

# The Woodstock Letters

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## HISTORY OF THE MARYLAND-NEW YORK PROVINCE

### III

Newtown—Leonardtwn

(1668-1874-1916)

BY FATHER EDWARD I. DEVITT, S.J.

Continued

Father Edelen was Superior of Newtown from 1810 until his death, December 21, 1823. He had a religious controversy in 1819 with Rev. John Brady, a Protestant minister then living near the head of St. Mary's River. It had its origin in the efforts of the American Bible Society, then recently established, to push its activities into lower Maryland and to distribute its productions amongst Catholics. Father Edelen had received, or taken, some Protestant bibles from certain members of his congregation, and it was reported that he threatened to burn them. This reached Mr. Brady's ears, and, blazing with zeal, he interpellated Father Edelen. This caused what was known locally as the "Pamphlet War". The "War" leaves nothing to be desired in the vigor with which it was waged. It began with a letter of enquiry, on the part of Mr. Brady, polite enough in language and manner, but insidious in purport. The reply of Father Edelen was prompt and emphatic; that he could manage his own business, and would not tolerate meddlesome inter-



ference. The controversy took a wide range, and the participants, after half a dozen letters had passed between them, increasing in acrimony and personalities, broke off the correspondence and rushed into print. The pamphlet of Mr. Brady is a volume of 76 pages; that of Father Edelen has 48 pages. With the exception of the preface, they are identical as far as page 30; here, the correspondence ceases, and each writer unbosoms himself to the general public and the courteous reader. Mr. Brady says: "The answer which I have prepared to your last communication shall be given publicly, when I publish the whole of the controversy. The indecency of your language, the many prevarications which you constantly employ. . . and the tyrannical sentence which you were pleased to adopt in respect to my expected answer to your last have all induced me to have no further communication with you. The public shall soon judge of the merits of this controversy." Father Edelen says: "Through respect to the Reverend gentleman and his adherents, I will not style him a misrepresenter or a calumniator, but with all possible politeness, adhering to the strictest truth, I will attempt to prove him to be such."

Archbishop Marechal made a visitation of the counties of Lower Maryland in 1818; his *Diary* furnishes some interesting information concerning the state of religion in the churches dependent upon Newtown. At that time Father Leonard Edelen was Superior; Rev. John Franklin was in charge of St. Joseph's; Rev. Thomas D. Monelly attended St. John's and St. Aloysius'; Rev. Peter J. De Vos visited Medley's Neck and the congregation of the Sacred Heart. Arriving at Newtown, April 17, 1818, the Archbishop notes: "The house has been considerably improved. It is large and well disposed. To the old church which is of wood have been added a brick sacristy behind the altar and a brick additional part to the front. There are pews in it." "On the 19th gave confirmation to about 80



persons." "On the 21st left Newtown at 8 o'clock A. M. Arrived at 10 at St. Joseph's. There I confirmed about 150 persons. The church is in good order; people pious but want instructions. N.B.—All the graveyards are not fenced in (indecent). Came back to Newtown in the afternoon. Saw St. Aloysius' Chapel, a wooden building, large, and in tolerable order. Visited the day before Medley's chapel, col. brick building, but which threatens ruin... interdicted & deservedly. On the 23rd left Newtown at 8 A. M. Arrived at St. John's at half past ten. Gave confirmation to 61 persons. The church is formed of two framed houses brought together, old, and badly joined. It is the work principally of Mr. Walton, who destined it principally for the use of negroes." After visiting St. Nicholas' and St. Inigoes', he returned to Newtown on the 29th, and continues: "On the 30th set off for the Sacred Heart. Broke the gears in very muddy place. Alighted at Mr. Plowden's about 11 o'clock. Dressed and went up to the church, where I was met by Rev. Mr. Young, at the head of his congregation. Church a wooden frame, clean and well decorated. It could not contain the multitude. Great piety of the people. Revd. Mr. Whitefield preached. Gave confirmation to about 70 persons... Crossed the bay after dinner with Mr. Lancaster, and landed on the Cub Neck."

The Archbishop made another Visitation of St. Mary's County in 1824; after confirmation at Newport in Charles County, he says: "May 28. Set off for Newtown, where I arrived on the same day. Revd. Mr. Mudd, Carey, Monelly and Rantzau. (He inserts a diagram of the Missions, with Newtown as the centre, and the distances from it of the other churches.) May 30th. Confirmed 125 persons, crowded church from people of other congregations. Revd. Mr. Rantzau preached. High Mass & tolerable singing. Procession from this house. Altar and throne well decorated. Principal Catholics invited to dinner. Ralph Neale, Mr. Miller, Dr. Stone, Phil. Ford, Capt. Gough, &c. &c. June



1st. Said Mass in St. Joseph's chapel. Most handsomely decorated. Confirmed 205. 3rd June. Went to St. John's at 10 o'clock. Confirmed 137 persons. The chapel is a frame building not plastered. When completed will be sufficiently large and fine. After visiting St. Nicholas' and St. Inigoes' he went to St. Aloysius', where on June 10th, he confirmed 80 persons, and remarks: "Church is repaired large and well disposed. Altar & throne adorned with taste." June 11th. "Returned to Newtown . . . 13th. At. Mr. Plowden's in the morning. Procession to the Sacred Heart. Confirmed 106. Church newly repaired looks well."

Father Stephen Dubuisson left Washington, December 23, 1829, to assist in giving the Jubilee mission in St. Mary's County. He wrote an account of his experiences in French, which is preserved at Georgetown College; some notes and extracts from this narration will throw light on religious conditions amongst the Catholics of the County as they existed more than eighty years ago.

He was to have preached at Newtown on Christmas Day; but a dense fog prevented him from landing, and he was obliged to go on to St. Inigoes. The four resident pastors, Fathers Carbery and Finegan at St. Inigoes, and Father Gary and Monelly at Newtown, had agreed to join forces, and to give the Jubilee exercises together for four or five days in succession at each of the eight churches which they attended in St. Mary's County. Father Dubuisson's observations show how deeply he was impressed by the piety and edifying conduct of the people, and by the abundant and consoling fruits that followed as the result of the Missionaries' labors.

Beginning at St. Inigoes on Christmas Day, they passed on in succession to all the other churches, working without intermission for thirty-three days. At *St. Inigoes'*, the weather was unpropitious,—heavy and chilling rain,—yet, there was one hundred and



fifty persons in church and fifty received Holy Communion. On the following Sunday, the church was filled. "It seems that there was not a Catholic who had not resolved to gain the Indulgence; fifteen persons were received into the bosom of the Church." At *St. Nicholas*'; "the same zeal, the same eagerness on the part of the faithful. This parish is larger than that of *St. Inigoes*, and the confessions were more numerous." *St. John's Church*; "Can be said to be in the woods. The parish is poor, but populous. The few well-to-do members of the congregation would have to defray all the expense of completing and ornamenting this church. The missionaries were lodged in different houses, some of them at a distance of five or six miles from the church. They set off before daybreak to go and say Mass, and to be on hand at an early hour to hear confessions; but they always found quite a number of the faithful there beforehand, waiting for their coming. The persevering attendance of the people at the exercises was wonderful . . . with what lively interest did they inspire us as they thronged about the confessionals, which were nothing more than an angle in some corner of the church, screened off with counterpanes hung around.

"*Newtown* was our fourth station . . . *St. Joseph's* was then the object of our cares. The people here came to the services, and remained in the church more perseveringly, it seemed, than anywhere else. We could not think of going away before supper time. Many persons remained in the church all day; and they stayed not merely to confess, but even *fasting*, in order to be able to receive Holy Communion, which we administered until sunset.

"Perhaps it will not be without interest to remark here that in the greater number of these churches, there are no benches, or scarcely any (chairs are not used here as in Europe), so that the greater part, and sometimes almost all of those present were obliged to



stand or kneel during the Mass and sermon, that is to say for a couple of hours at least, independent of the time they spent in church before and after the services; and that too in the depth of winter, and in churches exposed to the winds.

“Several Protestants and other stray sheep were gathered into the fold, about thirty-five in all, in the different parishes, but that of the Sacred Heart, to which we came from St. Joseph’s was one of the most remarkable in this respect. *Sacred Heart.* Sunday, January 17. There was a large congregation present; they say that about one hundred Protestants were in the Church. *St. Aloysius’.* There was not a Catholic of any class who did not make the Jubilee. *Our Lady’s, Medley’s Neck.* Our joy was at its height in the last parish, when an unfortunate accident happened. Our Lady’s Chapel was built some ten years ago; it is of brick; they say that the foundations are defective. The work was not well done; the walls are already cracked, and there are doubts about its solidity. During the early part of the morning, the causes of apprehension were freely discussed, and all minds were prepared for a panic.” He goes on to give a graphic description of what occurred: “during the Gospel, a noise is heard, as if a wall or some beam was giving way—it was, in fact, one of the floor supports that was yielding, and the floor began to bend under the weight of the crowd. Nothing more was needed to kindle alarm; it was believed that the whole building was going to tumble down. In the twinkling of an eye, the crowd presses towards the door and windows; those who were in galleries rush to the staircase, and some fling themselves on top of the struggling crowd below; they break the window-frames into a thousand pieces, regardless of cutting their hands, and through doors and windows they pour out of the church. It was a terrible moment; the floor violently agitated, the



smashing of glass, the cries of the women—all presaged most deplorable consequences, even if the walls should hold firm. The celebrant did not quit the altar, but he was obliged to suspend the Mass. By the goodness of God, the accident was not as disastrous as we feared it might have been. After eight or ten minutes, the Holy Sacrifice was resumed. Many reentered the church; there were very many communicants, and a very long sermon was preached without any interruption. Several persons suffered considerably from the crowding; some were knocked down and badly bruised; nevertheless, we had the great satisfaction to learn that, after all, no one was seriously injured. None of the missionaries gave way to this panic fear—all of us remained in the church. One of the Fathers was in the choir gallery, where he had been hearing confessions until the beginning of the last Mass, and he persuaded even the ladies to remain, who courageously began to sing as soon as the priest could continue with the Holy Sacrifice.” He remarks “that the only serious consequence of the accident is to entail upon the parish considerable expense, in order to repair the church; if it be necessary to pull it down and rebuild, it seems impossible that they can defray the cost without outside assistance.”

“St. Joseph’s Catholic Church is a large brick edifice of modern construction on the top of a high hill several miles from Leonardtown. Its predecessor, which is said to have been built in 1749, stood about 300 yards to the south of the present site, and in the centre of the old graveyard, which is still used as a place of interment.” (Ridgely, *Historic Graves of Maryland*, P. 30.)

