very primitive but devotional withal. At Colombo there is an extensive and apparently thriving St. Joseph's College; we were not fortunate enough to be able to visit our own institutions, several miles away. Five days were spent in crossing the Indian Ocean, and as the weather was clear all the way, and it was the season of full moon, the evening sail was particularly beautiful.

At Aden in Arabia we were shown the bay where the Queen of Sheba had her boats repaired; we also saw the huge reservoir which dates from the days of Solomon or perhaps an even earlier period; on a mountain peak nearby the natives point out the grave of Cain. At Aden both the consul and the vice consul are graduates of the Foreign Service School. A calm sea and unusually pleasant temperature made the



three days in the Red Sea delightful as well as inspirational. At Cairo special care was taken of us by the former Egyptian Minister to the United States, Sesostris Sidarouss, the only Catholic Pasha in the kingdom. He is a graduate of our former college in Alexandria and his son is a graduate of our university in Cairo.

The voyage across the Mediterranean through the straits of Messina to Naples was equally enjoyable. Father Frederick Lupi was an excellent cicerone for Naples and Pompeii and the visit to Vergil's tomb.

The climax of a world tour was on December eleventh when His Holiness granted a private audience. The Holy Father is much interested in the work of Ours in Japan and China, and spoke affectionately of Father Hoffman who has spent so many years in that mission, as we have seen, under very trying circumstances. The visit to our former Apostolic Delegate, Cardinal Fumasoni-Biondi, was immediately given an American atmosphere when he said: "What will it be? A Lucky or a Camel?" We were present on December eighth at the diamond jubilee celebration of the North American College, and later were entertained by six Georgetown seminarians there. We enjoyed the great privilege of Mass in St. Ignatius', Rome, at San Andrea and other altars cherished by the Society. The world-wide influence of the Gregorian University was impressed upon us when we were told that fifty nations are represented among the student body and twenty-nine national colleges send their students there. In addition, our influence is felt by sixty-seven religious orders and congregations who send their members to the Gregorian. The imposing new building has already been described in the WOODSTOCK LETTERS. As an extra-curricular activity, Father Garagnani attracts to his Apologetic talks several hundred distinguished Romans, mainly offi-

cials and Professional men, on Thursday evenings during the school year.

We were guests on two occasions of the Italy-American Society, and were entertained by the Ambassador of the Belgians who has founded the De Ligne Medal at Georgetown; also by Mr. A. J. B. Macauley, the Minister of the Irish Free State to the Vatican. After Rome came Florence with its memories of Dante, and the Duomo, Savonarola and St. Mark's, and especially of St. Aloysius and the Church of the Annunziata. Venice was seen beneath bright stars as well as in brilliant sunlight. The Carmelite Fathers at St. Mary of Nazareth were most gracious in their hospitality. At Milan we were fortunate to enjoy the privilege of the octave of St. Ambrose, and saw the Saint's body exposed for veneration with the bodies of Saints Gervase and Protase. The great Duomo dedicated to the Nativity of the Blessed Virgin fulfilled our fondest expectations of grandeur and magnificence. It is a splendid monument to Our Lady from the beautiful inscription "Mariae Nascenti" over the main bronze door to the bronze gilt statue of the Blessed Virgin 354 feet from the ground, surrounded by 135 pinnacles and 2300 handsome statues. In addition to the external splendor, the colossal interior with its 52 gigantic octagonal columns, eleven feet in diameter, has nearly 4000 statues. After Milan we saw the full moon on Lake Lucerne, and after climbing over and through the Alps arrived at Paris. There we enjoyed hospitality at Rue Raynouard, the residence of Very Reverend Father Arsenius Lambert, Provincial of France, who in addition to many other valuable abilities speaks English perfectly. We called at once on Cardinal Verdier, who had been Georgetown's guest two years ago. Father Neil Twombly and Father William E. Fitzgerald made sure we saw Paris with all propriety. Christmas we spent at Louvain with a visit to Car-

dinal Mercier's room and the Cathedral at Malines, and later a talk to the seminarians at the North American College in Louvain.

At Brussels we were the guest of M. Paul Claudel, and the former Brazilian Ambassador to the United States, Dr. Lima y Silva. In the journey from Brussels to Calais, it was our privilege to see St. Omer's, which meant so much to persecuted England and early America. A week in London and a visit to Oxford with Father Gustave Dumas as guide, completed the European experiences, most happily crowned by the gracious Fathers at Farm Street and especially by Very Reverend Father Bolland, Provincial, who was most generous in sparing us a good deal of his valuable time.

The sail across the Atlantic was unusually calm for January but our entrance to New York was somewhat inglorious due to thirty-six hours of fog that held the 59,000 tons of the Majestic only nine miles away from the dock. With time to reflect on three months and a half encircling the globe, one dominant thought persists: our beloved Society is the same the world over and the interior law of charity is everywhere evident.

A. M. D. G.



## Obituary

MOST REVEREND JOHN J. COLLINS, S.J., D.D.

On the thirtieth day of November, 1934, the Most Reverend John J. Collins, S.J., Titular Bishop of Antiphello and retired Vicar Apostolic of Jamaica, British West Indies, died at St. Vincent's Hospital, New York City, after a two-months' illness.

In the death of this venerable and beloved Jesuit priest and prelate Fordham lost one of its most devoted friends, one of the few surviving links between the old College and the present University, a former teacher, President of the College, founder and first President of Fordham as a University, a wise counselor who for over half a century, from 1883 to 1934, gave so generously of his services to Fordham and ever cherished its welfare and progress, one whom Fordham will ever hold in the fondest recollections of grateful affection.

John J. Collins, the future Jesuit and Bishop, was born in Maysville, Kentucky, on November 15, 1856. His earliest education was received in local schools and at Mount St. Mary's in Cincinnati, Ohio. From the latter place he went to Mount St. Mary's College, Emmitsburg, Maryland, a venerable institution long known and honored as the "Mother of Bishops" because of the large number of distinguished alumni whom it gave to the Hierarchy of the Catholic Church in the United States.

On December 5, 1876, in his twentieth year, he was admitted to the Society of Jesus and went for his noviceship to the old Jesuit Novitiate at Frederick, Maryland, for many years the house of religious training for young Jesuits of this Province.

After two years of novice-training and two more of review of classical education at Frederick, the young scholastic was sent to Woodstock, Maryland, in 1880, to take the three years of philosophical studies usual in the Jesuit course of studies. On the completion of this course of Philosophy he began the period of "Regency" or teaching and prefecting, the next stage of the Jesuits' course. The beginning of this regency in 1883 at Fordham was his introduction to the College and University with which his name was linked for the remaining fifty-one years of his life.

With the starting of his period of teaching and prefecting at Fordham in September 1883, began Bishop Collins' active labors for souls, an apostolic ministry in which he was destined to work for the extraordinarily long period of half a century—a distinction allotted to but comparatively few of the laborers in the Lord's vineyard, for not every missionary is blessed with the marvellously strong constitution which enabled Bishop Collins to withstand the effects of the long years of apostolic labors at home here in the United States and under the trying circumstances of the West Indies.

It is interesting to read in the Province Catalogue of those years from 1883 to 1889 the subjects and assignments given to Mr. Collins (as the Scholastics are addressed). Four of these years he spent in the *Commercial Course*—long a feature at St. John's College, Fordham, for students not desiring a classical training but preparing for a career in the business world. We see him assigned to the teaching of algebra and commercial law. One of these years he spent in teaching Latin in the old "*Special Class*," a class to which were assigned students endeavoring to prepare for the regular college course in less time than was ordinarily required in the "*Academic Course*"—the forerunner of our modern High School course. Often the members of this class were older than the average

high-school boy and needed a teacher who by his very physique could inspire them with respect for discipline for prudential reasons even when they were impervious to higher motives of love of right order. For such, no doubt, Mr. Collins was "the right man in the right place."

It would be interesting to hear from students of those days half a century ago their impressions of Mr. Collins as a teacher and disciplinarian. Judging from his character of later years we can be sure that both teacher and students worked with untiring energy, for the teacher loved labor and doubtless tolerated no idleness in those under him. Good judgment, practical and sound common sense and a prudent spirit of charity joined to a knowledge of human nature, surely effected a smooth and orderly management of class, study hall and recreation yard. The tall, impressive physique, the kindly yet penetrating eye, the strong tone of voice, the powerful arms and not diminutive hands, all inspired respect and bespoke a reserve force that was well prepared for any emergency or ebullition of youthful spirits tending to an infringement upon the academic calm that should obtain in a collegiate atmosphere. But it was not by these reserve forces that an efficient teacher like Mr. Collins rules. His spirituality as a religious, his zeal as a soldier of Christ, his wonderful spirit of charity, his high-motivated love of his fellow beings and his ever increasing sympathetic knowledge of human nature,—all these traits of his character, evidenced from first to last in his long career, were far greater assets in his work than any merely material advantage of physical strength or stature.

In September 1888 he was back again at Woodstock for his course in Theology preparatory to his ordination to the priesthood, which was conferred upon him on August 29, 1891, by the late Cardinal Gibbons, Archbishop of Baltimore. After his sixteen years of

ascetical training, classical, philosophical and theological education and active work as teacher and prefect, at last the erstwhile *Mister Collins* is now *Father Collins*—*Father*, the name he loved and to which, in his humility, he clung even after he had been elevated to the sublime dignity of the Episcopacy! A priest of God, at last, with all the sacred prerogatives of that office which he had the great honor and consolation of exercising for forty-three years to the greater glory of God and for the salvation of innumerable souls. Surely this was a life replete with spiritual treasures enriching his own simply pious soul and myriad others for whose welfare he labored long and well.

Holy Cross College, Worcester, was the scene of his first year of priestly work and we find him in the office of prefect of discipline and member of the board of consultors of the College. The following year, 1893, he was Minister of the community and prefect of the Church of St. Francis Xavier's in New York City.

Again here at St. Francis Xavier's, as in Holy Cross, his sound judgment and mature common sense, the sure characteristics of the successful administrator and executive, were acknowledged in his being chosen as a member of the board of consultors of the College. That this appointment as consultor was not something merely casual but a recognition of his judgment and foresight is shown by the fact of its being repeated and continued for years during his missionary sojourn in the West Indies and terminating in his finally being chosen as Administrator Apostolic and later Vicar Apostolic in that mission field.

In September, 1893, Father Collins again retired to the Novitiate at Frederick for his year of Tertianship, a year of renewal and enhancement of his spiritual or ascetical life as a religious of the Society of Jesus, preparatory to his pronouncing his final vows as a Jesuit.

After this year of intense spiritual training which equipped him so well for the missionary career about

to be his, he was assigned to the mission in Jamaica in the British West Indies. He arrived on April 7, 1894, to be employed there in missionary work, except for a period of four years, until his retirement from the office of Vicar Apostolic of Jamaica and his return to Fordham in 1920.

The mission of Jamaica had been cared for by the English Province of the Society for many years and about 1894 plans were being made for its gradual transference to the Maryland-New York Province. Father Collins and two other priests were the first American Jesuits to be sent there for this purpose.

On his arrival in Jamaica Father Collins was made Minister of St. George's College in Kingston and a member of the board of consultors for the Mission, posts filled by him for the following eight years. In addition to these duties he was also engaged in parochial work at the Cathedral, in preaching, hearing confessions and directing sodalities. During most of these years he attended to the spiritual needs of the inmates of the House of Correction for Boys in Jamaica and also took charge of some mission stations outside of the city of Kingston.

After eight years in Jamaica he was recalled to the Maryland-New York Province, and became a member of the Province Mission Band and engaged in giving missions and retreats in the Middle Atlantic States and New England, wherein he had large scope for his apostolic zeal in preaching and hearing confessions.

Two years were spent in this field of missionary activities when, on April 4, 1904, he entered upon the office of Rector of St. John's College, Fordham. He was the last of the Rectors of St. John's College and the first President of Fordham University, for it was he who as Rector, on June 21, 1904, with the consent of the Regents of the University of the State of New York and the authorization of the Board of Trustees of the College, announced the formation of the Schools



of Law and of Medicine. Thus Fordham was given the rating of a University, the formal legal recognition of which was made by the Regents of the University of the State of New York on March 7, 1907.

Classes in Law and Medicine were actually begun in 1905 and thus the University was launched on its career, a career which, if we may judge by ever-increasing numbers of students, gradual inauguration of other departments, erection of many new and impressive buildings necessitated by the great expansion of the University, the sending into the ecclesiastical, professional, scientific and commercial fields of the country of large numbers of graduates who are rising in prestige and prominence in their respective fields, shows itself to be blessed by Divine Providence. Surely all the great traits of character, gifts of sound judgment, broad and prudent foresight, courage, faith and confident trust in God's Providence, which Father Collins had shown in other and less conspicuous undertakings, were evident to a superlative degree in this his crowning work for Fordham.

But other gigantic undertakings for God and souls were soon to call into requisition his many valuable gifts of soul and body. The mission of Jamaica was gradually becoming a work of the American Jesuits and as the English Jesuit, the Vicar Apostolic of Jamaica, Bishop Gordon, was failing in health as old age approached, it was decided that he might be relieved of the great burdens of his office and retire to England. Father Collins was chosen as his successor and arrived back in Jamaica on March 9, 1906, as Administrator Apostolic and a few days later took over also the duties of Superior of the Jesuit Fathers in Jamaica.

Immediately he entered upon these onerous administrative tasks with all his wonted energy and zeal, and even added thereto by engaging in the parochial activities of Kingston and taking personal charge of the

outlying station at Donnington. Before a year had passed an event occurred which by its terrific consequences would have overwhelmed with despair less intrepid and zealous missionaries than Father Collins and his devoted Jesuit co-workers in Jamaica. On January 14, 1907, there occurred a most terrible and calamitous earthquake which either destroyed or badly damaged a large proportion of the buildings in Kingston. An ensuing fire devastated the greater part of the main districts of the city. The loss of life was estimated at 800 persons, and of property at £10,050,000. Holy Trinity Church, the Cathedral of the Mission, was destroyed, as were also the newly built church-hall, the convent for sisters nearby and several Churches in the country districts. The Reverend Administrator, the other priests and the Catholic nuns were heroic in their self-sacrificing work of helping the homeless and the sick and injured multitudes of all classes and creeds. A great task now confronted Father Collins in the work of building or restoring the buildings of the Mission, and upon him as Administrator fell the bulk of the responsibility and anxiety of the undertaking. With the zealous co-operation of his Jesuit brethren and friends at home and abroad, he attacked the problem with his wonted energy and zeal.

On October 13, 1907, to the great joy of the people of Jamaica it was announced that their Administrator Apostolic had been appointed by the Holy See as Bishop of Antiphello and Vicar Apostolic of Jamaica. The Bishop-elect journeyed to New York for his consecration and on October 28, 1907, at St. Francis Xavier's Church in New York City, he was consecrated by the Most Reverend (and later Cardinal) Archbishop of New York, John Farley, assisted by the Rt. Reverend Bishop Beaven of Springfield, Mass., and the Rt. Reverend Bishop McDonnell of Brooklyn, N. Y.

After a tour of the Eastern States to collect funds and arrange the plans for the erection of the new Cathedral of the Holy Trinity, Bishop Collins returned to Jamaica in December, 1907, to resume his missionary labors and the great task of restoring the mission after the ravages of the earthquake and fire. From that time until his retirement from the Mission in 1920, by his great labors and untiring efforts for the maintenance and the progress of the Church in Jamaica, he showed himself the zealous and hard working Bishop whose shoulders were weighted with what the Apostle of the Gentiles termed the "*sollicitudo omnium ecclesiarum*." This great and stirring narrative is told in detail in the recently published "*A History of the Catholic Church in Jamaica, B. W. I.*" by the Reverend Francis Delany, S.J., who had worked with Bishop Collins in that Mission.

But the exacting toll of advancing years, incessant labors and increasing anxieties about the material needs of the Mission at last began to tell on the intrepid prelate, and so it was not altogether a surprise to the people of Jamaica to learn that their venerable Bishop felt in his humility that the affairs of the growing Mission were too much for him at his age. "I am convinced," he wrote to the Cardinal Prefect de Propaganda Fide in Rome, "that it would be better for the Mission if I were to retire and leave room for a younger and more active man."

Bishop Collins in a letter written in 1918 announcing his retirement, gave a brief but startling summary of the weighty cares which urged him to this action:

"I think it can be said that in the fourteen years during which I have been Vicar Apostolic, Jamaica has seen more disasters than in the four hundred years since its discovery. The terrible earthquake of 1907, the destructive hurricane in 1912, the Great War and the hurricanes since the beginning of the

war, have certainly established a record in the history of an island whose whole history has been so unique with strange disturbances that it reads like a romance."

Such was his humble request in his letter written in March, 1918. Finally his petition was granted by the Holy Father who at the same time commended him "for your many years of pastoral labor spent in procuring the good of souls." Bishop Collins was requested, however, to continue in his duties until the appointment of the new Vicar Apostolic, the Right Reverend William F. O'Hare, S.J., D.D., Titular Bishop of Maximianopolis and sixth Vicar Apostolic of Jamaica, formerly Superior of the Jesuits in the Mission and for fifteen years co-worker with Bishop Collins. Bishop O'Hare was consecrated in New York on February 25, 1920, and entered upon his duties as Vicar Apostolic on March 30th of that year.

When informed by Bishop Collins of his desire to retire, the Very Reverend Father General of the Society wrote a touching letter to him, telling him that he read the letter "with great edification. The genuine humility of your words is very touching and made me turn to God with thanksgiving for this precious virtue in you. Be assured, that the Society and your Province will gladly welcome you if you are freed from official service in the Vicariate."

Finally, after having seen the new Vicar Apostolic installed in his sacred office, Bishop Collins sailed from Jamaica on April 22, 1920, freed from the wearing cares of office and worn with the labors of the mission borne by him in Jamaica during many years of apostolic toil.

His return to Fordham was indeed a real home-coming and he was warmly welcomed where he was so dearly loved. Rest and freedom from the harassing anxieties and the multitudinous cares of the Mission restored in time as much of his vigor and health as

could be expected at his age. He was supremely happy to be able once more to enter into the humble interior life of the simple religious, seeking no distinctions or exemptions from the ordinary common-life of the Jesuit community because of his Episcopal dignity. Had it been left to his own decision, no vestige of that dignity would ever be allowed to appear. No work assignable to a priest was considered beneath him, indeed he regarded it as an honor and privilege to be allowed to perform them; and so we find him for years since 1920 happy in teaching religion to the College students, giving spiritual instructions to the Brothers of the community and taking his place as confessor to the students. His main assignment during these fourteen years was to the office of Spiritual Father to the Fordham Community of Jesuits, an office in which his prudent advice, his rich experience, his unfailing charity and other spiritual qualities made him a cherished confessor, spiritual guide and counsellor to his Jesuit brethren.

At times his services as Bishop were requested in various dioceses for administering the Sacrament of Confirmation. After thus assisting the Bishops of some of the neighboring dioceses, he was always glad to slip back quietly to community life as an ordinary priest in the Society. His happiness was in the Community at Fordham and his simple pleasures in the community recreation with his religious brethren.

Thus he lived since 1920 at Fordham. During the summer of 1934 he journeyed to Kentucky to visit a brother who was dying and whose funeral he attended. The combined effects of the intense heat of the time, the effects of travel and his tender sorrow at the death of a beloved brother were too much for the venerable prelate. Soon after his return he had to take to his bed suffering from chills. He was removed to St. Vincent's Hospital in New York City in September, and there his physical trouble was diagnosed as cancer. He

lingered on until towards the end of November. When admonished of his condition he gladly requested to be anointed, and as Reverend Father Rector finished administering the last Sacraments to him, the dying Jesuit and Bishop exclaimed: "This is the happiest day of my life." Finally on November 30, surrounded by several Jesuits, his brother and niece, as well as by several sisters of the hospital and other attendants, he quietly breathed his last and yielded to the Lord and God he served so well his soul rich with the fruits of a long life of service of God and of his neighbor.

The funeral services were held at the University chapel on Tuesday, December 4th, in the presence of a large congregation of priests, secular and religious, nuns, students of the College and friends. Among the last mentioned was a group of Jamaicans who had known him in his missionary days.

*Requiescat in Pace.*

*(Fordham Monthly—January, 1935)*

### FATHER CHARLES F. ARNOLD, S.J.

#### PROVINCE OF NEW ENGLAND

Some time during the early morning hours of December 12, 1934, Father Arnold passed away at St. George's College, Winchester Park, Kingston, Jamaica. The night before, he had finished his Christmas mail for his friends in U. S. and had attended to his regular convert class. When retiring to his room shortly before 10 o'clock, he seemed to be somewhat halting in his steps. Father Minister, suspecting something, visited him shortly afterward, but found him lying on his bed apparently asleep, and did not disturb him. Later in the night, another of the Fathers heard him walk along the corridor, but as this was nothing unusual, he did not then give it another thought. Next morning, when Father Arnold did not appear for his Mass, someone went to his room and found him,

almost fully clothed, dead on his bed. It was unbelievable, but it was a fact; scarcely a flicker of the light to warn of the imminent plunge into darkness.

Charles F. Arnold, of Swiss and Italian parentage, was born on December 13, 1876, at Göschenen, the northern exit of the famous tunnel of St. Gothard in the canton of Uri, Switzerland. While he was yet a child, his parents died, but two of his uncles, one living in Lucerne, the other in Altdorf, undertook to give him and his two brothers a sound Catholic education. When old enough to begin classical studies, Charles was entrusted to the Benedictine Fathers, and it was a Benedictine who, on completion of the course, advised him: "You go to the Jesuits; they are the only ones who can tame you." Had young Charles, fired by love for his teachers rather than relying on prudent deliberation, made known a wish to become a Benedictine? But his teachers knew better. Anyone with common sense could see that this wild, unruly youngster, who was mixed up in all kinds of scrapes, was not made for a quiet contemplative life.

Charles followed the wiser counsel of his teacher. He entered the Jesuit novitiate of the German Province at Feldkirch, Austria, on October 1, 1897. After two years he was sent to Exaeten, Holland, for advanced studies; after two more years, to the Buffalo Mission in the U. S.,—which was then dependent on the German Province, but which since 1907 has been amalgamated with other American Provinces.

Father Arnold first went to Prairie du Chien, Wisconsin, where he made the usual three years of philosophy, and then to Canisius College at Buffalo, N. Y.; there he began his life-long career as an educator. Canisius College at that time was a day and boarding school, and Father Arnold was at once appointed head prefect of the so-called second division of boarders, that is, the younger boys. Though a stern disciplinarian, he won the hearts of the lively

and at times rather mischievous youngsters by his innate sense of justice and his unfeigned kindness to anyone in trouble. Was it because he remembered the pranks he himself played when under the kind tutelage of the Benedictine Fathers at Einsiedeln and Sarnen, and judged these boys accordingly? He held the position of prefect until 1908 when the boarding school was discontinued; then he was sent to Georgetown, Washington, D. C. In 1909 he began his theological studies at Woodstock, Md., and was ordained by Cardinal Gibbons in 1912. During this time he had opportunities to show his executive ability, at least on a small scale, by managing the Sunday School of the Woodstock Parish.

At the completion of his theological studies in 1913, Fathër Arnold returned to Buffalo and with the exception of his tertianship, stayed there until 1919, acting as prefect general first at the new College and then at the High School. He could have wished for nothing better. He liked boys, and the boys liked him. But in 1919 he was suddenly transferred to Boston, Mass., where he taught classics at Boston College High School, acting also as preacher and confessor in the Church of the Immaculate Conception.

The second period of Father Arnold's career may be said to have begun in 1920 when he was transferred to St. Mary's, North End. There he was to exercise a most fruitful ministry during the next eight years. Though not the actual Superior, he had full charge of the community, the church and the school. Anyone acquainted with the inner workings of a Jesuit house, knows that this alone, if carried on in accordance with the rules, demands the whole man. For Father Arnold it was only half of his daily routine. Not only did he take regular turns in the confessional and pulpit, but he also interested himself in the numerous Italian population of the North End. Among these he organized a dramatic club, a cooking



and sewing school, a young men's club, a club for religious instruction, and so on. Of course, it would have been physically impossible to attend to each of them in person, but Father Arnold possessed the rare gift of picking the right person to manage them according to his ideas, so that mere supervision sufficed to keep them going year after year. One undertaking, perhaps the best remembered in the North End, was the Girls' Summer Camp at Sunset Point, Nantasket. What a boon this camp was for the poor Italian girls! They could spend two full weeks, free of charge, near the cooling waters of the Atlantic. But it was for Father Arnold alone to finance the undertaking and to beg the necessary funds from his kind-hearted friends. Add to all this work the innumerable calls to the parlor, people coming from all classes and sections of Boston, and even from distant cities to seek his counsel,—and one realizes that Father Arnold's days at St. Mary's were full to overflowing.

Again his ceaseless activity was brought to a sudden halt. Like a bolt from the blue came the news in 1928 that he had been transferred to Jamaica; in fact he had already left without even waiting for his friends to bid him adieu.

At first the appointment was only meant to be temporary. But he soon was made pastor of Spanish Town, where he stayed for three years. Forgetting what was behind him, he at once set to work and renovated the church, the school and the rectory, mainly with the aid of his faithful friends in Boston. If, as St. Ignatius says, love consists more in deeds than in words, and if deeds are the true measure of love, then the members of his Boston clubs furnished ample proof of their love for Father Arnold.

The last big change in Father Arnold's life came in 1931. He was made Superior of the whole Jamaica Mission. The scope and sphere of his activity was now widened, but his burden was at the same time

doubled and trebled. For besides being Superior of the Mission, Father Arnold was also President of St. George's College, Pastor of the Cathedral and director of several schools. He not only was regular preacher and confessor in the Cathedral, but also had general charge of the various parish societies, more particularly of the Young Ladies' Sodality and the St. Vincent de Paul Society. He was a member of several civic and educational boards, and took an active interest in the cause of the Child Welfare Association, the Jamaica Anti-Tuberculosis League, the Kingston Charity Organization. No one who knew Father Arnold's sturdy character doubts that he attended to each of these manifold duties as zealously and whole-heartedly as if it were the only one resting on his shoulders. He could not do otherwise; such was his idea of duty.

How he was able to do it, God alone knows. To gain time (one might say to steal time) he rose long before the community and said early Mass. The morning hours were generally spent in the Cathedral, where he was present from the first Mass to the last, hearing confessions, distributing Holy Communion, making his morning meditation, finishing his daily office, perhaps also making certain that everything was done with that propriety and beauty which becomes the services of the Catholic Church. After all this he was ready for the day's work.

Well and good. But that was crowding two days' work into one, burning the candle at both ends. Even a giant's strength has limits. When his friends in Boston heard of his unceasing round of activities, they shook their heads. Some wrote to him protesting, pointing out the difference between frigid Boston and torrid Kingston, and suggesting that a tropical climate necessitates moderating one's pace. All to no avail. He saw that there was much to do and he did as much of it as was humanly possible. Then the inevitable

came, suddenly, unexpectedly. His death was a shock not only to his community and the Cathedral parish, but to the city of Kingston and the whole island. All felt a personal loss in his death; and the funeral, as the *Daily Gleaner* says, "was one of the largest witnessed in the city for many years."

On January 14, 1935, the Kingston and St. Andrew Corporation Council at their first regular meeting, passed resolutions of sympathy and condolence. Councillor E. E. Penso, in moving the resolution, said: "As retired Deputy Mayor, I have been given the privilege of moving a very sad resolution. There is no question that Father Arnold's death has caused an irreparable loss to the community. His death has been a loss to me personally, because I had learned to cultivate his association and friendship, and all my life I have never come across a man whose association I have revered and prized like that of the Reverend Father Arnold. He was a highly cultured man, and great in administrative matters. He was very sympathetic to the poor and took considerable interest in the educational and social welfare of the country. On many occasions when I have been speaking to Father Arnold, he expressed very outspoken views, but in the expression of those outspoken views I always saw the reflection of a sincerely honest conviction. I look back on the colossal work Father Arnold did in connection with the Storm Relief Work, of which I had the honor to be Chairman; and on every occasion I met with the most profound advice and valuable assistance from Father Arnold, and found him ready and willing at any time to accompany me to see some case demanding consideration and sympathy.

"Religious considerations did not make any difference to him one way or the other. Catholic and non-Catholic received the same sympathetic consideration from him. He was a wonderful man, and I have said—and I say it again now—that he was a man

in a class by himself. The opinion has been stated, and in it I share, that had he lived longer in this country, he would have been a duplication of that great benefactor and friend of the poor, Father Dupont, whose statue stands to his memory at the South Parade. I have no doubt that in process of time some memorial will be erected to the memory of one who has devoted his life and work to the service of Jamaica.

"Father Arnold is dead, but I am sure his loving memory will linger long in the hearts and minds and affections of the people of this country, as it will in mine."

Father Arnold's character was not without its flaws. He could be blunt and sarcastic in his speech; he called a spade a spade; his forceful and unyielding tactics at times roused criticism and opposition. But in gazing at his portrait now that he is departed, these things almost disappear beside his truly great qualities. His untiring energy, his zeal for souls, his unselfishness and honesty in all his dealings, his spirit of self-sacrifice, his marvelous gift of organization—all these qualities are a source of pride to all his friends. But it was his unbounded loyalty and charity that inspired true love. Let me insert the touching momento which a "Child of Mary" of Kingston contributed to *Catholic Opinion*: "As I stood by his coffin and gazed upon the dear, accustomed face we had grown to reverence and love so well, now pale and wan in death, I murmured a sorrowful adieu with tear-dimmed eyes and a breaking heart. Only a short while ago we felt the touch of those guiding, fatherly hands now folded on his breast, and welcomed the bright winning smile of those eyes now closed in the last sleep. Vainly we wait for a ripple of the features, the faintest quiver of the lips, but only an awful silence reigns about the marble-like form, mute, motionless, cold. Humble, modest, hard-working, kindness itself, cheerful and bright, yet withal con-

scious of the surpassing dignity of his holy priesthood, a dignity he carried so well and nobly, he brought sunshine into the lives of so many, effusing radiance wherever he went, bestowing upon all God's children the love, care and guidance of a true father and friend. Oh, can we forget Father Arnold, good, kind, loving Father Arnold? God forbid."

Father Arnold's friends are sad and sorry. If he had only been a little more prudent, if he had only spared himself a little, he could have prolonged his life a decade or two. But would he have wished it otherwise? He felt within himself something akin to what St. Paul felt when he wrote to the Corinthians: "The charity of Christ urges me on," and he obeyed the divine impulse without counting the cost to himself. Like St. Paul he thought himself a debtor to all men, rich and poor, white and black, Catholic and non-Catholic; he wished to become all things to all men, to win them all for Christ. Urged on by this self-consuming charity his heart could find no rest until now it rests in God Himself. R. I. P.

### FATHER ALBERT C. FOX, S.J.

#### PROVINCE OF CHICAGO

A few days after the death of Father Albert C. Fox, the following appreciation was penned by a Jesuit writer who is nationally known for his broad knowledge and discerning judgment.

"I did not always agree with Father Fox on questions of policy, but I always recognized his outstanding ability. He did a work not only for the Society but for the Church that no other man of his generation, I think, could have done; for he was listened to and heeded by leaders of the opposition who turned a deaf ear to the rest of us. Clouds came in his later years, unmerited suspicion, opposition and even calumny from those who should have supported him. How utterly sad this is; and yet it seems to be the story of

every man who sets out to do great things for God and his fellows. 'The clouds are lifted,' wept Newman, when Leo XIII gave him the Red Hat which alone restored him, an old man who had worn himself out with labors for the Church, to the esteem and honor he had long ago merited. Often I wonder why this is, and if it must be so. Is there something perverse in human nature that rises in revolt against a nobility which it cannot itself reach? I should not like to think that, in spite of the evidence. Probably there is no answer that we can know, except that God's providence permits it."

This beautiful tribute is but one of many. Telegrams and letters from former Secretary of War Newton D. Baker, B. L. Stradley, president of the North Central Association of Colleges and Secondary Schools, George F. Zook, until recently Federal Commissioner of Education, B. O. Skinner and W. W. Boyd of the State of Ohio Department of Education, William E. Wickenden, president of the Case School of Applied Science, Jared S. Moore of Western Reserve University, C. V. Thomas, president of Fenn College, and other outstanding educators bear witness to the esteem in which they held Father Fox and his work. "The fine educational work of Dr. Fox," writes Newton D. Baker, "had won for him the respect of educators everywhere, and his generous co-operative spirit and exalted character had won for him the affectionate friendship of all who are working in the great field to which his life was devoted. His faith would forbid us to grieve—in his spirit may we not rather pray that all his devoted and loving labor may be a foundation of strength and endurance for the college in a great and useful future."

But, after all, the greatest tribute to his greatness is the record of his achievements. His were years filled with responsible positions, high honors, great undertakings planned, organized, and accomplished.

And all of this was carried upon the shoulders of a sick man. From the age of sixteen, when he suffered a nervous breakdown, both the period of his studies and his active life were a series of sick-spells. His sturdy appearance in later years seemed to belie this fact and led some to doubt the reality of his illnesses—a doubt which Father Fox was aware of and which he felt keenly. He accepted it as part of his cross. His intimate associates knew, however, that it was sheer will power that drove him through his duties regardless of his natural inclinations.

Father Fox had his faults of character and, as in the case of all truly great men, they are hard to explain. They glare the more vividly because of the high level of his deeds, so much so that for some of less understanding they blotted out entirely the genuineness of his work. He had an innate desire for public notice. In one of low ideals this would have proved his undoing, but Father Fox, applying the principles of the Ignatian Foundation, recognized it as one of God's creatures and used it to advance Catholic education and bring honor to the Society and glory to God. Again, though he always stood for high standards and fought for their realization in the institutions with which he was connected, the quick sympathy of his heart sometimes triumphed over the sound judgment of his mind and betrayed him when these standards were to be applied in the case of some luckless individual. It was a fault that often got him into trouble, but it was a lovable fault and easily condoned in the light of his high accomplishments.

Albert Charles Fox was born in Cincinnati September 9, 1878. His mother was a graduate of Notre Dame Academy, Cincinnati, and a woman of acknowledged sanctity and culture. His father was principal of the Seventh District Public School. Both father and mother were very devoted to their seven children, but tragedy was a frequent visitant in their family

circle, and intimate experience with tragedy and death in his family circle left its imprint upon the character of Father Fox to account in part for his tender and sympathetic heart.

The youthful Albert received his elementary education in the public schools of Cincinnati, because there was no parochial school in the neighborhood. For his high school and college work he made the long trip to old St. Xavier's each day. He received his A. B. degree in 1898 and a few months later entered the novitiate at Florissant. His poor health caused an interruption in his studies after the first year of his juniorate. He went to Creighton University, where for two years he taught German, English and a special class in Latin. He was also moderator of the Junior Literary Society.

In 1902 he began his studies in philosophy at St. Louis University, but after a few months he had to give up regular classes and finished the year studying privately at St. Mary's, Kansas. The following fall he returned to St. Louis and completed his second and third years of philosophy. His next assignment was to the University of Detroit, then Detroit College. Here he taught second academic, was first prefect, had charge of the musical organizations and the literary society. This was work enough for the most robust scholastic, but the climax for the delicate Mr. Fox was still to come. Shortly before the opening of classes, he was told to take charge of athletics. He was neither athletically inclined nor athletically equipped, but with characteristic determination he took hold and made a success of his incongruous assignment. In later years he loved to recount his experiences with the first track team that Detroit ever had and of which he was the sole coach, trainer and manager.

After two years in Detroit he returned to St. Louis for his theology. During his third year he was moderator of the Theologians' Academy. In 1910 he



received Holy Orders and two years later made his tertianship at Cleveland.

His first educational work as a priest was scarcely the beginning expected of a future president of two institutions of higher learning and an educator of national prominence. On a dilapidated and dreary residence in East St. Louis a freshly painted sign, which bore the legend "Regis College," hung over the front door. Within, a faculty of five members, four Jesuits and one layman, struggled to keep the wolf from the door while they imparted a little knowledge to a handful of East St. Louis youths. The Jesuits were Father Theodore Hegemann, who was superior, pastor of the church and teacher of catechism and German; Father Henry Milet, who was first prefect and taught Second Academic; Father Fox, who was second prefect, taught First Academic, had charge of the sodality, the musical and literary societies and was a confessor in the church; and Brother Nunlist, who did all the work of the house. Evidently the layman taught Third Academic. The new sign was taken down at the end of the year, and the new status assigned the faculty members of "Regis College" to various parts of the province.

His alma mater in Cincinnati was to be the theatre of Father Fox's activities for the next five years. Here he served as dean of the college and started his life-long work as negotiator in the interests of Catholic higher education. It is interesting to know that shortly after Father Fox's arrival in Cincinnati, he found pigeon-holed in an old desk in the dean's office an invitation to St. Xavier College to become a charter member of the North Central Association of Colleges and Secondary Schools. Whether this invitation which had lain neglected and dust-covered for eighteen years was the start of his active interest in that association, we do not know, but we do know that at this time began Father Fox's untiring efforts which resulted

in the admission of St. Xavier's and the other Jesuit high schools and colleges of the Middle West into the association. From this time on he served on province and interprovince committees on studies and held offices in various educational associations.

From 1918 to 1922 he was Rector of Campion College, Prairie du Chien, Wisconsin. During his presidency the new infirmary was established and additional property acquired. On the eleventh of January, 1922, he arrived in Milwaukee to take up the new duties imposed upon him by his appointment as Rector of Marquette University. In June of that year his alma mater, now Xavier University, conferred upon him the honorary degree of Doctor of Laws.

During his administration several new buildings were added to the Marquette group. A beautiful new high school was built upon Grand Avenue about a mile west of the University. On the campus itself the Law building and the Science building were erected. The work of the Graduate School was strengthened and developed. In general Marquette University under the leadership of Father Fox continued its remarkable growth as a religious and civic influence in the City of Milwaukee and the State of Wisconsin. Father Fox was a frequent speaker at large civic functions and gave numerous radio talks. During this time he had some of the most severe sick spells of his life, but he managed by sheer will power to fulfill his duties as leader and organizer of a great university. Father Fox carried on his work as President of Marquette University until the end of January of the year 1928.

On June the fifth of that year Columbia University conferred on him the honorary degree of Doctor of Laws. The citation of President Nicholas Murray Butler contains a remarkable tribute to Father Fox. It follows: "As a member of the Society of Jesus pursuing an earnest and devoted career of scholarship, religious teaching and educational administra-

tion; exercising large influence in the movement to raise the standards and improve the methods of college and university work throughout the United States, easily taking rank with the foremost educational leaders of the land, I gladly admit you to the degree of Doctor of Laws."

The next scene of his educational work was Cleveland, where in August, 1928, he took up the duties of Dean of John Carroll University. Shortly after his arrival in Cleveland he started to work out with Bishop Schrembs and Father Rodman, Rector of John Carroll University, a plan for unifying the higher education of the diocese of Cleveland. This finally resulted in the Corporate College of John Carroll University which included, besides the John Carroll College of Liberal Arts, the Sisters' College, the Diocesan Seminary, Notre Dame College, Ursuline College and the Nursing Schools of Charity, St. Alexis and St. John's Hospitals of Cleveland, Mercy Hospital of Canton, St. Elizabeth's of Youngstown and St. Thomas of Akron. This union lasted until a year ago. During the time of the union Father Fox was regent of the corporate colleges. During those years all the corporate colleges participated in the Mass of the Holy Ghost at the cathedral at the beginning of the academic year and all degrees were awarded at a joint commencement in the Cleveland Public Auditorium. University advantages were thus reconciled with small college advantages. The small college with the university mind!

Father Fox continued his educational activities as a member of the Committee on College Standards of the American Council on Education, the Executive Committee of the Department of Education of the National Catholic Welfare Council, the Committee of Fifteen of the Liberal Arts College Movement, the Committee on Standards of the North Central Association. He served on various province and inter-

province curriculum committees of the Society. At one time he was president of the Department of Colleges and Secondary Schools of the Catholic Association, and later was secretary of the Commission on Standards of the same association. In 1931 he was signally honored by being elected President of the Ohio College Association. In that same year he was made a member of the Jesuit Commission on Higher Studies of the American Assistency. During the two years that the Commission met, he played an important and active part in its work. In the summer of 1933 he was called to Washington by Dr. Zook, United States Commissioner of Education, to take part in the conference which drew up the educational relief program for unemployed adults and needy college students through aid from Federal Relief funds.

Probably Father Fox's greatest claim to distinction in educational work was the part that he played in obtaining from the North Central Association the recognition of the contributed services of priests and religious who work without salary as the equivalent of financial endowment. It was largely due to his initiative and perseverance that this important victory for Catholic education was won.

In the last years of his life, Father Fox found more and more of his recreation in the writing of music and poetry. Not all of his ventures in this regard were successful, but two of his John Carroll songs have won recognition and are permanently established as official songs. Because of his poetical contributions he was elected the first president of the Ohio Poetry Association, a position which he held until his death. Memorial exercises for Father Fox were broadcast by this association over Station WGAR, Cleveland, a few days after his death. Father Rodman was invited to give the memorial address and he paid tribute to the loyal and generous service that Father Fox had rendered to John Carroll University and the people of

Cleveland. "I know," he concluded, "that Father Fox lives on as truly as I know of my own existence. The little two-foot tombstone that will rise shortly above his grave in the wind-swept Jesuit graveyard at Parma will tell a brief, unemotional story. But we who have known Father Fox and loved him can fill in to our heart's content the thousand and one details of his worthy life. John Carroll University salutes him as a moving spirit who pointed the way to higher and nobler aims. His memory with her will never die. He will be enshrined henceforth among the worthiest of her cherished heroes—a priest, a poet, a scholar, and a gentleman *sans peur et sans reproche*."

