

FIRST EXHORTATION OF VERY REVEREND
 FATHER GENERAL TO THE PROCURATORS
 OF THE PROVINCES

September 27, 1930

Reverend Fathers in Christ:

Since it is the happy lot of this Sixtieth Congregation of Procurators to be the first assembly of its kind in the Society to be held in this new abode of the General, as I give you all hearty welcome, I cannot refrain from asking you also to join with me in rendering to the Divine Goodness due thanks that it has been possible to bring to completion this sorely needed building. For a long time indeed the universal government of the Society has been straitened not a little for pressing want of space; and though the generous hospitality of the Germanico-Hungarian College strove to relieve this difficulty, day by day it grew more burdensome by reason not only of the happy increase in the number of the Society's children, but in the number of her activities as well. And as all the provinces of the Society, each in proportion to its resources, with a certain fraternal emulation in charity, voluntarily and not without sacrifice contributed to the construction of this building, though contributions not a few are still lacking, I consider it my duty to avail myself of this solemn opportunity for expressing through you my heartfelt gratitude to the whole Society.

Nor should I fail to mention that for quite a special reason this house has been dedicated to that most saintly ruler of the Society, Francis Borgia, with whose name, as Father Francis Sacchini has already pointed out in his "Historia Societatis," this triennial congregation of Procurators is intimately associated. For during his term of office this assembly of the Society was ordained by the Second General Congre-

gation. The first congregation of Procurators was ordered by him and was held under his presidency. In accordance with the mind of the General Congregation he drew up the first rules as to the manner of conducting it; and of these very many were incorporated in the Formula proper to this Congregation, and are even now observed in it. There can be no doubt, therefore, that together with our holy Father Ignatius we will have him also in our very midst as the heavenly patron of our gathering. We resolved also to choose his feast day for the promulgation of the Congregation of Procurators that we might consult the convenience of certain provinces. May ours too be the heavenly aid of Saint Peter Canisius and Saint Robert Bellarmine, who formerly were chosen procurators for their provinces and by their counsel and prudence aided a similar gathering of the Society, and honored it by their sanctity.

Supported, therefore, by this assistance from on high, let us with eagerness undertake the business entrusted to us by the Society.

The formula of our Congregation making it incumbent upon me to remind you of the purpose of this gathering, since I speak to men truly experienced (for very many of you have come hither on previous occasions, and all of you know the Institute well), I shall satisfy this obligation quite easily. As you well know, yours is a double duty. In the first place, if I may use the very words of the Constitutions, "to inform the General on divers subjects." This duty you will perform individually by entering into conference with me, each one rendering a plain, faithful, frank report on the state of his province, pointing out in summary outline the good work being performed which seems of more than ordinary worth, or the defects which may demand more effective correction. The second duty, wisely entrusted by the Society to the Congregation of Procurators, together with the one just mentioned, when in the Second General Congregation she instituted that body—is to cast your vote together on the

question whether or not a General Congregation is to be summoned.

There is no reason why I should advise you at greater length on the importance of this, your twofold duty. You yourselves know how much service not only your individual provinces, but the whole Society as well, hope for from your wisdom and devotion to duty. That burning love which we all feel for our dear mother, the Society of Jesus, will be a most cogent stimulus for us all faithfully to take whatever means we are convinced are more practical for the promotion of the greater glory of God.

That we may the better accomplish the end for which we have convened, I shall, as is the custom, recall to your minds in a few words, certain particular points whence you may very easily acquaint yourselves with the condition of the Society at the present time.

First of all, certainly, we are confronted with those very extraordinary gifts of divine Goodness which have been showered so bounteously upon our Society during the past three years, and for which we ought to be fervently and unceasing grateful to God.

You will not be surprised, Reverend Fathers, that among these bounties I mention as by far most notable the Encyclical Letter "Mens Nostra" in which Our Holy Father repeatedly and with high words of praise glorifies and recommends to the universal Church that most valuable of our treasures, the Spiritual Exercises. And although this solemn letter is addressed not to Ours alone, but to the whole Catholic world, the Society will undoubtedly always cherish it among the principal documents which approve her institute. In no uncertain tones does Christ's Vicar or earth remind us again and again through this encyclical that we are moving onward along the safest highroad of sanctity; that the foundation upon which is built the whole structure of our Constitutions is a strong foundation; that the arms we are using in fighting the Lord's fight are powerful, and will gain a countless quarry of souls to Christ.

You know too, Reverend Fathers, how many illustrious sons of the Society have but lately been raised to the honors of the Blessed, have even gained entrance to the court of Saints. The glory which has come to these our brothers, is due, not to any human exertions of ours, however manifold and holy, but to the Providence of God alone. It was this Divine Providence which but a few short years ago supplied a very happy occasion for the hitherto un hoped for introduction of their causes; so, thereafter, through the fatherly goodwill of His Holiness has it smoothed the path to their successful consummation, and with a speed so unprecedented, in our history, that we may now invoke with joy and address as Saints, men whom our lips had scarcely learned to call Blessed.

Then too, if while we revere the sanctity of these men, we read more deeply into their story, we shall surely marvel at the wonderful wisdom of Divine Providence, whose will it is that the example of their lives should shine with a more brilliant lustre in our day. For in their lives are held up for our imitation the tireless zeal of Missioners, the Martyrs' unconquerable faith, the profound scholarship of tongue and pen, allied with the Apostolic See in filial devotion, in staunch support, and in unquestioning obedience. And surely there is no one who does not realize how opportune and necessary is such example in our day, when the earth is heavy with the silt of error. Futhermore, all these new-crowned heavenly patrons give an added impulse to vigorous zeal for Catholic unity, a zeal which, under divine inspiration, is so much in the forefront today. To further this unity they gave all the powers of their souls, and even their blood, whether they labored among infidels as did St. John de Brébeuf, St. Isaac Jogues, and their companions; or among heretics and schismatics, as did the Blessed English Martyrs and Blessed John Ogilvie. St. Robert Bellarmine fought so vigorously for this same unity that from Benedict XIV he merited the title "hammer of heretics," and was rightly called by Benedict XV a model for defend-

ers and guardians of the Catholic Faith.

No less timely was the eagerly expected honor which was bestowed upon Blessed Claude de la Colombière in the very year in which the Feast of the Most Sacred Heart of Jesus was raised to the highest liturgical dignity. In this beatification the whole Society feels as it were, that she has had clearly confirmed for her that sweet command to spread the devotion to the Divine Heart. How highly she prizes this command is evidenced in those postulata which were recently sent me from very many of the Provinces, begging that this command placed upon the Society might every year be commemorated on the second of July with festal solemnity. I myself saw to it that the whole Society might in some way be represented at this triumph of a new Blessed by calling together from all over the world the directors of the Apostleship of Prayer or of the Messengers of the Sacred Heart; and there stands as a lasting monument of that solemnity at this centre of the Society a bronze statue of the Sacred Heart, erected in the highest part of the garden, a delight to passersby, admired, I may say, by the whole City.

From that lofty eminence our loving King and Leader seems to cast His gentle eyes over His least Society throughout the world, as it struggles valiantly for the greater glory of God, and to give new strength to their efforts, saying "Salus tua Ego sum." Truly there has been no lack of opportunity during the past three years, for the Society to "prove herself 'insignem'" in her every service for her eternal King and universal Lord, according to the spirit of our Holy Father, St. Ignatius. Especially has this been true of Mexico, where our Fathers and Brothers with an altogether heroic constancy, in the midst of a very torrent of persecution, applied themselves dauntlessly to their apostolic ministries, helped and strengthened the souls of their afflicted brethren, thus worthily bringing to their Province even the blessed palm of martyrdom, won, as far as we may humanly judge, by Father Michael Augustine Pro, who shed his blood

for Christ the King, and whose praise even now is ringing through the Church.

We have been, and are, greatly edified at a like constancy of soul in our beloved missionaries among the Chinese, for destruction truly smites them, but finds them unafraid. Caught amidst the varied fortunes of a protracted civil war, preyed upon continuously by bandits, the victims of slaughter (as in 1926 at Nankin), or at least of countless dangers, they patiently renew their ravaged missions, build again their razed chapels, and put new spirit into the oppressed and famished faithful; trusting in God alone they go about their daily labors with tranquillity, not at all concerned as to what may happen to them on the morrow. The prayers of their brethren of the Society will comfort and assist them. To these prayers I especially recommend the Mission of Wuhu, belonging to the Province of Castile, which mourns the loss of four of its younger Missioners, carried off but lately by a mortal disease within the space of a single month; and the Mission of Ankin, of the Province of Leon, which even now is in sorrow because two of its active fathers have been taken into cruel captivity by bandits, and there is no near prospect, humanly speaking, of freeing them.

You will surely not wonder, Reverend Fathers, that I reckon persecutions and difficulties of this kind as blessings of Divine Providence. Trained as you are in the school of the Spiritual Exercises, you are well acquainted with the mystery of the Cross and the wonderful fruits thereof. Some one may perhaps be surprised that I consider all other persecutions too, of whatever kind, to be blessings, especially those subtle whispered calumnies (as our Holy Father called them in his allocution of May 4th, this year) with which the Society is assailed almost everywhere, and which seem to emanate from forces shrewdly and silently organized. Vicious books and pamphlets against us are scattered broadcast with reckless prodigality, especially among the clergy, to make us hateful to them, and among young men to make them loathe the So-

ciety, and especially shrink from entering her ranks.

And this campaign of slander has not been in vain, we must sadly admit, for, although in some regions, as in North America, England, Belgium, and Holland, this scheming does us almost no harm, elsewhere it has more or less evil effect, and in still other places it is doing vast damage, as is evident from the Postulatum of at least one Province. However, generally speaking, these constant calumnies ought truly to be looked upon as blessings, not alone because we suffer reproach for the name of Jesus; for it is, after all, the Society herself, signed with the name of Jesus, and wholly consecrated to the service of the Holy See, more than any of her individual members, that our enemies are assailing; but also because "to those who love God all things work together unto good," for these exterior attacks, as our Holy Father Ignatius, in speaking of the time of desolation advises us, "spur us on to added effort in prayer and much self examination," and although in all humility and with the most abundant charity we strive daily to make more friends for ourselves, we learn to place all our trust in God, and in Him alone.

It is our duty, of course, to use the utmost diligence in order to confound these slanders of our enemies, to place the Society in a better light in the eyes of those who are sincerely seeking the truth about our activities. In furtherance of this end it will be of great advantage to bring before the public more abundant information about the Society's history. This is a point which has been urged and recommended by many prudent persons, and is a course which has been followed by some other Religious families. And therefore, I was persuaded to bring to Rome the "*Monumenta Historica Societatis Jesu*," begun thirty years ago under the inspiration and approbation of Father Luis Martin, and more fully developed in Spain, where the records were diligently edited in the Spanish Provinces, thereby meriting the thanks of the universal Society. At Rome, with the assistance of all the Provinces of the Society, as is proper, we should be able to

hasten this labor and apply ourselves to it with more vigor, for there are still many records, those especially which pertain to our early Missions, worthy of being made known. It is also our intention to begin a scientific journal with some such title as "Archivum Historicum Societatis Jesu," to treat more effectively and more fully the more difficult phases of our history. And I must not overlook the fact that the twenty-seventh General Congregation has ordered me to provide for the completion and publication of the "Historia Societatis" and "Bibliotheca Scriptorum Societatis." The same congregation likewise recommended that I encourage the plan of having collected into one unit, and edited with critical notes, the works of our outstanding authors, especially those dealing with theological, philosophical, and ascetical subjects. To this end there are in preparation now new editions of the works of St. Peter Canisius and of St. Robert Bellarmine, the first under the direction of the Fathers of the German Provinces, the second under the Professors at the Gregorian University.

For all these projects, Reverend Fathers, as you readily understand, I shall need not only much assistance in money, but also the aid of capable men throughout the entire Society. This need of help I earnestly set forth, in obedience to the orders of the General Congregation, in my letter to all the Provincials of the Society, dated February 11, 1930.

On the other hand, it is a wonderful sign of the confidence of the Divine Goodness in His servants, that while we are everywhere assailed, we are making rapid strides everywhere, and our services, as I mentioned three years ago, are anxiously sought after.

In this respect too, our Holy Father, Pius XI, holds by far the first place, for His Holiness very clearly and continually shows that he wishes to use the labors of our least Society for the welfare of the Church. A solemn record of this desire of His Holiness is found in the Apostolic Letter "Quam maxime," given *Motu Proprio* on September 30, 1928, in which the Biblical Institute (considerably strengthened by new conces-

sions) and the Oriental Institute, although remaining autonomous, are affiliated with the Gregorian University "so that their two faculties together with the faculties at the Gregorian may unite to form one Pontifical University of ecclesiastical studies."

The Gregorian University, furthermore, as you are aware, Reverend Fathers, will soon move into a new and more commodious building, which is at this time practically complete in detail, and will be solemnly dedicated in the beginning of November, in this very year too, in which that bright luminary of the Collegium Romanum, St. Robert Bellarmine, has been raised to the high dignity of our altars. But our efforts would have been entirely unequal to this stupendous undertaking, and we would not have dared to take it upon our shoulders, had not the firm will of the Supreme Pontiff, in which is manifested the divine will, strengthened us to begin it, supported us in its progress, and aided in its completion. To him, therefore, above all benefactors, are we justly indebted for this new building, in which we hope that the Gregorian University will enjoy a new era of advancement.

Still another Pontifical Institute in this same city has His Holiness desired to intrust to the Society; I speak of the Russian College under the name of St. Teresa of the Infant Jesus; the taking over of which I opposed, for many reasons, as far as was consonant with obedience, but now, although there are still some very serious difficulties to be overcome, we confidently hope that once again that divine promise will be confirmed: "Vir obediens loquetur victorias." The same must be said in regard to the very difficult Mission soon to be begun at the instance of the Holy See, in Mesopotamia in the state of Iraq, whose capital is Bagdad. There we are to open as soon as possible what are known as intermediate schools, a work which the American Provinces will take upon themselves to accomplish. Nor should we pass over in silence the fact that when our famous Father John Hagen, who died piously in the Lord but recently, was so burdened

with age that a successor was needed to direct the Vatican Observatory, the Holy Father did not look elsewhere for a new astronomer, but insisted upon having a Jesuit Father;¹ it was also his wish that another Father of the Society should be placed in charge of the new Radio Station at Vatican City.²

This good will of the Supreme Shepherd of the Church toward this least Society of Jesus has been with holy emulation, imitated by almost all the Bishops, who are continually offering us countless ministries and also wish us to found new institutions.

All this surely shows that the Society and her works are fit instruments in our day also, that God in His Providence has far reaching plans for our apostolate, and that He wishes to use us for His glory and the good of the Church more and more each day, inasmuch as He so clearly declares, through His Vicar on earth, and through those whom "the Holy Spirit has placed as rulers over the Church of God," that our labors are most pleasing to Him.

Among the works which we are earnestly importuned to essay, ministrations in behalf of the clergy hold a very conspicuous place, whether these labors be occasional, such as the directing of the Spiritual Exercises, even of a month's duration, quarterly or monthly days of recollection, and like exercises; or permanent works entrusted to us, such as the administration of Seminaries or at least (a duty more frequently committed to us) the direction, as Spiritual Fathers, of clerics. These particular ministries, since they are of such a nature as to bring hope of more universal good and hence closer to God's heart, according to the rules laid down by our Holy Father Saint Ignatius in the seventh part of the Constitutions, are most proper to the Society, and all things else being equal, are to be willingly undertaken, especially at this time when those prudent reasons which formerly made the direction of Seminaries by the

¹ Father John Stein of the Netherlands Province.

² Father Joseph Gianfranceschi of the Roman Province.

Society less agreeable, have almost completely disappeared.

As regards our Colleges, since in practically all places our established institutions show a daily increase, new buildings are being constructed or are eagerly desired, and such great fruits are being reaped that not only our devoted Catholic parents, but even those not in union with the Church wish to entrust their sons to our care, we have a sure sign that our method of education is still highly esteemed.

This condition of affairs, although it ought to urge us on to make our Colleges more and more efficient, and to accommodate ourselves prudently to the exigencies of time and place, and especially to train, through our Sodalties, courageous leaders for that "Catholic Action" which His Holiness so strongly urges us to establish everywhere as the peaceful army of the Church militant, ought at the same time to warn us not to make any indiscreet changes in our Ratio Studiorum, where it can still be followed, nor to yield too easily to the modern eagerness for innovation.

Thanks be to God, together with such remarkable increase in our manifold labors, (though not apace with the exigencies of these new duties) our own numbers are daily increasing. This is indeed a consolation, but at the same time, to use the words of the Supreme Pontiff, it ought to move us to a rigid selection of new members.

Besides, Reverend Fathers, you yourselves are at once witnesses and a proof of this happy multiplication of members, for this sixtieth Congregation of Procurators surpasses numerically any Congregation of Ours hitherto held. If this assembly be compared with the one held in 1927, we find that for the first time a Slavic Assistant is present (if not in person, since he is confined to a sick-bed, at least with the right of voting); there are present also procurators of three new Provinces in widely separated places, Czechoslovakia, Chicago, and Southern Brazil. God has seen fit to bless abundantly the new Slavic Assistancy which I finally decided to form last year, with the

permission earlier granted me by the twenty-seventh General Congregation; for its Provinces and Vice Provinces, although they may truly be said to lie upon ruined battlefields, show a happy increment every day, reaching out into places where the Society has never before been allowed to penetrate, as is the case with the Vice Province of Jugo-Slavia, which has recently obtained a footing at Belgrade in Serbia.

Within the confines of this same Slavic Assistancy, there flourishes, slowly, but with a sure and certain progress, our Oriental Mission, entrusted to the Province of Greater Poland and Mazovia; there is progress too at the Novitiate at Albertyn, where chosen subjects, at the desire and command of the Supreme Pontiff, are trained in faithful observance of the Eastern rite, to be genuine sons of St. Ignatius; and, as we hope, will be able to work most effectively hereafter for the reunion of the Churches. If to these be added others likewise devoted to the Eastern rite in the Russian Pontifical College at Rome and in the Rumenian Mission of the Province of Lesser Poland, the number of Eastern (rite) Jesuits is increased to fifty, of whom fifteen are priests.

With respect to other Assistancies, that of Germany, from which the Slavic provinces have been separated, is now preparing for the possible early formation of new provinces. For to say nothing of the eastern part of the Province of Lower Germany, the administration of which has been lately entrusted to its own Vice-Province, Lithuania is enjoying a remarkable largess of the divine blessing; a land which but a few years ago scarcely knew of the existence of the Society, now boasts a prosperous College, two residences, and best of all, a house of probation with a select group of novices, and a sure hope of a substantial increase in vocations very soon. And if we have not yet been able, according to our Constitutions, to make of this part of the Society a Province in its own right, however, we solemnly declared not long ago, in a decree dated March 19th and promulgated on the 25th day of March, 1930, that the name and privileges

of a religious Province, according to the Code of Canon Law, have been bestowed upon it.

In the English Assistancy, besides the Vice Province of Upper Canada which rapidly approaches the dignity of a full fledged Province, the Australian Mission will soon be erected into an independent Vice Province. Thus the Province of Ireland, under whose care the Australian Mission has grown to its present flourishing state, will be able to address its efforts daily with more vigor to that other precious Mission begun a few years ago among the Chinese, at Hong-kong. This Mission too, prospered marvelously from the very beginning.

In the American Assistancy, besides the two new Provinces recently formed, there is again question of dividing the government of the California Province, since the number of houses and members is daily increasing. This was done very properly recently in the extensive Argentine-Chile Province; although in South America the increase in vocations is not nearly so rapid as in North America.

We have indeed in our Missions also, clearly experienced the effect of the divine Liberality, for though they have had to endure practically everywhere many serious reverses, it has been possible to sow abundantly, cultivate with care, and reap with joy, a rich spiritual harvest. Let me cite as an example the Kwang Mission of the Belgian Province. Some twenty years ago the field there seemed so barren that even the most indefatigable Missionaries well-nigh despaired of its cultivation, and with reason; today it has not only countless converts, but a solidly established and vigorous Christianity, and is proceeding earnestly to the task of training an excellent native clergy, so that very properly it has been by a recent order of the Holy See, raised to the dignity of a Vicariate Apostolic.

In India too the same Belgian Province has so nobly aided its Missions and labored so zealously therein, that in 1927 the Holy See could establish the new Diocese of Ranchi.

The Madura Mission, aggregated to the Province of Toulouse has also made such progress that it was found possible, in the beginning of 1929, to raise it to the dignity of a Vice Province, although not yet fully autonomous.

Not to relate again what we have said of the Chinese Missions, of which two, (one attached to the Leon Province, and the other to that of Turin), have been lately raised to the Vicariates Apostolic of Anking and Pengpu respectively; in Japan, after a period of almost insurmountable difficulty, the University of Tokio was finally able both to secure civil rights and to lay the cornerstone of a worthier and more suitable edifice. Although much is still wanting to the completion of this great work, in which the Holy See places such high hope for the conversion of this land to Christ, yet there is hope of substantial improvement.

But there is no need of my singling out individual Missions, in all of which, I rejoice to say, there flourishes the Apostolic spirit; everywhere, even in the lesser Missions, in accordance with the promptings of the Holy See, a native clergy is being trained, either in newly erected Seminaries or in others which have been enlarged and manned with capable teachers and supplied with scholastic equipment. Vocations to the Society are also being daily cultivated with zeal among the native born, apace with the founding of new novitiates, as for example that begun recently in the Antananarivo Mission of the Province of Toulouse, for the native born of the large island of Madagascar.

Add to these the two new Missions accepted during the past three years by the Society by mandate of the Holy See, one in Colombia along the vast Magdalena River whence the Prefecture Apostolic borrows its name; the other in Central Brazil, that, namely, among the Adamantes, which has been raised to what is known as "Praelatura nullius." Both Missions were accepted with enthusiasm by the above named Provinces and we may expect from them a tireless apostolate. Very many other Provinces of the Society are preparing eagerly to have their own Missions assigned them, as the Provinces of Austria, Hungary, Lower

Canada, and California, by sending Missioners even now into China; likewise the Provinces of Naples, Sicily, and the Vice Province of Jugo Slavia, by sending subjects to India.

In general, that enthusiastic mission ardor which we now see everywhere in the Catholic Church so wonderfully inflamed by the spark of divine inspiration, is consuming also, as is only proper, the sons of the Society. Our younger members in particular, but also those more advanced in years, are anxious to be sent even to Missions most fraught with difficulties, as I found out recently when after my letter concerning the sad state of Russia, I received countless requests from future Missionaries who without being urged, sought to be assigned to assist in that place at any time whatsoever.

Furthermore, even in things material, we have experienced the largess of divine Prodigality, daily having bestowed upon us the hundredfold promised by Christ our Lord, not only for our ordinary circumstances, but also for the promotion of our greatest projects.

It is true that certain rather serious reverses in this connection were not lacking in some quarters, reverses which at least in part could easily have been avoided, had those very clear rules concerning the administration of temporal goods, which may be found in various parts of the Institute, and also in the Epitome, been more carefully observed.

These, Reverend Fathers, are some of the benefits conferred on the Society at the present time by the divine Goodness, though I have brought them to your attention more by mere enumeration than by detailed description.

The solemn confirmation of the foundation of our religious life, the remarkable increase of heavenly patrons of the Society, the very singular favor of the Vicar of Christ on earth, of the Bishops, and of the faithful who seek our services and entrust their children to our education, the external enlargement, too,

of the Society, the persecutions for the name of Christ in which we are able to glorify God more than in almost all else: truly these gifts are from God and are undoubted signs of His infinite love and mercy towards us. What then shall we render to the Lord for all that He has rendered unto us?

How individual Jesuits have responded in their hearts to this divine generosity of our Lord, He knows Who alone is Judge, Who alone reads truly the human heart. But if even those who did all things that were commanded them by the Lord, could say with truth: "We are unprofitable servants; we have done that which we ought to do," how much the more ought we not humble ourselves!

But a wise fear too of future dangers should rouse in us humility and caution, especially of those dangers whose first signs are already in our midst. For since we know from the words of the Holy Spirit that the devil "goes about like a raging lion seeking whom he may devour" we must be unceasingly on our guard lest there creep stealthily into our ranks also, certain worldly tenets and habits, which can do us no end of harm, drying up the fountain of divine liberality towards us, or at least considerably lessening its flow.

Two such evils make me anxious, for they actually threaten the Society, unless all, Superiors and subjects, take particular care to remove them from our midst with all their energy, all the more vigorously because these dangers are craftily poisoning the wells of religious perfection under the semblance of good. I refer to the spirit of independence and the worldly spirit, the first of which would destroy obedience, and the second, abnegation and solid spirituality. Even among Ours we hear of some who have the temerity to repeat that even our holy rules, which have been sanctified by so many centuries of use, and approved in the exemplary lives of our saints, are, if not obsolete, at least less suited to our day. They thus belittle the rules in their own estimation and in the eyes

of others. There are others, especially among the younger Scholastics and Fathers, who are not ashamed openly to excuse their lack of regular observance on the score of some such personal or subjective pretext, as, for example, that this or that rule is of no spiritual profit to them, that some other rule prevents the "evolution of their individuality" (I quote their own words), or who complain in general, that Rules of this kind are not compatible with modern progress. The same personal principles are made to serve as criteria of the counsels and commands of Superiors; they investigate the orders of superiors in judicial fashion, insisting that their utility be clearly demonstrated before they undertake to fulfill the command, and if the prescriptions be counter to their own convenience or their own judgment, they allege objections innumerable, or spread open murmurs against the superiors.

To that other grievous evil which I have called the worldly spirit belongs the belittling of external mortification and religious poverty, not only in practice but even in principle; as though those words of Our Lord "Deny thyself, take up thy cross and follow Me" had become antiquated; as though we should consider as a mediaeval overstatement that twelfth rule of St. Ignatius: "Let it be each one's chief and most earnest endeavor in all things as far as he can, to seek in the Lord his own greater abnegation and continual mortification," that rule, I say, which was of great assistance in bringing the crown of lofty sanctity to so many who after St. Ignatius fought in years past, with him as their leader, under the banner of the most sacred name of Jesus, and whom we now revere among the Saints of heaven.

In concluding I cannot fail to remark the beginnings in some provinces of still another error which has begun to manifest its presence in certain of the younger members especially; an error which for some reason or other is not rarely allied with the preceding one. I refer to a certain false mysticism. Those who are tainted with it, do not scruple to assert that for

the principles of a too rigorous asceticism must be substituted a certain new doctrine wholly founded on love, a doctrine which maintains that scarce any violence must be done nature; which would bring the soul straight to sweet union with God. By this path, they think, they are making with easy effort for the loftiest heights of Christian perfection. They make light of the Spiritual Exercises of our holy Father St. Ignatius and of practically all of the Society's asceticism, or at least maintain that these stand in need of reform. Thus they fall into the snares of the devil; and since their virtues lack the firm foundation of humility and self-denial, at the first breath of temptation they succumb wretchedly, as grievously sad experience has already, alas, given us ample proof.

These evils which I have painted in colors somewhat graphic, perhaps, but true, have not yet, reverend fathers, (as far as the Society is concerned), thanks to the protecting hand of God, made such inroads into our ranks that they could be said to be quite common among the younger members (for of them alone, practically speaking, is there question), of even one province. Indeed, a few only have been tainted by them. But the danger undoubtedly is real. This ruinous spirit is rampant in the world. We breathe it in with the very air, so to speak; nor can the heart even of a true religious man escape contamination from the world's foulness. Besides, we are dealing with false principles, which not only corrupt the heart, but cloud the intellect as well, and which by their very nature are bound eventually to give birth to direst evils. Wherefore praiseworthy indeed is the anxiety of those provinces, which, as the *Postulata* will certify, are keenly aware of this imminent danger, and with true maternal feeling show their solicitude for their younger members. I shall most certainly aid them as far as in me lies, in forestalling these evils. But everywhere must we be on our guard, everywhere must we strive with might and main that not even the seeds of these false notions be embedded in the Society, or that once embedded they be completely

uprooted. Let superiors especially give this problem their careful consideration. Should they discover any infected with this malady, let them strive to apply the remedy in a fatherly way, yet with firmness, in accordance with the golden *Industriae* of Father *Acquaviva*. And should any be found to be unfitted for the Society, let superiors with charity dismiss them.

Useful to the attainment of this end are the rules of the particular grades in the Society, and of the particular offices, as well as other sections of the Institute, whose revision and moderate accommodation to changed conditions and times I have begun in conformity with a decree of the 27th General Congregation. I confess with keen regret that I had to postpone somewhat the execution of this commission on account of my delicate health, and since the previous Congregation of Procurators scarce anything of this intended revision has been brought to completion with the exception of the booklet "*Elenchus Praecipuarum Facultatum*," and the rules for the temporal coadjutors, the Latin text of which has been sent to all the provinces not so very long ago. Translations of these rules into the vernacular are at this very moment being made everywhere. I have been able also to bring the revision of the other rules to that stage that I cherish a well founded hope of sending them out to the whole Society before the end of this year.

This is a conspectus, Reverend Fathers, of the present state of the Society, both of the good and the evil, of the grounds for hope and for alarm, which I have deemed necessary by reason of my office to lay before you without reserve. Besides, during these days you will ask and in turn obtain, in accordance with the rules of the Formula, fuller information on all these matters. And after duly considering them in God's sight, you will be able to come to a decision, to give your conscientious vote on whether or no a General Congregation is to be summoned; having always before your eyes the wise precepts of the Institute which are laid down with concise clarity in no. 18 of the Formula for the Congregation of Procurators.

SECOND EXHORTATION OF VERY REVEREND
FATHER GENERAL TO THE PROCURATORS
OF THE PROVINCES

September 30, 1930

Since by a general vote we have determined the principal matter before our gathering, and have decreed that a General Congregation should not be called, it is now my duty, according to the prescriptions of the Formula (n. 27), before we disperse, to recommend to your attention those things which I judge pertinent to the general good of the Society. After much reflection on my part and the earnest prayer for divine light, I have determined to use this solemn occasion to insist again and again, through the Procurators of the Provinces throughout the Society, on one thing, namely, that we keep always unsullied, and embellished with its original beauty, that obedience which Our Holy Father St. Ignatius described and later clearly set forth in his classic letter on obedience.

This recommendation can surely seem superfluous to no one. For although from the very dawn of humanity, after the unhappy fall of our first parents, the worldly spirit has always been opposed to this virtue, we know that at the present time, this evil is in a special manner and more universally in our midst. I speak without exaggeration. For we see even mere children almost as soon as they attain the use of reason, straining at every leash, and with a precociousness almost unheard of among Christian peoples in centuries gone by, striving to throw off that parental authority which is so deeply founded by nature in the hearts of children. There is a grave and very real danger that this rebellious spirit will not

only taint Christian families, but may even find its stealthy way into Religious families as well.

In my first exhortation, Reverend Fathers, I have already hinted how anxious I am about this spirit of independence which here and there is beginning to inject itself even among Ours; but now I wish to discuss this danger more at length, that we may with more courage and more efficaciously strike at the beginnings of so far-reaching an evil.

It will be first of all very advantageous to look into the nature of this irregularity and such of its distinguishing traits as can show themselves among Ours; for it does not reveal itself, and herein lies the shrewdness of Satan, in religious men, under the same aspects, nor with the same seriousness as it does in the world's ardent devotees. The spirit of independence, therefore, among us, is not a spirit which, as is evident, goes to the limit of scoffing at, or rebelling against authority, but in practice it little by little removes practically our whole mode of life and action from the sphere of the fatherly authority of Superiors; so that the salutary inflow of obedience which according to the spirit and admonition of our Holy Father St. Ignatius, ought to extend to our whole life and even to its individual activities, is reduced to a minimum.

Those who advance in this spirit, oftentimes even without full advertence on their part, begin to deviate from the true spiritual life, and above all things else lose that sincere desire so much praised by Our Holy Founder whereby "it ought to be most pleasing to them to have their whole soul entirely unfolded" to their Spiritual fathers or superior, "... desiring sincerely to be directed by them if in anything they should err; not wishing to be led by their own judgment unless it agree with the judgment of those whom they have in place of Christ our Lord." On the contrary such men wish to be their own rulers, and so there may be found even younger Scholastics fully convinced that they are masters in spiritual matters and need no guiding hand, or at most choosing for

themselves directors whom they consider more suited to them, and not those whom Superiors have selected for this office.

Again even a greater spirit of independence is characteristic of the selection of offices and occupations. From these, individuals endeavor carefully to take upon themselves those which are more congenial to their own temperaments, so that the Superior is scarcely left the opportunity for choice. And yet even these members who strive so inordinately to wrest the Superior's will to their own, hear read every month in the Epistle of our Holy Father St. Ignatius, St. Bernard's words: "Whosoever endeavors either openly or covertly to have his spiritual Father enjoin him what he himself desires, he deceives himself if he flatters himself he is a true follower of obedience; for in that he does not obey his Superior, but rather the Superior obeys him."

And when once they have been assigned to, or rather have by this procedure *assumed* an office, they wish in its execution to enjoy the most absolute freedom, giving no account, or at most the minimum, to their Superior; they even take it in bad part, and are almost humiliated, if a Superior mindful of his duty, demands that a report be made to him of their labors.

Another symptom of this spiritual ailment is the weighing of the commands of Superiors, not merely occasionally, out of human weakness, but frequently, and as though a certain right had been granted them of calling into question whether the Superior has overstepped, or not, the bounds of his office, whether his orders are reasonable or not. There can be no one who does not realize how far removed is this attitude from that obedience of will and judgment, and even further removed from that most salutary blind obedience which St. Ignatius, together with all the masters of the spiritual life so greatly praise. For while those who, led by the wisdom of Christ, obey willingly and with alacrity, are satisfied that the commands are not manifestly coupled with sin, these others, on the contrary, as I have said, go so far as almost to demand

that their orders be shown to them to be manifestly holy and useful, not to mention necessary, before they bestir themselves for their accomplishment.

By the same logic and with the same spirit of independence some call before the tribunal of their own judgment even the Constitutions and the rules of the Society, to which Superiors as well as subjects are bound, and which, since they have been approved by the Church, justly and with reason belong to obedience. Of these prescriptions of the Institute they choose those which seem more useful in their own judgment, and reject those which they do not approve, alleging that these obligations are no longer suited to our times, or if even yet they are salutary for some, certainly they do not apply to themselves. And so, blinded by self love, they are confirmed in their own method of thought and action.

But the enemy of the human race, with characteristic craftiness strives to throw a sop to the consciences of these religious, deluding them especially by this reasoning: They say they wish to do great things for the glory of God, and to use unhampered for the saving of souls the talents which God has bestowed upon them, and hence they cannot submit to be directed by those who do not understand them, and who not only cannot help them to advance in the way of the Lord, but rather even impede them, and do sad injustice to their talents. Members of this kind are easily convinced that they alone know perfectly the importance of all things, and the mode of action they should follow in their various exercises and offices; they persuade themselves that their immediate superiors are not capable of guiding them; while mediate superiors, though perhaps capable, yet because they are so far away cannot form a judicious opinion of their affairs.

Surely, Reverend Fathers, we all realize full well how much danger and harm lie hidden in these false principles. If they should creep into and spread throughout the Society, (which may God forbid!) so as little by little to infect a great number of Ours, the Society, alas, would no longer be the same body as St. Ignatius and even the Church herself wished and

made it to be. Against the first appearances of these principles we must therefore take vigorous action, lest a remedy be applied too late. And though what I am about to say is most familiar to you, I shall point out some of the more effective practical means which can assist in warding off this evil from the Society, or if in any place its seed has already been sown, will help to uproot it completely.

First of all, let us seize every opportunity which presents itself of recalling to the minds of all of Ours and most particularly of the Scholastics, in community exhortations and in private conferences, the whole power and beauty of the virtue of obedience, by which human freedom is not only not crushed, but rather is raised to a higher level. Faith and reason together tell us that the will is wholly weak and inclined to evil, and if left to itself, is easily blinded by divers desires; that there is moreover, one omnipotent Will, infinitely wise, infinitely good in itself and to us, that is, the most holy and adorable will of God, whose triumph will be complete and everlasting. And since, as reason itself prompts, we must be closely conformed to this Will, if we wish to partake of its goodness and happiness, what an untold blessing it is, a blessing which men of even the most exemplary lives, who live in the world, piously envy us, that we religious are at all times most closely conformed to the Divine Will through obedience; for our obedience is not the external execution of what is enjoined and from human motives, as most often is the case with the world's adherents, but in obeying human Superiors, we see in them, as St. Ignatius teaches us, "Him for Whose sake and Whom we obey in all, that is Christ, our Lord." "And so," to apply the words of our Holy Father to ourselves, "if we do not look upon man with the eyes of the body, but upon God with those of the soul, it will certainly not be hard to conform our will and judgment to that rule which we ourselves have chosen."

The arch enemy of the human race brought dire destruction upon our first parents by inspiring them

with a false hope that they would be as gods. We, through their pride, have been cast into the slavery of sin, for sin must surely be called, not liberty, but a vile slavery; on the contrary to serve God is not merely to be free, but to reign. Those therefore, who have, as I have said, been deceived by the lure of a false independence, are no freer than others, but rather, are made slaves of their own frail wills, make sad havoc of their powers, and will surely fall headlong into destruction, unless they come to their senses.

If these very solid first principles of our faith be often and in season called to mind, certainly all cannot but realize the importance of obedience and desire to be ruled by it in all things. If we say, or at least ought to be able to say, of all the faithful, "*Justus meus ex fide vivit,*" how much more fitting is it that we, Reverend Fathers, who profess to be dedicated to the perfection of the counsels, we especially who glory in the name of Jesus, and honor as father and teacher Ignatius, who so singularly insisted on obedience,—that we, I say, bend all our efforts towards its attainment, "looking on Jesus, the Author and Finisher of faith." The first fact which the Holy Spirit calls to mind in the coming to earth of the Incarnate Word is this: "Then said I: Behold I come: in the head of the book it is written of Me: that I should do Thy will, O God." And then, born outside the home of His parents out of obedience, He fled obedient into Egypt, and returned therefrom obedient, and with generous obedience, subjected Himself to laws by which He was not bound. And we all know that His hidden life for thirty years in the home at Nazareth is summed up comprehensively in these few words: "and He was subject to them." His apostolic ministries, His sublime doctrine, His miracles, His whole public life our divine Master Himself reduces to this: "I do always the things that please Him (the Father); "I must preach the kingdom of God, for therefore am I sent." Even the method of preaching this kingdom of God, imposed on Him by the Father, He faithfully observed, speaking to the crowds in parables, "that it might be fulfilled which

was spoken by the Prophet saying, "I will open my mouth in parables." Nor did our King and Captain rest content, until when all had been accomplished that had been written of Him, He could say, "It is finished." And just as upon His entrance into the world He professed immediately His most perfect obedience towards His heavenly Father, so even in the most terrible torments of His death, He did not utter His "Consummatum est" until He had pronounced that indescribable "Sitis," as had been foretold of Him by the prophets, truly "becoming obedient unto death, even to the death of the cross." Can it be possible, Reverend Fathers, that sons of the Society, companions of Jesus, knowing these things, pondering over them, meditating deeply upon them, do not embrace obedience with generosity, and do not desire to be preeminent in it? If any thought otherwise, ought they not be called of little faith? It will certainly be most useful, in order to stir up their faith, and bring it back to its original strength, for them to meditate sincerely and with a strong purpose, on the remarkable obedience of Christ.

Moreover there is no dearth of men in our own Society whose example proposes for our imitation the God-like obedience of Christ, as they applied it to our mode of life. Let us recall the heroic obedience of St. Francis Xavier; obedience, in which our holy Father had such confidence that he did not hesitate to summon him back to Rome from the midst of his apostolic labors in the Indies, writing to him the one little word, "Come". We know that this indefatigable Apostle of the Indies and Japan, not only while sojourning in Europe, but when in lands the most distant,—and that too, while discharging the office of Superior, and what is more, of Apostolic Delegate, was wont to seek direction with intense desire, to beg for it with great eagerness, and once obtained, to carry it out to the letter with faithful exactness. Let us call to mind St. Francis Regis and St. Francis Jerome, who on receiving unexpectedly a command from their superior, left unfin-

ished even the most fruitful missions and betook themselves to the colleges, there to teach grammar or engage in some meaner occupation. Let us call to mind Blessed Peter Faber who out of obedience, as we read in his Mass, offered to God the sacrifice of his life. His example many another has followed, each in his own way, but all because they were permeated with the same true spirit of our father Ignatius. I shall not review all the familiar examples of saints who were more than ordinarily distinguished for observance of our rules. Only let us call to mind St. John de Brébeuf, who, threatened as he was by constant danger of death and living a life of bitterest hardship among the Hurons, used to say that he cherished only one ambition, for this one thing alone did he deem himself fitted, only this one desire did he entertain,—always and in all things to be ruled by obedience like a weak child by a mother. To the judgment of superiors he submitted all, even his most holy desires. To their disposal did he leave those heroic vows by which he promised ever to choose the more perfect course, never to recoil from the grace of martyrdom.

Besides, all sanctity, no matter where it is found, must be stamped with the mark of obedience if it is to be genuine and to be recognized as such. Even the ancient holy dwellers in the desert who had no immediate religious superiors, and seemed in a way to be left to their own resources, were ordinarily wont to seek in obedience to the elders a sure proof that the Holy Spirit was leading some monk to sanctity by unfamiliar and untravelled roads. Nor is there any reason for my recalling to men who read our Father Rodriguez assiduously, the well-known story of St. Simeon Stylites. All the masters in asceticism and the science of genuine mysticism teach the same lesson. What is more, all the saints who excelled in the gifts of the Holy Spirit, even while they were experiencing the divine influence, likewise certify the marvels in their lives by their obedience. No so long ago, to mention but one example, on the feast day of St. Joseph Cupertino, we read that only the call of obe-

dience could rouse him from ecstasy. "This virtue," adds the Church, "he cultivated with remarkable zeal, being wont to say that he preferred to be guided by it like a blind man, and to die, rather than to disobey."