“Of the Roman Catholic churches in St. Mary’s County belonging to the Colonial period, around which the greatest local interest centres, by reason of the fact that its graveyard, from an early date, became the place of interment for many of the more prominent



Roman Catholic families of the county, was perhaps, 'Old Saint Joseph's'. It was erected, it is said, about 1740, but the oldest recorded notice of its existence, which has been found, is the fact that Father Joseph Mosley was officiating there in 1759. It was a brick building, about 25 by 45 feet, with steep roof and square windows, and though unpretentious in design, it was a substantial and church-like edifice. About three hundred yards north of where it stood a large and handsome church has been erected in recent years, after which the old building was allowed to crumble, though its site can yet be identified. It stood near the centre of the old graveyard, still used as a place of Roman Catholic burial." Thomas: *Chronicles of Colonial Maryland*, P. 238.)

Father John A. Morgan, a native of the district, wrote in the WOODSTOCK LETTERS (Vol. 34, p. 405) the following interesting communication: "St. Joseph's parish is one of the oldest in the State, being next to Newtown in age, which was established in 1668. Not long after this date, and, I think, not later than 1700, there was at least a station in this part of the county; and a few years afterwards a small brick church was built, a gift from a gentleman named Ford; this was a tradition amongst the old people fifty or sixty years ago. From time immemorial this section was known as St. Joseph's Forest, and even to-day this name is used by many. Our Fathers had their first missions on the water-courses for the convenience of settlers around them, but when roads were opened up and the population was forced into the wilderness, new missions and churches became necessary. St. Joseph's then became an offshoot from Newtown where at first all the people in the northern part of the county had to come for Holy Mass when possible. But this was scarcely possible most of the time, and, until the station was established, the faithful repaired to Newtown once



or twice yearly for Holy Communion; and, after breakfast in the mission house, returned to their houses far off in the woods. These people have kept the faith and to-day the colonies that went forth to Kentucky, Georgia and Louisiana are well represented in their numerous descendants. At one time, a long dreary interval, the settlers in Maryland had to suffer for their faith in property and other ways from the hands of the Protestants, whom they had kindly received on an equal footing with themselves. No wonder that they had held out so well, for they were likely of the martyr families of England. In glancing over the list of English Martyrs beatified by Leo XIII, we find thirty-six names still represented in this parish. I think this roll of honor will be read with some interest:

A former pastor of St. Joseph's declared that nearly every name of the Missionary Priests mentioned by Bishop Challoner was borne by some member of the parish. Father Morgan gives this list copied from the Decree of the Sacred Congregation of Rites as given in Father Pollen's "Acts of the English Martyrs", page 369. *Blessed*: Thomas More (Chancellor of England); John Forrest, O.S.F., (priest); John Stone (Augustinian); Thomas Abell (priest); Germaine Gardiner (layman); John Nelson, S.J., John Payne, Thomas Ford, Robert Johnson, James Hudson or Tomson (all priests). *Venerable*: Marmaduke Bowes (1585, layman); William Thompson (1586, layman); Richard Langley (1586, layman); Robert Sutton (1587, priest); William Dean (1588, priest); John Robinson (1588, priest); Robert Sutton (1588, layman); Edward Jones, Edmund Duke, Richard Hill (1590, priests); Momford Scott, (1591, priest); William Freeman (1595, priest); William Knight, (1596, layman); Christopher Robinson (1598, priest); James Harrison (1602, priest); Lawrence Bailey (1604, layman); Robert Drury (1607, priest); William Scott,



O.S.B., (1612); William Ward (1641, priest); Edward Morgan (1642, priest); John Lloyd (1679, priest); John Fenwick, S.J., (1679); Anthony Turner, S.J., (1678).

The present St. Joseph's church dates from 1860, when the cornerstone was laid by Archbishop Kenrick. It is a large and tasteful structure built of bricks made in the neighborhood, and it is the most conspicuous object on the road between Mechanicsville and Leonardtown. The fine new church is due to the indefatigable Father James Cotting, who was pastor for several years. A spacious hall for parochial purposes has in more recent years been erected alongside of the church, and a neat cemetery has been laid out on the other side of the road. The church was much damaged in 1915 during a violent wind storm.

The church of the *Immaculate Conception* at Mechanicsville is an offshoot of St. Joseph's; the parish borders on Charles County, and extends to the Patuxent River, being the most distant of all the missions that formerly depended upon Newtown and Leonardtown,—15 miles from the latter place. The same Father has generally had the charge of both places, and the united congregations number 2400 souls. Catholics constitute the majority of the inhabitants of this district; the church erected in 18... has been enlarged and improved in recent years.

*Our Lady's Chapel*, at Medley's Neck, is mentioned by Father Walton as a congregation which he attended in conjunction with St. Aloysius' in 1768. The old chapel, mentioned by Archbishop Marechal in his visitation of 1818, as in a ruinous and dangerous condition, was probably the original church erected before the American Revolution. After more than a century of service, the old church was torn down, and a liberal donation from a former member of the congregation enabled the energetic Father Stanton to begin and carry to completion a fine concrete edifice, which was



dedicated in May, 1912. The chapel is  $3\frac{1}{2}$  miles S. E. of Leonardtown, with a congregation of 480.

The Church of *St. John* is  $7\frac{1}{2}$  miles N. E. of Leonardtown; Archbishop Marechal stated that the first church was built by Father Walton. The church which succeeded in 1833, was converted into a hall for parochial purposes, when the present church was erected in 1898, under the supervision of Father Jenkins, whilst Father Richley was Pastor. St. John's has one of the largest rural congregations in the country, nearly all of the people being engaged in agricultural pursuits; as the parish is very extensive, and many of the people live at a distance from the church, an auxiliary chapel for their convenience was built by Father O'Leary at California, 12 miles S. E. of Leonardtown. This chapel was blessed March 25, 1912. When Father Woodley was Pastor at St. John's, he resided in the Priest's house at St. Nicholas', instead of the residence at Newtown.

The Church of the *Sacred Heart* at Bushwood dates from an early period, but the exact time when the first church was built has not been ascertained. Some place for Catholic worship seems to have existed in the neighborhood even in the days of Father Fitzherbert; but, this may have been a chapel in some private house. Mass was often said at the fine Bushwood mansion, where the Priest was always a welcome guest. Thomas says in regard to St. John's, Sacred Heart and St. Aloysius' Churches: "Owing to the stringent laws passed, the intolerant spirit, and the ungenerous policy pursued against Roman Catholics in Maryland, from 1698 to the Revolution, it is not probable that they were built within that time, though they appear to have been erected soon after the latter date." If this point could be determined, that is, the year that witnessed the erection of the first church, it would clear up a much disputed question, namely, whether priority to the distinction of being the first church



in this country under the title of the Sacred Heart belongs to Conewago or to St. Mary's County. Father Clement S. Lancaster, who had a large share in the building of the present church of the Sacred Heart, of which he was the zealous Pastor for many years, strenuously defends the claim made in its favor. The present Church was dedicated July 25, 1892; a new Parish Hall was erected by Father Lawrence Kelly in 1911.

The church of the *Holy Angels* was built in 1902 to accommodate the large and increasing population of Bedlam Neck; this was the work of Father Lenahan; it was dedicated in October, 1902, by Bishop Curtis; additional accommodations, extensive interior improvements and a new Parish Hall were provided by Father Lawrence J. Kelly, whilst he was in charge of the parish.

In 1914, an independent Residence was established at Chaptico, twelve miles from Leonardtown, with a community of four Fathers; from Chaptico as a centre the following Missions are now attended: *St. Joseph's* and *Mechanicsville*, five and five and a half miles distant, with a total population of 2400; *Sacred Heart* and *Holy Angels*, six and eight miles distant, with combined population of 2000. Besides the home congregation of 1200 souls at *Leonardtown* the four Fathers residing there retain charge of *St. John's* and *California*, distant respectively seven and a half and twelve miles, with 1400 people; *Our Lady's* at Medley's Neck, three and a half miles distant, with a congregation of 480; and *Newtown*, distant six miles, congregation 305.

In 1881, Father Charles K. Jenkins became Superior, and remained Pastor of Leonardtown for the long term of twenty-one years. He accomplished much for the material interests of the Congregations; his greatest work was the introduction of the Sisters of Nazareth in 1885 and the foundation of St. Mary's Acad-



emy. The good which these devoted Sisters have accomplished for the education of the girls entrusted to their charge, and for the whole community, cannot be too highly estimated. Father Jenkins died at Georgetown College, June 18, 1903.

Father Morgan, in an interesting communication to the WOODSTOCK LETTERS, spoke of "the need of a Classical School in St. Mary's County, the old stronghold of the faith, whose charges would be moderate. Many vocations would result from it, and the counties that furnished all the clergy for the Church at the end of the eighteenth century would take a prominent part even now under better auspices. Our colleges in these days are too expensive for these boys and so they must look elsewhere and get scholarships in schools that await them on all sides as snares and pitfalls." The original school at Newtown had for object the teaching of "Humanities"; such a school for boys had long been a desideratum in Southern Maryland. The pressing need was recognized alike by the clergy and parents; but untoward circumstances stood in the way to discourage those who longed for the establishment of such a school. At length, through the efforts of Father Edward X. Fink, Leonard Hall at Leonardtown, was established; this institution, conducted by the Xaverian Brothers, was opened September 20, 1909, for students who desire the advantages of a High School education. The Academy buildings, three in number, are about a mile from Leonardtown; there is a large farm attached, and the curriculum includes a thorough course in theoretic and practical agriculture. When Leonard Hall was on the point of being opened, a well-wisher wrote: "It is confidently expected that it will prove to be a fruitful source of benefits to the students whom it will receive, to their families, and to the community at large. The institution appeals to local sentiment; it must look mainly to Southern Maryland for support and patronage; the



course of studies will be eminently practical; the terms are moderate in comparison with those of other schools of like standing; the surroundings and spirit of the place will be safeguards against the dangers to which youth are exposed in the neighborhood of large cities; and the instructors, the Xaverian Brothers, are a guarantee that the pupils entrusted to their care will be advanced in secular learning based upon the solid foundations of religion and morality."