It is pleasant to record that the last few months of his life were probably the happiest and most serene. His physical health seemed much improved. Most of the unwarranted suspicions and misunderstandings that had fallen to his lot because of his militant championing of his principles and ideals were dispelled. There came to him a feeling of physical and mental well-being that had not been his for many a year. He was looking forward to a period of increased activity. He made his retreat before the fifteenth of August, and from his notes and some pieces of verse that he wrote during that time it is quite clear that the same feeling of well-being had taken possession of his spiritual life. When he was suddenly stricken with a heart attack a few days later, it seemed as though the Divine Leader, whose devoted and happy warrior he had been for so long a time, wished to place the divine approval upon his efforts by giving him a foretaste of the peace and joy of heaven. Early on the birthday of our Blessed Mother and the last day of his fifty-sixth year, he quietly breathed his last in St. John's Hospital, Cleveland.

His rector and friend, Father Rodman, bears testimony to the fact that, though Father Fox came to

Cleveland to serve in a subordinate position after years spent at the head of a larger and more flourishing institution, he bore himself in all his relations with unaffected humility and unquestioning obedience. Such a testimonial is a fitting crown to the labors and achievements of Father Fox.—R. I. P.

#### FATHER EMMANUEL S. KOUBA, S.J.

On September 9th, 1934, at Fordham University, Father Emmanuel S. Kouba, S.J., passed to his eternal reward. A cerebral hemorrhage was reported to have been the immediate cause of his death, although for a number of years Father Kouba had been gradually failing in health due to an ailment of the nervous system. It was consoling to learn that up to the very last he suffered little or no physical pain. The suddenness of his passing, however, was indeed a shock to the Fordham Community, whom he had joined as usual at evening recreation, just a few hours before Our Lord called him.

Father Kouba entered the novitiate at Frederick on August 14, 1898, where he spent the usual four years of early training. Having completed his philosophy at Woodstock in 1905, he was appointed to teach at Fordham Preparatory School. In his third year of Regency he was transferred to St. Peter's, where he remained until his return to Woodstock for theology. Father Kouba was ordained by Cardinal Gibbons in June, 1913.

After Tertianship in 1915, Father Kouba taught at St. Peter's for one year, and on February 2nd of that year he pronounced his final vows. During the two succeeding years, 1916-1918, Father Kouba ministered to the sick at City Hospital, Boston. In September, 1918, however, he resumed teaching, this time at Xavier High School; but he was forced to relinquish his class before the end of the school year, due to a nervous breakdown.

In a vain effort to recover his health, Father Kouba spent the succeeding five years in various houses throughout the Province, and in 1922 he was stationed at Fordham University, where he passed the last twelve years of his life—a model of patience and of resignation to the Holy Will of God.

Those who knew Father Kouba intimately attest to the clearness of his intellect and to the depth of his religious spirit; qualities of mind and heart which were, perhaps, owing to his physical ailment, somewhat obscured to the casual observer. Yet all with whom he came in contact could not but admire Father Kouba for the courage and the uncomplaining spirit with which he carried the heavy cross which the Lord had placed on his willing shoulders. With all hope of recovering his health gone, and consequently with future work either in the ministry or class-room denied him, Father Kouba, by his patient mental suffering and gentle spirit of resignation undoubtedly brought untold blessings upon the Province and Fordham University, throughout the twelve long years and more of inactivity which he spent as a beloved member of the Fordham Community.

Despite the handicap which forced him to play the part of an on-looker, Father Kouba's interest in community and college activities was remarkably lively. His wise and humorous remarks at community recreations brought forth many a hearty laugh. Although unknown to most of the student body, Father Kouba was quite evidently interested in their work and in their play. Many Fordham graduates left the Campus on Commencement Day unmindful of the fact that Father Kouba's interest and prayers had followed them through their four years of training and had, no doubt, played an important part in their final success at College. On one occasion, a football player had been seriously injured, and the students began a Novena in honor of Catherine Tekakwitha for his

recovery. Father Kouba joined privately in the prayers of the Novena. When on the second day it was reported that as yet no noticeable improvement had been noted in the condition of the student, Father Kouba exclaimed in his characteristic way: "No improvement? What's the matter with that little Indian girl!" In truth, there was nothing wrong with Catherine, as the football player, several days later and before the close of the Novena, showed remarkable signs of improvement and his case has been numbered amongst those recorded in the cause of the beatification of the Lily of the Mohawks.

The last few years of Father Kouba's "hidden life" were indeed particularly difficult ones. His nervous condition was gradually increasing so as to render his faculties of mind and body more and more helpless and ever to increase the weight of his heavy cross. Little wonder then that on his last birthday, when greeted by one of the Community, he said: "And I hope it is the last." Truly it was an echo of Our Saviour's prayer in Gethsemane: "Father, remove this chalice from me; but not as I will, but as Thou wilt." Our Lord in His mercy heard his prayer. May Father Kouba's prayers in Heaven continue to draw down upon us God's abundant blessings, as did his life of silent, patient, mental suffering on earth. R. I. P.

#### FATHER PETER V. MASTERSON, S.J.

On the evening of August 27, 1934, a long-distance phone call was received at Georgetown from St. Joseph's Hospital, Lancaster, Penna., telling of the serious and sudden illness of Father Peter Masterson. The news did not come altogether unexpectedly as Father Masterson had been ill for several months from a heart condition which was pronounced quite incurable. After several months in the Georgetown University Hospital, he was sent to the White Moun-



tains in the hope that a change of climate might in some way help towards his cure or at least alleviate his suffering. He felt so much improved that he insisted no companion was necessary to accompany him on his homeward trip. He had planned to break the journey south by resting overnight at the St. Joseph's Hospital in Lancaster, but upon his arrival there the keen eyes of the Sisters of St. Francis discovered at once his weakened state and immediately put him to bed. As he steadily grew worse, the chaplain was summoned who administered the last sacraments, and Father Masterson died most peacefully about ten o'clock in the evening. The body was brought the next day to Georgetown and the funeral took place on August the thirtieth in Dahlgren Chapel with burial in the College cemetery. His brother, his only immediate relative, attended, and a very large number of the lay faculties as well as other devoted friends were present. The Knights of Columbus, of which he had been an enthusiastic member, sent a special delegation.

Peter Vincent Masterson was born in New York City, April 30, 1890. His high school studies were made at Fordham Preparatory School after which he entered the Society at Poughkeepsie, August 14, 1908. He spent four years of his regency at Georgetown and one year at Boston College. At the latter he became the founder of the College weekly, *The Heights*. He was ordained at Georgetown by Archbishop Curley, and on February 2, 1927, took his last vows in Dahlgren Chapel. From his Tertianship (which he made in Austria) till his death, he was professor of History and Political Science at Georgetown; and mainly through his efforts and through the generosity of his great friend, Mr. Gerald Shattuck, the library of this department had been considerably enlarged. During these years he held at various times additional positions, as Director of Athletics for one year, Modera-

tor of the *Hoya*, of the *Domesday Booke* and of the Pathfinders' Club. On account of his wide acquaintance with men of prominence in governmental and professional circles, he was able to secure an excellent set of speakers for the Pathfinders' Club. He was one of the organizers of the Inquirendo Club in Washington, an organization founded for the discussion and deliberation of fundamental public matters. He was one of the faculty members best known to the Alumni and often attended their gatherings.

Feeling that his teaching would be greatly helped by a graduate degree in Political Science, he obtained permission to attend Johns Hopkins University for two years. At the time of his death he had completed all the work necessary for the degree and had passed all the examinations *cum laude*. It was while putting the finishing touch to his dissertation that the strain proved too much for him, and he had to relinquish his cherished hope of receiving his doctorate in June, 1934. He had made an excellent impression on all at Hopkins, and the distinguished Professor Willoughby told Father Rector of Georgetown that he regarded Father Masterson as one of the very best scholars he had met in recent years, and certainly the most interesting; he was particularly impressed with Father Masterson's wide reading and his sound philosophic training. He also volunteered the information that he was *facile princeps* in the classes.

We quote the following from the tribute paid on behalf of the student body by the President of the Senior Class:

"To some who were more closely associated with Father Masterson, it is unnecessary to mention the vigorous characteristics of this noble Jesuit; but unfortunately all of us did not possess this intimate association. The memory he left behind is his greatest monument; and none of us will ever forget Father Masterson because of his dynamic personality, his

indomitable energy, his genial disposition and his extreme generosity. Graciously did he give his time to aid in his efficient manner any worthy cause that came to his attention. His sound constructive judgment weighed matters fairly and judiciously, and as a professor he demonstrated an exceptional wisdom in the analysis of historical and political affairs. His acquaintances were widespread and in his presence one quickly recognized a man who combined in a splendid fashion his duties to God and a thorough knowledge of world affairs. . . .

“As head of the Department of Government and History, he brought distinction both to himself as a professor, and to the college he loved so deeply. His historical knowledge was remarkable and his political theories were, above all, sound and constructive. The notes which he published on the Constitution of the United States established him as a keen observer of government and an ardent admirer of American institutions. He took an active part in the annual proceedings of the American Academy of Political and Social Science.”

Father Masterson took particular interest in the Lawyers' Manresa Club of Washington and several times by request was director of their retreats at Manresa-on-Severn; he also frequently preached at their Communion Masses in Saint Matthew's Church, Washington. He was well liked in the Richmond Diocese, giving the Lenten courses at the Cathedral two or three times; he also conducted several diocesan laymen-retreats. He was particularly friendly with the priests of the Richmond Diocese and was sought as speaker for several special parochial functions. One of Father Masterson's last priestly duties was giving instruction to a most distinguished convert, Mr. Philip H. Frohman, who is the head architect of St. Alban's Cathedral. Many another work of zeal of Father Masterson was only known at the time of his obsequies

when those who have been benefited by his service came to pay a last tribute of gratitude.

Father Masterson possessed remarkable resiliency. His disputatiousness often led him into altercations wherein he was not always victorious, but no matter how thorough the defeat or how harsh the treatment, he never gave up and was just as ready for the next dispute as if he had been completely victorious in the previous combat. Nor did he ever hold any resentment against an adversary. He took interest in the proceedings of the Government and he regarded his being stationed in the Nation's Capital as one of his greatest blessings. He always regarded himself as a man of extraordinarily robust health, and it was no easy task to be obliged to tell him the doctor's verdict as to the seriousness of his condition. Only during the latter weeks of his illness could he bring himself to believe that this was so. In the last communication he sent to Georgetown he humbly and pathetically admitted his realization of it all, and at the same time he expressed his sincerest and deepest gratitude for all that Ours at Georgetown have meant to him. May he rest in peace.

A. M. D. G.

# VARIA

## Other Countries

### ARGENTINA

#### Eucharistic Congress at Buenos Aires

There have been many interesting accounts and incidents connected with the recent Eucharistic Congress held at Buenos Aires. Among these we find the following written by one of Ours to members of the Society in Spain:

“Dear Brothers in Christ:

“All the ceremonies of this Congress have surpassed, both in fervor and in number of persons attending, those heretofore celebrated. It was calculated that some 60,000 would come together for the Children’s Communion, but in reality 107,000 gathered for this unforgettable and truly touching spectacle. This event took place on the 11th at eight o’clock in the morning. At midnight was held the men’s Communion which was an extraordinary manifestation of the working of Grace among the male population. Because of the number that were expected, this event was held in the Plaza del Mayo in order that there might be accommodations sufficient for all. As a matter of fact, when the head of the procession, which was formed at Callao Street and the Plaza del Congreso, arrived at the Plaza de Mayo, it could not make entrance into the Plaza because this was already crowded.

“Confessions were heard in all churches in the afternoon; but because of the immense crowds His Excellency, the Archbishop, granted by radio to all the visiting clergy, both native and foreign, faculties to hear confessions; and this indeed was a sight which

brought tears to one's eyes, for on all sides priests began to hear the confessions of the men, some of these on foot, some seated on the grass, some on the park benches, some in the cafes, in which the guests drew aside in order to leave the priests free to administer the Sacrament. In one of these the orchestra stopped playing, the musicians descended from the platform to confess and afterwards to communicate. It was a manifestation of Divine Grace impossible to describe, since right in the street men were heard to shout 'Let me go to confession, because I have been away for three, fourteen, eighteen or more years'; and there and then they confessed.

"The Masses began at twelve midnight, and even at three in the morning they were still giving out Communion on the two intersecting avenues radiating from the Altar, and along the Avenida de Mayo even as far as the Plaza del Congreso. Priests went down into the subway and were carried by train to the Plaza del Congreso to give Communion. In the Cathedral they began to say Mass after Mass in order to consecrate more hosts, and at seven in the morning there were still people in that Church going to Confession and Communion. In short, by the number of Hosts consecrated, it is known that more than 200,000 men received Holy Communion. And the Fathers of our College reached home more dead than alive from the exhausting night's labors. Then a little rest and out they went to hear the confessions of the soldiers in the barracks from two-thirty in the afternoon until eight in the evening, since on the following day was to be held the Field Mass for the Army. This Mass was attended by 7,000 soldiers, the greater number of whom received Communion. I heard confessions in the barracks and in Palermo in the public street, where the scenes of the previous day were repeated. Before the main altar eleven soldiers were baptized and afterwards made their first Communion.

In Palermo a gentlemen approached me and asked me to hear his confession, saying in a loud voice that he had not confessed in thirty years. In fine, it was as though the Holy Ghost had taken possession of their hearts as He did in Jerusalem on the day of Pentecost. I have just read in the newspaper that 500,000 men received Communion during the Congress. A half a million men approaching the Sacraments! And this number might have been increased were it not for a limited number of Priests. Now you can see why I am always complaining of the smallness of priestly numbers in this country."

(*Spanish Messenger*—Feb. 1935)

## CHINA

### Appreciation of Father de Geloës, S.J.

Desiring to show their gratitude for the countless benefits rendered them by Father de Geloës—in Chinese, Sou Chen-Fou—the worthy people of Tangchan have caused the following eulogy to be composed by an aged mandarin, a very learned gentleman. The eulogy, duly revised, was engraved on stone and solemnly offered to the missionary.

"Sou Chen-Fou came as a missionary into the Christian country of Wang-Ko, region of Tangchan, in the twelfth year of the Chinese Republic. Kind and loyal, he not only preached the Christian doctrine, but also instituted many schools from which the poor drew great profit. And, what is more, Sou Chen-Fou is very skilled in medicine; he makes no distinction between rich or poor, nobles or workers, but gives whatever is asked of him. Thus one often goes to consult him at his residence, which is never without visitors. Every day after Mass, and without waiting to take breakfast, he visits his patients, gives them medicine, dresses their wounds, even wiping away blood and pus with his own hands, not fearing to stain

his sleeves and the front of his habit. He rides a horse expertly and never leaves without taking his chest of medical supplies. Wherever he goes, he is loved and venerated. He is called "The old Father." He himself says to the aged "Old friend," to women "Little sister," to the children "Little friend." He taps the head of the little ones to make them laugh happily.

"This year he is more than eighty years of age, but his spirit is as lively as ever. Truly, if it is not the love of Christ and of His saints that strengthens him now, how shall we explain his universal affection for us continually increasing with age? And so the people of this country, desiring to manifest their gratitude towards him, have collected a sum of money in order to erect this monument, destined to render his memory immortal."

(*Courriers*, Province of Lyons)

## INDIA

### Fiftieth Anniversary of Chota-Nagpore

In March, 1935, all Chota-Nagpore celebrated with joy and gratitude the fiftieth anniversary of the great movement of conversions which opened the way for the triumph of Christ and His Church in this country. It was in March, 1885, that the young Father Constantine Lievens first trod the soil of Chota-Nagpore; he was the instrument chosen by God to bring the light of faith to the peoples of these regions. On the feast of St. Joseph he reached Jamgain, where a priest was then resident; in July of the same year he passed on to Kanti, and finally established himself at Torpa which was henceforth to be the center of his activity. For six years without interruption Father Lievens travelled over the whole region, gaining for Christ more than 70,000 souls, until, exhausted by this superhuman labor and threatened by disease, he found himself forced to abandon his task.



Such was the origin of this admirable growth of Christianity, and in Chota-Nagpore at the present time the Church is well established, with its hierarchy, its native clergy and its flourishing congregations. The 2,500 Catholics in 1885 increased to 40,000 in 1895; ten years later there were 95,000; at the beginning of the war this number was increased to 165,000, and in 1925 the mission counted 215,000 Catholics and catechumens. At present there are more than 300,000, of whom 266,000 are baptized, without reckoning the thousands of emigrants who have left their native country. Moreover, the influence of the mission has been extended far beyond the strictly spiritual domain; it has transformed the whole country by its schools (more than 800 in number, with 25,000 pupils), its institutions, its social works, among which must be especially noted the *Cooperative Credit Society*, founded twenty-five years ago by Father Hoffman.

Truly one must recognize, with Monsignor Sevrin, that during the course of the past half-century Divine Goodness has worked miracles in this country of predilection, and it is eminently fitting that the Bishop of Ranchi should invite all the faithful to join with him during this jubilee year in returning thanks to God for so many and so great benefits. The whole Belgian Province should unite its thanksgivings with those of Chota-Nagpore, and express its gratitude towards Him who has deigned to choose it as the instrument of His favors.

(*Echos de Belgique*, Fevrier, 1935)

#### The Missiological Problem of "L'Âme Munda"

After there has been a *Semaine de Missiologie*, it is always interesting to read learned articles on what has and has not been done in the missions afar, how it has been and how it ought to have been done, what still remains to be done and what is to be avoided in

order to spread the Kingdom of Christ. Although the majority of missionaries in the field already have a good many and (as a rule) pretty correct and well-settled ideas of their own on how to convert people, yet from those missiological bulletins they may get many more new ideas, or at least recognize their own ideas as seen from a new angle. Whether those many and varied ideas can be worked out here and now *in practice*, and be made to square with blunt facts on the actual mission-field spot, is quite another question. At any rate, up to now hardly any *missiologist* has tried to make the experiment on the mission-field itself.

What is most instructive in those *Semaines de Missiologie* are articles on *Le problème de l'âme négre, de l'âme brune, ou de l'âme jaune*. Strangely enough, the problem of *l'âme blanche* has not yet been treated. Neither has the *Problème de l'âme Munda* or *l'âme aborigène* ever been attempted. Here is a problem indeed! It may, however, be reduced to the *problème de l'âme humaine en général*; and all the color accidents of white and negro, brown and yellow, have nothing at all to do with it.

The Mundas call themselves *horoko*, i. e. men *par excellence*, and rightly so. For like others boasting their race, they are a genuine specimen of men, i. e. *after the fall*,—with all his innate disconcerting, self-conceited, stark stupidity in a good many of them, wanton wickedness in not a few, and in all of them fierce sin-leading passions, the heritage with which original sin has poisoned human nature. Should any reader wish to know more particular characteristics of the Sarwada Mundas, let him read what the Sarwada-Golden-Jubilee-number of the *Chota-Nagpore Mission Letter* had to say in June, 1932: "The Mundas are independent and self-willed, and you would find fault with them if they did not show the defects of their very qualities. It is neither a calumny nor a

slander to repeat a saying that is now a well-known proverb in the whole of Chota-Nagpore: 'stubborn as a Munda'; one is at a loss to find a worse superlative. Oh, how very true! They are self-willed and stubborn, these my dearest Sarwada Mundas whom I love none the less; stubborn without any reason, stubborn merely for the fun of being such, one might say for art's sake, for the pleasure of affirming themselves and of feeling that they are and mean to be their own masters. They refuse to listen to well-timed and well-seasoned advice." It must, however, be added to their credit, that with all their defects they are ready to tell you bluntly why only so few of them become Catholics. Be they Lutherans or Anglicans, Animists or Hinduized Mundas, they frankly acknowledge that they see very well they should join the Catholic religion; but they add with a sigh of regret, "the Catholic religion asks too much from poor weak human nature."

This shows fairly well that, together with all the human passions which they share in common with the rest of mankind, they have also a certain craving for some ideal above and beyond. Exactly what that ideal may be, they do not realize. The few among them, the *rari nantes*, who try to keep the Natural Law as best they can, are led by God to the longed for, but by them dimly seen ideal, the Catholic religion; and these, as a rule, become excellent Catholics. For the others (by far the greater number) who play hide and seek with the dictates of the Natural Law and of their conscience, that "ideal of beyond" is changed into fear of *bongas* or evil spirits which—so the morbid Munda fancy under the tyranny of fright—people every nook and corner of the Chota-Nagpore Plateau. The village-well must not be approached at night, else the *dari* (or well) *bonga* will pounce upon the trespasser. The burial grounds are full of *bongas*. Ponds, rivers, trees, forests, crops,

roads, precipices are the haunts of *bongas*. If old folks lose their eye-sight or hearing, it is a *bonga* who is spoiling those eyes or ears. Lodro has a toothache, a *bonga* is nestling within Lodro's tooth. Langri is coughing; a *bonga* is tickling Langri's throat. Urilay (oxbelly) has a swollen neck. Says the village quack to her: "You take so much of such or such a grass, together with the roots of such a tree, reduce all that into a pulp, cook it and then rub it over the swelling, and, unless there be a *bonga*, you'll be infallibly cured!" Should any contagious disease play havoc in the neighbourhood, immediately they dig a ditch a few yards away and around their house bury some remedies; over them a sorcerer makes some incantations in order that the *bonga* of the contagious disease may not cross the ditch. A baby negligently allowed to crawl and sprawl in the mud will swallow any dirty object, and if it gets a stomach ache that lasts more than two or three days, the parents, even Catholic parents at times, will bring the child to some quack or other, usually Anglican or Lutheran, who with peacock feathers or other magical means will broom away the belly-ache *bonga* through or along the legs or arms. A sound beating with the broomstick on the back of such quacks and silly parents would be a better medicine to cure them of superstition. Practically every disease has its special *bonga*. In short, the Sarwada Mundas are steeped in superstition,—the non-Catholic Christians as much, if not more, than the pagans themselves. It has, so to say, become their second nature to propitiate the evil spirits. A village may become entirely Catholic, yet one or two families of the same clan, usually dwelling at the outskirts of the village, will be told by the others not to become Catholics, for at intervals they will have to propitiate the *bongas* for themselves as well as in the name of the Catholics.

And now, the remedy against all this? Anyone of

the readers is welcome to suggest a remedy, provided that it be not *contra sanam doctrinam catechismi*.

(*Our Field*, Nov.-Dec., 1934)

## ITALY

### Growth of the Society in Italy

On February eleventh, 1935, Very Reverend Father Wlodimir Ledochowski, twenty-fifth successor of St. Ignatius Loyola in the universal government of the Society of Jesus, completed twenty years of Generalate. Two years ago, on the occasion of the completion of his eighteenth year, we gave a brief sketch of the development of the Society of Jesus.\* Let us indicate here some of the data published at that time.

In twenty years the number of Jesuit *missionaries* has almost tripled; there were 1,241 in 1915; now there are 3,140. The total number of Jesuits, which in 1915 was 16,946, is now 24,700. The number of assistancies has increased from five to seven; the provinces of the Order, then 27 in number, are now 43. The present number of Jesuits has no equal in the history of the Order, which at the time of its greatest numerical prosperity (in 1773, the year of the Papal suppression) counted 22,589 members.

Has Italy participated in this almost phenomenal increase of the Society? Not to any great extent; the proportion of the general increase of the Order has been forty-six percent; the Italian Jesuits (1629 in 1915, 2130 in 1935) register an increase of only thirty-one percent. The percentage increase of the Jesuits of Sicily, Malta and Greece (235 in 1915, 347 at present) reaches forty-eight percent, a little more than the general increase of the Order. From 1930 onward the increase of Sicilian, Maltese and Greek Jesuits was very marked; from 261 in 1930 we pass to 347 in 1935.

\* *Ai Nostri Amici*, Feb., 1933, pp. 25-31.

Merit is due principally to the readers of *Ai Nostri Amici*, especially to the priests and religious communities and teachers who have helped us. Moreover, day by day our benefactors have given us the means to train and educate the students of the Apostolic Schools and our very numerous Scholastics. We must continue in this way; vocations to the religious life are not easy in Italy, but not on that account should one give up hope. It is well known, for example, that the crisis of religious vocations in France is most acute. But since the work of recruiting for the priesthood was undertaken in 1925, the students of the seminaries of forty-eight dioceses have increased in number from 12,892 to 16,775.

(*Ai Nostri Amici*, Feb. 1935)

## SPAIN

### Letter on the Revolution in the Asturias from the Provincial of Leon

You are expecting news about the recent happenings in the Asturias, the centre of the communistic revolt. It is my sad duty to relate to you the horrors through which our fathers lived and the news of the murder of our brethren in religion. Father Martinez and Brother Arkonada met their painful death—or rather their glorious martyrdom—on the 7th of October, 1934; but the first certain news of it did not reach me till October 23rd. All this time the Asturias were completely cut off from the rest of Spain. There was no communication between towns and villages, or even between the various roads. We had long suspected that some misfortune had happened to Ours, as revolutionaries had held up the train in Ujo on which they were to come back from a retreat.

Finally, when the governmental troops became masters of the situation, Father Superior of Gijon obtained safe conducts for Father Gomez and a lay-

brother for a journey into the territory of the rebellion. They were to make inquiries on the spot about what had happened to Ours. Father Gomez writes as follows:

"Father Martinez and Brother Arkonada left Palenzis at 4 P. M. on the Madrid-Gijon express. They were due to arrive at Gijon at 10 P. M., but things turned out differently. Early the next morning they had only reached Ujo, a small station between Madrid and Gijon. The revolutionaries forced the train to stop there. The two religious were in the greatest danger, but they managed to leave the station secretly and to make their way into the town. They were warmly received by a certain Senor Muniz. He lent his guests civilian dress and kept them for two days. Then on Sunday, October 7th at 9.30 A. M., the revolution-committee arrived to search the house. Senor Muniz was arrested although the Father and Brother had already left the house so as to avoid bringing trouble on his family. They sought refuge in another house, where they met a Civil Guard who was also trying to evade pursuit. As the danger steadily increased, all three took to flight through the neighboring mountain forest towards Oviedo. About midday they descended from the mountain onto the high-road in the neighborhood of Santullano. While crossing the bridge, they were seized and dragged to the communistic headquarters.

"The rebels passed sentence immediately; as religious the two were condemned to death. Their companion was to receive the same fate, because he was a Fascist. However, a former leader of a group of workers in the mines of the district, Jose Iglesias, managed to secure his liberation. As the revolutionaries were scarcely able to write, Father Martinez had to write out the safe-conduct. The rebels merely added their seal of office. Then Senor Jose Iglesias tried to secure the freedom of the Jesuits, too. But all his

appeals on behalf of the condemned were in vain. No matter how much he stressed what the Jesuits had done for the welfare of the workers and their children, it made no impression on the revolutionaries. The death sentence stood, because, as religious, they had deceived and led astray the people.

"They were kept prisoners in the meeting-house without food or drink for ten hours. Meanwhile, they had to listen to frightful abuse and blasphemy. Towards nightfall they asked for a little coffee. Some sympathetic women complied with their request, but they were badly derided by the guards, who, with rifles on their shoulders, patrolled the meeting-house.

"At 10 P. M. a deputation of soldiers arrived for the prisoners. They were put into a lorry and were driven off, ignorant of their destination. The lorry came to a halt before the mine-pit of Mieres. 'Here we are' was shouted into the lorry, and the unsuspecting prisoners got down. There at the pit-entrance stood the firing squad which was to carry out the sentence of death. Already they were aiming at the innocent religious.

"Father Martinez and Brother Arkonada embraced one another for the last time. With a cry of 'Long live Christ the King!' they faced their murderers. Then a volley . . . and the two workmen of Christ sank to the ground which was reddened with their blood. The executioners stepped up to their victims and battered their heads with the rifle-butts as they were dying. A sergeant of the Civil Guard was shot with them. Later on the bodies were dragged to the graveyard of Mieres, and left lying on the ground till the next day. The three were then thrown together into the same grave."

"My companion, Brother Egizeue and I," continues Father Gomez, "collected this information on October 22nd. We questioned everyone who had met Father Martinez and Brother Arkonada before their arrest—



those who had seen them in the wood—and also the witnesses of the arrest and of the subsequent events. Then we examined the place of execution. We spoke with a workman who had heard the shooting and whose wife had removed the pools of blood at the entrance of the shaft on October 8th. We went to the cemetery of Mieres where the grave digger described the appearance of the bodies, and we saw the grave which contained the remains of our dead.

“From our enquiries on October 22nd, we were morally certain that our two brothers in religion owed their cruel death to the fact that they were religious and members of the Society of Jesus.

“On October 24th we got leave from the police to exhume the bodies of our martyrs—for such they may indeed be called—to identify them, and to give them the honor of a Christian burial. We prepared the coffins, made an announcement in the parish of what we intended to do, and accompanied by doctors, witnesses and friends, we went to the grave-yard, where we began our sorrowful task. We opened the grave; first we came to the corpse of the policeman; then we were able to take out that of Father Martinez. It was almost impossible to recognize his features. The nose was cut to pieces, and his skull had been shattered by blow of the rifle-butts. Senor Muniz immediately recognized the stockings and the clothes which he had lent, and these served as means of identification. The clearest indication, however, was the cingulum which Father Martinez had wound three times around his body.

“Finally we found the lay-brother. The shameful cruelty had wrought even more havoc in his case. His face was only a battered mass—neither eyes, nor nose, nor mouth were recognizable. He had been so brutally mutilated that although we were as careful as possible in lifting out the body, the scalp fell off.

“In the opinion of the doctors who were present, all

this was the result of acts of violence which had been performed on the bodies after death. Except that the face was a little swollen, the body of the policeman was in good condition, although it had lain in the grave for the same length of time as the others. The brother was identified by the clothes, shoes, hair and a shoehorn which he carried in his breast-pocket. There was no sign of their other possessions—watch, beads, medals, and 150 pesetas for travelling expenses, the murderers had taken them all.

“We put the bodies into coffins in the cemetery and with great solemnity carried out the obsequies of these two martyrs of the Holy Catholic Church. A wealthy lady had offered us two places for them in her family Crypt at Mieres. She regarded it as a great honor to receive the bodies of these two brave men amongst her own dead. We buried Father Martinez and Brother Arkonada in the Chapel, where they rest in the upper niches at the right of the altar. May eternal happiness reward their sufferings!

“We also gave Christian burial to the body of the police sergeant. On October 23rd an officer of the Civil Guard came to the grave-yard to search for the body of his fellow-officer. He found that it had been already laid to rest in a splendid coffin, and was very surprised that the Jesuits had bestowed the same care on a police sergeant as they had on their own brethren. He was so moved at the sight of this work of charity that he burst into tears.”

This is as far as the account of Father Gomez goes. He intends to continue his inquiries and to collect sufficient evidence to prove that it was a case of martyrdom.

Mingled pride and sorrow for the glorious deaths of these men is widespread in the Asturias. A holy enthusiasm to imitate their heroic courage has been awakened. They were certainly both rich in virtue and mature and balanced in character. Readiness to

oblige and help, kindness and gentleness were their outstanding qualities.

Father Martinez had accomplished much for the salvation of souls. He worked untiringly in the cause of sodalities, the Crusade of the Blessed Eucharist, and of organizations of working women. The Brother deserves equal praise. Especially during the last few years he had many an opportunity of showing his charity and bravery in dangerous situations, as the Asturias have been for a considerable time a centre of communistic activities. The fidelity which bound the Father and Brother in their last hour was equally magnificent. The Brother could have left the Father alone in his dangerous situation, as all have recognized, but he preferred to share it with him out of charity and fidelity to the rule of socius.

Our sorrow was mitigated by the deep sympathy which we received. Our house in Gijon had never before had so many visits. Members of all classes of society were among the visitors. Nor was it merely outward condolence, such as would be expressed by handing in a card or adding a name to the list of mourners. With tears in their eyes they shared in our misfortune and offered us their services. The former pupils of the college wished to pay the cost of exhumation and of the burial in Mieres. They invited their acquaintances and other friends of the persecuted Society to join in a General Communion. They arranged to transfer the remains of the martyrs to Gijon and to give them a solemn burial there, as the people were so enthusiastic that they wanted to make a great demonstration. Permission for the removal could not, however, be obtained; and hence the public demonstration was not allowed to take place. But a great throng of mourners came quietly on the morning of October 26th to Holy Communion. On the following day the number of those who attended the Masses for the dead was greater still. Every section of the

Church was filled to the utmost. Such was the first celebration in honor of our glorious brethren; it will certainly not be the last.

## SYRIA

### Father Berloty's Scientific Work at Ksara Observatory

On the tenth of October, 1934, there died at Beyrouth the venerable Father Bonaventure Berloty, founder, organizer and for a long time director of the Observatory of the mission at Ksara, in Lebanon.

Concerning his scientific work, we could do nothing better than reproduce the necrological notice by General Georges Perrier in the *Proceedings of the French Academy of Sciences*, for the session of the twelfth of November, 1934.

"Bonaventure Berloty was born at Lyons on the twenty-fifth of March, 1856. Having entered the Society of Jesus, he was engaged in scientific studies all his life. Doctor of Science from the Faculty of Paris in 1886, professor at the Free Faculties of Angers and Lyons, he worked for a long time in the observatories of the Jesuit Fathers at Stonyhurst in England and at Tortosa in Spain.

"He had already completed important studies on the sun and on seismology—having observed the eclipse of 1905 at Tortosa—when in 1907 he was sent to Syria where the Jesuits possess important institutions.

"At Ksara, on the western bank of the Bekaa, a plateau which separates Lebanon from anti-Lebanon, and not far from the road from Beyrouth to Damascus, he founded an astronomical and geophysical observatory. He made the best possible use of the meager resources at his disposal, becoming architect, superintendent of construction and builder of a transit room and of houses for the meteorological, magnetic and seismological stations.

"In order to secure the resources indispensable for this work, Father Berloty made frequent trips to Europe, visiting the most important observatories of astronomy and geophysics. But in 1914 the war came. Immediately after the entrance of the Turks into the great struggle, the Jesuit Fathers were expelled from Syria. Although up to 1918 no great damage was done to the Observatory of Ksara, the short period which followed the termination of hostilities, between the Turkish and German retreat and the arrival of the British troops, was fatal to it. It was pillaged by the neighboring peoples, now left to themselves, who robbed or damaged in irremediable fashion most of the instruments.

"On his return to Syria, Father Berloty with splendid courage took up his work once more, and with the aid of his assistant, Father Combier, succeeded in replacing all that had been destroyed—thanks to various subsidies, notably those furnished by the Academy of Sciences on the Lontreuil Foundation.

"After 1920 Father Berloty and Father Combier were intimately associated in the geodetic and astronomical work undertaken by the geographical service of the Army preliminary to an exact scale map of the Near East.

"In October, 1920, they took part in the measurement of the first-order base line of the Bekaa, furnishing the mission of Lieutenant Colonel Perrier the same services as would have been given by two regular officers of the geodetic staff. Ksara then became a first-order geodetic point and a central astronomical base station for Syrian triangulation.

"In 1923 Father Berloty and Father Combier again took part in the measurement of the base of Bab, near Aleppo, a work under the direction of Captain Govin.

"Meanwhile observations of gravity were being made at Ksara and Bab. The comparison made between astronomical and geodetic observations, as well as gravimetric observations, showed interesting

anomalies in the region of Zahle, from which could be deduced important consequences concerning the nature of the sub-soil. Father Berloty made these his special study, and for this purpose developed new methods for azimuth measurements.

"At the same time he considerably expanded the meteorological service of the observatory. His results led the French High Commission to give official approval to the meteorological organization at Ksara, by choosing this point as the center of its meteorological service to Syria and by commissioning Father Berloty to establish secondary stations in the region and to spread meteorological information throughout the whole Near East.

"On July 7, 1924, Father Berloty was elected correspondent of the *Academy of Sciences* for the section of Geography and Navigation. Upon his retirement, his post as director of the Observatory of Ksara was filled by Father Combier, but Father Berloty remained attached to the Observatory and in 1933 took part in Ksara's observations for the second international measurement of longitudes. The data which he compiled will allow us to fix the longitude of Ksara definitely.

"Thus, by the creation of his observatory and his own personal labors, Father Berloty has realized in Syria a great scientific work which is contributing largely to the reputation of our country and to the development of French influence.

"Attacked last year by a cruel disease which necessitated an operation, he nevertheless continued his work with admirable courage. When the disease had finally permeated his whole body, he passed away gently on the tenth of October, 1934. Retaining his clearness of mind to the end, as well as his patience and good humor, he died without agony while reciting the prayers for the dying, calm and happy as always. A beautiful death after a life of unremitting labor."

(*Relations de Chine*, Jan. 1935)

# American Assistancy

## PROVINCE OF CALIFORNIA.

### Lectures of Father Hubbard

In November, December and January, Father Bernard Hubbard, S.J. ("The Glacier Priest") gave thirty-nine lectures, in fifteen different states and in twenty-nine different cities. One lecture was given to the Cadets at West Point, who turned out in immense numbers to hear him. The lecture in Washington, D.C., sponsored by the National Geographic Society, had an attendance of 3,400. Father Hubbard's lecture tour grossed \$3,245 for January, and grossed over \$4,000 for February. The net proceeds from these lectures are a great help to the impoverished Alaskan Missions.

(*Province News*, March, 1935)

## NEW ENGLAND PROVINCE

### Holy Cross College

Once again an alumnus of Holy Cross has brought great honor to Alma Mater. The Most Reverend Raymond A. Kearney, '23, is the twentieth son of Holy Cross to attain to episcopal dignity. Alma Mater claims as her own many who have achieved fame and prominence in diverse walks of life, but points to none more proudly than to those who have been so signally honored by the Church.

Twelve graduates of Holy Cross and eight students who left Mt. St. James during their course to enter the priesthood have in the course of ninety-one years of the college's existence, been raised to the Hierarchy

of the Catholic Church. Of these, one graduate and one non-graduate have been appointed Archbishops. Of the twenty who have been raised to the Hierarchy, eight are now living.

Most Reverend John Gregory Murray, '97, appointed titular Bishop of Flavius, auxiliary to the Bishop of Hartford in 1919, was transferred to the diocese of Portland in 1925. The only graduate of Holy Cross to be raised to an Archbishopric, he was appointed Archbishop of St. Paul, November, 1931. Most Reverend Paschal Robinson, ex-'00, titular Archbishop of Tiana, was appointed Apostolic Nuncio to Ireland, December, 1929.

The graduates who have been named Bishops are: Most Reverend James A. Healey, '49, who was consecrated Bishop of Portland, Maine, in 1875 and died on August 5th, 1900; Most Reverend Thomas J. Conaty, '69, consecrated Bishop of Samos in 1901, Bishop of Monterey and Los Angeles in 1892, deceased in 1915; Most Reverend Thomas D. Beaven, '70, appointed Bishop of Springfield in 1892, died October 5th, 1920; Most Reverend John S. Michaud, '70, Bishop of Burlington in 1899, died December 22nd, 1908; Most Reverend William A. Hickey, '90, consecrated titular Bishop of Claudiopolis, April 10, 1919, died October 4th, 1933.

The six remaining graduates who were so elevated are still living. They are: Most Reverend Joseph J. Rice, '91, Bishop of Burlington; Most Reverend Joseph E. McCarthy, '99, Bishop of Portland; Most Reverend Andrew J. Brennan, Bishop of Richmond; Most Reverend Daniel F. Desmond, '06, Bishop of Alexandria; Most Reverend William J. Hafey, '09, Bishop of Raleigh; and Most Reverend Raymond E. Kearney, '23, titular Bishop of Lisnia and Auxiliary Bishop of Brooklyn. Bishop Kearney is the youngest member of the Hierarchy of the Catholic Church, and the first Bishop born in the Twentieth Century.



### Father Macelwane at Lowell Institute

At the invitation of Dr. A. Lawrence Lowell, former President of Harvard University and trustee of the Lowell Institute, Father James B. Macelwane, S.J., delivered a series of eight lectures on Seismology, from February 1st to March 8, 1935. These lectures at the Lowell Institute centered about seismological problems of old and their new solutions. The Lowell Institute with headquarters on Boylston Street, Boston, was established through the bequest of John Lowell in 1841, and has as its purpose the instruction of the public, particularly students of college grade.

Father Macelwane is Professor of Geo-Physics at St. Louis University, Director and President of the Jesuit Seismological Association, Director and member of the editorial board of the American Seismological Association, member of the Committee on Pacific Seismology, and chairman of the subsidiary committee on Physics of the Earth, the latter two under the direction of the National Research Council. He was first chairman of the eastern section of the Seismological Society of America, and in 1930 the United States delegated him to attend the Conference of the International Geodetic and Geophysic Union at Stockholm, Sweden. In December, 1934, Father Macelwane was elected Vice-President of the American Association for the Advancement of Science. He is a specialist on the problem of the structure of the earth's interior.

*(The Heights, Feb. 13, 1935)*

### MARYLAND-NEW YORK PROVINCE

#### Fordham University—New Classroom Building

Those who have visited Fordham lately may have noticed that on the far side of the Campus towards Fordham Hospital, excavation work was being carried on and that the Seismograph Building and the flagpole were gone from their familiar locations. This work is

preliminary to the erection of a new building which may mean a new era for Fordham, because it is planned as the center of a future group which will constitute a great development at the easterly end of the University property.

Upon completion, the new building will screen from the Campus the view of the rear of the Fordham Hospital buildings and will help enhance the beauty of the buildings surrounding the Campus and forming a quadrangle. The Seismograph Building has been placed to the east of the Physics Building.

The new building, for which Robert J. Reiley of New York is the Architect, will be reached from the Campus by an imposing flight of steps, 50 feet in width, leading to a large paved terrace which will measure about fifty feet by one hundred and seventy-five feet. This wide flight of steps and large terrace with the imposing building background, will form the setting for future Commencement Exercises; the afternoon sun setting in the west at the back of the audience will throw its light full upon the guests and speakers.

The new building will harmonize in general design and materials with the more recent buildings which have been built upon the Campus; it is designed in the Collegiate Gothic style and constructed of native granite, with carving and moulded work in limestone.