An incident in the life of this same saint calls to our attention another fact, namely, how many and what stupendous marvels can be wrought by such an obedience that springs from faith. For though he could lay claim to only mediocre talent and was so poorly versed in human letters that only because the disposition of Divine Providence manifestly commanded it, was he ordained to the priesthood; nevertheless, because he followed where obedience led, he accomplished much more for the good of souls than many another who could boast of greater natural talent. The same lesson is taught on the feast days of numerous other saints. Yes, we ourselves by almost daily experience, can, so to speak, put our finger on the wonders performed by talents even the most humble, provided only, these are surrendered unconditionally to the control of superiors, whoever these may be. Add to this, that those who thus obey are in continual enjoyment of that great and consoling peace "which the world cannot give," while on the other hand, those who want to be their own superiors, not only forfeit this peace, but do not even accomplish in a material way, to put it mildly, what their talents seem to promise.

The means which I noted were to be employed by superiors in strengthening the virtue of obedience are, as it were, spiritual remedies, by which I fondly hope many will be restored to their former health of soul. But if these remedies should prove ineffective, if the disease should be found to be more deeply rooted in the soul of any subject, let superiors remember that they are fathers, let them exercise their authority in a fatherly way, it is true, but also with firmness where there is need. In truth I must admit that in this matter something is to be desired in certain provinces. And what is more dangerous, this laxness of superiors

finds its origin in a certain false premise: as though some concession, forsooth, were to be made to the present day "mentality", as they call it: as though some consideration must be had for the nervous debility from which so many today are suffering. They fear, besides, that such subjects will proceed from bad to worse if they are dealt with too sternly. Groundless fears, indeed. For we observe on all sides that a policy of fatherly severity, pursued from the very beginning, obtains as a rule the desired effect, and by it many a vocation has been kept safe. Whereas, on the contrary, this deceptive pampering has been the ruin of more than one whom eventually we had to dismiss from the Society. The same is to be said in the matter of our subjects' health. Superiors, indeed, should be most concerned about it; but they should not think that a prudent strictness which does not grant every desire excogitated in the minds of the sick, will be injurious to health.

All of us should be animated to carry this sweet yoke of obedience with joy, to perform the somewhat trying duties of a superior towards the unhealthy dispositions of subjects, each as his office requires, by the pressing needs of the Church in this our day, by the tremendous dangers that threaten souls, by the greater good to be procured for our most beloved Society. Lastly, let us observe the example of the Church's bitterest enemies themselves, since it is a truism that "the children of this world are wiser in their generation than the children of light."

True it is, the all-powerful grace of God is working many wonders today in the hearts of Christ's faithful, especially in the young; and the manifest inspiration of the Holy Ghost is urging on numerous souls to aspire to the higher gifts of the spirit. But Satan, too, is marshalling his satellites and is urging them on to battle with a vehemence scarce seen before, and spreads broadcast the poison of his doctrine, and spares no corner of the world from his attack. And

so with good reason serious harm and more turbulent disorders are to be feared for the Church from every quarter.

That the Society may be more effective in rendering, as far as her modest powers permit, some little aid to the Church in her dire need, it is absolutely essential for us, Reverend Fathers, to banish all individualism in our lives and in our works; that individualism (please pardon the word) which scatters our forces and makes us weak. Let us be united to one another with a union that grows more intimate day by day; subjects with their immediate superiors, in whom with the vision of a lively faith they should behold Christ their Lord; local superiors with the provincial; provincials with the General, who as far as in him lies, strives for intimate union, heart and soul, with our highest Superior, the chief Vicar of Christ on earth. Being thus of one and the same mind, unfurling in the face of the foe the most holy banner that is emblazoned with Jesus' Name, we shall fight valorously the battles of the Lord, and shall be abundant sharers in the promise of certain victory in which the Church of Christ finds her strength.

This, to be sure, will call for sacrifices, neither few nor trifling; but without sacrifice, without the Cross, neither union nor victory is possible. But every son of the Society who would be worthy of the name of Jesus, who remembers that he is a son of saints, will surely not shrink from sacrifice, especially since by sacrifice he hopes to make some little contribution to the greater glory of God and the ever further extension of the Kingdom of Christ.

God grant that as the sons of the Society grow in numbers year after year, so also may their worth be ever increased, that this peaceful company of Christ's soldiers may always be ready to accomplish much and to endure many hardships in obedience to the least sign of the superior's will. Amen.

A PRISON CHAPLAIN REPORTS

TO THE COMMISSIONER

By Rev. D. B. Zema, S.J.

Catholic Chaplain, Hart's Island Prison, N. Y. C.

Hon. Richard C. Patterson, Jr.

Commissioner of Correction,

New York City,

My Dear Commissioner:

Herewith I submit answers to the various items of the Questionnaire sent out to all the Prison Chaplains under date of February 3, 1930.

(1) To gain the confidence of prisoners, my method is that of personal and frequent contact, quite apart from the religious services on Sunday morning. Experience bears out the fact that evidence of consistent and steady interest on the part of the Chaplain in their problems and troubles, invariably wins their confidence and makes them docile to direction and counsel.

I make it a point not to attract them by holding out hopes of "breaks" for good behavior, or prospects of "jobs", or other purely utilitarian motives. In this respect I do all I can for them, and I have succeeded in procuring work for some upon their release, but I do not approach them with promises. I make it quite clear that my chief task is to assist them in effecting a personal rehabilitation first of all, i.e., personal moral reform. This accomplished, experience proves that the rest will more easily take care of itself. Accordingly I concentrate my best efforts in awakening in them a sense of responsibility towards God their Creator, and Last End; towards Society in which their lot is cast and towards which they have obligations as well as rights; and towards themselves.

I also avoid a line of action towards them that would make them feel that they are the victims of the police and of the judges. On the contrary, I am at pains to make them realize and acknowledge that they have been the aggressors against the laws established by God and men, and that in spite of occasional miscarriage of justice, others are the real victims. In other words I avoid sentimental sympathy. Yet withal my manner with them is kind; I always make myself accessible to them, and always give them a full hearing.

(2) As to the question "Do you use any unusual methods? If so, what are they?", I doubt whether my methods could be called "unusual"; but if results may be taken as a criterion, they are practical. I try to adapt my methods to their psychology and to the conditions under which they live.

First of all, I make a periodical visitation of the Divisions (every two months or so), gather my men around me and address to them a talk that is frank, straight and direct, and pretty much in their own language, intended to make them "get on to themselves", realize all the good there is in life, how much they can do to straighten out their future and make it worth living; and I insist above all on their beginning to lead a good life while they are still in prison, and in so doing strengthen their determination to continue it after they have regained their liberty. I insist particularly on the power of good example, and on how much they can do in this respect by helping their fellow-prisoners by the regular practice of their Faith, by standing up for clean speech, and everything that is decent and good and clean.

Besides these periodical visits to the dormitories when I speak to them together, I also make a fortnightly visit to each of the twelve divisions for Confessions and private interviews, and a weekly visit to the larger divisions for the same purpose; and then

again I am available to all for Confessions every Sunday morning in the church, one half hour before services. All this means that every man who wishes, has access to me week in and week out.

(3) What may perhaps be considered "unusual" methods by those who are not acquainted with them, are the organizations I have formed in every Division, as means of putting in practice the plan of self-rehabilitation and personal moral reform. These organizations or religious "clubs" if you will, are

- 1) The Holy Name Society, and
- 2) The Apostleship of Prayer or League of the Sacred Heart.

The object of the Holy Name Society is first, personally to revere and promote respect for the Name of God, avoid and prevent obscene talk (of which there is more than abundance in a prison); secondly, to help others by giving an example of faithful practice of religious duty and good behavior; to promote respect for authority; and finally to go to Confession and Holy Communion at least once a month. (N. B.—Confession always carries with it the firm and serious purpose to avoid sin in the future!)

The officers of this Society are a President, a Vice-President, a Secretary, a Librarian, a Marshal, and Leaders, one for each Division, with one or several Assistants in the larger Divisions. The officers are all inmates appointed by myself.

In choosing the officers, I am guided by several considerations of practical import; and the first is that the individuals selected stand well with the "crowd", are popular and command general regard in the Division. For the immediate duty of such officers and "leaders" is to create an influential group in their dormitory, acting in concert to influence the rest for good. More specifically, it is the duty of each Division Leader:

- a) To enroll, in the special Roll Book provided for

that purpose, as many as possible into the Holy Name Society;

b) To round the men up for Confession when the Priest visits the Division, and at the same time to urge, without forcing, all Catholics to go; also to urge all to attend Mass on Sundays and holy days;

c) To meet every new arrival in prison and invite him to join the various organizations and to participate in them as an active member;

d) To distribute the literature which he weekly receives from the Librarian of the Holy Name Society;

e) And to be generally interested in the moral welfare of his Division.

It often happens that the most popular man of the section is also the man with the most unenviable record, or the biggest "cut up" and "crook", in which case I make it my business to capture that particular ring leader for *my work*, thus using "a crook to catch a crook" for a better cause. The strategy has worked marvellously!

Of course, I make much of the Division "leader" in order to emphasize his prestige and influence for good among the men of his section. For this purpose I hold regular meetings of all the Leaders of the Holy Name Society at least once a month, at which meetings I call for reports on conditions from each Division, and also for suggestions and schemes for making the work of the Society as effective as possible; thus I have put in practice many an excellent suggestion which originated with these Leaders. It is remarkable how seriously each officer usually takes the responsibility vested in him, and how proud and anxious he is to hold office and to make good, since the good or poor showing of the Division reflects back upon him.

One of the incentives which has helped much to create a healthy rivalry among the dormitories, is the blue silk "pennant" awarded each month to the Division which is represented by the largest percentage at

Confession and Communion on the General Communion Day, which is always the *Second Sunday* of the month. The award of the pennant is made with some ceremony and solemnity in the Chapel before the whole congregation, and then the trophy is carried off to the Division where it hangs from the wall until another Division wins it.

On the General Communion Day all members of the Holy Name Society wear the distinctive blue-ribboned badge of the Society, while at all times they wear the small gold-plated button, thus making the Society an organization visible to all and exercising its good influence by that very fact.

The most impressive exercise at the monthly Communion in the Chapel is the Holy Name Pledge taken standing and in a loud voice by the new members, and renewed at the same time by the old members in the midst of much solemnity.

Another organization similar to the Holy Name Society in general scope, is the *Apostleship of Prayer*, the members of which pledge themselves to recite a prayer every morning consecrating thereby their thoughts, words and actions to Almighty God, and at the same time offering them for the benefit of their fellow-members. This is essentially a mutual aid society of reparation and prayer.

Still another organization which helps considerably to attract inmates to Church and bring them within the circle of good influence, is the *Men's Choir*. In it I enlist the best talent I can discover in all the Divisions, and devote about one hour and a half every Saturday P. M. training and rehearsing. They sing in parts as well as in unison, and do it so well, that the Men's Choir has become a feature on Hart's Island.

N. B.—By way of appreciation for the efforts which the officers and Leaders of the Holy Name Society and the Promoters of the Apostleship of Prayer make to bring others to a better life, and in order to maintain

a good spirit among them and thus ensure their continued cooperation, I occasionally give them a "party" in my quarters, always with custodian safeguards. "Smokes" and refreshments which I provide, together with songs and recitations, are the features of these parties, and the result, encouragement to do their best in the good cause which they are promoting.

There is nothing in the nature of the rather ill-advised "Welfare League" in any of the organizations I have so far described. Membership in them in no way implies exemption from any item of discipline. Every member and officer is as subject as any other inmate to the "cooler" or to any other disciplinary measures in case of infraction of rules or misbehavior, and I am adamant in not interceding for any delinquent in this respect. So that both Holy Name Society, Apostleship of Prayer, Choir, etc., are under full disciplinary and custodian control, nor has any difficulty ever been experienced in this matter, during the more than three years that these organizations have been in existence. All these men know that I am on the side of discipline.

The *Classes for Religious Instruction* are another part of my ministry on Hart's Island. These I hold generally on Sunday mornings after Mass and Benediction, or sometimes in the afternoon, and are for those inmates who in their younger days received little or no religious training.

The *Catholic Library* is also a big auxiliary to my work. This is replenished by the gifts of friends whom I have interested in the welfare of the prisoners, and who send books and current literature of a healthy kind at regular intervals. The inmate Librarian of the Holy Name Society takes charge of this literature after it has passed my censorship, and distributes it on Sunday morning at services among the Leaders for their respective Divisions.

The success with which these organizations or

“clubs” operate, may be gauged from several facts:

1) The attendance at Mass on Sundays has almost doubled since the clubs were first formed.

2) The number approaching the Sacrament of Penance, which is the surest proof a Catholic can give of serious intention to do better, has grown about 200 per cent. Where only about 100 came to Confession before these societies were formed, *now* I hear an average of 400 a month.

3) Keepers are witness to the fact that the atmosphere has appreciably improved in the Divisions, and that obscene talk has been driven to quiet corners, and is not as loud and brazen as it used to be. Holy Name men will not as a rule stand for filthy language since they are pledged to suppress it.

4) On more than one occasion I have succeeded in preventing desperate intentions from being put into execution.

5) Released prisoners who were members of these societies on Hart's Island, frequently write to tell me that they are keeping up the good work which they started in prison.

(4) “Do you keep in touch with prisoners after they go out? What method do you use? What has been the result?”

As for keeping in touch with prisoners after they go out, the most I can do in this respect is to urge them to write telling me how they are getting on. This they do in many cases, and sometimes come to visit me in person at Fordham University. I always answer their letters, and give them cordial welcome whenever they come in person. Only recently one who had been released over two years ago and who had been addicted to drugs for thirty years before that, came to tell me how well he was doing, and how he never touched the “junk” from the moment he left Hart's Island to face an unhospitable world with no more than twenty-five cents in his pockets. (This is P. K.

now in charge of four wards at the City Hospitals.) For some I have also procured employment, and I know that they are "making good" to date.

(5) "Do you receive letters either from prisoners who have gone out, or from ministers or others in touch with them stating how your influence while they were in your institution has helped them? Will you please let us have excerpts of some of these letters, of course omitting all names."

I have before me a pile of sixty-five letters, from ex-prisoners, their wives, mothers, brothers and sisters, and Chaplains from other prisons giving testimony of benefits derived by prisoners from the Chaplain's influence. Here are some excerpts:

(From an ex-prisoner): "I received your most welcome letter and was more than glad to hear from you. Father, I am feeling fine and dandy, still fighting the drug that caused my downfall. It is because of you that I have learned my lesson. . . You have done all in your power for me and also by showing our Good Savior (sic) how I needed Him. I am working, Father, in the coal business driving a 2-ton truck. . . I will be over to see you soon, Father, so answer me as soon as possible as I enjoy hearing from you."

(From another): "I now take the pleasure of writing to you these few lines to let you know that I have arrived home safely and I am doing very good. How are the boys in the Choir? . . . I sure miss the Choir and the singing, and you too, because you was so good to me and I appreciate it very much; your kindness will never be forgotten. . . Anytime you stop in the city of Philadelphia stop around to see me."

(From another): "Just a few lines to let you know that I am going on the narrow but straight path. Father, you must excuse me for not writing to you any sooner for it was hard for me to get a position after going out from Hart's Island. At the present I am working at the Montefiore Hospital in the Bronx,

and believe me Father, I am working very hard.”

(From another) : “Dear Father I have not forgotten you and am still alive and happy. I am joining the K. of C. this month. I am keeping up my good work in the Holy Name. I belong to St. Thomas Aquinas (4th Ave., Brooklyn) also I usher at the 11 o'clock Mass every Sunday. Father, when can Anna and I see you?”

(From another) : “Arrived here safe, thank God, on Monday and in the best of health too. Through your good teaching and prayer I am attending my duties well, and receiving (Holy Communion) every morning.”

(From a mother) : “I was very glad to hear from you and that you have taken an interest in my son. You may be assured that I tell him to be good. If you think that my son is getting good, please with your kind grace, try and let me know when he is coming out.”

(From an ex-prisoner) : “I hope you are in good health, Father, as it leaves me the same (sic.) I am working now and not drinking and going to Church and believe me, having the best and cleanest time of my life.”

(From another) : “Perhaps you have forgotten me, but as I would like to see you, I am writing to ask when it is most convenient for you as I am working nights; any day is all right for me. I am doing well since my release, and Father I am keeping to the Church thanks to you. . . My wife and I both thank you for your many kindnesses, etc.”

(From a wife) : “I am taking this means of congratulating you and thanking you for succeeding where I failed, etc., etc.” More concerning the reform of her husband in prison.

(From a sister) : “I am writing you a few lines to thank you in regards to my brother N. . . Thank God, Father, you have made such a wonderful change over James, etc. . .”

(From another sister): "Words could not express how happy I was to get your letter in regards to my brother. I want to thank you from the whole family for the sincere interest you have taken in him. It sure sounds good to hear that he is once more trying to see God as his friend by going to Mass often and also to confession."

(From an ex-prisoner): "Well, Father, it sure is wonderful to be a free man. I am just after getting a job, and am going to start work in the morning and I sure mean to keep to my Church and live up to the oath I took in the Holy Name Society and the League of the Sacred Heart, etc. . ."

(From a clerical visitor to Hart's): "Above all I was most impressed with the nature and scope of your splendid work. . . Though the members of your "flock" may not be demonstrative in their expressions of appreciation, nevertheless, I feel that they respect you, like your work, and appreciate your interest in their regard."

(From a prison Chaplain): "Allow me to congratulate you on your splendid work and encourage you to persevere in it. It is, as you know, truly apostolic work. . ."

(From another Chaplain): "I have run across so many eulogists of your excellent work at Hart's that I thought I ought to drop you a line, so that in case you might every be considering dropping it for other works, you will think twice. . . Both here (Work House), and the Pen, I have been asked many times (and by that I mean two or three dozen times) 'Do you know Father Zema from Hart's?' Your 'graduates' are easy to handle. . . Keep up the good work, old man. . ."

(6) "Have you any suggestions to make concerning matter to be included in the Department's Annual Report which you think will be of interest to the officials of other penal institutions and to the public generally?"

It occurs to me to suggest under this last point of the Questionnaire that officials of other penal institutions take a firm stand against "sob sister" activities in behalf of prisoners. I judge it positively harmful and an obstacle to self-rehabilitation for Chaplains or social workers to treat prisoners as though they were victims, except of their own negligence, though they must take into account the handicaps which poor social conditions offer to their efforts to keep straight. Sympathetic interest should not be separated from firm justice.

I also suggest that strict control be exercised over literature that is sent in to prisoners by publishers of radical and morally loose periodicals. Wardens should be given a large margin of authority and discretion in the matter of admitting or rejecting undesirable prints.

Needless to say, having found my own organizations such helpful instruments for maintaining a good morale among the prisoners and for exercising an effective check on the contaminating element of the prison population, I suggest that the administration encourage and recommend the formation of such societies in institutions where they are not yet in operation, adapting them, of course, to the conditions peculiar to each institution.

It is also my conviction that it would serve a very good purpose to let the public know of the efforts which the present Administration is making in the direction of rehabilitating the delinquents of this City, and also of the number of Chaplains which the City is providing toward the same end, and of how many of these convicted men do in reality begin the reform of their lives from the prison itself; in a word that prison is the salvation of a large percentage of them. This is more so, because the general public has the wrong "slant" on the realities of prison life and of the attitude of the officials of Correction towards inmates.

May I also suggest and even urge that Chaplains concentrate their efforts on the *personal and moral*

reform of the prisoner in the first place, and on the betterment of his social condition afterward. It is my belief that while improved social conditions help much to rehabilitate a delinquent, nevertheless unless he goes out of prison a morally bettered man, i.e., a man with a new heart and a new mind, he will more likely than not make a mess of things again.

The social workers so wisely provided by the Department act as a splendid complement to the Chaplain's work.

And in closing my report, may I inform the Administration of the admirable and consistent assistance given me by two agencies in particular: one is the *Catholic Charities of the Archdiocese of New York* and the other, the Fordham University Students' Branch of the *S. Vincent De Paul Society*. The Catholic Charities has in repeated instances given assistance to the destitute families of prisoners upon my recommendation, thus setting the imprisoned man's mind at rest and helping to prevent his demoralization and embitterment.

The Fordham Students' organization has periodically furnished me with sums of money to distribute to the wives and children of prisoners whom I knew to be in immediate need. Within the past two years I have received from the Students' St. Vincent de Paul Society and used for cases of emergency upwards of \$200.00.

It seems, therefore, but just that the public should know of all the agencies that cooperate with the Department of Correction and with which the same Department cooperates for the rehabilitation of the delinquents who fill our prisons.

Respectfully submitted,

DEMETRIUS B. ZEMA, S.J.

Cf. printed Annual Report of the Department of Correction, for 1929, pp. 64 ff.

A JUBILEE IN CALIFORNIA

Dear Father Editor:—

Woodstock is a long way from San Francisco; yet so many of Ours of the California Province have spent some of our time in the Maryland-New York Province either as Theologians or as Tertians, that the interests of one are the common interest of all.

Here in San Francisco we recently celebrated the Diamond Jubilee of St. Ignatius College. Just a few lines by way of history might give a better picture.

Our Fathers first came to San Francisco in the year 1849. The first two to answer the call of distress were Fathers Accolti and Nobili. They were at the time Missionaries in the vast Oregon country. But news of the discovery of gold in California in 1848 had spread like wild fire. And we know of the subsequent trains of covered wagons that crossed the plains, of those who came by sailing vessel from the East. Naturally the news reached Oregon; and the result was that many of the early settlers left that country for California. Caravans of covered wagons made California their goal instead of Oregon, for which they had originally set out. Burnett in his "*Recollections*" claims that two-thirds of those who were able to bear arms left Oregon for California in the summer and autumn of 1848.

With this influx of settlers there were naturally no priests. Archbishop Blanchett, of Oregon City, in answer to the appeals for aid, sent Very Reverend Father Brouillet, Vicar-General of Walla Walla, who arrived in California in December 1848. The latter on seeing conditions wrote almost immediately to our Fathers in the Oregon country begging them to come to San Francisco. Father Accolti, who was somewhere in the Willamette country in Oregon, in his endeavor to meet with this request wrote to Very Reverend

Father General Roothaan and to the Provincial of Missouri, urging that himself and others be sent to California. Communications were slow in those days, and a year passed before word was received that Fathers Accolti and Nobili were to go to California.

They accordingly sailed from Astoria on December 3rd, 1849, and with favorable winds arrived in the Bay of San Francisco on the evening of December 8th, just five days later. Father Accolti tells us in his "*Memoir*", "the next day (December 9) we were able to set foot on the longed-for shores of what goes under the name of San Francisco, but whether it should be called Madhouse or Babylon, I am at a loss to determine; so great in those days was the disorder, the brawling, the open immorality, the reign of crime, which brazen-faced, triumphed on a soil not yet brought under the sway of human laws."

This was the beginning, really, of what was to be known as the California Mission; and it was formed by the first two Fathers being sent from the Rocky Mountain Mission. Both of these Missions continued as separate Missions, though both belonged to the Province of Turin, until in 1907 they were joined and shortly after made into the California Province. The growth has been rapid, and on December 25th, 1930, a letter from our Very Reverend Father General announced that the division of the California Province is imminent; and as a step towards that, the northern part, called the Rocky Mountain Region, was separated and given a Vice-Provincial, pending the complete division of the Province.

But to return to our Fathers Accolti and Nobili. One can understand what must have been the disorder in a mining town, such as San Francisco then was, a thousand miles away from law and order. California had not yet been admitted into the Union; that event took place in 1850; but in 1849, the year our

Fathers arrived, a Constitution was adopted at Monterey, ratified by the people and proclaimed by the military governor of the United States.

Those of us who can recall the confusion and the lack of order and vices that attended the gold rush to Alaska and the Klondike in 1898 will be able to imagine in a faint way at least, what must have been the disorders in San Francisco and in the mining towns of California generally; with means of communication with the outside world limited to the covered wagon and the infrequent and slow sailing vessel around the Horn, or at best to Panama.

Fathers Accolti and Nobili dedicated themselves to the work of the ministry. They were soon joined by others; and in 1851 Father Nobili opened a school fifty miles south of San Francisco where the old Spanish Mission had been established in 1775; that school has grown with the years, and is now our University of Santa Clara.

Four years later Father Anthony Muraschi on October 15th, 1855, opened a school in San Francisco with one teacher and one pupil, they tell us. That school soon became known as St. Ignatius College.

It is told of Father Muraschi, that when once asked by an early settler as to where the latter should build in the little town of San Francisco, Father Muraschi took him to a road, perhaps little more than a cow trail at that time, and told him to go out as far as he could and there build. The Father was laughed at for his pains; and his enquirer followed the beaten path of the other settlers, moved to the vicinity of Telegraph Hill where clustered most of the houses of those days and there built.

But Father Muraschi followed his own advice, and went out that winding dirt road, far out among the sand hills, where the Emporium now stands; and there he built his church and school. Time showed the wis-

dom of his choice. It was not long before that fast-spreading city grew up round about the new school. It was shortly found to be in the very center of the business district. Our Fathers then went farther West, this time beyond where the cemeteries then were, far out to Hayes and Van Ness Avenue. There were many, we are told, who thought this move little less than a piece of stupidity. Time again proved the wisdom of this move. There a most imposing group of buildings was erected.

The disaster of 1906 destroyed the beautiful church, the stately college, the Father's residence, the well-equipped gymnasium. With the changed conditions which the rebuilding of the city necessarily brought about, with the shifting of some of the residential sections, it was soon seen that St. Ignatius College could not be built upon the same spot. For a third time the Jesuit Fathers went farther West; this time to the sand dunes beyond Calvary Cemetery, adjacent to the sandy expanse of the wind-swept Richmond District. Once more did many voice their sentiments of the short sighted policy of the Jesuit Fathers; that their very future in San Francisco was ruined.

On this spot familiarly known as Ignatian Heights, there has been erected a new group of buildings that now grace the eminence, the Church, the Faculty Building, Liberal Arts Building, and High School. And strange to say, only within the last few years have some been converted to acknowledge, if not to praise the foresight that led the Fathers to build where the Church and College now stand. For in these comparatively few years the Richmond District has been built up solidly, housing more than one hundred thousand souls.

But the Fathers chose even better than they knew. It seems that the bridge which is to span the Golden Gate is nearing realization. The approach to the

bridge, since Fort Point is to be the southern terminal, must be very close to the present site of St. Ignatius College. Thus will the College be accessible not only to all points of San Francisco in ten or fifteen minutes by automobile, but the new development of Marian County will be at its door.

With the knowledge of the past clearly in mind, with the unfading memory of the steady growth of St. Ignatius College in the last seventy-five years, despite the fact that in one day in 1906, the results of the labors of fifty years were wiped out—with all this in mind, is it to be wondered that we feel that God's hand has guided us?

Adjoining the present site of the College is the old Masonic Cemetery, 28 acres of land, on which the College has an option. This piece of property, if acquired, would make a college campus in the center of the city, second to none, we would venture to say, in this country.

In October 1905 the Golden Jubilee of St. Ignatius College was celebrated. Six months later everything was destroyed by earthquake and fire. And our Fathers had to begin anew.

Twenty-five years have passed since then, and in the month of last October there was celebrated the seventy-fifth anniversary of the founding of the College.

Somehow or other everybody seemed to be interested in this event; and when the plans were finally worked out it was seen to take on the guise of a civic as well as a religious and educational event.

The Board of Supervisors unanimously passed a set of resolutions approving our Diamond Jubilee and stressing the great work done by our Fathers who came here at the very inception of the city. And to prove that love is shown by deeds better than by mere cold words, the Board of Supervisors voted ten thousand dollars to help carry the expenses of the Jubilee.

Some one used to say "that San Francisco would celebrate at the drop of a hat." Well, it is true to a certain extent—some of the old cordiality and open heartedness of the mining days, thank God, still remains.

The Jubilee lasted a week, from October 12th to October 19th. During that week the main thoroughfare, Market Street, famous, as visitors remark, for its four tracks, was decorated with flags and pennants of the College. Nightly the City Hall was illuminated in honor of the event; and our own Church and the Faculty House and College were magnificently illuminated owing in great part to the cooperation of the Pacific Gas and Electric Company.

On Sunday, October 12th, the Jubilee was opened with a Solemn Pontifical Mass, our own Bishop John Collins, of Fordham University, pontificating. The sermon was preached by Father Victor White, of San Francisco. In the afternoon there was a football game between the team of our own college and that of Gonzaga University of Spokane, Washington.

Our own provinces were well represented during the week. From the Maryland-New York Province we were honored with the gracious presence of Bishop Collins. From the Missouri Province we had the Rt. Reverend Bishop Murphy, of Honduras; and Father Rhode, Socius of the Missouri Province, represented the Provincials of Chicago and Missouri. From far off New England came Father James Dolan, Rector of Boston College, and Father John Fox, Rector of Holy Cross College; and we profited greatly by their presence and advice. Very Reverend Father William Hingston, Provincial of upper Canada, came himself; and from New Orleans we had our Father Cruz Garde, Vicar-General of the El Paso Diocese.

The events of the week were religious, educational and civic. On Monday morning a Pontifical Requiem

Mass was sung by Rt. Reverend Bishop Murphy, of Honduras, for the deceased Faculty and Students. On that same day the students of the College and High School had literary exercises and a Jubilee rally in the Stadium.

The Alumni had a luncheon on Tuesday, at which our visiting Prelates and Fathers were guests. In the evening at a down-town hall a symposium of literary exercises was held under the auspices of the Kappa Lambda Sigma, Literary Honor Society of St. Ignatius College. Three discourses were given on this occasion by eminent educators. Professor Herbert E. Bolton, Head of the Department of History, of the University of California, read a paper entitled "Backgrounds."

The Church in general and our Society in particular owes a great debt of gratitude to Professor Bolton. His historical works deal almost altogether with the history of the Church in the Southwest, Mexico and California. He has translated and edited the diaries of the great Catholic Explorers and Missionaries; his volumes of our Father Kino entitle him to grateful remembrance by our Society. Altogether Professor Bolton's contribution to the Church in the West and Southwest must be nearly twenty volumes.

The second speaker on this occasion was Brother Leo, Chancellor of St. Mary's College. Brother Leo, always interesting, instructive and entertaining, spoke on "First Things First." The third educator to speak was our own Father Zacheus Maher, Rector of Loyola University of Los Angeles. His topic was "Stars of Eternity."

On Wednesday evening the Municipal Band gave a concert on the Faculty Lawn at the College. The setting amid the illuminated buildings was beautiful indeed.

The Jubilee banquet was held on Thursday evening at the Palace Hotel. Twelve hundred guests were pres-

ent in formal attire. The service, music and I think the speeches by Mr. Thomas Hickey, Mayor James Rolph, and our beloved Archbishop Hanna, left nothing to be desired.

The great guest of the Jubilee was due on the following morning, His Eminence Patrick Cardinal Hayes, Archbishop of New York. In fact His Eminence was due on Thursday morning; but it also happened that Mr. William Randolph Hearst was to arrive on that same day. Fearing that possibly some on reading that the Cardinal and Mr. Hearst arrived on the same day might possibly think that they traveled on the same private car, we wired the Archbishop of Portland, Oregon, to keep the Cardinal over for a day. So His Eminence reached San Francisco on Friday evening. He came accompanied by his Secretary Monsignor Donohoe and the Marquis George MacDonald of New York. They made the trip through the Canadian Rockies; then down the Pacific Coast from Seattle.

A great delegation headed by Archbishop Hanna, and including representatives from the City Government, the Chief of Police, the Fire Chief, and the Alumni, was at hand to receive the Cardinal. A procession was formed of open cars, and led by a squadron of motorcycle officers, the Cardinal was conducted to the Archbishop's residence.

The Mayor, Mr. Rolph, (now, since the first of this year Governor of California), was out of town on an important engagement when the Cardinal arrived; so he arranged for an official reception to the Cardinal on the following morning under the great dome of the City Hall. Some two or three thousand people were present at the public reception; and the enthusiasm of the spectators and the sincerity of the talks gave evidence of the esteem in which the Cardinal is held and of the love and veneration of the people for him.

His Eminence expressed himself later on as being touched by this civic reception as he seldom had been affected.

The Civic and Academic exercises of the Diamond Jubilee were held on Friday evening in the Civic Auditorium. About eight thousand people were gathered together on that occasion. The Academic Procession was formed in one of the outer halls with delegates from sixty universities, colleges and learned societies, and marched up to the huge stage. The program was academical and musical, the principal speaker being Dr. James J. Walsh, of New York, who came to San Francisco to deliver the address.

Honorary Degrees were conferred on the following:

Utriusque Juris Doctor

Hon. Matt. I. Sullivan, former Supreme Court Justice of California.

Doctor of Laws

Rt. Rev. Monsignor M. J. Connolly, Pastor of St. Paul's Parish, San Francisco.

Rev. Brother Gregory, Provincial of the Christian Brothers.

Robert Gordon Sproul, President of the University of California.

Doctor of Education

Dr. James J. Walsh, New York.

Doctor of Letters

Herbert E. Bolton, Head of History Department, University of California.

Aurelio M. Espinosa, Head of Department of Romance Languages, Stanford University.

William Andrews Clark, Jr., of Los Angeles, California.

Doctor of Music

Achille Artigues, San Francisco.

Archbishop Hanna presided at this civic and aca-

demic function. A beautiful gesture was made by our sister College, Fordham University. After the conferring of degrees Rt. Rev. Bishop Collins stepped to the front of the stage, and announced that Fordham University wished to show her appreciation for the work done by the Fathers in San Francisco during the past seventy-five years. So the Bishop had come fortified with a sheepskin that conferred the Degree of Doctor of Laws from Fordham University upon the Rector of St. Ignatius College.

The final and most solemn event of the Jubilee was the open air Solemn Pontifical High Mass, which was held on Sunday, October 19th, in the athletic field. It was to this event particularly that the Cardinal had been invited. He was to deliver the sermon.

A great deal of care and thought and preparation had been put into this event. The scene of the Mass was really beautiful. A large sanctuary had been built on the westerly side of the athletic field, carpeted in green turf. The classic lines of our new high school formed the background; and from it were hung massive drapes in oriental effect, some sixty feet high, and from their height a tapestry covering as of a throne projected over the beautiful altar erected below. The drapes were of soft brown shades with gold red, in width about one hundred and fifty feet, the entire width of the Sanctuary. Large tassels suspended by massive cords hung at intervals, and caught up the drapes in graceful curves. The pliant and supple movements of the drapes and baldachin gave a beauty and grace to the effect that was compelling.

Some one said that it reminded them of what must have been a gala festival in the days of Ivanhoe. And when to this was added the color and matchless pomp of a Solemn Pontifical High Mass with faultless ceremonies, with a Cardinal of the Church on the throne, one cannot but say with the many that saw it that it was heavenly.

But we are just a little ahead of our narrative. The Pontifical Mass was preceded by a great procession, well organized, of some fifty-two groups all in uniform. Practically every uniformed group in the city, if we except our friends of the Shriners, the Knights Templar, and others of their ilk, was in the procession. The Army, the Navy, a squadron of the Police, to be sure (fifty per cent. of them, God bless them, in this city are Catholic), the Police Band, a squadron of Firemen, (not far behind the Police in their Catholicity), the Elks, the Drill teams of the various councils of the Young Men's Institute and the Young Ladies' Institute, Boy Scouts, the Eagles, the Order of Moose, our College Band, and I know not what not—they were all in line, led by the Grand Marshal and his aides in perfect morning attire, even to the spats and top hats.

The procession formed about a mile away, at the entrance to the Pan Handle of Golden Gate Park. On arriving at the Church the Grand Marshal and his aides stepped out to review the procession. And on the stairs of the Church, as a reviewing stand, were standing His Eminence Cardinal Hayes, Archbishop Hanna, Archbishop Drossaerts, of San Antonio, and fourteen Bishops, the Monsignori and the Clergy.

At this point the nuns of the various orders, about 250 in number, fell into line after the procession had passed, likewise the Seminarians, one hundred and seventy-five Philosophers and Theologians from the Diocesan Seminary at Menlo Park, who were to sing the Mass, some eighty sanctuary boys and about one hundred Priests and Bishops with their Chaplains. The Fourth Degree Knights of Columbus acted as body guards to the Bishops, and four gentlemen in princely attire with their papal decorations, acted as a personal body guard to the Cardinal and Archbishops.

The sanctuary was built up on three large tiers; on the lower tier, outside of the sanctuary rail the nuns

were placed, on the next the sanctuary boys; on a rising tier on the Epistle side of the sanctuary were arranged the 175 Seminarians who gave the most beautiful rendition of ecclesiastical music that one could wish. On a similar tier on the Gospel side were the clergy. And the large sanctuary floor was free for the fifteen Bishops, their Chaplains, the officers of the Mass, the Cardinal, a picture in his robes against a throne of white silk, and the Archbishop who pontificated from the faldstool.

Seats for the faithful were set upon the turf field; beyond that thousands stood; and bleacher seats on the eastern side of the field were crowded. The Police estimated that about twenty-five thousand assisted at the Pontifical Mass.

A system of amplifiers was installed with a microphone in front of the choir, another on the altar and a third for the sermon. And the acoustics were perfect. At the farthest end the crowd could hear perfectly.

The Cardinal's sermon was splendid, his voice well-rounded and clear; his appearance dignified and charming. He paid a great tribute to the Jesuits as educators of youth.

After the Mass as he walked back to the Church, he bestowed his blessing on all as he passed. The children edged their way to him and he blessed them; in short His Eminence spread blessings and happiness on all sides during his short stay in San Francisco.

So ended the week's celebration of the Diamond Jubilee of St. Ignatius College.

And with that week there ended too, at least in a way, St. Ignatius College. For in the early part of the week word was received from our Very Reverend Father General that the title of "University of San Francisco" may be adopted.

This came as the result of a great many requests from the Archbishop and from many influential cit-

izens of this city that we acquire the title. It was evidenced that some other organization would soon take it; so we anticipated any such move, and with His Paternity's permission secured it from the Secretary of the State of California.

Great opportunities are ours in San Francisco, as ours is practically the only College in the city. The University of California, while it has its medical group here, is situated across the Bay at Berkeley. Stanford University is down the Peninsula at a distance of thirty-three miles south.

Our present land consists of about ten acres, inadequate for real development, but contiguous to our property is the Old Masonic Cemetery, a piece of land about twenty-eight acres. Burials in it have not been permitted by city ordinance since 1903. Our college has an option on that property. The legal entanglements preparatory to the removal of the cemetery are almost over. The purchase price is \$680,000.00 for the entire twenty-eight acres, a very reasonable figure when one considers that it is well within the city, fifteen minutes by street car from the center of business; and situated almost in the geographical center of the city.

So it is our earnest prayer, and we ask our brother readers of WOODSTOCK LETTERS, to add their prayers too, that we may find means to acquire this most necessary piece of land.

Our Diamond Jubilee is past, but its memories have not yet faded away. God has been good to us, and we must pray that we, His feeble instruments, will not hinder the work for His glory in the far West that He would have us do.

Devotedly yours in Christ,

EDWARD J. WHELAN, S.J.

VERGILIAN CELEBRATIONS IN AMERICAN JESUIT COLLEGES

There is a new Vergilian garden at Mantua, with fresh flowers and an heroic statue, where the poet laureate of the golden age looks out over the quiet Mincio. It is October 15, 1930, his birthday. Two thousand years have passed since Magia Polla brought our poet into a not too poetic world, but the world and Mantua have not forgotten their singer. The legend at the base of the monument in this quiet garden reads, "A Vergilio La Patria"; a truer legend would be, as we look beyond the Andes to the remembering world, "A Vergilio Il Mondo."

The bimillenary festivities took the form of pilgrimages and tours, library exhibitions, public academies, and other commemorative exercises in all our intellectual centers. The United States was not lacking in the homage of her colleges, universities and learned societies. Our Jesuit institutions played an important and substantial part in the country-wide celebration, and it is of these Jesuit College exercises that we shall give a few details. Our account is necessarily cursory and brief; we were unable to gather data from all our Colleges in time for the present article; but what we have recorded will serve to show that our educational institutions were to the forefront in this public acknowledgment of the world's debt to Vergil and the classics, and that they have made a scholarly contribution to the world wide Vergilian Memorial.

National attention was drawn to the very unique contest in honor of the poet sponsored by Fordham University, New York, in its Vergilian Literary Meet. More than one hundred students from four colleges in the New York district were participants. This novel "Meet" had its origin in the suggestion by a Latin teacher that more interest in honoring Vergil

would be manifested under stimulus of a challenge. Fordham University Sophomores promptly acted upon the suggestion, and drew up the events which were to be contested. These were a sonnet, a song, a short story of five pages, a five minute speech, an informal essay, and a one-act play. Challenges were sent to various colleges, and four of them agreed to enter the contest. Compositions were regular class assignments, and the three or four best in each department were chosen by faculty vote to represent the college. Challenged colleges were at liberty to accept any of the proposed competitions, and to enter from one to three papers in each division.

The first tilt was with St. Elizabeth's College, conducted for girls, under the direction of the Sisters of Charity, at Madison, N.J. The challenge here was taken up in four events,—the sonnet, the essay, the song, and the one-act play. Papers were submitted to the editors of *The Commonweal*, a New York lay Catholic weekly, for decision. Fordham was adjudged victor with three first places, two seconds, and one third. The young ladies of New Jersey showed superiority in the song, which was submitted with music of the winner's own composition.

Fordham next opposed the College of Mt. St. Vincent, a Catholic girls' college in New York. Father Talbot, S.J., of the *America* staff, had the task of deciding the winners. In this contest too, Fordham was victorious, winning first place in all the "events."

A third literary competition was held with the College of New Rochelle, also a Catholic girls' College. Fordham was vanquished by the Sisters' pupils, in the judgment of Professor Joseph F. Wickham, of the College of the City of New York. New Rochelle won three firsts, four seconds, and one third. Fordham had two firsts, four seconds, and one third.

Finally the University matched pens with City College of New York, which submitted papers in four divisions, omitting the sonnet and the one-act play. Miss

Adelaide Simpson, of the Classical Department of Hunter College, New York, agreed to judge the papers. City College was given first place in the four events, second in one, third in two, and third "ex aequo" in another.