The total population of St. Mary's County, according to the United States census of 1910, is 17,030; the number of Catholics, by the latest reports of the Superiors of St. Inigoes and Leonardtown is over 13,000. This proportion of 75% or more, is remarkable, when it is considered that it has not been aided by immigration, as in other parts of the country, since there are not many foreign-born inhabitants of the County. Converts have been received into the Church; but the vast majority of white Catholics are descendants of forefathers whose faith has been handed down from the earliest settlement of Maryland. The colored people form a considerable element in some of the congregations; they are observant of their religious obligations and devoted to their faith. A former pastor wrote of them: "To the credit of our Fathers, after the Grace and Mercy of God, and the kindness of good masters and kind mistresses, it is to be said that the colored members of our Church in St. Mary's are a people full of a lively faith, a people burning with ardent charity. They are as affectionate as children towards those who take an interest in them; they are humble and respectful towards those who have authority over them. To see them hurrying through the fields and woods at the sound of the early mass bell is a sight well calculated to repay the priest for all his labors in their behalf. To see them crowding around the confessional even before day-light, is



a beautiful and consoling sight to the eyes of Faith." It may be added, that rarely is one of them charged with any serious offence against person or property at home, and when transplanted to the larger cities to Baltimore and Washington, they are conspicuous amongst those of their class for industry, morality and honesty.

The burial place of the members of the Society who died at Newtown is in front of the Church of St. Francis Xavier; simple wooden crosses marked the graves of those who closed their earthly career on the Mission. Their names and the dates of their death are gathered from various sources as follows: Fathers, Thomas (John) Mathews, December 8, 1694; John Pennington, 1696; Henry Poulton, September 27, 1712; Robert Brooke, July 18, 1714; Francis Floyd (or Lloyd), November 13, 1729; Peter Atwood, December 25, 1736; James Carroll, November 12, 1756; Michael Murphy, July 8, 1759; James Ashby, (Middlehurst), September 23, 1767; James Beadnall, April 9, 1772; Peter Morris, November 19, 1783, (or April 19, 1784); Bennet Neale, March 29, 1787; Ignatius Matthews, May 11, 1790; John Boarman, March \_\_, 1797; Augustine Jenkins, February 3, 1800; John Bolton, September 9, 1809; John Henry, March 12, 1823; Leonard Edelen, December 21, 1823; Ignatius Combs, June 27, 1850.

Fathers Brooke, Neale, Matthews, Boarman, Jenkins, Edelen and Combs were native of Maryland and members of well-known Catholic families; Fathers Carroll and Murphy were Irishmen; Father Henry was a Belgian; the others were born in England.

In the early days of Newtown, one or two Jesuit Coadjutor Brothers were generally attached to the Residence—Brother Gregory Tuberville was a prominent personage there for many years. Those who died there were undoubtedly buried in the cemetery; but authentic records concerning them are wanting. For



more recent years, the Catalogues of the Province furnish the following names: Brothers Richard Jordan, October 10, 1828; Mark Faherty, September 21, 1841; Edward Nolan, January 15, 1852; Walter Baron, July 27, 1855.

Two Secular Priests, who died in the service of the Mission are also buried at Newtown; they were Rev. Cornelius Mahoney, deceased in 1805, and Rev. John Franklin, who died September 18, 1819. A writer in the WOODSTOCK LETTERS says that Rev. James Vanhuffel was buried at Newtown; this clergyman lived at a place known by his name, about a mile from Leonardtown, and he attended the church that formerly stood in the old St. Aloysius' graveyard; he was present at the first Synod of Baltimore in 1791, having come to this country about two years before; he was at Leonardtown from 1792 until his death, which must have taken place before 1814; Father Edelen assisted him in his last moments, and his *Ordo* for that year contains a note mentioning Masses for him. Although, on the authority of the above-mentioned writer, he is said to have been buried at Newtown, it is more probable that his remains rest in the graveyard near his home, and close to the church that he had served for so many years.

#### SUPERIORS OF NEWTOWN—LEONARDTOWN

from 1797

Fathers Robert Molyneux, 1797-1805; Ignatius Baker Brooke, 1805-1811; Leonard Edelen, 1811-1823; John B. Cary, 1823-1830; James Neill, 1830-1833; Aloysius B. Young, 1833; Aloysius Mudd, 1833-1835; Peter Havermans, 1835-1841; Ignatius Combs, 1841-1842; Robert D. Woodley, 1842-1845; Joseph Enders, 1845-1847; Nicholas Steinbacher, 1847-1848; Thomas Lilly, 1848; Ignatius Combs, 1849-1850; Robert D. Woodley, 1851-1854; James Power, 1854-1855; George



King, 1856; Peter Miller, 1856-1857; James Moore, 1858; Joseph Enders, 1859-1871. Under Father Enders, Leonardtown became the Residence; since that change, Newtown has become a Mission attended by one of the Fathers who lives at Leonardtown. Father Enders remained Superior until 1871; his successors at Leonardtown have been Fathers John B. De Wolf, 1871-1874; Edward D. Boone, 1874-1877; Camillus Vicinanza, 1877-1879; John B. Gaffney, 1879-1882; Charles K. Jenkins, 1882-1903; Patrick J. O'Connell, 1903-1908; Edward X. Fink, 1908-1911; Lawrence J. Kelly, 1911-.....

A. M. D. G.



## TWO MINDANAO FIESTAS

BY FATHER JOSEPH REITH, S.J.

### I

#### PAZ Y BUEN VIAJE

I never suspected that things could happen in Lapasan. In fact, I had never heard of the place previous to the time when it was assigned to me, shortly after my arrival in Mindanao, P. I., as one of the barrios to which I was to give my priestly attention. It is only a small village, a short distance out of Cagayan along the road that leads to Father David Daly's mission at Tagaloan. It lies near the sea, and I suppose that those inhabitants who are not occupied with a bit of farming or copra culture put in their time fishing in the fecund waters that wash Mindanao's beautiful shore. It is a sight to recall classical allusions to see the groups of fishermen on the waters at night swinging their blazing torches to entice the fish within range of sight and deft spears.

However, that's all location and atmosphere. I want to tell you about Lapasan's fiesta. Every town and barrio has its "fiesta" day, usually two. It marks the celebration of the patronage of the favored saint of the place, and is observed by Church and civil functions. The Church gives character to the day; and the heart of the festivities is, or, to be thoroughly exact, used to be the Mass and procession. This is true even though the place has gone completely Aglipayan.

Lapasan's principal patron is St. Rock; its secondary patron is our Lady, under the title of "Nuestra Señora de la Paz y Buen Viaje", whose principal shrine is at Antipolo in a church formerly belonging to the Society. The feast is observed on January



24th. I had heard a lot about Lapasan's fiestas, enough to make me fully understand that there was need of a patron of "Peace and Good Voyage". But as this was to be my first fiesta in the Philippines, I was still "green" about many things. Lapasan, until recently, was one hundred per cent Aglipayan, and its determination to remain so was equally complete. Father Hayes' zeal, however, was equal to Lapasan's determination, and he was the first priest since the days of the Revolution who tried successfully to bring Catholicism back to Lapasan. He built a little chapel there, and in the face of opposition that led almost to stoning, organized the first Catholic procession of Lapasan's fiesta.

But this year Father Hayes was far away in Manila and that fact emboldened the Aglipayans to try to prevent the success of former years. When, therefore, the barrio's representative made application for a Catholic procession along Lapasan's highways and low-ways, he was told that the Aglipayans had previously applied and had received permission for the whole morning so that the Catholics would have to take the afternoon. In most places our people like to have the procession immediately after Mass, and our enemies knew well that in a small barrio like Lapasan it would be well-nigh impossible to bring the people together again in the afternoon for a procession.

Perhaps we were not fully aware of the spite and hatred which were inciting the Aglipayans; at any rate, I consulted Father Lucas, and, thinking that mildness might conquer where force would fail, he decided to hold the procession in the evening and, precedent to the contrary notwithstanding, to make it the grandest thing that Lapasan had ever seen. Just a short time previous St. Augustine's church in Cagayan had held a candle-light procession in honor of the Immaculate Conception and it was very beautiful. With that still fresh in memory, we decided to



take the St. Augustine parishioners to Lapasan, to add strength to the procession.

Far off in Manila, however, with remembrances of the hostilities of previous years, Father Hayes was keeping an eye on Lapasan. Several days before the fiesta a telegram came to Father Lucas asking what was the situation, and Father Lucas wired back. A day or two later, the following telegram came to the Governor of Oriental Misamis from the Honorable Honorio Ventura, Secretary of the Interior:

“Report received that local authorities denied Catholic priest permission to hold fiesta next Sunday at Lapasan from seven to ten o’clock alleging that permission already previously granted to one Bacunga of the Aglipayan church. These hours are the only available for religious ceremonies so same must be divided from six to eight and eight to ten giving Bacunga preference selection he being according to municipal authorities first to apply. Please attend personally to this matter and do not admit justification of denial of public order. Please see to it that both churches have their ceremonies at hours indicated above. If necessary show this telegram to Provincial Commander for him to send adequate men to keep order. Please wire action taken.”

VENTURA.

My, oh, my! What consternation that caused. And what a bombshell it must have been to the Presidente who refused the permission for our procession in the morning. Suffice it to say that the Catholics of Lapasan, their numbers swelled by many from Cagayan and adjoining barrios, held their procession from six to eight in the morning in grander style than ever before. Perched high on two decorated, ancient automobiles that seemed to go only because Our Lady of Peace and Good Journey and the crippled St. Rock were pressing them on, the revered statues of the



patrons passed along the muddy roads and the provincial highway. The Tagnipa band dispensed its best "umpta-umptas", the Boy Scouts made the cocals echo to bugle and drum until the cocoanuts broke from the trees by force of the repercussions; and, when they were not pulling themselves out of Lapasan's slimy mud, the marching devotees of Our Lady sang her sweet praises. It was a most successful procession, followed by solemn High Mass celebrated by a patriarchal Filipino priest from Cebu, who happened to be our guest. Father Hamilton preached the fiesta sermon and his eloquent Visayan must have gone deep into the hearts of his audience, if I may judge by the increased attendance at the Mass I say in Lapasan every other Sunday.

Strangely enough, it was only a few days later that we realized the great danger from which our Lady had preserved us. The Fathers have never taken an attitude of defiance or even of great aggressiveness, but the dose that the Aglipayans had to swallow embittered them all the more against us and they were just itching to strike at us as we marched,—to disperse us, to injure, maybe to kill. Only a telegram from Ventura stood in the way. The local Aglipayan authorities would have shielded and exonerated them, but—a telegram from the Secretary of the Interior! Three years ago there was no Ventura and only the protection of a group of Catholic men who massed around Father Hayes saved him from harm. There was no Ventura last year when Father Lucas bravely faced the Aglipayan horde rushing against him with sticks and staves, and by mere calmness and courage subdued them. But now,—Manila and Ventura interfere to aid the foreign American Jesuits! How will the devil ever succeed now?