The central tower will be not only the crowning beauty of this building itself, but also the center of the future Fordham, welding together the divergent masses of the buildings and signalling far across the city the presence of this great Catholic University. With this in mind, a large clock with faces on all four sides, will be placed high up on the walls of the tower so that it may be seen from all parts of the grounds. Flood lighting for the tower has been arranged so that its beautiful outlines and details and the faces of the clock may be seen at night as well as in the daytime.

A study of the carving of the building will well repay one. Over the Main Entrance is the date of the foundation of Fordham on its present site, namely, 1841; and on either side are the dates of what might be termed the two earlier foundations in Maryland and Kentucky, in 1634 and 1831, respectively. Around the various entrance doors will be found carved in limestone, the seals of other Jesuit Colleges in this Province.

The main entrance of the building faces west, and one passes through a great stone archway in which are placed steps leading up to the first floor. The only special emphasis on the west front, however, is in this main doorway, because the other three facades of the building are finished equally well and there are two entrances on each of these remaining sides.

After entering the building on the first floor, one passes into a vaulted passage leading to a foyer before the large lecture room. This passage and foyer are finished in Crab Orchard Stone with the seal of the University inlaid in the stone floor. Large Gothic windows open out into the enclosed Garth, or interior court in the center of the building. The foyer affords ample space for circulation between lectures without obstructing the ordinary corridors of the building.

From the foyer, one passes into the large lecture hall, which is a dignified and handsome room, two stories in height, with windows on three sides. Tablet arm-chairs for 400 are provided on its sloping floor; the walls have a high wood wainscot above which Gothic windows rise, set in a stone wall. Part of the walls and ceiling will be treated with acoustical material so as to insure that all may hear the lecturer easily.

On this floor, near the entrance, is placed a room for Faculty meetings, also a Ladies' Reception Room; and the balance of the floor is devoted to regular classrooms, quiz rooms and offices for Professors.

There are four main stairways through the build-

ing, a good distribution being obtained by placing one approximately near each corner. There are also two additional stairways from the first floor, so that those coming and going from the large Lecture Hall may be kept apart from those coming and going from the regular classrooms, preventing any possible congestion at the exits.

The corridors have exceptionally good daylight as there are rooms on only one side of the corridors. Windows on the other side look out upon the Garth or court. The walls of the court are finished similar to the exterior walls of the building.

Passing down the stairs to the basement, one enters a large room which will be used as a cafeteria and may be available as a meeting room for social gatherings, such as Alumni Smokers. This is a fine, high-ceilinged room, finished with enamelled brick walls. The ceiling is treated acoustically to minimize the noise and the clatter of dishes. Along one side are placed alcoves for luncheon discussion groups. The room will be flooded with sunlight from a row of windows along the southerly side. Artificial ventilation will also be provided in the Cafeteria.

As this room is intended to accommodate 1,200 students at one time for luncheon, two service lines will be arranged for, and behind the service space will be placed ample kitchen and dishwashing facilities and storerooms. Pleasantly located in one corner of this floor, will be a large Faculty Dining Room and Lounge. In a room at the easterly side of the building will be placed 800 students' lockers, and there will also be ample students' lounges on this floor.

The second floor will be primarily devoted to classrooms, with offices for the Professors in charge and smoking rooms for students.

The third floor is, perhaps, the most interesting to the Alumni, as it will contain the extra-curricular activities of the University. Here will be placed the

General Offices of the *Ram*, together with the Editorial and Reporters' Rooms, and ample accommodations will also be provided for the *Maroon* and the *Fordham Monthly*. A little Theatre for the use of the Dramatic Clubs, with a stage and complete lighting equipment to provide all modern effects, will be built upon the north side of this floor. On the south side will be a small Court Room for the holding of debates; this room will have a sloping floor and a proper parliamentary arrangement of its fittings. There will also be a large Meeting Room for the various assemblies of the Language Clubs.

A special feature of this floor will be the Religion Classroom, which will be a finely proportioned room with seats arranged in tiers for 200 students, with light on three sides of the room, a high ceiling, a wood wainscot and a conveniently located wardrobe for hats and coats. A Lounge for the students will also be placed on this floor to supplement the one provided in the basement near the Cafeteria.

The building will, of course, be fire-proof throughout, but nevertheless stand-pipes and hose reels supplied from the water storage tank in the tower will always be available to combat any fire which might occur in the contents of the building. The stairs will be enclosed to prevent smoke passing from one floor to another. So as to reduce noise in the corridors when large groups are changing rooms between periods, the ceiling will be finished with acoustical material. In the corridors, enamelled brick of soft tones will be used to form a pleasing and serviceable wainscot. In these corridors and also in the stairhalls terrazzo will be used for the floors. Iced drinking water will be supplied on all floors from a central refrigerating plant. Heat will also be furnished from the central heating plant of the University by means of a newly constructed tunnel running back of the Physics Building and around the Seismograph Building into the basement of the New Classroom Building.

The New Building, which is intended for the Senior and Junior Classes, will consist of three floors and a basement. The classrooms, in addition to the large Senior Lecture Hall (accommodating 420), will number about 24. This number does not include rooms for all the extra-curricular activities on the third floor.

The building will be a perfect square, measuring 200 feet on each side. The Tower, which will be erected in the very center of the building, will rise to a height of about 90 feet above the roof.

In many of its decorative details, the new building will resemble St. John's Hall, one of the oldest and most attractive buildings on the Fordham Campus. Sobray Whitcomb Co., Inc., New York, the general contractors, have begun work.

The above brief outline cannot reflect the immense amount of research and thought involved in the thousands of details which have been passed upon in the planning of this new Classroom Building.

#### Georgetown University—Founders' Day

The Founders' Day Commemorative Exercises at Georgetown this year had a rather unusual feature in the presence of representatives of the following religious orders and congregations:

Discalced Carmelites, B. C. 820, Rev. Paschasius Heriz, O.C.D.

Order of St. Augustine, A. D. 391, Rev. Walter G. Rafter, O.S.A.

Order of St. Benedict, A. D. 500, Dom Augustine Walsh, O.S.B.

Order of Friars Minor, A. D. 1209, Rev. Benvenutus Ryan, O.F.M.

Order of Minor Conventuals, A. D. 1209, V. Rev. Cuthbert Dittmeier, O.M.C.

Order of St. Dominic, A. D. 1216, V. Rev. Justin McManus, O.P.

- Carmelite Fathers, A. D. 1226, V. Rev. George Klasing, O.Carm.
- Capuchin Fathers, A. D. 1517, V. Rev. Claude Vogel, O.M.Cap.
- Sulpician Fathers, A. D. 1643, V. Rev. Anthony Vieban, S.S.
- Congregation of Marian Fathers, A. D. 1673, Rev. Joseph Luniewski, M.I.C.
- Redemptorist Fathers, A. D. 1732, Rev. James Barron, C.S.S.R.
- Passionist Fathers, A. D. 1720, Father Maurice, C.P.
- Missionary Oblates of Mary Immaculate, A. D. 1816, V. Rev. Charles F. Barry, O.M.I.
- Society of Mary, A. D. 1817, Rev. Fr. Friedel, S.M.
- Viatorian Fathers, A. D. 1831, V. Rev. Thomas L. Sullivan, C.S.V.
- Pious Society of Missions, A. D. 1835, Rev. Maximilian Haarpaintner, P.S.M.
- Marist Fathers, A. D. 1836, V. Rev. Joseph McNamee, S.M.
- Congregation of the Holy Cross, A. D. 1836, Rev. Francis McBride, C.S.C.
- Claretian Fathers, A. D. 1849, V. Rev. Eugene Sugranes, C.M.F.
- Paulist Fathers, A. D. 1859, V. Rev. Richard S. Cartwright, C.S.P.
- Oblates of St. Francis de Sales, A. D. 1871, Rev. Joseph F. Butler, O.S.F.S.
- Salvatorian Fathers, A. M. 1881, V. Rev. Hermengild G. Messmer, S.D.S.
- Friars of the Atonement, A. D. 1908, V. Rev. Patrick McCarthy, S.A.
- Missionary Servants of the Most Holy Trinity, A. D. 1929, Rev. Turibius G. Mulcahy, M.S. SS. T.
- Christian Brothers, A. D. 1680, Brother Cornelius Luke.
- Xaverian Brothers, A. D. 1839, Brother Giles, C.F.X.

During the procession to the stage in Gaston Hall the Psalms of Compline were chanted by the Georgetown Choir. Since there were present guests from over forty foreign nations, twenty-seven of which were represented by their highest official in the United States, and on account of the attendance of several non-Catholics, including the Canon of St. Alban's Cathedral, and other Protestant ministers, it was felt that thus a lesson in Church History could be given as well as a clear proof of the extensive influence of religious orders in the education of America. Some Catholic foreigners are under the impression that anything worthwhile in this country is done by Protestants alone. In addition to the Religious there were several Monsignori on the stage. Bishop Ryan read the roll of Founders and the Apostolic Delegate gave the following brief address at the closing of the exercises:

ADDRESS AT GEORGETOWN UNIVERSITY

March 25, 1935

Most. Rev. Archbishop Amleto Giovanni Cicognani,  
Apostolic Delegate to the U. S.

On behalf of this distinguished audience I desire to offer our congratulations to His Excellency, the Austrian Minister, and to Monsignor Pace upon their receiving the highest honors from this venerable University of Georgetown. I am quite sure that all here present join me in heartily seconding the wishes already expressed by the President of Georgetown that the two distinguished recipients of these honors may enjoy length of days and ever increasing renown in their respective walks of life.

The Founders' Day Exercises of Georgetown University take on this year special significance. Two hundred years ago, on January seventh, was born John Carroll, who was destined to become one of



America's greatest patriots and to play an important part in the drama of American independence. His eighty years of service to God and country were crowded with activities, but this evening we are paying special tribute to him as Founder of this great institution. A man of broad vision, he has left an indelible imprint on this University.

To honor the memory of the great Founder of Georgetown University which enjoys, and rightly so, a national and international reputation, there have been invited and are gathered here this evening men who are in a position to appreciate the vastness of John Carroll's work and to pay a fitting tribute. John Carroll, by his saintly life as a priest and by his patriotic zeal, contributed in a lasting way to the attainment of America's greatness. He strove in every way possible to guarantee this greatness by laying the solid foundations of religion in the hearts of his people. To this end he trained a noble laity and a splendid clergy for this diocese, which at that time was the only one in the United States, a diocese which was to have later such a rapid and marvellous growth. The presence here this evening of the highest representatives of so many countries and of American judges and statesmen is in itself an eloquent testimony to the high regard in which is held the memory of one who, born in this country and educated in the Old World, brought back rich treasures of knowledge and culture which, nourished in the fertile soil of Christian virtue, produced abundant fruit in the life of America. And the presence of so many members of the various religious orders and communities affiliated with the Catholic University is a recognition of his great labors in the work of religion. Let me remark that the list of these orders together with the year of their foundation has been very thoughtfully and graciously inserted in the program of this meeting by the President of Georgetown University. One cannot

see before him so many representatives of these different orders and communities without thinking of the great service they have rendered to humanity throughout the centuries. How numerous have been their scientific contributions, their educational establishments, their charitable institutions, all coordinated in the interests of Christian truth and united into one harmonious whole!

With special satisfaction these soldiers of Christ see honored in this University of Georgetown one of their teachers, Monsignor Pace, Vice-Rector of the Catholic University of America, who has spent his life in the work of teaching and writing and of guiding students both clerical and lay. Being a veteran professor who has had many degrees conferred upon him, and a distinguished author of many philosophical and educational works which have brought him world-wide renown, he is well used to these academic functions, and in acknowledging the honor conferred upon him on this occasion responds with his wonted philosophic calm and modest smile. The fact that he has received this award, however, at this noble gathering and on such a happy occasion, must be a source of great happiness to him, and particularly as it comes from the Sister University which, according to the direction given it by its Founder, competes in doing good with the Catholic University for the attainment of the high ideals which so distinguished the life of John Carroll. We are reminded of the two muses, representing the poetry of two nations, described by Klopstock in his famous Ode, who competing in a race disappeared in the dust they had raised, so that it was impossible to decide which had won. These two universities, Georgetown and the Catholic University, engaged as they are in a holy rivalry to advance the cause of righteousness, are not, however, lost in the dust, but, enveloped in the dazzling light of their teaching, reflect the brightness

of the Catholic Faith, which they diffuse so abundantly for the good of youth and to the glory of this great country.

I am happy, as representative of the Holy Father, to associate myself with all here present in expressing my deep sense of appreciation to the Jesuit Fathers for the splendid educational work they are doing in this country. Dear Father Rector, we extend to you, to the members of your several faculties, to your graduates at home and abroad, and to your students, our heartfelt wish that all may enjoy length of days and ever increasing renown in the respective walks of life.

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On the afternoon of March twenty-seventh, the French Ambassador and Madame de Laboulaye were the guests of the University at the annual distribution of medals and diplomas awarded by the French Government for a competition among the students of all public and private high schools of Washington. Father Rector presided and the French Ambassador delivered an address. There were several French musical selections. About three hundred attended.

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Under the date of February twenty-fifth Father Rector received the following letter from the Secretary of the Navy:

DEPARTMENT OF THE NAVY

Office of the Secretary

Washington

21 February 1935

I take pleasure in stating that you have been appointed by the President as a member of the Board of Visitors to the Naval Academy for 1935.

The Board will meet at 11 A. M. on Monday, 29 April, and sessions of the Board will be held probably daily, during that week. The Superintendent of the Naval Academy will communicate with you fully in

regard to the details; also regarding accommodations during your stay at Annapolis, Maryland.

The law provides that each member of the Board shall receive, while engaged upon duties as a member of the Board, not to exceed \$5.00 per day and actual expenses of travel by the shortest mail routes.

The duties of the Board are not defined by law, but in general will include such matters relating to the Academy as the Board may decide to consider.

Please inform the Department if is agreeable to you to accept this appointment.

Sincerely yours,

(Signed) CLAUDE A. SWANSON.

Father Rector was also a member of the Board of Visitors for 1934, and this was the first time that a priest has been appointed to this Board. At the close of the sessions he was asked to make the formal address for the Board to the faculty and students of the Naval Academy.

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Father Edmund A. Walsh, Vice-President of Georgetown University and Regent of the School of Foreign Service, has been invited to give lectures at the Academy of International Law to be held at The Hague during the summer term of July. Father Walsh will give five talks on "The Fundamental Principles of International Life." The lecturers come from twelve different foreign countries and Father Walsh and the Secretary of the American Society of International Law are the only Americans on the list.

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Father Paul A. McNally, Director of Georgetown College Observatory, has been recently elected to Commission 13 of the *International Astronomical Union*. This Union is composed of a number of Commissions, each one dealing with different phases of Astronomy.

When a work of some outstanding merit is performed, members of the Commission handling this particular field are asked to vote whether or not the person concerned should be called to serve on their particular Commission. The very successful eclipse work of Father McNally in 1932 occasioned his election to the *Commission on Solar Eclipses*. The election took place during September 1934. Heretofore there has never been an American Jesuit on any of the Commissions.

#### MISCELLANEA

We have drawn up the following list from the *Catalogue of Ours Who Died from October 1, 1932 to September 30, 1933*.

The numbers of those who have lived in the Society of Jesus:

From 70-79 years are	8.
From 60-69 years are	23.
From 50-59 years are	68.
From 40-49 years are	73.
From 30-39 years are	44.
From 20-29 years are	22.
From 10-19 years are	10.
From 0- 9 years are	28.

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Total 276.

The average life-time in the Society extended to about forty-one years and two months.

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*ARCHIVUM HISTORICUM SOCIETATIS JESU,*  
*Periodicum Semestre a Collegio Scriptorum De Historia S.J. in Urbe Editum—*

Romae (113), Borgo Santo Spirito, 5.

Anno IV, Fasc. I. Jan.-Jun. 1935.

In this number the magazine carries on in the same secure plane of high learning which will make the *Archivum* after some years a veritable store-house of information on our history.

As we know, there are six parts to each number:

- I. *Historical Articles.*
- II. *Unpublished or Rare Sources.*
- III. *Shorter Articles.*
- IV. *Book Reviews.*
- V. *Bibliography of the History of the Society of Jesus.*
- VI. *Special Notices on the Historiography of the Society.*

We shall hardly do more than mention the captions.

Among the interesting articles, it is hard to pick out the choicest. This the reader will see as he looks over the leading headings. From the pen of Wilhelm Kratz, S.J., comes "The Trial of Malagrida According to the Original Acts of the Inquisition in Lisbon." The writer proves that Malagrida was condemned to death unjustly because Pombal, the Prime Minister, not being able to condemn the innocent man for conspiracy, accused him of heresy and impurity. Pombal's hatred of the Society had given rise to fixed ideas that followed him into the grave. Public opinion of the time held Pombal to be the despotic leader of a mere party.

The second *Historical Article* is on the first editions of the Institute. It tells the story of these books and shows how they were edited in the early years.

The *Unpublished Text* is of great value: it is "The Votum of Peter Lombard, Archbishop of Armagh," accompanied by two other judgments on the actions of Father de Nobili. It is a very long Votum and gives Lombard's judgment on the matter; Dom Michel gave the second, and the Carmelite Father Dominic Campanella the third. These three men were charged by the Holy Office to draw up their judgment on the case. The Archbishop's Votum exercised very great influence on the Pontifical decision promulgated January 31, 1623, in the Bull *Romanae Sedis Antistes*.

The *Shorter Articles* touch upon: the question

whether or not certain pages of the *Spiritual Exercises* depend upon the writings of St. Vincent Ferrer; St. Ignatius' stay in the Dominican Convent of St. Stephen at Salamanca; two emendations in the *Collection of the General's Letters*; and Guido Reni's painting *Ecce Homo* sold from the *Gesu* in Rome. Father Lawrence Ricci had received permission from Pope Clement XIII to sell various valuables to keep the Jesuit exiles from direst needs. The painting was bought by Scipio Borghese, Maestro di Camera, later cardinal. Pope Clement XIV obtained it and then donated it to Charles III, King of Spain. Present whereabouts of this *Ecce Homo* of Guido Reni are unknown.

Twenty-three books on the Society are reviewed by historians of reputation, making this section a standard reference for *Book Reviews* on Jesuit historiography.

The *Bibliography of the History of the Society* for 1933 has been collected by Reverend Fathers Stanislaus Bednarski for Polish works; Stephen Brown for Irish history; Jesus Juambelz for Spain and Spanish America; Francis van Hoeck for Holland. It is a very complete bibliography and gives us one-hundred and thirty-eight headings; all under the editorship of Father Edmund Lamalle, S.J.

Under the heading of *Special Notices*, we are informed that Father A. Frias has been appointed Editor-in-Chief of the *Archivum* to succeed Father Peter Leturia. The latter will devote his full time to his duties as Professor and Dean of the Faculty of Ecclesiastical History, as well as Lecturer on Missiology, at the Gregorian University. It will be hard indeed to be too thankful to Father Leturia for his extraordinary success during the three years since the *Archivum* was founded. God reward him, and give Father Frias help to continue the great work.

In other *Notices* centenary celebrations are men-

tioned, as well as books recently published, including Father Dudon's Life of St. Ignatius, crowned by the French Academy for its historical and literary excellence. There are Necrologies of Francis Cardinal Ehrle; Father Nicholas Scheid; Father Alan de Becdelièvre; Father Alfred Poncelet; and Father Marian Lecina, a *Monumenta Historica* worker of high renown.

What an honor it will be for the Society to have this monumental semestral magazine in all the Country's great libraries. This can be done if we all quietly and steadily keep on recommending it until it is on their stacks.

A. M. D. G.





## Home News

### DISPUTATIO THEOLOGICA

DIE 8 APRILIS, 1935

*Ex Tractatu de Ecclesia*

Defendet: F. Henneberry

Arguent: F. Jacklin, F. Wise

### DISPUTATIO PHILOSOPHICA

DIE 9 APRILIS, 1935

*Ex Critica*

Defendet: F. Burghardt

Arguent: F. Fallon, F. Fitzpatrick

*Ex Historia*

“Hegel’s Philosophy of History and its Bearing on Italian and German Totalitarianism”—F. Reinhardt

### LENTEN LECTURES

During the Lenten season the Community was favored with a group of interesting lectures. Most of these were presented with illustrated slides and motion pictures. We were distinctly fortunate in the content of the individual lectures and particularly in the persons of the speakers themselves. Their accounts were especially heightened and sustained by the intimacy of personal observation and experience. Following is the list of subjects and lecturers:

Wave and Quantum Mechanics: Professor Karl F. Herzfeld, Professor of Theoretical Physics, Johns Hopkins University.

The Alaskan Missions: Father Edward J. Cunningham, S.J., of the Alaskan Missions.

Ants: Father John A. Frisch, S.J., Professor of Biology, Loyola College, Baltimore.

The Cathedral of Bourges: Professor H. Lee Bowen, of the Faculties of Johns Hopkins University and Loyola College.

The Passion Play of Oberammergau: Doctor Anton Lang, Jr., of the Faculty of Georgetown University.

The Trip to Japan with the American Red Cross: Father Coleman Nevils, S.J., President of Georgetown University.

A. M. D. G.

## MISSION BAND

## LENTEN SCHEDULE

March 3-10	St. Matthew's, Conshohocken, Pa. (Children's Mission), Fr. Bouwhuis.
March 7-10	St. Ann's Academy, Wilkes-Barre, Pa. (Retreat), Fr. C. Gallagher.
March 10-April 7	Incarnation, New York, FF. C. Gallagher, Phelan, Burke. (McGuire 1st two weeks, Mulligan 2nd two weeks).
March 10-24	Holy Cross, New York, FF. McIntyre and Connor.
March 10-24	St. Teresa's Bronx, N. Y., FF. Bouwhuis and Porter.
March 10-24	Holy Saviour, Wilkes-Barre, Pa. (Fr. Cox for 1st week, Fr. J. P. Gallagher for 2nd week), Fr. O'Hurley.
March 10-24	Cathedral, St. John's, Newfoundland, FF. Torpy, Fay, Cervini, Fey.
March 10-24	St. Matthew's, Conshohocken, Pa., FF. McCarthy and Duhamel.
March 10-19	St. Joseph's, Jersey City (Novena), Fr. Garesche.
March 16-19	St. John's Orphan Asylum; Phila. (Retreat), FF. Redmond, Bellwoar.
March 17-April 7	St. Pancras, Glendale, L. I., FF. Cotter and Hyland.
March 17-April 14	St. Margaret's, Middle Village, L. I., FF. Cox and Weigel.
March 17-31	St. Lucy's, Newark, N. J., FF. Kaspar and Tynan.
March 24-31	St. Clare's, Bronx, N. Y., Fr. Connor.
March 24-31	Our Lady of Loretto (Italian), New York, FF. O'Hurley and Priestner.
March 24-April 2	St. Agnes', Cassandra, Pa. (Mission and Forty Hours'), Fr. McGuire.
March 24-April 7	Our Lady of Lourdes, Waterbury, Conn., FF. J. P. Gallagher and Bellwoar.

- March 31-April 14 Immaculate Conception, Clarksburg, W. Va.,  
FF. McCarthy and J. Courtney Murray.
- March 31-April 14 St. Ignatius', Kingston, Pa., FF. McIntyre  
and Harley.
- March 31-April 7 Wilmington Cathedral (Women's Retreat),  
Fr. Harrison.
- March 31-April 14 St. Patrick's, St. John's, Newfoundland,  
FF. Torpy, Fay, Cervini, Fey.
- March 31-April 14 St. Catharine's, Hillside, N. J., Fr. O'Hur-  
ley for 1st week; Fr. Phelan for 2nd week.
- March 31-April 14 Mt. Carmel, Tenafly, N. J., Fr. Connor  
(Fr. Tynan to open).
- March 31-April 14 St. Athanasius', Baltimore, Md., FF. Du-  
hamel and Durkin.
- April 7-14 St. Mary's, Roslyn, L. I., Fr. Cotter.
- April 7-14 St. Mary's, Lackawaxen, Pa., Fr. Priestner.
- April 7-14 St. Joseph's, White Mills, Pa., Fr. Porter.
- April 7-14 Wilmington Cathedral, Fr. Kaspar.
- April 7-14 St. Ignatius', Brooklyn, N. Y., Fr. O'Hurley.
- April 7-14 St. Helena's, Centre Square, Pa., Fr. J. P.  
Gallagher.
- April 7-14 Our Lady of Mt. Carmel, New York City,  
FF. McGuire, Bellwoar.
- April 9-12 Canisius College, Buffalo, N. Y. (Seniors'  
Retreat), Fr. Charles Gallagher.
- April 10-13 Blessed Sacrament School, New York City  
(Retreat); Fr. Redmond.
- Lenten Course, Sunday, St. Joseph's, Yonkers, Fr. John J.  
O'Connor.
- Lenten Course, Sunday afternoons, Chester, Pa., Fr. Donelan.
- Lenten Course, Sunday evenings, Center Square, Pa., Fr. Done-  
lan.
- Lenten Course, Wednesday evenings, St. Francis Xavier, Phila.,  
Fr. Donelan.

## NOVENAS OF GRACE—MARCH 4th to 12th, 1935

- Holy Cross, Phila., Fr. Kaspar.  
Baltimore Cathedral, Fr. Cotter  
Altoona Cathedral, Fr. Keane.  
Scranton Cathedral, Fr. Harrison.  
Wilmington Cathedral, Fr. McEvoy.  
St. Francis Xavier's, Phila., Fr. J. P. Gallagher.  
St. Mary's, Dunmore, Pa., Fr. P. Walsh.  
St. Anthony's, Phila., Fr. d'Inwilliers.  
St. Edmond's, Phila., Fr. Priestner.  
St. Gabriel's, Hazleton, Pa., Fr. Harley.  
St. Gabriel's, Phila., Fr. Tynan.  
St. Rose of Lima, Phila., Fr. Durkin.  
St. Helena's, Phila., Fr. Smith.  
St. John's, Scranton, Pa., Fr. Weigel.  
Nativity, Phila., Fr. Cusick.  
St. Paul's, Wilmington, Del., Fr. Mulligan.  
St. Patrick's, Phila., Fr. Hyland.  
St. Madeline's, Ridley Park, Pa., Fr. Hayes.  
Our Lady of Perpetual Help, Morton, Pa., Fr. Dooley.  
St. Joan of Arc, Phila., Fr. J. Courtney Murray.  
St. Alice's, Stonehurst, Pa., Fr. J. Clayton Murray.  
St. John's, White Plains, N. Y., Fr. Quilty.  
Our Mother of Sorrows, Phila., Fr. Gasson.  
St. John's, Paterson, N. J., Fr. Rohan.  
St. Mary's, Lancaster, Pa., Fr. Fitzgibbons.  
St. Teresa's, Brooklyn, N. Y., Fr. Garrity (March 3-11).  
St. Barbara's, Phila., Fr. Porter (March 3-11).  
St. Monica's, Phila., Fr. McGinnis.  
St. Rose's, Carbondale, Pa., Fr. Bieri.  
St. Paul of the Cross, Jersey City, Fr. Mullen.  
St. Michael's, Jersey City, Fr. Foster.  
St. Mary's, Harrisburg, Pa., Fr. Sonniat.





# The Woodstock Letters

VOL. LXIV No. 3.

AN EPISTLE  
OF OUR VERY REVEREND FATHER GENERAL  
WLODIMIR LEDOCHOWSKI  
TO THE WHOLE SOCIETY  
ON THE SPIRITUAL EXERCISES FOR OURS

Reverend Fathers and dear Brothers in Christ, P. C..

A whole century has gone by since my venerated predecessor, Father John Roothaan, on the 27th of December, 1834, the Feast of his patron, St. John the Evangelist, gave to the whole Society that memorable letter "On the study and use of the Spiritual Exercises of our Holy Father." This letter, as we all know, gave a new impetus, both within and without the Society, to the use of the Exercises and it can be truthfully said that its influence lasted even to our own day. At the very beginning of this epistle Father Roothaan clearly stated the immediate aim of his paternal exhortations, namely, "to foster and strengthen, or, if need be, to rekindle in us the spirit which made our Society's first birth and growth so gratifying to the Church of God and conducive to the saving of countless souls."

Now, however, since our least Society, under God's favor, has grown into a mighty tree and is daily growing more and more, it is our bounden duty, Reverend Fathers and dear Brothers, to carefully guard lest this exterior growth should become like some heavy weight that would burden and suffocate the interior

spirit; nay more, we must make certain that while the body of the Society grows and increases, its genuine spirit, with equal pace, should grow and increase; because then only can we justly apply to ourselves those words of our holy Father Ignatius which he uses in the Constitutions: "Men of this stamp (i. e. apt and carefully selected) are not to be considered a crowd but rather an elect people, no matter how numerous they may be." These words mean that we should not strive merely for numbers. And so after my letter of last year on the daily exercises of piety which are the daily food of our spiritual life, it is now my intention to descend to the root of that same life and to guard it most carefully so that the whole tree may daily become more and more strong: I refer to the Spiritual Exercises of our holy Father Ignatius, whence our Society has its birth and growth and to which it owes itself and its works whatever they may be. As Father Vincent Carafa says: "It is upon these squared stones that Divine Wisdom through her servant Ignatius has built our Society and on these same foundations she wishes us to hope for its preservation and felicitous increase."

That I may immediately define the scope of this present letter, let me state that I do not intend to repeat what Father Roothaan in his famous letter has so exquisitely said of the excellence of the very book of the Exercises, nor what Our Holy Father Pius XI has so recently and solemnly said of that same little volume, in his Encyclical "Mens Nostra,"—but rather I intend to stress certain points which can help us to a better use of such a splendid instrument of perfection, divinely granted to us through our Holy Father.

## I

Before all else it is of supreme importance that the thirty day Retreat, which is prescribed as one of the six principal trials of the Novitiate and which must be



repeated in Tertianship, be made as perfectly as possible. This retreat ought to sow so deeply in the hearts of our Novices and young Fathers the true spirit of the Society and ought to lay such a solid foundation for the whole religious life and even heroic sanctity, that from then on nothing else need be done except to strengthen again and again the resolution therein conceived and to bring our daily life more and more in accordance with them. And indeed thus efficacious were these Exercises for our First Fathers, Bl. Peter Faber, St. Francis Xavier and others. The same results, in accordance with the grace of God communicated to them, have all those others experienced who have made the full thirty days of the Exercises with a sincere desire of advancement and exact fidelity. This is particularly true of those in the Third Probation, which as "the school of the heart" ought to be the starting point of real sanctity as it was for Bl. Claude de la Colombiere and many others.

However, these wonderful effects depend in great part on the initial disposition with which one approaches the Exercises, not only on the immediate disposition of soul on the threshold of the Exercises, which Our Holy Father so well describes in the 5th Annotation, but also on the whole condition of the Exercitant, his age, talents, gifts and so forth, as is indicated in the 17th Annotation. All these factors merit particular consideration in the case of the Novices; and therefore, although this first experiment is usually made at the beginning of the Second Probation, if the Master of Novices should perceive that, because of his character or for any other reason a certain Novice does not seem fit to make the whole Exercises, it will be more satisfactory in such a case to defer this experiment to the second year of Probation. For if the long retreat is made in a puerile manner, the difficulty of supplying what a lack of maturity then lost, will be more difficult as the years

go on; in fact this first retreat can be harmful rather than helpful. For (as Father Roothaan well says) the Exercises are not like an innocuous medicine which brings, if not good, at least no harm; for if they are poorly made and do not have their proper effect, for various obvious reasons they can actually do harm.

In reference to the Third Probation, of which the first trial is likewise the Exercises, I must again and again insist on the regulation that all Fathers "should be sent to the Third Probation *immediately* after the conclusion of their studies and that no one is to be held out except for a grave reason;" and the gravity of the reason must be determined not in itself alone but in accordance with the urgency and seriousness of this prescription. The poor results and consequent harm to those whose Tertianship has been postponed are the constant theme of complaints that come to me from Tertian Instructors everywhere; and since this same complaint comes from most diverse regions it is an indication that this difficulty is inherent in the very fact of postponement.

And indeed, men, who immediately after their studies are employed in Apostolic work in other offices, when they finally are sent to Tertianship find their heart easily divided between the trials of the Probation, which they most often find rather burdensome, and their former occupations, which they have with reluctance interrupted. I make no mention of that intercourse with externs which has once more been resumed and which it is extremely difficult to break immediately and definitely.

And so I earnestly exhort Provincials, as they love the Society, to reduce these instances of postponement to cases of real and actual necessity, even though the younger Fathers, because of their age or years in religion may have a long time to wait for their last vows. Likewise during the time of vacation immediately following studies and preceding the Tertianship,

let them be careful not to burden the young Fathers with so much work that they are deprived of their needed rest; for I have also received many complaints on this score, namely that very many come to Tertianship worn out in soul and body, a condition that renders fruitless the Exercises soon to be begun. I well realize the difficulties of some provinces where workers are few and I understand that the Provincials themselves are unwillingly forced to impose these heavy labors and postpone entrance into the Tertianship. But let these same Provincials not bear it ill that I urge, as is my duty, the observance of this prudent regulation of our Institute, since it will ultimately redound to the greater good of these very provinces; for the number of workers can be considered really on the increase only when we try to prepare and instruct them correctly; on the contrary, workers who are sent into the line of battle before their time or who in some other way have missed their last formation scarcely ever repair this loss and hence throughout their whole life, other things being equal, their achievements are usually rather small. But if during these later years the number of young Fathers thus held out of Tertianship has become very great, it is indeed scarcely possible that all be sent in immediately, however, we must earnestly endeavor as soon as possible to return to the rule of our Institute and never depart from it in the future.

Since the Society carefully selects as Masters of Novices and Tertian Instructors only our most able men and places such confidence in them, we can legitimately hope that they will be Masters in the art of giving the Exercises, hence there is no need to delay longer on this point.

Matters pertaining to our annual retreat come much nearer my purpose. Anyone who has even an elementary knowledge of our history knows that in the infancy of the Society this annual retreat was neither

prescribed by rule nor a universal custom. It is not my intention to rehearse that long period of preparation which, in the sweet disposition of Divine Providence led from a continually growing practice of a yearly retreat among Ours to the 29th decree of the 6th General Congregation, which prescribed for all members of the Society an annual retreat of eight or ten days; (those who wish, may consult the authorities on this subject). I will here only recall the tremendous influence in this regard exercised by Father Jerome Nadal and St. Peter Canisius, men imbued with the real Ignatian spirit, whose efforts were heartily approved by Fathers General Laynez, Borgia and Mercurian. Our Holy Father Ignatius himself in the General Examen had already prescribed that the Novice, toward the end of his probation before pronouncing his vows, should make a week's retreat and repeat the Spiritual Exercises already made or others similar; and this is nothing else except a hint to repeat the Exercises.

But particularly did Father General Aquaviva's efforts help to hasten this law of an annual retreat. Thus the Letters and Ordinations of Father Aquaviva, published by order of the 5th General Congregation in 1595, heartily recommend a regular repetition of the Spiritual Exercises for superiors, preachers, scholastics and others, and he himself led the way by his example; for to quote the words of Father Oliver Manaereus: "Our present General Father Aquaviva, since he is a deeply spiritual man, makes the Spiritual Exercises at least every year." Already in the year 1599 the edition of the Directory then published gives certain universal norms for this repetition and all of Chapter 10 evidently supposes that this use of the Spiritual Exercises is already quite common among Ours. The same conclusion can easily be deduced from the *Industriae* of Father Aquaviva, first published in 1600. It is hardly remarkable therefore, that Father Julius Nigrone in his work "Retreat and

Spiritual Exercises" can write, "the use of the Spiritual Exercises to gain or strengthen fervor of spirit has ever been the custom of our Society; I can personally bear witness to this fact from the year 1571 when I entered the Society, which was the thirtieth of our confirmation." And after citing the example of Father Balthassar Alvarez, in conclusion he says, "and so this precious custom indeed flourished but nothing definite and binding had yet been decreed."

Finally in 1608, in the 6th General Congregation, in accordance with the wishes of the Fathers Procurator who had proposed that an annual retreat be made of obligation for all of Ours as an aid to a renewal of spirit, "the Congregation by a large majority approved this request" and stated "that all, each year must make the Spiritual Exercises for eight or ten successive days and in order that this annual retreat might be more efficacious, the use of the Spiritual Exercises was decreed; and it was further recommended to all by the Congregation, but particularly to Superiors, that not only should they lead the way by their example but that they should allow each one a time suitable for him to make the Exercises with most profit and free of all distracting occupations." Subsequent Congregations have thought this decree of such importance that again and again they have urged its observance and defined it more exactly.

It will be worthwhile here to quote the significant words of the 7th Congregation: "We must make it a point that the annual retreat ordered by the 9th Canon of the 6th Congregation be faithfully made by all by carefully eliminating all occupations and overcoming all excuses; hence the time of retreat should be free of all business and even the hearing of confessions and the order and methods customarily used in the Long Retreat are to be observed, particularly where the retreat is made by many together." Finally in 1923 the 28th General Congregation summarizes all these

ordinations in its 55th decree and again confirmed them; it further expressly prohibited retreatants to leave the house during these days, a prohibition which could easily be proved from former decrees and was commonly enforced.

This same 55th decree, after repeating the identical injunctions about methods as had been recommended by the 7th General Congregation, referred to the Directory where (Chap. 10, Nos. 1-12) many valuable hints are contained with regard to the manner of repeating the Exercises and the proportion to be kept in the distribution of the matter according to the various grades of the retreatants.

## II

The Society, Reverend Fathers and dear Brothers, certainly bestows an outstanding benefit upon each one of us, when she gives us an opportunity to repeat each year the Spiritual Exercises for eight or ten days, after we have made the entire Exercises in our Novitiate and Tertianship! Every year at least eight full days are granted us in which we are occupied solely with the one necessary fact, commended by our Lord to Martha and in which we may choose most resolutely with Mary the "*optimam partem*," that it may never be taken from us. These eight days we may pass solely with God, touched by no other concern, disturbed by no other care, mixed up in no-external business. These are days in which we aim solely at this one point; that, after we have courageously uprooted what leads us from God and what blinds our vision to heavenly things, we may first seek sincerely God's good pleasure and secondly, may courageously follow it, aided by the divine help earnestly implored during the eight days of retreat.

Thus, these eight days are the most precious period of the year since, in accordance with our use of them, depends perhaps not only our eternal salvation or at

least our greater or lesser eternal happiness, but also the fruit of our ministry. For though St. Ignatius was habitually modest in speaking of himself and his actions and indeed in making any statements whatsoever, yet we may state of the annual retreat what he himself did not hesitate to say to Father Miona, who at one time had been his confessor and who later entered the Society: that the Spiritual Exercises were the best means he knew whereby one could benefit not only himself but many others.

There is no need to mention the number of men who wish to enjoy this great benefit and cannot, who find insuperable obstacles to making this much desired yearly recollection either because of the pressure of business affairs or because of the urgency of providing the necessities of life for themselves or their families. Moreover, though the members of religious orders are bound by Church Law to make an annual retreat, yet all do not have eight or ten days for these exercises.

Thus since the retreat is such an exceptional benefit, we should esteem it most highly and be most grateful to God and the Society. Let us strive most earnestly during these eight days to gain the end for which they are granted to us. Let us completely free ourselves from all external business and on the evening of the day previous to our retreat let us be prepared to enter on this holy exercise with tranquil minds; let us absent ourselves on this same evening from the usual recreation, as is the very laudable custom in several provinces. Above all, the retreatant should not enter upon the "Foundation" without a certain quietude of mind and this can best be had by making the evening examen previous to the points of the First Meditation. Finally the retreatant should never take part in recreation or leave the house on the final day of the retreat, since it is the custom of the Society to insist on complete solitude until the morning of the following day.

According to the Holy Spirit we should prepare

ourselves before prayer and hence deserving of all praise and imitation is the example of those who attempt to worthily prepare themselves for this divine colloquy by a timely removal of impediments and by a fervent petition for Divine light and grace: both of which are accomplished by meditations bearing intimately upon the retreat, by greater self-recollection and by calling ourselves more closely to a spiritual account. Moreover, if anyone, availing himself of a common right granted by the Society, should wish to spend ten days in his retreat, let Superiors know that they cannot forbid him unless perchance some serious inconvenience might arise and it seems advisable that the subject, upon request, yield his right and be content with eight days: and let everyone realize that this longer retreat is not to be regarded as a bit of singularity.

But it is not sufficient to make the Exercises in any fashion. We must perform them as best we can. To attain this end nothing is of greater aid than that complete retirement "from friends, from acquaintances and from all mundane care" which St. Ignatius describes in his 20th Annotation. And certainly, when our Holy Father there speaks of him "who desires the greatest possible progress," who could this be, hungering and thirsting so much after justice, but each one of us? Who else could this be but we "who should omit no point of perfection which is possible for us with the aid of divine grace" and who wish especial distinction in the service of Christ the King, as we and our lives openly profess? Finally, who should this be but ourselves, who are obliged by our very vocation to such lofty perfection for the greater help of souls?

Therefore during these days let us withdraw as much as possible from all creatures and let us experience the truth of the 20th Annotation: "the more our soul is in solitude, the more fitting does it become to approach its Creator and Lord and to reach Him; and



the closer it draws unto Him, the more fit is it to receive His favors and blessings."