This Literary Meet was an outstanding contribution to the bimillenary celebrations of our Jesuit Colleges. It is all the more notable when we remember that the study of Vergil is not part of the work of our Sophomore classes, although all the contestants, had, of course, studied the poet in the past. Fordham subsequently brought to light many of the compositions submitted by the University, in a very attractive book of seventy-five pages. An edition of one thousand copies of this book, "A Tribute to Vergil from Fordham," was published, and copies were sent to America's principal educational associations and colleges. Commendations were received from all sides after the "Meet", and congratulations on the literary excellence of some of the Fordham papers which had been submitted. The *New York World*, in one of its columns, had the following tribute. Speaking of a particular essay, the writer says, "For a sophomore it is astoundingly good. Still it takes stimulation to produce such stuff (sic) and interest, just as the best teacher cannot get a crop from barren or unprepared soil. His instructor, our guess is, is Rev. Francis P. Donnelly, S.J." The writer was correct in his guess. Father Donnelly was the originator and conductor of the Literary Meet, and the painstaking editor of the brochure subsequently published.

Other appreciations poured in from colleges, literary associations, and individuals, giving evidence of the salutary effect produced in the nation's classical circles. The Department of Classical Languages and Literatures of the College of the City of New York, the Service Bureau for Classical Teachers, of Columbia University, and the American Classical League, sent enthusiastic letters. Meriden High School asked

permission to use the one-act plays written by the Fordham Sophomores for its local Vergilian celebration. The same privilege was asked by St. Joseph's Normal School, Brentwood, Long Island. The *New York Times* had high words of praise for the book. Professor John A. Scott, head of the Department of Classical Languages at Northwestern University, writes a characteristic note: "I am simply astounded by that 'Tribute to Vergil' . . . that several could write such pieces of work and art is astonishing. Those poems, etc., seem too good to be true. It would be a pity if the authors of these should lose themselves in the crowd for the rest of their lives. We have had many lecturers at this University this year give tribute to Vergil, but none has given me the thrill that this collection has given. I shall show it to many people who are interested in literature and education."

Such compliments, making allowances of course for some exaggeration, serve to show with what wonderment and admiration our educational contemporaries look upon literary compositions of our students, compositions, which after all, are only what are expected in the weekly routine of Fordham and our other American Jesuit Colleges. They are the result of our keeping to the best classical tradition. Though this is scarcely the place to "moralize", we cannot refrain from saying that our Vergilian celebrations have brought out the vast superiority of a system which keeps close to the so-called "fossil" classics, over the laissez faire lecture methods which "inject the mediocre minds of teachers between those of great thinkers and the students." Jesuit institutions have had, in the country wide Vergilian celebrations, an opportunity of showing their intellectual wares, and the publicity derived therefrom has served to bring before the eyes of the American people the deeper culture which is our boast.

Fordham Preparatory School, Benjamin on the campus, was not less brilliant in its Vergilian Literary

Exercises than its big brother the College, and presented a more comprehensive program, in that it was necessary for those participating to be ready to translate and give a literary appreciation of any part of the twelve books of the Aeneid. A public Symposium was held in Collins Hall, conducted much after the fashion of a defence in scholastic philosophy, with three "defenders", each of whom delivered a "thesis" on some phase of the epic, and then stood his ground against a barrage of questions from the two formal objectors assigned to fluster him, and from any in the audience who cared, or dared, to test his knowledge. Father John Hacker's beautiful musical interpretation of Tennyson's "To Vergil", in itself a fine contribution to the bimillennium, was sung by a student chorus. A permanent record of the zeal for the classics that characterizes this school is found in the very worthy Vergilian Edition which was issued in chaste white and gold from the editorial sanctum of the *Beacon*, the High School monthly publication. This bimillenary number, embracing a wealth of verse and prose relating to Vergil, is outstanding among the similar publications which the present writer has seen, and is evidence of the effectiveness of at least one group of Latin teachers in obtaining, through classical instruction, admirable results in literary expression.

Grateful words of praise to the perennial poet were uttered along the quiet Potomac, when Georgetown University, Washington, D. C., inaugurated, as its share in the bimillennium, a Vergilian Academy, with eleven charter members. These students, selected from various classes in the Arts course, presented a public "Actus", in which the Eclogues, the Georgics, and the Aeneid were offered for appreciation and translation. There were the usual questioners officially appointed, with opportunity for questioning by any in the audience. As a fitting conclusion to this academic work, and to solemnize the inauguration of the new Academy, medals were awarded to the charter members by

Father Nevils, S. J., President of the University, and presented by His Excellency Nobile Giacomo de Martino, Ambassador to the United States from Italy. The musical program did honor to Vergil also. "Les Abeilles," from the "Vergilian Poems" of Dubois, reproduced the delicate beauties of the Georgics. Liszt's "Pastoral Poem" with its light airiness, brought out the joyous naturalness of the Eclogues, while the solemn tempo of the "Andante Lagrimoso" of Mascagni characterized the tragedy of Aeneas. The Academy has in view another Actus in October of this year. Count Alberto Marchetti, counselor of the Italian Embassy at Washington, alumnus of the Collegio Sociale, our College at Turin, is patron and chancellor of the Academy.

In connection with the public celebration, a reception was held by the charter members of the infant Academy, and a Vergilian exhibit presented in Riggs Library. Here were collected Georgetown's rare edition of Vergil's works. Among these the most notable is the edition published at Augsburg, in 1599, edited by James Pontanus Spanmuller, S.J., coincident with the Ratio Studiorum's inception. Of this edition one of the older commentators says, "Ingens libri moles me deterruit quominus eo uterer." And no wonder; for this book consists of twenty-six hundred and four pages of folio; it is fourteen inches long, nine inches wide, and has a thickness of four and one-half inches. Its weight is eleven and one-half pounds. Next to this in the exhibit was placed the text edition of the Collegio Romano (1551) and the three volume edition of John Luis de la Cerda, S.J., the popular Delphini edition of Carolus Ruæus, S.J., of which prints from Brussels, London, Paris, and Philadelphia, are at Georgetown. Other editions of later date included in the display were that of Juvencius, S.J., re-edited by N. Abram, S.J., the Polyglot, Paris, 1838, including the Latin of Heyne, the English of Warton and Dryden, Italian of Arici and Annibal Caro, French of Tissot and Delille,

Spanish of Guzman, Velasco and Luis DeLeon, and Voss's German translation.

The Georgetown Journal for December was dedicated to the poet, and published many essays by the members of the Vergilian Academy. A very comprehensive article on "Vergil, the Perennial Geographer," was printed in the staid *National Geographic*, for October, with a wealth of illustration. Its author is Father W. Coleman Nevils, S.J., Georgetown's Reverend President.

Regis High School, New York City, produced a very excellent Vergilian memorial in its 1930 *Regian*, year book of the High School. The art work throughout is intended to suggest the laurel tributes of honor which are so universally being accorded Vergil, and this theme is in turn subordinated to a motif in praise of the bard of Mantua. Division pages contain each a reproduction of a classical statue, appropriate to the contents. An artistic border represents a scene outside the walls of Troy, and the theme of the book is admirably developed throughout with words from Vergil's own pen.

Loyola College, Baltimore, was one of the first of our Colleges in the East to celebrate publicly the Vergilian anniversary. Its celebration was in the form of an "Actus Vergilianus", a form adopted later by many other schools. There were three defenders for the twelve books of the Aeneid, with three student inquisitors and three inquisitors extraordinary invited from outside colleges. Besides the examination in the Aeneid, three papers were read concerning the influence of Vergil through the ages. The students participating in the exposition were Freshmen. The three guest inquisitors were Dr. Herman J. Ebeling, Professor of Greek at Goucher College, Father Vincent A. McCormick, S.J., Rector of Woodstock, and Dr. Wilfred P. Mustard, Professor of Latin at Johns Hopkins University. Tennyson's "Ode to Vergil", set to music by Father Hacker, S.J., Professor of Greek at Loyola,

was sung by a chorus, and accompanied by a student orchestra, both of which were under the direction of the composer. At the Fall meeting of the Baltimore Classical Club, the President, Dr. Mustard, at the close of an appreciation of Vergil, spoke of Loyola's celebration with lengthy words of praise. He was especially lavish in his admiration of Father Hacker's musical composition. He asked the Loyola authorities to reproduce the Actus at a later date.

Canisius College, Buffalo, N. Y., presented a public exposition of the Aeneid in the Knights of Columbus Auditorium of that city. The matter of the epic was divided into three parts and ably presented by three Sophomores, each with a student examiner, and an invited examiner. This latter position was held by Father Thomas O'Malley, S.J., Dean of Loyola College, Baltimore, Md.; Dr. Henry S. Dawson, Ph.D., Professor at D'Youville College, Buffalo, and Mr. Berchmans Boland, Principal of Lackawanna High School, a public institution. Here too, Father Hacker's "Ode to Vergil" was sung by a glee club, and the exposition was brought to a close with a scholarly address by Father O'Malley, S.J. The contribution made by Canisius to the Vergilian celebration, was, like that of our other Colleges, a practical demonstration of active scholastic effort in using the classics. And that is true honor to the poet, more than any laurel tribute or gracious words of praise.

Santa Clara University, California, which boasts of being the first college in the West to adopt the study of Vergil as a cultural medium, honored the poet through its Arts Society and the Latin Department of the University, in a public literary and musical program. This included appreciations of the Aeneid and the Eclogues, a sapphic ode written by Father Oscar F. Auvil, S.J., and read by one of the students, and an English ode composed by Father Henry Woods, S.J., which was also read by a Santa Clara student. In cooperation with those honoring the Roman bard at

this time, the San Jose, California, Public Library, arranged a desk of works relating to Vergil's life and literature.

Santa Clara was also asked to participate in the exercises sponsored by the Italian-American Society of San Francisco in honor of their countryman, at the University of California Greek Theatre. Father C. F. Deeney, S.J., was the representative sent. The University was also asked to contribute a Latin poem for the occasion. This request inspired the one hundred and twenty-five hexameter lines written by Father Henry Woods, S.J., which he entitled "Laudes Vergilianaë." Although the poem was incorporated into the Vergilian program, it was not read at the public celebration because of the many uncomprehending ears upon which it would fall. However, it was later printed by Dr. John Henry Nash, a California "lover of letters," on his famous press. Special copies of the "Laudes" bound in orange cloth with vellum tips and back were sent to His Holiness, the Pope, the King of Italy, and to Premier Mussolini. The University further added to the commemorative exercises of the bimillennium in a series of literary articles which appeared in numerous issues of the *Santa Clara*, the weekly undergraduate newspaper.

At Rockhurst College, Kansas City, a Vergilian program was presented which attracted city-wide attention, and was commented on with favor by all the secular newspapers. Twelve Kansas City High Schools were represented, seven of these being public schools, and three colleges, one Catholic and two public institutions. Rockhurst's student body was present in full, as was the senior class in the high school. Due to the large number in the audience, the Academy was held in the Rockhurst gymnasium. Oratory, elocution, and written composition vied in praising the Mantuan. An extensive survey of the Aeneid was made in the papers read, an unusual feature of the celebration

being the elocutionary recital of the Laocoon episode in the Latin original, and then in a version made by one of Rockhurst's students. Father William P. Manion, S.J., President of the College, delivered the opening address, and the program was concluded with an address by the Reverend Dean of St. Mary's College, Father John Danihy, S. J., who earnestly defended the need of training in the classics for true modern culture.

Of celebrations held in our other Colleges in America we were able to obtain only meager descriptions for this article. But we may take the part as significant of the whole. St. Louis University, St. Louis, Missouri, broadcast its Vergilian program over station WEW, under the auspices of its Classical Club, with plans under way for a more elaborate public program later in the year. Less public, but we are sure, very scholarly academies were held in our American Juniorates; in the New Orleans Province, Father William Power, S.J., was principal speaker at Southwestern University in a Vergil Day Celebration, where he addressed the student body on "The Life and Works of Vergil." In the New England Province, Holy Cross College and Boston College paid its meed of praise to the poet through their Vergilian Academies. Many learned articles were published in the *Classical Bulletin*, published by Ours at Chicago, Ill. We think the examples cited prove that our American Jesuit Colleges have made a distinctive, scholarly addition to the general bimillenary tributes, and that they have more than anything else, given refreshing evidence that we have not given up the traditional cult of the classics in our schools. And the results accruing therefrom are public proof that the time honored classical discipline is still part of a clear, sensible training in a few central studies of fundamental advantage in all life, and not of a "vast, sprawling, heterogeneous, mass of subjects," such as is offered to the modern student's untrained intellectual palate.

MISSIONARY NEEDS
AMERICAN JESUIT MISSION SECTOR
MINDANAO, PHILIPPINE ISLANDS

By Very Rev. James T. G. Hayes, S.J.,
Superior of the Mission

Mindanao, the second largest island of the Philippine group, comprises an area of 36,906 square miles, and together with its smaller adjacent islands, forms a territory as large as the State of Pennsylvania. It has a population of 1,250,900 and its numbers are being increased each year. There are 450,000 Moros, 300,000 pagans, these latter belonging to sixteen different tribes. There are about 300,000 Catholics, and the remainder are either Aglipayan schismatics, or members of various Protestant sects. Ultimately, all this vast field will come under the spiritual care of the American Jesuits.

In the opinion of Mons. José Clos, S.J., D.D., Bishop of Zamboanga, which Diocese embraces all of Mindanao, a mistake was made in making Zamboanga a Formed Diocese with a resident Bishop. This came about because the seven principal Capitals each had a large Catholic population. The 450,000 Moros and 300,000 pagans were not taken into account. Since the Zamboanga Diocese was formed in 1913, except for the labors of Father McDonough, S.J., an American Jesuit, no studied attempt has been made to evangelize either the Moros or the pagans, except as they fell within the orbit of the various individual Missions. Churches, rectories, schools, orphanages and dispensaries were built during the Spanish regime at the expense of the Spanish Government. A yearly subsidy of more than fifty thousand dollars supported these institutions. Now, after thirty years of American rule,

the number of Missionaries has been reduced by more than one-half;—most of the Catholic Schools, and nearly all Catholic social works, thrown upon their own resources, have ceased to function. Thus this field became a rich haven for the spread of the Aglipayan schism, and for the generously endowed proselytizing efforts of American Protestants.

Since the Diocese of Zamboanga is not listed as a Missionary Diocese, it has received little assistance or support from the Society of the Propagation of the Faith. The Missionaries must live, and carry on the necessary work for the preservation and extension of the Faith, by means of sporadic and uncertain gifts from individuals or societies in America, and the meager stole fees of the poor Catholic faithful here.

At present, four Provinces are under the spiritual care of the American Jesuits, namely, Oriental Misamis, Occidental Misamis, Lanao, and Bukidnon. These four Provinces form a territory as large as the States of Delaware, Rhode Island and Connecticut combined. The population of these four Provinces approximates 300,000, one-half of which is Catholic. The two Provinces of Misamis are almost entirely Catholic, at least nominally, and practically wholly Christian. Scattered over an area of 2,500 square miles, are twenty-five Municipalities and one hundred and ninety barrios, with a total population of 225,000 souls. Since Misamis is a coastal strip, with poor roads, much of the travel must be done by boat. Cagayan is the capital of Oriental Misamis, and Oroquieta the capital of Occidental Misamis. The Superior and Vicar Forane of Northern Mindanao lives at Cagayan, and with an assistant, ministers to 25,000 Catholics in Cagayan and its environs.

When the American Jesuits came to Cagayan in 1927, Catholicity here was at its lowest ebb. The Aglipayan schism and the Evangelical Protestant Church of America virtually claimed all the inhabitants. Only a scattered few had remained loyal to the ancient Faith. Great expense was incurred in repairing the rectory

and church. A primary school was started in a rented building, and another building was purchased for an intermediate school. Owing to the active proselytizing of the Protestants among the provincial high school boys and girls, a Catholic dormitory for boys was rented, capable of accommodating one hundred boys. The Sisters' convent was renovated and enlarged into a Catholic dormitory for girls. This dormitory is under the care of native Filipina Sisters. Throughout the entire Mission, but especially in Oriental Misamis, new churches or chapels were erected in the barrios, or the old ones were repaired. Cemeteries which had fallen into disuse were re-opened. Catechism centers were started in the principal barrios.

The results of this activity, expense and labor, have been an awakening of the Faith, and the conversion of almost the entire population to Catholicity. The Protestants have poured in money like water, in an effort to retain their hold, but now, at last, are admitting defeat, as evidenced by their sinister and underhanded attacks. Their Press was silenced, the numbers patronizing their dormitories dwindled to a handful, and their leader, a German-American minister, who for ten years enjoyed an astounding success, leaving behind a large corps of American and Filipino assistants, has set up his headquarters in Dansalan, the capital of Lanao. The Protestant Mission Hospital still carries on its work, though with greatly reduced prestige and patronage. Yet Protestant activity is by no means dead! There still exists a corps of men and women both Americans and Filipinos, whom they have educated, diabolically zealous in their avowed work of belittling, ridiculing, and destroying the Catholic Faith, especially in the hearts of the young educated leaders.

When the Protestant Press went out of business, there was left one English-Visayan weekly. Recently, this weekly has launched a most bitter and virulent attack against the Catholic Church, stooping

even to the vilest slanders and vicious libelous attacks upon the Missionaries, against which the priests, without a Catholic Press, are helpless. In consequence of these attacks, this weekly has suffered by withdrawal of advertisements and subscriptions, but continues, in spite of these handicaps, and though there is no direct evidence, there are strong suspicions of a Protestant subsidy.

While the two Misamis Provinces are substantially Catholic, the other two Provinces under the care of the American Jesuits, Lanao and Bukidnon, are almost entirely non-Christian. The Province of Lanao has a population of 145,000; of these, 110,000 are Mohammedan Moros, and of the 35,000 Christians, about 5,000 are either Protestant or Aglipayan. As most of the Christians have built their homes along the sea shore, the Missionaries make their residence in one of the towns along the coast, and not in the Capital. Throughout the entire eight square miles that make up the Province of Lanao, there is not a single building that can be called a church, although there are fourteen so-called chapels, that must serve the people of seven municipalities and twenty-five barrios. Missionary work is practically limited to the Christians, since the means are lacking which would allow the Missionaries even to attempt spreading the gospel tidings among the Mohammedan Moros.

Bukidnon, like Lanao, belongs to the non-Christian Provinces, and is inhabited by 45,000 pagans—Bukidnons, Manobos, Moros—and 12,000 Christians,—10,000 of whom are nominally Catholics. Difficult and dangerous mountainous territory and wretched roads and trails, make the Missionary's work of keeping the scattered 10,000 faithful, extremely laborious and hazardous. The Missionaries' Residence is at Sumilao, about fifty kilometers from Malaybalay, the Capital of the Province. At Sumilao, by means of a school, which is partly agricultural, the Missionary strives to bring spiritual and material succor to the poor, but peace-

loving inhabitants. At the Capital, Malaybalay, the Protestants have been very active for the past ten years, the American Protestant resident Missionary having almost complete control of the Normal and Agricultural Schools of the Province. The coming of the American Jesuits somewhat broke their power in the Schools, and the prestige they enjoyed as Americans. In reality, the Minister is a Hollander, who spent some years in the United States. Lately, the Protestants have regained some of their former power, by erecting a \$15,000 Protestant Dormitory for boy and girl high school students, a free Dispensary, and by starting Protestant Boy Scouts. Such activities can be offset only by a Resident Missionary, and by large expenditures of money for rectory, school, dormitories, and other attractive influences. Graduates of the Normal and Agricultural Schools will soon make up the entire teaching force of all Bukidnon schools. With all teachers Protestants, or under Protestant control, incalculable harm can be done to the Catholic cause, among both Catholics and pagans.

In all these Provinces the mass of people are extremely poor. The Catholic Faith has been considerably weakened by attendance at the public school, by Protestant propaganda, and by the advent of cheap, and oftentimes immoral, amusements and entertainments. At present fifteen American Jesuit Missionaries are fighting a battle against well-nigh insuperable odds, striving to strengthen the frail faith of the Catholics, to regain those who apostatized during the years of Protestant and Aglipayan domination, and to win the Moros, Bukidnons, and Manobos to the Catholic Faith. This tiny force, totally inadequate for such great and varied labors, is now heavily overburdened, striving zealously also to carry on until replacements can come, the work of seven Fathers, who have withdrawn, broken in health, after only a few years of ardent and zealous labors.

Without any fixed revenue or subsidy, and without

the least financial assistance from the Bishop, the individual Jesuits, solely on alms collected from relatives, friends, Church societies, and Jesuit schools in America, have started and maintained ten schools, either constructing or renting the buildings, two Catholic dormitories, a Catholic dispensary, half a dozen chapels, numerous catechetical centers, and at least partly, have renovated or rebuilt the main churches and rectories. The advent of Godless schools, and the influx of well-financed Protestant sects have made the Catholic school an absolute and indispensable necessity. Without the schools, vast numbers of the present and future generations will be lost to the Catholic Church. The average cost for the construction of a seven grade school is ten thousand dollars; initial equipment, about three thousand dollars; and the average salary for teachers is now three hundred dollars per year, which may increase two-fold with the raising of the academic standard. The minimum number of teachers, not including the school Principal, is eight. The average running expenses for a year will approximate fifteen hundred dollars. These figures are a conservative average gathered from actual experience with our ten existing schools, all existing under differing conditions.

Wherever possible and feasible, we hope to start catechetical schools for the instruction of the little ones during a two-hour period each day. The salary of the teacher will be five dollars per month. Later on, if the means are forthcoming, these can branch out into real Catholic schools. These catechetical schools will ensure a knowledge of the principal truths, prayers and hymns, which may save the little ones after they enter the Godless public schools, and may help the elders to review and renew former pious religious practices.

Of most urgent necessity also is a Catholic high school for boys and a Catholic academy for girls. In the whole of Mindanao there are but two Catholic high schools, one at Zamboanga, the other at Butuan, both

far distant, and both in existence only two years. Without doubt, the most potent Protestant force is Silliman Institute, which has already expended nearly four million dollars simply for the destruction of the Catholic Faith. It makes no secret that the price of an education within its walls is the priceless gift of the Catholic Faith. Its graduates easily find places as principals and teachers in the public schools of Mindanao, and the destruction they wreak is incalculable. We have no efficient means of combatting this powerful force in its dissemination of hate and falsehood. Besides, each Province has a Provincial public high school situated in the capital, and around these the proselytizing efforts of the Protestants center. Everything possible in the way of free entertainments, amusements and lectures, is done to attract the youthful students of both sexes, in order to wean them from the Catholic Faith. After Silliman, their Protestant dormitories for Catholic children in nearly every Provincial Capital, have been their most successful social ventures. Attendance at Protestant religious and social services is rigidly demanded, while attendance at Catholic functions is reprobated.

In Cagayan, the capital of Oriental Misamis, the Jesuits started two Catholic dormitories, the boys' dormitory under the care of the Jesuit Fathers themselves, and the girls' dormitory under the care of the Filipina Beaterio Sisters. In the three years of their existence they have accomplished wonders for the Catholic Faith, and in one respect have broken the hold of Protestantism upon the public schools. Though the students pay a nominal sum for board and lodging, the maintenance of these dormitories is a tremendous expense. To meet the growing demands, these must be enlarged, and, if we are to stop the leakage from Catholic ranks, there should be two such dormitories in each Provincial Capital. The need is most pressing, but there are no funds to start, let alone maintain them. During their three years of existence in Cag-

ayan, they have cost more than five thousand dollars, and for some years to come, will require a yearly subsidy of five hundred dollars.

On the arrival of the American Jesuits, late in 1926, six towns had large churches, several of them uncompleted, and all in need of extensive and expensive repairs. The other principal towns had frame churches, most of them in need of renovation and remodeling. Here, every tiny barrio is a complete separate entity, a little world in itself, and each sufficient unto itself, and therefore, each barrio must have its own church or chapel. Most barrio churches now existing are a holy disgrace. Some can be repaired, others are beyond repair. In the past thirty years many new towns have been formed, and are yet without a chapel. The minimum cost for a substantial chapel is seven hundred and fifty dollars. In this section there are two hundred and seventy-six barrios. Rectories that were falling into decay were renovated and improved temporarily. Much has yet to be done to make them sanitary. Sacristies must be added to the barrio chapels to serve as living quarters for the Missionary on his visitations.

Up to the present, little could be done toward fostering vocations to the priesthood and sisterhood. Yet, we must begin soon. Many boys and girls are desirous of becoming priests or nuns. Owing to the natural inconstancy in character, even after years of training, this will prove to be an expensive, and perhaps disheartening, task. Yet, we must depend upon God's grace, and be prepared to suffer the loss of many years' expenditure, in order to forward the movement for a native clergy. Travel, equipment, and tuition for a seminarian costs about three hundred dollars a year, and the total cost, until a girl becomes a sister, is about seven hundred dollars.

Catholic social works, which are of incalculable assistance in the work of the Missionaries, could be mul-

tiplied one hundred fold. In places where Government doctors have not penetrated, dispensaries can be made a means of winning many souls. Catholic social centers and Catholic clubs would preserve many of the young, and keep them free from the licentious dance halls, gambling dens, and the low forms of vicious and immoral amusements and entertainments, so eagerly sought because labeled modern and progressive, and yet so destructive of moral and spiritual values.

Perhaps the greatest immediate necessity is a Catholic Press here in our midst. For years, the Church, priests and sisters have been basely slandered, without hope of redress, and at present, the campaign of slander, invective and vilification of a seemingly Protestant subsidized Press is most bitter and offensive. Without a Press of our own we are helpless against these vile and scurrilous attacks, so damaging to the prestige of the Church, and harmful to the fair reputation of the Missionaries, if one considers the simple and impressionable nature of the people. A Catholic Press could also be used, with untold effect, for the exposition of Catholic doctrine—now an impossibility—and for the printing of Catholic literature in the dialects. A good and powerful Catholic Press could be started and maintained for five thousand dollars.

With little revenue, and without subsidy of any kind, nothing is fixed, stable or permanent. What has been accomplished so far, has been done by the individual efforts of individual Missionaries. Many long and time-consuming letters must be written to obtain and maintain possible benefactors, and the constant worry over material needs robs the Missionary of time and energy that might be well devoted to purely spiritual work. In our present state, inability to write and beg, means failure of enterprises which are of transcendent and absolute importance in the successful evangelization

of this section of Christ's Kingdom. Opportunities are at hand now, that once lost, will never come again. Today the hope of the Catholic Church here is in the hands of the Catholics of America. Men and money are an absolute necessity, priests, American priests—to minister to the Catholic faithful, to work among the Moros and pagans, to train Spanish and Filipino priests and seminarians in ways of meeting and overcoming the powerful proselytizing efforts of the enemy that are, more than we can ever realize, deflowering Catholicity here. Money is needed to build and maintain catechetical schools and centers; money to build and restore churches and chapels that will make religion attractive. Vocations must be fostered to fulfil the desires of Christ and His Vicar on earth, but impossible without American aid. The greatest need is education,—Catholic education—which means buildings, equipment, and pious, learned Catholic teachers, religious men and women. This, the Church in America must give to the Church here. Men and women, well-trained in Catholic social activities, and leaders of men are a crying necessity, but their support, for some years, must come from America. The efforts of the American Protestant enemy have made the cultivation of this field imperative. If the faithful in America, even to point of sacrifice, would but place at the disposal of the Missionaries, sufficient material and financial resources to aid them, at this critical time, to strengthen, defend and spread the Faith, with but half the zeal with which American Protestants are fanatically striving to destroy it, it would not be many years before the Church here could carry on the work itself most flourishingly, and turn Mindanao, not only into an isle of faith, but into an isle of sanctity as well. The needs are imperative now!



Obituary

FATHER THOMAS I. GASSON, S.J.

No sketch of Father Gasson's life and labors, however brief, should be written without emphasizing very specially the tribute paid to his remains by the people of Boston. As soon as his body was exposed to view in the Church of the Immaculate Conception in Boston on Sunday afternoon, March 3, 1930, his friends crowded the spacious center aisle of the Church, marching mournfully toward the bier to take their last view of him whom they loved and respected. At Mass next morning the clergy, of whom there were at least two hundred, and the faithful, occupied every available space in the sanctuary and in the body of the Church. This out-pouring of priests and people was a signal testimony to his worth and works, and if we recall that Father Gasson had not lived in Boston for sixteen years, it was probably without a parallel in the city's history and certainly in that of Boston College.

Thomas Ignatius Gasson was born September 23rd, 1859, at Seven Oaks, a small town in Kent, England, some twenty-five miles to the southeast from London. The family on the mother's side, whose name was Curtis, appears to have been of some prominence in the country, as Curtis was for years back the name of the incumbent of Seven Oaks. Though the family could lay legitimate claim to some respectability drawn from its rather extended line of known ancestors, it was not so fortunate in its possession of material resources. This is readily inferred from the fact that Father Gasson arrived in this country with little besides his baggage, and for the first two years he had no ready money except what he could earn by the precarious occupation of errand boy.

His early education was received at St. Stephen's

school in London, where, besides the studies common to the schools of that day, he was thoroughly imbued with the type of Christianity that was taught and practiced in the Established Church. As we find him a young boy of fifteen years living in Germantown, Philadelphia, his studies at St. Stephen's could not have been very far advanced. The traditional explanation of his change of residence from England to America seems to be that Father Gasson's mother had died, and his father having married a second time, the two boys of the family felt constrained to leave home and journey to the United States. Father Gasson's brother, who was the elder of the two, arrived first and took up his residence at Germantown, now a part of Philadelphia. The younger followed sometime after, hoping to find a quiet congenial home with his brother. However trying conditions were in his father's house at Seven Oaks, the journey to America brought little or no improvement. His brother experienced extreme difficulty in providing a meager livelihood for himself and his wife, so that young Gasson, instead of receiving the cordial reception that he had anticipated, very soon discovered that he was an unwelcome intruder. This state of affairs drove the little English boy to devise means for supporting himself, and he was extremely willing to undertake any employment that would secure for him the necessities of life as well as bring some relief to his burdened brother. His refined manner, his intelligent look, as well as his marked willingness to be of service attracted the notice of a servant of the neighborhood, by name Catherine Doyle. This stalwart Catholic and kind hearted woman sought opportunities to speak to this young boy, and learned to her astonishment that he had come to America, as he said, to seek his fortune, but had sadly discovered that he had been deceived and disappointed. During one of their early talks she learned that he was an unfortunate Prot-

estant, utterly ignorant of the doctrine and practice of her Church, that he attended regularly an Episcopal Service, went to Sunday School and Bible Class every Sunday and zealously carried away the tracts that were given him for distribution. It is said that some of these tracts, especially befitting the unfortunate souls detained there, were stealthily pushed under the door of the Notre Dame Convent in Rittenhouse Square. Catherine Doyle read the tracts brought to her and explained, as well as her limited education permitted, how they differed from the teaching of her Church. These amicable discussions so excited the curiosity of young Thomas that he yielded to the urgings of Miss Doyle to attend a Lenten Course in the neighboring Catholic Church. From these sermons he came back with difficulties that his benefactor was unable to answer to her own satisfaction, so she journeyed to Philadelphia to consult a friend who was a postulant lay-sister at the Convent of the Sacred Heart in Walnut Street. After a consultation between the lay sister and Miss Doyle, the Reverend Mother was appealed to. The then Reverend Superior, Mother Charlotte McNally, kindly consented to interview this promising boy. From the first she became deeply interested, because she saw besides intelligence a real desire to know more of Catholic teaching. The Superior being too busy to undertake what promised to be a long course of instruction, made arrangements with her assistant, who entered gladly into a work, which as the event showed, was of immense advantage to her pupil in particular, as well as to the Church in general.

Catherine Doyle, however, did not lose sight of him, but rather increased her devotion by interesting another in her young protégé. The new friend proved to be a friend indeed.

Anne McGarvey was a woman of mature age who lived at the Sacred Heart Convent, though neither a nun nor lay-sister. Her office seems to have been to attend

to the errands of the convent that had to be transacted outside the convent walls. Thomas became at once "her boy." No mother could have been more solicitous for the spiritual and temporal welfare of a son than this genuinely pious woman was for Thomas Gasson. On the evenings appointed for instructions, Anne, having an eye for the body as well as for the soul, contrived to have Thomas arrive just at supper time. Long before the time for baptism, she presented him to the chaplain as a candidate for the position of acolyte. Being readily accepted on her recommendation, he was taught the method of serving Mass, and journeyed every morning from Germantown to Walnut Street to serve the community Mass. After Mass she took care that he had a breakfast commensurate with his long walk and boyish appetite. She examined his clothing and by means known to herself alone, saw to it that his shoes were sound, and his raiment befitting the season. Great was this good woman's joy when she was told that "her boy" was to be admitted into the Church by baptism. Her heart went with him later into the Novitiate when she had long letters reciting the consolations and crosses of his new life. Nor did Father Gasson forget her during his years at Innsbruck, but prepared her for the day of days in her life, when, shortly after his return, he said Mass at Eden Hall, where the evening of her long and pious life was gradually setting in. During her last illness she expressed a desire to see him once more before the end should come, and in a few days, enjoyed a prolonged visit. When the Superior of the Convent expressed her thanks for his coming, he replied, "Why should I not come? All that I am and all that I have I owe to Anne McGarvey."

Young Gasson, after his long course of instruction at the hands of the good nuns at Walnut Street, supplemented by that of the Chaplain, Father Pilar, was baptized at the Holy Family Church, now the Gesu, in Philadelphia, by Father Charles Cicaterri on Octo-

ber 5, 1874. He had just passed his fifteenth birthday. His sponsor on the occasion was the convent's Chaplain, Father Pilar.

His baptism cut him off at once from father and mother, brother and sister, so that literally he had not whereon to lay his head. At this crisis Anne McGarvey's kindness stood him in good stead. She found a home for him in a good family, and a lady who paid his expenses.

In November of 1875 he left Philadelphia for the Novitiate at Frederick, Maryland. The routine of noviceship was passed by Father Gasson with the approbation of Superiors, and he began the course of study required by the Society. At the end of two years of classical studies, Father Gasson and two others, Father Joseph Woods and Father Aloysius Brosnan were retained in Frederick for special study in Latin and Greek under Mr. Edward Connolly. These studies completed, he was sent to Woodstock in September 1880 for his Philosophy. In the summer of 1883 we find his name among the teachers at Loyola College, Baltimore. His fame had evidently preceded him, because in this, his first year out of his studies, he was appointed to supervise the reading at table. At Loyola he remained three years whence he was transferred to St. Francis Xavier's College, New York. The next year's catalogue, that namely of 1888-89, records him as studying Theology at the University at Innsbruck, Austria, where he was ordained in 1891, on St. Anne's Feast, and where he passed his final examination. His first appointment on his return to the United States in the Summer of 1892 was to teach poetry to the Juniors at Frederick. This was a notable year in Father Gasson's career, and has been variously appraised. However, all critics are one in calling it a vigorous year. Hard upon this year in the Juniorate followed his third year of probation which he made at Frederick.

In August 1895 Father Gasson entered upon his long and unusual career in Boston, where he achieved an enviable reputation for himself and added materially to that of the Society.

Father Gasson possessed vast natural powers of mind and a seemingly inexhaustible reserve of physical endurance. The amount of energy that his short stubby body contained was almost unthinkable. He taught a regular class of rhetoric, managed a class of catechism, presided over one of elocution, preached once a month in the Church, directed a Sodality, and spent Saturday afternoons and evenings in his confessional. He not only offered himself unstintingly to work, but showed himself signally zealous in the service of his Divine Master. When the bell sounded the end of the class day, it did not follow that the day was done for him or for his scholars. He gave extra hours to perfecting the more talented, and extra patience to the less gifted. Not a few men now in public life in Boston owe a great part of their success to the tireless endeavors of Father Gasson, while others succeeded in reaching a calling that was normally beyond their reach.

Father Gasson was not long in Boston before the sphere of his activities widened and his evenings were employed in lectures to the general public. One of the courses, "On Things That Change Not" attracted so much attention that the *Boston Transcript* sought an interview with him, and published a sketch of his life. This sketch barring additions made by subsequent reporters, forms the basis of all the accounts so repeatedly published by Boston newspapers. His lectures drew such crowds that he was one of the few who were requested to repeat the same lecture in the same series at the Boston Public Library. Perhaps the most outstanding of his public talks was that on Socialism given at Ford Hall, a public forum in Boston. To this forum were invited those men only who were especially dis-

tinguished in their various vocations, so that it is not a little to his credit that Father Gasson's lectures during the Winter course of 1911 attracted more attention and drew larger crowds than any other. When it was noised abroad that Father Gasson was to lecture on Socialism in Ford Hall, tremendous interest was aroused and all kinds of advice offered him; all recognized that he was to face an ordeal. One Protestant minister wrote to him advising him above all things to keep his temper. "Bishop Lawrence," the minister wrote, "has faced that throng, lost his temper and impaired his reputation." When Sunday night arrived the hall was filled long before the appointed hour. The streets in the neighborhood became impassable. After Father Gasson had finished, and the time came to ask questions, it was apparent that the Socialists were prepared to destroy the effects of the talk by hurling at the speaker carefully rehearsed questions.

However, Father Gasson kept his temper and instead of answering the questions, some of which could hardly be answered in a volume, he adroitly turned them upon the questioner. For example, one man in a loud vulgar voice asked, "How can the speaker account for the fact that the Russians are at once the most pious and the most ignorant people in the world"? Father Gasson advanced calmly to the front of the platform and asked "Did you say the Russians were the most pious people in the world"? "Yes", shouted the questioner. "Then", said Father Gasson, "take my advice and let no Irishman hear you say that." It is unnecessary to add that the reply of the unfortunate Socialist was not heard on the platform.

A story that Father Gasson was wont to tell with great glee was this. Three Methodist ministers arrayed with long coats and the regulation white ties, armed with their Bibles, called one day at the residence on Harrison Avenue with the avowed purpose

of leading him out of the darkness of Popery into the clear light of Wesleyanism. As a preface to their exposition of the truth, the spokesman said that they would offer no argument except what was found in the Scripture. Father Gasson demanded to be shown in the Scripture the place where it was written that no argument not found in Scripture could be employed in expounding Christian teaching. The unfortunate ministers found themselves at the very outset backed up against a wall with no resource except to manifest their abhorrence of what they called "Jesuit quibbling," and to shed a few tears over the loss of that kindly soul.

On another occasion a woman called because she was convinced that he was living with the Jesuits because, being deceived by them, he was ignorant of their craftiness and wily ways. After a brief conversation she was more than ever of the opinion that he was a victim of deception, meriting her sympathy more than her scorn. On the way to the front door the Rector of the house, one of those lean men who think much, was just coming in. The woman stopped suddenly, and pointing very furtively to the Rector, said to Father Gasson in a whisper, "That's one of the real ones."

Nothing could emphasize more strongly than these incidents the position which Father Gasson had achieved during his teaching years in Boston.

On January 6th, 1907, Father Gasson was made Rector of Boston College, an event that marked a new era in the history of the college. He entered without delay upon a campaign that was at once strenuous in its progress and fruitful in its results. He began with nothing, but had the comfort of laying the corner stone of the first building of the new Boston College.

At the very outset he had to create a public opinion on the supreme need of separating the college from

the high school. He had to convince the Catholics of Boston, that Boston College in order to command respect must be housed in buildings that would embody the noble purpose of higher education. The vision long existing in his mind's eye, of a gentle hill crowned with ennobling and uplifting stone structures, the home of Boston College, became the end and aim of his life. To realize that idea all his energies were bent. Neither his comfort nor his health was of importance in comparison with the achievement of this purpose. We must not, however, suppose that he dreamed of a set of magnificent buildings as a monument to himself, or as an enhancement to the fame of the Society. Nothing could be more opposite to his nature. The stirring motive of it all was a burning desire to be of service to Catholic boys, most of whom, like himself, were poor. The early struggling days of his own boyhood with their unuttered pains and sorrows had so impressed themselves upon his soul that he willingly gave himself, his time, and his talents, to make life's highways smoother for others. There is an uncovered page in Father Gasson's life story that is filled with works of sympathy and Christian charity. There never was a readier ear than his to listen to tales of sorrow, now was there ever a hand more promptly extended to relieve.

It does not call for a very exuberant fancy to visualize the obstacles to which this task was the natural heir. These sprang up in unlooked for places, in terrifying proportions. Where he expected bread, he was often proffered a stone. With an heroic trust in Divine Providence that was kept alive by the prayers of the poor, the contracts were let and work actually started in the fall of 1909. As the work went on and the bills came in, Father Gasson saw all too clearly that unless the unforeseen happened, the building would never reach completion. The winter of 1910

brought him face to face with failure. The funds so laboriously collected were exhausted. At this juncture a temporary roof was put upon the building and the work stopped. The only visible source from which the necessary funds could be obtained was in the sale of a parcel of land owned by the college on Massachusetts Avenue, Boston. This property if sold at its assessed value, would produce the much needed resources to finish the building. The land however was undesirable for dwellings or for manufacturing purposes. It was originally a salt meadow filled in by the sweeping of the city streets. At this crisis one of the Boston College community was talking of Father Gasson's plight with the Sisters of Charity at the Home for Orphans opposite the Church of the Immaculate Conception. These good sisters offered him some miraculous medals and urged him to plant them on the unsaleable land. He went at once to the place, planted the medals and waited. Before the summer arrived the Edison Electric Co. of Boston sent an agent to Father Gasson offering to purchase the entire parcel at a price that was twice the original cost, if certain legal obstacles were overcome. These, through the agency of some good Catholic men of the city, were effectually removed and the deal was closed. With this money the first building was completed inside and out. The corner stone was laid in June and the classes were held there in September.

From that opening it may be said that Boston College leaped into man's estate. It was the boast of Augustus that he found Rome brick and left it marble and in the glare of this achievement, the many faults of his earlier years have found concealment. Father Gasson found Boston College a dark uninviting building, in an obscure location, little else than an appendage of the Church of the Immaculate Conception. On his retiring from the Presidency there stood one

building available for classes with plans ready at hand for a group which in its completion, will be unrivalled by any College in the land.