## II

## CREDIT ST. PETER

Macabalan is the port of entry to Cagayan. There is nothing momentous in that fact for the average American, but quite the opposite for the Philippine missionary when the inter-island boat brings him near the great island of Mindanao that forms the lower portion of the Philippine Archipelago. At Macabalan he disembarks and sets foot for the first time on the land of his future work. Perhaps he feels like a Crusader, ready to go into the Holy Land; perhaps the thrill of the Conquistador runs up and down his spine; perhaps zeal mounts in his spirit to set him all aglow like another Xavier. Perhaps—well, all that emotion wont last very long if he is to confine his enthusiasm and his efforts to little Macabalan, unless—but, that's the story I want to tell you.

Macabalan is a fisherman's barrio. At high tide, half the village is under water; at high or low tide, half its inhabitants are out in barotos straining the sea for fish that with rice and corn form the greater part of Mindanao's food. No one would say that Macabalan is a seat of learning or culture, or of cleanliness either. The missionary will assure you that it is not a hot-bed of Catholicism. Aglipayanism, the plaguy schism that, at the time of the change of rule of the Philippines from Spain, took the allegiance of some thirty priests and 2,500,000 Catholics from the true Faith, made sad inroads into Macabalan, and even to this day the benighted influence of the *paripari* (the false priests of the sect) is paramount.

But it is not so paramount that there are not a few loyal, staunch Catholics in Macabalan. Thank God, there are; and the little wooden chapel where I say Mass every other Sunday is a monument to their



constancy in the Faith. And it never happens that the celebration of Macabalan's "fiesta day", which occurs on February 22, the feast of the Chair of St. Peter at Antioch, is left entirely to the Aglipayans. (How St. Peter must writhe in his ancient grave when schism celebrates the constancy of the Rock!) Few though they are in numbers, the Macabalan Catholics insist on their procession in honor of their patron, and it galls the Aglipayans to have the few Catholics bring together a host of friends from other sections, a band, the Cagayan Boy and Girl Scouts and much devotional panoply to outshine the perverted splendor of the procession of the Philippine Independent National *Catholic* Church of God's traitor Aglipay. (I want to state in parenthesis that rumor has it that there has been a schism within the schism, and that the local branch of Aglipayanism has seceded from Aglipay's papacy. Manilan Aglipayanism has cast aside the Mass and other Catholic ceremonies; but if the Visayan *pari-pari* must forego his *misa-misa* (mock-mass) and the other Catholic ceremonies that are now being aped, how will he continue to deceive and hold his poor people? How will he get his living?)

This year the Aglipayan folks of Macabalan were determined to prevent a Catholic procession; even their teeth were set. They first got a municipal permit to hold their procession from six-thirty in the morning till eleven o'clock (Visions of a four hour St. Patrick's Day parade down Fifth Avenue!) That preempted all the hours of the morning and left no chance for the Catholics to have their procession. But that scheme didn't work; because a month ago, in a similar situation at Lapasan, described earlier in this article, an appeal by Rev. Fr. Hayes to high officials in Manila had brought a peremptory order to the local Governor for equal distribution of the morning hours between the Catholics and the Aglipayans. The Governor had



only to be reminded of that ukase to assure like procedure in Macabalan.

Then, the night before the fiesta, secret word came to us from reliable sources that there were plots of violence. The Catholic procession would be broken up by force, by bruises, by bloodshed, if it attempted to march on the public highway in front of the Aglipayan church. Matters looked and were serious. If we had had more of the stuff of martyrs, perhaps we would have boldly marched and boldly suffered and boldly died. But I do not think the Church would have beatified our imprudence; and ordinary precaution, also our American instincts for justice, counselled a call upon the local Constabulary for protection of our right to march unmolested.

Four guns on the hips of four rugged, square-jawed, determined-looking members of the Constabulary formed a powerful argument for peace. At any rate, on "fiesta day", led by Father Lucas, with Fathers David Daly, Hamilton, Consunji in line and myself as the officiating priest, the Macabalan Catholics, singing as never Confessor sang more lustily, with blaring band and drumming Boy Scouts, with numbers greater than ever before, marched along Macabalan's highway, marched by the Aglipayan church, did not even turn aside from, but went directly under pushed-up barriers that had been placed over the road to impede the progress of the procession—marched to the glory of God and the honor of St. Peter, the Rock of the Church against which Christ had promised that the gates of Hell shall never prevail. That day I baptized five infants in our little Macabalan chapel, and I had expected only one. The Aglipayan procession by their own choice was scheduled to march after ours ended; and I still cannot understand why (or perhaps I can) just as we got our last marchers safely back to the chapel, it rained "cats and dogs", and continued to do so all day.





PHOTOGRAPH OF THE FAMOUS STATUE  
AT LOYOLA, SPAIN.

A FACSIMILE, IN SILVERED WROUGHT IRON,  
APPEARS IN THE DESIGN OF THE  
NEW NORTH DOORWAY OF  
THE FRESHMAN BUILDING,  
FORDHAM UNIVERSITY,  
NEW YORK CITY.







## FORDHAM AFTER NINETY YEARS

The brief conspectus of Fordham University, New York City, drawn up by the various Deans for the recent Convocation of Faculties, and later published in a brochure, will, we are sure, be of interest to our readers as evidence of the slow but constant progress from small beginnings of an institution whose influence is increasingly wide. For this summary we are indebted to the respective Deans, Father Charles Deane, S.J., of the College of Arts and Sciences, Father Miles O'Mailia, S.J., of the Manhattan Division, Dr. Ignatius Wilkinson, of the School of Law, Dr. Jacob Diner of the College of Pharmacy, Father Edward Pouthier, S.J., Assistant Dean of the School of Sociology and Social Research, and to Father Aloysius Hogan, S.J., President of the University.

### COLLEGE OF ARTS AND SCIENCE

It is now ninety-one years since the Right Reverend John Hughes, then auxiliary Bishop of New York, and later its first Archbishop, founded the college at Fordham. Four students began their course in September, 1841. The number enrolled in the College of Arts and Sciences alone has increased to over fourteen hundred in 1932. In 1846 the Society of Jesus took charge, and since that time there has been steady, although at times almost imperceptible, growth. For many years the student body in its entirety numbered less than the present Freshman class. But there was present a fertility which needed but a more generous sun and more propitious circumstances to bring about the luxuriance of the present time.

Fordham, during these nine decades, has not departed from the spirit and ideal of the *Ratio Studiorum*, with which she began. The Elective System



which took the world of education by storm some thirty years ago, she resisted courageously. She has rejected also the Departmental and Vocational systems which would multiply subjects at the expense of thoroughness.

#### MANHATTAN DIVISION

The situation of the University in the Bronx was found inadequate to the needs and numbers of her students, and what is now called the Manhattan Division was inaugurated with a Dean of its own and a Teachers Staff, in November, 1917. Since that time, with the exception of the summer of 1918, this Division has been in almost continuous session during the winter, spring, summer, and autumn terms. Exclusive of the School of Law and the School of Sociology and Social Service, which will be considered separately, the Manhattan Division consists of Graduate School, Teachers College, Downtown College, School of Business Administration, Summer School, School of Irish Studies, and University Centers.

The Division really started with a series of courses for graduate students and the first graduate credit in course was granted in 1916-1917 to eight students who completed four courses under Father Mahony, S.J., Father J. F. X. Murphy, S.J., Father Terence Shealy, S.J., and Doctor Condé Pallen. Father Matthew Fortier, S.J., became the first Dean. The Summer Session was opened in 1919. In 1920 began the Graduate School and Teachers College, with Father Rush Rankin, S.J., in charge. In 1918 there were forty students in this division. This year there are over four thousand students, with a faculty of one hundred and seventy-five professors. In 1932, the President and Dean, Father Edward P. Tivan, S.J., and Father Rankin, opened what we called for brevity's sake, Pre-Law courses, with ten instructors and professors for one hundred students. Today there are nine



hundred students with forty-two teachers.

The School of Business Administration began as a School of Accountancy in September, 1920. By 1927 there were sixty students and four teachers. In that year the school was registered and a regular four year schedule leading to the degree B.S., in Business Administration, was approved by the Regents. There are now three hundred and fifty students with fourteen professors.

From the beginning there were Centers of Instruction in various Religious Communities in nearby localities. In September, 1928, the first Open Centers for lay as well as Religious students were organized. At present there is one Center in Staten Island, five Centers in New Jersey, and four in Westchester County, New York.

In the summer of 1928, with the co-operation of Father Francis P. Duffy, President of the Catholic Summer School of America, and Monsignor Michael J. Lavelle, and Father John D. Roach, of the Board of Studies of that institution, courses leading to Fordham degrees were begun in the Summer School at Cliff Haven, New York.

In that same year, 1928, the School of Irish Studies was formed at the University with Joseph Campbell as its first director. Its students, as well as those of the various Centers, are counted among those of the Teachers College and the Graduate School. In all these sections the Manhattan Division has now over five thousand nine hundred students and two hundred professors and instructors. The growth has not been merely a growth in numbers, but in scholarship also, in the spirit of sound study and research manifested in professors and students. Only those who are intimately connected with this Division and who study its work sympathetically are able to realize the odds against which there has been constant struggle, the difficulties that have had to be overcome.



## SCHOOL OF LAW

The School of Law was opened in September, 1905, by the present Bishop Collins, S.J., who was then President of Fordham University. The first degrees were conferred upon six students in 1908. Since then the growth of this department has been steady but at no time remarkable. The Law School has become steadily more selective in its admission of students. The effect of the adoption of an entrance requirement of successful completion of two years of college work has been to attract an increasing number of college graduates to its classes, so that at the present time sixty-seven per cent of the students have completed a full college course, and are the holders of registered college degrees. That the School's policy in the matter is sound is evidenced by the fact that in the 1931 First Year Class four hundred and twenty students were enrolled, a reduction of only nine per cent from the number admitted in the previous year. This may be compared with reductions in enrollment of students in the other schools of the vicinity, which varied from forty-eight per cent as a minimum to sixty-nine per cent as a maximum.