Now this retirement ought to be so absolutely complete, according to the law and tradition of the Society that Ours, "put aside every other interest and occupation and engage themselves solely in spiritual things." In this regard Superiors should give a shining example to all as the 6th General Congregation clearly commanded. During the eight days of their retreat they ought to commit the administration of their office to some other Father. Thus, the Socius will ordinarily act for the Provincial during his retreat and the Minister of the house will substitute for the local Superior. They will abstain from all letter-writing except such as may be absolutely necessary. In like fashion Superiors ought to see to it that, come what may, their subjects be exempted from their accustomed duties during time of retreat and subjects on their side should remove themselves in good time from the ministry and from every other business and remain free from these cares during this period. They must have no dealings with the world outside even though these happen to be of a pious and apostolic character. Accordingly a retreatant may not hear the confessions of externs, though custom permits his hearing confessions of those of Ours who live in the house. He may not preach, much less be assigned to duty in the parlors, nor may he read newspapers or magazines nor write and receive letters unless real true necessity require it. I need hardly forbid such a thing as sallying forth from the house. Every one knows that this was clearly banned by the 27th General Congregation in a decree that only summed up all that had been said on this point by previous congregations. Even in the matter of spiritual reading the retreatant ought to be on his guard and read only such books as fit in with the Exercises and are agreeable to the spirit of each week according to the 6th Addition, lest thoughts, otherwise good and whole-

some, distract his mind from the great end he should strive with all his might to attain.

What shall I say of internal recollection of soul, to the preservation of which all these safeguards are directed? "Enter wholly, stay solely, come out another man," we often say. But one of these is dependent upon the other, for we shall not come out other men, that is to say, we shall not achieve an entire renewal of spirit unless we remain entirely alone with God throughout the Exercises. Solitude of body will profit us little if we lack a solitude of heart. "Shut thy door upon thee and call unto thee Jesus, thy beloved. Stay with Him in thy cell; for thou shalt not find so great peace anywhere else."

Now to attain that recollection of soul of which I have been speaking a change of place is often helpful and in some cases quite necessary. For when a man spends eight days in the familiar surroundings of his office with all his books and worries so close about him, he can hardly help but be distracted. Hence, if anyone (particularly if he is stationed in one of the smaller houses) wishes to go to another house for his greater recollection, let not Superiors balk but rather grant such a permission readily. Of course they should see that useless expenses are avoided. A far distant house ought not to be chosen over one close at hand, unless a grave reason impels such a selection. But if these precautions are taken, all ought to consider the money well spent since it so often helps to solid spiritual progress. Then too, this change of place offers each man a fine opportunity to talk over the state of his soul with one of the older Fathers particularly skilled in the direction of souls and it is indeed amazing how much this helps the happy outcome of the retreat.

This change of house is advisable for the Brothers attached to the smaller residences lest the retreat be nothing more than a name to them—gone through

merely to fulfil the letter of the law. And if there be less urgent reasons for sending away the Brothers from the larger houses, they ought at least, be wholly freed from their duties, unless perhaps, in off periods, they be allowed to help out in some of the lighter work about the house.

The custom now in vogue in many places whereby a special retreat is held for the Brothers alone and adapted to their peculiar problems, is a wise plan and in wholehearted agreement with the mind of our Blessed Father. My predecessor of happy memory, Father Francis X. Wernz, on more than one occasion praised this practice and he particularly commended its adoption for the younger Brothers.

### III

But most of all I am especially interested in the Exercises which are given to our Scholastics.

In the first place, it is scarcely necessary to point out how important these Exercises are for the formation of our young men; for the words of Father Roothaan, though applicable to all, are especially true of the Scholastics: "From these (Exercises) especially we must learn the whole plan of our life and vocation and he will never be a true son of the Society or possess its spirit who does not drink from this font of the Exercises of our Holy Father." It is to be supposed, of course, that the Exercises made in their entirety in the Novitiate have long ago impressed the idea of our spirit on the minds of our young men; but, since the Exercises can and should be understood and appreciated ever more deeply and by their spirit we ought to raise ourselves to ever greater heights and grow stronger and stronger; and since it is agreed that these aims are accomplished most efficaciously in the annual retreat, ought we not be blamed if our young men seem to lack the true spirit of the Society, because we have neglected our proper duty of securing the best directors for their retreat?

Therefore, those who are chosen to give the Exercises to our Scholastics should be our most able retreat directors and they should prepare themselves in due time and with great care. For they all will have, not an indifferent audience but a very chosen one, men who, as our Holy Father says, "after they have learned them themselves" will give these same Exercises to others and who ought to acquire much skill "in employing this kind of spiritual weapon," that they may themselves become masters of the same art. Therefore he who is appointed to this work of supreme importance ought either to have or to acquire a more than ordinary knowledge of the Exercises, and so let him consider as meant for himself in a very special sense the recommendation of the Directory which we here transcribe: "It is of primary importance that he who is to give the Exercises must have read the whole book of the Exercises and have it at hand, especially the Annotations and Rules. Nor is it enough to glance through them but he must read all carefully, even weigh almost every word, since certain points of great import are noted very briefly, and if passed over or not understood, great loss is suffered. And so it will be necessary to have examined them carefully beforehand, and while the Exercises are being given they will have to be re-read with even greater care, especially the parts which pertain to the time in which the exercitant is then engaged." Indeed, if possible, as the same chapter of the Directory adds, "it will help . . . if he himself meditates for a little while on each Exercise before he gives it . . . that he may better convey it to others." For to be sure, even in the art of the Spiritual Life the words of the poet are true: "If you wish me to weep, you must first show grief yourself."

Besides, he ought to have a good knowledge of the character of the young men to whom he is to give the Exercises: for our Holy Father St. Ignatius in the book of the Exercises from the Annotations to the very

last notes for the Fourth Week continually insists on this and sets this down as a cardinal principle, namely, that the Exercises are not to be given in the same manner to everyone but in accordance with the character, condition and even daily changing dispositions of the Exercitant; this principle, moreover, was always deeply fixed in the mind of our Holy Father as we can readily see from His famous saying, "It is a dangerous thing to wish to drive all to perfection along the same narrow track; the man who does so does not understand how numerous and varied are the gifts of the Holy Spirit." Therefore the retreat master, or "instructor" as the Directory calls him, must know modern youth with its virtues and defects and even take account of the special circumstances which here and now surround the various groups of our scholastics. For Juniors must be instructed one way, philosophers or theologians another way, and teachers still another way. For though the truths to be explained are the same, yet "we must deal with diverse circumstances in diverse manners" as the Directory advises. And hence the necessity of instructing these different classes of Scholastics not in common, but in separate retreats, is perfectly evident. Likewise the Exercises should be given separately and with very special care to those who are making proximate preparations for Holy Orders.

Finally, the director should be a man altogether commendable and one who teaches the Exercises by example; in other words, a man who within the limits of human frailty has his whole life modeled after the pattern of the Exercises, as they said of our Holy Father St. Ignatius. He should also be a man charitably disposed towards our young men. Moreover the director should dedicate himself entirely to giving these exercises. He must not put too much trust in his experience but must carefully prepare without fail the points of each meditation. For if experience

teaches us that the most skillful teachers, if they are really interested in the good of their pupils and their progress in learning, with a thorough knowledge of their subject matter, must prepare their lessons carefully each day, in order that they may daily improve their knowledge of the subject and perfect their method of teaching and make it better suited to the character and capacity of their pupils; how much more is this required of teachers of this spiritual school? This school far surpasses secular schools in the lofty nature of the matter to be taught and in the supreme importance of the things to be learned. For they embrace not only the whole course of life of each listener but also the eternal happiness of themselves and many others. Therefore he would be sadly mistaken, who, when assigned to give a retreat to our Scholastics would think it sufficient to read them the text of the Book of St. Ignatius and briefly explain it. Likewise he would be wrong, if at one time he had carefully prepared for one or other course of the Exercises and then should assert that he could repeat the same things practically without change in every place and to any audience.

And so, that this matter may be arranged henceforth with greater care, I prescribe that in the future those who are to give the Exercises to the various classes of our Scholastics shall be appointed each year by none other than the Provincial himself. Moreover the Provincial, having consulted the Rector of each Scholasticate, should choose from among the best men, according to the norms indicated above. Every other duty they have should be set aside and he should advise them of this work in good time. It will even help to summon from other Provinces Fathers who are preeminent in this art, if the situation demands it and it can be done. In this matter the Provincials should lend brotherly aid to one another.

Moreover that the Exercises may bear greater fruit,

the director should give special attention to the first two Annotations in the beginning of the Book of the Exercises, adapting them to our Scholastics, namely, the end of the retreat and the individual effort required of each one. The end is a true interior renewal of spirit, directed to a daily more perfect love of the Supreme Good. This renewal consists in this, that our young men, shaking off the earthly dust by which the hearts even of religious are often soiled amid worldly occupations, may sincerely seek out the Divine Will, clearly understand it, embrace it fervently and thus joined more closely to God, they may be fired more ardently to follow Christ and spread His Kingdom with greater effort and hence be able to toil for that end with greater effect. This end holds out so lofty a grade of perfection that no one can imagine he has ever done enough; but rather the more a man advances in this life, the more clearly he realizes how far he is from attaining the perfection set down for him.

But this is the personal task of each one, and to it, aided by Divine grace, a broad field ought to be left. The Scholastics should be urged to undertake this task in the spirit of generosity. But the Director should not think that this effort can be supplied by his mere external suggestion. His words can indeed, and should prepare the way, give light and move the heart. He himself should suit to the present needs of the Scholastics those lofty truths in which the Book of the Exercises abounds; he should, as it were, lead them by the hand to an interior realization of these truths. But here let him stop reverently, that the soul itself, with God's aid, may be more and more imbued with these truths.

For as our Holy Father Ignatius notes most frequently, "Not an abundance of knowledge but an appreciation and an interior realization fills the soul and satisfies it." As I have said elsewhere, the points

should not be extended beyond a half hour, so that each one having entered his own room, may pray to his Father in secret behind closed doors and the Father who sees into the secret recesses will give a right spirit to His children.

Since He has chosen and loves them with an eternal love, He will so draw them through the Holy Spirit, to His only Begotten Son that they will be sanctified in truth and daily become participants more and more of the Divine Nature. And so I earnestly beseech you, Reverend Fathers, who will give the Exercises to Ours, that you do not seek to follow my admonitions but those of our Holy Father Ignatius, that renowned and most skillful guide of souls, and I beg you also to cast aside all prejudiced opinions and be most prudent in setting forth the points of the Meditations. Let there be an end of long discourses by which some tend more to destroy the Exercises of Ignatius than set them forth. Rather, care should be taken "that the Creator Himself and the Lord should communicate Himself to the soul devoted to Him . . . disposing it in that manner in which it is better able to serve Him; in such a way that he who gives the Exercises . . . taking his stand in the middle . . . permits the Creator to work immediately with the creature and the creature immediately with his Creator and Lord."

This ought not to be interpreted that the points be dry; assuredly not! And if the Instructor himself, as I have said before, should be deeply imbued with the spirit of the Exercises, he would not lack that admirable unction, which is more easily felt than described and which immediately shows the man who truly performs the duties of ambassador of Christ, "not in the persuasive words of human wisdom but in the manifestation of spirit and virtue."

As regards the matter, I think it is hardly necessary to remind you that the Exercises of St. Ignatius and not others, should be given by Ours; and this was



sanctioned by a solemn decree both in the 7th General Congregation in 1615 and in the 27th General Congregation in 1923, which gave this pronouncement in connection with the annual Exercises: "In the Exercises let Ours follow the proportion and method with which they are accustomed to be made in their entirety according to the plan of the Directory, Chapter 10, Numbers 1 to 12." But according to the mind of the Directory and the approved customs of the Society, the First Week ought ordinarily to be dispatched in "sufficiently short time that it can even be sometimes finished in shorter time than three days or sometimes two;" and let the remaining time be devoted to the further advance of the Scholastics in the knowledge, love and following of Him Who is the Way, the Truth and the Life.

It is the duty of the Instructor to make an apt selection of meditations on the life of Christ and to arrange them according to the peculiar end of these Exercises; to this end it would be useful to discourse on some more common meditations that have to do with the Life of Christ in which, for example, His public life, miracles, sermons, passion, etc., are briefly touched upon. However, we must never omit those meditations and contemplations, which, in the Ignatian method, can be called fundamental; the Principle and Foundation in the very beginning of the Exercises and the Kingdom of Christ before the contemplations on our Lord's life; likewise those most efficacious meditations or considerations which aim to help us in the attainment of that sublime perfection to which by our 11th Rule we ought to tend with great singleness of purpose, namely, the Two Standards, Three Classes of Men and the Three Degrees of Humility.

Let that wonderful Contemplation for the attainment of Divine Love be not only not omitted, but let it be shown that it is the highest end of the whole spiritual retreat, as it really is, moreover that it is the

greatest reason of our life here on earth until in Heaven we are consumed in the beatific vision of God; and indeed our most sublime 17th Rule, which you might say was derived from this contemplation, invites us to this anticipation of the heavenly life, when it openly exhorts us, "To seek God in all things, casting off as much as possible all love of creatures, that we may place our whole affection in the Creator of them. by loving Him in all creatures and all in Him according to His most Holy and Divine Will." Wherefore we cannot approve, though it is sometimes done in some places, that this contemplation be put down as something outside of the series of the Exercises, by proposing it only for the morning meditation of the first day after the completion of the Exercises; although of course there is no hindrance to continuing in this meditation even after the Exercises, since the points of this Contemplation present such ample material for meditation that it can never be fully exhausted.

However in the course of the Exercises other meditations may be here and there inserted according to the practice introduced by our Holy Father St. Ignatius, at least for the First Week. This custom is approved in a rather general way in the Directory. But let the intended end of the Exercises be always kept in view and let everything be directed to this end in the manner taught us by St. Ignatius, who, through a knowledge of our last end and a horror and detestation of sins which turn us away or at least retard us in the attainment of this end, leads us to an intimate knowledge and following of Christ, and by this means brings us to the fulfillment of perfect love in eternity.

The annual Exercises are also an excellent occasion for leading the Scholastics into a fuller and deeper knowledge of the Annotations, Additions, Notes and Rules, especially for the discernment of Spirits and the proper manner of making the Exercises, in all of which the Book of the Exercises abounds; likewise

they offer an opportunity to better instruct them in everything pertaining to the Election, since it is fitting that we always have at our hands those various methods of election which indeed not only can be employed in the reformation of life to be effected in the Exercises but which also enjoy a very wide and practically continuous application and ought to be evident in the various elections which occur in our whole life, if indeed we wish to guide ourselves not merely by Ignatian but evangelical prudence and to urge ourselves on to higher things. Under words not rarely very simple and sometimes almost rough and certainly not covered with literary polish, these admonitions conceal the highest wisdom and the most prudent counsels for the different states of soul; they are also found most useful for those who have the sublime gifts of prayer and they point out the safest norm for guiding us in the path to God and arriving at the highest perfection. But for opening these spiritual treasures to the Scholastics, the Instructors should pick out the right time, lest the order of the Exercises should thereby be disturbed. Of course, never let it be permitted that such instructions be given just before or during the time of points (except in a brief and passing reference) lest, contrary to the desire of St. Ignatius, the mind be distracted from the main point of the meditation.

With reference to the number of meditations and instructions, the custom is different in different provinces: in some places, besides the four meditations, a daily instruction of a half-hour is added; at another place the custom is four meditations, while at another time in the day a consideration on some point of religious discipline or the spiritual life with reference to reformation of life is made privately by each retreatant but under the guidance of the Instructor or Spiritual Father; elsewhere only three meditations are made (two in the morning and one in the evening)

and in place of the meditation which should have been had in the early afternoon, an instruction, connected as far as possible with the Exercises of that day, is given in the time it usually takes to give points. This instruction is continued by each retreatant in the manner of a consideration until the completion of an hour. Each Province is to observe its approved customs for even the practice I mentioned last meets with the full approval of Father Roothaan. It will help to quote his words here: "In the eight days retreat, when made in private as it is often done by our priests, it is certainly to be desired that as much as it is in one's power, the Book be adhered to as a norm; but when it is made in common by our young men, a common standard is to be maintained, which is almost always a triple meditation with a consideration or instruction."

What I have said with regard to giving the Ignatian Exercises before all others, should be applied to the annual retreat to be made by all of Ours. For if it sometimes happens, for example, by common ecclesiastical law before receiving Holy Orders, that one has to make a recollection of this kind two or three times in the same year, after the first one of eight days, the rest of the recollections can be arranged in a different fashion, in practically the same way as the three day retreats for the renewal of Vows, which indeed are usually most useful and fruitful. It is not strictly necessary that they adhere to the plan of the Exercises, though they ought to be filled with the spirit of them.

And now, allow me to address you, our dear Scholastic Brothers in Christ, whose welfare, I, in my paternal solicitude, have already discussed for some time; for in regard to reaping this fruit of the Exercises, you yourself can and should contribute a great deal. Look upon this holy annual retreat with a living faith, and with that faith, I say, by which the just man lives, and go to it as to a great benefit and sweet rest

for the soul, with Our Lord Himself inviting you to, "Come apart into a desert place and rest a little." When the time comes enter into it with that courageous spirit and liberality which our Father St. Ignatius speaks of in the 5th Annotation.

And since a true submission of mind is the chief requisite for the apprehension and thorough understanding of the sublime truths of the Gospel, according to the saying of Our Lord, "I confess to Thee, O Father, Lord of Heaven and Earth, because Thou hast hidden these things from the wise and prudent and hast revealed them to little ones," you should strive earnestly to suppress any haughtiness of mind because "His Communication is with the simple." With this same faith and with the same humility and docility of intellect listen to the Director whom the Superiors have assigned to you, whomsoever he may be, as to the herald of God, and receive his word, "not as the word of men, but (as it is indeed) the word of God, Who worketh in you that have believed," and Who is able of Himself to supply whatever may be lacking in His minister. And in this way you shall experience within yourselves the wonderful efficacy of the Exercises of our Father St. Ignatius, an efficacy, which in our own times has not only not diminished but may be said to have increased.

This genuine submission of your mind will also fortify you against an excessive exertion of soul and body, which, if it be more closely examined, is nothing more than a subtle and hidden pride, as though anyone could arrive at the contemplation and enjoyment of divine truths by means of his own strength and efforts. Moreover, as the Directory wisely remarks, in this violent application to prayer, of which headaches are born, there is great danger "Both in time of desolation, in which the soul is wont to strain itself too much, as if swimming against the stream, and also in time of consolation, when it gives itself up without

restraint to the favorable wind;" and if it appears that those who are making the Exercises are doing violence to themselves, "they must be taught how to meditate calmly on divine things: otherwise they will not be able to continue long in meditation or reap the true fruit of it. For all true and solid fruit consists in the knowledge of truths and the movements of the will which come from an interior light and not at all in this strained and violent application . . . , and lastly, although this work of prayer demands our cooperation, yet it depends far more upon God and is His Gift; therefore a soul should dispose itself for this work by humility and purity of heart rather than trust to its own preparation and efforts."

Of course the other extreme also should be diligently avoided, namely, that of performing the Exercises and meditations with negligence, which would certainly hinder the entire fruit of the Retreat. Consequently take particular pains to perform them with the greatest fidelity to the rules laid down by our Father St. Ignatius, being mindful also of those recommendations, which, I, in my letter, "Concerning the proper performance of the daily Exercises of Piety" (July 2, 1934) made concerning the various methods of prayer which are proposed in the book of the Exercises and which are to be selected for the different states of health, both of soul and body, according to the mind of St. Ignatius and the traditions of the Society.

Finally I point out another rock which you must cautiously avoid, namely, the desire to use these annual retreats to store up for yourselves copious notes for your future apostolate or to pursue some theoretical study of the Exercises. I certainly do not wish to condemn the practice of taking down such items from the talks as you may deem profitable to other souls, nor similar notes of such lights as may come to you in the time of meditation. But do not be too anxious about this,

certainly not to the point where you make the retreat a sort of study directed to the good of others. Believe me, dear Brothers, this would be but the merest waste of time. That burning zeal that glows in the hearts of the youth of today for the salvation of souls redeemed by Christ, yet storm-tossed on the sea of the world, is certainly a fine thing—and something to be encouraged in Ours, being as it is the end of the Society. But everything has its time and place and while you are making your retreat, your first duty is to watch for your own spiritual progress, not the profit of others. Your motive for this is that very love of souls redeemed by the most precious Blood of Christ, for as our Blessed Father Ignatius says, “those means which join an instrument to God and dispose it to be governed directly by the Divine Hand are more efficacious than those which dispose it to men.”

And so in time of retreat take care that before all else you are one in spirit with Christ, as the branches are with the vine. For from this union with Him the fruit of your future apostolate of necessity depends, since Christ while speaking of this parable of the vine, presently added, “Because without Me you can do nothing.” Wherefore the more intimately we join ourselves with this Divine Vine the more plentiful will be our fruit. For whoever believes in Christ and lives in Him, he will do the works of Christ; yes, and greater than these will he do. It is truly a divine power which this joining of ourselves with Christ causes to work in us. As St. Augustine beautifully remarks, “Although Christ would not be the Vine unless He were man, yet He could not give grace to the branches unless He were God.” In other words we are made not only “participators in the Divine Nature” but sharers in the Divine Power which, after the outpouring of the Holy Ghost, desires to show itself to the world more widely and more abundantly. And as is the case with all great gifts, this wonderful union with Christ is accomplished

in solitude, in that exterior and interior solitude by which a soul draws itself away from all creatures to hear the voice of the Beloved and sink itself entirely in the teaching of its Master.

If you make the annual retreat in such a manner and with such dispositions of soul, you will come out from the Exercises, dear Brothers in Christ, so prompt and ready to show the effects of the graces granted to you, so desirous to run along the road therein shown to you, that eager and undeterred by any difficulty you will go forward and continue ever after as doers of the word and not mere hearers thereof, Then too you will enjoy a blessed peace and your whole Scholasticate will blossom through the rest of the year in a great spirit of charity. Daily you will taste how good, how pleasant a thing it is for brothers to dwell together in unity and how truly St. Francis Xavier spoke when he called the Society of Jesus a company of Charity. Then you will not feel the burden of labor, and the daily round of duty will seem less heavy and trying. Finally, since in the opinion of doctors many ills of the body come from a troubled mind, when these anxieties are removed the body itself is healthier, for Our Lord Himself said, "Seek ye first the Kingdom of God and its justice and all these things shall be added unto you."

#### IV

The many points which I have thus far treated, about giving the Exercises to the Scholastics as well as to our dear Coadjutor Brothers, can in addition be well adapted to our priests. But I wish to add, Reverend Fathers, certain things more peculiar to yourselves; for if the Exercises are useful and even necessary to our dear Scholastics and Coadjutor Brothers, how much more to us priests, who, either in the midst of the tasks of our own office or in our apostolic ministries, since we, more surely than they, are engaged in the world and with the world, and can



scarcely escape being a little soiled with the dust of the world. To wipe away this dust indeed and to strengthen the spirit, there come to us each year quite appropriately and effectively the Exercises, which with grateful and willing heart we ought to receive from the hand of God and the Society as a most precious gift. Eagerly therefore, after discussing the matter with Superiors and receiving their approval, we should seek a time and a place as suitable as possible, where we can go through them more peacefully and energetically. The most fitting time for those engaged in the Colleges is usually the school vacation; for others a time should be chosen in accordance with the occupations of each. However we must take care not to allow ourselves to be so overwhelmed with occupations and ministries that we postpone the annual retreat so long that we are in great danger of being entirely hindered by reason of other urgent business. Moreover local Superiors should remember that only Provincials can dispense from this very stringent law; and these indeed I beg and implore earnestly by their own love for the Society not to avail themselves easily of this power, but only for a serious reason, which for the most part will scarcely be anything else than weak health. Accordingly, Superiors should see to it that all are free of their ministries and business in order that each one may be able to consult his own interests. But if the Provincial shall exempt anyone from going through the annual exercises, he ought to inform the General of the exemption given, as is indicated in the 12th Question of the Manual of Visitation.

Nor must it be thought that the time spent in the Exercises has been lost for our own daily labors, at which we are of obligation bound to work hard. Certainly it would be lost, if these Exercises were to be gone through negligently and that total retirement and recollection be omitted, which I have above impressed upon all and which is still more necessary for

our priests, who have greater relations with externs; nay, more, this would not only be a waste of time but a serious spiritual loss, since God, Who on the day of judgment exacts an account of every idle word spoken by men, will certainly exact of us a strict account of time so precious. Nor do I think it is far from the truth to state that certain deplorable failings of the priests of the Society, which time and again (although, through God's favor, quite rare) bring sadness to us, have their origin in the fact that they have not rightly performed their annual exercises; for otherwise, by Divine Grace, which the Lord is wont to give in more abundant measure during that time, they would be enlightened and strengthened to persevere in the holy path of their vocation up to the mountain of God.

On the contrary, if they are gone through well, the Exercises for manifold reasons help us to a better fulfillment of our duty; especially since they render us more united with God and make us fitter instruments in acquiring a greater efficacy in our works, which are wholly ordained to the Glory of God; besides as I have said in other places and especially in my letter of June 29th, 1933, sent to Superiors, since the fruits of our labors will be the greater, the better these labors themselves are chosen and orderly attended to, there is no one who does not see how much the Exercises can help to bring about this prudent selection and order with the reformation of life to which they are directed.

As I have already indicated, it can be of help to our Operarii sometimes to listen to an experienced Father giving the Exercises to Ours; nay more, to establish for them a special course of the Exercises, as is done in some places, which all are invited to attend, is certainly not to be disapproved; this sometimes can bear fruit, particularly on the Missions, where the time of the Exercises is wont to be a good occasion for calling together into one house for several days the many Missionaries living alone or almost alone in

scattered localities throughout the entire year—this will help them also to recover in a suitable manner their strength of body and mind and to enjoy to a small extent the advantages of common life. But at all times and in all places let it be approved and kept sacred that our priests, who have already been promoted to some grade in the Society, must not be compelled to go through the annual Exercises together with others, and much less to listen to the points of meditation given by another (with the exception, and that rare, of some altogether individual case when Superiors think this should be prescribed for someone); but let each one, after their Superiors have been consulted and their consent obtained, choose a time, place and method, which according to the norms above mentioned shall seem more suited to them for their greater spiritual profit.

Here nevertheless should be repeated and impressed upon you, I think, that grave warning of Father Anderledy: "By no means is the abuse to be tolerated if it be anywhere, of performing the Exercises in a strange house not of the Society; nor must we tolerate anyone finding time for the same when he is giving those not of the Society these same sacred meditations." If however, it is a question of giving the Exercises to Ours, the director sometimes cannot be prevented from going through them also, especially if he foresees that due to the small number of exercitants or for some other reason not many will approach him for confession and direction of soul; but always let the Provincial be consulted, who, after considering the circumstances of the case, will decide what seems good to him in the Lord.

Moreover it is important that the Fathers also should follow the Ignatian method; therefore very many points which have been mentioned above for the Scholastics on this matter can and ought easily be applied to our priests. But in regard to the matter

and arrangement of the topics to be meditated on, greater freedom, in accordance with the advice of the Directory, is allowed to those more advanced in things spiritual and already more trained in meditation, as to men truly spiritual and already crucified to the world: "For it is to be believed that, helped by the knowledge which they already had of the Exercises of our holy Father Ignatius and by the unction of the Spirit, they will run along this course with unhindered step, nay more, with great fruit." And indeed very many holily avail themselves of this holy freedom, although always within the genuine spirit of the Exercises and the Ignatian method; there are some who cling to the Book of our Holy Father alone, laying aside any other book, and they follow it with all fidelity according to the very beautiful exhortation of Father Roothaan in his very familiar and oft-mentioned letter on the love and use of this admirable little book,—these preserve too, strength permitting, the number of five meditations on certain days, as some are wont to practice with great fruit; there are some who use indeed the little book of Ignatius and read it thoroughly, but they also help themselves with other commentaries; there are some who, as I have said, having met with the opportunity of some skilled master giving the Exercises to the Scholastics or to others of Ours, prefer to listen to him time and again, and then apply to themselves what they have heard; finally there are those who, especially in the particular circumstances of their life, direct and arrange the entire eight days to their peculiar needs or to some special end they have proposed to themselves. "The Spirit breatheth where He will" and "whoever are led by the Spirit of God, they are the sons of God." But if we are truly imbued with the Ignatian spirit, under the guidance of Superiors we will always choose those things which are more conducive for a more perfect attainment of the end of our holy vocation.

Finally, as I am about to bring this epistle to a close, I shall address you, Reverend Fathers and dear Brothers, in no other words than those very fervent ones of so revered a predecessor of mine, Father Root-haan, "In the name of our holy Father Ignatius, to whom after Jesus and His Virgin Mother we owe ourselves and all that we have; in the name of the love of the Society whose increase and success depend not on any natural or human assistance, nor on the splendor of learning or eloquence, nor on the favor of any man whatsoever, but on its true spirit preserved and renewed in us; in the name of the individual salvation and perfection of each, which should be most dear to the hearts of all of us, for surely indeed in this vocation of ours the practice of good and pious Christians is not enough for us; in the name of the great needs of Holy Church, to the aid of which our good Mother rightfully demands and expects us to come; in the name of the salvation of souls redeemed by the Most Precious Blood of Jesus Christ, to help whom we have sworn allegiance in this service of Christ, our Leader—I beg and implore you to busy yourselves in zealously learning and diligently using so renowned, so effective an aid in the accomplishment of such great good, given us in the Exercises of St. Ignatius. I further beseech you in imitation of our Fathers to strive with as great diligence and effort as possible to fashion within yourselves for your perpetual and daily use and practice the pattern handed down in these exercises."

As I myself have often heard from our Blessed Father Pius XI, not slight is the glory of our least Society in being always the first to be attacked by the enemies of Christ and the Church, with whom sometimes even some good and sincere Catholics agree, deceived by the empty falsehoods of our enemies. The little book of the Exercises shares the same lot with us; nor could it be otherwise, since whatever good,

whatever sanctity, whatever we have worthy of praise in the Society is drawn entirely from this little book, which is the soul and strength of the whole Ignatian family.

Certainly it cannot be easily understood how even some Catholics, as I have said, do not fear to take part, if not in attacking, at least in making light of these Exercises; for it is well known that there is scarcely any other human book which has so often and so strictly been tried in the balance, so often and so solemnly approved by the Holy See from the days of Paul III to our happily reigning Pontiff, Pius XI; and moreover there is scarcely any other little book, which has deserved fuller praise from certain saintly men who have flourished in the Church of God since the XVI century.

However, these attacks whensoever they come, ought not to cast us down in spirit, but rather more and more they should spur us on to gather together the remarkable fruits of this little book, first in ourselves, and then in as many others as possible so that we can in some way help Holy Church, howsoever humbly and slightly as Father Roothaan says. And in truth, Reverend Fathers and dear Brothers, according to our measure we can perhaps meet the needs of the Church in our day with no stronger help than these spiritual arms with which Christ the Lord through our holy Father Ignatius has furnished us; now, I say, when a new age of the world seems about to rise from the great disturbances on all sides, the Ignatian Exercises can be a most powerful means for the sanctification of mankind.

But concerning this other fruit of the Exercises and the manner of giving them properly to those not of the Society, I trust, God willing, that I shall treat of this matter elsewhere in a special letter.

In the meanwhile let all, particularly during the time of the Exercises just as once the Apostles were

united in the Cenacle at Jerusalem, persevere as one in prayer with Mary, the Mother of Jesus, so that we also through these Exercises may be clothed with virtue from on high, and from them go forth, filled with the Holy Ghost and burning with that sacred fire, which our Lord Jesus Christ from the depths of His Heart sent upon the earth and wished to burn violently.

I commend myself earnestly to your Holy Sacrifices and prayers,

At Rome. the Feast of Pentecost,  
June 9, 1935

The servant of you all in Christ,

WŁODIMIR LEDOCHOWSKI,  
*General of the Society of Jesus.*

A. M. D. G.

## THE SOCIETY OF JESUS IN NEW SPAIN

### PART II.

#### ECUADOR

##### FIRST JESUITS IN SPANISH SOUTH AMERICA

On December 24, 1567, the first eight Jesuits sent to Peru by St Francis Borgia at the request of Philip II reached Cartagena de Indias. It was the first fulfillment in Spanish South America of the early wish of St. Ignatius. The members of his Society were to be ready to go to all parts of the world wheresoever the Vicar of Christ should send them: "sive miserit nos ad Turcas, sive ad *Orbem Novum*, sive ad Lutheranos, sive ad alios quoscumque infideles seu fideles."

These Jesuits came to Callao on the 28th of March, 1568, and to Lima four days later. On Passion Sunday the first sermon was preached by the Provincial, Father Jerome del Portillo.

In his instructions, St. Francis Borgia had charged the Fathers to attend especially to the conversions of the Indians. Faithful to this order and judging that the language of these natives was the first requisite and necessary means to their conversion the missionaries sought a teacher and to the surprise of the whole city these men, some of them well advanced in years, betook themselves once more to the benches of a classroom. At the sight of this example the Archbishop of Lima ordered all his clerics to attend these classes.

##### FIRST JESUITS GO TO QUITO

Settled now in Lima and with a sufficient knowledge of the language of the Indians, the Fathers began to visit the various parts of what was then the vast territory of Peru, some of them even reaching Quito in the first years. Since the purpose of the following is to give a brief history of the apostolic works of the early Jesuits in the present Republic of Ecuador,



which was then a part of the Kingdom of Quito, we shall pass over the labors undertaken by our Fathers in Peru.

It is impossible to give the exact date of the first mission trip from Lima to the city of Quito; at the latest it ought to be in 1570 or 1571. In May, 1575, Father John de la Plaza arrived in Lima as the first Visitor of the Peruvian Province. Among other instructions given him by Father General, the Visitor was to consult about and decide various points relative to the future college of Quito. All of which seems to suppose that the Society was sufficiently known in that city and that there had been a request for a College. Indeed both the Father whom the Visitor consulted as well as he himself were of the opinion that a house of the Society should be founded as soon as there were sufficient men to take over the work of the new college. It was a land of great apostolic promise; the Indians were many and their dispositions favorable to the Christian religion.

The annual letters of 1575 refer to a missionary journey made into the Kingdom of Quito which was very fruitful in its results. We read of the "great impression made by the missionary as he preached continually to large crowds. In all the towns there were many confessions. Frequently the greater part of the day and night were spent in hearing confessions, so that the opportunity for rest or for preaching was at a minimum." One particular day of 200 Communions is spoken of as an extraordinary occasion. The first mission lasted seven months and during the ensuing years others followed until at last the college at Quito was finally realized.

#### FOUNDATION OF THE COLLEGE OF QUITO

Smallness of numbers and the obligation of attending to the colleges already founded in Peru were the principal obstacles to further educational expansion

in Quito. But in 1586, Father Balthasar Piñas together with two other Fathers and a Coadjutor Brother arrived to undertake a definite foundation in that city. They chose as their abode the poor-house, in reality the hospital, and began their labors from there. The first sermon was preached in the Cathedral by the Rector of the new college on July 22. Such were the beginnings of the new college of Quito which was to produce so much good for souls in the years to come, which later became a University and lasted until the calamitous expulsion by Charles III, effective in Quito, August 20, 1767.

The Fathers immediately began their ministries in the city with a general mission to all classes of the city's inhabitants. That the results were more than favorable is evidenced by the enthusiasm manifested at the end of the exercises. The authorities, both civil and ecclesiastical, accompanied by the people led the Fathers in solemn procession from the hospital to the house prepared for them in the parish of Santa Barbara. That they might have full scope for exercising their ministries even the church itself was transferred to them.

It was not long before the Fathers had full opportunity of manifesting their gratitude to the generous people of Quito, though the work of education was to be delayed a while longer. On August 29, 1856, the small volcano Pichincha, on the slopes of which the city is built, became tremendously active. The strong and continued tremblings finally gave way to a violent quake on the night of August 30. Houses fell and churches were ruined; but the end was not yet. A fearful explosion from the quivering mountain rent the heavens, and clouds of smoke and ashes swirled above the city. So great was the darkness that the Fathers went about with lanterns consoling the stricken, hearing confessions and comforting the dying. For three days and nights they carried on their labors

with no more light than their lanterns and the great burning rocks hurled by the volcano across the heavens.

Not yet recovered from the volcanic disaster Quito was to be quickly visited by another calamity more dreadful than the former. Small-pox came and spread death-dealing havoc among the population. Brought to Cartagena on a slave boat, it spread first in that city, and then went on to take its toll in large parts of the southern continent. In Quito alone thousands died during the months of June and July of 1589. Our Fathers went everywhere in their ministries to the plague-stricken, and Father de Hinojosa, one of the three pioneers to Quito died a victim to charity. Together with their ministries to the sick and dying, the Fathers exhorted the rest of the population to beseech the Divine Mercy to take pity on the people. During the month of June there was public exposition of the Blessed Sacrament in the Church of the Jesuits, and the students of the grammar school took turns with other devout persons at watching in the church. After the exposition of the Blessed Sacrament there was held on three days a week in the church a public discipline for the space of a Miserere in which many of the inhabitants took part.

#### STUDIES AT THE COLLEGE OF QUITO

With the passing of these two calamities the Fathers could now devote themselves more exclusively to the work of teaching. Shortly after their arrival they had opened a class of first letters and of grammar. When the pupils of these classes were sufficiently prepared, the first course in Philosophy was begun. This took place in 1590. Four years later Dogmatic and Moral Theology were formally introduced.

Thus the educational activities of the Fathers were finally under way. Studies at the College were entirely

free, and hence opportunities were open to all, rich and poor alike. Permission was sought from the Holy See and the King of Spain to give academic degrees in Philosophy and Theology, and the favor was granted in 1623. Later on, at the beginning of the eighteenth century, four more courses were added to the curriculum of the College, two in Sacred Canons and two in Law. The salaries of the Professors who were laymen were paid by the Society.

#### THE SEMINARY

In addition to the work of the College the Fathers were now given charge of the Seminary. This was undertaken in 1594. His Lordship, Louis de Solis, fourth Bishop of Quito, remarked that he was but imitating the example of many other Prelates who had seen fit to place the direction of their seminaries under the Jesuits.

The Constitutions of the Seminary could not be drawn up at the very beginning, and were not published until 1601. The principal points formulated in them were: that the Society was to have all jurisdiction, spiritual and temporal, over the Seminary; that the Fathers need give no account of the temporal administration of the scholarships to anyone; that future prelates could not modify the statutes or take away the direction of the Seminary from the Fathers of the Society. A royal guarantee was asked to confirm these clauses, which the King immediately granted. Later the same confirmation was obtained from the Pope.

Although the Bishop had determined the manner of collecting the money with which to pay the tuitions and scholarships, nevertheless financial difficulties were many and frequent. As a result efficient administration and advancement were retarded not a little. To remedy the situation the Fathers took over the

management of farms, and the resources of these were used for the education of indigent students.

#### SPIRITUAL MINISTRATIONS TO THE PEOPLE

While the work of teaching, both in the College and in the Seminary, was progressing in a favorable way, the activities and ministries for the good of souls continued and increased. Frequent preaching and teaching of Christian Doctrine to the children and the ignorant was a principal work. Father James Alvarez de Paz, celebrated for his ascetical writings and his preaching, gave extraordinary distinctions to these exercises of piety among the Spaniards.

Sermons to the Indians were frequent. Indeed since the number of Fathers devoted solely to ministerial labors was small, there was a danger that the Spaniards would be neglected, and these needed attention at times as much or more than the Indians themselves. But in 1594, Father Aquaviva ordered that in each college one or two Fathers were to be set aside who were to attend only to the needs of the Spaniards, just as there were those whose sole task it was to care for the Indians. At all times missions were carried on through the various towns wherein the Society had no houses. Each college had a permanent zone, and all the hamlets within this province were to be visited by the missionaries at least once every three years.

A common method of preaching the Gospel in those early times was to preach in the plazas and other public places where there was a possibility of gathering a large audience. This was done particularly on Sundays and on feast days. The matter chosen was usually some point of Christian Doctrine which would be useful and profitable to these improvised audiences.

Teaching the children and those little instructed in the fundamentals of religion was the labor on which the greatest efforts were expended. From the very first days of their arrival in Quito, the Fathers gave

themselves unremittingly to this task, and for the space of one hundred and eighty-one years this work was continued and fostered. At whatever time and in whatever way the children could be assembled, so it was done and the catechism thus taught. A frequent method, however, was the *Decuria de la doctrina christiana*, wherein the children were assembled at one of our houses and then led in procession through the city singing the lessons of the day and the prayers. The march ended at one or other of the city's churches, and there an exhortation was given to all who had assembled. The *Decuria* was usually held on Sunday afternoons. In addition a Sodality of the Blessed Virgin was formed among these children, but only the more advanced and more pious were allowed to be members.

Since the Sodality is one of the great works of the Society it was not to be restricted to the children alone. Other Sodalities were formed in the city for various classes of the people. First among these was the one made up of priests of Quito and the surrounding territory. They had some exercises of piety in common, in so far as the occupations of their sacred ministry permitted. Every Saturday they observed the custom of visiting the hospital and of hearing the confessions of those who requested it. But this was only one of the Sodalities formed. Others were soon in the making, for various classes of the city's population and for men and women.

#### MINISTRIES WITH THE INDIANS ALREADY BAPTIZED

King Philip II offered the Society the Indian Missions of Spanish America and St. Francis Borgia accepted this new field of apostolic labor. Thus we find him writing to Father Jerome del Portillo, the first Provincial of Peru: "Wherever Ours may be, let their first care be of those Indians already made Christians; using diligence in preserving them and helping

them with the affairs of their souls; afterwards they will attend to those not yet baptized." The Fathers General who succeeded St. Francis Borgia were of the same mind and their Instructions to the missionaries to do nothing more than amplify and corroborate what the Saint had set down in the beginning. Father Everard Mercurian reminds all the Fathers and Brothers of Peru that, if they wish (as they are obliged) to attain to their own perfection they ought "to try all those means by which they may obtain the salvation of the Indians for whom they have been sent to America." And Father Aquaviva wrote to the Provincial of Peru in 1591: "I desire, and with all earnestness I charge your Reverence, that your only care be to try efficaciously that Ours apply themselves wholly, as far as it is possible, to the care of the Indians, since the Spaniards would not be lacking in many other Operarii."