With the new college in full swing and the wisdom of his undertaking placed beyond dispute, Father Gasson's work in Boston was done. In January 1914 he departed for what one of the Boston newspapers has called "the Society's rest-house" at Woodstock, Maryland. After five months of lessened activity, Father Gasson was appointed to Georgetown University where he worked at various occupations till the summer of 1920. At the Provincial Congregation of that year he was chosen to represent the Maryland-New York Province in Rome. From Rome he returned to his labors at Georgetown till he was sent to take charge of the Retreat House on Staten Island in July 1923. After one year of this work, Father Gasson was transferred to Loyola College in Montreal, where, though well beyond his sixtieth year, he did the work of a man half his age. Here in the midst of his activities of preaching and teaching the final summons came.

The immediate cause of his death was an internal disorder that necessitated an operation. This operation uncovered conditions that the medical authorities judged would require a second and more complicated operation. Before the latter was undertaken, the original complaint plus the weakness induced by the first operation was more than his sturdy constitution could stand. It gave way under the strain. Comforted and strengthened by the grace of the Sacraments he died in the Faith that it cost him so much to acquire, whose beauty and solace he unstintingly labored to implant in the souls of others.

WILLIAM J. CONWAY, S.J.

AN APPRECIATION OF FATHER GASSON

A priest who came to know Father Gasson very well, writes of him:

“Many years ago Father Gasson came to Boston, practically a stranger. Few Boston priests knew him. In a short time however, all realized that there was an Apostle in their midst, one who could truly say, although he never said it, ‘I make myself the servant of all.’ When Father Gasson left us, most of us knew him and loved him, for in him we found a holy, a helpful friend. Unselfishly and devotedly he placed himself at our service, and no call for help, and no request for a sermon or a lecture was refused. Soon we realized that we had a real friend, an exceptionally holy priest, filled with zeal for the Master, and burning with love for souls. In all things he gave us an example of good works, but particularly as a preacher of the Word was he welcomed by both priest and people.

“He knew the Church’s doctrines. He loved to preach and to teach them. He knew how to accommodate them to ordinary minds. He knew the duties of the common people, and was able to explain them in detail. He knew the difficulties with which all had to contend; the temptations that harassed them; the defects they suffered, and the victories they won. He kept in daily, hourly contact with human hearts, looking down into the very depths of human souls, and watching there the endless struggle between fallen nature and divine grace. Accordingly, when he spoke there was freshness, originality, life, to whatever he said. But best of all, there was sweetness and unction, so that he could truly say, although he never said it, ‘Be ye followers of me, as I also am of Christ.’ He knew how to reprove, entreat, rebuke, with all patience and doctrine. ‘He had sanctified himself for the people.’ ”

ANOTHER APPRECIATION

Mr. Gasson was made beadle of the Theologians at the end of his first year, and remained in that position until his ordination. The office at that time involved a great deal of work, as the beadle had to be a sort of liaison officer with the other Faculties. Frs. Hurter and Forstner, his Rectors, thought highly of him, and the latter committed to him a most important charge during his fourth year. A one-time poor Tyrolese boy had emigrated and having accumulated a fortune, returned to Innsbruck and there built a magnificent home for poor children. He applied to the Society for a chaplain who would be able to start things aright and to put the new institution on a permanent basis. There was no hesitation; the man was there; the man was Father Gasson; and his work was blessed by God.

Those who can go back many years will remember how energetic he was in everything he undertook; his very step was quick, as though he were anxious to get to the place of labor. Labor was his life. He worked avidly, rapidly, always; ever spinning a web for souls; giving himself and all he had, his time, his talent, his health, for God. He knew what it meant to be a Catholic, and the knowledge never let him idle; he knew the importance of a priest's calling, and so he never busied himself with useless things. Easy activity was unthinkable with him. He went to the heart of his tasks and accidentals remained such in his practice. Indeed it was this absorption that made him neglect at times, rational duties. He was buried in his work, and not sufficiently alive on all occasions to these. But every one knew that he was wearing himself out for God.

God seemed to fashion his career, so that he could help the poor. He knew what a Catholic friend, relig-

ious or priest, could be to a poor boy, and that he was his life long, as a scholastic, a fourth year Father at Innsbruck, a professor and Rector at Boston.

He never lost an opportunity in this matter, never turned a boy away because he could not pay for his schooling, and frequently did very much more than this. Father Gasson used to think that the great blessing that came upon Boston College and on him was God's reward for the College's care of the poor boy. Roughly speaking his vocations, during his stay in Boston, amounted to one hundred and seven for the Society of Jesus, twenty for other Religious Orders, and two hundred and thirty-six for the secular priesthood. These are the figures kindly sent us from the Provincial Curia of New England.

This zeal gave Father Gasson no rest; he feared nothing, if only the work was God's. His was "opus grande"; he could not descend. Indeed his work for God was his bulwark too. It kept him busy when it must have cost him much suffering; but it won him the grace of making provision for good things "coram Deo et hominibus."

Cardinal Gibbons told us once at Woodstock how much he admired Father's handling of the Socialists in debate. Indeed he wrote to Father Gasson congratulating him on this matter.

Now with all his wonderful success, we must not imagine that he had no trials. He had them aplenty, and bitter ones. Father Gasson suffered his life through physically and mentally. But his faith and hope and charity made his suffering into spiritual coin wherewith he purchased graces from God that lighted up his path and the path of others unto eternity. Briefly then, Father Gasson went out in the morning of life to work for the greater glory of God, and worked till evening, when he gave himself to his Master, his work done.

MR. FRANCIS CULLINAN, S.J.

Francis Xavier Cullinan was born in Rochester, New York, on November 27, 1906, the elder of two brothers. The stories told of his earliest years show his character to have been then, as always, bright, affectionate and docile. He had the further advantage of exceptional Catholic parents and an ideal home life. One who knew the Cullinans well, says that a cross, mean or sarcastic word was never spoken among them. In such an atmosphere Francis quickly manifested the piety, the unselfish generosity, but in particular that independence of judgment, that power of not following the crowd, which grew in him from year to year. According to his father, it would not do to lay down the law to his son; he had to be reasoned with; but when he saw the right or wrong of a matter, no force could hold him from doing what was right, or opposing the wrong,—whether the right or wrong were his own or another's. Between the father and mother and the two brothers there existed a remarkable affection. Mr. Cullinan and his boys went about like three boon companions. Being all enthusiastic lovers of athletics they rarely missed a sporting event. Later on, when Francis was at Holy Cross College, he used to write home every day, and he wanted to hear from home just as often.

The Cullinans moved to Michigan when Francis was three years old, and settled at Vicksburg, a town with no Catholic school. Francis consequently had to enter the public school, where he completed six years, leading his class all the way. The dangers of a public school, however, always left his parents uneasy, so in September 1918, they sent Francis to finish his last two years of grammar school at St. Joseph's Collegiate Institute, a Christian Brothers' school in Buffalo. There too he not only took all the scholastic honors, but played all branches of athletics and showed an energetic school spirit. Brother Conal Edward, F.S.C.,

who taught him there, gives this description of Francis at the age of twelve and thirteen years.

“Francis was just as saintly when I first met him in 1918, as the letter describes him in 1930. . . He was a typical American boy, exceptional in ability and character, and intensely religious. Endowed by God with a keen intellect and a strong will, he was easily the outstanding student in his class. Interested in his school work, he was equally interested in the athletic activities of his school and class. Due to his persistence I was compelled to organize a basketball team and also a baseball team for the class. As manager of the team he did not hesitate to challenge bigger and older boys. The same thoroughness which he brought to his studies he brought to the athletic field. . . I distinctly recall his devotion to his brother when the latter came to the school.

“While these facts of his life always impressed me, one stands above these. He prayed as he studied and played, with his whole heart and soul. It was an inspiration to see him at prayer. His eyes fixed on the Crucifix, on the statue of the Sacred Heart, or closed in meditation, he prayed. He was especially devout to the Sacred Heart. He told me on one occasion that he did not recall having missed a First Friday since he made his first Holy Communion (at the age of six). He always carried his rosary. Personally he decorated the altar of the Sacred Heart and interested others in keeping on it flowers and vigil lights.

“Towards his companions he was affable and generous. His happy disposition made him very popular and his even temper endeared him to them. He was not perfect, but he was always willing to admit a fault and accept any penance assigned. Judging by his letters to me after I left Buffalo, time never dimmed the brightness of his soul.”

An insight into the moral fiber and mature mind of this elementary school boy of thirteen years is afforded by a birthday greeting Francis wrote to his brother in 1920. "Dear Bill," it reads, "as I cannot give you a gift worldly in form, I think I can give you a few helpful hints that I have learned since I entered school. One of them is that when you fail, grit your teeth and plug. Failures are stepping-stones to success. Never be a sore-head, try to cultivate good-natured ideas; and you'll get along great. The chief thing that goes to make up a good Catholic man is that he is not afraid to confess his religion. Never be ashamed of our Holy Mother, the Church, *and* look with scorn on the mocker. Wishing you a very happy birthday, I am

Your brother,

F. X. C."

It is easy to see from this why Francis was looked up to not only by companions of his own age, but even by his older relatives. At all the boys' disputes he was chosen arbiter, and his word was law. How he exercised this influence is revealed by another incident. Two boys who had moved into the neighborhood used bad language. Francis went around to call on them, and said, "Fellows, if you want to go with our crowd you will have to drop that kind of language. Our crowd doesn't talk like that." The sequel was hardly what we would expect: the two boys reformed, and became in time two of Francis' closest friends.

In September 1920, Francis entered Aquinas Institute at Rochester. A classmate and intimate friend describes him as he was during the years that followed.

"Francis Cullinan was the same as any young man in his exterior life. He was a smiling, good natured, witty and humorous boy. He enjoyed life as he lived it. He liked his friends and associates. His school, the faculty, the student body, his classmates, were close to his heart. He was loyal and devoted to Aquinas, and took pride and interest in all her activities. Cathedral Hall, the Cathedral, the Cathedral Lady Chapel were

places dear to him. Baseball and basketball games, and occasionally a show, were his amusements. Much of his time was spent in reading the lives of the Saints, and one of these, St. Francis, became a model for his own life.

“He loved sports and was a close follower of the basketball team, often accompanying the teams out of town. He was a fine ball player and played two years with the champion Aquinas ball team. During his Senior year he was chairman of *all* the committees. He was a fine speaker, a clever debater, a good writer and a gifted student. As a reward for his brilliant record, he was made valedictorian.

“From the moment Francis entered Aquinas, his friends felt that he was close to God and would one day give his life to the service of God. His life was as beautiful and as good as the life of a St. Bernard’s Seminary student. He attended Mass frequently, received Communion weekly and often daily, and never missed a First Friday Communion. He was much impressed with the Catholic burial, and attended many funeral Masses. Death was close to him, for he was preparing himself daily for his own end, as he often told me. Like St. Francis he kept his eyes upon the ground to keep out even the thoughts of sin. In the five years that I knew him, I never saw him even look at a girl. Sainthood was possible for anyone who would work to that end, he felt, and was not confined to past ages. So perfection was his objective, and he set out for his goal, and never wavered on the journey.”

This testimony simply bears out what anyone who knew Mr. Cullinan in the Society, could readily surmise. The holiness he revealed from the very start, the giant strides with which he pressed ahead, necessarily presupposed such a life in the world. One quality on which his brother-Jesuits are unanimous, was the charity of his conversation. He was never known in the Society to speak any way but kindly of others,

and he always turned the subject if it tended towards the uncharitable. Exactly the same is told of his years in the world—never did he utter an unkind word, or do an unkind deed. Even more heroic as a Jesuit was the way he sought obscurity and shunned praise. “Hidden; and “For me it should be backstage as much as possible.” But even before entering the Society, he had told his mother, “Mother, honors don’t mean a thing in life.” And they never did mean a thing to him. When he delivered the valedictory speech at graduation, his family and friends waited at the door “denness everywhere” was a resolution in his spiritual to greet him after it was over. They waited long but no Francis appeared—he had slipped out by a back door and gone home. When finally his parents came in, and asked him why he had not waited to meet *everybody*, his answer was: “They can see me some other time without any applause.” At Holy Cross his action was even more surprising. He had won practically all the scholarship prizes at the end of his first year; but he never said a word to his parents of his success, and it was only by accident that they learned of it, months after Francis had left for St. Andrew’s.

One day in his last year at Aquinas, Francis was rummaging in the attic of his home, and happened on a dusty little volume. It was Thompson’s *Life of St. Aloysius*. He read it, and pondered and prayed over it. When his high school days came to a close, he wanted to go to Holy Cross. What did he plan to be in life, his father asked. Francis thought he wanted to be a lawyer. “But,” objected his father, “the country is full of lawyers who are starving.” “Dad,” replied his son, “I am going to be a good lawyer.” After further parental pressure, however, he said, “Dad, here’s what I will do. I will go to Holy Cross and think over my vocation. At the end of a year I will tell you what I have decided on.” So with this promise Francis went to Worcester, in September 1924.

Faithfully each day his letters came home to Roches-

ter. He was enthusiastic over the football team; rather homesick; he was counting the days to Christmas; studies were hard; he always had a crowd of visitors in his room, and had to lock the door when he wished to study. All this while the book he had read never left his mind,—always he was praying for light. He began to adopt the methods of St. Aloysius:—he had liked movies as a boy; now he no longer went to them. He loved a basketball game; now when the varsity played, he remained in his room and studied. He had a great fondness for candy,—he now began to abstain from it. He had longed for the Christmas holidays to see his family again; now he wanted to stay at the College during the Easter holidays. He fasted, he read Kempis daily, his visits to the chapel became so prolonged that on one occasion the President, Father Joseph N. Dinand, S.J., called him aside and warned him that he was endangering his health. The Student Counselor who knew his interior perfectly, marveled at his holiness. It was at this time, Francis wrote in later years, that he began to dedicate his life to the Passion of Our Lord. In the midst of his prayer and penance, light came to him;—he felt himself called, as he said, to follow Aloysius in the Society of Jesus.

His father guessed as much when Francis came home at Easter. He feared that it was a rash and hasty conclusion to which he had come, and he proceeded to argue against it. He suggested that his son might enter St. Bernard's Seminary at Rochester. "Then you would be able to come home sometimes and see your Mother and me," he said. "Never!" replied Francis. "No middle-of-the-road for me; it will be either in the world or out of it. The secular clergy are half in the world and half out. The Jesuits are my first choice and if they refuse me, I will apply to the Redemptorists." His father pointed next to the long years of preparation demanded by the Society. Fran-

cis' response was "Time is nothing; think of eternity!" Then he added, "No man can deny we have been put on earth for one thing, and that is to save our soul. By joining a Religious Order, I think I can save mine." His father's objections continued for an hour, but his son's replies were always decisive, and his father was finally satisfied. His mother was stricken with grief—she pleaded with him to wait at least till his graduation. But her son knew that his vocation was not to be trifled with, and on August 14, 1925, the parting came; Francis boarded the train for Poughkeepsie. One who was present says it was as heart-rending as his death was to be, five years later.

His brother-postulants at St. Andrew's soon knew Brother Cullinan as a bright companion but one with a very serious purpose. He was overheard one day on the way down to swim asking one of the "Angels",—"Would it be an act of mortification if a man liked to go swimming and didn't go?" "Why of course it would," was the answer, and for the next five years Francis never swam. During the Long Retreat in October, his brothers in religion first began to notice him closely. He was something different from the ordinary fervent Novice. To see him at meditation kneeling without support, motionless, rapt, with face uplifted, eyes shut, and crucifix in hand, was to be moved to awe. And it was thus he meditated for the rest of his life.

Brother Cullinan emerged from the Long Retreat with a single aim:—to love and live Christ crucified. His mortifications multiplied. Baseball had been a great passion with him, it always remained so, as he often admitted,—so despite the protests of his brothers he renounced the game. The bitter Poughkeepsie winter arrived, and Brother Cullinan would neither wear gloves nor put his hands in his pockets. His hands, as a result, became a mass of ghastly sores which he took not the slightest care to tend. Again his brothers

protested, but never in the winters that followed would he put on gloves. Neither then nor after would he drink any water between meals, even after hours of thirsty toil beneath an August sun. His eyes never seemed lifted from the ground, his mortifications at table and his private penances were equally unmitigated. If one were allowed to work, Brother Cullinan could not be induced to play. He would shovel snow on the ice-pond for hours with his hands bare, while the others skated. In his practice of poverty, humility and obedience he seemed to know no bounds,—for he was following his model Aloysius to the letter. As a result many came to the conclusion that he had nothing human in him, they called him an extremist, they were repelled by his severity. Even those closest to him shook their heads at some things and said, it was all very sublime, and no doubt, quite right in him, but it was beyond them to follow him. They looked on him as a man of destiny, a saint—but they feared that at this pace he could not live many years.

Still such sacrifices did not satisfy the heart of this lover of Christ; he longed, he said, “to do something generous,” “to become a man of *heroic* sacrifice for Him Crucified.” In the love he felt for his father, mother, and brother, and in their love for him, he saw an opportunity. They had written to him in the summer of 1926, anxiously inquiring when they could make a visit to St. Andrew’s. Brother Cullinan went to his Master of Novices, Father Clement R. Risacher, S.J., and begged not to be allowed to see any visitors till his vow-day. His Father Master refused the request as being extreme, but Brother Cullinan fell on his knees and pleaded so earnestly that he won his way, on condition that he could persuade his father and mother to remain away of their own accord. It was a heavy sacrifice that he wrote back to ask of them, but there was in the parents the same grain that was in the son, and they made it. His father answered with generosity, urging him to “go ahead seeking to know

the King more intimately and reaching the ideal of a four-square Jesuit." So for two years the novice who at College had counted the days till Christmas, received no visitors from home.

Often during free time he would sit at his desk in the Novices' ascetory, his crucifix before him, lost to everything but the contemplation of his dying Saviour. The love of Christ crucified was the theme of every sermon and talk that Mr. Cullinan gave in the Society. These talks came from the deepest wells of his heart, and their effect was remarkable. The five-minute Sacred Heart conference "In Amorem Jesu Crucifixi" which he gave when a Rhetorician in the Juniorate, none of those who heard it is likely to forget. Many were in tears during it, others scarcely kept back the tears:—it was, they knew, the momentary unveiling of his heart's secret.

In January 1927, a new opportunity came to Brother Cullinan when he was made manuductor of the Novices. This is how he wrote of it to his parents: "Our Lord has given me a great work since I last wrote to you. It is a sublime and heavenly one, and filled with many opportunities of loving Him more dearly, and of making Him loved. Never before have I felt so pressing a need for your prayers, which have been my strong right arm throughout the happy days of my Jesuit vocation. So, most earnestly I beg of you, to go to Holy Communion *each* day, and therein, to ask our only Desire and Love, our Lord, this one grace: That His love may burn *intensely* in one hundred little hearts."

During these months when he was manuductor, Francis had a heavy cross to bear. This came from the way in which he was misunderstood by many of his brothers. He was not one who could interpret his duty in any but the strictest sense, and it was his duty to allow no relapsing of, nor departure from Noviceship customs and rules. Regulations began to tighten,

new ones frequently appeared, and the unlucky violator seemed unable to escape the keen vigilance of the manuductor. He began unfairly to be suspected of seeking new ways to make novice-life miserable, and not infrequently he was avoided at recreation. Yet so sunny and happy was the smile he wore, that only by one or two was it ever guessed how deeply his sensitive heart was hurt by this. One evening recreation after a particularly bitter day, he remarked to his companion, how hard it was to be turned down and despised by those whom one lives with and loves. He was human like the rest, he said, and felt it bitterly. Many remember the morning he was called on in Conference to give an account of his meditation: "This morning, Father," he said slowly, looking at the floor, "I tried to think of the Sorrows of Our Lord. I saw that He was a Man of Sorrows. I resolved to be exteriorly cheerful, but interiorly a man of sorrows."

This unhappy misunderstanding by some, ended forever with the Noviceship. Henceforth Mr. Cullinan grew and grew in the admiration and love of all his brothers, till there was not one heart that had not been captured by his utter selflessness, his simplicity, charity, bright humor and his supernatural smile. The change did not come through any relaxation on his part,—for during all those five years he was never known to violate a single rule or known wish of the Superior—while his prayerfulness and mortification increased rather than diminished; they merely became more hidden, while time revealed his charming sociability more and more.

Mr. Cullinan took his first vows on August 15, 1927, and was occupied in the Juniorate for the next two years. His studies were unobtrusively successful; it is possible that in his second year he read more extensively and deeply in the Classics than did any other man in his year. They were not, however, the kind of reading that he loved. Their pagan views of life,

the hollowness and shallowness of it all, he found deeply distasteful. His own loves in literature were of a higher order—Cardinal Newman, Francis Thompson, later also Father Gerard Hopkins, Aubrey de Vere, and such spirits. Still no one could point out or appreciate real beauties in the classics more unerringly than Mr. Culinan,—he had perfect taste. The artistic temperament was his—a soul extremely sensitive to shades of beauty and ugliness, virtue and vice. His gift for writing shines out in his letters and in the few relics of his poems, essays and sermons that he was unable to destroy. From his early years he had been deft at drawing and painting; and he had studied music for seven years before entering the Society. After that, however, he could so rarely be induced to listen to music, that those who urged him, thought he had no ear for it, and never guessed that he knew more about it than they. His talent for drawing and painting he put to lavish use for others,—painting scenery, costumes, cards;—not least beneficial were the comic sketches he would dash off to shake his companions with merriment. His quickness and keenness of mind appeared in debate; a brilliant retort of his on one occasion, combined with his winsome humility, so moved a blasé house that with one accord it stamped and cheered,—and the vote for him was a landslide. Such successes might have elated others; they made him only more eager to get into the background. In the innumerable labors of charity done by him, he covered his tracks with determined skill, and though all loved him for what they saw him do, no one man knew more than a fraction of it all.

In July 1929, Mr. Cullinan came to Woodstock. He had looked to Philosophy with eagerness, hoping to find there more fully “Wisdom that sitteth by the throne of God.” He was to find bigger crosses than he had ever borne thus far. Woodstock’s room-life weighed down on him with a loneliness he never became quite accustomed to. Yet he made his solitude all the

deeper, by never encouraging visitors to linger, and by never visiting others. When he had to communicate with others, he would do it by leaving notes at their door.

Philosophy too was not what he had hoped for. It seemed to him barren, tortuous, unsatisfying to the soul. He disliked it, he found it very difficult, and he was not over successful at it. He set himself to it therefore the more doggedly; he discussed and reviewed it in Latin each week with another Philosopher. This alone was a severe strain on him, but with it came a rush of other work, costume-making for a pageant, decorating, digging a ball-field, a host of hidden work:—and his health began to give way. His frame was athletic, but he had never weighed much, and he now thinned noticeably. Still he laughed at all entreaties to spare himself, and to rest a little; he was incurably lazy, he claimed; while a splitting headache was “mere imagination.” Yet interiorly he must have been alarmed at certain symptoms of which he said nothing, except to Superiors. The great desire of his life was to go to the Philippine Missions, and for some while after coming to Woodstock his hopes were very sanguine. But later they seemed suddenly to sink; one day he confessed jokingly that he would have to discover a trick for getting past the health examiners without being examined—that was his only chance. About Easter of 1930, a savage attack of sinus pains kept him to his room, where for three days he could not even read. In one of his letters, this is how he spoke of the affliction:

“During the past year once or twice I had slight indisposition, and could not keep at my studies with the usual doggedness. It was hard; and I fretted and complained, and spoke uncivilly to Our Lord because my vain plans had to be set aside.”

When June and the final examination came to a close, Mr. Cullinan was exhausted. His biggest, indeed, his only solace and strength—came from continually

meditating on the Passion, and from reading spiritual books. These latter he fairly devoured. He speaks of one of them in the same letter:

“Now I have a book that rivals the Gold of Ind, P ere Grandmaison’s work on Our Lord . . . There is the volume with a frontispiece—the Head of Our Lord by Fra Angelico,—resting before me. Would that I might drink deep draughts of Wisdom from Him—because He is everything in life, as we both know and have acted upon.”

In July came Villa at St. Inigo’s, and in Mr. Cullinan a significant, almost ominous sign. He who for five years had resisted every attempt to persuade him to swim, now began to go swimming of his own accord. Other indications of the same sort showed that he had become really concerned over the state of his health. Hitherto his care of it had been purely negative; that is, on the score of his health he would deny himself things he liked, but he could never be persuaded to accept any indulgence on a like pretext. After returning to Woodstock and shortly after the annual retreat in August, an abscess set in under one arm. Mr. Cullinan went to the doctor and treated it daily, but it did not seem to improve. One day he overheard the doctor say to the Infirmarian that he feared it was “a case of T.B.” Mr. Cullinan gave no indication that he had heard this remark, but his own suspicions were confirmed. He returned to his room and for two weeks prayed and struggled with himself. Meanwhile, he took care to inform the proper Superiors, and when Father Rector had returned from giving a retreat, Francis went to him also and told him, “It is a hard thing to give up life, but by prayer and penance I have finally resigned myself to die young if God wishes it.”

A few days after this, on September 8th, he was sent to Mercy Hospital, for examination and treatment. He never expected to return. So, characteristically he slipped away with hardly anyone knowing of it, and

far less did anyone guess his secret fear. He remained at the Hospital ten days, passing the time, as he told someone, in semi-retreat, meditating and reading spiritual books. The impression he made on the Sisters of Mercy who cared for him there, is thus described by one of them:

“Mr. Cullinan was an inspiration to all those with whom he came in contact. His gifted spirit of prayer was beautifully displayed in our little Chapel, where he could be found every evening. His very presence was an incentive to greater faith and reverence to our Eucharistic King. While perfectly resigned to stay with us, it could easily be seen that Mr. Cullinan’s zealous heart was anxiously awaiting the moment when he could return to study and duty. He said, ‘I am unable to do much for God in the hospital. The boys at Woodstock are working very hard, and I want to be back with them as soon as I can.’ On one occasion he said as he looked at his borrowed watch, “Now the boys are going to . . . class.’ ”

The following quotations were found on a piece of scrap paper in one of the books which he returned:—

“My God when wilt Thou bid surcease,
And unveil to us Your Masterpiece!”

“For who has seen God? Or His Heaven?”

The full significance of these quotations was not felt by the Sisters—these lines were from a poem on death and Heaven written by Mr. Cullinan himself in May, three months before.

After ten days at Mercy Hospital, Mr. Cullinan was told to his surprise that his abscess was cured and that he could return to Woodstock. He came back on September 18th, happy to be at work once more, yet inwardly disappointed at the apparent defeat of his longing. But it was only an apparent defeat. On the 24th of September, Mr. Cullinan made this final entry in his spiritual diary: “O Dearest Jesus, when am I going to surrender myself wholly to Thee? My Jesus, have mercy.”

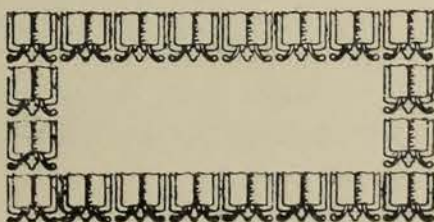
The following day was Thursday, a holiday and a day for picnics. In the morning Mr. Cullinan umpired a baseball game (in all games his fairness, keenness and charity, as well as his knowledge of every form of athletics made him a favorite arbiter). After the game he set out for the Cascades of the Patapsco River, a picnic place about two miles from the College. Here with a few companions he had dinner and at about half past three took a short swim in the pool at the foot of the Cascades. This pool, which is bordered by a sandy beach, was about twenty yards away from the place where they picnicked, but there were bushes intervening to cut off any view of the water. After his swim Mr. Cullinan dressed and rejoined the others. At about half-past four, one of them announced that he was going to lie down on the beach for a short nap. Mr. Cullinan started after him, remarking, "I'll be your companion in sleep." The others sat around talking for another hour, and then as it was late, 5:30 P. M., they went to awaken the sleepers for the return home. They found only one;— Mr. Cullinan was missing, and he had told his companion that he intended taking another swim after lying down for a while.

The search for him that was then begun soon disclosed Mr. Cullinan's clothing, scapulars, and glasses, but not the missing man himself. Wild fears were filling every heart, yet the truth seemed too incredible:— for in the past hour there had not been heard a cry or a splash of any sort. His companions began to dive and combed the pool as best they could, but in some places, they were unable to touch the bottom. One of them then hurried back to the College for help. It was in the midst of supper that he arrived with the news, and Father Rector set out at once with five of the strongest swimmers. Immediately after supper, the Community heard the report, and the agony that came over every heart of them had better not be de-

scribed. All who were able hastened up in the darkness, and the pool was filled with swimmers.

At about eight o'clock, Mr. Cullinan's body was discovered in a deep pit of water, and was brought to the adjoining beach. Attempts to resuscitate him were unavailing, but they were kept up till the doctor arrived. During all that time Philosophers and Theologians knelt in a great circle of firelight reciting the Rosary, but it was the Joyful Mysteries that they recited, not the Sorrowful. The scene is unforgettable. After an examination the doctor reported that Mr. Cullinan had died instantaneously from a cerebral hemorrhage. It was only a week since his return from the hospital, and the weakness of his health from the long drain of the abscess, and the fatigue of the previous year's work, undoubtedly had much to do with bringing on the attack. It was a death in many ways such as he must have prayed for—"hiddenness everywhere"—hiddenness in prayer, hiddenness in death. To slip away unnoticed to commune with God seems to have been characteristic of him all his life.

It is safe to say that few slept at Woodstock College that night;—it could not have been otherwise, for Mr. Cullinan by his very appearance was an inspiration even to those who had never spoken to him. A Theologian before knowing even his name had once remarked of him, "One of those Philosophers has a face that Michelangelo would have liked to paint." It was significant that all who had ever had dealings with him, thought their own best friend had died. They had one consolation. Mr. Cullinan seemed to have lived the resolution never to refuse any man anything. They had been accustomed to rely on him while he lived, for things trivial and things very difficult. It seemed to them nothing strange to continue to do so now.



Books of Interest to Ours

Museum Lessianum—Section Theologique. Epitome Juris Canonici cum Commentariis ad Scholas et ad Usus Privatum—Tomis II, Liber III Codicis Juris Canonici Quarta Editio Accurate Recognita Mechliniae—Romae H. Dessain pp. i-xvi—1-549, 1930. A Vermeesch, S.J. Doctor Juris et Juris Canonici, Professor Theologiae Moralis in Univ. Pontif. Gregoriana. J. Creusen, S.J., Doct. Phil. et B. I. C., Professor Theologiae Moralis in Coll. Max. S. I. Lovaniensi.

This second volume of the well known *Epitome Juris Canonici* covers the third book of the Code, 830 canons in all. The present edition carries a Letter of Cardinal Pacelli, Secretary of State, 19 Feb. 1930, in which the Sovereign Pontiff's august appreciation is given on the occasion of the presentation made him of the two works *Theologia Moralis* and *Epitome Juris Canonici*. The authors of the *Epitome* have divided the matter up between them. A number of additions and emendations have been made so that the present edition is very complete, containing the latest answers of the Pontifical Commission on the matters touched by the canons. The *Epitome* is its own ample proof of excellence and bids fair to become daily more and more a desk book for busy pastors. Certain portions have been worked over again, notably those canons that legislate for the confessions of nuns. Besides the commentary on the three great parts of the Code on Religious there are four appendices. The authors' standing among the Canonists of the day is a surety for the solidity of the doctrine. Moreover the format of the book is attractive and the authors' care in quoting the canons verbatim, is very commendable; and this is an important point in any commentary on the Code of Canon Law, in fact, in any commentary on any code of laws.

Museum Lessianum—Section Théologique X. ii. J. Creusen, S.J., Professor de Théologie Morale et de Droit Canonique.—Religieux et Religieuses D'Après Le Droit Ecclésiastique—Quatrième Édition Corrigée et Augmentée. Louvain, 1930. Quatrième Édition Corrigée et Augmentée. Louvain, 1930. pp. 1-xv; 1-300.

We commend this commentary. It is full and concise; learned

and simple, can be understood by all who grasp the import of the questions involved. The edition was long called for.

Systema Sacramentarium quod ex notioribus de sacramentis in genere exaravit et composuit Joannes Bapt. Umberg, S.J., Professor in Universitate Oenipontana, 1930. Oeniponte. Typis sumptibus Felicium Raush. pp. i-vii; 1-122.

This little book is the author's own dogmatic and moral treatise on the Sacraments in general, drawn up from the notions of this matter that have been studied and thought over during many years of teaching. There are four chapters, each containing a number of assertions. These assertions cover the matter thoroughly, arouse the reader's interest and spur him on to examination. It is a thought provoking book, satisfactory too, and will repay study.

Richard Henry Tierney, Priest of the Society of Jesus, by Francis X. Talbot of the same Society. New York. The America Press, 1930. pp. 1-200.

This book is not a mere life of Father Tierney. It is more; it is Father Tierney himself in print. This, at least, is what the reading meant to the reviewer. From page one to page two hundred, Father Tierney was ever present before him as he read; and the reading was changed into watching the growth of Richard Tierney from the promise of the man in the boy of Spuyten Duyvil into the blossom and bloom of Novice, Junior, Philosopher, the leafing of Teacher, Theologian, Tertian, and fruitage of the Apostle, in Woodstock as Professor and in New York as Editor of *America* and a defender of Catholic Truth. He was a torch-bearer for God when the country needed one. And in giving gladly the light and warmth of his own faith to readers of his paper, he consumed himself in a brief space. God seemed to put him where he worked just because there he could do most for Him. And when the work was done He called Him home.

Father Talbot has achieved a living portrait of his subject. And many an old friend will view with joy the stirring, speaking picture of the simple Jesuit, Richard Tierney, as he passes from action to action for God on almost every field of Apostolic activity in America and Europe. Father Tierney was a deeply spiritual man, for he was a man of prayer. But his prayer, as a Jesuit's, always armed him for action. It was a great delight to make the acquaintance of Richard Tierney, the father; many things are cleared up by this acquaintance.

VARIA



From The Eternal City

DECREE

ACCORDING THE HONORS OF SAINTHOOD TO BLESSED JEAN DE BREBEUF, ISAAC JOGUES AND COMPANIONS, MARTYRS, MEMBERS OF THE SOCIETY OF JESUS

The Decretal Letter "Militantem Ecclesiam," translated
from *Acta Apostolicae Sedis*, December 1, 1930

PIUS BISHOP

SERVANT OF THE SERVANTS OF GOD FOR PERPETUAL REMEMBRANCE

The Church Militant, which Christ won for Himself by His precious Blood as His immaculate spouse, is immeasurably strengthened by the blood shed for her by her sons, who, fighting the good fight, give testimony to Catholic truth, and ever brighten it with a new and glorious luster. Among these athletes of Christ we must surely number the protomartyrs of Canada and the rest of North America, who were raised by Us to the honors of Blessed in the year of our Lord nineteen hundred and twenty-five. We refer to those sons of the illustrious Society of Jesus, Jean de Brébeuf, Isaac Jogues, Gabriel Lalemant, Antoine Daniel, Charles Garnier, Noel Chabanel, priests, and Rene Goupil and John de Lalande, coadjutors. All of these men, out of that vast number of missionaries, who, fired with zeal for souls, preached the gospel to the native Indians of those regions, died bravely for

the faith, in the midst of the direst torments. And so today, when they stand forth in the new glory of miracles, we bestow upon them, as is meet and just, the supreme honors of Saints of Heaven.

Their superior and leader, Jean de Brébeuf, was born of noble lineage at Conde in the Diocese of Bayeux on the twenty-fifth of March, 1593, was enrolled in the Society on November 8, 1617, and after five years was raised to the priesthood. A determined, fearless man, much given to mortification, united most intimately to God in prayer, often gifted even with heavenly visions, he sailed to the Indian Missions of Canada, was sent in 1627, by his superiors to the Hurons, among whom he remained for fully three years, and ministered to them with such remarkable zeal, that he may rightly be called the first apostle of that nation. Forced to return to France, he again came to Canada in 1633, and again labored among the Hurons from 1634 to 1641, and from 1644 to 1649. As he was a man of great talent and scientific learning, he wrote books in the Indian tongue and elaborated dictionaries, by the aid of which missionaries were able to learn and speak, for the good of the Christian religion, the many dialects of the Canadian Indians. With remarkable priestly virtue and labor he gave his whole soul to the preaching of the Gospel, and made it his unceasing purpose to win all for Christ. He spread and propagated in a special manner, devotion to the Blessed Virgin, Mother of God, to her chaste spouse St. Joseph, and to the holy Guardian Angels, to whom he himself was singularly devout. His saintly and laborious life came to a close on March 16, 1649, after he had with unflinching fortitude and patience borne all the refinements of torture. After some Iroquois who had made an incursion into the Huron region, had seized him together with Gabriel Lalemant, his companion, they took them into the village of St. Ignatius, near Fort Ste Marie, in the place now called

Ontario. They first stripped Jean of his clothing, and then beat him with clubs, hung a chain of heated tomahawks about his neck, lacerated his body with hot irons, cut, burned, and devoured his flesh, and then parodied the baptismal ceremony, pouring a vesselful of boiling water on his head three times. They cut off his lips, his tongue, his nose; they tore the hair and skin from his head, and in the open wound they placed a mass of burning embers; when they had rooted out his teeth and his tongue, they forced a firebrand down his throat, and finally decapitated him with an ax. So awestricken were they all at the remarkable bravery of the undaunted martyr, that one of the Iroquois, tearing the heart out of the breast of the hero of Christ, ate it, while others drank his blood.

After the heroic death of this staunch champion of Christ, began the martyrdom of his companion, Gabriel Lalemant, upon whom the Iroquois wrought further torments besides most of the above mentioned cruelties; for after a night spent in the most savage torture they cut out his eyes on the following day, introduced burning coals into the sockets, and then crushed his head with a hatchet. Blessed Gabriel was born at Paris on October 10, 1610, of parents distinguished for their lineage and their piety. Upon reaching his twentieth year, he entered the Society of Jesus, in which, after he had passed through the stages of novice, philosopher and theologian, he was ordained priest, and taught philosophy with great distinction. Famed for his knowledge and his virtue, he was assigned to the Canadian Missions, a post for which he had long been eager. In 1646 he arrived at Quebec, where he learned the Indian tongue; for a period of approximately two years he was engrossed in the sacred ministry at Sillery and Three Rivers; thereafter, in the beginning of the year 1649, he ventured with some companions among the Hurons, but

was seized by the uncivilized tribes, and crowned with martyrdom on March 17th.

Third in this company of heroes is Antoine Daniel, who was born at Dieppe in 1601, entered the Society of Jesus at the age of twenty, and was raised to the priesthood in 1630. Three years later he betook himself to the Canadian Missions, and was of no small assistance to Blessed Jean de Brébeuf, whose companion he was, in establishing the mission of St. Joseph (Ihonatiria). He translated the Lord's Prayer into the Indian language, with which he was somewhat familiar, and composed pious hymns to be sung by the neophytes. Sent then to Quebec, he undertook the establishment of a Seminary for the instruction of native pupils by the missionaries. Returning to the Hurons he gave himself up with indefatigable labor to the founding and cultivating of many mission stations, of which the three principal ones were named in honor of the holy patrons St. John the Baptist, St. Joseph, Spouse of the Blessed Virgin Mary, and St. Ignatius Loyola. On July 4, 1648, Antoine had scarcely finished his Mass, when suddenly the Iroquois, making an attack on the village of St. Joseph, began to demolish everything with fire and weapons. He stood his ground, clad in his priestly vestments, and baptized his catechumens. Then while they, with almost all the others of his congregation, took to flight, he withstood alone the Indian attack, was shot, and laid down his life, like a good shepherd, for his flock. His body was tossed as a victim and holocaust into the burning ruins of the chapel.

The next year Charles Garnier and Noel Chabanel, also companions of Blessed Jean de Brébeuf in the evangelization of New France, received the coveted palm of martyrdom, one on the seventh, and the other on the eighth of December. Charles was born in Paris on May 25, 1606, studied earnestly at the College of Claremont, entered the Society of Jesus in his eigh-

teenth year, and upon being ordained to the priesthood in 1636, sailed for the Canadian Missions. In accordance with a vow, he gave the name of Mary to the first infant whom he baptized at Quebec. Sent by his superiors to evangelize the Huron tribe, with remarkable apostolic labor and zeal, and beloved by all for his angelic innocence, he consecrated his whole ministry to them until his death. Worthy of particular mention are those expeditions made by this servant of God into the Ihonatiria and de Pétun regions; as also the two missions, St. John's and St. Mathias', founded by him. When a band of Iroquois swooped down upon his mission and attacked the tribe committed to his care, with fire and slaughter, he was grievously wounded by two gunshots, while he was pouring the baptismal waters upon his beloved neophytes. Although mortally wounded, upon seeing a man dying, he made every effort to reach him so as to shrive him, but falling to earth again and again because of his waning strength, he was dispatched by the knife of a ferocious Iroquois, and gained the palm of martyrdom.

The same crown was won on the following day by the other of these two martyrs, Noel Chabanel. The latter was born in the Diocese of Mende on February 2, 1613, entered the Society of Jesus at the age of seventeen and after many years spent in teaching literature at Toulouse, and after having completed his theological course and tertianship, sailed in 1643 to the Canadian Missions, was sent among the Hurons, and had as the field of his apostolate the Mission of St. Mary. To overcome the grave difficulties of his tasks, desiring martyrdom with all the ardor of his soul, he vowed heroically to remain till death at the Mission which he loved so much. He was treacherously seized by an apostate Huron, and killed out of hatred for the Faith, thus obtaining the desired palm of martyrdom. His body was thrown into the river.