At the end of the Law School's twenty-sixth year of existence its graduates have grown from the original band of six, to approximately four thousand. Numbered among them are men who occupy prominent and responsible places both at the bar and in public life, including judges of the Supreme Court as well as judges of many of the courts of lower jurisdiction, both civil and criminal, in New York and in other States, members of the legislature and men holding important public administrative offices.

## COLLEGE OF PHARMACY

Announcement was made, in 1911, when Father



Daniel Quinn, S.J., was President, and Dr. James J. Walsh Dean of the Fordham School of Medicine, of the opening of a School of Pharmacy. In September of the same year two applicants appeared and registered, but became panic stricken and immediately resigned. In August, 1912, a pharmacist brought his son to Fordham for pharmaceutical instruction, with the query "What have you to offer my son?" The answer given, "The absence of any reputation, but the firm desire to build one", was satisfactory, and the School was inaugurated. In 1914 seven men were graduated, and all passed the State Board Examination at the first trial. The years from 1916 on saw changes in requirements for admission from fifteen Regents' counts to the present four years' High School diploma. Fordham has had representation on the State Board of Pharmacy since 1914, and its faculty members have contributed papers to the various local, State and Federal Pharmaceutical Associations. The present standing of Fordham's School is second place of six schools, with a difference of a mere one-fifth of one per cent from the school in first place. In numbers the School of Pharmacy has grown from the original one student to an alumni of more than two thousand, and a student body of five hundred, which is annually selected from a much wider number of candidates. Dr. Jacob Diner, Dean of this School for twenty-one years, has been but lately relieved of his duties, but remains Dean Emeritus of Pharmacy. He has been succeeded by Dr. James H. Kidder, '24, a Fordham alumnus.

#### SCHOOL OF SOCIOLOGY AND SOCIAL SERVICE

Early in 1916, with the personal encouragement of His Eminence Cardinal Hayes, then Auxiliary Bishop of New York, a few Catholic laymen, notably Messrs. Thomas Mulry and Edmond Butler, formulated plans for a series of lectures on social work to be offered to members of the St. Vincent de Paul Society and other



Catholics engaged in similar activities. As the project progressed, the inadequacy of such a limited program became apparent. It was realized that a school, and not merely a group of lectures, was the only satisfactory answer to the need.

Father Mulry, then president of the University, was approached, and with the cordial approval of His Eminence Cardinal Farley, a course of studies was mapped out, and Father Terence Shealy was appointed Dean. According to the minutes of the first meeting the aim of the School was "to give thorough instruction in the fundamental Christian principles which underlie organized social work and to show the practical application of these principles to the problems and conditions of present day life".

Classes began in November, 1916, on the twenty-eighth floor of the Woolworth Building. An exceptionally able and loyal faculty had been recruited, all of whom gave their services gratis that year and many years thereafter, out of sheer devotion to the cause. Class sessions were held week-day evenings from eight to ten, with a student body of twenty-five, consisting mainly of professional social workers. The following year Father Matthew Fortier replaced Father Shealy as Dean. New classes were added in the afternoons, and systematic measures were taken to augment the student body. The chiefs of five public welfare bureaus of New York City were called into conference, and arrangements were made to have their employees take courses at the school.

One of the problems of every social service school is to find field-work opportunities for its students. Fordham had hitherto been forced to send most of its classes to non-Catholic agencies for this social apprenticeship. However, in 1922, an arrangement was made with Catholic Charities, the efficient organization of all Catholic social agencies in the New York Archdiocese, and its field work facilities were placed at the disposal of the school. This happy and helpful relationship has since continued. Full time day classes



were later added under the direction of Father Francis Le Buffe, and by 1926 it was decided, after conference with the heads of various welfare agencies co-operating with the Social Service School, to have the institution function as a separate administrative entity.

The reorganized school had an auspicious beginning, its total registration being over six hundred. In 1929 it was approved by, and granted admission to the American Association of Schools of Professional Social Work. During the past academic year over a thousand students have been registered in the course, and the proportion of students holding full College degrees is increasing yearly. The ideal of the school is to demand a college degree as an entrance requirement, and its directors have visited, in furtherance of this aim, over a dozen Catholic colleges for men and women, to stir up interest in Catholic social work.

It has been the policy of the School to introduce new courses and departments, not at variance with its aim, if they meet the genuine needs of the community which it strives to serve. Hence a department in Hospital Management was created in 1930 to prepare Catholic Sisters and others for the growing responsibilities and professional requirements of hospital administrators. Similarly, in 1931 a department of Public Health Nursing was established to train graduate nurses for this important branch of social service. In addition to these subjects, the School in 1931 offered fifty-three different courses. The daytime courses were supplemented by field work with nineteen different social agencies.

The School of Sociology is looking forward to future progress, especially in the direction of three immediate needs. It hopes first to strengthen its Department of Social Research. It hopes to introduce courses in Social Survey and Statistical Methods, which will deal with the totality of community life. Secondly, since a fair number of its students are young ladies from out of town, the School cannot overlook their housing



needs. This need has been met thus far, mainly through Catholic Room Registries. Whether or not the almost certain growth of this group will call for special quarters under the supervision of the School, but conducted by some Religious community of women, is a question to which much thought is now being given. The third need is adequate library facilities. The problem is mainly one of finance.

The faculty group totals thirty-three;—twenty-eight men and five women. Some have served the School since its inception, others have been on the staff for half a dozen years. Were it possible to give a roster of their names and offices, it would make a genuinely impressive showing, since practically all of them are executive directors of private agencies or department heads of public welfare bureaus.

Such is the story of the continued progress of Fordham University. In the words of its Reverend President, Father Aloysius Hogan, "No college or university in this country enjoys a more fertile field for real educational activity than does Fordham. Founded in the very center of a vast and widespread metropolis, its opportunities are unnumbered . . . Here in New York there is a peculiar demand for education. Here there are large numbers of candidates for learning whose financial situation and other conditions do not permit them to enjoy the unparalleled benefits of the regular course of education, such as may be obtained in the College of Arts and Sciences at Fordham, but who must 'put themselves through'. Fordham University, particularly through its Downtown Departments, has been and is reaching out to be of service to such ambitious students. Day and night these Departments have open doors for those who seek their encouraging help."

A detailed account of the first Convocation of Faculties, at which over four hundred members of the University's teaching staff were present, may be found in *WOODSTOCK LETTERS* for October, 1931.



# THE JESUIT MISSION IN SYRIA

1831-1931

BY FATHER LOUIS JALABERT, S.J.,

(EDITOR, *Etudes*)

## I

The present article is a translation of notes published in the most recent number of *Lettres de Fourvière*, to whose Reverend Editor we are grateful for permission to use them. They are a resumé of four conferences given by Father Jalabert, in the early part of 1931, at the Catholic Institute of Paris.

### HISTORIC SETTING

There is no other Mission quite like Syria. Its unique character, however, is due not so much to its geographic position or historic background as to the diversity of peoples among whom the Jesuits apostolate must be exercised, and to the peculiar problems arising therefrom.

Syria is one of the most important junctions in the world, because through it has ever been the natural route followed by nations pushing towards the sea or ascending to Asia. Flanked by Asia Minor, Mesopotamia, Persia, Arabia, and Egypt, at the very hub of the time-trodden ways of communication between China, India, and the Mediterranean world, at the cross-roads of the route along which passed silk and spice caravans, Syria is, by its geographic position, the turntable towards which fighting armies and peaceful traders of the Asiatic and Mediterranean world have ever turned their footsteps. Many an invader's heel has trodden the soil of Syria; many a conqueror has struck at her or passed over her stricken body; many an army, as well, has come to her shores to deliver her. No land is so rich in history.



No country has had so diverse commercial relations. Phoenicians traded with all the Mediterranean peoples, while at the outpost of Asia, at Palmyra, and Damascus, and Petra, they gathered the merchandise of Persia, Mesopotamia, China, India, and Arabia. Flung around the temples and timed to the great feasts, many markets and fairs were the occasion of an exchange of produce and of ideas. Here creeds met, mingled, and were changed.

Because of her many invasions and her manifold commercial relations, Syria became, first, a unique melting-pot for tribes and races; for the invaders, who were too often conquerors, left behind them many of their people; and secondly, a hopeless tangle of religions, for in this place so favorable to syncretism, the irreducible elements of the various creeds which could not be assimilated by the local religions, dragged out their separate existences.

One can readily see how all this gave promise of a free field for all those material and moral forces which have so often clashed in this narrow spot of so many varied cults and cultures. What then had the Jesuit missionaries to face when they disembarked at Beirut in 1831? It is important to state precisely the obstacles which they had to meet, and to find, in the laws of tradition, those favorable elements which would by their moral force help their apostolate.

To put it briefly, in this little country, one hundred and fifty thousand kilometers square, and containing two and a half million people, only a small minority called themselves Christian. The rest, three quarters of the whole population, were Moslems, who most certainly would not ignore the work of the missionaries.

As for the Moslems, it would be erroneous to say that they were a homogeneous mass. Neither is their language, which is Arab, and common also to the Christians, indicative of their race, since most Mos-



lems of Syria have no Arabian blood, nor their religion, despite the apparent unity connoted by the name 'Moslem' a token of any single religious concept. Islam has its sects, its heresies, its schisms, and although orthodox and dissenters alike present a united front to the Christians, one cannot fail to see the sharp distinctions which divide those who together claim Mohammed as their prophet. The policy of the missionaries, therefore has been from the beginning to recognize these divergences, and to use different modes of evangelical approach.

Almost from the beginning two great, if unequal, divisions, separated the Moslems; the orthodox, or Sunnites, and the dissenters, or Chiites.

Although these Moslems when compared with the Christians constituted a majority, and that a menacing one, since they were a source of strength to the Turkish authorities who hated and strove to enslave the Christians, in culture they were considerably inferior. Once that ancient brilliant civilization which had been introduced by Christianity and which had given a splendor to the caliphates of Baghdad and Damascus for four and a half centuries had passed from the scene, Islam sank into the silt of ignorance and barbarism.

With the Christians the missionaries came to be on the best of terms. However, even with these there were to be many difficulties. Although in the beginning a few converts had been made by the Apostles themselves, later on most Syrian Christians had been perverted by heretics. Arian, Nestorian, Monophysite, and Monotholite foregathered here to spread heresy and schism. This condition had been changed at various times by Catholic preaching. Little branches of the faithful were broken off, to develop more or less slowly apace with the schismatic trunk. Yet these branches never arrived at that perfection which would mark them clearly from the sects.