Since the missionaries were sure of the will of their Superiors and of the Pope himself, they bent every effort in Ecuador and Peru for the conversion of the Indians. The first means they employed was perfect familiarity with the languages. The following is a curious observation: Father Visitor, John de la Plaza, on September 9th, 1579, left an order "that all the Fathers who came from Spain should pass the first six months after their arrival in Peru studying the language of the Indians . . . that those who came as students, learn it during their studies . . . and that the novices study it for a half year before going on to the colleges." The Fourth Provincial Congregation of Peru held in Arequipa during September, 1594, decreed that no student could be ordained, if during the time of his studies he had not learned the language of the Indians; and to be sure of his efficiency in this matter he had to pass an examination for half an hour in the language. The same Congregation asked the General that no superior be permitted to exercise his office until

he had learned the Indian language. Father General, praising the zeal of the Fathers, answered that the superior already appointed should begin the exercise of his office but obliged him to learn the language. He also declared that no one should be proposed for the office of superior who lacked a thorough knowledge of the Indian tongue. Later it was determined that no priest would be proposed for the profession or his last vows, if he did not know the language of the Indians; or if he was proposed, the reason why he did not know the Indian language should be stated. Finally it was ordered that the recently ordained priests, after finishing their studies and the Third Probation, should begin the exercises of their ministries with the Indians for a period of three years to accustom them to the habits of the Indians and their language. We may take this as an indication of the zeal and determination with which the Jesuits of Quito attacked the problem of the evangelization of the Indians of the city and its vicinity.

According to the approximate calculations of the time, some sixty thousand Indians lived in Quito and vicinity. While it is true that all were baptized they were frightfully ignorant of the things of religion. To remedy this condition the Fathers gave frequent instructions and sermons accommodated to Indian intelligence and rudeness, while catechisms and constant association with their charges furthered the work of the preachers. Through their unflagging zeal the Fathers soon gained the love and affection of the Indians, giving them money for the needy and medicine for the sick. Charity won them completely; the Indians were addressed in their own language and were treated with a certain respect in order to dissipate the suspicions which arose from the contempt and excessive rigor they experienced at the hands of their masters. This method of approach made it very easy for the Fathers to gather them together in chapels and



instruct them in the mysteries of religion. These instructions were held in edifices built by the Indians themselves. There was a sermon for them at the early Mass, which was celebrated every Sunday, feast day and Friday; and during Lent another instruction was added every Wednesday. On every possible occasion they had the Catechism explained to them in their own language. On Sunday there was a pious exercise which the Indians liked very much. It consisted of a procession to one of the churches in the city during which they sang a hymn to Our Lady, then followed a catechetical instruction and prayers in their own language. Frequently, on leaving the church there would be a small demonstration in the public plaza. According to some eye-witnesses the number of Indians present at these public functions was generally in excess of four thousand. All this preaching and instruction bore proportionate results. Well instructed in the sacraments and the dispositions necessary to receive them with profit, the Indians began to go to confession and communion, not only to fulfill the law but at various times during the year and there were signs of real, solid piety in their devotions. There was, however, a justifiable fear that this good beginning would not endure because of their characteristic fickleness, but it was not for long, because it soon became evident that the Indians were seriously purposed. Hand in hand with their frequent reception of the sacraments went a reform in their lives. Women who were a cause of public scandal, not so much because of personal wickedness but rather because of threats from those who should have given them good example, gave up their lives of sin and made public reparation. Many and notable were the conversions wrought by the sermons of the Fathers and their converts had sufficient courage to resist the wiles of former companions in sin. Proper instruction put an end to the evils arising from superstition and witch-craft while the frequent

use of the sacraments produced a notable decrease in the number of drunkards.

#### SODALITIES OF OUR LADY AMONG THE INDIANS

In the very beginning of their apostolate the Fathers established Sodalities admitting as members only the more fervent and capable. But as their work got under way the scope of the Sodality was extended and became an efficacious means of conversion and formation of solid Christian lives. The Annual Letters state that the Indian sodalists were always the first to be present at Catechism class, Mass, sermons and other church functions. They fasted and mortified their bodies with rigorous austerities, considering it a favor to be allowed to practice these exterior signs of Christian piety. They took a discipline in their chapel every Friday during Lent; and on Saturday, after hearing Mass, they went to the hospitals accompanied by a Father, where they made beds, consoled the sick and did what they could to lighten their sufferings. They also brought whatever food their scant means would permit. Such practical piety, we are told, brought more substantial results than the sermons of the Fathers.

#### THE APOSTOLATE OF THE BLIND

Because of the great number of Indians in Quito and vicinity the Fathers soon realized that the task of converting all was impossible without the help of catechists. These they chose from the children who attended their Grammar classes, and from pious persons of known integrity. But none served the Fathers more faithfully and profitably than did the blind. There were many blind people among the Indians, both children and adults, who made their living begging from door to door. These blind beggars made wonderful catechists. With every possible care they were taught the Catechism in question and answer form and some hymns—all in their own language. Some too

were taught in Spanish. When they proved their willingness and capability of handling their assignment they were sent out as apostles. When the Indians had their meetings in church, the blind ones took charge of the Catechism instruction and the prayers and hymns, and the others followed them without hesitation or resistance. They were valuable helpers to the Fathers on many occasions, especially in instructing children and the ignorant, many of whom came from outside the city limits. These blind catechists never tired of repeating question and answer until something finally stuck in the memories of their listeners. This ministry of the blind was so acceptable to all, that several persons of means in the city hired them to instruct their Indian servants; and some pastors in the city and environs asked to have them work in their own parishes. They either borrowed a blind apostle from the Fathers or sent some blind man from their own parish to be instructed in the work. As soon as circumstances permitted, the Fathers branched out from the city further and further with this new apostolate, and never was there tepidity or remissness in this ministry until the expulsion decree by Charles III.

#### MISSIONS AMONG HEATHEN INDIANS

The Instruction of Saint Francis Borgia contained these two points: the care of the Indians already baptized and the conversion of the infidels. If, as we have said thus far, the Fathers of Quito exercised their zeal with so much fervor to the advantage of the Indians already converted, they were no less ardent in their work for the infidels. But because of causes acting independently they could not give themselves completely to this work as soon as they would have desired.

Even from the time of their arrival in Quito, there were always some of Ours working among the infidels

who lived in the neighboring provinces. Nevertheless, these sallies into the land of the infidels, though fruitful, were of short duration because of the character of the occupations of the Fathers in the city and among the Christian Indians of the surrounding country.

The first entrance into the land of the infidels, which can be called a mission, was that of Father Raphael Ferrer to the tribe of the *Cofanes*, who lived on the craggy and brambled ground of the Oriental Cordillera of the Andes. It lasted from 1602 until 1610 when Father Ferrer was killed by the Indians and the mission destroyed by the greed of the "encomenderos."

The conversion of the *Guanacas* and *Paeses* was begun in 1628. These Indians were most unhappy and unfortunate both spiritually and in temporal matters. They lived in a cold climate and the ground was anything but fertile. They did not live in towns, but in groups on the tops of mountains, building their houses in most inaccessible places as a measure of defense. Their customs were abominable; laziness and drunkenness their only virtues; they joined forces to beat off enemies, and separated to fight among themselves.

The Fathers had nothing to show for their twenty-five years of labor among these people. The Indians were too apathetic and the Fathers had no means to combat the viciousness of the "encomenderos" who spread apostasy among their converts. The mission was left to the secular clerics.

#### THE MISSION OF THE AMAZON

The most fruitful mission station of the Jesuit Province of Quito was that of the river Marañón, or Amazon. Geographically this was an extensive mission. It included the course of the Amazon river with all its tributaries within a space of ten degrees of longitude. Its climate was extremely hot, humid, generally unhealthy and malarial and productive of many skin diseases which resulted in blindness.

Its special produce was cacao. The greatest cause of annoyance was mosquitoes of various kinds, especially the "zancudos" which kept the missionaries awake day and night. Poisonous snakes and ants that devoured or destroyed anything and everything added to the hazards. On this mission, clothes never lasted more than a year because of the humidity.

When the Fathers first arrived on this mission, the Indians were sufficiently numerous, but repeated epidemics which broke out among them because of contact with the Spaniards soon decimated their numbers. This was a peculiar phenomenon because the Europeans among the Indians were healthy and free of disease, yet they were a source of infection to the natives giving them measles, small-pox, etc.

Their garments were the minimum required by decency, and at times, even this was lacking. Some tribes wove a kind of heavy, coarse cloth; others could not do even that much. For this latter group, paint was their only garment and ornament. Their industry centered about the making of weapons, which were commonly the bow and arrow, and sometimes a lance, made of some very hard wood. Rough clay vessels were used for eating.

Their food was generally the poorest, fish, wild animals, corn and yuca. The latter were cultivated in the most primitive way. They did not live in towns but were scattered through the forests at great distances from each other. They were constantly on the move because of continuous wars and the scarcity of food. Several families lived together in one hut. This was from fifty to seventy yards long and seven or eight yards wide, with extremely low openings at either end, the only entrances. The walls of such huts were made of branches and sticks, and the roof was covered with palm leaves. There were no vents or chimneys of any kind through which the smoke could escape, much less windows or means of ventilation. "Human pig-sties" describes these hovels.

Their moral qualities were inferior to their physical ones. Their religion seems to be reduced to witchcraft. They were commonly of very low intelligence and extremely fickle, and could not be trusted.

Their principal vices, as in the case of all Indians, were impurity and drunkenness. Eating of human flesh was common to all the Amazonian tribes with very few exceptions. The funerals for the dead, in many nations, consisted of eating the corpse while weeping and howling. When the corpse was consumed the funeral was over. Other tribes hunted and stalked humans as they would wild animals. To these, without doubt, the most degraded of the children of Adam, the missionaries of the Province of Quito brought Christian civilization.

There were two principal difficulties besides the climate. The chief one was the great variety of language; each tribe or nation or group having its own (all of them extremely difficult to learn). The second was the great distances between the nations, and the character of the country through which the missionaries had to pass on their trips—through rivers, swamps, primeval forests, difficulties, innumerable and killing.

#### ENTRANCE OF THE MISSIONARIES

The first two missionaries went out from Quito in October, 1637, and after a long and painful journey they arrived at the city of St. Francis Borgia, the head of the Mission, in February, 1638. These were Fathers Gaspar de Cugía and Luke de la Cueva. They began at once their apostolic labors among the Indians of the *Maynas* nation, who were the first to submit to the Spaniards on the banks of the Marañón. During the same year of 1638, Father de la Cueva began to evangelize another nation, the *Jeveros*, neighbors to the *Maynas*. In this way and with the arrival of new missioners the Fathers were extending the sphere of

their activity to various nations. As a result they had already founded after a few years some fifteen towns or reductions, with about 3,000 adult baptisms and 3,000 more among the little ones.

This mission although it had its difficulties continued to prosper and it was extended to new regions as the number of the missionaries increased. From the first years there were reductions on the rivers *Gualaga*, *Pastaza*, and *Ucayale*. In 1654, there were mission stations on the rivers *Napo* and *Curaray*; and in 1690, the celebrated Father Samuel Fritz preached the Gospel to the populous nation of the *Omaguas*, who occupied all the islands of the Marañon from the Napo to the river Negro.

#### METHOD USED BY THE MISSIONARIES

To begin a mission among the natives the missionaries availed themselves of various means. The most ordinary one was for the Father to present himself in the territory of the Indians and make friendly overtures to them by offering various gifts such as linen cloth, axes, machetes, hooks and other things of less value such as mirrors and glass beads of various kinds; trivial though these may seem, they were highly esteemed by these unfortunates who were poor and needy. Mutual relations begun, the younger members of the tribe were first approached, particularly those who seemed to be the brightest and cleverest, and these were instructed in Christian Doctrine. The boys soon became good interpreters for the elders of the nation and were helpful auxiliaries for the missionary.

Up to the time of the expulsion (1768), 161 missionaries entered into the missions of the Marañon: of these 43 were Spaniards, 32 Germans, 20 Italians, 2 Portuguese and 1 Frenchman. In the 130 years during which the mission lasted, 152 different towns were founded, although not all of them endured for all of this time: many were wiped out by the epidemics and

were not reestablished, or else were founded anew in other parts. The different nations or tribes to whom the Gospel was preached numbered from 180 to 190. On the expulsion of the Jesuits by Charles III, the Mission was placed under the direction of secular priests and religious who did not know how to preserve it. Within hardly more than thirty years this immense labor had wasted away.

The Mission of the Marañon was the most important of the old Province of Quito; others, however, were sustained at the same time, such as those of the *Barba-coas*, of the *Choco* and of the *Darien* in the present republic of Panama, all of this immense territory belonging to the Province of Quito. While we cannot in this short sketch go into details over each one of these missions, suffice it to say that though less is generally known of these latter, nevertheless the fruits of these were great and the labors and the difficulties connected with them were often greater than those met with on the Marañon.

#### MANAGEMENT OF THE COLLEGE OF QUITO

Returning to speak of the College of Quito, it should be noted that its administration due to extrinsic circumstances, was not always of the best, until Father General Gonzalez brought about the division of the Province of Nueva Granada in 1696, thereby erecting the new Province of Quito.

Due to the great distance of the College from Lima as well as from Bogotá, it could not be effectively governed by the Provincial of either of these two Provinces. Letters and their answers were always delayed several months, if they were not lost completely. And thus the College belonged to the Province of Peru until 1604; it became part of the Province of Nuevo Reino de Granada from 1604 to 1609; from 1609 to 1617, it belonged again to Peru, and then from this last date it shifted once more to Nueva Granada, until



1696, when finally the separate Province of Quito was formed.

Because of the above-mentioned difficulty of vast distances and delays in communication from 1595 onward, Father Aquaviva gave broader faculties to the Rector of Quito than those which the other Rectors were wont to have. Although he did not have the title of Vice-provincial, in fact and in practice he proceeded and had to proceed as if he were so. He received the novices and admitted them to first vows, he gave to each subject the different employments and sent the missionaries to the various points of the immense territory which then pertained to the Royal Audiencia of Quito. This method of government did not fail to have its grave inconveniences, particularly in the matter of religious observance. The one remedy was to form a new Province, but unfortunately, there did not exist a sufficient number of residences and colleges to obtain this objective.

Father General, although he allowed with sufficient readiness the founding of new residences, showed himself rather reluctant on the question of new colleges. He always demanded that the maintenance of the subjects who were to live in the new house be assured. Hence he insisted on an established foundation, which under the circumstances of time and place amounted to 40,000 pesos. Experience had taught that the ordinary returns from that sum were adequate for maintaining Divine worship in the church and supporting a dozen religious, which was the usual personnel which the colleges were accustomed to have in those times.

This sum of 40,000 pesos was so placed as to produce a little more or less than 2,000 or 3,000 pesos a year. Since there was no other satisfactory way of investing this money save in farms or haciendas (ranches), these were bought and used as a source of income. Hence the reason why the Jesuits in Latin America had haciendas; they were absolutely necessary

in order to live, since they could not receive stipends for their ministries, nor have parishes as the other religious.

OPPOSITION OF THE COUNCIL OF THE INDIES TO  
NEW FOUNDATIONS

The Jesuits would easily and in a short time have obtained these new foundations so necessary for the erection of a new province, and what is more important, so vital to a more effective religious administration and order. A college of the Society in a city or town was often the sole center of public instruction, and frequently the citizens of various cities made continual petitions to have a college or at least a residence with the hope that this in time would be transformed into a college. But since by the arrangement of the royal *Patronato*, the permission of the King was necessary for the erection of a new religious house, the Council of the Indies invariably denied the many petitions which the cities transmitted to it.

In view of these denials, the Bishop of Quito, along with the President of the Royal *Audiencia*, judged it opportune in 1642, to make use of the privilege which law gave to them, namely to give permission to found some residences until such time as the King upon being informed should approve or reject what had been determined upon. With this permission the Jesuits immediately erected four residences in various cities that had asked for them. But the Council continued in its refusal, and not only did it not approve the arrangement of the Bishop, although that worthy man protested that he had given the permission because he believed himself bound in conscience as pastor of souls to grant it, but it was even ordered that the residences already founded be demolished. The order was executed to the great loss and sorrow of those towns which saw themselves deprived of a means of educating their sons.

After many years of repeated petitions on the part of those same cities the desired permission was at last obtained, and the houses were founded which were necessary to divide the Province of Nueva Granada, and form the new Province of Quito. This division was effected by the Visitor, Father Diego Altamirano, and the decree of Father General was published in November, 1696.

#### MINISTERIAL LABORS IN THE NEW PROVINCE

*Teaching:* Dividing the ministries principally into the three classes of teaching, hearing confessions and preaching, it would be impossible to reduce to an abbreviated account all that was accomplished in each of these fields. It will be possible only to jot down in rough detail what was done in all.

In regard to teaching, since the University of Saint Gregory was founded in The Collegium Maximum, the Jesuits carried on all the work. Thirteen were employed in its offices. Ordinarily there were some twenty to thirty young Jesuits in the schools, seventy to eighty grammar students and one hundred to one hundred and fifty collegians of Saint Louis. This does not include the "Manteistas" or day scholars who only assisted at the classes.

It was very difficult to teach and educate the diverse classes of youth in their various pursuits. The continual vigilance and labor ordinarily did not allow them much respite. The scholastic tasks of lessons, conferences, public sabatinas, examinations, etc., filled the different hours of the day and night. The same subjects of the Collegium Maximum could be called the teachers of the whole state. Some were synodal examiners, some Theologians of the President and the Bishop, others consultors of all classes of people in the city. Then there was the director of cases of conscience not only for Ours but for the members of the secular clergy as well.

*Confessional:* With respect to confessions the members of the Collegium Maximum worked excessively in the church, in the penitentiary, in the parishes of the city and the monasteries of nuns, in the prisons and hospitals. A majority of the people and almost all the nobility regularly went to confession to the Jesuits. This fact was not because of the small numbers of the secular clergy, for they were very numerous, but because the people were not content to confess to any other but a member of the Society of Jesus.

There were ten confessionals in the penitentiary hall and fourteen in the church. On most Sundays of the year, on Fridays and days of retreat, on Feasts and Jubilees, workers crowded these confessionals from five in the morning until noon. It is to be noted that during Lent confessions were heard in the morning and afternoon. Twice a week six or eight priests went to the four monasteries of nuns to hear their confessions. Every Saturday six or eight were appointed to hear confessions of the sick in the hospitals. Besides, one of Ours was always prepared to visit the sick in cases of particular need or danger. Five or six times a year others were appointed to hear confessions morning and evening for the space of eight days in the parishes where sermons on doctrine had been preached. The confessions of the sick of the whole city to which Ours were called by day and more especially at night, ranged daily from eight to twenty calls or more. From the records we find that sick calls amounted to more than thirty a week, and to more than three thousand five hundred a year. Outside of all that has been said, on the occasion of the annual grand function of the Saturday within the octave of Easter, all the subjects of the College went out, the priests to hear confessions, accompanied by the scholastics and the coadjutors. All these were distributed through the barrios and parishes of the city to hear the confessions of the sick and prepare them to make their Easter duty.

*Preaching:* Ours were engaged in preaching more than 800 times a year. Panegyrics, moral sermons and instructions are given in the monasteries of nuns, parishes, prisons, hospitals, streets and squares as well as in our own church. Each Friday in our own church there was an hour's talk to the Bona Mors Confraternity. On Saturdays another sermon lasting three quarters of an hour was given in the Congregation of Loretto; another of half an hour was delivered to the two aulas of grammar in their Congregation of the Immaculate Conception of Our Lady. Every Sunday a mission sermon lasting an hour was preached in one of the parishes followed by a half hour instruction on a point of doctrine. Once a week a talk was given in one of the prisons, twice a week in the hospitals and on Sundays, before the first Mass, a student preached in our church in the native language of the Indians. Every month the retreat was made in our church. During this time two conferences were given in the morning and another in the afternoon. The same retreat was also held in the four monasteries of nuns and a conference was given in each one. The four monasteries were the two Carmels, Conception, and Santa Clara.

Each year a large crowd of people made the exercises in our church and two conferences were given daily. For a period of five weeks these same exercises were given in our House of Retreats, where every week about forty distinguished persons were found in attendance. Retreats were held in private houses for the poor people. Not only did a great number of the Clergy make these exercises each year but even the Lord Bishop and several of the ecclesiastical and lay dignitaries entered into the same at the Collegium Maximum.

During Lent there was a sermon given to a very large audience nearly every day in the week. On Sunday an historical sermon lasting more than an hour

was given in the afternoon. On Monday and Wednesday a moral sermon was preached; on Thursday morning a doctrinal sermon was delivered. On Friday, besides the conference of an hour in the Bona Mors Sodality, another moral sermon was given at night. Saturday a conference was held for the Congregation of Loretto. On the three days of Carnival moral sermons were preached. Sermons on the Passion were given on Holy Wednesday, Thursday and Good Friday. On the latter day the work of our Operarii was closed with the solemn function of the Three Hours Agony of Christ.

All that has been said took place in our church. During the Lenten season three other historical sermons were given; one in the rectoral church (El Sagrario), another in the Carmen Alto and another in the Carmen Bajo. Here also another Father explained the Christian Doctrine for the space of half an hour. In the four monasteries mentioned above there was a sermon once a week in Lent and Advent and the function of the Three Hours Agony was performed on Good Friday. Every week there was a sermon in the house of reformed women of Santa Marta. In the Cathedral church during Lent, we preached two panegyric-moral sermons; one on the Sunday of the Truths and another on Passion Sunday. Two others of the same type were delivered in the Royal Chapel to the members of the Royal Audiencia, while another was preached on the Passion in the rectoral church. In the Cathedral eleven panegyrics were preached.

Every two or at the most every three years, missions were held in our church and at the same time in all the parishes of the city. This task demanded constant and incessant work from all the members of the community. Large numbers attended these missions and derived much fruit and benefit from them. This same work was repeated when necessity demanded it either on the occasion of extraordinary jubilees, epidemics, earth-

quakes, etc., not only in the city but in the neighboring places and towns.

Between two and four of Ours were sent annually to give missions in our haciendas both to the slave and free people in service. During this mission they were entirely free from work for the eight days or according to the need. Besides this work there were two Fathers assigned as circulatory missionaries for the whole vast diocese. These ordinarily accompanied the Lord Bishop when he went on his visitation. They were like fore-runners who made ready the cities and towns of the Bishopric with the accustomed missions. Outside the time of visitation, these same Fathers gave missions in those parts where necessity or charity called them. They were especially mindful of the cloth mills where the miserable people lived in a kind of captivity and bereft of all spiritual help and guidance.

If the labor of Ours in these three classes of ministries was great and glorious, it was not less so in all the rest of the activities in which charity placed them, or to which the public authority obliged them. The judges never entrusted this ministry to other priests than those of our Society. The Society was often called the common Mother of the poor because of the aid given to innumerable persons in need, not only of the common people, but also of various illustrious families who found themselves in misery. The alms which were daily distributed at our door, of money, fruits, bread and meals, amounted each year to 5,000 pesos and those which the Mission Proctor and the College of St. Louis gave came to 1,000 pesos annually. Besides these the porter gave many and abundant alms on a separate account. Not a few were the alms which particular subjects gave, especially the Operarii, when they went on their various ministrations.

The other colleges of the Province of Quito, ten in number, when the expulsion came upon us, produced, although on a smaller scale, the same benefits and good,

both spiritual and corporal. God, however, in his high judgments, permitted that all this, by a single stroke of the pen, to become totally undone and destroyed.

#### BLESSED MARIANA DE JESÚS

Even if the Province of Quito had produced no other good and benefits but the raising to the highest perfection and the elevating to the honors of the altar the "Lily of Quito," Blessed Mariana of Jesus, it could be affirmed that this alone was enough for its honor and glory.

The life and virtues of Mariana of Jesus are well known. We shall do nothing here but recall some few historical data about this holy and illustrious virgin. Mariana of Jesus de Paredes y Flores was born in the city of Quito, October 31, 1618. Her father was Captain Don Jerome Flores Zenel de Paredes, a native of Toledo in Spain, and her mother, Donna Mariana de Granobles y Jaramillo, a native of the city of Quito. They had several children of whom Mariana was the last. This was a very christian family and Mariana had the good fortune to be bred from her earliest years in all piety and virtue.

From the time of her childhood, she began to show a very tender devotion to the Child Jesus, to whom she daily offered her little sacrifices; and in the same way to the Most Holy Virgin, to whom she professed a most tender devotion during all her life. At the age of seven or eight years she made her First Communion and from that time she never ceased to receive, whenever she had permission to do so, at the price of whatever work it might cost her. At this time also, she consecrated herself to God by the vow of virginity, commuting it at the age of ten into that of chastity and adding the other two of poverty and obedience. From this age on, her life can be summarized by saying that it was one continuous progress in the practice of virtue and of the most sublime christian perfection.



All the great saints are wont to distinguish themselves in a special virtue or in a particular manner in which God proposes them to the imitation of the rest of the Christians. God chose Mariana to be a model of perfection not in the cloister but in the midst of the enticements and enchantments of the world. Her parents greatly desired that so pure a soul consecrate herself to God in a monastery and they made the preparations for her entrance into the Convent of Santa Clara. Mariana, who did not yet know the special vocation to which God called her, did not oppose herself to the preparations nor to entering Religion, although she did not persuade herself that this was the will of God. In prayer to our Lord, she ran humble and full of confidence. Our Lord gave her to understand, in a way that she could not doubt, that His will was that she consecrate herself wholly to the divine service, not in a convent, but in the retirement of her home, in the intimacy of the family; so that she sanctify the domestic hearth with all the virtues of the religious life. Mariana obeyed God's voice promptly. At the age of twelve she renounced the world, all its pleasures and attractions, and with the full permission of her parents, locked herself in the seclusion of her own home. There she learned a life of humility, prayer and mortification and practiced in a heroic degree all the virtues. She never left her room nor her house save to go to the church of the Society or to perform some work of charity toward her neighbor. She remained in retirement for fourteen years until God called her to the repose of eternal glory.

God, Our Lord, blessed his faithful servant with many special favors, both in life and in death. One of the most remarkable was to grant to her humility that her terrible mortifications and continual fastings were not noted exteriorly on her body. In the beginning of her life, her face was extremely disfigured and gaunt,

but afterwards at her request, God granted that her face and hands should retain the color, freshness and youth of one who takes even excessive care of them. In view of this favor, Mariana increased her fasts, penances and mortifications much more and heaven approved. Another very special favor was to pass the last seven years of her life without the nourishment sufficient to sustain the life of her body, for the Holy Communion, which she received daily, conserved the life of her body together with that of her soul.

God was not less generous with Mariana after her death, glorifying her with stupendous prodigies. One of the most remarkable was that a branch of lilies sprang from the blood, a prodigy that gave occasion to the name by which she is known in the Church of God, "The Lily of Quito." During her last illness, the doctors prescribed for her innumerable bleedings. Each time that one was made, the servant received this blood and deposited it in a little hole that she herself had dug in the garden of the house, covering it afterwards with a rock. Whenever she deposited the blood recently extracted from the vein, she used to stir the blood placed there previously with a little stick and found it always fresh and of good odor, without sign of corruption at all. A few days after Mariana's death the servant went to the garden and on passing near the spot, where she buried her mistress' blood, out of curiosity, wished to see in what state it was. What was her surprise to see that out of the blood had grown a beautiful branch of lilies, three of the flowers in full blossom. She ran off immediately to tell the family. All the occupants of the house hastened to the site of the prodigy and all saw the branch of lilies with the flowers and the roots formed of the very blood of Mariana. They could not doubt of the prodigy for there had never been lilies in that garden, no one had brought them and the servant was too simple to have wished to deceive her masters.

In the first months of the year 1645, a severe epidemic carried away numerous victims in the city of Quito and in all the neighborhood, and at this same time there began some violent earthquakes which came to add new sorrows to those caused by the pestilence. Mariana inspired by true charity, seeing that she could do nothing else for the welfare of her country, offered herself to God as a victim of expiation and made the sacrifice of her life to save that of her fellow countrymen. God accepted His servant's offer. The epidemic ceased but she fell ill that very day, which was the 26th of March, dying two months later on the 26th of May, 1645, suffering during all this time most intense pains without finding the least alleviation.

Great was the excitement of the city of Quito on the news of the holy death of Mariana, for no one was ignorant that she had made the sacrifice of her life for her country and her great charity was known to all. All the city and the vicinity wished to venerate her mortal remains. Innumerable multitudes filed ceaselessly before the rich bier on which she lay during the thirty-two hours that she remained in the chapel. The concourse to her burial was literally the whole city and many persons from outside.

The Process for her beatification was initiated by the Ordinary twenty-five years after the death of the Servant of God when there still were alive many people who had known and conversed intimately with her. This process lasted eight years and fifty witnesses declared what they had seen or heard from other trustworthy persons as is contained in their depositions.

The cause was introduced in the Sacred Congregation of Rites on December 17, 1757, suffering a long interruption as did all the causes of the Society of Jesus on account of the Suppression. Pius IX approved the two miracles for the Beatification on January 13, 1847, and on the 29th of September, 1850, gave the decree of "Tuto," for proceeding to the Beatification.

The Apostolic Letters in the form of a Brief were published October 7, 1850.

The relics of the Blessed Mariana of Jesus are kept in the church of the Society of Jesus in Quito.

#### THE NEW SOCIETY OF JESUS IN THE REPUBLIC OF ECUADOR

Scarcely was it known that Pius VII had restored in 1814 the Society of Jesus in the whole world than various cities of the Republic of Ecuador asked for the return of the Jesuits, but this was impossible due to the lack of subjects until it came about in an unexpected manner in 1850, 83 years after the expulsion. When the Society of Jesus had been unjustly expelled from the republic of New Granada by President Hilario Lopez on May 18, 1850, some of the Fathers went to Kingston where they founded a college and the majority, including novices and juniors went in two groups to the republic of Ecuador. The first, composed almost entirely of students entered from the North on June 11, 1850, with Father Pablo de Blas, the Superior of the Jesuits in Popayan and Pasto. This Community consisted of twenty-six subjects who remained in the city of Ibarra until Father Blas obtained a house in Quito. They were received with great demonstrations of joy by all the towns. The other group, formed of eleven Jesuits, with Father Francisco Jose de San Román as Superior, entered from the South by way of Guayaquil on the 4th of August, thanks to the efficacious intervention of their fellow-voyager from Panama, Don Gabriel Garcia Moreno. There came in the same ship from Buena-ventura to Guayaquil the fierce persecutor of the Jesuits in New Granada, General Don Jose Maria Obando, who had sworn not to let the Jesuits disembark in Guayaquil. He would have succeeded in this on account of his influence with the liberal authorities in that port had not Garcia Moreno, who knew his

plans, disembarked first and obtained permission for the Jesuits to land, and thus the evil desire of Obando was frustrated.

Meanwhile Father Superior Pablo de Blas had actively labored, aided by the numerous friends of the Society, in order that it might be legally admitted into Ecuador. In effect the Congress issued the decree of admission and revocation of the Pragmatic Sanction of Charles the Third, on the 25th of March, 1851. This decree was promulgated on the First of April to the sound of a universal ringing of bells accompanied by the music of the army, and was celebrated by lighting all the houses for three consecutive days.

The first of April, Our Fathers were conducted from the house which they had provisionally occupied to the Church of the Society in solemn procession, composed of the Ecclesiastical "Cabildo," deputies, ministers of State, diplomatic corps and the secular and regular clergy. As they passed, a shower of flowers descended upon them from the beautifully decorated balconies. Arrived at the Church, they were given possession and a solemn Te Deum was sung.

#### THE EXPULSION FROM THE REPUBLIC OF ECUADOR

Peace and tranquillity were of short duration. Through the machinations of the liberals and Masons of Colombia a liberal revolution broke out in the city of Guayaquil on July 17. Their first care was to expel the Jesuits on the 29th of September of the same year, 1851. The order of expulsion was given to the Jesuits on November 20, and on the twenty-first at midnight all left for exile amid the protests and tears of the whole nation. As the Fathers left the house in Quito in the midst of a great multitude was Garcia Moreno who turning to the Father Superior spoke to him these words: "Goodbye, Father, within ten years we shall sing in the Cathedral a Solemn Te Deum on your return."

And so it turned out. Garcia Moreno, appointed President of the Republic of Ecuador, earnestly requested the return of the Fathers to Ecuador. After various negotiations, three Fathers with one Lay Brother disembarked in Guayaquil on the twenty-eighth of March, 1862. On the twenty-ninth of July of the same year, four more Fathers and three Brothers arrived with the Superior, Father Francisco Javier Hernaez. Of these, three remained in Guayaquil and Father Hernaez with two Fathers and two Brothers went to Quito which they entered on August 14, 1862.

Short was the time in which the Fathers could rest from their long journey, for when in September they were about to start classes, Garcia Moreno wanted the Fathers to take charge of the National college. Since there was no other site available for the college save the one destined for the archdiocesan seminary, the two institutions were combined and both were put under the direction of the Jesuits. On September 9, 1862, classes were started in Latin grammar, Philosophy, Theology and Canon Law. The community consisted of merely six Fathers and three Brothers. These beginnings were very difficult for with all their abnegation and good will those six Fathers could not suffice for the multiple obligations of instruction, preaching and confessing.

In 1863 it was necessary to open up a new college in Guayaquil at the request of Garcia Moreno. For, when the Superior wishing to put off this with the excuse that he had no subjects, the President had replied that it was necessary to open a college even though there was but half a Jesuit to do it. This year, 1863, thirteen more Jesuits came to the Republic of Ecuador.

With the coming of new subjects and the reception of some novices, the Mission of Ecuador was able to start the new colleges of Riobamba and Cuenca. In

our Church in Quito new Sodalties and Societies were established.

At the request of Garcia Moreno there was founded in Quito in 1870 the Polytechnic School, the professors of which were mainly some German Fathers expelled from their country by Bismark. This carried on until the illustrious President was assassinated on the sixth of August, 1875. After this sad event up to the present the lot and position of the Society in Ecuador has been rather precarious.

In 1877 due to the liberal revolution of Veintemilla an expulsion was much to be feared; but it did not come about. There was the same danger in 1895 with the triumph of another liberal revolution headed by General Eloy Alfaro, but once more Divine Providence freed the Society from this evil.

From 1895 to 1934 the attack and the endeavor of Liberalism has been against the freedom of instruction of our two colleges in Quito and Riobamba in which the Society has had to endure all kinds of vexations and injuries. Nevertheless, as yet the devil has been unable to triumph thanks to the special protection which the Most Blessed Virgin manifests and which has been so powerfully evidenced by her miraculous image in the College.

On the twentieth of April, 1906, the boarding pupils of the college, to the number of 35 and with them the Father Prefect together with a Brother were talking in the dining hall after supper, when one of the children looking at the image of Our Lady of Sorrows that was hanging on the wall, saw to his great amazement that the image was opening and closing its eyes majestically. Marvelling at this novelty he brought it to the attention of other children near him and thence it was noticed by the Prefect, the Brother and all the rest of the children. All came close to the place where the image was and were able to witness care-

fully and for a quarter of an hour the movement of the Blessed Virgin's eyes.

The ecclesiastical authorities verified the fact with all the rigor of a canonical process by means of which the truth of the prodigy remained entirely demonstrated.

When the news of the miracle had spread, great was the excitement in the entire city and vicinity and from that time until the present great has been the fervor not only of the children but also of the rest of the faithful. In the novena that is made each year in commemoration of such a glorious happening the communions reach twenty thousand. The miraculous image is venerated in the college chapel.

A. M. D. G.



HISTORY OF THE  
MARYLAND-NEW YORK PROVINCE

XVI

BOSTON COLLEGE  
and  
CHURCH OF THE IMMACULATE CONCEPTION

Boston, Mass.

1863-1914

*By* REVEREND EDWARD I. DEVITT, S.J.

Father John McElroy, founder of Boston College and of the Church of the Immaculate Conception, came to Boston from service as chaplain to the Army of General Taylor in Mexico, and, in 1847, became the first Jesuit Pastor of St. Mary's Church, which had been entrusted to the Society by Bishop John B. Fitzpatrick. Father McElroy quickly recognized the need of Catholic education in the Capital of the Bay State, and, as soon as circumstances permitted, he bent his energies and employed all the resources at his command, to supply the need; he introduced the Sisters of Notre Dame; and the girls of St. Mary's and other parishes, have, ever since that time, been well provided for by those devoted instructors in the parochial schools, and in the flourishing Academies which they established. He endeavored to make equal or larger provision for the boys of the parish; but his efforts in that direction, within the limits of St. Mary's, were frustrated. He had purchased a tract of land as a site for the church and college, which, with the Bishop's approval, he proposed to build; this property, known as "The Jail Lands," was situated towards the west end of the city, between Leverett and Wall Streets within the then existing parish boundaries. As soon as it became known for what purpose the land had been acquired, the bigoted spirit of the neighborhood was aroused in opposition. The narrow intolerance

that was awakened succeeded in prevailing upon the city authorities to impose such restrictions and building regulations on the use of the property, that the plan for a church and college on that site could not be carried out. The litigation that followed, and the protracted negotiations on the part of Father McElroy to procure possession of the "Jail Lands" for a boys' school, although he was by right of purchase the undisputed owner of the property, all this forms an interesting story, which is fully narrated in a special volume of his Memoirs. There were not wanting fair-minded non-Catholic citizens of Boston who favored the cause of justice; one of these, Mr. N. I. Bowditch, a prominent lawyer, and son of Nathaniel Bowditch, the eminent mathematician, made an able argument in favor of Father McElroy; which was afterwards published in pamphlet form; but intolerance prevailed and, in April, 1857, Father McElroy disposed of his interest in the property, without pecuniary loss, indeed not only was there a financial profit in the transaction, but, as matters later turned out, it was a blessing that the "Jail Lands" were wrested from us, since the character and surroundings of that district have become so changed that it would now be unsuitable for the purpose that was originally intended.

Compelled to look elsewhere for a proper site, Father McElroy received helpful advice and influential assistance from Hon. Alexander H. Rice, then Mayor of Boston, and afterwards Governor of the Commonwealth. At that time the City possessed at the south end an extensive tract of *made* land, which had been reclaimed from the waters of South Bay, and when the lots were offered for sale, Father McElroy secured a location at the corner of Harrison Avenue and Concord Street. Here the corner-stone of the Church was laid, April 27, 1858, and in close proximity to it arose the College. The latter consisted originally of two parallel buildings, each ninety feet long and sixty feet

wide, and forty feet apart; one fronted on Harrison Avenue, and was adapted as a residence for Ours; the other was arranged for the college classes; and both buildings were connected by one, twenty-five feet in width, at the far end of the church. The college was completed in the summer of 1860; but as the Province was yet not able to open it to the secular students, it had been decided to use it as a temporary general scholasticate for all of North America.

Accordingly, in September, 1860, with Father John Bapst as Rector, the *Seminarium Bostoniense* was opened as a scholasticate for the Jesuit students of philosophy and theology. In a letter to his friend, Father Billet, who was then Rector of the Jesuit College at Brussels, Father Bapst writes on October 10, 1860, as follows:

“Reverend and very dear Father: P. C.

There you are in the capital of Belguim, and here I am, in the capital of Massachusetts, the modern Athens of the New World. You, the Rector of a great college and I, the Rector of a great scholasticate! Who would have thought it, when we were together as teachers sixteen years ago?

“After twelve years of missionary life, I am once again in the full enjoyment of the solitude, silence and recollection of a religious house. What a change, to pass so suddenly from the turmoil of a missionary life to the retirement of a scholasticate! The scholasticate, which has just been established here by Father Sopranis, is intended to be a common house of studies for all the provinces of the Society in North America. The *ratio studiorum* and the other rules and constitutions are to be followed in all their fulness. The number of our scholastics has already reached fifty. They come from all parts of the United States, from Canada, and from as far distant a place as California. All the modern languages are in use among them, and they have entered upon their studies with great ardor,

and we have reason to entertain the hope of seeing, in a few years, an army of apostolic men depart from Boston, who, full of the spirit of St. Ignatius, will establish in the New World, on the ruins of Protestantism and infidelity, the Kingdom of Jesus Christ."

In another letter he says: "Our scholastics, *although Americans*, are as good, studious, and pious as are yours in Europe. Next Sunday, (the letter is dated March 3, 1861), our church will be dedicated. It is, beyond all dispute, the most beautiful church, not only in Boston, but in the whole State of Massachusetts. The cost of the church and college will amount to half a million dollars. You can form no idea of the beauty of these two buildings. Tomorrow, Lincoln the new President of the United States, will be installed in office at Washington. You are aware, I suppose, that we are just at this moment resting on a volcano. It is very likely that a civil war will ensue. And then what is going to become of us, God only knows. What is certain, however, is that there is very little prejudice against Catholics here, and we have no persecution to fear. We are much more free, and in the enjoyment of a greater peace than you are in Europe."

During the spring following the opening of the scholasticate, on March 10, 1861, the Church of the Immaculate Conception was solemnly dedicated by Bishop Fitzpatrick; Archbishop Hughes of New York preached in the morning, and Bishop McCloskey of Albany (the future Cardinal) in the evening. There was an immense crowd of people in attendance. Father McElroy records in his Diary the next day that never was a religious celebration so well attended in Boston. The new church, its dimensions, architecture, decorations, etc., were the common topic of conversation. The three years of the scholasticate, in conjunction with the work done in the Church of the Immaculate Conception, introduced a new era for Catholicity in

Boston. When our church was dedicated, there were few others in the city and most of them poor ones. Catholics in Boston could not hold up their heads as yet, and their religion was rather looked down on, perhaps because misunderstood, by the non-Catholic portion of the people. Then suddenly appears this College of truly learned professors and studious young men, the honesty and innocence of whose lives could not but be seen by the keen, watchful eyes of the Athens of America. Then springs up their church, an architectural wonder, the finest sacred building in New England; and the services in it are conducted with so much decorum and dignity as to command new respect for our religion in the minds of thinking people. Eloquent and instructive sermons were given; the talent and training of the choir, directed by Dr. Wilcox, supplies artistic music; and the beautiful ceremonies of the Church, especially during Holy Week, were performed impressively by the scholastics, some of whom were accomplished vocalists. It can be said without too much praise of the Society, that the scholasticate and the church gave a powerful impetus to Catholicity in Boston, elevated it and gave it new dignity.