Three other champions of Christ, first martyrs of North America are Blessed Isaac Jogues, Rene Goupil and John de Lalande. The first of these, born at Orleans in France in 1607, began from his childhood to be consumed with a most ardent love for the suffering Christ and His Virgin Mother. On attaining his seventeenth year he entered the Society of Jesus with the express intention of opening up the way for himself to the Missions among the pagans. He attained his desire and having been ordained at Paris in 1636 in April of that same year, was sent to Canada, or New France, where for six years he engaged in the arduous task of evangelizing the Hurons. With him was Rene Goupil, born at Angers, who as a youth had entered the Society of Jesus as a lay brother, but was dismissed from the novitiate because of ill health. He was a man remarkable for his simplicity, innocence of life, and patience in adversity, a most loving servant of God, seeking ever His holy Will. He sailed voluntarily to New France, that he might devote himself wholly to the service of the missionaries; for two years he applied himself to this purpose, and since he was a skillful surgeon, he performed useful service in treating the sick and the wounded in the infirmary, while at the same time instilling in the children and adults the mysteries and principles of the Catholic religion. Early in August, 1642, Isaac, while returning from Quebec to his mission among the Hurons, with Rene and other companions, chanced upon some Iroquois, who led them captive into their own villages. At first Jogues was not taken captive by the Indians, but in order that the faithful captives and neophytes might not lack the consolations of religion, he voluntarily allowed himself to be taken. Then were he and Rene, because they were teachers of a hateful religion, tortured more cruelly than the others, dragged with insults from camp to camp, in each one of which they were severely beaten with clubs, burnt

with live coals, had their fingers mutilated or cut off; while Jogues, with his arms extended in the form of a cross, was tied with ropes and given over all night to the cruelty and sport of the women and children. Both then were forced into a vile slavery, but they bore the hardships of that condition bravely and cheerfully, meantime converting and baptizing seventy of the Indians. After some weeks, Rene Goupil, desiring to bind himself to God and to the Society of Jesus in a closer union, expressed his desire of pronouncing the religious vows, which he had not yet made, in the presence of Father Jogues; a few days later a certain old man of the Iroquois ordered him to be dispatched with a hatchet out of hatred for the holy Cross, because, as was his wont, he was forming the sign of the Cross with his finger, on the forehead of this man's grandchild. On September twenty-ninth, in his thirty-fifth year, he died a martyr, near Auriesville, in the present state of New York, breathing out the sweet names of Jesus, Mary and Joseph. His virtues and glorious death were greatly eulogized thereafter by Blessed Isaac. In the following year, the latter, seizing an opportunity of flight, which he availed himself of only after long prayer to God, returned to France, where he was acclaimed martyr by everyone. Pope Urban VIII, Our Predecessor of happy memory, gave him the privilege of saying Mass, although his fingers were mangled, with these words: "It would be unjust that a martyr for Christ should not drink the Blood of Christ."

After a year, especially to avoid the popular veneration, he begged and obtained leave to return to his cherished Mission. Upon arriving there, he did not refuse, at the instance of the governor of New France, to go as peace ambassador among the savage Iroquois, his erstwhile torturers. When peace had unexpectedly been effected, he fearlessly returned to these same savages to teach them the Faith of Christ. With him

was John de Lalande who came from Dieppe, and had willingly volunteered himself as companion and servant to the Fathers of the Society of Jesus on the Canadian Mission. But the Iroquois received their first apostle savagely, overwhelming him with blows. The flesh was torn from his arms and back by an Indian and eaten before his eyes. Finally he was struck down with a hatchet by another savage, and won, on the eighteenth of October, 1646, the glorious palm of martyrdom.

On the next day, his companion, John de Lalande, was killed after the same kind of torture, and for the same reason received a reward worthy of his humility and piety.

The story of the sanctity of these eight North American protomartyrs, whose life, ministry, and cruel martyrdom we have briefly related, was confirmed by signs and wonders, so to speak, in the whole of Canada and the United States. Their fame, without in the least being lessened, daily so increased that the ordinary informative process was conducted in the ecclesiastical court at Quebec, the rogatorial process at the archiepiscopal court of Paris, and the information sent to the Congregation of Sacred Rites. When the writings attributed to these servants of God had been diligently perused and investigated by the Sacred Congregation, it was decided, by a decree promulgated on March 28, 1912, that there was no hindrance to proceeding further. At the instance of Camillus Becari, of happy memory, then Postulator General of the Society of Jesus, on the plea of certain Cardinals, the Archbishop Apostolic Delegate of Canada, of other Archbishops, Bishops, Abbots, General Superiors of Religious Orders and Congregations, Rectors of Universities, Colleges, and Churches, especially in the dioceses and missions of Canada and the United States, at the request too, of the Supreme Court of Canada and of its Prime Minister, of the principal magistrates,

and of other prominent men and women, the Commission for the introduction of the Cause of Beatification, or Declaration of Martyrdom was signed, on the ninth of August, 1916, by Pope Benedict XV, Our Predecessor of happy memory.

When the Apostolic Processes had been legally completed, and the two sessions of the Sacred Congregation of Rites, ante-preparatory and preparatory, had been held, at length, on May twelfth in the year of Our Lord 1925, in a General Congregation convened before Us, the Relator or Postulator of the Cause being Anthony Cardinal Vico, of happy memory, Bishop of Portua and Sancta Rufina, and Prefect of the same Sacred Congregation, these doubts were disposed of:

“Is there sufficient evidence of the martyrdom and the cause of martyrdom in the case and to the effect in question?” and: *“Given the approbation of the martyrdom and the cause of martyrdom and the dispensation with miracles and signs, it is safe to proceed to the solemn Beatification?”*

All the Cardinals and Consultors present with one voice responded that *it was safe to proceed*. Although we were truly overjoyed at this unanimous vote, we did not wish immediately to dismiss, by our supreme decree, a Cause of such usefulness and such desired joy, but as is Our custom, we decided to defer this decree, with the intention in the meantime, of begging the further grace of heavenly light. On the Tuesday after Pentecost, however, June 2, after Mass had been devoutly celebrated, We ordered the above named Cardinal Vico, together with Our beloved son Alexander Cardinal Verde, then Secretary of the Congregation of Rites, and Angelo Mariani, of happy memory, General Promoter of the Faith, to appear in the Halls of the Vatican and in their presence we solemnly decreed *that it was safe to proceed to the solemn Beatification of the Venerable Servants of God Jean de Brébeuf and Companions*. We ordered also an Apos-

to be drawn up in the form of a Brief regarding the solemn celebration in the Vatican Basilica of this Beatification. On the auspicious twenty-first day of June dedicated to the angelic youth, St. Aloysius Gonzaga, the above mentioned ceremony of Beatification was celebrated in the sacred patriarchal Basilica.

After permission was granted to venerate these blessed martyrs, it was announced that many favors had been received by the faithful of Canada, as well as of the United States of America, some of which were reputed to be true miracles. A desire arose in the hearts of very many that these eight brave warriors of Christ, who had suffered such cruelties for Him, should be raised to the honors of Saints of Heaven as soon as possible. And so, when the postulatory letters of worthy men to this purpose had been delivered to Us, and at the instance of Aurelianus Fajella, of happy memory, Postulator General of the Society of Jesus, whom Our beloved son Charles Miccinelli, present distinguished Postulator of the same Society, succeeded, the Cause of Canonization was resumed by a decree of the Sacred Congregation of Rites promulgated on the 5th of November 1925. Two Apostolic Processes were instituted in regard to two reputed miracles which were asserted to have been performed at the intercession of Blessed Jean de Brébeuf and Companions, in the Dioceses of Chatamensi and Saint Hyacinth respectively.

One of these two miracles happened in this manner: Maria Robichaud, known later in religion as Sister Savoie, daughter of Adelard and Sarah Anna Savoie, was born in 1898 in the village called Shippegan in Canada. As a girl she was of weak constitution, and very frequently sick; but with the passing of years she enjoyed better health, so that in 1920 she was able to enter religion. When, however, she arrived at the age of twenty-five, while living at the convent of

the Congregation of Hospital Sisters of St. Joseph in the city of Tracadie, Sister Savoie was stricken with an abdominal ailment, from which, however, she seemed to recuperate after applying remedies. But towards the end of the year 1925 she began to suffer a new and more serious illness, namely, fibrocaceous tubercular peritonitis, which was accompanied with such intense suffering and the breaking down of her strength, that doctors consulted in the June following, said that she was in extreme danger of death. Remedies applied, although in other cases very helpful, brought no relief, and the doctors frankly confessed that for her type of disease they could do nothing. Hence, abandoning all human remedies, the sick nun and her fellow religious turned entirely, at the suggestion of the good superior of the Convent, to the imploring of divine assistance, through the intercession of the Blessed Canadian Martyrs. Novena prayers were begun, and although all the aggravations of the sick girl continued, on the last day, which was the 9th of July, the cure of Sister Maria Savoie came in one instant. This cure, perfect and complete, removed all signs of the disease entirely, as is testified by professional men called upon to report on the health of the cured nun, and to judge the permanence of the cure.

The other miracle occurred at eleven o'clock on the morning of December 30, 1927, in the Convent of the Sisters of the Presentation of the Blessed Virgin Mary near the city of St. Hyacinth in Canada, in the person of Sister Maria Maxima, forty-one years old, in the world Alexandrina Ruel. This sister who as a girl and young woman had enjoyed good health, entered the Presentation Convent in 1901. After six years had elapsed, she suffered a sudden hemorrhage, from which, however, she recovered after a few days. In 1913 however, after experiencing for some time acute pains in her stomach, she was attended by a doc-

tor, who immediately diagnosed her case as that of acute appendicitis. An operation was performed shortly afterwards, and the doctors who made the incision said that the appendicitis was of a tubercular nature. Two years later she experienced more serious pains in her abdomen, followed in 1918 by diarrhea, vomiting and abdominal swelling. When doctors were consulted, they judged a new operation to be necessary. This was performed in March of the same year, but was of absolutely no avail, for the surgeons found a state of tubercular peritonitis affecting the whole abdomen. These same conditions of the patient remained for almost three years more and then became more acute; the pains and the swelling increased, as did the vomiting of blood, bloody eliminations, great weakness and fever. The opinion of the doctors called was clear, nor could there be any doubt, in view of the two surgical operations already performed. Under these circumstances no cure was to be expected from science or the forces of nature, but from divine aid alone, and this was called upon with the greatest confidence by Sister Maria Maxima and her whole Religious Community. It pleased God to effect the cure of the invalid in the most public manner, that the holiness of the Blessed Martyrs might more wonderfully be established. For before the miracle happened, the Blessed Canadian Martyrs alone, as intercessors before God, were invoked by the invalid and her Religious sisters.

Not only was Sister Maria Maxima freed in an instant from the disease which had affected her for so long, but she regained her former strength, and acted and appeared as one who had always enjoyed perfect health. That this cure was not only instantaneous but also complete and lasting, has been clearly proved; for the doctors in charge made many visits, and even after a year could not find a vestige of the old ailment in the cured sister. When a report of these two

miracles was referred to Rome by the Processes, an investigation was made as to their validity, and on July 17, last year, the Decree of Validity was issued by the Sacred Congregation of Rites. In the meantime Anthony Cardinal Vico, Relator of the Cause, and Vice-Prefect of this same Congregation died, and Our beloved son, Alexander Verde, Cardinal of the Holy Roman Church, became his successor. The latter, when the usual information relating to these miracles had been laid before the ante-preparatory and preparatory Congregations, proposed, in a General Congregation held on May 6, this year, the question: "*Is there satisfactory evidence of miracles, and of what miracles, in the cause and to the purpose in question?*" The Cardinals attached to the Sacred Congregation of Rites, together with all the Consultors present un-animously responded *that there was satisfactory evidence of the two miracles proposed*. In a matter of such grave moment We postponed the declaration of Our opinion to another day, so that we might ask further light from the Omnipotent God, the Father, in fervent prayer.

When We had earnestly done this, on the twelfth of May, after having offered up with fervor the Eucharistic Host, We ordered to appear before Us our beloved sons Camillus Cardinal Laurenti, Prefect of the Congregation of Rites, Alexander Cardinal Verde, Relator of the Cause, together with Our beloved sons Alfonso Carinci, Secretary of the same Congregation, and Charles Salotti, Promoter General of the Faith, and in their presence we decreed *that there was satisfactory proof regarding the two miracles proposed, namely: of the instantaneous and complete cure of Maria Robichaud, in Religion Sister Savoie, of fibro-caseous tubercular peritonitis, and the instantaneous and complete cure of Alexandrina Ruel, in Religion Sister Maria Maxima, of tubercular peritonitis*. This decree We ordered to be made public and recorded in

the Acts of the Sacred Congregation of Rites. Furthermore, observing the aforesaid form, on the eighteenth of May in the presence of the above mentioned beloved sons, we declared: *that it was safe to proceed to the solemn Canonization of the Blessed Martyrs Jean de Brébeuf, Isaac Jogues, Gabriel Lalemant, Antoine Daniel, Charles Garnier, Noel Chabanel, Rene Goupil, and John de Lalande, of the Society of Jesus.* And that the legal order established long since by Our Predecessors might be preserved in this important matter, We ordered to appear before Us in a secret Consistory held on the nineteenth of May, Our venerable brothers the Cardinals of the Holy Roman Church, in order to hear their opinion.

When a brief summary of the martyrdom and miracles of the Blessed Martyrs Jean de Brébeuf, Isaac Jogues and Companions, had been related by Our beloved son Camillus Cardinal Laurenti, Prefect of the Sacred Congregation of Rites, with one voice they urged Us to the legal definition of this cause. When this Consistory had been successfully concluded, there followed immediately a public Consistory, in which our beloved son, Christopher Astorri, Advocate of the Consistorial Aula, in accordance with custom, urged the solemn Canonization of these same Martyrs. Meantime We took care by letter to advise of this solemnity Our venerable brethren Patriarchs, Archbishops and Bishops, not merely those in Our vicinity, but those even furthest away, counseling them, if there were opportunity, to come to Us and give their opinion. Not a few of these came to Rome, and when they had been fully informed of the Cause from the Acts of the Congregation of Sacred Rites, a copy of which we arranged should be given to each of them, in a semi-public Consistory held before Us on May 22, they arrived at the same conclusion as did the Cardinals.

A public record of this was drawn up by Our beloved sons the Notaries of the Apostolic See, and de-

posited in the files of the Congregation of Sacred Rites. For the celebration of this Canonization we fixed upon this day, the twenty-ninth of June, and we again and again exhorted the faithful to redouble their prayers, especially in churches where there would be public Adoration of the Most Blessed Sacrament, that they themselves might reap the greatest fruit from this solemn celebration, and that in its consummation the Holy Spirit would be with Us.

When therefore, the day assigned by Us arrived, all the secular and regular priests, the Prefects and officials of the Roman Curia, Our venerable brethren the Cardinals of the Holy Roman Church, Patriarchs, Archbishops, Bishops and Abbots came to the magnificently decorated Vatican Basilica, and preceded by these in solemn supplication, We too entered.

Then Our beloved son Camillus Cardinal Laurenti, Prefect of the Sacred Congregation of Rites, in charge of this Canonization, on the earnest plea of Our beloved son Augustus Milani, Advocate of the Consistorial Aula, brought before Us the wishes and prayers of the venerable Prelates, of the Order of Friars Minor of St. Francis, and of the Society of Jesus, that We should place among the number of the Saints Blessed Jean de Brébeuf and Companions, Martyrs, together with Blessed Robert Cardinal Bellarmine, and Blessed Theophilus a Curte. When therefore the supplication was repeated again, and a third time by the Cardinal and the Advocate of the Consistorial Aula, having implored more fervently the divine Assistance, We solemnly decreed as follows:

In honor of the Holy and Undivided Trinity, for the exaltation of the Catholic Faith, and the increase of the Christian Religion, by the authority of our Lord Jesus Christ, the Blessed Apostles Peter and Paul, and Ourselves, after mature deliberation, and having many times implored the divine Aid, by the counsel of our venerable brothers Cardinals of the Holy Roman

Church, and of the Patriarchs, Archbishops, and Bishops met together in the City, we have decided and defined the Blessed Jean de Brébeuf, and his companion Martyrs, Gabriel Lalemant, Antoine Daniel, Charles Garnier, Noel Chabanel, Isaac Jogues, Rene Goupil, John de Lalande, together with the Blessed Robert Cardinal Bellarmine and Theophilus a Curte to be Saints, and have inscribed them in the catalog of Saints, ordaining that their memory shall be cherished and honored with pious devotion by the Universal Church on their birthdays, namely, Jean de Brébeuf and Companions, Martyrs, on the twenty-sixth day of September, Robert Cardinal Bellarmine, Bishop and Confessor, on the seventeenth of September, and Theophilus a Curte, Confessor, on the nineteenth day of May. In the name of the Father and of the Son and of the Holy Ghost. Amen.

We then gave thanks from Our heart to the Almighty God for His great bounty, and we celebrated solemn Mass. After the Gospel we addressed those present, exhorting them to make themselves worthy of the intercession, not only of the Princes of the Apostles who are being solemnly remembered today in the entire Christian world, wherever the faithful are gathered, and especially in this mother City, but also of the new Saints whose consecration does not, as it might seem, merely magnify the solemnity of the present occasion, but really embellishes it with a new splendor. And in these Saints We have set up for imitation marvellous examples both of sanctity and apostleship, in order that each of us, according to his own state in life and his own duties, may fix his eyes upon some one of them, and grow zealous for the better gifts. We then lovingly imparted a plenary indulgence to all those present, and ordered this Decretal Letter to be drawn up and sealed.

And now may the memory of these new Saints, consecrated by these solemn ceremonies with which

we wished the solemn and universal Jubilee proclaimed by Us on the occasion of the fiftieth anniversary of Our ordination, to be immortally crowned, flourish in our hearts, and may all the faithful learn from these courageous protomartyrs of North America, who so fervently brought the light of the Gospel to that land, watered it with their blood, and left in it the sweet odor of sanctity, to keep the purity of their faith unsullied, to profess it before all men without shame, to suffer all things for Christ, and to assist faithfully those who preach the Gospel for the greater propagation of His glory. We too, recalling the cruel torments of these warriors of Christ are still struck with terror, but looking upon their present heavenly glory, We experience profound joy, and We are hopeful that by means of their powerful intercession before God, the Catholic Church will enter into possession of that for which in her name their blood has paid a just price.

And in Our prayers We have sought and anticipated the happy day when the glorious nation of France, mother of so many Saints, which gave birth to these ambassadors and martyrs of Christ, would recognize with one mind that her apostolic zeal in propagating the faith throughout the world is her particular claim to glory; and those great and prosperous nations in which the blessed souls of this band of heroes were re-born to eternal life, would accomplish, through the unity of the Faith, the magnificent triumph of Christ the King, to whom be all power and rule, glory and honor forever.

All things therefore being weighed, which were to be considered, with certain knowledge and the plentitude of Apostolic power, We again confirm and strengthen, decide, define and announce to the whole Catholic Church each and every thing that We have said, ordering that copies of these presents, signed and sealed by some Notary Apostolic, even when printed,

shall meet with the same acceptance as this Our present document would receive if it were exhibited or shown.

If any presume to oppose, attack or impugn this Our Apostolic Letter, let him know that he will be visited with the wrath of Almighty God and of the Saints Peter and Paul, His Apostles.

Given at St. Peter's, Rome, on the twenty-ninth day of June, nineteen hundred and thirty, the ninth year of Our Pontificate.

I, Pius, Bishop of the Catholic Church.

I, Basil, etc., etc.

(There follow the signatures of twenty-five Cardinals, and of other Roman officials in the customary legal form.)

ANNUS MARIALIS

The January *Acies Ordinata* reminds us that the year just beginning should be in a special manner devoted to the Mother of God, and dear to her Sodalists. For it was on June 22, 431, fifteen centuries ago, that the Council of Ephesus proclaimed the Catholic dogma of the one Divine Person in Christ, and the Divine Maternity of the glorious Virgin Mary.

"Very many local Sodalities have already made mention of this anniversary in their periodicals, and have been stirring up a fraternal emulation among all the Sodalists in celebrating worthily this happy event.

"Let us all remember the adage, 'Never enough about Mary,' and add to it. 'Never enough for Mary.'

The Reverend Editor of the *Acies Ordinata* begs all those to whom it pertains, to inform him as to what is to be done in their sodalities to honor Mary, the Mother of God and our Mother, during this anniversary year. This can best be done, he says, not merely by sacred and pious functions, verses and hymns, but by using this excellent occasion to explain thoroughly to the Sodalists the Catholic doctrine relating to Mary.



Other Countries

ARGENTINA

Buenos Aires.—Disturbances at Salvador College
The *Noticias* of the Argentina-Chile Province gives us the true story of the disturbances at our College in Buenos Aires:

“News of the political disorders of early September is now public property. We would not refer to them at present were it not for a calumnious story which is compromising the fair name and peace of Salvador College. In the evening of September 6 a column of soldiers, accompanied by a throng of young men, was marching triumphantly and enthusiastically along Cal-lao Street to the Congress and the Governor’s House, when they were fired upon by snipers in some private houses. When the first confusion was over, an anonymous story began to circulate through the crowd to the effect that our College had instigated the attack on the soldiers. At about ten o’clock that same evening, a mob of boys and excited young men to the cry of ‘Muera el Colegio del Salvador!’ pelted the windows of the College with stones, to the destruction of many panes of glass. Police protection was asked, but they answered that they were unable to cope with the situation. We remained that night under the protection of divine Providence. In the September 7 morning edition of the newspaper *La Prensa*—noted for its contempt for the Society, there appeared an account of the attack made by our College. At nine o’clock a naval official put in his appearance, accompanied by various police officials, who after posting a guard about the door of the College and the Church, began a search for arms. A thorough inspection of the hundred guns allowed us by the Government for the instruction of

students revealed the fact that they were in perfect order, and that they had not been fired recently. Examination of the roof gave proof that snipers could not have fired on the street from that point. However, in spite of the explanation which Father Rector gave for having the guns, that they were legitimately allotted to the College by the government, the official in charge of the investigation, complying with the orders of his superiors, ordered the guns to be carried out of the College. This served to increase the false suspicion, especially as the curious crowd massed about the front door saw the arms being carried out. The Alumni had a complete explanation of the incident inserted in the afternoon newspaper *La Razon*, and the repetition of this article in the papers of the following day counteracted in part the malicious rumor." Furthermore, Father Rector sent to the more important newspapers an energetic letter setting forth the absurdity of the rumor. Father Rector has been very well received by His Excellency the President, General Uriburu, and various Ministers. Among the members of the new government are two alumni of Salvador College, the Vice-President and the Minister of Government.

AUSTRIA

Vienna—Father Leopold Fonck, S.J.

That from happy, busy life, to silent death there is but a step was brought forcibly to the minds of the community at Innsbruck when the wireless message of Father Fonck's death arrived on October 19, 1930. He had been giving the Spiritual Exercises at the Mother House of the Servants of the Most Holy Heart of Jesus in Vienna. He had reached the sixth day of the retreat when he was suddenly stricken, and was rushed to the Rudolph Hospital in that city. An operation was found to be imperative, and when per-

formed, showed the seriousness of Father Fonck's condition. Cancer had developed into such a state that it was evident that medical science could do nothing to save his life.

When told of his approaching end, Father Fonck prepared himself for death with the most remarkable patience and resignation to the will of God. Those about him marvelled at his courage. They knew of the plans Father Fonck had cherished, of crowning a long life of labor with a final work, a two volume "*Life of Christ.*" For over a year he had been assembling the material, and had worked out the outline to the minutest detail. The first chapter had just been finished. Those who were acquainted with him, knowing that his heart and soul were in this work, realized how hard it must have been for him to die with his dream unfulfilled. He offered the sacrifice, however, courageously to God. As he felt the near approach of death, he raised himself on his sick bed, stretched out his hands, and repeated the words of the dying Christ on the Cross, "Into Thy Hands I commend My Spirit." Then, sinking back on the pillows, he breathed his last.

Reverend Father Provincial, Father Ersin, conducted the funeral services in the church of the nuns to whom Father Fonck had been giving the Spiritual Exercises when stricken. Among those present at the service were Bishop Seydl, Suffragan Bishop Dr. Komprath, Federal Minister Dr. Seipel, National Counselor Kunschak, Dr. Innitzer and Dr. Tomek, Professors of the Theological Faculty of Vienna, Professor Dr. Langhammer, O. Praem., Professor Dr. Arzt of the Faculty of Medicine, with many members of the Academy.

News of Father Fonck's death had spread rapidly both throughout Austria and abroad. Hardly two days after his death a radio telegram expressing sympathy came from the Suffragan Bishop of Jerusalem,

Dr. Fellingner. And so amidst the sympathy and sorrowing love of simple and great, the man whom they had learned to appreciate so well was laid to rest in the cemetery in Vienna, in the plot of land belonging to the Viennese Jesuits.

John Christian Leopold Carl Fonck was born January 14, 1865, at Wissen bei Weeze, in the district of Düsseldorf. From 1875 to 1883 he attended the Thomaeum, a school at Kempen. The examinations which he took here for entrance to the University, he passed with distinction. He became a student then in Rome at the Gregorian University, studying Philosophy and Theology from 1883 to 1890. After his doctorate in both these subjects he returned to his home diocese of Münster in Westphalia. Here he worked from 1890 to 1892 as spiritual director and Professor of Religion at the Knickenberg Institute of Learning at Telgte. From here he entered on September 30, 1892, the novitiate of the Society of Jesus at Blijenbeck, Holland. The following year, in the autumn of 1893, he was sent by superiors to Ditton Hall in Lancashire, England, to continue there the Biblical and Oriental studies he had begun at Rome under the direction of Father Rudolph Cornely.

These were the studies that later he was to master, and with which he was to be of such service to the Church. For further perfecting himself in his chosen field of learning, in January 1895 he travelled across Egypt to Palestine and remained there until the autumn of 1896, chiefly engaged in linguistic, scientific, and geographical studies. In order to broaden still further his knowledge in these subjects, he attended, from 1896 to 1899, the Universities of Berlin and Munich. There he took full advantage of the rich treasures afforded him in the libraries of these institutions. His studies at this point were interrupted in order that he might make his third year of probation at Wznandrade, near Valkenburg, Holland. This was

the year 1899-1900. In 1901 he was first made Assistant Professor and then Professor of New Testament Exegesis in the University at Innsbruck.

In this position Father Fonck remained during the year 1907-8. It was at this period that the first fruits of his pen began to appear. His first work was "*Expeditions Through Biblical Flora.*" In Freiberg in 1900 was published "*The Parables of the Master in the First Gospel.*" In 1903 and later, in 1907, in a second edition appeared "*The Battle for the Truth of Holy Writ.*" In Innsbruck in 1905 came scientific works. In 1908, also at Innsbruck he wrote his "*Supplements to the Method of Academic Studies.*" This latter publication was the outcome of his work at the Biblical Training School founded by him. Especially through the establishment of the library of this Biblical Training School did Father Fonck do a great service to the Theological Faculty at Innsbruck. However another foundation of his at this time, the Academy, met with less favor. Due to unfavorable conditions of time and circumstance, it fell into an early decay. Mention should be made of his "*Treasury of Prayers for the Private Use of Theologians.*"

To these outstanding publications were added innumerable contributions to the *Biblical Lexicon*, the *Church Lexicon*, the *Magazine of Catholic Theology*, *Stimmen aus Maria-laach*, *Civiltà Cattolica*, and others. Several of his articles were edited in special editions, as his "*Life and Teaching of Jesus in Most Recent Literature*," "*Gospel, Evolution and Church*," and "*Expeditions Through the Field of the Most Recent Catholic Search of the Gospels.*"

After Father Fonck had undertaken a second six months journey to Palestine in 1907, he received another call to Rome in the fall of 1908. Along with the professorship of Exegesis at the Gregorian University, he was asked to direct the recently established Higher Course for Bible Study. On December 28, 1908, he

was named by Pope Pius X consultor to the Biblical Commission. This call to Rome marked the beginning of a definite part of Father Fonck's career. This was the most brilliant time of his life. Outshining everything else at this time was his work at the Biblical Institute. This institute was founded by the Holy Father on May 7, 1909, with the publication of the Papal Brief "*Vinea Electa.*" At once Father Fonck was asked to become its first director. The story of its early days is interesting and most intimately connected with the life of Father Fonck. The Institute had been founded officially and juridically, but it lacked everything that was to ensure its success and continuance in existence. It had no home of its own and especially did it lack a well stocked library, a most necessary aid to scientific and research work. And for the securing of these necessities of life the Holy Father looked to the initiative and power of organization that belonged to Father Fonck. On his shoulders was put the burden. But his power alone could not call into existence a work like the Biblical Institute. When success came, it was more the fruit of his extraordinary devotion to the Sacred Heart of Jesus. He had a boundless trust in the help of that divine Heart, devotion to Which he had labored to spread. Father Hoffman, S.J., is responsible for the story that Father Fonck in union with Pius X made novena after novena to the Sacred Heart of Jesus, that some benefactor might be found to finance the great undertaking of the establishment of the Biblical Institute.

After Father Fonck had made ten or more novenas and Pius X more than thirty, that someone might be found generous enough and wealthy enough to finance the project, a generous French family, unknown till then to both Father Fonck and His Holiness, took upon themselves the whole cost of erecting the Institute. In addition, to crown their noble deed, they established a foundation sufficiently large to ensure the successful

continuance of the work whose beginning they had made possible. So now the Institute sprang into life on the Piazza della Pilotta. In a short time a well stocked and well arranged library was assembled. On all sides were heard echoes of approval and astonishment. The liberal Roman newspaper *Il Messaggero* wrote at the time "what our ministers of state could not bring about in fifty years Father Fonck has accomplished in one year." Father Fonck directed the Institute up to December 10, 1918, when he was succeeded by Father P. A. Fernandez. In the meantime, commissioned by the Pope, he had travelled, in 1911 and again in 1913 to Palestine, in order to get ready for the erection of a branch of the Biblical Institute. In 1912 and 1913 he was appointed by the Congregation of Rites a member of the special Liturgical Commission for the reform of the Breviary, in fact he was made Consultor of this Congregation.

When Italy declared war on Austria, Father Fonck left Rome in May, 1915, at the wish of the Holy Father and of Very Reverend Father General, going first to the seminary at Chur. From there he went to Zurich where he remained till the beginning of October 1919. This time was by no means wasted. All throughout Switzerland he preached, held Bible courses, and gave the Exercises. In October 1919 he returned to Rome and took over the chair of Exegesis and History of the New Testament. He also taught for a time the History of Exegesis and Biblical Theology at the Gregorian University.

From 1921 to 1925 he undertook the publication of the magazine *Biblica*. During his stay in Rome and in Switzerland Father Fonck produced a great number of books, brochures and pamphlets, of which only the most important can find mention here: "*Modern Bible Questions*," "*Light of the World*," "*Guide for Reading of the New Testament*," "*Encyclical Letters of Benedict XV*," "*Enchiridion Biblicum*," "*Ecclesiastical*

Doctrines Pertaining to Holy Scripture, edited by authority of the Pontifical Biblical Institute. From among his earlier works "*The Miracles of the Master*," and "*The Parables of the Master*" appeared again in an Italian edition. The latter work also appeared in an English translation in New York in 1915 under the title "*Parables of the Gospel*." His valuable and very practical scientific works appeared in Italian at Rome, 1909, in French at Paris, 1911, in Polish at Warsaw, 1910, and finally a Latin edition at Rome, 1924. About March 30, 1920, Father Fonck himself made an enumeration of his works. According to this resumé he had produced two hundred and thirty-four articles and criticisms in various magazines; one hundred and ninety-seven articles in the *Biblical Lexicon*; forty-two books and brochures. Besides these several other works were begun but never finished. The cause of this was, of course, his heavy duties at the Biblical Institute and its Library, his work in the Roman Congregation, and not least his zeal for souls. It is true that Father Fonck lived for science, but there glowed in him at all times an unquenchable love of souls. Proof of this is his work in giving the Spiritual Exercises to so many convents of nuns. When we consider the time and energy given by Father Fonck to his work for souls we marvel at the number of his literary productions. The question how could he do it appears unanswerable.

Father Fonck had a strong constitution and an unbending will, and could work incessantly. For years the only thing that for a time interfered with his work was an attack of gout. He cured this in a characteristic way. He made from time to time long journeys on foot. Father Hoffman, who knew him, says that Father Fonck considered next to nothing a walk from Rome under the burning August sun across the Campagna to the German villa at San Pastore. He used to arrive there somewhere around eleven o'clock, would eat his midday lunch, talk a while with the

students, and at two o'clock would be on his way back to Rome. With such "Swiss baths" he cured his gout. But it must have been there at Rome that the seed of death was planted in his system. When he returned to his Province and was sent as German preacher to Prague, he began to complain of stomach trouble.

On the thirtieth of September 1929, Father Fonck left Rome. This departure from the Eternal City where he had served the Church for so many of the best years of his life, must have stirred him deeply. Still he threw himself wholeheartedly into his new work as preacher at Prague. He dreamed now of the time when he was to return to Vienna, where he knew a rich harvest awaited him. But death intervened, destroying the hopes of many hearts.

Father Fonck was possessed of an inflexible will. Once he had decided that he had made a correct decision, it was with the greatest difficulty, if ever, that he was diverted from his purpose. This often made enemies for him. Sometimes, however, he was counted as an enemy when in reality he was not. He had such a tremendous love of the Word of God as expressed in the Scriptures, that the slightest variation from the clear interpretation made by the Church, aroused him to protest. Oftentimes did his sharp words injure the feelings of his acquaintances, but everyone recognized his purpose to be above suspicion. And now that he is gone, we think no longer of his faults but rather of his spirit of sacrifice, his all embracing charity towards everyone,—his brethren in religion, his friends, and scholars. We will never forget the lessons he taught us as a man of prayer. For thirty-five years he daily recited three rosaries, and oftentimes many more on his long journeys. He rests now, after a life of struggle, in eternal peace, in the Heart of the God Man to Whom he had consecrated and offered up all his life's energy. R. I. P.

P. JOSEPH LINDER, S.J.,

in Korrespondenz des Priestervereines.

Innsbruck

Death of Father Biederlack

This news will awaken heartfelt sympathy throughout the whole Catholic world, for Father Biederlack was known everywhere for his scholarly attainments. He came from a merchant's family in Greve, in the Catholic part of Westphalia, where he was born March 27, 1845. In 1862 he came for the first time to Innsbruck, and it was here that two years later he entered the Society of Jesus. After his philosophical and theological studies he was appointed Professor at the University of Innsbruck, remaining in this capacity until 1909, with the exception of the one year 1897, when Pope Leo XIII called him to the Gregorian. At the age of eighty-six he was, to the admiration of all, still lecturing at the University with undiminished vigor.

Father Biederlack gained much merit through his lectures on the social question. On this point, he was for thousands of Catholic priests and laymen a first authority, and innumerable theologians owe to him an inspiration and an enthusiasm for souls which has lasted all their lives. Father Biederlack's book "*The Social Question*" went through ten editions, and was translated into almost every language. His students and fellow workers were enthusiastic admirers of the great sociologist.

An ideal priest, a man who completely forgot his own interests, a man who amidst all his learning remained humble and lighthearted and courteous, has departed in Father Biederlack. Singularly beautiful as was his life, so was his death. He had celebrated mass at six o'clock in full vigor, and was seen, after breakfast, talking spiritedly with those around him. He did not appear for luncheon. Those who went looking for him, found him sitting peacefully in his

chair, his Breviary before him on the table. But his soul had already passed to its eternal home.

Such a funeral cortege as accompanied his funeral has seldom been seen at Innsbruck. It was a very religious funeral, with few tears but many prayers. The life and works of Father Biederlack will not soon be forgotten by those who knew him. But his soul is with God, to Whom he had all through his life devoted the rich resources of his body and soul. Though known and esteemed as one of the first Moral Theologians of Austria and Germany, he will live in the memories of his pupils, especially, of the late eighties and early nineties, as a religious of perfect obedience and simplicity. He was Superior of the Jesuit Theologians at that time, and was a model to them all. His memory remains with them in benediction. R. I. P.

Vocations

The Austrian Province News Letter, "Nachrichten" in a recent number, contained the following account that should be of interest to those of our Fathers who are to conduct students' retreats: "We heard of an Irish Father, that he had extraordinary success in awakening sacerdotal vocations among students during the time of retreat.

When he was asked about the matter he answered that of course as soon as the students showed interest in the question, he never omitted to speak also of the vocation to the priesthood. But above all he attributed his success in this point to the following: in all his retreats he urged upon the boys to spend a quarter of an hour each day before the Blessed Sacrament; during this time they were not to say the beads, nor pray from a prayerbook, but should speak intimately with our Lord about their own life. The Father assures us from his own experience that where this is done, the young man will sooner or later come

upon the thought of the priestly vocation also. He knew boys who for three years after the retreat kept up the practice of this visit to the Blessed Sacrament. Thus one boy among many others wrote him: 'I have each day made the visit according to your directions. I would be very grateful to you if you would now prescribe for me a method of procedure to obtain by prayer and penance, a vocation to the priesthood.' "

The Father also reported that on another occasion during a retreat, the superior of the house gave permission for anyone who desired, to remain in the chapel in the evening as long as he wished. No further supervision over them would be exercised, but each one should return quietly to the dormitory, and the last one turn out the light. The result was that a large number remained in the chapel, several of them more than two hours, and they would have remained longer, had not the superior then sent them to bed.

UPPER CANADA

Medal for Heroism

In recognition of the heroism of Father Raymond Cloran, prefect of discipline at Loyola College, Montreal, who lost his life while rescuing a girl from drowning in the St. Lawrence River at Quebec, the Canadian Humane Society has honored him posthumously, and presented a bronze medal to our College.

Father Cloran was chaplain of the Business Women's Sacred Heart Retreat Association, and it was while at a meeting of that organization that he saw the girl struggling frantically in the water. A powerful swimmer, he plunged into the river, caught the girl, and had to support her in the water for ten minutes. Would-be rescuers tried too hastily to untie the only available boat, with the result that the moor-

ing chain became entangled, causing a long delay. When the boat was finally freed, Father Cloran lifted the girl into it, and then, while no one was paying any attention to him, sank exhausted into the water. His body was not recovered for several hours.

Father Cloran was the son of Canadian Senator H. G. Cloran, and brother of Mr. Brendan Cloran, a third year philosopher at Hillyard.

ENGLAND

Catholic Action Safety

Theologians at Heythrop have brought out in connection with their "Catholic Action Society" no less than forty-two leaflets for distribution to non-Catholic inquirers on apologetic subjects, and are anxious to make more widely known the other branch of their activity, "Press Defense." The aim of this department is to deal with attacks on the Church made in the press, especially in the weeklies, and to correct misinterpretations of Catholic teaching and practice. This is done by means of letters or articles published if possible in the papers which printed the attacks. Catholics help the cause by sending to Heythrop cuttings of articles, or letters which need answers. The leaflets drawn up by the Society have been published and distributed by the Catholic Truth Society to the number of three quarters of a million copies, and some numbers have been translated into other languages.

FRANCE

Lyons

The landslide which occurred on Fourvière Hill on November 13, 1930, did not disturb our scholasticate there, which rests, according to experts, on solid foun-

dations. But Loretto, the house of Madame Pauline Jaricot, who was the founder of the Propagation of the Faith, was temporarily abandoned on advice of engineers, because of its proximity to the partially demolished Hospital des Chazeaux. This house is now the property of the Province of Lyons. Due to the catastrophe, however, occupation of it has been postponed. Because of the alarming news reported by newspapers and broadcast over the radio in Europe and America, telegrams poured in from many of our provinces asking for information, and offering assistance to the supposedly "stricken" community.

Brest

At the personal request of the Archpriest of Saint Louis parish in Brest, our Fathers at Bon Secours have undertaken the direction of a recreation center for soldiers and sailors at this important seaport. Every Sunday Mass is celebrated, preceded by confessions, and followed by familiar catechetical instruction. This center, the Maison Jeanne d'Arc, has been eminently successful in fostering fidelity to the sacraments among the soldiers and sailors served by our Fathers, and the edifying conduct of the young men has been commented on by some of the older "warriors."

French Jesuit Awarded Scientific Prize

La Vie Catholique for October 25, announces that Father Teilhard, S.J., of the Province of Lyons, who is now engaged in scientific work at Tientsin, China, has been awarded the grand prize for Anthropology, (a Dutch award). This prize is given every three years by the International Anthropological Institute. There were this year eight candidates for the award, all men well-known in scientific circles. Father Teilhard was almost unanimously chosen as this year's incumbent. The jury was composed of members from eleven nations.

ICELAND

The last number of the Irish "*Province News*" carries notice of the visit to Gardiner Street of Father Svenson, S.J., first inhabitant of Iceland to become a Catholic in recent times. The Augsburg Confession became the official creed of the country in 1550, and it was not until the last part of the nineteenth century that non-Lutheran communities were permitted. There is, however, a great attraction to the original Catholicism of the island among the people, and at present out of a total population of ninety-four thousand souls, three hundred Icelanders have embraced the Catholic religion, and are ministered to by four diocesan priests. Father Svenson's conversion makes an interesting story. He tells of it in the twelve books he has written. These books have been translated into twenty-two languages, and have attained a circulation of five million copies.

INDIA

Calicut Mission

Conversion Difficulties at Malabar

In a letter from Taliparamba Mission Station, conducted by the Province of Venice, Father Romeo Porta sets forth some of the adverse circumstances under which he has to labor.

"In the grounds of my Church and Residence is a grove of trees which at one time enclosed a Hindu temple which of course, has now been dismantled and the stones of it used, I surmise, for the building of the temple of the true God. When I first came here, finding the place in utter disorder, full of shrubs and thorns and decaying leaves, making a sort of marshy

tract of land, I got the idea of having it cleared, so as to turn it into a plantation of some kind or other. I was then informed by some Hindus that the place was haunted and I should be inviting trouble were I to do as I intended. I laughed at the idea, and my only comment was, 'Well, if it is haunted, no one will dare to come to steal.'

"This incident led me to find out the motive why the fairly well-to-do Hindus and landlords or *jenmis* as they are called, dot the whole extent of their lands with temples or pagodas, large or small. Is it really a thing prompted by religious sentiment and faith in their gods? Perhaps partly so, but still behind it all lies some other impelling motive; in their temples are performed their religious ceremonies or *puja* at which the other Hindus, especially the tenants, are expected to make vows or *nercia*, and bring offerings in money and in kind to the temple; and it goes without saying that the landlord is the chief benefiter thereby.