A century ago, as today, the Christian element in Syria was represented by the Maronites, the Greeks, the Syrians, the Chaldeans, and the Armenians. This farrago of parallel rites has been doubled, due to the fact that outside of the Maronite, which is entirely united to Rome, each of the other rites has a companion dissident 'orthodox' branch following its own laws. Nine churches here claim Christ as their founder.

This brief account of conditions in the churches has been necessary to describe the apostolate which awaited the new missionaries. Let us now take notice of the surroundings which were to be theirs at Liban, which was to serve as their base of operations before they could begin work in Syria itself. In Liban they will meet few Moslems, but will have most to do with Greek Catholics, Maronites, and Druzes. Enough has been said of the first of these. Let us now notice the others.

Although the Maronites seem to be identified with Liban and have been there a long time, it is further north on the plain of Oronte on the shores of Hama that we find their cradle. It was there, at the beginning of the fifth century that a group formed itself about a holy hermit called Maron. The persecution by the Arabs against the Christians forced this group to abandon the plain of Antioch to seek refuge in the southern mountains. Probably at this time they felt the taint of the Monothelite heresy. Refugees, persecuted, they adapted themselves to the circumstances imposed upon them. Nothing is more curious than this little feudal stage ruled by a man who was at the same time patriarch and king. Arranged in villages about the sheik who was, for the most part, proprietor of the land tilled by his peasants, these little units, organized into military groups eager and ready to face the Moslem, were the cause of a strong local patriotism which little by little brought about the military aristocracy of emirs and sheiks.



When the Crusaders of Godfrey de Bouillon, of Baudoin and Tancrede, marched into Syria, they found these Syrians of whom William of Tyr wrote 'genz mout hardies et preuz es armes'. They were undoubtedly the Maronites. At this period and for two centuries thereafter the history of the Maronites is linked to that of the Crusades and of the Latin principalities of Liban and Syria. From the Libanese the Crusaders received reinforcements, interpreters, and guides. In return the Crusaders defended them and contributed to their prosperity and progress, by developing among them the wine and silk industry.

Because of the privilege of free trade granted to France under Charles IX by the Sultan, merchants and missionaries, no matter what their nationality, found themselves placed under the protection of France, and commerce flourished. The French counting-houses of Aleppo, Alexandrette, Seide and Baruth poured goods and money into Marseilles which soon had a monopoly in the silk trade.

Commerce engendered security and so many began to make the traditional pilgrimages. Great personages could travel all about Liban without fear of being set upon by brigands. In 1644 Messire Charles-Francois du Rozel, lord of Gravier, traveled through upper Liban, and in 1660 the Chevalier d'Arvieux made a tour all through Liban, leaving us a delightful account of his pilgrimage.

The friendship which unites France and the Maronites was so strong that we find some of them venturing to leave their native land for France. The Royal College, afterwards the College of France counted among its professors several Maronites, among them Djejrail Sahyouni and Ibrahim al-Hakleini, whose names at Paris became Gabriel Sionite and Abraham Echellensis. For those families who wished to have their children educated in France Louis XIV created,



at the request of the Jesuits, two burses for oriental students.

This friendship as the years passed became so marked that it was soon expressed in an official formula. The royal protectorate was founded only for the welfare of the merchants and missionaries whatever their nationality. The oriental faithful could not take advantage of it. Nevertheless, following a custom which the Ottoman government did not stop, the protectorate was soon extended to include the eastern Christians who were subjects of the Sultan. The Maronites were the first to benefit by this wide application of the protectorate which, although it was never officially sanctioned, was of great use to them. They were the only Oriental Christians who could produce a document comparable to the letter dated April 28, 1649, in which Louis XIV accorded them "special protection and safeguard."

Louis XV showed himself just as favorable to the Maronites as Louis XIV had been. In 1737 he renewed the letters of protection of 1649. Some years later, when the superior general of the Antonites announced that he was coming in person to see the king at Versailles, Louis ordered his officials not to make any distinction between the Maronite and French religious.

Louis XVI hardly had time to show his solicitude for the Maronites, but we find him intervening, at the suppression of the Society, to negotiate with the Holy See the assignment of the Jesuit missions there to the Lazarists.

We would think that the Revolution would have allowed a protectorate which was essentially religious to decline, but it did not. And so we see the Committee of Public Safety and the Directory showing great zeal for religion there. The Directory wrote to its consular agents "Extend our protectorate there as much as possible." In the words of Gabriel Charmes



"The Convention, which was busy beheading French bishops at the same time, saw to it that Catholicism was respected in Liban."

In 1831 Jesuit missionaries landed in Syria. If their apostolate encountered difficulties there, if they had to pay the customary ransom of blood, since, "*sine sanguinis effusione, non fit remissio*," these difficulties and violent persecutions found their anticipated explanation, these latter in the antagonism of the racial religions, the former in the rivalry of the rites and confessions.

If this apostolate has been definitely crowned with success, I believe two causes of it may be investigated; the first is due to the long preparation brought about by the French protectorate in Liban and Syria.

The missionaries were favored by that long tradition of benefactions, bestowed by a protector-nation, and which assured a welcome reserved for old friends, who need not be seen at work, to merit one's gratitude; hence, the new arrivals were by no means unknown. On a mission of restoring an apostolical centre, still remembered, they had only to show themselves, to be cordially received as were the Fathers, in a country where tradition is much more lively than among us and where gratitude is numbered among the most honorable virtues of a patriarchal civilization.

## II

### THE BEGINNINGS OF THE MISSION

On November 13, 1831, the feast-day of St. Stanislaus Kostka and of the Patronage of our Blessed Lady—a double star of hope—three Jesuits missionaries disembarked from a small Leghorn polacca at the tiny port of Beirut; they were two priests, Fr. Paul Riccadonna, an Italian of Plaisance, Fr. Benedict Planchet, a Frenchman of Gap, and a laybrother, Brother Henze,



an Hanoverian, with some knowledge of medicine.

What a relief it must have been to set foot on terra firma after so rough a journey in so crude a vessel! Judge from this simple enumeration, where one is almost lead to hear the voice of St. Paul: losses of various sorts, sicknesses, encounters with English and Turkish ships, thirty-one days of contrary winds, nine storms, and a fire. But the ship was named 'the Will of God'; and that it was more than the planks rent at the seams by the tempestuous weather, which brought the Jesuits to their destination.

Syria had awaited them for fifteen years. Indeed, no sooner had the knowledge of the restoration of the Society of Jesus reached Liban than a petition was sent from the residence of the Maronite Patriarch to Rome. This document, signed by four Oriental Patriarchs and five Bishops, begged Pius VII to send to the Eastern Church some of those evangelizers, whose confreres, still missed after forty years absence, had rendered such brilliant services to the East.

The most insistent of the signatories was Maxime Mazloun, who had been consecrated Archbishop of Aleppo, according to the Greek rite, in 1810. This prelate had been summoned to Rome, in 1815, to answer certain accusations, which do not concern this narrative. At Rome, where he was kept waiting, he was very busy. Give him some missionaries for Liban, and it would mean new life for the Greek seminary at Ain-Traz, established in 1811 by the patriarch Agapios Matar, which Mazloun had directed for two years. But this was principally a chance of ending the exile which was weighing heavily on him. But, at Rome Fr. General, preoccupied as he was with the reorganization of the reborn Society, was in no hurry to scatter the few workers he had; besides it is very probable that Propaganda was not eager to restore to Mgr. Mazloun his liberty. Fifteen years of waiting passed



before it was really opportune to undertake this apostolic venture. To Syria, then, Fr. Roothaan sent three of his sons. This was rather a scanty number to take up again so important a mission, but, once before, St. Ignatius confided the evangelization of the whole Indies to one man. True, that was Francis Xavier; his young confreres, commissioned to Syria, would have before them his example and his help.

Exile is doubtly grievous when you land in the country of exile without welcome. Since their protector was voyaging with them, the fathers naturally counted on him to facilitate the first contacts. But, from the beginning, Mgr. Mazloum seemed to wish to point out the extent of the trust they could place in him. Once they landed, the prelate vanished. What urgent business hurried him into the presence of his patriarch, and did not even allow him time to help his former companions to disembark, nor permit him to smooth out the first difficulties, so that he left them without confiding them to some friend, or even to some inn-keeper? This was a case for some good Samaritan. As it was, the poor Fathers, without knowing any Arabic except the few words picked up on the journey had to make their way, all alone, out of difficulties with some brigandish boatmen, had to argue with custommen and police, to find themselves finally alone on the quay with their scanty baggage at their feet; and around them they sought among the crowd of strangers one friendly countenance. A generous Greek Catholic, M. Ayoub Nasrallah, was the good Samaritan of the three forsaken Jesuits. He extended his hospitality to them for fifteen days, and organized the small caravan which was to conduct them to their final destination.

"I thought that the way to the mission" wrote Fr. Riccadonna, "would be little more than a pleasure journey." He was to be disillusioned, and the letter goes on: "O mission, mission! word formerly so sweet



to hear; but now, harsh on the ear!" However, the missionaries took the test with a smile. They found plenty of opportunity for laughter in the difficulties of the Arab language, "that guttural tongue, which seems to have been formed for the camels"; they took part in the cavalcade on the back of a mule, which one sprily mounted, but from which you dismounted, all stiff and sore, to swallow a handful of cooked grain, and a few spoonfuls of thick, sour milk, and after that to get, despite the vermin, a few hours of sleep on the bare earth. The days of travel were gruesome; the nights sleepless, and above all, what a sense of loneliness! They came finally to their haven, the famous Seminary, the country's pride, which was going to be the field of Apostolate which had lured their zeal for souls. But here they encountered new deception. To leave the Roman College, its fine structures, beautiful corridors, its spacious rooms, its magnificent church, and to land in a crumbling hut, in a God-forsaken nook of a mountain! Instead of evangelizing, it was necessary to take up the rude tasks of mason, carpenter, sweeper.

However, Mgr. Mazloum rejoined his companions, and promised wonders. But the students did not come. Were they to cross their arms, and wait in this hopeless post? Is there any point in a mission, if its founders can find elsewhere a more extensive and more fruitful field?