The College was incorporated with power to confer degrees, except degrees in medicine, May 25, 1863. "The Trustees of Boston College" (this was the legal title) named in the Act of Incorporation were John McElroy, Edward H. Welch, John Bapst, James Clark and Charles H. Stonestreet. Their first meeting was held at the college building, June 19, 1863, to consider their Act of Incorporation; at a second meeting held on July 10th, "it was voted to request the Reverend John McElroy to convey all the property now vested in his name in the City of Boston, viz: the Church of the Immaculate Conception and Boston College, together with some 90,000 feet of land to the Trustees of Boston College, in due legal form; also the Church

and Parochial School on Endicott Street, also vested in the same Reverend John McElroy." At a meeting held on August 6, 1863, it was declared that "The Reverend John McElroy had complied with the requests made at the previous meeting."

The land originally conveyed by Father McElroy, for the Boston College strip, consisted of about 77,392 square feet and cost \$31,467. It did not include the present play ground or the portion under the building which was added to the college on James Street. That property was purchased on January 6, 1870, for \$6,828.50.

For three years Boston College continued to be the house of studies; Father Bapst, the Rector, was professor of Moral Theology; Fathers Duverney, Gresselin and Felix Cicaterri taught scholastic theology; Fathers Ardia, Janalik and Guida, philosophy; mathematics and the natural sciences were taught by Fathers Sestini and Varsi; the latter gave a brilliant surprise to Boston, during the triduum in the church for the Beatification of the Japanese Martyrs. He conceived the idea of having the electric light behind the tabernacle during the Benediction in the evening; the dynamo had not yet been invented, and the electric light was obtained by placing a large Bunsen battery of about 100 cells in a separate one-story building just back of the sacristy, from which wires led to the carbon arc-lamp on the altar. When the current was turned on, producing the brilliant light, there was a start of surprise among the large congregation. The following Fourth of July, the electric light was produced in the dome of the State House.

Father McElroy remained in charge of the Church until 1864, when, after seventeen years of strenuous and successful labors in Boston, he was withdrawn. His great business capacity is demonstrated by the church and college which he projected and carried to completion; Father Bapst, in one of his letters, esti-

mated the cost at half a million dollars; it required an extraordinary man to manage the ways and means for such an undertaking, to borrow the money, and meet his obligations, for in those days business men were not accustomed to think in millions. Notwithstanding the efforts of Father McElroy, it was found that there remained a debt of \$150,000.00 on the property, an enormous obligation, especially if it be taken into account that the Church had no parochial sources of revenue, and there was no income from the College, which was not yet opened. The difficulty, however, was surmounted, when Andrew Carney, a generous benefactor, volunteered to contribute \$25,000.00 if a similar sum was raised by the people. The money was obtained in a short time, chiefly by means of a fair, which netted \$27,000.00.

The College opened its doors for secular students, September 5, 1864; Father Bapst was Rector, and Father Robert Fulton was prefect of studies; two scholastics, James Doonan and Peter Paul Fitzpatrick, constituted the teaching staff. Father Fulton was dismayed to find that instead of the army of students that he expected to see thronging through the gates of the new college, the "gates" as a matter of fact consisted of a small iron affair on James Street, there were only 22 boys whose parents were eager to bestow upon them the advantages of a Jesuit education. This, however, was not due to any unfriendliness; but, in those days, the Catholics of Boston were mostly poor, and were not over-anxious to pay for what could be had for nothing in the schools and academies of the city. Moreover, they shared in the common superstition that nothing superior to the education of the public schools of New England had as yet been discovered.

It will be of interest to know that the first of the illustrious twenty-two became, in course of time, Father Arthur McAvoy of the Society of Jesus.

It happened in this way: the two scholastics, who

were to form the teaching staff, were detailed to receive the expected throng of students, and usher them for matriculation into the office of Father Fulton. After a period of waiting, the scouting parties appeared, one from James Street, and the other from Harrison Avenue, each leading two urchin brothers, named McAvoy and Laforme; as their coming was simultaneous, but from opposite directions, it was decided to sandwich the names, and thus Arthur McAvoy was inscribed as the proto-student of Boston College.

The list of these pioneers has never been printed. Indeed, there was no college catalogue issued until 1868-69, as the number of pupils would not have warranted the expense.

When on August 27, 1869, Father Robert Brady took Father Bapst's place as Vice-Rector of Boston College, it was only a temporary arrangement, for in the following year we find Father Robert Fulton occupying that post. The appointment came in the natural order of events; for, during the six preceding years, namely from 1864, the year after the withdrawal of the Scholasticate, Father Fulton had been, as Prefect of Schools, the virtual head of the house. He was named Rector on August 2, 1870.

The prospectus in the Catalogue of 1869-70, the first one to be printed, informs the public that, according to the charter, "no student-in said college shall be refused admission to or denied any of the privileges, honors or degrees of said college, on account of the religious opinions he may entertain." In this respect, the college charter differs from that of Holy Cross which is exclusively Catholic. We are also told in the prospectus that "the terms are thirty dollars per session, payable in advance. Provision is made for the instruction of indigent but meritorious candidates who should present their claims for admission before the commencement of the session." Perhaps, the harsh-



ness of the words "indigent students" was thought to have been softened by the information conveyed to the beneficiaries that they had "a claim for admission." The only scholastic requisite for entrance was "a knowledge of the fundamental principles of Arithmetic and Grammar;" and the students of today will be amused to learn that one of the inducements to study was the fact that the triumphant part of the monthly marks was published regularly in the *Boston Pilot*. Even in Second and Third "Humanities," which then stood for "Grammar," one of the text books was *Hillard's Sixth Reader*, while the Johnsonian learnings of the Prefect of Studies reveal themselves in the warning inserted in the catalogue, that "flagrant offenses, such as are detrimental to the reputation of the College or are obstructive of the good of the pupils, are grounds for expulsion." We are also told that "connected with the College is a Library where, with the advantage of their teachers' direction, and at a trifling expense, the students may supply themselves with those books whose perusal is deemed necessary for the completeness of their education."

In the following year, 1870-1871, Father Robert Fulton is "President, Prefect of Schools and Catechist." The number of pupils is about the same, but the *Foster Cadets* figure as one of the features of the College.

In 1872-73, there are 157 students on the rolls, and there was a gain only of 4 the year following, and of two more in 1875. In 1875-76, the number of pupils was 192, and *The Merchant of Venice* was given at the Commencement Exercises. In the following year, these Exercises became more elaborate, and, besides the dramatic performance, there was a scientific and literary exhibition. In 1877-78, the play is called the "Literary Exhibition," and there is, besides, an "Exhibition of Metaphysics," which latter consisted of a disputation in English and Latin, on the "Immortality

of the Soul." A poem on the same subject was also read. On this occasion, for the first time in the history of the College, the degree of Bachelor of Arts was conferred on ten students. On December 18, 1879, Father Jeremiah O'Connor, succeeded Father Fulton.

Father Fulton is remembered in the College for his strict surveillance of the classes. He retained the prefectship of studies till the end of his term of office, and was merciless in his war against violations of good taste in literature and notably against blunders in Latin pronunciation. He was considered an authority by the literary intelligentsia of the city, though he never ventured into print. The teaching of catechism to the assembled pupils was another occupation which he constantly refused to relinquish.

One of the external works of which he was especially proud was the foundation of the *Young Men's Catholic Association*, which he founded in 1875, aided largely by the zealous Father Scanlan. Its character is a compound of social, literary and religious elements. Rooms were provided for their meetings, lectures were given, the Ball was a social feature for some years, and the annual retreat for the members and their friends was considered almost an obligation. In 1881, one hundred and sixty men followed the Exercises and received Holy Communion. In 1913, there were four thousand in attendance. The upper and lower church were both used for that occasion, and on Palm Sunday nearly three thousand men were at the altar. This annual retreat has since been introduced into other churches of the city.

In 1907, the Association organized what is called a "Board of Government." It was made up of former presidents, and its object was to create something in the way of a Catholic Centre, beginning with evening classes. Nothing came of the project, however, until the autumn of 1910, when regular classes were formed in Civil Service, Languages, Mathematics and Philoso-

phy. Several members of the Association volunteered as Instructors and work was begun with 65 pupils. In 1911-1912, classes were opened to women, a small fee of \$3.00 being charged. Five hundred registered. By the end of 1913, the attendance at these evening schools rose to 1,000. When class was resumed in September of that year, there were 1,700 pupils on hand, of whom 1,000 were men and 600 women. There were 35 different courses, among which were Accounting, Advertising, Book-keeping, Commercial Arithmetic, Commercial Law, Commercial English, Salesmanship, Phonography, Typewriting, Ethics, Philosophy, etc. The work is under the patronage of His Eminence, Cardinal O'Connell. Though of course he never could have dreamed of such an expansion, Father Fulton is to be credited with suggesting it, for as far back as 1888, when he returned to Boston, he appointed Father Mandalari as Lecturer to the Association on Ethics and Philosophy.

Father Jeremiah O'Connor was made Rector of Boston College on January 11, 1880. There were, at that time, 248 students in attendance. In 1883, the Jubilee of the Province was celebrated with great splendor in the church. Archbishop Williams officiated at the Mass, and Bishop O'Reilly of Springfield preached.

The first number of the college paper, the *Boston College Stylus*, appeared in January, 1883.

On July 3, 1884, Father Edward V. Boursaud was appointed Rector. As a literary man, he was remarkably well equipped for his post. Besides Latin and Greek, he was familiar with French, Italian, Spanish and German, and when only a novice he had made an admirable translation of the four large volumes of Darras' *History of the Church*. But with all this, he failed to make the same impression on the Boston literary public as Father Fulton. He lacked the latter's assertiveness.

He is chiefly remembered for his exploit in transforming the dingy basement of the church into the somewhat elaborate chapel of St. Valentine. The floor was lowered three feet, the chapels were multiplied, and furnished with handsome marble altars, and a few stained glass windows were put in. Besides the convenience which the new chapels afforded for the rapidly increasing number of priests, this betterment of the once repellent and gloomy place gave a new impetus to the already remarkable activities of the immense and admirably organized Sunday School, which for many years had been one of the glories of the church of the Immaculate.

Father Boursaud's stay in Boston was brief. On August 5, 1887, he was succeeded by Father Thomas Stack, who was, at that time, Professor of Physics and Chemistry in the College. The affection with which he was regarded, as well as his recognized ability in dealing with men, gave promise of a successful administration, but unhappily, twenty-five days after his appointment he was in his coffin. He died at the Carney Hospital on August 30th; and on September 1st, Father Nicholas Russo, who had been, for some years, Professor of Philosophy, and had produced the first literary work that Boston College had so far attempted, his scholarly *Summa Philosophica*, was appointed Vice-Rector. On July 4, 1888, Father Fulton returned as Rector.

In 1890, a connecting building between the Residence on Harrison Avenue and the College on James Street was begun. The College itself was also extended towards Newton Street. The result, in the connecting building at least, was a combination of structural mistakes; dark corridors; extravagantly large and inconvenient dwelling-rooms; a library in separate sections, and a dining-hall in the cellar. The cost was about \$125,000.

Possibly Father Fulton was hurt much by the com-

ments made upon this new building; at all events he was worried by the heavy debt which now lay on the college; and besides he was getting on in years, and his health began to fail. He was sent to California to recuperate, but died at Santa Clara College on September 4, 1896, at the age of 69. He was one of the great men of the Province, and Boston College, especially, owes much to him.

During Father Devitt's administration, which succeeded that of Father Fulton, valuable additions were made to the Physics department. The library was enlarged, and the number of books increased. The Tercentenary of St. Aloysius, which occurred in 1891, was celebrated with great pomp, both in the church, by splendid ceremonies, and in the college, by academic exercises. The number of students increased to 334.

In 1892, an Evening Latin Class was formed to help towards the priesthood a number of young men who had been unable to attend the ordinary college courses. The chronicler notes that the Sodalities, especially those of men and boys, were very flourishing.

In 1893, the Apostolic Delegate, Satolli, was given a reception at the College; the *Church Calendar* was printed for the first time and a series of lectures was organized by the Young Men's Catholic Association, which, at this period of its existence, was in a prosperous condition. Electric lights were installed in the basement; new statues were placed in the various shrines; and the defunct *Stylus* was resuscitated.

The September opening of the schools showed the growing popularity of the College. Seven more new pupils would have brought the figure on the rolls of those in actual attendance, up to 400. On April 26th, the Community celebrated the Golden Jubilee of Father Charlier, than whom no one was more closely and continuously connected with the Immaculate. Since he had been conspicuous during his long life for his devotion to the poor, the St. Vincent de Paul Society

of the Church determined to raise a fund for the endowment of a "Father Charlier Scholarship." It amounted to \$1,628.00.

The religious feature of the baccalaureate services was introduced this year, and it is noteworthy that the first baccalaureate sermon was preached by the Reverend William H. O'Connell. Elaborateness and splendor in the literary exhibitions of Commencement Week are a tradition in Boston College, and they were very much in evidence on this occasion.

There appears in the College Catalogue of 1893-94, a monograph on the College Library, giving its history in detail, and making an appeal for its development. It informs us that "the nucleus of the theological alcove" was the set of Books given by the Reverend Joseph Coolidge Shaw, S.J., who, after his conversion, went abroad and bought many volumes in Paris and Rome.

Father Shaw will be remembered from the fine portrait of him in oil, that used to hang at the end of the Novitiate corridor in Frederick, and now adorns one of the parlors at Poughkeepsie. He was the uncle of Robert Gould Shaw, an old student of Fordham, who is represented in a bronze relief erected in front of the Boston State House, as leading a regiment of negroes to the civil war. Besides the artistic excellence of the monument, and its honored position, it possesses the curious distinction of recording in letters that unfortunately can never be effaced, for they are cut deep in the bronze, that Colonel Shaw "*relinquit vitam servare rempublicam.*" Father Shaw's collection was added to by Colonel Daniel Lamson of Weston, who presented to the College one-third of a number of standard works that he had gathered together, during a long sojourn in Europe. Again, in 1875, the Reverend Stanislaus Buteux made a present to the library of 5,000 volumes.

The Reverend Manasses P. Dougherty also left his library to the College, and in 1882, Robert Morris

supplied the main part of the books on English literature. Miss Agnes Salter gave hundreds of volumes of the Greek and Latin Classics, among them many Elzevirs and Plantins, and others.

An *Agassiz Association* was established in October, 1892, for the purpose of encouraging the study of Natural History, and a College Orchestra was organized, with the indefatigable Father Buckley at its head. There were then over 400 boys in the college.

On July 17, 1894, Father Timothy Brosnahan was named Rector. On April 14, 1895, an intercollegiate debate took place between Georgetown and Boston College, the honors going to Georgetown. In the following month, the League of the Sacred Heart, connected with the church, distinguished itself in a very special way by the part it took in the sacerdotal jubilee of the Archbishop, offering him besides their tribute of filial affection, a vast number of spiritual gifts such as communions, masses, prayers, good works, etc. During the first summer of Father Brosnahan's incumbency, the upper church was closed, but on September 15th, it was reopened, revealing a complete renovation of the walls, floors, altars, windows, lighting, paintings, etc.

The attendance at the college was continually increasing, and in 1897, had risen to 443.

On June 23, there was introduced among the College customs, what is commonly known as "Class Day," viz., a reception given by the graduating class to its friends. They were met in the College Hall, and afterwards luncheon was served in the various class rooms. Seven days afterwards, a new Rector, Father W. G. Read Mullan, came into office.

The first undertaking of Father Mullan was the carrying out of several plans which had already been conceived, for the betterment of the residential conditions of the community. The refectory was removed from the basement to the first floor. The small lecture hall was changed into a chapel, and three dwelling

rooms on the second floor were transformed into classrooms; arrangements which compelled the transferring of the Young Men's Association in the College building to the house, No. 41 E. Newton Street, which had been purchased by Father Brosnahan. Besides all this, a plot of land on Massachusetts Avenue, for which the previous Rector had been negotiating for several months, was bought, with the view of furnishing sufficient space for the athletic exercises of the students. The Villa at Fairhaven, Massachusetts, acquired by Father Fulton in his first term as Rector, and used for the summer vacations of the professors of Boston and Holy Cross Colleges, was sold by Father Mullan.

In 1899, there were 472 scholars on the register, but at the beginning of the second term a very large number of them were found deficient and sent down to a lower class, and the announcement was made at the reading of the examination marks that the same strictness would be thenceforth in force. The college attendance of course declined somewhat, but the studies were improved. A departure from custom was made this year, by holding the Commencement Exercises, not in the College Hall, as was done heretofore, but in Tremont Temple.

On September 29th, an Alumni Sodality was formed. Membership in it was not restricted to the graduates of the College, but any Catholic layman was eligible who had received a degree, either in course or *honoris causa*, from any college, university or scientific school, or who had been graduated from the United States Naval or Military Academy. Father Richards was made its first Spiritual Director, and the initial meeting, held on October 1st, gave ample evidence that the proposal had met with approval.

On November 14th, a course of evening lectures on philosophy was opened for gentlemen in business or the learned professions and also for the students of



professional colleges who desired to avail themselves of the offer. Father Gasson gave all the lectures, and kept at the work all through the winter. A fee of five dollars was charged for the course.

The year 1900 was made memorable by the famous controversy with Dr. Eliot, the President of Harvard University. It originated in an attack on Jesuit methods of education which had appeared in the October number of the *Atlantic Monthly*. In the article the writer lauded the elective, and condemned the group system of classes. Adducing the schools "in Moslem countries" as examples of the latter, he went on to say that "another instance of uniform prescribed education might be found in the curriculum of the Jesuit colleges which has remained almost unchanged for four hundred years, disregarding some trifling concessions to natural sciences. That these examples are both ecclesiastical was not without significance."

This attack was met by the former rector, Father Brosnahan in two masterly articles; the first entitled "President Eliot and Jesuit Colleges," and the second: "Courses leading to the Baccalaureate in Harvard College and Boston College." The papers were regarded even by many of the Harvard Faculty as a crushing defeat of the assailant.

Back of the offensiveness of Dr. Eliot's article was the fact that Harvard had excluded Boston College from the privilege, accorded to many inconspicuous institutions, of having its diploma dispense with any previous examination for admission into the Harvard Law School. This exclusion was based on the fact that a certain number of students who had been admitted from a certain Jesuit College had not given satisfaction either for studies or conduct. That these offenders were not from Boston was no excuse, and applicants from Jesuit Colleges in general were shut out. During 1899, the discussion on this point had been restricted to private correspondence, but in 1900,

it got into the press and the papers of Boston for January and February had lengthy articles on both sides. No immediate result followed.

In 1901, the Commencement Exercises were not only held outside of the College, but in the afternoon, instead of the evening. On the 27th of January, 1902, the *Young Men's Catholic Association* celebrated its Silver Jubilee. Mass was sung by the Apostolic Delegate Martinelli, in presence of Archbishop Williams, and the sermon was preached by the Rector of the Catholic University, Mgr. Conaty.

On September 27th, Father Charlier had another Jubilee; the 50th anniversary of his ordination. He himself sung the Mass, and all the church societies, prominent among which was, of course, that of St. Vincent de Paul, took part in the ceremonies. On October 29th, a reception was given to the Rt. Reverend William H. O'Connell on the occasion of his elevation to the episcopacy in the See of Portland. The chronicler notes also that the Vespers which had been formerly sung on the afternoon of Sundays were now changed to the evening, with excellent results in the matter of attendance.

The improvements in the basement which Father Brosnahan had begun, and which had been further extended by the construction of two lateral chapels, were developed still further by the addition of rich chalices to the treasures of the altar, the fitting up of the sacristy, the addition of four stained-glass windows in the chapels. Meantime, the piece of low land purchased on Massachusetts Avenue was filled in, thanks to the cooperation of the city and was made available as an athletic field. In the Spring, \$7,000.00 were spent in renewing and enlarging the organ.

Unfortunately this year's records reveal a decline in the prosperity of the College. When schools closed in June, 1902, there were only 388 students on the rolls. At the graduating exercises, Msgr. O'Connell addressed the students.

On July 30, 1903, Father William F. Gannon was made Rector. His first efforts were directed to arresting the decline in attendance at the College, but without success at the beginning. At the end of the year there were only 373 students registered.

A very successful mission was given in the church, with the result of increasing notably the First Friday Communion of men. The Jubilee of the Immaculate Conception, which occurred this year, was naturally celebrated with the greatest possible splendor in the church dedicated to the Blessed Virgin under that title. Finally on May 2, 1905, Father Welch's executors wound up his estate and the report reveals the fact he had given to Boston College the splendid sum of \$170,000, the largest amount that it had ever received. Thirteen scholarships of fifteen hundred or two thousand dollars each had thus far been established and many gifts of money and works of art received. But none of these donations were as princely as those of Father Welch. In connection with it, the fact deserves recognition that his brother, who, at the time of the accounting, had reached the great age of 91, said that, although he had not, like "Holker" become a Catholic, he fully approved of everything that had been done in the disposition of the estate.

The administration of Father Thomas Gasson, who succeeded Father Gannon on January 6, 1907, will always be remembered as inaugurating the separation of the College proper from the High School. It was imperative, for in 1909, the Freshman Class alone had 150 pupils, or fifty more than the combined classes of the entire collegiate department in 1900. This rapid growth convinced Father Gasson that the space on Harrison Avenue was insufficient for the needs of the College, or rather he had already foreseen it, and hence in the first year of his rectorship, he purchased 40 acres of land at Newton, overlooking the reservoir and within sight of the Diocesan

Seminary at Brighton. Appeals were made for contributions to carry out the work, and they met with a hearty response. In 1908, several prominent architects sent in their plans for the buildings, and a bonus of \$1,000 was given to Messrs. Maginnis and Walsh of Boston for the best set of drawings. Their plan which is most elaborate and extensive, but supposes many years before it can be realized, is suggestive of a medieval cathedral surrounded by a great number of collegiate buildings; the cathedral effect being obtained by a huge square tower, built in the center of the principal building. This structure is already up, and is occupied by the collegiate classes. It is remarkable for the unusual character, as well as for the beauty and richness, both of its exterior and interior. On the first floor are the offices and reception rooms together with an academic hall and a library. In the center is the dome of the great tower with handsome oil paintings of saints of the Society on its walls, while on the marble floor a great number of statues, also of marble, are grouped around a colossal figure of St. Michael and the Dragon; all of them of unusual artistic merit. The class-rooms are on the floor above, and are thoroughly equipped. Outside are the athletic grounds, baseball fields and the like. At the end of the scholastic year of 1913, there were 349 students in this section of the college, while the High School on James Street and Harrison Avenue was almost overburdened with 918 pupils.

Meanwhile, in spite of this accumulation of educational work, Father Gasson was incessant in his labors, not only as a preacher in the church, and as a director of retreats, all over the country, but he displayed an extraordinary readiness as a lecturer on various topics, particularly ethics and philosophy.

Another work of far-reaching importance, which was organized by Father Gasson, is the summer course of pedagogy to the Teaching Sisters. Every year 800

Sisters follow a week's course of lectures on the proper method of school work, and thus while benefiting themselves, become enthusiastic supporters of the college and can be always relied upon to direct to it the boys of the parochial schools who are desirous of continuing their education.

Meantime, the influence of the church as a great ecclesiastical centre continued to grow, because of the continually increasing number of its missions, retreats, novenas and tridua; the variety and excellence of its preachers; the solemnity of its ceremonies; the multiplication of its societies and the self-sacrificing assistance given to the religious communities and parishes of the neighborhood. As many as twelve or thirteen Fathers are employed every Sunday and, some of them, during the week, in such work. The great City Hospital on the other side of the street, which at the present writing cares for about a thousand patients, has been a great field for apostolic work. The Fathers attached to the church from the earliest days attended the patients, who needed their ministrations; for several years, they visited the Hospital by turns as a part of their weekly sick-call duty. Fathers Welch and O'Hagan were conspicuous during a virulent small-pox epidemic. In 1874, an official Chaplain was appointed; this was Father Simon P. Dompieri, who for ten years fulfilled the duties of the office with zeal and discretion. The expansion of the City Hospital, in the number of its buildings and the increase of Catholic patients, has for forty years demanded the exclusive services of one of the priests stationed at the College; Father Pius Massi, Francis O'Neill and James J. Bric held the office of Chaplain for long terms, being treated with consideration and courtesy by the superintendent, the medical staff and nurses.

The Marcella Street Home, an institution provided by the City of Boston for the care and correction of boys who were wards of the city, though not crim-

inals, was placed under the spiritual care of the Jesuits by Archbishop Williams. So long as that establishment remained in Roxbury, it was attended by one of the College Fathers. It was a mission worthy of cultivation, and good results were obtained from the ministrations of the Chaplain, who was assisted by members of the Catholic Union and other volunteer catechists in the work of the Sunday School.

Father Gasson remained in office until January 11, 1914, and was succeeded by Father Charles W. Lyons. He devoted himself with great energy to the gigantic projects of his predecessor. The College Catalogue of 1914 shows 390 pupils in the College and 1,032 in the High School. The Evening Course of Lectures is announced, for the academic year of 1915-16, as consisting of lectures on Philosophy, especially with respect to its educational values, as well as a course of purely Rational and Experimental Philosophy; Ethics in the various professions; the Philosophy of Literature; the Elizabethan Period of English Literature, etc.

This stupendous undertaking was set on foot to offset the Post Graduate Course of Harvard, for which some of our own professors were asked to cooperate with as lecturers. The offer could not be accepted, for obvious reasons, but instead of taking umbrage at the refusal, Harvard in its Bulletin announces the course at Boston College as one that can be followed with advantage.

During the half century of its existence Boston College has produced many men who are conspicuous in all walks of life. It can claim among its sons many members of the Maryland-New York Province of the Society, and a large proportion of the Clergy of the Archdiocese of Boston, his Eminence the Cardinal Archbishop being its most distinguished alumnus.

Gratifying as this result is, the influence exerted by the College must, necessarily, go on increasing in the immediate future, for it ends the Academic Year of

1915 with 405 students on its register, and in the High School, 1,218.

Such is the amazing growth of the mustard seed, planted by Fathers McElroy, Bapst and Fulton fifty-one years ago.

#### RECTORS OF BOSTON COLLEGE

Father John Bapst .....	1860-1869
Father Robert W. Brady .....	1869-1870
Father Robert J. Fulton .....	1870-1879
Father Jeremiah O'Connor .....	1879-1884
Father Edward V. Boursaud .....	1884-1887
Father Thomas H. Stack .....	1887
Father Nicholas Russo .....	1887-1888
Father Robert J. Fulton .....	1888-1891
Father Edward I. Devitt .....	1891-1894
Father Timothy Brosnahan .....	1894-1898
Father W. G. Read Mullan .....	1898-1903
Father William F. Gannon .....	1903-1907
Father Thomas I. Gasson .....	1907-1914
Father Charles W. Lyons .....	1914-

A. M. D. G.

## A FAMOUS MAN AND HIS FANCY SCHOOL

By FATHER LAZARUS M. BALAM, S.J.

EDITORIAL NOTE: *The following pages are the result of a visit paid by Father Balam, S.J., of the Gregorian University to the school of Dr. Rabindra Nath Tagore, India's celebrated poet. As the author himself states "he is not inquiring into the poetry of the man, but is very much interested in Dr. Tagore's other title to popular notice, his educational activities.*

### THE FAMOUS MAN

Quite often I have wondered what you do over there in the United States with a great poet. In England, I am told, the prescription is to starve him to death. But we, in India, boost him up skyhigh. Even our Catholics, whom one would expect to be more sober, join in the fun. Unfortunately, this article is going to do nothing of the kind. On the contrary.

Exhorting his brethren to sink private interests for the sake of the general good, Reverend Father Casimir Verdier, S.J., when he was Spiritual Father at St. Joseph's College, Trichinopoly, used to call the College, "une grande machine moral." Dr. Rabindra Nath Tagore, the great poet of India, would call the sister institution St. Xavier's College, Calcutta, "une grosse machine immorale," of course in the broader sense of the word "immorale." His exact words are "As it is, the educational engine is remorselessly powerful; when to it, is coupled the stone mill of the outward forms of religion,<sup>1</sup> the heart of youth is crushed dry indeed. This power-propelled grindstone type we had at St. Xavier's." This difference of opinion on our educational system is due not so much to the fact that Father

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1. I am not going to discuss the sneer about "the outforms of religion." Still, I may point out, in passing, that the poet was never taught by us any religion; therefore when he speaks thus, he is referring not to what he was taught, but what our system of education was *in itself*.



Verdier spoke at a time when machines were still wonders and had not yet become woeful plagues, as to the fact that the good Father spoke as the usual EXH.NN, while Dr. Tagore writes as an unusual ex-student of Ours.

After hearing so often at overladen tea-tables in the steamy atmosphere of College-Day Celebration, the fatuous generalities of distinguished Old-Boys in praise of their Alma Mater, it is refreshing, in the sense that is novel, to come across such a vigorous attack. Dr. Tagore is certainly numbered among the great, his criticism is undoubtedly merciless, the victim is a hoary old system. One has got to sit up and take notice. I sat up and took notice.

It is a totally different question whether Dr. Tagore is well qualified to sit in judgment on our College in Calcutta. He came to us when he was a small boy. His people had tried to educate him at home, but home-education could not go very far, especially when that home was almost a palace. Therefore they tried him with a professional tutor, trial is the right word, who, to say the least, was stupid. Then they sent him to one of the village-schools which were and would continue to be, in spite of the democratisation of the educational system, perhaps because of it, very primitive affairs. Little Rabindra remained perfectly innocent of all education and even of all instruction. All these attempts at educating this child were an absolute failure. As a last resort they sent him to the Jesuits, the Jesuits being often the last resort in such cases. As a "tabula rasa" he came to us and as a "tabula rasa" he went from us. He had been with us only a few months. His schooling was over.

He "grewed" up, like Topsy, somehow. He painted riverside scenery, he acted in amateur theatricals, he wrote Bengali poems. Bengal, the province of sentimental tosh, Ritualistic Hindus and Revivalistic Chai-thanites, happened to be just then in a great political

ferment. It adopted Tagore as its Poet and at once idolized him. The Swedish millionaire, Nobel, who had sold to the nations of the world dynamite to blast up one another, left appropriately enough, some of the millions thus earned, to be distributed periodically in the cause of international amity. The members of the Academy of Sweden appreciated the Bengali poetry of Tagore and judged that he should share in Nobel's bounty. Tagore got the prize and found himself presently a person of international fame.

All famous people, not excluding film-stars, think it their inalienable right to inflict on the harmless world autobiographies. Dr. Tagore, therefore, wrote an autobiography called "Reminiscences." It is in this book he says that *grind, grind AND GRIND* was the motto of our College in Calcutta. It would seem that in our institution there was no room for healthy initiative, juvenile enthusiasm, artistic temperament and love of freedom. Herd mentality, sheepishness, and the murder of all that is best, noble and most beautiful in the young, would seem to dominate there.

Autobiographies are extraordinarily trickish things. A great man writing of the trivialities of his boyhood, when one is not supposed to keep accurate diaries of daily impressions for future autobiographies, falls an easy prey to the temptation of looking at those trivial incidents through the high-bridged pince-nez of recently acquired greatness. He is often at great pains to show that he has been always great, though the world recognized his greatness so late. Often his one concern is to make you think that great as have been his trials from birth, great also have been his victories over them. If such is the case with the usual run of great men, what is to be expected of a great man like Dr. Tagore whose greatness is due to the greatness of his poetic imagination? He certainly wants his account to be taken seriously. Seriously then one may ask why he felt what he says he felt, and feels, about our educational system in Calcutta.

Rabindra Nath was the last child of a very rich man. He had an indulgent father and an innumerable crowd of patronizing relatives. His health was delicate, his upbringing soft and his education scanty. And he was small. He was made to sit in our school for hours on end and rub shoulders with the usual go-getter type of virile Anglo-Indian boys. Naturally he loathed such a school and all its works and pomps. Absolute was his detestation of schooling itself, a not infrequent phenomenon in the children of Adam. He was evidently an unfit subject for our school.

But his contention is not that our school was unfit for him, but that it is not fit to educate any boy, if education is to mean the FREE development of PERSONALITY. FREEDOM, thus written in capitals, is the one thing you will not find anywhere within a league of a Jesuit school. Dr. Tagore<sup>2</sup> noticed, of course, the stern teachers, the bare walls, grimy desks, etc., but these were all an after-thought. An artist and a poet must speak of these things as his pet aversions from childhood. But underlying all this abomination, remains the fundamental crime of Jesuit education, that it is not like Tagore's ideal of education as realized in his school at Santiniketan. For, some years before he wrote his autobiography, he had started an institution for the education of boys and girls. According to a Tamil proverb, when the hatching is over and the horrors have come out, Mother Crow must declare that, in all her experience, no bird is more beautiful than her own offspring.

#### THE FANCY SCHOOL

Surely, one cannot be writing poems the whole day long. Even mooning, called in polite aesthetic circles

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2. I am aware indeed that in the "Reminiscences" there is a fine plum on the late Father de Paneranda, one of the teachers of little Rabindra. I am also aware that some people go into raptures over it. (cf. e.g., *New Review*, p. 448. May, 1935). But my point, and Dr. Tagore's point, here, is not whether there are "interior" men among the Jesuits, but whether Jesuit education is any good.

"Meditation," does have its limits. Something must be done to fill in the long hours of the day. The mind needs employment or at least diversion. One of the most "innocent" diversions in such circumstances seems to be to open a school for children. Children's education is a fatal attraction to many great men, even lesser men, in modern India. Every village worthy has his stubby finger in the pie of one school or another. Of course, if one is only a village worthy, one is satisfied with the usual kind of village school and with the usual profit therefrom. But if one is a person of national or international fame, one cannot be expected to be satisfied with the common things. If one has money and influence as well, nothing will stand in the way of trying one's hand at "bold" experiments in education. The greater one's prestige in the world, the more original will have to be one's school. Founders of fancy schools are not to take into account the actualities of life. In all their calculations, realism is the one thing they should avoid like poison. The experience of others does not matter. One is unique, one's idea is unique, one's school is going to be unique. Swami Shradhdhanand had his "Gurukul;" Mr Gandhi had his "Sabharmati;" Mrs. Besant tried her luck with "National Education;" Dr. Tagore himself assisted at the birth of her ephemeral "National University," he could not assist at its death as it was not so much a death as a disintegration. Anyway these trivial details do not, cannot, influence a great man. Santiniketan should go on, as it is the realization of the Poet's ideal.

Dr. Tagore's ideal of education is easily described if you remember Rousseau's ideal. The actual nature of the individual is good, entirely good. It has no evil in itself. But then we do find evil in the world? Oh, that is a contribution from society. The innate goodness should blossom out if the individual were left to himself (or herself). That would mean closing San-

tiniketan! Not necessarily, as Santiniketan is not so much a part of human society as a protection therefrom. Let there be, therefore, the least amount of external restraints however well-intentioned they may be. Let there be the fewest contacts with city life which is the cesspool culture of human evils. Damn also, with scant praise, modern civilization which if anything, is a product of city-life. The goodness in untamed human nature comes out best only when it is in close communion with untamed nature, outside man, because in fact they are one. They are NATURE. But that sounds like Pantheism! All the better.

How is this ideal realized in Dr. Tagore's school-day paradise? Santiniketan is one mile by a bad road from Bolpur and Bolpur is 99 miles by railroad from the city of Calcutta; a hundred miles is emphatically a respectable distance from the cesspool culture of human depravity. One cannot wish a better location. The only noise to disturb the rural complacency of Santiniketan (Abode of Peace) is the raucous hoot of your hired automobile which seems to have weathered many "winters" of Bengali.

The Natural must increase and the Artificial must decrease. Therefore, one will not find anywhere in Santiniketan a single well-laid out garden, a single well-pruned hedge, or a single well-made path, not to speak of roads. Even the electric wires, a reluctant concession to the god of progress, should sag lazily, even their posts should slant rakishly. The houses are huts or at most bungalows. The conspicuous landmark for miles around is "Uttarayana" a red colored miscellaneous pile of buildings of the squat type of architecture peculiar to Bengal. It is called Dr. Tagore's house though he does not live in it (I was told) and he does well. The visitors are lodged in an old house of the Calcutta type with huge pillars, yellow paint, shuttered doors and French windows. Near this place is a big tree under which the Maharishi Debendra

Nath Tagore, the Poet's father, is said to have attained enlightenment.

I am always highly intrigued when I am shown Trees of Enlightenment. It is a strange thing that illumination of the mind seems to be inseparable from the shade of trees. The Maharishi's case is only a recent instance. But in the distant past there are more illustrious ones. Buddha is held to have seen the brilliancy of NOTHINGNESS under the Bodhi tree. About Krishna's enlightenment under a tree on the bank of a pool, as so many things about Krishna, what one should say is unprintable. Even Adam and Eve had their eyes opened under a tree. The pot-bellied, elephant-headed god, Ganapathi, seems to be the only unfortunate one; he has squatted for untold ages under the peepul tree to be enlightened on the choice of a bride but has to remain still, in the blackest despair of bachelordom. As for myself, I am content to be enlightened, like the Centurion, in the shadow of the shadeless tree on which the world tried to extinguish its Light, on which the Life of the world was hanging dead. But I am digressing.

If a Maharishi can be enlightened under the shade of a tree, ordinary mortals such as the students of Santiniketan should not seek enlightenment inside anything so artificial as a tiled school-room, or even a tin-shed. Therefore, all their instruction takes place under the trees. The students commune with nature and the red ants commune with the students. Rain? That contingency is easily managed; there is no instruction on the rainy days. Allow Nature to develop at her own speed; there is no hurry.

In this queer, queer world one can always find parents to fall in love with any sort of education for their children, provided it is new, even if it is costly. But the bourgeois variety, the great majority, wants a tangible result for spending about three pounds a month on each child. That is a great inconvenience.

Santiniketan tried at first to refuse admission to the children of such materialistic parents, but found soon enough that poetic parents were few in the world and had fewer children to send. A compromise was arrived at. The boys and girls will be coached, that horrid word, for the Matriculation Examination of the University of Calcutta. The prosaic, merciless education from which Dr. Tagore tried to flee a hundred miles, has caught his school and is strangling it.

Here are the statistics for the year 1930, the last year whose report I could consult. The institution is divided into four sections: Patha Bhaven (school), Siksha Bhaven (college), Vidhya Bhaven (research), and Kala Bhaven (art). In each section there are boys and girls. If *Nature* herself produces boys and girls indiscriminately, there is no reason, it is said, why in a Natural school there should not be co-education. I was not satisfied with this answer, possibly because I know only nature and that fallen, No *Nature*.

In the school section there are 142 students (99 boys and 43 girls), in the college section 76 (60 and 16), in the art section 22 (14 and 8), and in the research section 10.

Is the institution popular? It was founded about 30 years ago. In 1930, in the school section there were 82 admissions and 66 withdrawals!

Is the institution academically a success? In 1930, 13 students were sent up for the Matriculation Examination of the University of Calcutta; only seven passed it.

Is the institution financially firm? To contrast, I have no statistics for St. Xavier's College which Dr. Tagore knows. But in her sister institution, St. Joseph's College, the assets are about 200,000 pounds and the number of students are 800 in the college department and 1,100 in the school department. Let us now turn to Santiniketan. In 1930 its assets

amounted to about 100,000 pounds, the students numbered about 360, if one included an agricultural school which is situated about two miles from Santiniketan. A hundred thousand pounds as capital to educate 360 students, of whom scarcely a hundred are in the higher classes, is a big sum in the India of simple life and possibly a bigger sum in Santiniketan of even simpler life. Nevertheless, the last I heard of Dr. Tagore (January '35) was that he was going the round of cities to collect funds for Santiniketan and was complaining bitterly at the Philistinism of the purse of India!

Therefore, if some poetic millionaire, despite the contradiction in terms, should exist in America, and read these lines and be willing to relieve Dr. Tagore of his financial worries, etc., etc., etc.,—you know the rest.

A. M. D. G.



THE NEW PARISH OF  
ST. ROBERT BELLARMINE, ROME

By FATHER DOMINIC CIRIGLIANO, S.J.

I was asked to write an account of our work in the new parish of St. Robert Bellarmine, Rome. I shall do so on the sole condition that the Readers of the WOODSTOCK LETTERS will pardon the personal equation in all that follows.

It was appropriate that the first church and parish in honor of St. Robert Bellarmine should have been in the Eternal City. It was in Rome where the great Cardinal entered the Society of Jesus. It was here that he gained world-wide fame as professor in the Collegio Romano, and afterwards as its rector. In Rome, Cardinal Bellarmine wrote his "Controversiae," a monumental work much praised by the friends of the Church and much attacked by its enemies. In Rome he was theologian to Clement VIII and by him was created Cardinal. It was in the Eternal City, finally, where the great champion of the See of Peter, worn out by many a hard-fought battle, died in the Jesuit Novitiate of Saint Andrea, on September 17th, 1621, in his seventy-ninth year.

But why a new church in Rome, where almost every square block boasts of a temple of worship? Yes, too many churches in old Rome, but not enough in "New Rome." The Holy See in recent years has torn down a large number of centuries-old edifices as obsolete and is replacing them with modern structures in other new sections of the city. New churches are needed to keep pace with the progress of the Fascist Government. Rome since 1922 has extended far and wide into the surrounding Campania. Increase in the city's population created the necessity for new homes. Clearing of the old Roman slums drove people to seek shelter elsewhere. It was part of Il Duce's public works program to supply these new homes; indeed his dream is

to spread the Eternal City over the whole of the surrounding Campania. He has already reclaimed the marshes between Rome and Ostia and has built "New Ostia" just adjoining the old sea-port. He has flanked the beautiful automobile road, lately built from Rome to this new city, with modern up-to-date dwellings. Hence, what were formerly barren wastes are now made habitable and sanitary. The much dreaded Roman ague is almost a thing of the past. The ideal is to make the Eternal City the healthiest and the most beautiful city in the world.