"There are many other things which I have come to know. When I was at Shoranur there was a settlement of forty-two families of *Kumbars* or Potters. Efforts have been made towards their conversion but without success. Although of low caste and very poor they are addicted to polygamy which in itself is a great obstacle to their conversion; besides which there is another great drawback: on the land on which they have settled and which belongs to four *jenmi* Nambudiri, are interspersed here and there several temples, small, ugly and dirty, with even uglier images and carvings of their gods. Now, the landlords have made a contract with these poor and simple people on legal documents that each family should pay its respective tax to the government for the small plot of ground occupied, but there is no mention of any particular rent being payable to the *jenmis*; but the people are told that it is compulsory to pay an annual contribution or offering to the temple; which contribu-

tion naturally goes into the pockets of the *jenmis* and is certainly a higher amount than what the land rent would have been. This surely is sheer cunning. Now, when the landlords heard of these *Kumbaras* being asked to become Christians, they threatened not only to drive them out of the settlement—and consequently the Mission would have to find other land for their accommodation, and provide cottages for them, etc.—but also to file a suit in a law Court with a view to exact all *arrears* of rent, since the potters had been in the settlement *without paying any rent to the jenmis*. These poor folk would have then to pay arrears of rent for at least three years if not more, which is the time limit set by the Courts of law.

“Thus the generosity and religious spirit of the landlords in building these temples is only a means to make money out of it, by deceiving the poor uneducated masses and holding them in a grip under a religious mask. I do not know exactly if this is the general practice among the Hindus all over the country, but it certainly is common to a great extent, as the shameful custom is prevalent almost everywhere. So the richer classes won't be converted on account of their greed for money, and the laxity of moral law—which is loose not only among them but practically among all Hindus whether of high or low caste—while the poorer classes who are the masses, cannot be converted, because they are simply the slaves of such masters.

“Another of the wiles to which well-to-do Hindus and Moplas have recourse in order to strangle, as it were, and entangle the low caste people, and make them little better than slaves, is to give them occasional loans of money at an exorbitant rate of interest. Usury is rampant everywhere, and the poor borrowers find it difficult to pay even the interest; the amount as years go by increases by leaps and bounds into an enormous sum. And when these poor slaves of these greedy

usurers are persuaded to become Christians, their creditors threaten to take them to law and throw them into prison unless they pay back the principal and interest to the last farthing. Such, for instance, is the case of the Cherumas, a low caste tribe of Periarā, a village about six miles from Taliparamba, where a school has been opened for their children with a view to their conversion. Fancy each family burdened with a debt of Rs. 300, 400 and even 500.

“The system of land tenure prevalent among the Hindus, called *Taravadu jenman* or family property is another obstacle to conversion. According to this system some twenty, thirty, or even forty persons are owners of one and the same piece of land; so that when you want to buy this land, or to convert one of such families, you have to get the consent of all the owners, which is next to impossible; for according to their ideas and tradition the produce of the land is intended for the maintenance exclusively of these families, and neither land nor produce can be sold to any one else. It is therefore very difficult to secure such a piece of land or even a portion of it or to obtain the conversion of such families, for any one willing to become Christian would be opposed, persecuted, cursed, disinherited and intimidated into subjection to them.

“And what about the conversion of the high-caste and the educated people? Setting aside the chief reason, the instinctive hatred—which they foment in others—which they bear to the *Religion of the West* which is perhaps the most respectful term with which they dub our holy religion, there is, however, another impediment. I have been told that the educated and high caste Hindus admit that Hinduism cannot be wholly true and that they profess to believe in only one God; but from a mere smattering of the knowledge of Christianity, acquired entirely or mostly from Protestant sources they have made up a kind or relig-

ion for themselves—the Brahma Samaj which is a mixture of the creeds of various religious systems, with some good moral principles such as honesty, prayer, alms, usefulness to others, etc. They are, however, careful to withhold from the uneducated masses, their conviction that Hinduism is untenable as a religion, while they themselves live practically as Hindus with loose moral principles. It would seem that morality hardly enters the code of the Hindu Religion.

“Under these circumstances, the sporadic conversions that one occasionally obtains are mainly of *outcaste* people, i. e., those whom for some reason or other, the Hindus themselves have ostracized from their caste. The poor *outcastes* abandoned by every one and debarred from every social intercourse and every place, ask to become Christians; and then almost in every instance the Missionary has to undertake to provide them with lodging, board, clothes and a job, in fact to maintain them outright. Besides, these poor *outcaste* people prove themselves, as experience has shown, to be a poor sort of Christians, continuing to live very much as Hindus, even after Baptism, in spite of all instructions given and benefits conferred; they are very unsteady and begin to be exacting for having become Christian; and only a continual pouring of money keeps them up to a semblance of Christianity. Such a state of affairs, reflects no credit on our holy religion, in so much that when you attempt to convert other Hindus they fling into your face: ‘What! join your religion? Look what kind of people your converts and your Christians are!’ And no amount of arguing will move them to see the fallacy of their opinion.

“The whole extent of my present Mission, with Tali-paramba as headquarters, is so profoundly pagan that one finds scattered everywhere in great numbers, pagodas, sacred trees, sacred ponds of the filthiest water, and in every shop and house pictures of their gods are

displayed and honoured. Every now and then they might celebrate some festival or other, usually during the night, with a hideous *tamasha* and beating of *tom-toms* amid awful howls and yells. On some of these occasions people gather in thousands from towns and villages far and near, all of them making the compulsory offering to temple, to priest, and to landlord.

“Yet another difficulty the Missionary has to surmount is that of approaching the Hindus; for he has to meet them on some chance occasion or on the public road, which is neither the proper time nor place to discuss religion. He cannot visit them in their own house. According to their caste traditions one may not even approach their dwelling or its premises, much less enter it without polluting the place, thereby exasperating and bringing down upon him the ire of themselves and their gods. On one occasion, when I was at Kaniambetta in Wynaad, I went with my schoolmaster to the house of a headman, a Kurcher Hindu with the intention of trying to convert him. The man was away in the woods, making *puja* I was told, and would not be long in returning. It was about two in the afternoon and to protect myself from the scorching sun, I sat down, without much ado, on the parapet in the verandah of the house. Meanwhile a man appeared who, seeing me thus seated, became infuriated and poured forth a shower of abuse and imprecations on my head for thus polluting the place, as he said. So I had to come away without waiting for the headman whom I had come to see.

“As regards their women it is absolutely impossible to speak to one of them. At the mere approach of the Missionary, they fly indoors as one would from a wild beast or from the devil himself; the underlying reason is perhaps not difficult to gauge. I also found out in several cases that although the men could perhaps be persuaded to be instructed in Christianity, the women of the family are dead against it. My impres-

sion is that the men are entirely under the thumb of their women and overruled by them.

“The Protestants use methods that apparently bring them some conversions, but they dispose of endless sums of money for the purpose. They establish schools in every town and village especially for the children of low and depressed classes; they build factories—tile, weaving, etc.—to provide people with work and maintenance, raise shops and industrial institutions and mills, all for the same purpose. They establish hospitals and dispensaries with free medical aid and distribution of medicines; and keep up an army of catechists, pretty well paid—I do not know if they are well trained also—who go into every village to gain converts. They preach the gospel in the public streets and bazaars, in fields where fairs and festivals are held, especially on the occasion of a Hindu *tamasha*; but with scarcely any success and as is often the case, they are ridiculed by scoffing Hindus, some of whom are at times fairly intoxicated and hostile. And when they do get some converts they prove to be such a poor sample of Christianity.

“I believe all these methods might be tried by us also who have the true Faith on our side, had we only sufficient funds. Yet, withal, my belief is that miracles, real miracles I mean—might turn the masses of pagans and convince them of the truth of our holy Faith; but then we do not know if God wishes us to perform miracles; and besides, the missionary might be such poor stuff himself to be the worthy instrument of God for miracles.”

Bengal

What is going on in Bengal? Father Ruwet, of the Belgian Province, writes from Morapai: “Is there a real movement towards the Catholic Church? The fact cannot be denied. Bengal is being shaken by the prayers rising to the throne of God every day. Bengal had been left in the shade for many years, and efforts

were made in a direction which promised better results for all the sacrifices entailed. The big effort of Father Banckaert and Father Delplace was not kept up, and so, little by little, outward stations and villages were left alone or received at most a yearly visit from the father resident in the station.

“This situation lasted fifty years. That the field is being more earnestly cultivated now is evident from the results attained.

“But now that our endeavors meet with success, the work has to be pushed on. There are more than a thousand Catholics living within three-quarters of an hour from the church at Moropai.

“These Bengalese Catholics are not, as many suppose, bad Catholics. What the Bengali looks for is sympathy. If he finds it in the missionary, the latter may be sure of his people. He is fond of religious display. If this is neglected, it may have a bad influence on him. But when he finds his church clean, well adorned, the church liturgy carefully observed, he will like to go to church, and be present at those ceremonies, no matter how long they are. There are two Masses at Moropai every Sunday, and the Church is full twice. For a population of 2,000 Christians, Moropai had 50,000 Communion last year. No, Bengal is not dead. Witness to this is the movement of conversions in the villages around Moropai and other stations. But only Protestants are converted, one may say. May be, but let us have first a homogeneous Christian community, and then we shall be able to tackle the Hindu more easily. If to a single Bengali station God has granted four hundred conversions in one year, why should He not double that number for another? But what we need now is fervent prayer for Bengal. What is going on there now, will soon clear away all prejudices and help to increase that broad love of the apostle for those God may entrust to our care.”

IRELAND

Father Lambeth McKenna, editor, for a number of years, of the *Irish Monthly*, is now devoting his entire time to the compilation of an authoritative Irish-English dictionary. It is to be a government publication, and during his work on it Father McKenna receives a government grant of two thousand dollars a year.


JAVA

Consecration of the Island to the Sacred Heart

On the Feast of Our Lady of Lourdes last, there took place at Batavia, Java, the solemn consecration of the entire island and its inhabitants to the Sacred Heart of Jesus. This consecration occurred in the center of the island before a vast concourse, which acclaimed Christ the King. The two Schmutzer brothers, one a deputy in the semiparliamentary Assembly of the Dutch Indies, and the other director of an important sugar company, both fervent Catholics, conceived the idea of having a huge monument to Christ the King erected on their property. There are so many monuments in Java calling forth the glories of her early kings, and dedicated to the gods of India, that these high minded Catholic men thought it time to erect a vaster monument to the King of Kings. Two years labor finished the work, and it was before this lofty figure looking out over the Indian Ocean that his Lordship, the Bishop of Batavia, before the Prefects Apostolic of Surabaya and Malang, the superiors and priests of Java, and the Dutch and Javanese Catholics, solemnly proclaimed the Sacred Heart King and Ruler of the Island of Java.

Jesuit Scientists

The Missouri *Province News Letter* offers an interesting reflection on the Jesuit contribution to science: Poggendorf's "*Biographical Dictionary of the Exact Sciences*" contains in its first two volumes the names of 8,847 savants from remote antiquity until the year 1863. Among these names a little more than ten per cent. are those of Catholic priests. This number is magnificently significant of the attitude of the Church to science, if we reflect that most priests take up science as a hobby, not as a task they are bound to do. Amongst nearly one thousand Catholic priests who have been distinguished in the domain of the exact sciences the Jesuits number fifty per cent. Among the great men who have proved themselves successful in the pursuit of science, the Jesuits, in the short space of three and a half centuries have numbered one out of twenty.



American Assistancy

CHICAGO PROVINCE

Xavier University Centennial

The various activities in connection with the celebration of Xavier University's one hundredth birthday, have evoked much interest in the history and attainments of the school. In connection with the homecoming festivities, congratulations were received from all parts of the United States and elsewhere. A much prized note of good will is that which came from President Hoover. The Monday evening radio lectures over station WLW, which opened the centennial celebrations, have been widely appreciated, and have resulted in very many requests for copies of the talks

given by our Fathers. In the early part of November the *Cincinnati Inquirer* published a six page Xavier edition with much interesting data connected with her history. We quote in part:

“The history of Xavier University begins on October 17, 1831, when the Right Reverend Edward D. Fenwick, O.P., D.D., first Bishop of Cincinnati, opened what, after the fashion of the times, was called a “Literary Institute” for the higher education of youth. This was a daring undertaking for the times, for the census of 1830 gave Cincinnati a population of less than 25,000, and of that number Catholics were a small and not very influential minority.

“The new institution bore the classic name ‘The Athenaeum,’ and in the prospectus issued we are told that the ‘College course will embrace the Greek and Latin authors, both historians and poets, which are usually read; the Hebrew, Spanish, French and English languages; the various branches of mathematics; reading, writing, geography, and the use of the globes.’

“The carrying out of this fairly ambitious program was entrusted to the diocesan clergy from 1830 to the summer of 1840. Their efforts met with considerable success, but the growing needs of the diocese made it difficult to staff the college, and the Right Reverend John Purcell, successor of Dr. Fenwick, applied to the Provincial of the Society of Jesus at St. Louis. On receiving a favorable answer, he turned over to the Jesuits, ‘forever on condition that they should be held ever sacred for church and school, the college, seminary and church, with the real estate on which these buildings which I now occupy, are located.’

“The old Athenaeum served its noble purpose for sixty years, and then was replaced by more modern buildings. Since then the curriculum has been greatly increased, new buildings added, new courses instituted, and on the feast of St. Ignatius, 1930, the name of St. Xavier College was changed, for more effective

organization and intensive supervision of the separate colleges, to Xavier University.

MARYLAND-NEW YORK PROVINCE

Baltimore

Loyola College Disputation

The 1930 June Week, celebrated at Loyola, was the occasion of a strictly academic disputation in Ethics. This last endeavor of the College students was held in the Loyola Library before the graduates and invited guests. Two Seniors defended theses covering all the matter studied in general and particular Ethics respectively. There were two student objectors, besides the guest objectors, Father Philip Blanc, S.S., Professor of Theology at St. Mary's Seminary, Baltimore, and Mr. Mark O. Shriver, M.A., a prominent Loyola graduate. After the formal disputation the defenders were put to the test by the audience. Professors of Ethics from St. Joseph's College, Philadelphia, Georgetown University, Washington, and the Woodstock Collegium Maximum added their voice to these general discussions. This scholastic function was under the direction of Father Justin J. Ooghe, S.J., Professor of Ethics at Loyola.

Loyola Anthology

Loyola's last year's Freshmen seem to have spent some time in the vicinity of Parnassus, and that they wooed the Muse with no small measure of success is evidenced from the fact that the class of '33 published, in December, a very representative book of poems, of their own composition. This little book "*A Loyola Anthology*" found favor immediately with reviewers and the press. To quote one critic: "To produce verse of such high merit, is an achievement few would imagine possible from lads whose average age is nineteen,

among a group of forty, during one year of hard study in which versification is only one of a bewildering number of subjects. . . . These students actually enjoyed constructing their weekly efforts in verse, and some of that joy is clearly reflected in the pages of this anthology, which is a happy book."

Buffalo—Sodality on the Air

The February number of "*The Queen's Work*" describes the latest activity sponsored by Buffalo sodalities.

"Buffalo students went back from the Sodality convention convinced that action was the immediate need. And they took action immediately. Before the beginning of September the two leading broadcasting stations of Buffalo had promised to broadcast regular Sodality programs.

"The students selected the station owned and operated by Buffalo's largest newspaper. They had just started their feature, when the station 'hooked up' with the Red Network, (a national chain) adding to its prestige, but causing the elimination of three-fourths of its local talent. But the station asked the Sodality to go on with its program. 'We like the type of program you are presenting,' the officials wrote, 'you make no pretense at being professional entertainers, yet the groups coming down are well trained and a credit to the schools they represent.' They had reached that decision after a check-up of leading business houses, from which the most favorable reports on the Sodality Hour had been given.

"So on Saturday night at seven-thirty (note the favorable, much sought-for hour) the announcer opens the broadcast with an account of the Sodality's aims and purposes and of the organization of the Western New York Union. One gets a thrill out of the statement that begins, 'The Sodality of Our Lady

is an organization devoted to the Queen of Heaven and consecrated to the cause of Catholic Action.'

"Gounod's beautiful 'Ave Maria' has been chosen as the official signature song. This is followed by musical numbers, vocal and instrumental, furnished by two schools of the Union. All the schools have broadcasted, and the standard of entertainment has been notably high.

"The half hour concludes with a brief explanation of Sodality activity, organization methods and ideals, and pertinent Sodality news. The whole series, supplied by the schools, is arranged in advance, so as to prevent overlapping and duplication of numbers. Beginning with the next series, student college speakers are to be added. They will talk from three to five minutes on some phase of religious organization, student thought, Sodality action."

Fordham University

Alumni of "our largest Catholic University" came remarkably to the fore in the recent November elections. That Fordham University is widely represented in politics as in other spheres of action was evidenced in the large number of victories won by her sons. In the New York State elections, of course, the most notable victory was that of Governor Franklin D. Roosevelt, LL.D., '29, who was re-elected over his Republican and Socialist opponents by a majority unprecedented in the history of the State. Connecticut sent William L. Tierney, '98, to Washington as its representative in Congress. Loring Black, '07, and Frank Oliver, '05, were re-elected by large majorities to membership in the House of Representatives. Both of these men have been in Congress since 1923, and held political office prior to their present appointments. Joseph Gavagan, Law, '20, was also re-elected Representative after having served six years as Assembly-

man, and one year in Congress. On the Judge's bench Fordham is represented by her alumni in the County Justice from King's County, two City Magistrates, with another Fordhamite on the Supreme Court bench in Westchester County. Six of the twenty-four vacant seats in the New York Senate were won by Fordham men, and in the State Assembly fifteen vacant seats were awarded to alumni by the voters. The above mentioned leaders are all affiliated to the Democratic party. It was not possible to obtain information about Fordham alumni in other than the New York district and vicinity, in time for this issue. We hope however, in the near future, to give a more detailed account of the activities of the prominent alumni of Fordham and our other Jesuit Colleges throughout America.

Fordham France

The Department of French, Fordham University, began in October, 1930, the publication of a monthly journal, *Fordham France*, which is the first paper of its kind at a Jesuit College. All articles are written in French by students at the University, four hundred of whom are enrolled in the French department. The purpose of the journal is to encourage the use of the French language, and to give students facility in expressing themselves in that tongue, and to encourage the study of the better French literature. A great deal of praise has been lavished on the University for this new venture, and upon its director, Mr. Basile G. D'Ouakil. The French Club of Boston College, numbering forty students, has subscribed for copies for each member, the French classes of the College of Mt. St. Vincent, New York, also subscribe, and many copies are being sent to various other colleges by request.

Apologetics Courses

In connection with the School of Sociology and So-

cial Service of Fordham University, two new courses, one in Apologetics, the other in the Social and Individual Aspects of Primitive Religions are being held under the direction of Father J. Tracey Langan, S.J., at the Woolworth Building, where the Downtown University is located. These courses are of special interest to priests, sisters, lay catechists, and other laymen who are interested in combatting the modern Arianism, and the aberrations which pass for modern research in comparative religion. In both series of lectures the purely historical method is used.

Mount Manresa

The name of Father Terence Shealy, S.J., founder, in 1911, of the first house in the United States devoted exclusively to laymen's retreats, is still held in benediction by members of his "Laymen's League," and others who made retreats at Mount Manresa in the first days of its existence. We quote from the *Brooklyn Tablet*, for January 24, 1931, part of an article reporting on the Pittsburgh Conference of the Laymen's Retreat Movement in the United States.

"The work of this conference, and the assurance it gives of the future growth of the retreat movement, ought to have a special interest for all New York retreatants, in particular for the men of Mount Manresa, who can still recall the early struggles of the founder of the movement, the beloved Father Shealy of blessed memory.

"Those men of Manresa who began the work with him in 1909, or later, and who still go to Mount Manresa for their annual retreat, will readily remember the tireless efforts he found necessary to arouse interest in the movement among the indifferent Catholic men of New York. Very few men in this locality, as throughout the country, had any knowledge of what a retreat really was. To many a week-end spent in the seclusion of a closed retreat could be only for those fitted for a monastic life.

“That Father Shealy’s work for the removal of this indifference and prejudice met with a great measure of success is shown by the fact that even before his death, in 1922, Mount Manresa had nearly two thousand annual retreatants. That figure still holds despite the fact that the territory at first covered by Mount Manresa is now also served by two new retreat houses in New Jersey and by the retreat house of the Passionist Fathers at Jamaica, L. I.

“While carrying out his early work of enlightenment, Father Shealy was also making a careful and widespread search for a place where a permanent home for the retreat work could be established. When the desired spot was finally found, and the private estate which had been known as ‘Fox Hill Manor,’ became ‘Mount Manresa,’ the difficulties of the founder, instead of diminishing, became greater in volume and more painfully pressing. The distracting annoyances of refractory kitchen help alone, would serve to drive to despair any ordinary man.

“Father Shealy was a great man, and a holy man, exceptionally blessed by God, and endowed with a personality that won men and inspired them with his own nobility of purpose. Disagreeable happenings, broken promises and discouraging disappointments were only temporary in their effect. Renewed energy and earnestness of purpose, together with the many graces and blessings that accompanied the venture from the very first, served to wipe from his mind unwanted memories.

“Along with the petty annoyances referred to above, was the effort he had to put forth to meet the interest on a heavy mortgage. To secure and retain Mount Manresa, the mother house of Laymen’s retreats in America, was a struggle from the beginning. But Father Shealy would never permit any reference to money to be made during the week-end, and never mentioned the subject himself. It was generally understood

that there were some men present who were unable to make any offering. Without doubt the prayers of these needy retreatants helped to bring to Father Shealy and to Mount Manresa the inspiring success that has since claimed the attention of Catholics throughout the country, which has finally crystallized into the present great movement.

“So long as the retreat movement lives and grows, Father Shealy’s memory will be revered as of one of the inspired men of God who brought it into being.”

Regis High School

Regis High School, New York, has always considered excellence in public speaking an adjunct to scholarship. To aid students to this end, a Debating Reference Library has been established, with a special room set apart for those preparing debates. Encyclopedias, reference books, magazine files, clippings, are all classified according to the subjects for debate, and writing desks are provided for the preparation of speeches. The results of the attention given to this activity are attested by the fact that of the seven finalists in the National Oratorical Contest of 1930, two were Regis graduates.

St. Andrew-on-Hudson

The community has been considerably reduced in numbers since dividing with the new Novitiate of St. Isaac Jogues at Wernersville, Pennsylvania. For the year 1929-1930, the community numbered two hundred and fifty-eight, of which eighty-six were scholastics, and ninety-five were novices. The Province Catalogue for 1930-1931 shows a reduction from last year’s large number to one hundred and ninety-four.

June 2, 1930, was a memorable day in the history of both novitiates. It marked the departure of forty-five novices, two of them being lay brothers, from

Poughkeepsie to Wernersville. The scholastic novices were about evenly divided between the first and second years. Father Hoar, just appointed Socius at Wernersville, accompanied the party, and they were met in their new home by Father Fisher, who had been recalled from the Novitiate at Shadowbrook in the New England Province, to take the same position as Master of Novices at Wernersville. Father Edward Sweeney, the provisional Minister, had prepared the new quarters for the pioneers, and was assisted by six of our veteran brothers, nearly all transferred from St. Andrew. Almost immediately the new community was settled down and "at home", so that there was scarcely any interruption of regular novitiate order.

Father Goggin, formerly Socius to the Master of Novices here, is now Master at the San José Novitiate at Manila, P. I. He has been succeeded by Father Bleicher, who has charge of all the Novices' study classes.

On September 1, Father Denis McCarthy was appointed Minister and "Locum tenens" at the Sanatorium of St. Isaac Jogues and Companions at Monroe, N. Y. This house is under the jurisdiction of the Rector of St. Andrew-on-Hudson. Father William Walsh, builder and first Minister of the Sanatorium, is now at St. Ignatius Rectory, New York City, where he will be in a better position to promote the devotion to the Boy Jesus, this being the wish of Very Reverend Father General.

The beautiful Domestic Chapel at Monroe, and the still more beautiful and costly Memorial Chapel to Father J. B. Young in the cemetery there, are gifts of the friends of Father Walsh. The Memorial Chapel was dedicated early last year, when a delegation of several hundred members of the New York and New Jersey Guilds came for the ceremony. On that occasion an eloquent tribute was paid to Father Young's personal holiness and to his apostolic labors by Father

William F. Clark; and a choir from Sacred Heart College, Manhattanville, sang the hymns, litanies, and Benediction service in a manner that would have delighted good Father Young, so zealous in his lifetime for strictly ecclesiastical music.

Monroe witnessed a novel sight on December 15, when Bishop Murphy, S.J., of British Honduras, ordained Mr. Walter W. Mills to the priesthood. Mr. Mills had received the orders of deacon and subdeacon from Bishop Emmet, S.J., of Jamaica two months before. This was a most happy consummation for Father Mills after his long and heroic struggle to regain his health and take his place with the laborers in Our Lord's harvest. In addition to the little community at Monroe, there were present Very Reverend Father Provincial, Father Devlin, Rector of St. Andrew, and Father Edward P. Tivnan, Rector of the Weston Scholasticate.

The Novitiate has been the recipient of a very fine organ, thanks to the generosity of a kind benefactor. It was made by Laws and Company of Beverly, Mass., and installed in the spacious organ loft which has long awaited this complement of a well-equipped Chapel. The organ was blessed in the latter part of September, and Mr. Bourget, organist at Manhattanville, gave a recital to show its merits. On that occasion Father Leavey, Choirmaster at St. Ignatius Church, New York City, brought his well trained boy choir to give a selection of sacred hymns; and the combined recital and concert showed to the best advantage the excellent qualities of the instrument, to the delight of the community and some specially invited guests.

Another kind benefactor, when at Oberammergau last summer, purchased, as a gift for the Novitiate, a large wayside Crucifix, the kind one sees in the Tyrol, and other Catholic districts in Europe. This Cross has been erected on the terrace to the south of the Lourdes

Shrine, and a short distance from it.

St. Andrew's has many other gifts of good friends to record, but has not failed to do good in turn. Over four thousand dollars were collected by the Juniors and novices during the past year, and sent to our needy Missioners in the Philippines.

The Sisters of Charity in charge of St. Vincent's Hospital, New York City, have opened at Stanfordville, some twenty miles northeast of Poughkeepsie, a Retreat for members of their own community. The Sisters, who are among the very best benefactors of the Novitiate and Province, have long felt the need of such a Retreat for rest and recuperation after illness or the trying periods of hospital duties. Fathers from St. Andrew's say Mass there on Thursdays and Sundays, except in Lent and the vacation months, when Fathers from St. Francis Xavier's, New York City, will supply.

St. Francis Xavier's

Father McCluskey's Golden Jubilee

His Eminence Cardinal Hayes, Auxiliary Bishop Dunn, and a distinguished gathering of monsignori and priests assembled at St. Francis Xavier's Church on Sunday, December 21, for the celebration of the fiftieth anniversary of the ordination of Father Thomas J. McCluskey, S.J. The celebration was of more than ordinary interest to the clergy and people of New York, as the venerable jubilarian before entering the Society, was for nine years a secular priest of the New York Archdiocese, serving as assistant priest at St. Leo's Church, East Twenty-Eighth Street, and at St. Patrick's Cathedral. His Eminence presided in the sanctuary at the Solemn Mass of Thanksgiving celebrated by Father McCluskey. At the end of the Mass, before giving the blessing, the Cardinal read a cablegram from the Cardinal Secretary of State at

Vatican City, announcing that the Papal blessing has been bestowed on Father McCluskey. The preacher at the Mass was Right Reverend Monsignor Michael J. Lavelle, who was a fellow student of the jubilarian's at De la Salle Academy, Manhattan College, and St. Joseph's Seminary. Monsignor Lavelle is also author of a two page article in the New York *Catholic News*, from which we quote the following:

“Father McCluskey's life in the ministry covers a period so full of progress in the city and in the Catholic Church as to be almost incredible and so real as to fill our hearts with joy and gratitude to the Lord. His own part in the making of ecclesiastical history and development has been large and lasting. . .

“Ordained in 1880, he was immediately assigned to duty at St. Leo's under the direction of Father Ducey. In the summer of 1887 he was sent to the Cathedral, where a wider field for his talents and spiritual zeal enabled him to make a far reaching impression that remains to the present day. Besides the regular work of the ministry, he was the director of the large Cathedral school of 1600 pupils . . . When the League of the Sacred Heart was organized, Father McCluskey was appointed to build it up in the Cathedral. He made this a labor of great love. Entering completely into the spirit of the league with all its details, the result of his untiring work and efficient personality made the Cathedral branch the talk of the spiritually minded people of New York. It numbered not less than 20,000 members.

“But within two years it became evident that a still small voice had been constantly dinning into his ears the lure of a vocation to the stricter duties and sacrifices of the religious life. . .

“Thus, on the 14th of August, 1889, he left the Cathedral, his friends, and the children, to whom he had become endeared, to enter the Society of Jesus at Frederick, Md. One good pious old lady, telling tear-

fully to another what had become of him, said: 'He has left the Church and joined the Jesuits.' ”

Monsignor Lavelle then sums up Father McCluskey's active life in the Society, through his years of study at Frederick and the "great finishing college at Woodstock", his varied ministry at St. Ignatius Loyola and St. Francis Xavier, New York, his five years at Boston College. On his being transferred from Boston, "the people at the College bewailed his departure, but one old lay brother in the Church asserted stoutly that he was glad, delighted, that Father McCluskey had gone. Everyone was surprised at his attitude, and asked him why. 'Since that man came to this church,' he answered, 'my back has been broken every time he was announced to preach, having to put up chairs in the aisles, to accommodate the crowds of people who came to hear him.' ”

"In 1907 he was made rector of St. Francis Xavier's Church and College. Under his fostering care the number of students was nearly doubled, and he paid off all the debts. He enhanced the oldtime reputation of St. Francis Xavier's Church for high class ecclesiastical music, by securing the services of Pietro A. Yon as organist. At that time the National Federation of Catholic Societies was flourishing. Father McCluskey was already moderator of the Xavier Alumni, and he attached himself ardently to the idea of organizing the laymen of the country for the welfare of both Church and Nation. Father McCluskey also during this period, notwithstanding his many imperative duties, was in great demand for retreats for priests and Religious throughout the country.

"In 1911 he was made President of Fordham University. This was the period when our institutions of higher learning were beginning to emerge from the numerical weakness which so long had characterized them. Strange as it may seem to those who know only the present conditions, there was up to that time

scarcely a Catholic college in the country with an enrollment of one hundred students in the college course.

“Father McCluskey had a masterly mind wherewith to meet this incoming tide. His profound scholarship and devoted piety, his large experience and impressive personality made themselves felt in every department of the University. At the time of his appointment, Cardinal Farley, of happy memory, himself one of Fordham’s most illustrious graduates, asked someone what he thought of the nomination. The answer was: ‘Fordham for all future time will be a greater institution for the fact that Father McCluskey is now ruling its destinies.’ The result verified the prediction. Able heads, hearts and hands had been developing the University for a long time. Father McCluskey added his share in a large measure, increasing the attendance in the College of Arts and Sciences, the Law School and the Medical School. The last he reorganized and secured its recognition in Class A. He also organized and founded the School of Pharmacy. Other devoted leaders have followed him, each adding his share to the great work. Today, Fordham has 10,000 students on its register, and it is not impossible, judging by the rapid increase, that many now mature, may live to see the day when Fordham will be the largest college in the land.

“After four years of presidency in Fordham, Father McCluskey was transferred—demoted, some would call it, but the Fathers of the Society do not in any way so regard it,—to Boston College, where for six years he taught philosophy and evidences of religion to classes far larger than the entire student body of Fordham and Manhattan Colleges combined when he was a student. Later he was brought back to Fordham under the presidency of that great leader, Father William J. Duane, S.J., again to teach his favorite themes of philosophy and evidences of religion.

“When he reached his seventieth birthday, he was

released from the classroom and was assigned to parish duty at St. Francis Xavier's. There he has been working during four years as assiduously as a new curate, at the essential work of the priesthood: confessions, preaching, visiting the sick, caring for the children and the poor, giving special attention to the League of the Sacred Heart and the Propagation of the Faith.

“On the day of his golden jubilee, Father McCluskey was seventy three years and five months of age. His eye is bright; his cheek ruddy; his carriage erect. He is as young in heart as a boy. He loves children especially. He is devoted to the instruction of converts. His faith is as vivid as his physical sight. His piety is as simple as that of a child. He is tolerant, cheery, witty. Gratitude to the Lord for the blessings of his life and the graces he has been privileged to obtain for others is abundant in his heart. He loves the ideal of the priesthood, expressed long ago by St. Bernard to his favorite disciple: ‘You should be the mirror of justice; the model of sanctity; the father of the poor; the comforter of the afflicted; the eye of the blind; the ear of the deaf; the guide of the young; the staff of the aged; the tongue of the mute; the priest of the Most High; the Christ of God.’

“May he be spared for many years to come in health, happiness and strength, always increasing in virtue before the Lord, and a model to clergy and people for his single minded, disinterested, inspiring zeal for the glory of God and the salvation of human souls.”

Washington

The Famous Gonzaga Clock

Old Washingtonians tell about the day all Washington was late for work, and even the wheels of government were slow in starting—because Brother Walch's Gonzaga clock went awry. Be that as it may,

the Capital City's sixty thousand government workers still depend on this famous timepiece, although it is a bit erratic in its old age. The following account of the clock appeared in a recent N.C.W.C. News Service article:

"There is in the bell tower of St. Aloysius' Church, Washington, a famous old clock, which to many in the National Capital, is immensely more important than the amazingly accurate timepieces at the Naval Observatory.

"The clock, a huge affair, is said to have no counterpart in this country, or probably in the world. It is more than sixty years old, the work of a Jesuit Brother, and has played an intimate and faithful part in the daily lives of thousands of the city's residents. Once, it is said, it was used to check the arrival and departure of trains from Washington, and was the time-piece by which all the clocks in the Capital were regulated.

"Brother Blasius Walch, S.J., a native of Europe, made the famous 'Gonzaga clock' as also clocks at Woodstock, Loyola, Baltimore, Fordham, New York, Boston College, and St. Andrew-on-Hudson, Poughkeepsie. No two of these clocks are alike."

Georgetown University

Siamese Prince Student

It has just been made public that for the past three years Georgetown's Foreign Service School has had on its roster of students a Siamese prince, brother-in-law of Prajadhipok, king of Siam. The prince, Nondiyaval Svasti, is known familiarly on the campus as "Svasti." The identity of the royal pupil, whose sister is wedded to one of the very few absolute monarchs remaining in the world, has been kept from his fellow students, and he has been quietly preparing at Georgetown for a career in the diplomatic service of his country.

Georgetown Alumni Honored in November Election

1. *United States Senator*

Honorable John H. Bankhead (LL.B. '93, Georgetown Law School), Jasper Alabama. Opposed Senator Heflin.

2. *United States House of Representatives*

William Brockman Bankhead (LL.B. '95, Georgetown Law School), re-elected, Jasper, Alabama.

William P. Connery, Jr. (LL.B. '26, Georgetown Law School), re-elected, Lynn, Massachusetts.

Dennis Chavez (LL.B. '20, Georgetown Law School), re-elected, Albuquerque, New Mexico.

Butler B. Hare, (LL.B. '13, Georgetown Law School), re-elected, Saluda, South Carolina.

James V. McClintic (attended Georgetown Law School during academic year 1914-1915), re-elected, Snyder, Oklahoma.

Francis B. Condon (LL.B. '16, LL.M. '17, Georgetown Law School), elected, Pawtucket, Rhode Island.

3. *State Senators*

Joseph P. Cooney (LL.B. '29, Georgetown Law School). Mr. Cooney passed the Conn. Bar Exam. with the highest mark in June 1929. Hartford, Conn.

William Edward Hagearty (attended Georgetown Law School for 2 years 1925-26 and 1926-27). New Britain, Connecticut.

4. *Members of the Highest Court of the State of Washington and South Carolina*

John Ignatius Cosgrove, (LL.B. '13, Georgetown Law School). Associate Justice, Supreme Court of South Carolina. (Appointed to fill out term.) Charleston, S. C.

William J. Millard (LL.B., '10, Georgetown Law School). Associate Justice, Supreme Court of State of Washington. (His election was unopposed.) Olympia, Washington.

5. *Alderman*

Donald O'Neill Burke, (LL.B. '24, Georgetown Law School), Providence, R. I.

Father Scott's Books

As writing is one of the great ministries of the Society, we print the following item in gratitude to God for allowing the Maryland-New York Province, through one of its members, to realize in a very signal manner, its vocation to spread God's glory *qua verbis, qua scriptis*. The numbers cited below refer to those books only which have been published by Kenedy and Sons, and sold up to July 1, 1930. It will be seen that the number of copies sold of the sixteen books in the tabulation amounts to 705,000. "*Mother Machree*," published by Macmillan, and perhaps Father Scott's best selling book, "*Upstream*," "*Man*" and "*Marriage*," the latest book from the author's pen, bring the total to well over a million copies. It is interesting to note which books are most in demand. We judge this not by the total number of books sold, but by the yearly averages. Thus "*God and Myself*" has had a yearly sale of 17,000 copies for the last thirteen years; "*You and Yours*" had a yearly sale of 13,000 copies for nine years; "*Things Catholics Are Asked About*," 12,000 yearly for three years. The modern desire for information in Apologetics is reflected in the demand for the books "*Things Catholics Are Asked About*," "*Christ's Own Church*," and "*Religion and Common Sense*," which have been most in demand during the past eighteen months.

Sales Records of Father Scott's Books published by
P. J. Kenedy and Sons.

Date of Publication	Title	Total Sold
9-26-21	A Boy Knight.....	8,580
11-12-21	Christ or Chaos.....	43,290
5- 1-19	Convent Life.....	41,402
4- 1-20	Credentials of Christianity.....	46,225

11-19-22	Divine Counsellor	7,081
8-16-17	God and Myself	221,360
11- 1-18	Hand of God	128,756
11-14-27	Isaac Jogues	12,284
12- 1-26	Religion and Common Sense.....	30,239
3- 2-27	Things Cath. Are Asked About...	36,536
7-31-25	Virgin Birth	1,979
9- 1-21	You and Yours	118,090
11-26-28	Radio Talks	1,825
9- 5-30	Christ's Own Church	2,950
11-19-28	Holy Sacrifice of the Mass.....	2,730
8-15-29	Upstream	1,700

NEW ENGLAND PROVINCE

Shadowbrook

Death of Brother Dance

Brother Henry T. Dance, Temporal Coadjutor, died of asthma on November 5, 1930, at Shadowbrook in New England. He was born at Windsor in England on January 29, 1873, and was brought up as a High Church Anglican. His work was that of a gardener in the grounds of the royal palace at Windsor in the time of Queen Victoria. Some time after his arrival in America he was converted but he did not persevere, becoming for a time a Baptist, into which sect he seems to have been drawn by the position offered him.

Being once more brought to the true faith, he persevered and entered the Society of Jesus at Shadowbrook on September 7, 1924. The rest of his life was spent there in charge of the flower house and garden.

Bimillennium Vergilianum

Shadowbrook celebrated Vergil's two thousandth birthday in scholarly fashion with a semi-public Actus covering the six books of the Aeneid. This function held in early November was the culmination of the bi-weekly Vergilian Academy held for the class of Poetry during the past year. Extern guests included

Father Francis Carroll, of St. Ann's Church, Lenox, Dr. Robert Metz, Mr. Thomas W. Mahan, Superintendent of the Lenox schools, Mr. Edwin Jenkins, of the Lenox School Board, and Mr. Walter Carroll, instructor in Lenox High School.

NEW ORLEANS PROVINCE

Loyola University, New Orleans

Station WWL, Loyola of the South, was recently gratified on receiving a letter of appreciation of a radio program that had reached the ears of people in New Zealand and Honolulu. Loyola has greatly increased its broadcast activity, and in order to compete with other local stations, and add to its own prestige, WWL has joined the Southern Broadcasting chain, and in the future will operate on a minimum schedule of ten hours a day with programs of the highest type available. District Examiner Pratt has forwarded to the Radio Commission at Washington a recommendation that the petition of Station KWKH, Shreveport, La., for an increase of power and unlimited time for broadcasting be denied. Loyola's station and KWKH operate on the same frequency and divide time. Favorable action on the Shreveport petition would have removed WWL from its present frequency, and thus have impaired its efficiency.

ROCKY MOUNTAIN REGION

THE DECREE OF VERY REV. FATHER GENERAL ESTABLISHING THE ROCKY MOUNTAIN REGION

Crescentibus in annos Provinciae Californiae tum numero sociorum tum multiplicitate et amplitudine laborum apostolicorum, magnopere quoque aucta est difficultas quominus tam late patens Provincia ab uno Praeposito commode peragretur ac rite administretur.

Proinde ad melius Societatis nostrae prosperitati tam internae quam externae in ista regione consulendum, opportunum mihi visum est aliquam Provinciae divisionem non diutius differre. Iam vero experientia in variis Provinciis dividendis compertum habemus divisioni stabili ac definitivae utiliter praeponi per aliquod tempus provisoriam aliquam divisionem administrativam, secundum quam gubernatio cuiusdam partis Provinciae Viceprovinciali committatur a Provinciali dependente.

Re igitur mature et assidue coram Deo in oratione perpensa, auditis plurium ipsius Provinciae Patrum graviorum sententiis, neque omissis PP. Assistentium consiliis, ea quae sequuntur in Domino statuenda duxi.

Provincia Californiae remaneat in praesens una atque integra, sed pars eius septentrionalis interim committatur Superiori qui eam tamquam Viceprovincialis proxime administret, quique suam sedem in urbe Spokane constituet. Haec autem pars intelligatur comprehendere Status Washington, Idaho, Oregon, Montana, atque in memoriam antiquae Missionis huius nominis "Regio Montium Saxosorum" exinde nuncupetur. Reliquum vero territorium Provinciae Californiae, id est Status California, Nevada, Utah, Arizona, sub immediato regimine Praepositi Provincialis remaneat, qui sedem suam in civitate San Jose in California habebit.

Missiones exterae interim a Provinciali administrabuntur, ea tamen mente ut, facta plena divisione Provinciae, Missio Alaskana novae Provinciae septentrionali concedenda sit: Missionis vero Sinensis curam assumptura sit nova Provincia meridionalis.