But, whither were they to turn? To whom address themselves? The Fathers had been tried in too harsh a school to be eager to entrust themselves to the first comer. A personal search would entail less loss of liberty. We see then the missionaries in quest of a position less thankless than that at Ain-Traz which remained empty. The first excursion took them to Damascus. They were to return with less fair dreams. Of course, the welcome of both Franciscan and Lazarist Fathers was most fraternal; but for new-comers there was hardly any work at all in a settlement almost total-



ly Mussulman. There was a sad return by way of Zahle, Baalbek, Bcharre and the residence of the Maronite Patriarch. Providence brought the missionaries to Liban; that is where It wished them to be. On the mountain, half Christian, among the Maronites, a noble, fiery race, and as solid as rock in their faith because of the long struggle to keep it intact, and even among the Druzes, whose straight forward approach and race-virtues apparently promised some neophytes in the near future, the Jesuits were entering on a field of apostolate, worthy of their zeal: a hard field, where there would be much suffering, but a fertile field, whose harvest, with God's grace, would be a rich one. Who can tell but that the painful and disillusioning trial at Ain-Traz was the design of God, precisely to bind the missionaries to these mountaineers who were destined to become their disciples?

A visit of Fr. Riccadonna to the Maronite Patriarch renewed his hopes. Though the prelate was pained to see the Jesuits pay no heed to the ancient tradition, which for two centuries bound the Jesuits and Maronites, in returning to Liban under the auspices of a Melkite bishop, he fêted the newcomers. And indeed, they did well in coming back to the Maronites. They were to be engaged with three or four youths who finally arrived at the Seminary and became rather the domestics of Mgr. Mazloum than seminarists. The experience at Ain-Traz, where their spirits waned in the expectation of a tomorrow, ever forecast, ever postponed, had been too lasting. The workers betook themselves to the one who would make good use of their strength. Mgr. Mazloum, who had just been raised to the Patriarchate, saw himself forced to give them liberty.

The hour of Providence had finally sounded. And as though to recompense the Missionaries for their long wait, a small house was given them which well suited their needs, and where the two who were priests



could give themselves over to their ministry. By one of the mysterious designs which is agreeable to the Master of Hearts, the two first great benefactors of the Mission were Druzes, the Emir Haidar, of the noble family of Bellama, and the prince of Montagne, the Emir Bechir. Both were baptised; but Druzes before all, little came of their baptism, except perhaps an instinctive sympathy for the Christians. On this day, from some hidden sources, there arose one of those generous impulses which purifies a life.

The day on which Fr. Riccadonna answered the invitation of Haidar to visit the potentate at his home, the priest had said the mass of his brother-Jesuit, St. John Francis Regis, to whom, no doubt, he confided his desires and hopes. That afternoon, the desire was realized. "Choose the spot you wish for your mission; I will build there and endow the establishment." There were the words of the Emir. The choice was soon made, and rested on Bikfaya.

The Prince of Montagne did not want it said that he was less generous than one of his vassals. "Bikfaya is fine;" said Bechir to Fr. Riccadonna, "but that is for Haidar. Now go, find out the place which pleases you, buy it and build. But don't let the Egyptian government know that I am doing this for European Christians." The Fathers chose Mou'allaga; and as the village is included in the realm of the Emir, there was no extra expense.

Divine Providence alone could have picked out such strategic points as Bikfaya and Mou'allaga. From Bikfaya the Fathers could tend to the Christians and the Druzes of Montagne, with the possibility of pushing their work rapidly towards the coast. From Mou'allaga they commanded the plain of Coelesyrie, Bekaa, so alluring with its untaught peoples, who seemed all eager to listen to the preaching of the Gospel.



When it was a question of building and of waiting in isolation, there was too much work for two priests. What was to be done now that each priest had one province to evangelize? Rome was on watch; reinforcements arrived. First came a Frenchman, Father Raymond Estève, who landed on the 15th of August, 1834. The feast of the Assumption of the Virgin to correspond to the feast of her Patronage! Apparently Mary wished by this coincidence to give new proof of her protection over the mission. The two exiles celebrated the new arrival. The chronicle notes even the first-class feast offered him: a plate of rice, seasoned by some herbs, a handful of tart, Barbary figs. The diarist observes: "The newcomer refrained from expressing any opinion about the dessert."

After two years, it was Fr. Maximilian Ryllo's turn to reinforce the small squad. He is worthy of prolonged attention, since physically and morally he was of the stuff of which the great missionaries are made. He was born in Poland; studied medicine until a strange adventure befell him, which was to decide his future career. One day with some medical students he disinterred a corpse for dissection purposes. He was just about to plunge his scalpel into the body. The lips opened and said: "Do not touch me; I am a Brother of the Company of Jesus." Thoroughly frightened, the young student fled; his strong vocation dated from that hour. To become a Jesuit, like his compatriot Stanislaus Kostka, Ryllo had to go to Rome to find the Society. The obstacles placed by the suspicious tsarist police in the way of Polish emigration are well-known. Ryllo had no passport. Not held back by that, he relied on boldness and showed to the officer who stopped him his diploma of the Sodality of the Blessed Virgin. His aplomb, good grace, and the gentleness with which he caressed the chubby baby, who sat with the wife of the Cerberus near the officer, won for Ryllo a partiality, which would



have meant Siberia for the official, if his fault had been discovered; the diploma was duly stamped; and this is the strange document which opened all the frontiers for the young fugitive. At Rome, he was admitted to the Society, made his studies, and consecrated his leisure to an apostolate among the galley-slaves. Did he not undertake to conduct this dangerous group on a pilgrimage to St. Mary Major? A deal of confusion was expected; as a matter of fact, no one left the line of march, and after the ceremony all these captives of justice, controlled by the power of a young man who knew how to win their hearts, returned to their dungeons while they sang hymns. To tame a convict is all well and good; but what of making himself heard by a public which had the tradition of mocking all orators? Father Ryllo accomplished this other tour de force by subduing the students of Beaux-Arts, to whom Gregory XVI had considered having a retreat given. The first preacher was greeted with such prolonged booing and laughs when he appeared in the pulpit that nothing could be done. "Call Father Ryllo", ordered the Pope, and the young orator seemed almost to charm the audience into silence.

He was a man of imposing appearance, of a commanding presence. Like all Poles he had a remarkable facility for languages; to acquire a knowledge of Arabic was for him a pastime and he spoke the language with a fluency that filled the Syrians themselves with admiration. But above all he was a leader, a leader with a steady glance that inspired confidence and with a talent for successful enterprise coupled with unfailing courage. When he left Rome, Father Ryllo carried with him the intention of extending the mission into Mesopotamia in order to study at first hand the facilities for bringing aid to the Syrian and Chaldean churches whose sad condition had touched the heart of the Holy Father. Three times he attempted the perilous voyage and three times



he escaped danger because of his remarkable qualities in the face of difficulties. The first time was in October, 1836, and he had as a companion Father Riccadonna; they traversed the land of Persia and Mesopotamia and reached Mossoul. On countless occasions the travelers were in danger of their lives, but the awe-inspiring aspect of Father Ryllo commanded fear and respect even in those who were eager to assail him. However, they escaped the perils of a murderous assault and with their mission completed they were congratulating each other on having avoided all mishap, when, at a halting place near Damascus, they were stripped of all their possessions by a party of Bedouins. Out of respect for Father Ryllo, as the leader, these bandits allowed him to keep his sabre. But a sabre is a rather abbreviated costume when one has been deprived of all his clothing and Father Ryllo was compelled to send a courier into Damascus to obtain some habits from the Lazarites so that they could make a respectable entrance into the city.

After these adventures Father Ryllo went to Rome and arrived on the very same day as the letter which he had sent twenty days before from Mossoul. On two different occasions, in 1840 and 1841, he undertook the journey to Mesopotamia, there to run new dangers and to pass through further narrow escapes. In the meantime he was superior of the mission in Syria. He brought to this task his usual decisiveness, energy and cheerfulness, qualities by which he was able to meet any situation successfully. On his first view he realized that by confining itself within the mountain the mission would only prevent itself from spreading. And so one of his first acts was to acquire at Beirut a vast tract in the neighborhood of Serail. Here he put into execution—probably without being aware of it—a suggestion which had been made by Lamartine to the Fathers. During the first year of the Fathers' installation in Syria the poet had advanced a generous



subscription. I doubt whether it had been solicited from him. As is always the case, it is only after an acquisition that one's difficulties begin. To establish an institution on Mohammedan territory the Fathers had need of a public permit. Father Ryllo acquired it. The first people to be roused at the situation were the Orthodox Greeks. Dreading to have these new missionaries as neighbors, they did everything they could to discourage the project. The police appeared to close up the construction yard. Even the Consul begged leave to interpose and urged the Superior to obey. But the Governor did not know the man with whom he was dealing. Happily for the Mission Father Ryllo had in Brother Bonacina a co-worker of the first rank. Without any technical skill but with an ingeniousness that supplied what was lacking in training, the good Brother was by turns a watchmaker, joiner, carpenter, stone-cutter, mason, blacksmith and iron-worker. Blessed with an inventive genius, he could, when necessity required, make a very creditable showing as an engineer. When he was in Rome, he had the temerity to ask for an audience with Gregory XVI when he wished to demonstrate to him, with the aid of a snuff-box, how the engineers in charge of repairing the Acqua Paolina Aqueduct did not understand the situation, whereas he could, with scarcely any expense and without stopping the flow of water, accomplish the repair work for which the technicians were erecting all sorts of elaborate devises. Better still, Brother was a man of resourcefulness. Was someone forbidding the establishment of the mission? Very well. Brother opened the doors of the construction yard and publicly dismissed his laborers. Nevertheless, each morning, when the Governor looked from his window, he was forced to admit to his deep chagrin that the walls had somehow increased considerably. Forthwith he imprisoned the masons and thus ended the nocturnal bricklaying. But then, to pique him still further, there appeared



in the broad daylight a figure in a cassock mixing mortar and raising up on a pair of brawny shoulders some enormous blocks of stone. Day-laborer or mason, Brother Bonacina was equal to any job in the construction and all the while he was calmly defying the Turks to arrest a French citizen. When he came to the task of erecting the roof over the porches—a work which had to be done quickly to insure a good job—lo and behold, here were half a dozen men in habits busying themselves on the terrace. The slow-witted Turks were nonplussed and completely at a loss for some means of putting an end to the activities of these diabolical missionaries; they never guessed that Brother Bonacina had rigged out his bricklayers in habits and had ordered them to work with their backs to the seraglio. When the task was completed and the Pacha realized that he had been hoodwinked, he showed good sportsmanship and pretended not to see what had occurred.