In his plan of extension Mussolini created three distinct sections of "New Rome." One to be inhabited exclusively by the nobility and aristocracy; the other by the middle class; the last by the poor. In the aristocratic section, known as "I Parioli," dwell the ambassadors, the active and the retired army and navy officials, and families of title. In this section is the newly-built church of St. Robert Bellarmine. Before its erection people were compelled to travel a very long distance to attend Mass or to consult on parochial matters.

How did the Society of Jesus get this parish? Since 1930, no less than fifteen new parishes were erected in Rome to meet the requirements of the ever extending population. These parishes were entrusted to the various religious Orders and Congregations. Two fell to the lot of the Jesuits: St. Saba, on the road to St. Paul, outside the city walls; the other St. Robert Bellarmine. The former, however, was not new, but quasi defunct, with the hope of being brought to new life by the Society's administration. The latter is new, with a new church in new quarters. It is situated far beyond the walls of the ancient city and covers an area of two square miles. It numbers roughly, twenty-five thousand souls, mostly all of these belonging to the Roman aristocracy. It is bounded on the north by the "Villa Savoia," or the "Royal Gardens," on the south by the famous "Villa Borghese," the River Tiber bounds it on

the west, while the classic Via Salaria forms the eastern boundary line. The church proper is located in Piazza Ungheria, at the junction of Viale Liege and Viale Dei Parioli.

The church building is entirely in keeping with the new spacious dwellings that surround it. The style is modern: "lo stile novecento," as the Romans call it and it is a decisive departure from the old traditional style of architecture; octagonal in form, with no imposing pillars or arches of any kind. The front of the church, somewhat low, does not give an adequate idea of the spaciousness of the interior, which measures 220 feet long, fifty feet wide, and sixty feet high. The transept alone is 125 feet long. The building is reckoned in size next to the four great basilicas of Rome. Simplicity is its asset; a simplicity purposely designed, so as to draw the attention at once to the high altar. There are no side chapels, as in other churches. The possibilities of mural frescoes and paintings are many. Whether these possibilities will ever be realized will depend for the most part on the Holy See which has sponsored both the building of the structure and paid for the ground that surrounds it. A tremendously heroic mosaic figure of St. Robert Bellarmine, in Cardinal's robes, adorns the wall in back of the main altar. Comfortable pews, also a departure from the traditional chairs, fill the nave, while confessionals, doors, pulpit, altar-rail are in perfect harmony with the simplicity of the structure. The windows, all octagonal, are at present unadorned, with the exception of one in the front wall, a stained glass which portrays the Saint at study. Some call the whole style "futuristic," others "rational," others again "too modern." Whatever the style may be, it is certainly up-to-date, highly praised by visitors from abroad, and a credit to His Eminence, Cardinal Marchetti-Selvaggiani, Cardinal Prefect of Rome, and a worthy monument to the memory of another great Cardinal, who labored and toiled in the Eternal City

against tremendous odds, and who died there a valiant soldier of Christ.

The whole of Rome is naturally interested in the parish of St. Robert Bellarmine. The Holy See is anxious about it, because it spent about six million lire on the purchase of the property and on the building of the church. The Cardinal Prefect of Rome is interested in the work because His Eminence gave this prize parish in the face of much opposition, to the Society of Jesus. The other Religious Orders are looking on with interest since they are of the opinion that parish work is not our "forte." The Secular Clergy made a bid to have this comparatively rich parish and new church allotted to them. The eyes of the Italian Government are centered there, as many of the high government officials and aristocrats, including the "Duce's" own daughter, Edda, now Countessa Ciano, live within the limits of the parish.

If the work was so important, why then were two priests called from the United States to begin and carry on the same? The answer is that the Cardinal Prefect of Rome wanted it so. During his seven years stay in America, Cardinal Marchetti-Selvaggiani saw how parishes were conducted in the States, and wished to introduce the same methods, if possible, in the Eternal City. So on entrusting the new parish to the Society of Jesus, His Eminence expressed the desire of having two Fathers come from the United States to care for the same, until such time at least, when the other Italian Fathers shall have learnt the running of the parish according to up-to-date methods: namely more contact with the people, more social gatherings, more organization. So two Fathers, both born in Italy, but of wide experience in parish work in the United States, were chosen, namely Father Ernest Rizzi, S.J., and the present writer. Father Rizzi was for twenty-two years superior and pastor in various parishes in Texas and Colorado; the writer had seen sixteen busy years in Nativity Parish, New York City.

On June 11th, 1933, the Parish of St. Robert Bellarmine, Rome, was canonically erected. A papal decree entrusted it "In perpetuum" to the Society of Jesus. Father Ernest Rizzi was installed its first pastor amid pomp and ceremony. The writer arrived two weeks later. In all were five priests assigned to the work. As Roman aristocracy, for the most part, spends the hot summer months in country villas, we had, comparatively, little parish work during July, August and September. This time was spent principally in planning for the immediate future and in preparing, as much as possible, the new church and rectory with necessary furnishings. The first thing to be done was to put in large comfortable pews; a decisive departure from the traditional loose chairs, so common in Italian churches. The pews, though a novelty in the beginning, became very popular after a while, as they tended much to order and devotion. Sixty were installed. They were all paid for in a very short time by the people themselves: a considerable sum, since each pew cost on the average of 900 lire apiece. To raise the money, large, white, marble slabs were placed in the vestibule of the church, with the names of benefactors carved on them as a perpetual memorial. Personal letters were sent to the prospective parishioners, whether in or outside of Rome at the time, inviting them to join the various societies and sodalities to be formed in early Fall. This, at least advertised the parish, got us acquainted with present and future parishioners, and rendered the formation of the various societies an easy matter in due time.

As the people gradually returned from their villas, the lower church, which till now was used exclusively for church services, became too small to accommodate the crowds. We were forced to move to the upper church, even though not yet complete. On the last Sunday of October, the feast of Christ the King, we inaugurated the vast upper church by a general Communion of the whole parish in the morning, and a

parish pilgrimage to the three jubilee basilicas in the afternoon. Close to a thousand took part in this deep demonstration of faith. It was the Holy Year and pilgrimages were the order of the day in the Eternal City. Father Rizzi led the solemn procession through the streets as it wound from St. Mary Major to St. John Lateran, then to the Church of the Holy Cross of Jerusalem, singing hymns and reciting the rosary. The pilgrimage ended at St. Robert Bellarmine's Church, with an inspiring sermon by Father Rizzi and solemn benediction of the Blessed Sacrament.

The work had started. It was now a question of organization and co-ordination. The men were our first concern. They formed a distinct Society, the "Apostleship of Prayer," and received Holy Communion once a month in a body. A club for young men came next. It was called "Congregazione Giovanile, San Roberto Bellarmino." Indoor games and outdoor sports kept these occupied and happy. Though the poor were not as numerous as in our New York parish, still a St. Vincent De Paul Society was formed among the men, and the Ladies of Charity among the women of rank. A Senior Children of Mary Sodality was established for the "Signorine" or the young ladies of leisure, while a St. Zita's Society enrolled as many servant girls as possible. These girls needed special attention, as the vast majority of them came from country districts in northern Italy. They were alone in a large city, and had very little time to attend to their religious duties. We gathered about three hundred of them, gave them weekly conferences in a nearby convent and a retreat at the close of the year. We started an employment agency for them, helped them in their difficulties, financial and spiritual, gave them games and socials, in short, did everything to make them feel that they were not altogether isolated. Nor were the children neglected. Parochial schools as such are unknown in Rome. Children not attending public schools are educated either in private institu-

tions, such as convents, etc., or at home by special instructors. Hence our task with the children was not an easy one. To interest the public school teachers so as to bring their children on a large scale for catechism instruction, as we do in New York, was out of the question. So to attract the children, we bought a moving-picture machine and gave them "Movies" every Sunday afternoon after catechism classes. The plan worked, for the delight of every child is the "Movies," a rarity in Rome. The boys were organized into clubs, the girls into sodalities, which were conducted by the Nuns of the parish.

We do not wish to imply from the above that public school teachers are indifferent or that the Italian government is in any way antagonistic to the religious instruction of the children. Quite the contrary is the case. We found the teachers only too willing to cooperate, and the Government only too glad to have priests go to the schools and teach religion in the classrooms. In fact it gives priests a salary for so doing, thus fulfilling that part of the curriculum in the child's training, now universally adopted throughout Italy. The difficulty comes with the lack of priests. This dearth throws the responsibility of religious instruction on lay teachers. In fact, Mussolini insists strenuously that the children get a good, Catholic religious training. To this end he invites priests to become teachers in the class-room, and chaplains on the field of sports or military maneuvers. He has brought back the crucifix, long exiled from the public school, and has substituted real Catholic text-books for the godless ones in use for over fifty years. He has boldly proclaimed to Italy and to the world that the Catholic Religion is the only religion for the Italian people, while he himself does not hesitate to appear in public with all his official staff whenever a public function demands church services. The writer has seen him on more than one occasion, kneeling in the

front row at the Gesù or at St. Ignatius, perfectly erect, leaning neither on the bench before or behind him, with hands clasped, and soldier-like, absolutely motionless throughout the functions.

The question is often asked: "Is Mussolini a Catholic?" To this we might sincerely answer: "Yes," whether we look upon him as a public figure or a private individual. As a public figure, he is an angel from heaven compared to the other prime ministers who went before him, whose one sole purpose seemed to be to down the Church, to uproot religion, to hold priests and nuns up to insult and ridicule, and to admit no other but an atheistic education in the schools. These conditions obtained in Italy for close to sixty years, till the country was brought to the verge of Communism and ruin. The "Duce" has changed all this. The "Concordat" with the Holy See has proved his sincerity. The misunderstandings over the Catholic Action Clubs a few years ago have cleared up. Priests and nuns are now respected; blasphemy is punished by fine or imprisonment; so much so that the writer has not heard a blasphemous word during his two years stay in Rome; Catholic training of the youth is fundamental; the only form of marriage between Catholics is Church marriage; civil marriage, once the only kind recognized by the State, is absolutely prohibited. Mussolini's recent pamphlet "On the Church and State" has a true Catholic ring from beginning to end. As a private individual, we cannot guarantee that the "Duce" makes his meditation every day and his examen twice a day, but we can state on the testimony of his close friends that he hears Mass regularly every Sunday in a private chapel; we can vouch for the fact that he will not tolerate any Protestant religious services to be held on any of the Italian ships, and insists that the Blessed Sacrament be kept continually in the chapel of all passenger ocean-going liners; we can vouch for the fact that he



gave private instructions to Commander Balbo to hear Mass, with all his crew whenever he reached a large city on his aeroplane cruise around the world. The writer assisted at the Baptism of Mussolini's granddaughter, the little daughter of Contessa Ciano, in the latter's home. At this Baptism: the "Duce" was to act as god-father, and his wife, Donna Rachele, god-mother. Unfortunately, just as we were waiting for grand-father to arrive, he 'phoned, saying that important business in the Senate kept him from coming and that we should proceed with the Baptism with Donna Rachele as god-mother. The popular feeling is that the edifying death of his brother, Arnaldo, and the truly Catholic spirit permeating his last will and testament, deeply impressed Mussolini and made him profoundly religious.

After this somewhat necessary and lengthy digression, let us return to the parish of St. Robert Bellarmine. With a church that can accommodate about 1,200 conveniently, and with twenty-five thousand parishioners, what about the people? Do they come to Sunday Mass and to other functions? They certainly do. The five priests stationed there are kept quite busy with Sunday and holyday Masses, with confessions and baptisms, with sermons and conferences, sick-calls, parlor work, marriages. The eight fixed Masses, of a Sunday, beginning at 5:30 and ending at 12 noon are very well attended, so much so that other Masses, beginning on the half-hour, had to be introduced. There was reading of the Gospel at all the Masses, and a sermon at four of them. The Communion-rail was crowded over and over again, while confessions were very numerous. Marriages are frequent since encouraged by the "Duce," who rewards those who get married, and levys a tax on bachelors. On each anniversary of the Fascist March on Rome, he offers a prize of a thousand lire to government employees marrying on that day, and five hundred lire to other

couples. On October 29th, last, the thirteenth anniversary of the Fascist Revolution no less than 3,253 marriages were performed in the city of Rome. We ourselves had twenty-four of these, performed in the presence of a delegation from the government; each couple receiving a token of government appreciation with a money order covering the amount due them, together with a railroad ticket entitling them to travel anywhere in Italy at a train fare reduction of seventy percent. This last reduction is also granted anytime during the year to newly-weds for their honeymoon trip. Families with a large number of children are also rewarded at stated times, particularly at Christmas, the Italian Mother's Day, when Mussolini sends his message to the country, praising motherhood and showing the advantages of large families. He accompanies his words with a substantial gift to such parents as have five or more children. All this is not only in accordance with strict Catholic ideals, but tends also to build up a strong robust nation.

The great need of a parish in that section of Rome became more and more apparent as the work progressed. Naturally the work of the two American priests was only temporary, that is, it was the mind of His Paternity to hand over the parish to the care of Italian Jesuits once it was well organized. This was accomplished after a year and a half. Very Reverend Father General then informed Father Rizzi and the writer that we might return to the States at any time we pleased, letting the Italian Fathers carry on the work. So Reverend Father Rizzi left Rome for Milan on December 18th, for a rest, while the writer acted as Superior until such time as the new Pastor should arrive. Reverend Father Delmirani, former Rector of our College at Mont Dragone, Frascati, was announced as the new Pastor of St. Robert Bellarmine on January 6th, 1935. The present writer left for the States at the end of the same month.



## Obituary

FATHER MATTHEW L. FORTIER, S.J.

(1869-1935)

When Father Matthew L. Fortier, S.J., retired as Dean of the School of Social Service of Fordham University, due to a serious heart condition which rendered him physically incapable of carrying on the duties of his office, he brought to a successful close his active service in the vineyard of the Lord and terminated a remarkable career as educator, preacher, organizer and administrator, devoted to the greater honor and glory of God. On the day of his retirement well could he have exclaimed with Saint Paul: "I have fought the good fight; I have run the course!" But there was to be almost a year of watching and praying and suffering before the Lord would call him to His own and render to him the "crown of justice." The final chapter of his long and fruitful life as a Jesuit bespoke a truly heroic spirit of holy resignation to the will of God as he shouldered the heavy cross of infirmity with the patience and courage of his Divine Master. However, there must have been moments of sweet consolation as he looked back, as he well could, to the record of his accomplishments and knew that the talents which the Lord had entrusted to him he had not left buried in the earth. The following excerpt is taken from one of the many letters which Father Fortier received during his last illness and which must have helped to lighten the burden of his cross: "Be assured that my concern as well as my affection is shared by many men and women who have come to know you and your great work and to understand that through you, the

Kingdom of God is being brought nearer to the children of Eve."

Father Fortier was born on February 13, 1869, in Vergennes, Vermont, where he completed his early education. While continuing his studies at St. Michael's College, Toronto, he received his call to the holy priesthood and accordingly entered the seminary of Toronto University to pursue his courses in philosophy and theology. As a young seminarian his gifts both of mind and heart were soon recognized by his professors and fellow-students, and it was not long before he was invited to join a group of extraordinarily serious-minded and talented students who met frequently after lectures to discuss the more subtle points in the subject matter of their classes. Father Fortier, in later years, frequently referred with just pride to these "old classmates," not a few of whom were destined to occupy high and responsible positions in the hierarchy of the Church in America.

This study group also devoted much time to the discussion of methods of teaching and this phase of the extra-classroom work had a very special fascination for Father Fortier. He was a close student of pedagogy and welcomed the opportunity, young as he was in years, to conduct language courses in St. Michael's College, while pursuing his courses at the Seminary. The late Father Francis Duffy, the well-known Chaplain of the 69th Regiment, was his fellow teacher at St. Michael's, and later accompanied Father Fortier to New York to be incardinated in that archdiocese.

Father Fortier's early experience in the class-room, his enthusiasm for the work of teaching and his appreciation for the value of methods in education were already awakening in his soul the strong desire to devote his priestly life to the interests of Catholic higher education. He had already become acquainted with the Jesuit System of Education and had a deep

admiration for the Ratio Studiorum. The more he studied the principles of the Ratio the more he was convinced that the "tools" best fitted for the work which God had planned for his accomplishment were to be found in that System of Education which had brought to the Society of Jesus the highest praise and the universal admiration of the educational world. In fact his "discovery" of the Ratio was for him the beginnings of his vocation to enter the Society.

Accordingly, early in the year of 1892, after much thought and prayer he made application for admission to the Maryland-New York Province. For to step from the advanced year in theology, when the long-hoped-for and the long-prayed-for day of Ordination was soon to be dawning, and to don the habit of the humble Jesuit novice, with twelve additional years or more of training before him, was not easy, even for the magnanimous soul of Father Fortier. And there were other considerations too, not the least of which was that of obtaining his Bishop's permission and release. When, however, he had finally brought himself to offer to the Lord his own personal sacrifices which the change would entail, the Lord took care of the other difficulties, solving them with a gracious ease much beyond Father Fortier's most sanguine hopes. His Bishop, reluctant though he was to lose the services of his promising young seminarian, did not hesitate to grant him the necessary permissions and bestowed a fervent benediction upon him and his future work as a Jesuit.

Although free now to enter upon his new state of life Father Fortier would not permit his financial indebtedness to the Bishop, who had been defraying in part his expenses at the Seminary, to be remitted. This explains his presence at St. Francis Xavier's, 16th Street, as a lay-teacher during the scholastic year 1892-1893. On July 29, 1893, he entered the Novitiate at Frederick, Maryland, and two years later he pro-

nounced his Simple Vows as a Jesuit Scholastic and began, as a Junior, the review of his classical studies.

Ill health forced him soon to give up his work in the Juniorate, and in January, 1896, he was sent to Holy Cross College to recover his lost strength. He remained at Holy Cross the following year to teach Mathematics and French, and in 1897 he was changed to Loyola, Baltimore, where again illness interfered with his work and it was necessary for him to relinquish his teaching assignment. Shortly afterwards he underwent a serious but successful operation.

The three succeeding years, from 1898 to 1901, were devoted to the review of Philosophy at Woodstock, during which time he also made special studies in Mathematics under the able direction of Father John Hedrick, S.J. His health fully restored, Mr. Fortier, after his course in Philosophy, was appointed to teach at Gonzaga College, and for the first time, as a Jesuit, his health permitted him to do full justice to his ability as a teacher. He was now able, physically, to employ with surpassing success those class-room methods which he had come to know and to respect in his earlier years as a seminarian in Toronto.

In 1902 Mr. Fortier returned to Woodstock for Theology, but the following year he journeyed to the Seminary of the Immaculate Conception, Montreal, where he completed his second and third year and was ordained to the Holy Priesthood by Archbishop Bouchessi on April 25, 1905. After ordination he returned to Woodstock to complete his theological studies and to prepare for the Ad Gradum examination.

In September, 1906, Father Fortier was appointed once again to Gonzaga College to teach, and now as a priest to assume the office of preacher and confessor. After Tertianship, at St. Andrew-on-Hudson, in 1908, he resumed his work of teaching and preaching in Baltimore, and during his three years at Loyola College, as professor of Philosophy, he won the love

and admiration of the college students and of the people of St. Ignatius Church to whom he preached and ministered. Even in those early days his reputation as a Jesuit preacher was wide-spread and his Lenten Courses, Sunday evening Conferences, sermons for special occasions and even Missions were delivered by him with surpassing success. His well-thought-out and well-planned discourses were presented with a clear, forceful and attractive style and with a human appeal which could not be denied. The large number of people, non-Catholics as well as Catholics, who came regularly to listen to his sermons were deeply impressed with the powers which he possessed as a preacher. An excerpt from a newspaper account describing the opening night of one of his Missions is indicative of the high esteem in which he was held at that time as a preacher. It reads: "In spite of the heavy downpour of rain, the congregation turned out in large numbers to hear the opening discourse of Father Fortier and they were well repaid; for rarely was it their good fortune to hear a more eloquent, instructive and timely discourse. Father Fortier is indeed a finished orator."

Occupied as he was with his philosophy lectures and his many pulpit engagements Father Fortier did not lose interest for a moment in what his assigned duties forced him to consider as a "side job." In fact his ambition to further the cause of Catholic higher education had grown keener with the years. His efforts to interest the students at Loyola in graduate work were most successful. Before he was transferred to St. Peter's College, Jersey City, in 1911, he was most happy to see the "first fruits" of his efforts realized. In addition to his teaching and preaching he had established a sizable class composed mainly of Loyola College graduates going on for higher studies. Graduate work was indeed the work dearest to his heart; and he could always find time, no matter how busy the

day, to advance its worthy cause. During his one year appointment at St. Peter's College, Jersey City, 1911-1912, he organized a graduate course there, while continuing his teaching and preaching.

In 1912 Father Fortier was changed to Boston College. Here, as in Baltimore and Jersey City, he emphasized by his own zealous work and through the whole-hearted cooperation of Father Gasson, S.J., at that time Rector of Boston College, the advantages of establishing graduate schools in our colleges and universities. Father Fortier was soon called upon to conduct lectures in philosophy to a group of very prominent Catholic laymen who had already shown a very generous interest in the plans for the new Boston College, and who had already completed a series of lectures delivered by Father Gasson on the Philosophy of History. Although Father Fortier's health was none to good at the time, he gladly accepted the additional task.

His success in the pulpits of Boston was no less impressive than was that obtained through his unflagging efforts in behalf of higher education. Not infrequently he was called upon to grace the pulpit of the Boston Cathedral where his missions, retreats and Sunday evening lectures were always very well attended. On more than one occasion his opening words were humbly addressed to "My Lord Cardinal, Right Reverend Monsignor, and Reverend Fathers."

But this work proved far too strenuous for Father Fortier's state of health which had been impaired even before his arrival in Boston four years previously. At the close of the school year in 1916 he began to show the serious effects of his too strenuous work and his doctor warned against a complete nervous breakdown. In the interests of his health, therefore, but with a great loss to Boston College and to the thousands who had come to know and to love him in Boston, he was transferred to Philadelphia. There his work was con-



siderably lightened and it was not long before he was himself again.

In Philadelphia as in Boston, his magnetic personality, sympathetic understanding of human nature, his keen and kindly interest in the affairs of all with whom he came in contact, his devotedness to everything that was concerned with the kingdom of Christ, proved to be just as attractive and effective. However his stay in Philadelphia, this time, was to be only for one year's duration. However, the two following years, 1917 to 1919, were to be devoted to the work in which he had always been so deeply interested.

The Faculty Convocation Report of Fordham University for 1931 has the following notation in reference to the history of its Manhattan Division and explains the reason for Father Fortier's next appointment:

"The Manhattan Division really started with a series of courses for graduate students, and the first graduate credit in course was granted in 1916-1917. However, the formal inauguration of this Division as a distinct unit with distinct administrative officers and faculty took place in November, 1917, with the Reverend Matthew L. Fortier as its first Dean."

The appointment of Father Fortier in 1917 as the first Dean of the Graduate School of Fordham University was for him quite unexpected, but at the same time he was overjoyed to be able to devote his undivided attention to the direction of graduate work. His interest in this particular work had manifested itself with the more than passing success which greeted his humble efforts to establish graduate courses in three of the colleges where he had formerly been stationed. His great interest was not to be looked upon as merely a "side job." To it he could give all of his time and all of his energy.

For two years he labored with the many problems connected with the organizing not only of the Graduate School but also of the School of Social Service, the

latter being, like the Graduate School, just one year old and included in the Manhattan Division unit of Fordham University. By the end of the summer of 1919 he had not only laid the foundation stones for the future success of these two Departments, but he was also responsible in large part for the establishing and directing of the first Summer School of Fordham University.

It must have required a very practical spirit of Ignatian indifference to relinquish the work which was by far the dearest to the heart of Father Fortier, when obedience called him back to Philadelphia in the Fall of 1919. But Divine Providence had other and even greater plans for him during his next four years. His splendid work in the class-rooms of St. Joseph's College where he lectured in Economics and Sociology, as well as his ministerial work at the Church of the Gesu afforded him the opportunity of increasing his influence in the large circle of friends among the clergy and lay-people of the archdiocese of Philadelphia, which was to prove an invaluable asset to him later as Director of the Million Dollar Drive.

As Moderator of the Catholic Alumni Sodality of Philadelphia he took advantage of every occasion offered to meet the outstanding Catholic laymen of the City, to interest them in the work of Catholic Education. In speaking of his great influence with these men, a Jesuit and life-long friend of Father Fortier said: "He had a great magnetic power with men. They were drawn to him and they worked for him and with him. Although he was the centre and great motive power of everything he undertook, his interest was not in himself but in the success of what he was doing and his motive was always the greater glory of God. Only those who worked with him could know of his unselfishness and they were always edified by his charity and by the simplicity of his character." Perhaps one of Father Fortier's happiest moments as Moderator of the Sodal-

ity was when he received, in person, as an honorary member, Marshal Foch, whom he esteemed so highly, and whom he presented with a beautifully engraved membership diploma.

As Moderator of the Alumni Sodality he took charge of the Tercentennial Dante Commemoration presented by the Sodalists. The Academy of Music in Philadelphia was completely filled for one of the most successful celebrations held in honor of the Italian poet. A brochure of the Dante Memorial was sent to His Holiness, as well as to Very Reverend Father General. The American Assistant, Father Hanselman, at Father Fortier's special request, arranged to have a copy of the brochure bound in red and engraved with the Papal coat-of-arms, sent from the Vatican Library for His Eminence, Cardinal Dougherty, which Father Fortier was to present in person to the Cardinal. The Dante Memorial brochure proved to be the "open sesame" to the Cardinal's whole-hearted blessing upon and his generous interest in the great work Father Fortier was about to undertake.

Permission for the launching of the new St. Joseph's College Drive was granted by Superiors in the summer of 1922. To it Cardinal Dougherty gave his cordial approbation but expressed the wish, however, that the Drive be not placed in the hands of an agency or the experts of any agency. Accordingly, Father Fortier was appointed and his selection by Superiors was indeed high praise to him for his powers of prudence and diplomacy and his ability as an organizer. Surely Father Fortier did not look upon himself in the same light, for in his letter of acceptance he wrote: "In my mind a strange selection indeed, but none the less real. The task for accomplishment will need absolutely every influence that can be called upon for the realization of such a purpose." But he proved himself more than equal to the task, tremendous though it actually was.

An adequate record of the splendid work in organ-

izing and directing the Drive cannot be attempted in these pages. However a brief description of the more outstanding features may not be considered out of place, portraying as they do the remarkable gifts, both natural and supernatural, which Father Fortier brought into full play while engaged in realizing for the new St. Joseph's College, a million dollars and more.

From the very outset Father Fortier realized that before he could make a successful appeal to the pocket-books of the Catholics of Philadelphia in founding a million dollar fund, there was first need of awakening to the pitch of wide enthusiasm their desires for higher classical Catholic education. To meet this need Father Fortier drew up plans immediately for an "Educational Mission" which he hoped to conduct for about three successive weeks in all the Churches and more prominent Catholic organizations of Philadelphia before making an appeal for funds. Mr. William Nugent whom he had called from Boston to assist him in the Drive, and who had been mainly responsible for the success of the new Boston College Drive, insisted that the "Educational Mission" idea was responsible in greatest part for the success of the St. Joseph's College Drive, and that Father Fortier alone deserves the credit for the idea, as well as for making the necessary arrangements for carrying it through successfully.

The idea was simple enough but it involved a multiplicity of problems which had to be faced and solved by the energy and courage and diplomacy of Father Fortier. That he was more than successful in solving these problems is clear from his own official report at the close of the "Mission": "For three weeks consecutively we conducted what we called an 'Educational Mission.' Small leaflets of arguments for higher Catholic education were sent to every pastor of the archdiocese and all were invited to speak on this subject. With Reverend Father Provincial's permission Jesuits were summoned from all cities of the Province to take their

places in the various pulpits of the archdiocese, some coming even from distant parts. During the Mission the Fathers of the Society preached ninety-four times and members of the secular clergy five times. Eighty-two parishes were canvassed by parish workers. In six other Churches collections were taken up to foster the work. Jesuits and laymen were invited by the Knights of Columbus as well as by other Catholic organizations to address their members about the great truths of higher education. There resulted a real awakening."

The success of the Mission was in truth a guarantee for the success of the appeal for funds which was launched immediately after the Mission. In making the appeal the plan was first to form an Advisory Committee among the clergy, then the general committee among the laymen, and finally the organization of parish workers under a parish chairman in conjunction with their pastors. Volunteer workers from among the students of St. Joseph's College and the members of the Knights of Columbus were also called upon to lend their assistance. Father Fortier had already organized his Executive Committee early in the Campaign, and it consisted of twenty-five business men from every part of the City, mostly Catholics of wealth and prominence. Nor had many weeks elapsed before he had literally at "his beck and call" seventy-two of the most influential laymen of Philadelphia who had been won over to the cause principally through their admiration for the Jesuit "at the helm." These men not only lent their most valuable assistance but also led the way in the appeal for funds by their most generous contributions. The chief benefactor, Mr. William Simpson, a member of the Committee, subscribed \$100,000, and was the cause directly or indirectly of three other men each subscribing a like amount, thus making him responsible for about half a million dollars.

The Campaign had its beginnings in late August, 1922, and just before Christmas of the same year, the total in subscriptions, cash and pledges amounted to \$1,118,497.00. Truly a tremendous task accomplished beyond the hopes of all! At the close of the Campaign Father Fortier was, to be sure, physically exhausted and yet he was most happy to have been able to give his whole strength for a cause which was his life's ambition to promote. That he depended so little on his own powers and gifts for success and so much on Divine Assistance was evidenced throughout the entire campaign. In truth he always entertained a "holy fear" lest he should feel otherwise about even his smallest undertaking.

Early in the Campaign he wrote: "May I not, therefore, ask you to join us in this petition made to the King and Queen of Heaven that such good results will be actualized in time to secure for our efforts perfect success. I am sure that none of us in these efforts has any personal, selfish motive. It is all purely for the greater glory of God." The petition referred to was a special novena of Masses offered to the Sacred Heart in honor of our Blessed Lady in behalf of the Drive. About the middle of September he received from the American Assistant at Rome a document from Cardinal Gasparri conveying the Holy Father's Apostolic Benediction on the "Drive." It was the happy answer to his earnest request and gave him renewed courage in those early days of the Drive when the whole undertaking still remained a mass of problems. However, whether in victory or defeat there was always the characteristic priestly bearing which was such a source of edification to all. It may be of interest to note that four of his secretaries soon after the Drive entered the religious life, and that one of his most prominent non-Catholic supporters several years later on his death-bed was received into the Church.

To one unfamiliar with the exact figures of the

expenses incurred and yet knowing the rather imposing set-up of headquarters in the Bellevue-Stratford Hotel in Philadelphia, the judgment could very well be: "Enormous expenditure." And yet the facts and figures point quite to the contrary. Reverend Father Provincial, in sending to Father Fortier well earned congratulations, stated that "not only was your Drive most successful, but also the least expensive of any Drive we have heretofore undertaken." While Father Fortier sought out the best when occasion in his good judgment demanded it, yet he had the happy faculty of obtaining the best for the least and never paid for anything which he felt he could beg. One of his admirers spoke of him as "being, like St. Paul, 'all things to all men,' with the simplicity of a dove but with the shrewdness of a serpent, and though he never knew him to ask for a personal favor, yet he was absolutely shameless in begging for the greater honor and glory of God."

Although none too well after the Drive, Father Fortier undertook the work of sustaining the interest of the more generous and influential benefactors of St. Joseph's College, and he had recourse to the plan which had met with such success in Boston. Accordingly he invited these men to attend a series of lectures in Philosophy and his invitation was heartily accepted. For this course the management of the Bellevue-Stratford offered luxurious classroom facilities, all free of charge and as an expression of the high esteem in which the hotel management held Father Fortier.

But the many calls upon his time and energy, which were the natural outcome of the thousand and one contacts established during the Drive, made Father Fortier's continued work in Philadelphia extremely difficult. With the burden of ill health added to his many obligations he undoubtedly welcomed the respite in 1923 when he was changed to Holy Cross to resume

there his lectures in Sociology. He did return, however, to Philadelphia, in 1926, for a brief stay to manage the Holy Cross student presentation of the Greek Play "Hecuba" during the Sesquicentennial celebration.

On May 30, 1926, the Freshman A Class of Holy Cross College had presented Hecuba in the Greek Theatre, College Stadium, Worcester, Mass., and won the praise of scholars and critics throughout New England. The plans for the Sesquicentennial Celebration in Philadelphia were at that time under way and it was suggested to the Rector of Holy Cross that the Greek Play might be produced during the celebration as a worthy exhibit of what the various Jesuit colleges were doing towards the furtherance of higher education in the Classics. Father Dinand regarded the suggestion most favorably and called upon Father Fortier to see what he could do in the way of making arrangements in Philadelphia and of obtaining the funds necessary for defraying the expenses.

Father Fortier experienced little difficulty in persuading Mayor Freeland Kendrick, President of the Sesquicentennial Association, who formally invited the Holy Cross students to present the Greek Tragedy on September 15 and 16. St. Joseph's College gladly accepted the honor of sponsor and host. Since the Sesquicentennial authorities were unable to finance the production, the task of raising necessary funds which would amount to about \$12,000, was not quite so easy. However, Father Fortier, fresh from his successful Drive in Philadelphia, did not consider the problem too difficult. The Rectors of both Provinces responded most generously to his appeal and the Governor of Massachusetts, Alvin T. Fuller, a non-Catholic, offered a substantial subscription, and other prominent New Englanders followed suit. Later Father Fortier widened the scope of his appeal and presented the prospect as a general example of Catho-



lic Education and thus interested the Bishops. His "Little Drive" was a success.

During the Summer before the production Father Fortier met with an accident which disabled his arm for many months, and about three weeks before the production he was stricken with appendicitis at St. Joseph's Hospital, Philadelphia. Despite these serious misfortunes he kept on directing activities. That the undertaking proved a success is a matter of history; another triumph to be attributed in great part to Father Fortier's genius as a promoter and organizer, and another contribution by him to the cause of Catholic higher education. Mayor Kendrick welcomed the students, their friends and the public to the municipal stadium where a Greek stage had been set up and appropriate costumes secured. The music for the occasion was especially composed by the famous organist, Dr. John P. Marshall. 30,000 people attended and witnessed the three performances rendered in the original Greek. On November 28, in Philadelphia, a gold medal, bearing the seal of the Sesquicentennial and suitably inscribed, was publicly presented to Holy Cross College, through Father Fortier, by the Association. A few days later, at Holy Cross, duplicate medals, in bronze, were presented by Mayor O'Hara of Worcester, to all the members of the cast.

Father Fortier remained at Holy Cross until June of 1927, when once again he was called upon to occupy an important administrative office in the field of higher education. Up to the year 1927 the School of Social Service of Fordham University had been included in the unit of the Manhattan Division of the University together with the Graduate School, Teachers College, the School of Business Administration and the Pre-law courses. All of these departments had been under the direction of one Dean, the Reverend Miles J. O'Mailia. The ever increasing number of students in this Division made it impossible for one Dean to give

all the time and attention so necessary for the proper direction of field work and for the solution of the many other problems peculiar to the School of Social Service.

It was decided therefore that this School should hereafter function as a separate administrative entity and under the direction of a separate Dean. Accordingly in the Summer of 1927 Father Fortier was appointed as the first Dean of the School of Social Service functioning as a distinct unit of Fordham University. He immediately took up the work of reorganization and with very fruitful results. The first year of the reorganized School showed a total registration of over six hundred students and in the succeeding years of his Dean'ship it enjoyed a gradual and healthy growth both in student enrollment and in the number of graduate diplomas awarded. In 1929, through Father Fortier's tireless efforts, the School received the approval of the American Association of Schools of Professional Social Work and was also admitted to membership in that Association. In 1928 Father Fortier represented Fordham University at the Sociological Congress held in Paris, and in 1931 he visited the Holy City to make a personal report on the purpose and needs of the School to Very Reverend Father General.

In April, 1932, from the Vatican City, from His Holiness, came the distinctive privilege and rare honor of a very special Letter of Commendation for the Fordham School of Social Service, and the Apostolic Blessing of His Holiness, Pope Pius XI, upon the work of the School. It was truly a great and unique honor and won from His Eminence, Cardinal Hayes, a congratulatory letter in which the Cardinal stated in part: "Naturally the recognition of the School by the Supreme Shepherd of Christendom will stir us, in an expression of our filial gratitude, to do all we possibly can for the greater efficiency of the School in a larger field of endeavor." It was indeed encouragement

supreme which no one appreciated more than did Father Fortier himself.

But as the School continued to grow in prestige and numbers, so the health of Father Fortier was gradually failing and his strength ebbing. The last two years of his Deanship from 1932 to 1934 found him frequently in St. Vincent's Hospital where he had been brought on several occasions in a dying condition due to sudden and severe heart attacks. His recuperative powers were remarkable, and yet it was evident to all that each attack was rendering him weaker and weaker, thus making his continued work as Dean a painful burden. Accordingly Superiors relieved him of the duties of his office in June, 1934.

However, before he went into final retirement a fitting honor was yet to be conferred upon him. His fruitful labors in behalf of the new St. Joseph's College, which were responsible in such great measure for the buildings which now grace its new and beautiful Campus, were not forgotten during his ten years absence from Philadelphia. As a lasting testimony of its appreciation he was accordingly invited to accept the Honorary Degree of Doctor of Laws, through the kindness of the President of St. Joseph's College, the Reverend Thomas J. Higgins, S.J., to be conferred at the Commencement Exercises in June, 1934. This Degree was destined to be the crowning of his life's work in the cause of higher education, which he had carried on in some form or other in nearly every college of the Maryland-New York and New England Provinces.

Due to his weakened condition it was at first feared that the trip to Philadelphia would prove too much, but special arrangements were made by the Reverend Rector of Fordham to insure him a comfortable and safe journey. His own doctor accompanied him on the trip and considered it a privilege to do so. His cup of joy was indeed filled to the overflowing in the warm

welcome he received, the sincere expressions of appreciation for his efforts in their behalf and in the honor bestowed before witnesses whom he loved most dearly and who in turn had the deepest love and reverence for him. This, his last appearance in public, was perhaps the happiest in his long life as a Jesuit! And the occasion of his Valedictory, the Commencement Exercises of the new St. Joseph's College, was indeed most appropriate. He returned to New York rejuvenated and declared that he was "good for at least ten more years of active service." However another serious heart attack several weeks later confirmed him in the wisdom of the action which Superiors had already taken in his behalf.

During the months which followed, Father Fortier was by no means idle. Though forced to rest more frequently, he did considerable work in writing and he explained the Points for the Brothers of the Fordham Community each evening. In December he conducted the Community Triduum in preparation for Renovation of Vows, and was preparing to do so again in May, 1935, when he became so weak that on May 15th he was forced for the last time to enter St. Vincent's Hospital. There he lingered for just one week, edifying the many friends who came to visit him with his happy spirit of resignation to the will of God. On the morning of May 22 he passed holily and peacefully to his eternal reward.

Priest, Educator, Organizer and Administrator, Father Fortier had now run his course to the very end. His Calvary was over and Easter had dawned for him. He could now go to meet his Saviour and offer to his Captain Christ, the Just Judge, his forty-two years of service as a Jesuit. A devoted priest and a great man, his life was indeed a life of service in the cause of education and in the priestly work for the salvation of souls. Remarkable as were his talents for organization and administration, he possessed to an even greater

degree a zeal for souls and an energy in the work of God's Kingdom on earth which featured his whole life and all his undertakings.

With a heart of gold and a soul full of the tenderest sympathy and broadest understanding Father Fortier earned and deserved the love and esteem of the many thousands who had the good fortune of knowing him and of sharing in his wide Christian charity and his strong faith which united heaven and earth, time and eternity, and which helped so much in making life's way less difficult to traverse. By none, however, was he as much beloved as by the members of Fordham's Jesuit family. His "crown of justice" needs must be glorious, for: "They that are learned shall shine as the brightness of the firmament and they that have instructed many unto justice, as the stars to all eternity." R. I. P.

#### FATHER DIONYSIUS J. MAHONY, S.J.

(1856-1935)

The Laymen's Retreat Movement in Central California suffered an almost incalculable loss in the death of Father Mahony on June 13, 1935. True, he had left the Retreat House several months prior to his passing, to make his home among the novices at Los Gatos. But even so, in the minds of thousands of men, he was still linked to El Retiro San Inigo, he was still the "Grand Old Man of the Retreats."

In January, 1935, the annual banquet of retreatants held in San Francisco took the form of an embryonic jubilee, the tenth year of El Retiro's young life being commemorated in music, mirth and song. Father Mahony was not present. His last illness was already upon him. Physicians had ordered complete rest and quiet far from the city's noise and bustle. But the absence of the dear old priest emphasized the place he occupied in the hearts of his men, possibly more than

his presence might have done. The mention of his name by a speaker was the signal for spontaneous and long-continued applause. Again and again during the course of the evening were the praises of Father Mahony sounded. It reminded one of the occasion when this Laymen's Retreat Association honored Father with a dinner in recognition of the sixty years he had spent in the Society of Jesus.

Yet, the work of the retreats occupied but a relatively short period (1927-1935) of these fruitful years of Jesuit activity. Long before he became associated with the giving of retreats to men, Father Mahony's name was almost a household one among Catholics of San Francisco and vicinity. As a pulpit orator of the first rank, as a professor of philosophy, as a confessor and wise director of souls, he was known and loved by multitudes of men and women, who in one way or another had come under the spell of his wonderful personality.