Ad socios quod attinet, stabilis eorum distributio determinabitur quando definitiva divisio perficietur. Haec autem distributio principia sequetur, quae in constituenda quavis nova Provincia plerumque adhiberi solent. Socii proinde in alterutra parte ipsius Provinciae Californiae nati, secundum locum originis ad futuram novam Provinciam huic parti respondentem

iam nunc, quantum fieri poterit, assignentur. Qui vero extra Provinciam Californiae nati sunt, ad eam novam Provinciam pertinebunt ad quam a Superioribus destinati fuerint. Qui in Missionibus exteris degunt, ad eam Provinciam applicati censebuntur, cui concredita erit Missio. Si quae exceptiones visae fuerint consideratione dignae, hae interea accurate determinari ac componi poterunt.

Munera Viceprovincialis, qui proprium Socium et proprios Consultores a P. Generali nominatos habebit, haec erunt: Administrationem ordinariam partis septentrionalis Provinciae loco P. Provincialis exercebit; singularum domorum quotannis peraget Visitationem, de qua relationem cum elencho ad P. Generalem mittet; Superiores locales diriget; socios variis officiis applicabit, eorumque labores secundum Instituti nostri praescripta moderabitur. Concedet facultates Provinciali reservatas; censores sive librorum sive articulorum determinabit; vota vero de libris (non ita de articulis) ad P. Provinciale mittet, cuius solius erit "Imprimatur" concedere. Admittet candidatos ad Novitiatum et Novitios ad prima vota; requiret necessarias informationes ante ultima vota, in consultatione tamen Provinciali cum ceteris discutiendas. Ante omnia disciplinam religiosam sedulo promovebit, et sollicitus esse debet ut omnes sui subditi pro mensura divinae gratiae ipsis concessa diligenter in perfectione progredi studeant.

Praeterea Viceprovincialis erit curare ut opera Societatis in sua regione iam incepta ac stabilita, magis adhuc perficiantur, atque alia in quantum approbantibus Provinciali eiusque Consultoribus visum fuerit, pro opportunitate temporis et loci prudenter instaurare. Neque omittet optimas relationes cum Episcopis necnon cum clero tam saeculari quam regulari fovere. Quamquam Consultor Provinciae non est, ad Consultationes vocandus erit quoties quaestio de rebus maioris momenti vel de personis ad suam regionem pertinentibus agetur.

De commercio epistolarum quae ex officio scribendae

sunt, hae regulae serventur: Ad Praepositum Generalem scribingent tam Viceprovincialis quam Consultores et Superiores eius regionis secundum praescripta quae de Provinciis statuta sunt. (Epit. n.859). Ad Provinciale scribingent Viceprovincialis secundo quoque mense et quotiescumque res postulaverit, Superiores domorum maiorum bis in anno, reliqui Superiores et Consultores res omnes semel in anno. Ad Viceprovinciale vero scribingent Superiores locales et alii officiales secundum normas statutas pro Viceprovinciis et Missionibus dependentibus. (Epit. n.860).

Rerum temporalium administratio interim non mutabitur. Neque quidquam immutetur quoad suffragia pro nostris defunctis peragenda.

Dignetur SS. Cor Jesu, intercedente Sancto iuvene Joanne Berchmans, in cuius festivitate his litteris subscribo, florentem vestram Provinciam, quae ad mediam fere partem Scholasticis constat, beneficiis coelestibus magis magisque locupletare, ac divinam suam pacem quam Natalicio suo die, quo haec promulgabuntur et vim obtinebunt, nobis annuntiavit in omnium cordibus diffundere.

Simul cum hisce meis votis specialem benedictionem paternam omnibus totius Provinciae sociis ex intimo corde impertior.

Commendo me SS. SS.

Romae, die 26 novembris, 1930,

Rae. Vae.

Servus in Christo,

WL. LEDOCHOWSKI,

Praep. Gen. Soc. Jesu.

PROVINCIAL'S RESIDENCE

3220 Forty-Third St., S. E.

Portland, Oregon

December 20, 1930.

Dear Reverend Father:

P.C.

Supplementing the enclosed letter of Our Very Rev-

erend Father General, in which he places the northern portion of our Province under the limited administration of a Vice-Provincial, and determines that it shall be known as "The Rocky Mountain Region", I wish to add that His Paternity has advised me that he has constituted as Vice-Provincial of the said "Region", Father Walter J. Fitzgerald, and has named as his Consultors Fathers Thomas R. Martin, John J. Keep, John A. McHugh and Louis B. Fink; Father Fink has also been appointed Socius to the Vice-Provincial.

The residence of the Vice-Provincial will be at Gonzaga University, Spokane, Wash., and that of the Provincial at 55 West San Fernando Street, San Jose, Cal.

It is my earnest wish that all of Ours redouble their prayers and do all that they can personally so that through the benefactions of externs the new novitiate and theologate may be built, in part at least, within a very short time.

In union of prayers, I remain,

Devotedly yours in the Sacred Heart,

JOSEPH M. PIET, S.J.,

Provincial, Province of California.

Spokane Japanese Mission

Work among the Japanese of Spokane, begun less than a year ago by two scholastics from Mt. St. Michael's, has progressed with such rapidity that now all the Japanese children, numbering about twenty-three, of the Hangman's Creek settlement are regular attendants at the Sunday School, and their parents are well disposed towards the Faith.

The work was begun last Christmas. The two scholastics, Messrs. Paul O'Brien and George Dunne, who then were in charge of the Sunday School for white children in Dogtown, about a mile east of Hill-yard, struck up an acquaintance with the Iwatas, chil-

dren of a Japanese family in the district. Mutual confidence followed, then came an invitation to the Christmas party at the Sunday School, which led to six of the Iwata children being admitted to the School.

The family moved soon after to Hangman's Creek on the other side of the city, but asked the scholastics to open a Sunday School for them there. Bishop White was consulted, and as he was overjoyed to find an opening among the Japanese, he placed in charge of the school Mrs. Arthur Clausen, a zealous woman of the diocese, of considerable experience in dealing with Japanese.

The Methodists, who up to this time had had no opposition in the Japanese field in Spokane, brought a Methodist Japanese woman from Los Angeles to counteract the work of the Catholic School. The Japanese parents, however unanimously decided to let the Methodists alone severely. Mr. Iwata and his two boys fitted up a house on their property for the use of the Sunday School. The interior was remodeled, tables and chairs were made, and an organ and piano purchased. The children are being prepared for Baptism, and are waiting for a few weeks, until Francis Xavier Chujo, a Japanese Maryknoll catechist in Seattle, is able to come to Spokane to talk to the children's parents in their native tongue.

Meantime, Messrs. O'Brien and Dunne are planning to extend the work to the Japanese of other sections of the city. Already an opening has been made in Hill yard among the Japanese working in the "Great Northern" shops. The downtown Japanese are pretty well controlled by the Methodists, who have a school in the heart of the city. Most of these Japanese, however, are friendly to the work of the Catholic mission, and there are high hopes of successful work among them.

SCHEDULES OF THE MARYLAND-NEW YORK MISSION BAND

Early Fall Schedule

- Sept. 7-9. St. Thomas', Dickson City, Pa., (Forty Hours'), Fr. McCarthy.
- Sept. 7-9. St. Monica's, Chester Springs, Pa., (Forty Hours'), Fr. Cox.
- Sept. 2-13. Retreats to the Brooklyn, N. Y., Priests, Fr. Cotter.
- Sept. 7-14. St. James', Jessup, Pa., Fr. Gallagher.
- Sept. 8-20. Retreats to Hartford, Conn., Priests, Fr. McIntyre.
- Sept. 11-20. Retreat to Helpers of Holy Souls, New York, Fr. Walsh.
- Sept. 14-21. St. Joseph's, Troy, N. Y., Fr. McCarthy.
- Sept. 14-17. Holy Spirit, Sharon Hill, Pa., (Forty Hours'), Fr. Torpey.
- Sept. 14-21. St. Augustine's, Dysart, Pa., Fr. Hargadon.
- Sept. 14-17. St. Ignatius', Yardley, Pa., (Forty Hours'), Fr. Connor.
- Sept. 14-17. St. John's Westminster, Md., (Forty Hours'), Fr. Kaspar.
- Sept. 16-21. Retreat to New York Seminarians, Fr. Gallagher.
- Sept. 22-26. St. Mary's, Glen Falls, N. Y., (Tridium in honor of American Martyrs), Fr. Cox.
- Sept. 21-Oct. 5. St. Helene's, Phila., FF. McIntyre & Connor.
- Sept. 25-Oct. 3. Nativity, Scranton, Fr. Gallagher. (Novena in honor of Little Flower.)
- Sept. 25-Oct. 3. Blessed Sacrament, Newark, N. J., Fr. Cotter. (Novena.)
- Sept. 27-Oct. 5. St. Barbara's, Phila., (Novena in honor of Little Flower), Fr. Walsh. (Fr. Gallagher will preach the last two days.)
- Sept. 28-Oct. 5. St. Madeline's Ridley Park, Pa., Fr. Kaspar.
- Sept. 28-Oct. 12. St. John Baptist's, Phila., FF. Hargadon, Cox and Torpey.
- Sept. 30-Oct. 3. College Students' Retreat, Seton Hall, Fr. McCarthy.
- Oct. 12-19. St. Mary's, Lackawaxen, Pa., Fr. Cox.
- Oct. 5-8. St. Edward's, Phila., (Forty Hours'), FF. McCarthy & Colligan. (The Fathers will arrive in time for Confessions on Saturday afternoon, Oct. 4.)
- Oct. 5-19. Holy Child, Phila., FF. Cotter & McClorey.
- Oct. 5-19. Christ the King, Yonkers, N. Y., Fr. Connor.
- Oct. 5-19. St. John's, Wilkesbarre, Pa., FF. Walsh and Kaspar.
- Oct. 12-26. Our Lady of Lourdes, Phila., FF. Gallagher & Torpey.
- Oct. 12-26. Our Lady of Mt. Bl. Sacrament, E. Orange, N. J., FF. McCarthy & McIntyre.

- Oct. 19-26. St. John's, Honesdale, Pa., Fr. Kaspar.
 Oct. 19-Nov. 2. Father Cox wil help New England Band.
 Oct. 19-Nov. 2. Ressurrection, Chester, Pa., FF. Hargadon & Goeding.
 Oct. 19-Nov. 2. Immaculate Heart, Scarsdale, N. Y., Fr. Connor.
 Oct. 19-26. Christ the King, New York City, Fr. Stinson.
 Oct. 26-29. Our Lady of Perpetual Help, Motorn, Pa., (Forty Hours'), Fr. Gallagher.
 Oct. 26-Nov. 9. Our Lady of the Lake, Verona, N. J., Fr. Walsh.
 Oct. 28-Nov. 1. Fordham University (Students' Retreats), FF. McIntyre & Cotter.
 Late Fall Schedule
 Nov. 2-9. St. Cassian's, Upper Montclair, N. J., Fr. Torpy.
 Nov. 2-9. St. Edward's, Phila., Fr. McIntyre.
 Nov. 2-23. Blessed Sacrament, Newark, N. J., FF. (Kaspar, 1st week, McCarthy, 2nd and 3rd weeks) & Cotter.
 Nov. 2-9. St. Joseph's, Athens, Pa., Fr. Gallagher.
 Nov. 4-8. St. Elizabeth's College, Convent Station, N. J., Fr. Connor.
 Nov. 9-16. St. Joseph's, Hammonton, N. J., Fr. Kaspar.
 Nov. 9-23. St. Rose's, Carbondale, Pa., FF. Gallagher, Connor, Torpy & Cox.
 Nov. 9-23. Holy Spirit, Sharon Hill, Pa., Fr. Hargadon.
 Nov. 16-23. St. Mary's Norfolk, Va., FF. Walsh & McIntyre.
 Nov. 24-26. Fordham University, (Retreat to Downtown Students), Fr. McIntyre.
 Nov. 24-26. Cenacle, New York City, Fr. Connor.
 Nov. 30-Dec. 14. St. Barbara's, Phila., Fr. Connor.
 Nov. 30-Dec. 14. St. Mary's, Poughkeepsie, N. Y., FF. McIntyre, Cunningham & Hammill, of Chicago Province.
 Nov. 30-Dec. 8. St. Monica's, Phila., Fr. Cotter.
 Nov. 30-Dec. 8. St. Peter's Cathedral, Wilmington, Del., Fr. Gallagher.
 Nov. 30-Dec. 8. St. Michael's, Jersey City, Fr. Tierney, of Chicago Province.
 Nov. 30-Dec. 8. Nativity, Scranton, Pa., Fr. Walsh.
 Nov. 30-Dec. 8. St. Francis Xavier's, New York City, Fr. Cox.
 Nov. 30-Dec. 8. Immaculate Conception, Mauch Chunk, Pa., Fr. Torpy.
 Nov. 30-Dec. 8. Holy Trinity, Washington, Washington, D. C., Fr. Kaspar.
 Nov. 30-Dec. 7. St. John Baptist, Rome, N. Y., Fr. Hargadon.
 Dec. 5-8. St. Vincent's Scranton, Pa., Fr. McCarthy.
 Dec. 6-9. Our Lady of Mt. Carmel, Phila., Fr. Bernard.
 Dec. 10-14. St. Stephen's, Bridgeport, Conn., Fr. Torpy.
 Dec. 14-17. St. Alice's, Stonehurst, Pa., (Forty Hours'), Fr. Gallagher.
 Dec. 14-21. St. Lucy's, 104th St., New York, FF. Walsh & Cotter.

WINTER SCHEDULE

- Jan. 2-4 Christ the King, New York. (Holy Name Retreat). Fr. Cotter
- Jan. 2-6 Retreat to Holy Child Sisters, New York, Fr. Torpy.
- Jan. 4-11 Misericordia Hospital, Phila. (2 retreats to nurses), Fr. Gallagher.
- Jan. 4-11 St. Bernard's, Easton, Pa., Fr. Cox.
- Jan. 4-18 St. Joseph's, Carteret, N. J., FF. McIntyre and Cotter.
- Jan. 8-12 Mt. St. Aloysius, Cresson, Pa., Fr. Hargadon.
- Jan. 11-18 St. Joseph's, Hallowell, Pa., Fr. Torpy.
- Jan. 13-16 St. Cecelia's High School, Englewood, N. J., Fr. Connor.
- Jan. 13-16 Visitation Convent, Frederick, Md., Fr. Hargadon.
- Jan. 16-19 Eden Hall, Torresdale, Pa., Fr. Connor.
- Jan. 18-25 St. Aloysius', Washington, D. C. (Women's Retreat), Fr. Hargadon.
- Jan. 20-23 Cathedral High School, Trenton, N. J., Fr. Connor.
- Jan. 25-27 St. Columba's. Philadelphia, Pa. (Forty Hours), FF. Walsh and Kaspar.
- Jan. 25-Feb. 15 St. Ignatius, N. Y., FF. Cox, Dore, Cunningham of Ohio, Kaspar.
- Jan. 25-Feb. 8 Corpus Christi, Philadelphia, Pa. Fr. Connor.
- Jan. 25-Feb. 1 St. Aloysius', Washington, D. C. (Men's retreat), Fr. Talmadge.
- Jan. 27-31 Mt. St. Mary's Academy, North Plainfield, N. J., Fr. Kaspar.
- Jan. 27-31 Academy of Notre Dame, Moylan, Pa., Fr. Gallagher.
- Feb. 1-15 St. Ignatius, Brooklyn, N. Y., FF. Gallagher and Walsh.
- Feb. 2-6 Mt. De Sales, Catonsville, Md., Fr. Hargadon.
- Feb. 4-11 Retreat to Mission Helpers, Towson, Md., Fr. Torpy.
- Feb. 8-15 Nativity, New York, Fr. McIntyre.
- Feb. 8-15 St. Mary Magdalen de Pazzi, Philadelphia, Fr. Telese.
- Feb. 8-15 Most Holy Crucifix, New York, N. Y., Fr. Downey.
- Feb. 9-15 Eastern Penitentiary, Philadelphia, Pa., Fr. Connor.
- Feb. 13-16 Sharon Hill Convent, Fr. Hargadon.
- Feb. 15-22 Most Holy Crucifix, N. Y., Fr. Cavallante.
- Feb. 16-20 Sacred Heart Convent, Washington, D. C., Fr. Cox.

RETREATS

Retreats given by the Fathers of the Maryland-
New York Province from January 1
to December 31, 1930

To Secular Clergy:		Retreats	No.			Retreats	No.
	Retreats	No.			Charity of Nazareth:		
Altoona	1	221			Hyde Park, Mass.	1	47
Brooklyn	2	250			Leonardtwn, Md.	1	58
Charlottetown,					Christian Charity:		
P. E. I.	1	57			Mendham, N. J.	1	51
Hartford	2	420			Wilkes-Barre, Pa.	1	143
Newark	2	370			Christian Doctrine:		
New York	3	557			Nyack, N. Y.	1	22
Springfield	2	407			Christian Education:		
Wilmington	1	46			Milton, Mass.	1	15
					Daughters of the Heart of		
Total	14	2328			Mary:		
					Buffalo, N. Y.	2	60
To Seminarians:					Westchester,		
Newark	2	108			N. Y. C.	1	57
New York	1	275			Dominicans:		
					New York, N. Y.	1	13
Total	3	383			Faithful Companions of		
					Jesus:		
To Brothers:					Providence, R. I.	1	40
Christian Brothers:					Franciscans:		
Oakdale, L. I.	1	45			Buffalo, N. Y.	2	80
Marist Brothers:					Glen Riddle, Pa.	1	325
Poughkeepsie,					Good Shepherd:		
N. Y.	2	110			Albany, N. Y.	1	24
Xaverian Brothers:					Boston, Mass.	2	52
Fortress Monroe,					Peekskill, N. Y.	1	30
Va.	1	49			Providence, R. I.	1	18
					Washington, D. C.	1	20
Total	4	204			Gray Nuns:		
					Buffalo, N. Y.	1	40
To Religious Women:					Oaklane, Pa.	1	39
Benedictines:					Helpers of the Holy Souls:		
Elizabeth, N. J.	3	147			Chappaqua, N. Y.	2	47
Blessed Sacrament:					New York, N. Y.	1	22
Cornwells Heights,					Tuckahoe, N. Y.	1	19
Pa.	2	158			Holy Child:		
Carmelites:					New York, N. Y.	1	30
Baltimore, Md.	1	17			Philadelphia, Pa.	1	33
Loretta, Pa.	1	11			Rosemont, Pa.	1	35
New York, N. Y.	1	12			Sharon Hill, Pa.	2	113
Cenacle:					Suffern, N. Y.	2	58
New York, N. Y.	1	60			Holy Cross:		
Charity:					Washington, D. C.	2	59
Hempstead, L. I.,					Holy Names:		
N. Y.	1	8			Albany, N. Y.	1	88
Nanuet, N. Y.	1	16					
Mt. St. Vincent-on							
Hudson, N. Y. C.	5	1086					

Retreats	No.
Holy Union:	
Fall River, Mass... 1	82
Immaculate Heart:	
Cape May, N. J... 2	438
Jesus and Mary:	
Highland Mills, N. Y. 1	30
Foreign Mission Sisters of St. Dominic:	
Maryknoll, N. Y. 1	85
Mercy:	
Albany, N. Y. 3	234
Baltimore, Md.... 2	57
Brooklyn N. Y.... 2	110
Buffalo, N. Y.... 1	102
Cresson, Pa. 2	162
Dallas, Pa. 2	156
Fall River, Mass. 2	135
Harrisburg, Pa.... 1	55
Latrobe, Pa. 1	150
Manchester, N.H. 1	43
Merion, Pa. 2	125
Mount Washington, Md. 1	100
New Bedford, Mass. 1	50
New York, N. Y... 2	108
North Plainfield, N. J. 1	105
Philadelphia, Pa. 1	15
Pittsburgh, Pa. 1	103
Portland, Me. 1	75
Rensselaer, N. Y. 1	63
Rochester, N. Y... 1	57
Tarrytown, N. Y. 1	54
Washington, D. C. 1	16
Wilkes-Barre, Pa. 1	55
Worcester, Mass. 1	55
York, Pa. 1	28
Missionary Sisters of the Sacred Heart:	
Dobbs Ferry, N. Y. 2	160
Notre Dame:	
Charlottetown, P. E. I. 1	69
Grymes Hill, S. I., N. Y. 1	65
Moylan, Pa. 1	50
Tyngsboro, Mass. 1	110
Washington, D. C. 1	113
Pallottine Missionary Sisters:	
Buckhannon, W. Va. 1	17

Retreats	No.
Huntington, W. Va. 1	32
Richwood, W. Va. 1	20
Presentation:	
Green Ridge, S. I., N. Y. 1	59
Newburgh, N. Y. 1	83
Providence:	
Chelsea, Mass. 1	33
Reparation:	
New York, N. Y. 1	13
Reparatrix:	
New York, N. Y. 2	70
Sacred Heart:	
Albany, N. Y.... 1	120
New York, N. Y. 1	33
Noroton, Conn.... 1	60
Overbrook, Pa.... 1	30
Providence, R. I... 1	35
Rochester, N. Y... 1	31
Torresdale, Pa.... 1	42
Sacred Heart of Mary:	
Sag Harbor, L. I., N. Y. 1	22
St. John the Baptist:	
Arrochar Park, S. I., N. Y. 1	23
St. Joseph:	
Buffalo, N. Y.... 1	122
Cape May Point, N. J. 3	378
Chestnut Hill, Pa. 3	366
Framingham, Mass. 1	289
Hartford, Conn. .. 1	141
Pittsford, N. Y.... 1	208
Troy, N. Y.... 3	401
Wheeling, W. Va. 1	80
St. Joseph of Peace:	
Englewood, N. J... 2	110
St. Mary:	
Kenmore, N. Y.... 1	75
Lockport, N. Y.... 1	60
Ursulines:	
Alta Vista, Md.... 1	12
Beacon, N. Y.... 2	84
Frostburg, Md.... 1	13
Malone, N. Y.... 1	17
Middletown, N. Y. 1	18
New Rochelle, N. Y. 1	67
New York, N. Y... 2	135
Phoenicia, N. Y... 1	31
Wawarsing, N. Y. 1	15
Wilmington, Del... 1	28

	Retreats	No.		Retreats	No.
Visitation:					
Catonsville, Md.	1	44	Annapolis, Md.	36	1620
Frederick, Md.	1	38	Mt. Manresa, Ft. Wadsworth, S. I., N. Y.	40	1782
Georgetown, Wash., D. C.	2	110	Newman Club, University of W. Va.	1	120
Parkersburg, W. Va.	2	90	Latrobe, Pa., at St. Vincent's Coll.	4	529
Richmond, Va.	2	58			
Wytheville, Va.	1	16			
			Total	125	5679
Total	154	10180	Private:		
To Laymen:			St. Andrew-on-Hudson Priests, 14; Laymen, 30		
Loyola House of Retreats, Morristown, N. J.	44	1628	Total	40	44
Manresa-on-Severn,					

TO SECULAR LADIES AND PUPILS

	Retreats	No.
Cenacle:		
Lake Ronkonkoma, L. I., Ladies, Teachers, College and High School Girls, Business Women, etc.	11	599
Newport, R. I., Ladies,	1	27
New York, N. Y., Ladies, Blind, etc.	4	269
Charity:		
Convent Station, N. J., College and Academy Girls	2	383
Englewood, N. J., Pupils	1	360
Leonardtwn, Md., Academy Girls	1	90
Nanuet, N. Y., Children	1	187
New York, N. Y., Nurses, College and High School Girls and Children	5	1097
Philadelphia Pa., Nurses	1	86
Troy, N. Y., Pupils	1	140
Washington, D. C., Alumnae	1	120
Christian Charity Sisters:		
Wilkes-Barre, Pa., Academy Girls	2	260
Christian Charity Nuns:		
Nyack, N. Y., Girls	1	28
Dominicans:		
Albany, N. Y., Ladies	1	88
Good Shepherd:		
Buffalo, N. Y., Consecrates	1	57
Georgetown, Washington, D. C., Inmates	1	108
Helpers of the Holy Souls:		
Tuckahoe, N. Y., Girls	3	68
Holy Child:		
Rosemont, Pa., Alumnae	1	90
Suffern, N. Y., Alumnae	1	29
Holy Cross:		
Washington, D. C., Alumnae and Academy Girls	2	141
Immaculate Heart:		
Immaculata, Pa., Alumnae	1	180

	Retreats	No.
Jesus and Mary:		
Highland Mills N. Y., Pupils.....	1	37
Mercy:		
Lakewood, N. J., Teachers.....	1	135
Mount Washington, Md., High School Girls	1	150
Philadelphia, Pa., Nurses.....	2	98
Scranton, Pa., Nurses.....	2	65
York, Pa., Ladies	1	25
Notre Dame:		
Philadelphia, Pa., Academy Girls.....	1	91
Pallottine Missionary Sisters:		
Huntington, W. Va., Nurses.....	2	68
Reparatrix:		
New York, N. Y., Business Women.....	1	80
Sacred Heart:		
Albany, N. Y., Ladies.....	2	183
New York, N. Y., Alumnae of Hunter College	1	45
New York, Manhattanville, Alumnae.....	1	50
New York, Maplehurst, Academy Girls.....	1	100
Noroton, Conn., Alumnae.....	1	32
Overbrook, Pa., Academy Girls.....	1	80
Rochester, N. Y., Ladies and Academy Girls	2	170
Torresdale, Pa., Ladies.....	1	160
St. Francis:		
Highland Falls, N. Y., Academy Girls.....	1	150
Lewistown, N. Y., Academy Girls.....	1	65
Mt. Loretto, S. I., N. Y., Boys and Girls....	1	1100
Pittsbungh, Pa., Nurses	2	140
St. Joseph:		
Brentwood, L. I., N. Y., Academy Girls....	1	264
Clarksburg, W. Va., Nurses	1	30
McSherrystown, Pa., Academy Girl.....	1	52
Rochester, N. Y., Academy Girls.....	1	800
St. Mary:		
Lockport, N. Y., Academy Girls.....	1	95
Ursulines:		
Malone, N. Y., Academy Girls.....	2	210
New York, N. Y., Academy Girls.....	3	329
New Rochelle, N. Y., College and High School Girls	1	850
Wilmington, Del., Academy Girls.....	1	175
Visitation:		
Baltimore, Md., Ladies.....	1	100
Catonsville, Md., Alumnae	1	70
Frederick, Md., Academy Girls.....	1	75
Georgetown, Washington, D. C., Alumnae..	1	35
Parkersburg, W. Va., Academy Girls	1	70
Wheeling, W. Va., Ladies.....	1	30
Buffalo, N. Y., Philomatheia Society.....	1	200
Newark, N. J., Mothers' Club	1	25
Baltimore, Little Flower Parochial School...	1	120
New York, High School of the Bl. Sacrament	1	176
Tuckahoe, N. Y., Girls.....	1	40
Total	93	11177

**Retreats to Students in Colleges and High Schools,
Maryland-New York Province, 1930**

Canisius College	568
Fordham College	1363
Georgetown College	962
Loyola College	174
St. Joseph's College	362
St. Peter's College	85
Brooklyn Preparatory	854
Canisius High School	350
Fordham Preparatory	546
Georgetown Preparatory	131
Gonzaga High School.....	224
Loyola High School, Baltimore	388
Loyola School, New York.....	40
Regis High School.....	829
St. Joseph's High School	494
St. Peter's High School.....	586
Xavier High School	1054
Total	9010

Other Schools

Brooklyn, N. Y., Cathedral College, Boys.....	380
Montreal, Canada, Loyola College, Boys.....	260
Milford, Conn., Newman School, Boys.....	97
South Orange, N. J., Seton Hall, College and High School	725
Total	1862

Totals

	Retreats	No.
Priests, Secular	14	2328
Brothers	4	204
Seminarians	3	383
Religious Women	154	10180
Laymen	125	5679
Secular Ladies and Pupils, etc.....	93	11177
Boys, Students in Colleges, High Schools, etc.	21	10872
Private (St. Andrew).....	40	44
Total	444	40867

LENTEN MISSIONS

Feb. 21-23	Cenacle, Lake Ronkonkoma, L. I., Fr. Sullivan.
Feb. 22-March 15	Our Lady of Refuge, New York, FF. Hargadon, Connor and Goeding.
Feb. 22-March 8	Sacred Heart, New York, FF. McCarthy, Cox and Mahoney.
Feb. 22-March 1	St. Lawrence's, Old Forge, Pa., Fr. John P. Gallagher.

- Feb. 22-March 1 University of West Virginia, Morgantown, W. Va. (retreat to Catholic students), Fr. McCauley.
- Feb. 22-March 1 Holy Rosary, Jersey City, N. J., FF. Torpy and Bouwhuis.
- Feb. 22-March 15 St. Teresa's, Brooklyn, N. Y., FF. Walsh, Cotter, McIntyre and Downey.
- Feb. 22-March 8 St. Mary's, Lancaster, Pa., Fr. Kaspar, first week; Fr. Torpy, second week; Fr. McNally.
- Feb. 23-27 Notre Dame Academy, Philadelphia (retreat), Father McCarl.
- Feb. 27-March 1 Marie Reparatrice, New York (retreat), Fr. Ryan.
- March 1-15 St. Margaret's, Morristown, N. J., Fr. Kaspar.
- March 8-22 Annunciation, Williamsport, Pa., FF. Cox and McNally.
- March 13-15 Cenacle, Lake Ronkonkoma, L. I., Fr. Sullivan.
- March 15-22 Our Lady of Refuge, New York (for non-Catholics), Fr. Connor.
- March 15-29 St. Edward's, Shamokin, Pa., FF. Mattimore and Telese.
- March 15-29 St. Michael's, New York, FF. J. P. Gallagher and Kehoe.
- March 15-29 St. Mary's Cathedral, Halifax, N. S., FF. Torpy and O'Hurley.
- March 15-22 St. Andrew's, New York, FF. Cotter and McCauley.
- March 15-22 St. Peter's Cathedral, Wilmington, Del., Fr. Charles Gallagher.
- March 22-29 SS. Philip and James', St. James, L. I., Fr. M. Downey.
- March 22-29 St. Anne's, East 110th street, New York, FF. Cotter and Farley. (Fr. Cotter will give noonday talks during this week at St. Andrew's, New York.)
- March 22-29 St. Athanasius', Baltimore, Md., Fr. Cox.
- March 22-29 Blessed Sacrament, Newark, N. J., Fr. McIntyre.
- March 22-29 Alumni retreat at Brooklyn Preparatory, Fr. McCarthy.
- March 22-29 St. Rocco's, Union City, N. J., FF. Reith and McCarl.
- March 22-29 St. Margaret Mary, Essington, Pa., Fr. Bouwhuis.
- March 22-29 Sacred Hearts of Jesus and Mary, New York, Fr. Herlihy.
- March 22-29 St. Peter's Cathedral, Wilmington, Del., Fr. Hargadon.
- March 22-29 St. Joseph's (Italian), Brooklyn, N. Y., Fr. Walsh.
- March 25-28 Blessed Sacrament School, New York (retreat), Fr. McKenna.
- March 30-April 2 Immaculata College, Immaculata, Pa. (retreat), Fr. Connor.
- March 30-April 2 Ravenhill Academy, Fr. J. P. Gallagher.

NOVENAS OF GRACE

March 4-12	Altoona Cathedral, Fr. O'Hurley.
March 4-12	Scranton Cathedral, Fr. J. P. Gallagher.
March 4-12	St. Rose's, Carbondale, Pa., Fr. Herlihy.
March 4-12	St. Mary's Dunmore, Pa., Fr. Charles Gal- lagher.
March 4-12	St. Mary's, Poughkeepsie, N. Y., Fr. Bouw- huis.
March 4-12	Nativity, Scranton, Pa., Fr. Kehoe.
March 4-12	St. Anthony's, Philadelphia, Pa., Fr. Sulli- van.
March 4-12	St. Rose's, Altoona, Pa., Fr. Farley.
March 4-12	St. Joan of Arc's, Philadelphia, Pa. Fr. M. Dewney.
March 4-12	St. Madeline's, Ridley Park, Pa., Fr. Mc- Carl.
March 4-12	St. Edmond's, Philadelphia, Pa., Fr. O'Con- nor.
March 4-12	St. Patrick's, Philadelphia, Pa., Fr. Mc- Cauley.
March 4-12	St. Michael's, Jersey City, N. J., Fr. Amy.
March 4-12	St. Helena's, Philadelphia, Pa., Fr. Mc- Kenna.
March 4-12	St. Thomas', Philadelphia, Pa., Fr. Brown.
March 4-12	St. Francis Xavier's, Buffalo, N. Y., Fr. Glaeser.
March 4-12	Nativity, Philadelphia, Pa., Fr. Willmann.
March 4-12	St. Alice's, Stonehurst, Pa., Fr. Ryan.
March 4-12	St. Barbara's, Philadelphia, Pa., Fr. Treu- big.
March 4-12	Christ the King, Wilmington, Del., Fr. Scho- berg.
March 4-12	Ascension, Philadelphia, Pa., Fr. Reith.

ITALIAN MISSIONS

Feb. 22-March 8	Our Lady of Mt. Carmel, Yonkers, N. Y., Fr. Cavallante.
March 15-22	Sacred Hearts of Jesus and Mary, New York, Fr. Cavallante.
March 23-28	Holy Rosary, Washington, D. C., Fr. Cav- allante.
Holy Week	St. Francis Xavier's, Newark, N. J., Fr. Cavallante.
Feb. 22-March 8	St. Joseph's, Brooklyn, N. Y., Fr. Isoardi.
March 15-22	So. Rocco's, Union City, N. J., Fr. Isoardi.
March 22-29	Transfiguration, New York, Fr. Isoardi.
Holy Week	St. Joseph's Brooklyn, N. Y., Fr. Isoardi.
Feb. 22-March 1	Holy Family, New York, Fr. Telese.
March 4-12	Novena of Grace, St. Lucy's, Brooklyn, N. Y., Fr. Telese.
March 15-29	St. Edward's, Shamokin, Pa., Fr. Telese.

MINISTERIA SPIRITUALIA
PROVINCIAE CALIFORNIAE

a die 1 Julii 1929 ad 1 Julii 1930

Baptism—Infant	1,744
Adult	481
Confess.	766,178
Commun.	1,692,067
Matrim.—benedic.	658
revalid.	138
Ult. Sacram.	2,282
Parati ad 1 Comm.	2,100
Parati ad Confirm.	1,381
Conc. et Exhort.	12,604
Catech.	15,196
Exerc. Sp.—publica	249
privata	75
Visit. Infirm.	22,309
Visit. Hosp.	11,361
Visit. Carcer.	170
Sodalit. (Socii)	7,061
Soc. foed. SS. Cor. (Socii.)	25,949

MISSOURI PROVINCE RETREATS—1930

January 1-December 31

Colorado—14		Carmelite Fathers	
SS. Charity (Cincinnati)....	1	Students	1
Nurses	1	Iowa—31	
SS. Charity (Leavenworth)	1	Carmelites (SS.)	1
Students	1	SS. Charity B. V. M.	9
SS. Charity B. V. M.	2	Students	5
SS. Good Shepherd	1	Laywomen	1
SS. Loretto	1	SS. Christian Charity	1
Laywomen	1	SS. Good Shepherd	1
SS. Mercy	1	Girls	1
Mission. SS. Sacred Heart..	1	SS. Holy Humility Mary....	3
Little SS. Poor		SS. Mercy	3
Old Folks	1	Nurses	2
Laymen	2	SS. Visitation Mary	
Illinois—18		Students	1
SS. Mary in Cenacle		Laywomen	1
Laywomen	2	Cistercians	1
SS. Charity B. V. M.		Laywomen	1
Students	2	Kansas—17	
Mission. SS. Sacred Heart..	1	SS. Charity B. V. M.	1
School SS. Notre Dame		Students	1
Students	1	SS. Charity (Leavenworth)	1
SS. St. Ursula	6	Students	1
Students	1	Laywomen	2
Sacred Heart	1	SS. Poor St. Francis	1
Religious Hospital of		SS. St. Joseph	4
St. Joseph		Students	1
Nurses	1	SS. St. Ursula	1
Seminarians, Chicago	1	Laywomen	1
Jesuit Students	1	Laymen	1

Laywomen	2	Nebraska—16	
Kentucky—2		SS. Good Shepherd.....	1
SS. Charity (Nazareth)		Girls	1
Laywomen	1	SS. Mercy	2
SS. St. Ursula		Sacred Heart	
Laywomen	1	Students	1
Michigan—7		Laywomen	2
SS. Mary Reparatrix.....	1	SS. St. Francis	1
Laywomen	3	Students	1
Jesuit Students	3	SS. St. Ursula.....	4
Minnesota—14		Seminarians, St. Columban	1
SS. Christian Charity.....	1	Jesuit Students	1
SS. Good Shepherd	1	Laymen	1
SS. St. Joseph		North Dakota—1	
Nurses	1	SS. Presentation B. V.....	1
School SS. Notre Dame.....	4	Ohio—4	
SS. Sorrowful Mother.....	1	SS. Notre Dame	
SS. St. Ursula.....	2	Laywomen	1
SS. Visitation Mary.....	1	Clergy (Cleveland)	1
Students	1	Jesuits Students	1
Clergy (Winona).....	1	Laymen (German)	1
Christian Brothers	1	Oklahoma—2	
Missouri—122		SS. St. Benedict.....	1
Carmelites	1	Laywomen	1
SS. Charity B. V. M.....	2	South Dakota—7	
Students	1	SS. Blessed Sacrament.....	1
SS. Christian Charity.....	1	SS. Charity B. V. M.....	1
SS. Good Shepherd	4	SS. St. Benedict.....	2
Girls	2	SS. St. Francis	2
Helpers Holy Souls	1	SS. Presentation B. V.....	1
Laywomen	1	Wisconsin—34	
SS. Incarnate Word.....	1	SS. Charity B. V. M.....	1
SS. Loretto	2	Students	1
Students	2	Laywomen	1
SS. Mercy	7	SS. Good Shepherd.....	3
Nurses	1	Girls	2
Mission. SS. Holy Ghost		SS. Mercy	3
Little SS. Poor.....	2	Students	1
Old Folks	1	School SS. Notre Dame.....	4
SS. Precious Blood.....	1	Laywomen	1
Sacred Heart	7	SS. Our Lady Charity.....	1
Laywomen	3	SS. St. Francis.....	2
Students	4	SS. St. Joseph.....	2
SS. St. Francis	1	SS. Sorrowful Mother.....	1
SS. St. Joseph	4	Society Sacred Heart.....	1
Students	1	Seminarians, Milwaukee.....	1
SS. St. Marys		Clergy (La Crosse).....	1
Laywomen	12	Jesuit Students	1
SS. St. Ursula	1	Laymen	5
SS. Visitation B. V.....	2	Laywomen	2
Laywomen	1	Wyoming—1	
Society of Mary.....	1	SS. Holy Childhood Jesus..	1
Jesuit Students	2		
Laymen	45	Total Retreats.....	290

RETREATS

Given by the Fathers of the New England Province

From January 1, 1930 to December 31, 1930

TO SECULAR CLERGY:	Retreat- Retreats ants	Retreat- Retreats ants
Manchester	2	121
Ogdensburg	2	126
St. John's New- foundland	1	62
TO RELIGIOUS PRIESTS:		
Missionary Fathers of the Sacred Heart, Natick, R. I.	1	8
TO SEMINARIANS:		
Brighton, Mass.	1	255
Hartford, Conn.	1	210
TO BROTHERS:		
Christian Brothers:		
Ammendale, Md.	1	104
Brothers of the Sacred Heart:		
Metuchen, N. J.	1	66
Xaverian Brothers:		
Danvers, Mass.	1	85
TO RELIGIOUS WOMEN:		
Cenacle:		
Brigton, Mass.	1	40
Newport, R. I.	1	26
Ronkonkoma, N.Y.	1	60
Charity:		
Baltic, Conn.	1	95
Halifax, N. S.	2	315
Christian Education:		
Arlington Hts Mass.	1	25
Discalced Carmelites:		
Roxbury, Mass.	1	20
Daughters of Mary:		
New York, N. Y.	1	68
Faithful Companions of Jesus:		
Fitchburg, Mass.	2	103
Providence, R. I.	1	30
Good Shepherd:		
Brooklyn, N. Y.	1	38
Hartford, Conn.	1	16
Springfield, Mass.	1	13
Holy Child:		
Sharon Hills, Pa.	1	85
Ladies of Nazareth:		
Burlington, Vt.	1	30
Little Sisters of the Poor:		
Philadelphia, Pa.	1	18
Mercy:		
Buffalo, N. Y.	1	95
East Moriches, N. Y.	1	57
Fa'l River, Mass.	1	80
Hartford, Conn.	5	594
Hooksett, N. H.	2	295
Leicester, Mass.	1	55
Manchester, N. H.	2	200
Milford, Conn.	2	360
New Haven, Conn.	1	25
New York, N. Y.	2	120
Portland, Me.	2	300
Providence, R. I.	4	359
St. John's, Nfld.	1	110
Tarrytown, N. Y.	1	25
Worcester, Mass.	1	45
Mission Helpers of the Sacred Heart:		
Towson, Md.	1	18
Nardines:		
Washington, D. C.	1	24
Notre Dame:		
Boston, Mass.	1	120
Cambridge, Mass.	1	70
Chicopee, Mass.	1	40
Lawrence, Mass.	1	40
Lowell, Mass.	1	55
Waltham, Mass.	2	174
Worcester, Mass.	2	195
Presentation:		
Fitchburg, Mass.	1	75
Staten Island, N. Y.	1	25
Newburgh, N. Y.	1	86
St. John's, Nfld.	1	125
Providence:		
Ho'yoke, Mass.	4	414
Washington, D. C.	1	16
Westfield, Mass.	1	45
St. Dorothy:		
Staten Island, N. Y.	1	27
St. Joseph:		
Chestnut Hill, Pa.	1	169
Chicopee, Mass.	1	72

		Retreat- Retreats	ants			Retreat- Retreats	ants
Framingham, Mass.	1	.....	160	Sacred Heart of Mary:			
Holyoke, Mass.	2	.....	450	Tarrytown, N. Y. 1	.....	86	
Springfield, Mass. 1	.....	60		Ursulines:			
Sacred Heart:				New Rochelle, N. Y.	1	.....	45
Newton, Mass.	1	.....	34	New York, N. Y. ...	1	.....	50
Noroton, Conn.	1	.....	42	Wilmington, Del. ...	1	.....	35
Overbrook, Pa.	1	.....	34	To Laymen:			
Philadelphia, Pa. ...	1	.....	30	Annapolis, Md.	1	.....	50
Providence, R. I. ...	1	.....	32	Morristown, N. J. 1	.....	29	

TO SECULAR LADIES AND PUPILS:

		Retreats Retreats	ants
Cenacle:			
Brighton, Mass., Ladies	5	.....	280
Brighton, Mass., Children	2	.....	160
Newport, R. I., Ladies	4	.....	227
Charity:			
Willimantic, Conn., Nurses	1	.....	60
Wellesley Hills, Mass., Ladies	1	.....	85
Divine Compassion:			
White Plains, N. Y., College girls	1	.....	120
Mercy:			
Hooksett, N. H., Academy girls	1	.....	85
Hooksett, N. H., Ladies	1	.....	60
Lakewood, N. J., Ladies	1	.....	140
Manchester, N. H., Ladies	1	.....	50
Milford, Conn.	1	.....	103
Waterbury, Conn., High School girls	1	.....	100
Notre Dame:			
Boston, Mass., College girls	2	.....	420
Boston, Mass., High School girls	1	.....	170
Moylan, Pa., High School girls	1	.....	34
Roxbury, Mass., Ladies	1	.....	130
Staten Island, High School girls	1	.....	125
Tyngsboro, Mass., Ladies	1	.....	30
Sacred Heart:			
Newton, Mass., High School girls	1	.....	70
Overbrook, Pa., Ladies	1	.....	130
Providence, R. I., Ladies	2	.....	90
Sacred Heart of Mary:			
Tarrytown, N. Y., Ladies	2	.....	266
St. Joseph:			
Chicopee, Mass., High School girls	1	.....	120
Chicopee, Mass., Ladies	1	.....	40
Peekskill, N. Y., Children	1	.....	480
Rutland, Vt., High School girls	1	.....	175
Servants Immaculate Heart of Mary:			
Immaculata, Pa.	1	.....	125

Retreats to Students in Colleges and High Schools
New England Province

Boston College	4	1538
Holy Cross College	1	1200
Boston College High School.....	1	1150

Other Schools

Regis High School, New York, N. Y.....	1	600
St. Peter's College, Jersey City, N. J.....	1	80
St. John Preparatory School, Danvers, Mass.....	1	400
St. Vincent's College, Latrobe, Pa.....	1	200

Summary of Retreats

	Retreats	Retreatants
Priests, Secular	5	309
Priests, Regular	1	8
Seminarians	2	465
Religious Brothers	3	255
Religious Women	82	6530
Laymen	2	79
Secular Ladies and Girl Students.....	38	3875
Students (Boys) Colleges and High Schools.....	10	5168
Private	6	6
Total	149	16,695

Retreats Given by the Fathers of the New Orleans

Province, September, 1929 to September, 1930

	Retreats	No.
Diocesan Clergy	4	148
Religious Priests	2	54
Christian Brothers	3	144
Sacred Heart Brothers.....	2	113
Seminarians	4	203
Benedictine Sisters	1	21
Sisters of Charity	4	466
Sisters of Charity of Incarnate Word.....	12	706
Sisters of Christian Charity.....	1	23
Sisters of Christian Education	1	35
Daughters of the Cross.....	1	80
Dominican Sisters	4	295
Franciscan Sisters	1	19
Good Shepherd Sisters	2	55
Holy Family Sisters.....	2	152
Holy Family Sisters.....	1	152
Sisters of the Holy Union.....	1	90
Immaculate Conception Sisters	1	40
Sisters of Incarnate Word and Bl. Sacrament....	1	69
Sisters of Jesus and Mary.....	1	31
Sisters of St. Clare.....	1	25
St. Joseph Sisters.....	3	248
Little Sisters of the Poor.....	2	25
Sisters of Loretto.....	3	133
Marianites of the Holy Cross.....	2	149
Sisters of St. Mary of Namur.....	1	122
Magdalens	1	74

	Retreats	No.
Sisters of Mercy.....	10	477
Missionary Sisters of SS. Heart.....	1	20
Sisters of Mt. Carmel.....	2	119
School Sisters of Notre Dame.....	2	74
Sisters of Perpetual Adoration.....	4	182
Blessed Sacrament Sisters.....	1	13
Religious of the Sacred Heart.....	2	97
Siervas de Maria	2	57
Teresan Sisters	1	21
Ursuline Sisters	5	208
Visitation Sisters	1	40
Laymen	21	551
Ladies	11	868
Boys	25	2472
Academy Girls	27	2723
Co-ed Students	3	350
Inmates	4	432
Nurses	2	57
Totals	188	12,350

**CONSPECTUS MINISTERIORUM
PROVINCIAE NEO AURELIANENSIS—
a Sept. 1929 ad Sept. 1930**

Baptisms	2,686
Confessions	562,994
Commun. extra T.....	475,627
Marriages	579
Catechism taught	7,845
Confirmation	2,656
Converts	292
Extreme Unction	1,333
Commun. in T.	885,785
Marriages reval.....	183
First Communion	2,627
Exhortations	2,573
Sermons	5,837
Missions	85
Novenas	72
Tridua	83
Visits to Hospitals	3,556
Visits to Prisons.....	57
League of SS. Heart.....	34,469
Boys in parochial schools.....	2,098
Sunday school attendance.....	1,934
Spir. Exer. to Priests.....	6
Spir. Exer. to Religious.....	84
Spir. Exer. to Students.....	62
Spir. Exer. to Laypeople.....	36
Visits to the Sick.....	13,749
Sodalities	113
Sodalists	4,937
Girls in parochial schools.....	1,866

STATISTICS

Society's Expansion

The expansion of the Society of Jesus in numbers and extent during the fifteen years of the generalship of Very Reverend Father Ledochowski, may surely be considered extraordinary. In 1915, on the death of Very Reverend Father Wernz, the Society had 16,946 subjects, (8,357 priests, 4,435 scholastics and 4,145 coadjutor brothers). These members were enrolled in five Assistancies, consisting of twenty-seven Provinces. At present, according to the 1931 Prospectus, there are seven Assistancies, including thirty-seven Provinces, three independent Vice-Provinces, two dependent Vice-Provinces, and three Regions under the direction of Vice-Provincials. The total number of members is 21,678, of whom 9,817 are priests, 7,142 scholastics, and 4,719 coadjutor brothers. The total increase for the past fifteen years has been 4,732; the annual increase, which during the years of the war dropped to 200 is now about 500 members.

Mission activity has been increasing apace. In 1918 there were thirty-one missions (among the pagans) with a total manpower of 1,662, 1,108 of these being priests, 163 scholastics, and 391 brothers. Today there are more than forty-five missions with 2,590 men engaged therein, 1,576 being priests, 499 scholastics and 515 brothers. The statistics show that there has been an increase of 912 missionaries in the past twelve years.

The Roman Curia, which in 1915 numbered thirteen Fathers and sixteen Brothers, in 1931 has forty-five Fathers and thirty-three brothers.

The American Assistancy has increased in numbers from 2,494, fifteen years ago, to 4,017 in 1930, a yearly increment of one hundred.

Statistics of the Novitiates, Scholasticates, and Tertiarieships of the American Assistancy from January 1, 1930, to January 1, 1931

In a tabulation to be found on another page is listed the number of Ours in America in their studies or in Tertiarieship. Below we give the distribution of those members who are studying outside their Provinces:

California Province: Novices, Roehampton 1; Philosophers, Chipping Norton 1; Theologians, Louvain 3; Valkenburg 3; Weston 17; Lyons 4; Zikawei 1; St. Louis 16; Enghien 2; Rome 1; Woodstock 2; Tertiaries, Munster 1.

Chicago Province: Juniors, Florissant 5; Philosophers, Montreal 5; Rome 2; St. Louis 32; Hillyard 10; Weston 2; Jersey 1; Theologians, St. Louis 43; Weston 9; Valkenburg 2.

Maryland—New York Province: Novices, not outside the Province, but in 3 houses, Wernersville 46; Poughkeepsie 47; Manila 6; Novice Brothers, Poughkeepsie 8; Wernersville 3; Milford 1; Manila 1; Juniors, Poughkeepsie 73; Wernersville 46; Manila 3;

Milford 1; Philosophers, Weston 14; Hillyard 2; Chipping Norton 1; Theologians, Sarriall 1; Possilipo 1; Louvain 3; Milltown Park 1; Lyons 1; Valkenburg 1; St. Louis 1; Tertians, Cleveland 4; St. Beuna's 2; Rome 1; Amiens 1; Pt. Townsend 1.

Missouri Province: Novices, Shembaganur 7; Philosophers, Shembaganur 8; Weston 1; Rome 2; Montreal 5; Hillyard 9; Milford 19, Jersey 1; Theologians, Kurseong 4; Weston 1; Tertians, Cleveland 15; Shembaganur 1.

New England Province: Novices, Poughkeepsie 3; Wernersville 3; Guelph 1; Philosophers, Chipping Norton 4; Montreal 1; Theologians, Woodstock 1; Lyons 1; Tertians, Poughkeepsie 10; St. Beuno's 2; Cleveland 2; Pt. Townsend 2.

New Orleans Province: Philosophers, Hillyard 22; Weston 3; St. Louis 1; Tertians, Cleveland 4.

Members of other than American Provinces studying in the United States include:

Woodstock, Champaigne 2; Upper Canada 2; Mexico 2; Germany 1; St. Louis, Upper Canada 2; Hillyard, Upper Canada 1; Weston, Colombia 3; Upper Canada 2; Pt. Townsend, France 1; Cleveland, Upper Canada 2.

JESUIT MISSION STATISTICS

Missions Among the Infidels Under the Direction of the Society of Jesus in 1930

Missions		Territorial Distribution	
Archdioceses	2	Europe	Jesuits 45
Dioceses	8	Asia	1,814
Vicariates Apostolic.....	15	Armenia	6
Prefectures Apostolic....	3	Ceylon	89
Other Missions	17	India	892
		Japan	33
Total.....	45	Java	120
		Mindanao	68
Missionaries		China	466
Jesuit Priests	1,576	Syria	140
Jesuit Scholastics.....	499	Africa	424
Jesuit Brothers	515	America	268
Secular Priests	300	Oceania	39
Seminarists	1,467	Mission Census	
Other Religious	360	Catholics	1,964,894
Missionary Sisters	3,700	Catechumens	209,537
Lay Assistants		Dissidents	2,150,000
Catechists, Teachers	18,193	Pagans	170,000,000
Jesuit Personnel		Mission Works	
French	966	Seminaries	17
Belgian and Dutch.....	522	Seminarians	1,467
American (N. & S.).....	346	Schools	8,895
Spanish and Portugese	313	Pupils	344,863
Italian	218	Orphan Asylums..	100
English and Irish.....	134	Orphans	10,833
German and Polish.....	91	Hospitals	23
Total.....	2,590	Sick	16,902
		Baptisms	178,099
		Communions	18,786,381

Statistics of the Novitiates, Tertianships, and
Houses of Studies in the American Assistancy 1930-31

	Chicago	Calif.	Md.- N.Y.	Miss.	New Eng.	New Ori.
Nov. Schol. I	44	65	58	41	40	28
II	27	41	41	28	37	15
Total:	71	106	99	69	77	43
Nov. Coadj.	4	4	13	12	14	1
Juniors I	26	33	53	22	25	8
II	26	27	51	30	24	5
III	4	....	....	4	....	....
Total:	56	60	104	56	49	13
Phil. I	25	33	42	29	29	6
II	25	34	46	27	30	2
III	21	13	36	29	24	18
Total:	71	80	124	75	83	26
Theol. I Long	11	10	21	11	16	5
I Short	2	5	3	9	1	1
I Total	13	15	24	20	17	6
II Long	11	6	21	6	16	3
II Short	4	3	2	12	3	5
II Total	15	9	23	18	19	8
III Long	9	4	20	10	21	4
III Short	4	4	11	5	9	3
III Total	13	8	31	15	30	7
IV Long	8	8	20	6	24	5
IV Short	5	9	5	3	11	1
IV Total	13	17	25	9	35	6
Theol. Total	54	49	103	62	101	27
Tertians	15	14	30	16	15	4

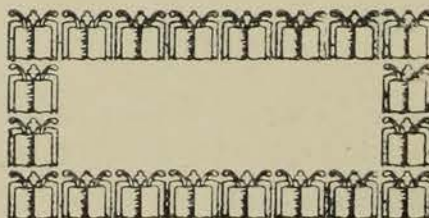
NOTE—Above numbers refer to those who are members of the Provinces under which they are cited. CF. article on statistics for detailed information.

Universities, Colleges, High Schools in the
American Assistency

		1929-30	1930-31
California	Coll. and Univ.....	2,727	2,743
	High Schools	2,231	2,110
	Total	4,958	4,853
Chicago	Coll. and Univ.....	11,291	12,235
	High Schools	2,448	2,257
	Total	13,739	14,492
Missouri	Coll. and Univ.....	12,013	11,124
	High Schools	2,481	2,346
	Total	14,494	13,470
Maryland-New York	Coll. and Univ.....	13,661	14,209
	High Schools	6,107	5,975
	Total	19,768	20,184
New England	Coll. and Univ.....	3,196	3,156
	High Schools	1,102	1,050
	Total	4,298	4,206
New Orleans	Coll. and Univ.....	1,748	1,915
	High Schools	993	1,005
	Total	2,741	2,920
Total	Coll. and Univ.....	44,636	45,382
Total	High Schools	15,362	14,743
Grand Total	.....	59,998	60,125

The figures above and in the tabulation to be found at the end of this book show a general increase in college enrollment, and an equally general decrease in High School registration. This latter fact is probably due to the increase in Central Catholic High Schools, which have increased from 5.5 per cent of the total high school registration in 1922, to 20.8 per cent in 1928. In the general tabulation, the summary figures for total registration are for 1931, except for a few Colleges which sent in no data. Philosophy figures, and some of the figures for other than A.B. courses, are less accurate, due to different systems and curricula.

The number of Colleges was increased by one with the opening of St. Peter's, Jersey City, after a lapse of twelve years; two Colleges, Xavier and St. Ignatius were added to the list of Universities. Both are in their centenary year.



List of the Dead of the Maryland-New York Province from Jan. 1, 1930-Jan. 1, 1931

Name	Age	In Soc.	Date	Place	Province
Father Bernard A. Fuller.....	44	27	January	New York, N. Y.	Maryland-New York
Father Aloysius Linton English.....	39	16	January	Washington, D. C.	Maryland-New York
Father Owen A. Hill.....	66	49	February	Philadelphia, Pa.	Maryland-New York
Brother John J. Broderick.....	54	9	March	Woodstock, Md.	Maryland-New York
Brother Hugo Reilly.....	71	46	March	Woodstock, Md.	Maryland-New York
Brother Richard F. Furlong.....	67	48	April	Washington, D. C.	Maryland-New York
Brother James Slicer.....	76	38	June	Washington, D. C.	New England
Father George E. Quin.....	78	56	August	New York, N. Y.	Maryland-New York
Father John A. Egan.....	48	26	August	Worcester, Mass.	Maryland-New York
Brother James McCloskey.....	86	65	September	Washington, D. C.	Maryland-New York
Mr. Francis X. Cullinan.....	25	5	September	Woodstock, Md.	Maryland-New York
Father James J. Carlin.....	58	38	October	Los Angeles, Cal.	New England
Father Philip M. Finegan.....	61	45	November	Baltimore, Md.	Maryland-New York
Father Peter W. Leonard.....	62	43	November	Buffalo, N. Y.	Maryland-New York

List of the Dead in the Missouri Province from Jan. 1-Dec. 31, 1930

Name	Age	In Soc.	Date	Place	Province
Father Francis X. Ory.....	64	38	January	Bettiah, Patna	Belgium
Father William L. Hornsby.....	67	49	February	St. Louis, Mo.	Missouri
Father Bernard J. Otten.....	68	43	May	St. Louis, Mo.	Missouri
Father Andrew P. Ganss.....	55	36	June	Florissant, Mo.	Missouri
Father William J. O'Leary.....	34	14	August	St. Louis, Mo.	Missouri
Father John H. Otten.....	72	44	August	Florissant, Mo.	Missouri
Brother Adam Vollmayer.....	74	58	September	Alliance, Neb.	Missouri
Brother John Mahoney.....	81	56	October	Florissant, Mo.	Missouri
Father Michael J. O'Connor.....	69	53	October	St. Louis, Mo.	Missouri

List of the Dead, California Province

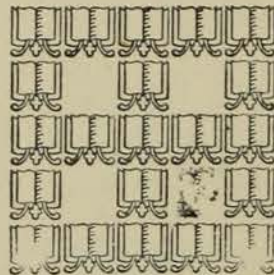
Brother Adam Bartz, February 25, Santa Clara.
 Brother Stephen Rodi, April 15, Desmet, Idaho.
 Father Henry D. Whittle, April 18, San Jose.
 Father John B. Van der Pol, May 16, Spokane.
 Father Alexander J. Oyarzo, June 6, Los Angeles.
 Brother John Killian, July 1, Santa Clara.
 Father Dominic Giacobbi, September 24, Santa Barabara.
 Brother James Shepherd, August 25, San Jose.
 Father Philip I. Delon, October 12, Alaska.
 Father John D. Walshe, October 21, San Jose.
 Father Jerome S. Ricard, December 8, Santa Clara.
 Brother Peter Griffa, December 16, Spokane.
 Father Aloysius Robaut, December 18, Alaska.

**List of the Dead of the Chicago Province
 October 1, 1929-September 30, 1930**

Name	Age	In Religion	Death
Father Joseph G. Kennedy....	70	40	October 13, 1929
Father James L. Doyle.....	56	32	October 18, 1929
Father Joseph R. Rielag.....	69	49	November 19, 1929
Brother Thomas F. Kelly.....	86	58	February 12, 1930
Father Michael H. Gorman..	59	38	April 7, 1930
Brother Bernard Thie.....	68	40	June 23, 1930

LIST OF DEAD IN N. O. PROVINCE FOR 1930

Fr. Emile Baehr.....March 11, 1930....Lafayette, La.
 Fr. Henry S. Maring.....March 24, 1930..New Orleans, La.
 Fr. Rene Macready.....Aug. 4, 1930.....Mobile, Ala.
 Fr. Emmanuel de la Moriniere....Oct. 21, 1930....New Orleans, La.
 Fr. Andre de Monsabert.....Dec. 11, 1930....New Orleans, La.
 Fr. Patrick J. Joyce.....Dec. 19, 1930.....Augusta, Ga.



COLLEGE AND UNIVERSITY STATISTICS

	Total in University	Total in College of Arts and Sciences	A.B.	B.S.	Ph.B.	Pre-Med.	Pre-Law	Pre-Dental	Latin	Greek	Philosophy	Boarders	Medicine	Nursing	Law	Dentistry	Finance, etc.	Graduate	Engineering	Journalism	Sociology	Summer School	Extension	Other Courses
Md.-N. Y.																								
Fordham	9,578	1,394	872	521	.....	.....	.....	.....	444	214	428	289	.....	.....	1,208	.....	316	658	.....	.....	852	1,541	808	2,831
Georgetown	2,695	962	398	226	383	.....	.....	30	209	87	586	727	567	.....	493	208	.....	29	.....	.....	.....	.....	.....	461
Canisius	1,158	568	163	110	103	122	59	.....	95	57	287	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	275	315	11
St. Joseph	366	366	125	113	.....	.....	.....	.....	53	31	135	.....	.....	.....	.....	.....	.....	.....	.....	33	.....	.....	.....	134
Loyola, Balto.	*219	152	96	35	21	.....	.....	.....	51	24	69	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	67	.....
St. Peter's	83	83	46	37	.....	.....	.....	.....	46	18	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Ateneo	110	110	40	.....	.....	40	30	.....	46	18	70	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	14,209	3,635	1,740	1,402	507	162	89	30	918	431	1,575	1,046	567	.....	1,701	208	316	687	.....	33	852	1,816	1,190	3,437
Chicago																								
Loyola	5,470	595	109	57	36	165	.....	54	.....	.....	.....	.....	510	509	309	476	.....	161	.....	.....	.....	1,282	2,385	164
Detroit	3,372	565	114	131	42	104	94	53	74	5	359	.....	.....	.....	207	.....	925	357	1,094	38	132	450	581	160
Xavier	1,324	460	101	38	84	51	13	4	79	26	121	110	.....	.....	47	.....	376	.....	.....	.....	.....	321	.....	.....
John Carroll	*1,051	451	125	44	112	37	.....	15	101	49	112	.....	.....	.....	.....	.....	.....	12	.....	.....	.....	198	142	240
St. John's	*1,027	521	205	22	3	.....	.....	.....	56	4	156	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	506	220	48
Total	12,235	2,592	664	292	278	357	107	136	310	84	748	110	510	509	563	476	1,301	530	1,094	38	132	2,758	3,318	612
Missouri																								
St. Louis	*4,418	1,030	558	130	61	130	65	53	369	130	408	288	533	110	119	193	700	348	213	.....	.....	930	.....	.....
Marquette	3,512	1,538	171	415	310	169	.....	94	161	79	710	.....	320	.....	223	182	.....	253	518	133	450	853	.....	1,030
St. Mary's	201	201	98	66	37	.....	.....	.....	63	24	76	189	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	40	12
Rockhurst	209	181	67	46	28	24	16	.....	39	.....	35	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	30
Creighton	2,564	439	134	62	25	121	62	35	85	15	146	.....	284	194	138	91	381	31	.....	.....	.....	551	190	259
Regis	220	220	47	39	45	12	.....	.....	39	4	96	.....	.....	.....	.....	39	.....	.....	.....	.....	.....	.....	.....	.....
Total	11,124	3,609	1,075	758	506	456	143	187	756	242	1,471	557	1,117	304	480	466	1,120	632	731	133	450	2,234	230	1,331
New England																								
Boston College	*2,117	1,288	1,112	44	122	75	58	.....	683	761	523	.....	.....	.....	104	.....	.....	509	.....	40	64	.....	158	49
Holy Cross	1,039	1,039	783	77	.....	.....	.....	.....	451	451	437	770	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	6
Total	3,156	2,327	1,895	121	122	75	58	.....	1,134	1,212	960	770	.....	.....	104	.....	.....	509	.....	40	64	.....	158	55
New Orleans																								
Loyola	1,772	191	15	30	28	5	40	28	.....	.....	.....	.....	.....	.....	87	125	170	30	.....	.....	.....	650	.....	511
Spring Hill	*143	143	42	18	.....	9	10	.....	23	26	50	108	.....	.....	.....	.....	62	.....	266	.....	.....	.....	135	.....
Total	1,915	334	57	48	29	14	50	28	23	26	50	108	.....	.....	87	125	232	30	266	.....	.....	650	135	511
California																								
St. Ignatius	*1,099	527	121	.....	.....	52	67	.....	.....	.....	.....	.....	.....	.....	266	.....	124	.....	.....	.....	.....	.....	.....	.....
Santa Clara	503	212	29	183	.....	39	.....	.....	.....	.....	.....	.....	.....	.....	63	.....	98	.....	120	.....	.....	.....	.....	.....
Brophy	10	10	10	.....	.....	.....	.....	.....	10	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Loyola	425	112	53	50	.....	31	40	.....	36	.....	.....	30	.....	192	.....	65	4	21	.....	.....	.....	.....	.....	.....
Total	2,037	861	213	233	.....	122	107	.....	46	.....	.....	30	.....	192	329	.....	287	4	141	.....	.....	.....	.....	.....
Rocky Mt. Region																								
Gonzaga	*674	265	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	73	.....	.....	86	.....	.....	.....	.....	.....	.....
Seattle	32	32	32	.....	.....	.....	.....	.....	32	.....	32	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	129	124	.....
Total	706	297	32	.....	.....	.....	.....	.....	32	.....	32	.....	.....	.....	73	.....	.....	86	.....	.....	.....	129	124	.....
Grand Total	45,382	13,655	5,676	2,494	1,442	1,186	554	381	3,219	1,995	4,846	2,621	2,214	1,005	3,337	1,275	2,956	2,478	2,232	244	1,498	6,657	5,155	5,946

* Refers to 1930 registration

HIGH SCHOOL STATISTICS

	Total	Classical	Science	Other	Latin	Greek	Boarders
Maryland-New York							
St. Joseph's Prep.....	499	410	89	0	499	259	0
Canisius High School.....	337	138	104	95	336	138	0
Brooklyn Prep.....	852	404	448	0	851	183	0
Loyola School, N. Y.....	40	40	0	0	40	40	0
Regis High School.....	809	809	0	0	809	472	0
Gonzaga, Washington.....	220	130	90	0	220	60	0
Xavier High School.....	1,060	940	120	0	1,060	570	0
Georgetown Prep.....	*131	130	41	0	130	31	116
St. Peter's J. C.....	572	370	202	0	572	153	0
Loyola, Baltimore.....	402	199	182	21	381	94	0
Fordham Prep.....	543	263	110	170	543	263	0
Ateneo.....	510	510	0	0	470	0	250
Total	5,975	4,213	1,386	286	5,911	2,263	366
Missouri							
Campion.....	*325	225	74	26	290	50	316
Regis, Denver.....	160	132	28	0	132	49	0
Marquette.....	490	310	180	94	335	77	0
Creighton.....	320	200	75	50	240	60	0
St. Louis.....	524	128	98	130	426	120	0
St. Mary's.....	170	119	51	0	132	40	143
Rockhurst.....	357	0	94	80	279	61	0
Total	2,346	1,114	360	380	1,834	397	459
New England							
B. C. High School.....	1,050	1,050	0	0	1,050	1,050	0
Chicago							
Xavier.....	430	382	48	0	382	382	0
St. Ignatius.....	500	400	100	0	400	125	0
Loyola, Chicago.....	*333	330	3	0	330	46	0
John Carroll.....	375	330	45	0	330	78	0
Detroit.....	297	216	81	73	293	62	0
St. John's.....	322	263	0	59	314	63	0
Total	2,257	1,921	277	132	1,719	756	0
New Orleans							
Jesuit High.....	676	676	0	0	676	6	0
Spring Hill.....	156	33	50	38	105	33	87
Tampa.....	173	156	17	0	156	0	0
St. John's.....	100	100	0	0	100	15	0
Total	1,005	965	67	38	1,037	54	87
California							
Loyola, Los Angeles.....	*472	472	0	0	470	8	0
Brophy.....	*102	102	0	0	83	8	20
St. Ignatius.....	*780	780	0	0	780	81	0
Santa Clara.....	*160	160	0	0	160	22	55
Total	1,514	1,514	0	0	1,493	119	75
Rocky Mountain Region							
Seattle.....	184	184	0	0	....	....	0
Gonzaga, Spokane.....	263	145	87	118	184	26	39
Bellarmino, Tacoma.....	149	100	49	0	....	....	0
Total	596	429	139	118	184	26	39
Grand Total	14,743	11,326	2,477	954	7,317	4,725	926

* Refers to 1930 registration.

A. M. D. G.

FRUCTUS MINISTERII PATRUM PROVINCIAE
CHICAGIENSIS

A DIE 1 JUNII, 1929, AD DIEM 1 JUNII, 1930

	Mission. popul.	Noven. et trid.	Concion. et exhort.	Confessiones	Commun. in templo nostro	Piae Asscc.		Adulti bapt. vel ad fidem reduc.	Ubi exercetur cura paroch.						Exer. spir.	
						Quot	Sociorum-num.		Bapt. parvul.	Parati ad 1° Comm.	Martim. bened.	Matrim. reval.	Pueri in schol. paroch.	Puellae in schol. paroch.	Quot dies.	Numerus participantium
Chicago, Coll. S. Ignatii	2	19	1,692	94,052	224,000	14	2,730	38	132	118	71	11	387	305	284	5,314
Chicago, Acad. S. Ignatii.....	18	7	1,697	49,535	59,000	12	2,459	149	384	1,266	36	11	150	160	133	3,835
Chicago, Eccl. SS. Cordis.....	.....	2	452	18,229	30,000	4	480	6	74	150	14	12	210	230	8	14
Cincinnati, Coll. S. Fr. Xaverii.....	5	14	2,354	261,452	175,370	14	9,963	171	106	108	55	21	272	282	53	1,778
Cleveland, Coll. S. Ignatii.....	3	11	2,246	80,357	70,156	9	13,525	12	77	129	22	7	240	230	60	1,430
Cleveland, Dom. Tert. Prob.....	33	24	1,497	80,609	27,981	.....	.....	159	19	54	.....	1	.....	.....	145	2,854
Detroit, Coll. Detroitense.....	12	7	1,304	128,175	188,675	5	555	20	149	197	20	10	467	413	136	26,349
Detroit, Acad. Detroitensis.....	2	6	553	64,309	109,560	11	6,082	42	37	60	28	12	180	170	76	1,336
Milford, Dom. Prob. SS. Cordis.....	1	.....	88	3,777	350	.....	.....	.....	.....	.....	.....	.....	.....	.....	72	892
Mundelein, Resid. S. Maria ad Lacum..	.....	.....	485	11,004	.....	.....	.....	.....	3	.....	.....	.....	.....	.....	92	1,910
Toledo, Coll. S. Joannis.....	1	2	557	25,281	1,700	3	315	2	11	1	1	.....	.....	.....	50	293
Toledo, Eccl. S. Mariae.....	.....	1	603	34,002	104,300	16	5,870	15	84	218	60	8	265	258	15	129
Toledo, Eccl. Gesu.....	.....	1	436	14,695	24,000	6	590	5	42	41	11	2	162	143	.....	.....
Missionari Excurr.	133	58	921	53,954	.....	.....	.....	2	9	.....	1	14	.....	.....	131	4,837
Missio de Belize																
Belize	1	18	1,592	37,981	55,200	16	3,384	65	290	410	72	8	552	429	35	186
Benque Viejo .....	.....	3	245	5,132	9,469	6	446	.....	78	25	19	.....	123	140	.....	.....
El Cayo	4	6	525	9,400	9,749	6	580	6	132	92	30	.....	205	193	.....	.....
Corozal .....	.....	7	375	12,681	19,917	5	1,854	20	247	115	55	.....	371	345	.....	.....
Orange Walk .....	.....	5	208	2,668	6,000	4	350	2	125	14	30	.....	100	90	.....	.....
Punta Gorda .....	.....	.....	600	6,200	20,972	4	100	2	193	88	51	.....	100	100	.....	.....
Stann Creek .....	.....	11	563	17,725	21,101	5	391	17	165	86	25	2	402	312	.....	.....
Missio Patnensis .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Summa Totalis	215	202	18,993	1,011,218	1,157,500	140	49,674	733	2,357	3,172	601	119	4,186	3,800	1,290	51,157

FRUCTUS MINISTERII PATRUM PROVINCIAE

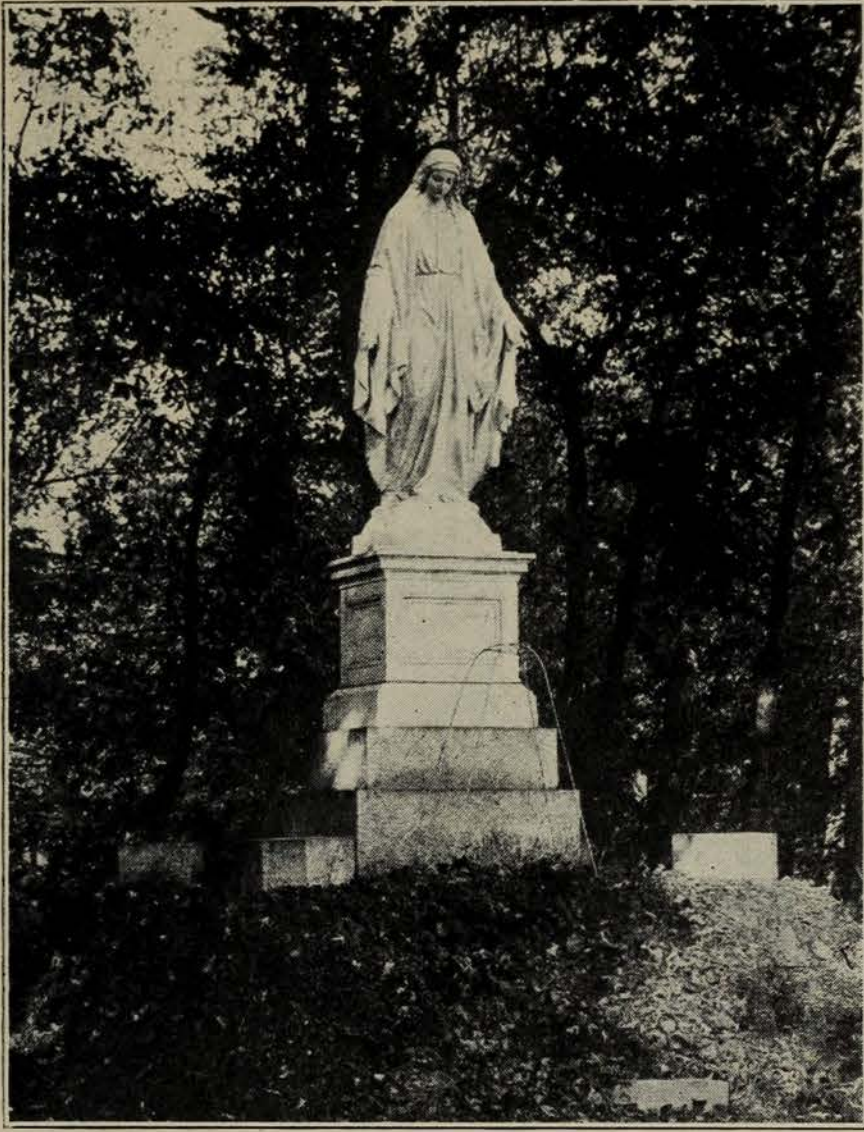
MISSOURIANA S.J.

A DIE 1 MAII, 1929, AD DIEM 1 MAII, 1930

	Mission. Popul.	Noven. et trid.	Concion. et exhort.	Confessiones	Commun. in templo nostro	Piae assoc.			Ubi exercetur cura paroch.						Exer. spir.			
						Quot	Socior. num.	Adulti bapt. vel ad fidem reduc.	Bapt. parvul	Parati ad 1 ^o Commun.	Matrim. bened.	Matrim. reval.	Pueri in schol. paroch.	Puellae in schol. paroch.	Quot dies.	Numerus participantium		
Denver, Coll. Reginum.....	....	....	647	40,068	86,930	3	600	....	....	64	....	....	....	....	....	135	2,973
Denver, Eccl. SS. Cordis.....	....	14	920	33,055	67,000	6	970	7	113	100	35	2	250	334	....	....	....
Florissant, Dom. Prob. S. Stanislai.....	6	7	257	8,919	5,368	6	336	10	6	9	3	....	....	....	....	121	1,774
Florissant, Eccl. S. Ferdinandi.....	....	1	340	7,800	13,110	7	528	1	20	11	5	....	68	57	....	....	....
Florissant, Eccl. SS. Cordis.....	....	3	459	14,785	43,820	7	1,128	....	38	43	3	167	167	....	....	13	31
Kansas City, Coll. Kansanopol.....	3	13	1,520	46,501	117,225	15	2,505	56	45	115	8	4	195	175	....	....	1,652
Kansas City, Eccl. S. Aloysii.....	3	5	840	55,000	71,900	....	....	50	151	325	65	12	130	135	....	....	....
Mankato, Eccl. SS. Petri et Pauli.....	1	8	710	32,903	98,408	13	3,639	15	92	83	36	2	370	356	68	150	....
Milwaukee, Coll. Marquette.....	4	2	622	105,305	171,470	17	16,482	59	136	95	72	35	363	367	84	807	....
Omaha, Coll. Creighton.....	....	11	1,737	66,624	108,000	15	2,460	25	42	72	33	3	258	239	96	2,060	....
Omaha, Eccl. S. Benedict.....	....	....	70	1,900	1,300	3	60	26	8	27	....	2	46	50	....	....	....
Pine Ridge, Miss. SS. Rosar.....	....	1	1,169	22,985	73,590	4	318	17	121	84	30	8	168	179	9	334	....
Prairie du Chien, Coll. SS. Cordis.....	....	....	759	26,575	46,225	12	1,258	27	3	....	6	3	....	....	....	....	....
Prairie du Chien, Eccl. S. Gabriel.....	....	3	162	7,350	23,000	3	360	5	52	34	13	2	124	132	18	585	....
Pueblo, Eccl. B.V.M. Montis Carmel.....	2	3	52	1,000	8,000	....	....	10	300	140	75	5	....	....	....	....	....
St. Charles, Eccl. S. Caroli.....	1	12	540	27,258	48,179	16	2,185	12	49	56	9	6	146	128	....	....	....
St. Francis, Miss. S. Francisci.....	....	....	686	27,294	86,910	3	146	51	136	75	39	11	224	220	6	8	....
St. Louis, Coll. S. Ludovici.....	....	15	808	149,616	166,800	16	14,730	105	56	155	51	26	109	127	161	2,091	....
St. Louis, Acad. S. Ludovici.....	4	21	1,200	42,282	....	2	280	1	1	....	2	....	....	....	212	3,711	....
St. Louis, Eccl. S. Elizabeth.....	1	1	181	4,225	7,219	11	620	184	60	220	17	9	94	101	....	....	....
St. Louis, Eccl. S. Josephi.....	....	3	690	31,514	22,800	14	2,214	35	13	91	6	5	94	90	14	235	....
St. Mary's, Coll. S. Mariae.....	1	4	589	31,183	49,767	4	280	5	45	42	9	2	95	98	192	3,604	....
St. Stephen's, Mission. S. Steph.....	....	4	130	5,400	10,050	....	....	15	55	17	18	4	70	73	....	13	....
Trinidad, Eccl. SS. Trinitatis.....	1	7	944	21,462	44,706	15	555	8	750	318	93	12	234	269	....	....	....
Missio de Belize																		
Belize.....	1	18	1,592	37,981	55,200	16	3,384	65	290	410	72	8	552	429	35	186	....
Benque Viejo.....	....	3	245	5,132	9,469	6	446	....	78	25	19	....	123	140	....	....	....
El Cayo.....	4	6	525	9,400	9,749	6	580	6	132	92	30	....	205	193	....	....	....
Corozal.....	....	7	375	12,681	19,917	5	1,854	20	247	115	55	....	371	345	....	....	....
Orange Walk.....	....	5	208	2,668	6,000	4	350	2	125	14	30	....	100	90	....	....	....
Punta Gorda.....	....	....	600	6,200	20,972	4	100	2	193	68	51	....	100	100	....	....	....
Stann Creek.....	....	11	563	17,725	21,101	5	391	17	165	86	25	2	402	312	....	....	....
Missio Patnensis.....
Missionarii.....
Summa Totalis.....	32	188	20,149	902,786	1,514,185	238	58,759	839	3,552	3,006	910	330	5,058	4,739	1,064	20,204

MINISTERIA SPIRITUALIA PROV. NOVAE ANGLIAE a Die 1a Jul. 1929 Ad Diem 1am Jul. 1930

DOMICILIA	Baptizati	Conversi	Confessiones	Commun.	Matrim. benedic.	Matrim. revalid.	Extreme Unction	Catecheses	Parati ad 1am Com.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Re'ig.	Exerc. Spir. Laicis.	Exerc. Spir. priv.	Mission. (quot heb'd.)	Novenae	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.	
Boston—College	53	4	80,642	124,130	20	1	36	743	39	1	1,284	289	3	28	30	....	1	16	21	276	6	314	4	900	1,400	.....	.....	144
High School and Church.....	373	31	270,080	388,752	4	.....	3,776	208	41	42	1,107	187	....	16	9	....	3	13	16	5,346	.....	487	12	2,843	3,557	.....	.....	160
St. Mary's	51	8	103,260	95,000	14	.....	219	.....	143	9	543	14	....	3	2	....	1	7	1	240	.....	90	3	30	219	303	330	287
Holy Trinity	65	3	43,021	65,700	29	2	55	321	64	118	265	55	....	.....	.....	.....	.....	11	.....	88	.....	1,091	4	1,200	1,100	201	269	.....
Jamaica Mission	2,649	471	106,439	293,803	221	9	584	989	702	1,257	1,588	554	....	5	2	1	4	18	7	858	138	2,300	34	1,555	4,030	2,460	3,050	2,421
Keyser Island	120	4	3
Mission Band .....	.....	38	100,024	257,707	.....	57	.....	40	42	84	2,615	1,354	5	10	15	....	93	10	3	.....	.....	.....	.....	.....	.....	.....	.....	.....
Weston	8	1	30,000	65,000	6	.....	24	50	.....	.....	347	153	....	18	20	....	.....	2	11	28	.....	90	.....	.....	.....	.....	.....	.....
West Stockbridge .....	.....	.....	12,522	59,300	.....	.....	.....	.....	.....	.....	162	25	....	.....	6	3	.....	.....	4	86	.....	.....	.....	.....	.....	.....	.....	.....
Worcester—Holy Cross	31	2	144,176	319,560	7	5	114	819	15	2	1,499	447	....	31	22	....	.....	13	18	55	.....	109	6	1,760	1,800	.....	.....	.....
Summa	3,230	558	890,284	1,668,952	301	74	4,808	3,170	1,046	1,513	9,414	3,081	8	111	106	4	102	90	81	6,977	144	4,481	63	8,288	12,106	2,965	3,649	3,012	



EPISTOLAE · WOODSTOCKIENSES
COLLEGII · SACRATISSIMI · CORDIS · JESU
DEIPARAE · VIRGINI · MARIAE
ELAPSO · SAECULO · QUINTO · DECIMO
AB · HAC · DIGNITATE
DIVINAE · MATERNITATIS
IN · CONCILIO · EPHESINO · PROCLAMATA
GRATULANTUR
ET · BENEDICTUM · FRUCTUM · VENTRIS · MATRIS
ADPRECANTUR
UT · OMNES · HUIUS · COLLEGII · ALUMNI
SINT · ET · IPSI
TAM · BONAE · MATRIS
BONI · FILII · VIVAEQ · EPISTOLAE