We have called him a pulpit orator of the first rank, and it is not likely that any one will quarrel with us for so doing. His fame as a preacher was based upon long years in this ministry at old St. Ignatius Church in San Francisco (1897-1919).

Though small of stature, he was possessed of a rich, deep, beautifully modulated voice, which captivated his hearers at the very outset of his discourse. Add to this, a splendid command of the English language, with a power of word-painting that was unique. Never sensational in his preaching, he nevertheless kept in close touch with the thought of the day. His sermons were always flavored with seasoning that was modern. There was nothing of the mustiness of old books in them. They were alive, vibrant with brilliant reasoning, and at times ringing eloquently with emotional appeal.

To Father Mahony, as to Pere de Ravignan of Notre Dame, for the pulpit, toil meant everything. "The

labor of preparation should be a cross and a martyrdom," said the great French orator, and Father Mahony agreed with him.

During his theology at Woodstock (1886-1890), Mr. Mahony would pace to and fro in his room striving to cast into sermon form the lessons in dogma and moral he had heard in the class room. His vacation days were often spent in writing and rewriting sermonettes, instructions, addresses for public occasions. He was perfectly frank about it. He ambioned success in the pulpit and he was ready to pay the price—unremitting effort. An amusing story is told of the curtailing of one of his refectory sermons at Woodstock. He was nearing the close of what was admittedly an unusually fine piece of work, and was about to sum up the discourse. "To crystallize all that I have said in one word," he exclaimed, when the Rector called out "Satis."

What is said about Father Mahony's preaching, applies with equal force to his teaching. During the many years he taught philosophy (Santa Clara, 1891-1892; San Francisco, 1892-1893, 1897-1908, 1910-1917), he never entered the class room, if he could help it, without immediate preparation. No haphazard, hit or miss, take a chance business for him. No relying on remote preparation to do rightly the task of the present. And the result? A delighted, interested, educated group of students gave testimony to his powers.

Some one has said that it was in the confessional that Father's best work was accomplished. No one was more faithful than he in the discharge of this frequently arduous ministry. Crowds of penitents around the "box" attested his popularity; whilst genuine reform of life in many instances, bore witness to the soundness of his counsels. When he no longer could preach, and when his work at the Retreat House consisted chiefly in aiding the master rather than in actually giving the Exercises, he still managed to be on hand for the men's confessions. No matter how

inclement the weather, he would wend his way up the hill to the chapel and there receive the stories of his beloved "boys."

Practically all his life was spent in or near San Francisco. He was born in Boston, October 29, 1856, but as a mere babe was brought west. He went to school at the original St. Ignatius College on Market Street, San Francisco. Entering the novitiate at Santa Clara, June 16, 1873, when he was seventeen, he remained there seven years, completing three years of philosophy thereafter two years of juniorate. There were six years' teaching (1880-1886), two in San Jose, two in Santa Clara, and two in San Francisco. Then he left this early environment for theology at Woodstock and tertianship at Florissant. Later he was to pass a year (1925-1926) as chaplain at the little hospital in Port Townsend, Washington. But the remaining years of his religious life were devoted to apostolic labors close to the city of his adoption.

He was the head of the "Collegium Inchoatum Sancti Josephi" in San Jose and the pastor of its beautiful church (1893-1897). For several years (1919-1925) towards the close of his career, he served as assistant in the parish of St. Mary's in the same city. In this latter place he so attracted the people by his preaching, that, it is said, the pastors of neighboring parishes were tempted to demand his removal.

However, it would be a mistake to believe that Father Mahony's suavity of manner, which was in a large way responsible for his power over others, was a gift of nature. Rather was it a triumph of grace. There was an element of pugnaciousness in his character, which in itself was anything but attractive. It tended to repel. But by dint of constant struggle, this unpleasantness of disposition was so tempered, so softened, that what remained to delight those who met him, was a sweet forgetfulness of self, a charm of word and manner altogether admirable. To one who



was acquainted with this change, a comparison with St. Ignatius is inevitable. For we read of our Holy Founder, that he who had drawn his sword in anger to run through the blasphemous Moor, after years of the "agere contra" had so changed his disposition as to merit the title "phlegmatic" from his physicians.

When Father Mahony went to St. Mary's in San Jose, it was thought he might prepare for a peaceful death amid the quiet of rather rural surroundings. His blood pressure was extremely high. He had suffered a mild stroke. His general physical condition was poor. Yet, within a few months of his arrival, the Sunday Masses at which he spoke were crowded as never before.

Six years later he went to the north to serve as chaplain at the Hospital of the Providence Sisters in Port Townsend. This was a new kind of life. But despite his advancing years and many infirmities, he measured up to all that was required of him. So excellent a hospital chaplain did he become that, when a place had to be filled in a much larger field of endeavor, St. Mary's Hospital in San Francisco, the Provincial summoned Father Mahony to the task. The Sisters of Mercy called him, "Father Fidelis." The reason is obvious.

And then (1927) came the call to what was indeed the crowning work of a well-filled life, that of retreats for men. Father Dominic Giacobbi was leaving El Retiro for Los Gatos, going back to the vine clad hills and citrus groves of the novitiate. Father Mahony was assigned to succeed him. How well he did so is borne out by the opening sentence of this obituary notice, "The Laymen's Retreat Movement in Central California has suffered an almost incalculable loss in the death of Father Mahony." And where this tribute began, there may it end.

The funeral held from St. Ignatius Church, San Francisco, was such as he would wish—simple, with-

out music, without eulogy. But the great throng of worshippers during the requiem Mass, representative truly of every class in the community, (for the Mayor and other city officials were there, college graduates of recent and ancient years were there, the poor and lowly mingled in the crowd, devout men and women of the world knelt close to those dedicated by vow), this great throng gave silent testimony of the love of their hearts for little Father "Denny" Mahony, the friend of all in Christ.

A. M. D. G.

## Books of Interest to Ours

*Los Manantiales de la Difamacion Anti-Jesuitica.* By Ignacio Arbide. Published in Barcelona (Avino 20); 1933.

This work, published in two volumes, is an exhaustive summary both of the calumnies launched against the Society of Jesus from the time of its foundation, and of the countless works written in refutation of the charges made against the Society by its enemies. The purpose of this work is to offer an antidote against the poison of anti-Jesuit propaganda.

The modern defamers of the Jesuits, the author notes, do not even gain the merit of originality since they do no more than slavishly copy ancient calumnies that have already been refuted hundreds of times. In the thirty chapters of this work we find presented the principal calumnies that have been most frequently repeated in the course of centuries, and that are even now being constantly renewed.

The formation of the anti-Jesuit literary arsenal is traced from its early beginnings in Paris during the Society's campaign against Jansenism. The footnote on page 59 is of interest: "Here we will present in chronological order only a few of the more widely known works (against the Society). It is impossible to mention all since their titles alone occupy, for example, more than one hundred pages in the 'Bibliographie Historique de la Compagnie de Jésus.'" In the following pages the reader is introduced to Dumoulin's "Catalogue," to the various calumnious works of Gaspar Scioppius, to Arnauld's "Théologie Moral des Jésuites," to Pascal's "Provinciales," to the "Tuba Magna" of Liberio Cándido, and to Chauvelin's "Extrait des Assertions,"—all of them sources of present-day calumnies uttered against the Society of Jesus. The various time-worn falsehoods are then refuted; "The end justifies the means," "Blind obedience—the tyrannical government within the Society," "Chinese rites," "The prophecy of Saint Francis Borgia," "The Powder Plot," etc. The author's refutation of these calumnies is well worth the time spent in reading the two volumes. The reader can detect in the written lines, the flashing eyes and the sarcastic tone of our defender as he exclaims, "It is indeed an honor to fight with such arms! It most certainly shows, in those who use them, a nobility of sentiment and a laudable intention of establishing the truth!"

*Historical Records and Studies*. Vol. XXV. United States Historical Society. New York, 1935.

The present volume of the Records contains two articles of special interest for Ours. The first is a contribution of Father Ruben Vargas Ugarte, S.J., entitled "The First Jesuit Mission in Florida." While at Rome Father Ugarte discovered some unpublished documents and letters dealing with the first mission of the Society in Florida between the years 1568 and 1572. He has prefixed a short historical summary of the value of their contents and then has allowed the documents to speak for themselves. Consisting for the most part of letters written to St. Francis Borgia they tell of the difficulties and dangers faced by the pioneer Jesuit missionaries who followed in the footsteps of the Conquistadores. But their search was not for gold, but for souls. They found death. Within the boundaries of the present state of Virginia in the year 1568 two Fathers and six Brothers betrayed by an apostate Indian were slain by the natives out of hatred for the faith they preached. The letters besides the account of the missionary activity of the Society contain valuable information on Spanish colonial and military policy and the customs and habits of the Indians.

"A Grand Old Maryland Tree: The Mudds," by Laurence J. Kenny, S.J., is a detailed study of the descendants of Thomas Mudd of Maryland (1647-1697), now scattered over half the states of the Union. Father Kenny has sketched the part they played in the building up of the United States. Many lived peaceful lives in the service of God, others fought in the armed forces of their Country. One hundred and sixteen descendants of the Maryland gentleman served America during the World War. In peace or in war Father Kenny points out the Mudds have been true to the faith of their great ancestor.

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*Catholic Faith*. Book One. P. J. Kenedy & Sons. Paper bound, copy 25c.

It will be of interest to Ours to know that a new Catechism is being published based on the "Catholic Catechism" of Cardinal Gasparri. Book one of "Catholic Faith" is now ready for use. This text is for grades one, two and three of the elementary school. The book is entirely objective in scope and very clearly written without any detailed treatment of the subject. The vocabulary is simple and well within the capacity of a child being introduced to the Catholic Faith. This Catechism is well suited for Sunday schools and for the instruction of children attending public schools. The illustrations contributed by that noted religious artist C. B. Chambers are an attractive feature of the book. Its splendid format with large type printing is the kind of a book that the child should easily come to like.

# VARIA



## From the Eternal City

### DEATH OF FATHER MATTERN

The following letter was received from Rome and we thought it might be of interest to our readers.

“You may wish to know some of the details concerning the last moments and death of our beloved Father Assistant, in addition to those already communicated to the whole Society by the Very Reverend Father General.

“During July, and especially after the 13th of the month, when he suffered a severe heart attack, Father Mattern’s general condition was very weak and he suffered not a little, owing to internal disorders of the heart and kidneys and because he had to retain almost the same position in his bed. Despite his weak condition he showed a resistance to the heart attacks which surprised everyone and it was thought that he might linger for a few more weeks. His death came more suddenly than expected.

“On the morning of St. Ignatius Day, Father Mattern seemed more cheerful than usual. Brother Sullivan and I visited him about ten o’clock and Father Welsby, the English Assistant, dropped in to see him two or three times.

“A few minutes before one o’clock, while the community was at dinner, Brother Eceiza, the Infirmarian, went to Father Mattern’s room to take his pulse. The pulse beat was normal for one in his condition and nothing extraordinary was noted. Father even spoke a few words to the Infirmarian. Brother Eceiza left the

room and was only gone a minute when he thought he heard a noise in Father's room. Hurrying back he saw him breathing very heavily, so he immediately phoned to have Father Welsby summoned from the refectory. Father Welsby rushed upstairs and arrived at Father Mattern's bedside just in time to impart a final absolution before he breathed his last.

"The news of the sudden death was phoned immediately to Villa Rufinella where most of the members of the community had gone some three weeks before. No one could help feeling an acute sense of loss at Father's passing away, for he was extremely beloved by everyone. Yet, all felt consoled that his sufferings had been brought to an end and it seemed that he had been summoned to his heavenly reward through the intercession of our holy Father Saint Ignatius.

"The funeral was held on Friday morning, August 2, from the semi-public chapel connected with the Curia. Father Boetto, Assistant for Italy and Superior of the community, was celebrant of the Low Mass. Besides very Reverend Father General, the Fathers Assistant and members of the community there were present Father Paul Mattern, a brother of Father Emil, Rector of the Maronite College in Rome, Most Reverend Gerald O'Hara, Auxiliary Bishop of Philadelphia, Monsignor Breslin, Vice-Rector, Monsignor Fitzgerald, Spiritual Director and about thirty priests and seminarians of the North American College; Monsignor Hurley of the Secretariate of State at the Vatican, very Reverend Father Oswald, Superior General of the Calced Carmelites, Fathers McCormick and Lazzarini of the Gregorian University, Father Aloysius Reccati, of the California Province, Father O'Neill, C. S. P., Rector of the Church of Santa Susanna, and the students of the Maronite College.

"Towards the end of June, Father Mattern had received the last Sacraments with a serenity and

fervor that gave great edification to those privileged to be present. One evening in the middle of July, after he had suffered his last severe heart attack, Father General read the prayers for the dying and imparted a special blessing from the Holy Father. Father Mattern was deeply moved by this testimony of paternal affection on the part of the Pope and in a voice throbbing with emotion he asked Father General to tell the Holy Father that he considered his blessing a great grace, that he had always loved the Church and its Shepherd, and that the chief preoccupation of his life had been to make them better known and loved."

The following is taken from the "Observatore Romano" and was printed in that paper on August 1, 1935.

#### A DEATH IN THE SOCIETY OF JESUS

Yesterday, feast of St. Ignatius, at the Curia of the Society of Jesus in Borgo Santo Spirito, died piously the Reverend Emil Mattern, general Assistant for America.

Father Mattern was born at Andlau in Alsace in 1865, and in 1884 he joined the Society of Jesus in America in what was then the Mission but now the regular Province of New Orleans. He was preceded in the Order by an elder brother Joseph, who is on the Syrian Mission, and was followed by a younger brother Paul, the present rector of the Pontifical College of Maronites in Rome. Having completed his studies and being ordained to the priesthood by Cardinal Gibbons, Father Mattern was quickly made superior of different houses of his Province. Then he was entrusted with the formation of novices and finally governed his Province as Provincial. In 1923 through the confidence reported in him by the Fathers convened in a General Congregation, he was called to

the delicate office of Assistant to Father General for America.

He was an upright and prudent man, of deep intellectual powers and of a tranquil serenity of spirit and countenance. Truly he was "dilectus Dei et hominibus." He attracted the confidence and reverent affection of all those who came to him and these were many even outside of his own religious family. He was much sought after as an enlightened spiritual director especially by American clergy residing in Rome and the students of the American College in the Via dell'Umiltà where he went every week as one of the ordinary confessors of that Institute.

The modest funeral will be held tomorrow, August 2, in the church of St. Francis Borgia next to the Curia at 9:45. The funeral mass will be celebrated around 10.

A. M. D. G.



# American Assistancy

## PROVINCE OF CALIFORNIA

From the Province of California we learn that during the past year Father Hubbard delivered 258 lectures in 237 consecutive days to 286,000 people. In addition to this strenuous lecture season, he prepared two volumes for the press, "One Hundred Pictures of Little Known Alaska," and "Cradle of the Storms." On August 10th, Father Hubbard set sail from Seattle conducting a party of a hundred sightseers on a tour of Alaska, till it reached Mantanuska Valley. There he joined his own exploration party to travel up the Taku river up to the Taku icecap.

At Bellarmine Preparatory there was an increase over last year in the second annual retreat for Catholic boys attending state high schools. On the opening day, June 22, Father McCann faced 33 retreatants, last year's maximum number. The group grew to 41, of whom 12 had made the first retreat. Indications during the summer give fair promise that Bellarmine is about to enjoy its biggest year. Four extraordinary causes contributing to this are: 1—The closing of St. Joseph's H. S. in San Jose. 2—The closing of Brophy in Phoenix. 3—The graduation at St. Joseph Military Academy, Belmont, of the first class of junior high school students. 4—The unanimous promise of students of graduating classes in several parochial schools "to meet at Bellarmine."

## NEW ENGLAND PROVINCE

### Science Convention at Holy Cross

That the *Bulletin* of the Eastern States Division is to become the national organ of the Association of

Jesuit Scientists was divulged to the members by Reverend Richard Schmitt, the Editor. This was the most interesting development revealed at the fourteenth annual meeting of Jesuit scientists, held at Holy Cross College, August 31 to September 2.

The nationalization of the *Bulletin* will take place at the wish of Reverend Daniel O'Connell, Commissar of Education for the American Assistancy. It will take place gradually, until all the schools of the American Provinces will participate in its support. Father Schmitt saw this as a compliment to our *Bulletin*, and the members agreed with him.

The meeting was successful in number of members present, and in interest exhibited, as well as in the excellence of the papers read. Two newsworthy features were the Presidential address of Reverend Francis Power, which was a strong, and at times witty plea for organized effort at research by Ours, and the election of Reverend Henry Brock as President for the coming year.

#### Convention of the

#### Philosophical Association of the Eastern States

The members of the Jesuit Philosophical Association of the Eastern States convened for a three day conference at Manresa Island, South Norwalk, Conn., on August 27, 28 and 29. For the first time in its history, the Association focussed its attention on one topic: "Communism and International Atheism." Hence three days were given over entirely to the examination of Communism as a system in the hope that a unified plan of action might be drawn up which would effect unified counter-attack; for the Jesuits of the Eastern States are a unit in the "Society's project of a world wide systematic attack against the common enemy of Christianity and civilization." The press was excluded because of unfavorable reactions

to the publicity accorded to the sessions last year. Our Inter-Province Committee on Communism and Atheism was represented by its chairman, Father Edmund Walsh, S.J., and two other members, Father Charles C. Chapman, S.J., of the Southern Province and Father William Bryan, S.J., of the Province of Canada.

The general session on August 27 listened to a brilliant and informative historical survey by Father Joseph Thorning, S.J. His paper, "Communism in the U. S. A." was an authoritative exposition of the actualities of Communistic propaganda here. He completely justified his demand that the United States officially investigate the provenance of subsidies now at the disposal of the Communist Party here in America. It is hoped that Father Thorning's valuable survey will receive wide publication. The Ethics Section heard Father Joseph Ayd, S.J., on "Communism and the Family," while members of the Psychology group were addressed by Father Raymond Anable, S.J. His subject was "Communist Philosophy of Free Will." Father Joseph Kelly, S.J., explained to the Metaphysics section "The Metaphysical Basis of Communist Philosophy." The members of the History section were treated to an enlightening expose of "The Philosophy of History, Marxianism and Bolshevism" by the scholarly head of the department of History at Fordham, Father Demetrius B. Zema, S.J.

On August 28, the general session offered a thoughtful analysis of "The Prerogatives of Catholic Social Action." Father John La Farge, S.J., was the speaker. He emphasized the necessity of proper motivation for our attack on Communism and presented those doctrines of theology and philosophy which directly oppose Communist ideology. The nature of the spirited discussion which followed revealed how necessary are fundamental principles for effective

opposition according to the Catholic spirit. Father Wilfred Parsons, S.J., diagnosed Communist political ethics in his paper "Communism and the State," presented to the Ethics section in the afternoon. The Sociologists discussed "Communism and Child Delinquency" after Father Walter McGuinn, S.J., had read a paper under that title. Father Frank A. Mulligan, S.J., led a round table discussion on "Monism in Scholasticism and Communistic Philosophy" for teachers in the Metaphysics and Psychology sections. The afternoon session of the History group was devoted to problems which have arisen in the teaching of History in our colleges. Father Martin P. Harney, S.J., the sectional Vice-President, directed the discussion.

The third and final general session on Thursday, August 29, was preceded by a business meeting, after which Father John La Farge, S.J., explained the tentative Plan and Program adopted by the Inter-Province Committee as guides for concerted action. They are known as the ECSO Plan and ECSO Program; the name having been chosen to indicate their character, namely, "a Plan and Program for the Establishment of the Christian Social Order." Father Edmund Walsh, S.J., then addressed the Convention on "The Economic Postulate of Communism." This paper, subtitled, "The Labor Theory of Value," evoked considerable discussion and Father Walsh continued his exposition informally in the afternoon.

Visitors from other provinces included Father James Walsh, S.J., of Chicago and Father Emil Du Bois, S.J., of Canada. The net result of the conferences was to provide the members with an arsenal of facts and methods. The forthcoming Bulletin of the Annual Proceedings will contain abstracts of the papers read. Father Joseph Kelly, S.J., of the Faculty of Philosophy of Weston College was elected President of the Philosophical Association, to succeed Father Francis E.

Lucey, S.J., to whom in great part the success of the 1935 convention is due.

## MARYLAND - NEW YORK PROVINCE

### Ateneo De Manila

#### A Public Defense of Philosophy

The year 1934-1935 marked the Diamond Jubilee of the Ateneo de Manila. It was commemorated in a series of enthusiastic celebrations, students and alumni vying in showing honor to the old school. One event to which the anniversary gave birth deserves mention before the rest, for it increased the prestige of the Ateneo, at the same time that it struck a notable blow for Catholicism and Catholic philosophy. This was the Grand Act of two Ateneo students held on February, 24, 1935.

The most unusual feature of the Act was its popular character. It was designed to attract a large crowd uninitiated in Scholasticism or antagonistic to it, and to demonstrate to them that Catholic philosophy had rational answers to every modern problem, and rational arguments to prove them. It was intended to reach the students of Catholic institutions where philosophy was dangerously little stressed; but especially to reach the large non-Catholic institutions in which the students were infected with American scepticism and irreligion. For this reason the Act took the shape of a spectacular debate and open forum, in which the objectors urged not mere academic difficulties but their own views, which the defenders had to clarify, and refute simply but convincingly. They had also to be ready to deal with clever hecklers.

The preliminary try-outs for the defense began soon after classes re-opened in June, 1934. They produced three candidates, all from the Senior A.B. A month and more of hard study and testing narrowed the three

down to two; Horacio de la Costa and Jesus Paredes. Both labored strenuously during the ensuing months. Before it was definitely decided to hazard the reputation of Catholic philosophy and that of the Ateneo in so public and dangerous an encounter, the two candidates had twice to defend their theses privately against objectors from the faculty of the Ateneo. The result of the tests satisfied everyone present that, despite the youth of the defenders—one was nineteen, the other only eighteen—both were thoroughly competent.

The plans for the affair were now arranged on the largest scale. Villamor Hall, the beautiful auditorium of the University of the Philippines, was secured for the evening. Since this State University employs for its chair of philosophy a Hindu who tells his classes that there is no rational argument for any religion and for the Catholic religion least of all, the field of war was fittingly chosen. Four distinguished educators agreed to act as special objectors. They were the Reverend Serapio Tamayo, O.P., Rector of the University of Santo Tomas; President Jorge Bocobo of the University of the Philippines; President Camilo Osias of the National University, and the Reverend Henry Avery, S.J., Rector of the Ateneo de Manila. (Mr. Bocobo and Mr. Osias are the two leaders of Filipino Protestantism.) President Nicanor Reyes, head of Manila's fourth largest university, acted as chairman. It was arranged that the special objectors should speak fifteen minutes each, and thereafter the discussion would be opened to the house.

Meanwhile a program was being drawn up. It was a booklet containing the sixty theses, selected from every branch of philosophy, which the defenders undertook to defend. Every thesis was explained in the booklet, its importance indicated, its presuppositions made clear, and a glossary of scholastic terms was provided at the back of the book. It was a masterly summary of philosophy for the uninitiated.

It proved so popular that not one of the seven hundred copies printed and given out could be obtained after the event.

On Sunday, February 24, Villamor Hall was thronged. Every seat had been taken and the crowd was pressing in all the aisles and doorways. Considerably more than a thousand people were in the hall. There were many ecclesiastics of course, Dominicans, Christian Brothers, Seminarians, some of these last armed with formidable difficulties from natural theology. But the main body were college and university students of both sexes. If any would-be hecklers were present they remained inaudible throughout, overawed perhaps by the caliber of the disputants.

The Chairman, President Reyes, opened the program with an address in which he praised the Ateneo's initiative in reviving the intellectual jousts of the olden days, spoke of the timeliness of such a revival, and promised himself and the audience both pleasure and profit from the duel of wits they had come to hear. He then laid down the rules for the open forum. Anyone was entitled to urge objections against whichever of the defenders he pleased to select. The time limit for each objector would be five minutes. After an hour the forum would be closed.

These preliminaries concluded, the Rector of the Ateneo launched the opening assault. Being himself a scientist, Father Avery chose Cosmology for his field, and drew Horacio de la Costa for his adversary. After the first few exchanges between them any doubts or fears that may have lurked in the hearts of Ateneo's well-wishers vanished; the young defender dispatched the difficulties proposed with finesse and thoroughness. Their language was, however, often too technical for the uninitiated mass of the audience.

The second objector was the President of the State

University. Mr. Bocobo is nationally known for his deep interest in moral problems. He is of course unacquainted with Catholic philosophy but he rang all the joints in Jesus Paredes armor with his difficulties against the ethical theses. Unfortunately he did not know how to prosecute them, or perhaps he was sceptical that they could be solved, for he sometimes disappointed the audience by breaking them off abruptly and passing to another thesis. This unorthodox skirmishing somewhat confused the defender, who scored tellingly in it nevertheless. The audience was roused by it to the utmost enthusiasm—socialism, birth-control, education were matters very close to them.

Mr. Osias, pillar of Filipino Protestantism, next engaged de la Costa in the field of Theodicy. Here again the crowd sensed that the debate was not academic, for the president of National University was urging in deadly earnest the modern liberal Protestant conception of religion. Their sympathies were all for the young defender, and when they saw him worsting at every turn the Protestant champion they manifested their delight in repeated bursts of applause. Both Mr. Osias and Mr. Bocobo, however, conducted the debate with the dignity that befitted them.

The last objector was the illustrious Spanish Dominican, Father Tamayo. Those who were close enough to him to hear his words realized instinctively the presence of a remarkable scholar, and the highest type of Spanish gentleman. Unfortunately old age had so enfeebled his voice that few did hear him, and the defender had to gather the drift of his arguments as best he could and relay them to the audience. His difficulties concerned the thesis of *Critica* and they were offered in so pleasant a form that the crowd received many a laugh.

The open forum went considerably over the hour



allowed for it. This was due to the large number who wished either to object or to present questions and difficulties that they themselves felt. When the chairman finally closed the discussion there were more hands than ever aloft seeking a chance to be heard, and the audience was so interested that it would have listened for another hour. That was an index of the Act's success, a grand act indeed.

This was not all. The next day came a request from National University for a repetition of the defense there. Since it was impossible to have the special objectors again, the two defenders staged an open forum in the University auditorium before a crowded house of several hundred students. They had here to deal with some of the fractious element, but they were even more effective than the first time. Thus was Catholic philosophy brilliantly introduced to these secular centers of learning, with their American scepticism and their Protestant presidents. Credit was due to both Horacio de la Costa and Jesus Paredes. Horacio de la Costa has since entered the Society. But the success of the Defense was due to the Professor of Philosophy, Mr. A. J. McMullen, S.J., who trained the two defendants and arranged such an interesting program.

#### THE NEW AUDITORIUM

In May of the current year building was begun on the new auditorium of the Ateneo de Manila. This has been a pressing need since the 1932 fire. The new auditorium will be in the form of a modern theatre with a seating capacity of 1,000 persons; the approximate cost will be 150,000 pesos. According to the contract the construction will be completed 200 days from the beginning of the work. It is expected that besides affording facilities for college activities, the auditorium will make possible a number of lecture courses for uni-

versity students in Manila. The need and opportunity for lectures on economics, philosophy, apologetics, etc., in Manila, where practically all of the education of the Philippines is concentrated, is almost unlimited, and has been the desideratum of all especially since the explicit recommendation of Father General in that regard.

#### Bellarmino Hall Summer School—1935

The inauguration of the six week Summer School for Scholastic-Teachers of the Province took place on July 22. The sessions ended on September 1. At the opening assembly, the following letter from Reverend Father Provincial was read:

#### MARYLAND-NEW YORK PROVINCE

of the Society of Jesus

501 E. Fordham Road, New York, N. Y.

Provincial's Office

20 July, 1935

Reverend Matthew J. Fitzsimons, S.J.,  
Director, Scholastics' Summer School.  
Bellarmino Hall, Blue Ridge Summit, Pa.

Dear Father Fitzsimons: P. C.

It was my desire and hope to go to Bellarmino Hall for the opening of the Summer School in order that I might address a few words of encouragement to the Fathers and Scholastics who, as members of the Faculty or as students, will participate in this year's summer term, the first of its kind provided for the entire body of Scholastics engaged in the Regency. As I am not able to be present at this time I am writing to you as Director of the Summer School, and through you to all the others, to express my hope and prayer that what we have undertaken through obedience may bear rich fruit and lead us at least one definite step forward in fulfilling the ideal set before us by Very

Reverend Father General in his "Instructio . . . de praeparandis Magistris" for the American Assistancy.

Up to the present, as far as my recollection goes, the general Summer School has been of relatively short duration; this year Father Daniel M. O'Connell, who is Very Reverend Father General's immediate personal representative for the execution of the "Instructio," informed me that as far as possible the Summer School should be conducted according to the usual requirements of the American accrediting associations, so that the courses followed during it by the Scholastics might receive full recognition and academic credit, and prepare the Scholastics more effectively for their work in the classroom. After consultation with others, and especially with Father Francis M. Connell, through whose death the Province has lost one who contributed to its educational activities an unswerving and loyal devotion, the present plan of a full six-weeks session was adopted. During it, each of the Scholastic-teachers will attend two 30 period courses, on the successful completion of which they will receive the customary academic credit of such grade as their previous preparation and the character of their course warrant. The official report of the work done and of the credits earned should be sent to Woodstock for permanent record, and a duplicate copy should be sent to the office of the Provincial.

When we consider the new exigencies in the educational field, the pressure which, with constantly increasing force is being brought to bear upon our schools by the various educational accrediting associations, the additional expense placed upon the Province and its houses in meeting these new requirements, and, most of all, the desire and expectation of Very Reverend Father General (and indeed, of every loyal member of the Society) that our schools should not only equal but even surpass in solid educational stand-

ards and results the best secular schools of the country, I feel sure that all concerned will cooperate, not only faithfully but also with real enthusiasm in this effort to enable our younger teachers to prepare more adequately for their apostolate of teaching during the coming year.

Please express to all, my earnest good wishes for the success of their labors, and the assurance of a memento for their welfare in my Masses.

Your Servant in Christ,  
(Signed) EDWARD C. PHILLIPS, S.J.

The aim of the Summer School was not only the preparation of the specific subject-matter of the School Year but likewise to fulfill the requirements of Educational Credits for Teachers according to State Educational bodies. Some years ago the Provincial Committee on Studies formulated the course in Pedagogy for our Teachers which would meet official requirements. This progressive course included History of Education, Principles of Education, Educational Psychology, General Methods and Special Methods. The first three subjects were assigned to the Juniorate and Philosophy and the last two were to be covered during the Scholastic Summer Schools.

One hundred and three Scholastics attended the Summer School at Bellarmine Hall and fifteen Teachers comprised the Faculty. In the General Plan of courses, the following aims were stressed: "that the Scholastic-Teacher acquire 1—a clear understanding of the objectives in each subject; 2—a confident and comprehensive knowledge of the year's subject-matter of the specific courses, together with readings in the background-matter of these subjects. The achievements of these aims will enable the Teacher to require that more independent work be done outside of class by the students of our High Schools and Colleges."

The Schedule included nine separate courses, which in turn, were divided into eighteen sections, in order to provide separate sections for First Year Regents and for Second and Third Year Regents. Each course was built on the following general framework: Objectives, Content, Method.

1) *Objectives*: Background and perspective of educational work requisite for a professional educator. General principles governing the subject-matter of the specific year. Detailed purpose of the specific author in light of the aim of the Year.

2) *Content*: Organization of matter taught. General and specific problems, etc.

3) *Methods*: Detailed presentation of procedures.

This may be done by means of practice-classes or other methods which will result in practical knowledge and which will furnish material for critical study and cooperative effort.

The courses taught at the Summer School were the following:

Education 100	Principles and Method in teaching Latin in Secondary Schools.
Education 101	Principles and Method in teaching Greek in Secondary Schools.
Education 102	Principles and Method in teaching English in Secondary Schools.
Education 103	Principles and Method in teaching French in Secondary Schools.
Education 104	Principles and Method in teaching German in Secondary Schools.
Education 105	Materials and Aims in Latin Literature for College Freshman.
Education 106	Teaching Freshman English.
Education 107	Greek in the Humanities Course: for Teachers of College Greek.

Education 108 Teaching of English in Sophomore College.

Teachers of the above courses were: *Fathers*: V. J. Brown, J. G. Hacker, J. A. Hughes, E. F. McFarland, J. J. McMahon, H. R. Martin, A. A. Purcell, F. A. Sullivan and *Messrs.* T. A. Burke, T. J. Doyle, R. C. Law, C. J. McManus, P. F. Palmer, G. A. Yanitelli.

Father Stephen F. McNamee was Superior, Father F. J. Bradley, Minister, and Father Louis A. Wheeler, Spiritual Father.

In addition to the regular courses, three sets of Lectures on Educational Subjects were given in the evenings.

- 1) Four Lectures on Educational Psychology by Father E. F. McFarland.
- 2) Four Lectures on The Educative Value of the Classics by Father J. Castiello, of the Mexican Province, who had recently returned from Doctorate studies at the University of Bonn.
- 3) Four Lectures on Character Education by Father J. Castiello.

Ten Publishing Houses sent large displays of Text-Books and books of an educational nature.

Considerable original work was done in the form of commentary on and analysis of the various literatures and authors taught in the High Schools and Colleges. Much of this work was mimeographed and distributed. The zealous cooperation of all attending this first six-weeks Summer Session, and the results achieved were highly gratifying to all concerned.

New York City—New York Chapter of the  
Catholic Round Table of Science

At Fordham University, last spring, the first meeting of the New York Chapter of the Catholic Round Table of Science was held. This was the first time

in the history of this organization that a local chapter was formed. The Catholic Round Table of Science is an organization of Catholic scientists from different sections of the United States. It was founded by the Reverend Dr. John M. Cooper, of the Catholic University of America and its initial meeting took place at the Hotel Endicott, New York City, in December, 1928. This national group now numbers 540 members. The national meetings are held at a luncheon at the time and place of the national meeting of the American Association for the Advancement of Science. There are no officers and informal discussion is the order at all the meetings.

At the Pittsburgh meeting, December 27, 1934, the Reverend Francis P. LeBuffe, S.J., associate editor for science of the quarterly, *Thought*, suggested that regional or local round tables be organized. All Catholic scientists in a given neighborhood would participate and meetings could be held in the spring and fall of the school year. This suggestion was unanimously accepted and it was decided that New York was to show the way.

The New York representatives at the Pittsburgh meeting began to take immediate steps to bring about their local Round Table. After the Reverend Aloysius J. Hogan, S.J., president of Fordham University, offered to be the host at the first luncheon meeting, letters of invitation were sent out to all the Catholic colleges in the metropolitan area and to Catholics teaching science in non-Catholic schools in the same area. It was agreed upon to restrict the first meeting to the college and university level, though it is hoped that later on the teachers in high schools may also be represented.

On Saturday, March 16, a reception was held and the visiting scientists were taken to the different laboratories at Fordham to see and inspect the vari-

ous departments of science. Afterwards luncheon was served. As is the custom at the national meeting, business matters were left until the end of the luncheon. The Reverend J. Joseph Lynch, S.J., professor of physics at Fordham, an internationally known seismologist, acted as chairman for the day. He introduced the Reverend Aloysius J. Hogan, S.J., president of Fordham, who after welcoming the group said in part:

"In thus briefly addressing you, I have only one thought to present to you. There is always a grave danger that a gathering of Catholic educators may become so engrossed in the discussion of its own problems, that its members will not participate as actively as possible in the meetings of the various associations, either national or local.

"We Catholics have a distinct educational contribution to offer in all the varied fields in which we are engaged. Unless we participate actively in the meetings of such associations, unless we make our presence known by full participation in the discussions, unless we make our full contribution to the specific field under discussion, we shall remain a body apart and we shall never exercise the salutary influence which we should exercise in the educational world.

"Our background is solid and substantial, and our philosophy of life has been proved by centuries of experience as the only unified and substantial philosophy of life. If every member of this round table will live up to the very specific purposes of this group there will not exist, for there cannot exist, any such danger as I have briefly outlined."

Father Lynch, S.J., then briefly unfolded the history of the Catholic Round Table of Science. He said that the one great purpose of the organization was to bring Catholic scientific thinkers together to afford mutual encouragement and assistance. He stressed, too, the



importance of working with scientists not of the faith, mentioning in particular the weekly seminars at Columbia and New York Universities. He also wished to assure the delegates that Fordham would be only too happy to share with them whatever it had, mentioning in particular the weekly seminar in chemistry.

Father Lynch, S.J., then introduced Father LeBuffe, S.J., who explained the idea of local chapters for the Round Table of Science organization. He assured all that many were watching this first project in New York City. While visiting various cities he was told they were watching how the New York chapter would succeed. There were three points to be decided at this meeting: Should a local chapter be formed? Secondly, how often should it assemble, and thirdly, what method should be followed at these meetings? It was unanimously decided that the chapter should be a permanent organization. There was a very lively debate waged with regard to the number of meetings to be held each year. But the final vote resolved that the meetings should be held in the fall and spring of the year. In keeping with the spirit of informality no set plans were evolved for the next meeting. However, a committee of four was appointed to take upon themselves the work of drawing up a definite program for the next meeting.

Father Lynch then asked Dr. Frank Thone, of the Science Service, Washington, to address the group. Dr. Thone stressed the need of advanced studies and research work in our Catholic colleges. He further stressed the need of publicizing the work done. He repeatedly stressed the fact that "a collar turned backwards is a real asset" to a scientist who does any work worthy of recognition. He singled out the case of Father Nieuwland, whom the press has always mentioned as a "scientific priest." Himself a layman, Dr. Thone said, that he was not unmindful of the

prestige that would come from the work done by the lay professors in Catholic colleges.

It was easy to see that a real impetus was given to Catholic science in the metropolitan area. Plans were made to hold future meetings at other Catholic colleges. One effect of these meetings that should be evident to all that hear of them will be to stamp out clearly that there is no least opposition between science and faith. It is hoped that the local chapter will be a real source of inspiration to the teachers of science to contribute their best to the cause and to carry the message into the associations where they meet their non-Catholic colleagues.

As Dr. Thone said: "Catholic scientists are by their very faith trained to correct thinking and are not easily led away by false theories. It is this solidarity we can contribute to gatherings wherein we associate with those not of our faith."

Fifteen Catholic colleges were represented; three non-Catholic colleges; two research institutes and the Science News Service. The group was a varied one comprising eleven priests, three Brothers, nine Sisters, forty laymen and four laywomen.

A. M. D. G.

## Home News

### Ordinations for 1935

The following Scholastics were ordained to the Priesthood on June 23, 1935, by His Excellency, the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore:

Leonard V. Abbott  
Augustine M. Bello  
John J. Bluett  
John P. Carroll  
John J. Collins  
Benignus Dagani  
James F. Daly  
Thomas A. Duross  
J. Franklin Ewing  
David J. Fitzgerald  
Joseph F. Gallen  
Harold C. Gardiner  
John P. Gilson  
Richard F. Grady  
Kenneth L. Graham  
Edward S. Hauber  
John A. Hughes  
Marianus M. Illardi  
Anthony V. Keane

Edward A. Kerr  
Francis J. Kerr  
Leo M. Kinn  
Raymond A. Lutz  
Lawrence J. McGinley  
John J. McMahon  
Joseph J. Molloy  
William J. Mulcahy  
Harold A. Murphy  
Wallace J. Pangborn  
Ignatius Perez-Becerra  
Daniel E. Power  
Gerald A. Quinn  
Francis B. Reilly  
Alfred F. Schneider  
William F. Schott  
William J. Walter  
Leo W. Welch  
William E. Welsh

### Woodstock Faculty—1935-1936

Reverend Father Francis E. Keenan, Rector, Professor of Ascetical Theology.

Father Hezekias Greenwell, Minister.

Father Timothy B. Barrett, Confessor of Ours.

Father Thomas A. Becker, Spiritual Father of the House and Theologians, Professor of Humanities.

Father Charles A. Berger, Professor of Biology.

Father John A. Brosnan, Professor of Chemistry.

Father William J. Brosnan, Professor of Natural Theology.

Father Daniel J. M. Callahan, Professor of Scholastic Theology.

Father Patrick J. Casey, Confessor of Ours.

Father Denis Comey, Professor of Scholastic Theology.

Father Paul R. Conniff, Subminister, Minister of the Theologians, Procurator.

Father Allen F. Duggin, Professor of Cosmology.

Father Joseph C. Glose, Dean of Philosophers and Professor of Psychology.

Father Edward J. Hanrahan, Professor of General Metaphysics.

Father Joseph R. Hearn, Professor of Physics and Mathematics.

Father John J. Heenan, Professor of Fundamental Theology.

Father Charles J. Hennessy, Parish Priest.

Father Charles G. Herzog, Professor of Fundamental Theology.

Father James H. Kearney, Professor of Moral Theology.

Father Vincent L. Keelan, Professor of Logic and Critica.

Father William H. McClellan, Professor of Hebrew.

Father John V. Matthews, Professor of Dogmatic Theology.

Father John J. McLaughlin, Professors of Ethics.

Father Francis A. McQuade, Professor of Canon Law.

Father James D. Nugent, Professor of Scholastic Theology.

Father Joseph T. O'Brien, Spiritual Father of the Philosophers.

Father Lawrence K. Patterson, Professor of History.

Father Francis X. Pierce, Professor of Sacred Scripture, Old Testament.

Father Edwin D. Sanders, Prefect of Studies, Dean of Theologians, Professor of Sacred Scripture, New Testament.

Father John F. X. Sweeney, Professor of Scholastic Theology.

Father Philip X. Walsh, Professor of History of Philosophy and of Studies in Aristotle and St. Thomas.

A. M. D. G.