Father Ryllo did not have time to put into execution another plan for which he had high hopes; yet it was this plan which was taken up by Father Planchet, the next superior, on the very day on which Father Ryllo was summoned back to Rome to assume charge of the Seminary of Propaganda. Father Ryllo with his usual broad views and high ambitions had dreamt of establishing a central Asiatic Seminary. Propaganda had encouraged the project and he had received the permission of all the Oriental patriarchs. While Father Planchet had to forego the rather high-sounding title, still he put the idea into execution and it resulted in the founding of the Seminary of Ghazir (now situated at Beirut). For this purpose he obtained possession of an old palace of Chéhab in which the mir Béchir had been born. Half fortress, half dwelling place, the enormous structure was in a practically ruined condition. Some hasty repairs were



made by way of a beginning and in 1843 Father Planchet opened a little school which received at first a few day pupils from the city. Two years later, on March 19, 1845, the seminary was founded under the patronage of St. Joseph. It had a modest beginning with six or seven boarders, all Maronites from Ghazir. Soon, however, it was necessary to dismiss them. The Druze war had just broken out and the Turks, under the pretext of establishing order, pillaged the Mountain district and Ghazir was not spared. Later when a little calm had been restored, the Fathers reopened the seminary on February 2, 1846. One could scarcely call it a reopening as there was but one pupil present; but on the following day this lone seminarist received a companion and from then on, day by day, the scholastic enrollment increased until around Easter the twentieth scholar had arrived. Already the house had established its reputation as a seminary for all rites since it numbered along with the Greeks and Maronites, a Chaldean. Pioneering was a strenuous business; they were in need of everything; for two months the seminarists had to be content with taking turns in the use of a single Latin grammar. Worst of all they were woefully short in personnel; for a long period Father Soragna, the "Master James" of the Seminary, was at one and the same time, procurator, prefect and professor. In the last mentioned capacity he would stammer out with difficulty a few Arabic phrases since the poor pupils knew not a syllable of French. To the hardships of the early days were soon added more refined trials; but from that time on, overshadowed by the twofold mark of poverty and contradiction, the work was assured of success. Moved by the distress which had accompanied the openings of the Seminary at Ghazir, the Committee of the Propagation of the Faith granted a generous subsidy; at the following semester therefore, they were able to accept thirty-five more pupils without having to vio-



late the principle of free education which was apparently the rule in the Orient. Even with these encouragements they had to be ready for new and unusual difficulties. This one came from a source wholly unexpected, namely some other missionaries. These worthy friends were afraid that in the house at Ghazir, where the young seminarists were only mere clerics in the making and hardly distinguishable from ordinary schoolboys, their own college nearby would meet with opposition. They soon registered a complaint. One might feel a bit sympathetic towards them had they but acted with a little more kindness. It would have been much easier to come to some agreement. But they preferred to carry their grievances to the French ambassador at Constantinople who in turn urged the matter at Propaganda. As a consequence the Jesuit Fathers were quietly censured and before long their newly extended territory was lost. Rather than leave in jeopardy some highly promising vocations the Fathers decided to receive at Ghazir only those candidates for the priesthood who had reached the age of fourteen. But, alas! they were unable to put even this restricted measure into execution. The revolution of 1848 drew so heavily on the resources by which Propaganda supported the Seminary that the effect was felt in the far confines of Liban. The seminary was temporarily closed. Yet in that recurring spirit of life which characterized these new missions, the closing was of short duration. A few months sufficed to restore things to normal and the Seminary of Ghazir once more opened its doors. The progress after that was so great that within a few years it became necessary to add to the seminary a separate section reserved for Europeans who wished to have their children take advantage of Jesuit education. Thenceforth at Ghazir they had a college and seminary with the students living side by side and yet not mingling any further than to make a common use



of the classroom benches. In 1849, on the eve of the massacres, the establishment numbered 120 collegians and 80 seminarians. People who had formerly known the residence of the Druze chieftains were amazed at the marvelous way in which 200 pupils could be accommodated within its walls. But the youths themselves were not hard to please and in the Orient where people commonly live in extremely close quarters, such a confined way of living is not very remarkable. The project lost nothing by it either in cheerfulness or in general good-feeling. I have frequently met alumni of Ghazir and when I would show them the spacious and comfortable quarters of the new University of St. Joseph at Beirut, they would join to their polite praises the remark, "but just the same, this is not Ghazir!"

Meanwhile, the Syrian mission which, during the first years, had remained under the direct administration of Father General, had passed to the care of the Province of Lyons in 1843. The move was inspired by tradition. It had not been forgotten at Rome that the first mission in Syria had been established in 1626 by two Lyonnese; and at the actual time of the new transfer, of the four missionaries carrying on the work which had been going on for twelve years, two were of the Province of Lyons. Besides, Father General confided in Father Maillard, the Provincial, a man of exceptional generosity. To place the new mission in his hands, beset as it was with very great difficulties, was to assure its success. Father Maillard proceeded at once to Syria to learn at first hand about the mission he was governing. A man of decided character, quick of step, he lost no time in his visit. He spent eleven days in Syria; but with his keen decisiveness, his quick understanding, he needed no more to appraise the work he had enthusiastically undertaken and to comprehend the character that the



mission should bear. "The great task of the missionaries," he wrote, "will be to instruct the Catholics and to lead them along the way of good morals, to garner in the schismatics and to angle for the infidels." These were, thereafter, the tactics of the Jesuits in Syria.

At Ghazir, French was substituted for Italian in teaching as was fitting now that the mission had come under French supervision.

At Beirut, the little school of Father Ryllo developed; the registration grew above one hundred and eighty, and in the number there were many schismatics in spite of the excommunication pronounced by the orthodox bishop upon parents who should send their children to the Fathers' school. The meager little foundation of the emir Béchir at Mou'allaqa, having become inadequate, was relegated to the rank of an outlying mission and the residence was removed to Zahlé. In that city as at Bikfaya, the Fathers inaugurated retreats according to the Exercises of Saint Ignatius. Results were altogether remarkable. An old citizen of Bikfaya, marveling at the transformation effected, exclaimed: "We were like animals, now we are become men." These men had wives and daughters who all wished to participate in the spiritual renovation which they beheld in their homes; and for these women and young girls, who, even amid Christian surroundings, had formerly been so little regarded that they were admitted only to ordinary functions, it was necessary to organize a number of pious associations.

At Mou'allaqa-Zahlé came the triumph of the closed retreats. They were begun in 1854. To the first came two men; to the second, eight; but so great was the increase that at last as many as 300 retreatants might be seen jammed into the church or silently adjourning to the garden where a small basket of lunch was



brought to each at mid-day. And marvelous results were achieved. Merchants, and some of the more influential among them, were now seen to correct their weights and measures and to use the same bushel measure in selling wheat as in buying, whereas formerly the measures used in the two transactions had been only theoretically the same. But even more gratifying was the cessation of the traditional disputes that had raged between hostile sections and often with fatal consequences. The good bishop of Zahlé was delighted. "When you arrived," he said to the Fathers, "there was no school anywhere in my episcopal city, nor was the catechism anywhere taught. To-day 600 boys and 500 girls are being educated in your schools; a whole little world is there ardently learning the Christian doctrine, moral principles and piety. You have brought new life to my people."

Teachers were needed for the schools. But of all the difficulties that had to be met in the apostolate, that of providing a teaching personnel was the most serious. But there again Providence stepped in at the proper moment. During the first critical days of the mission devoted laborers were never lacking. At Mou'allaga there was a young Greek-Catholic girl whose name, Dîbéh, "the wolf", was little in harmony with her character, who, time and again, undertook to beg on behalf of Father Planchet, and taught in the school for little girls. At Bikfaya, a good peasant, Antoun Maroun Hannouch, devoted himself body and soul to the mission. When asked what he received for his services he replied: "I have neither asked anything nor been promised anything, but I have thrown myself into the ocean of the Jesuits." I do not think that the good Hannouch was drowned. He was a devoted friend; but far more important was the work of a young "cheikh", Kalim Gemayel. He was the first teacher in the school at Bikfaya; later, as a priest



under the name of Khoury Youssef, the good curé who was the personification of generosity was to be of providential assistance to the Fathers of Bikfaya. We shall hear of him later in connection with the foundation of the "Mariamettes."

Invaluable as were these services, they were purely gratuitous and one could not rely entirely upon them in the organization of a work which would have to grow in proportion as needs developed.

Tentative beginnings were made, leaving to Providence the elimination of what should not prove capable of enduring.

At Zahlé, a rich young man, Habib Maksoud, having offered to open a school, P. Riccadonna grouped about him five other youths who wished to give themselves to the teaching apostolate. They were lodged at the residence and "board and keep" were the only remuneration the poverty of the mission could assure them. The staff of the school at Zahlé had thus been found. But how remain indifferent to the spiritual wretchedness of the villages scattered over the plain, where there were no instructors? Of these towns there were some fifteen or more at less than three hours walking distance from the city. To evangelize them the Father was all alone. He determined to organize flying squadrons of catechists, and gathered together a group of fifteen young men willing to pledge their time and labor. These "devotees of the mission", as they were called, met twice a week for summary preparation. On Sunday the Father sent forth his flock of youthful apostles in bands of three, fortified with a few biscuits and a piaster or two, so as not to be a burden to the families of their pupils. Arrived on the field of action they gathered the children, taught them catechism, and then brought them together for prayers. In place of Mass, a sermon was preached by the most able of the catechists. The latter



part of the day was spent in visiting the sick. Then a last gathering, with beads and hymns, brought the day's apostolate to a close.

The "modus procedendi" had been found. Now the aid of the girls was enlisted. A group of school mistresses was formed with the assistance of Dîbéh, who had begged funds for P. Planchet, and there was organized a group of feminine "devotees of the mission", for the evangelizing of the female population of the neighboring towns.

Success was tremendous. Thanks to two "flying squadrons" which were preparing the way, P. Riccadonna could now undertake the actual missionary work in the out-lying districts. In a few months seventeen of the villages had been transformed.

The results brought greater ambitions. After all, the spiritual ground-clearing and the evangelization of the plain extended only within a short radius about Zahlé. The time seemed ripe to push farther afield. The apostolate of the "devotees" was limited to the district within walking-distance. What was to be done for the more remote villages? For a modest salary young men were found to live in these villages, establish centers and open schools. But the difficulty in the case of the girls' schools seemed insurmountable. Where could young women be found who would consent to take up the work and could do so without danger to themselves?

Three school mistresses were living together at Zahlé. "Here you have three religious, why shouldn't there be more?", a visiting Jesuit, P. Soragna, said one day to Father Riccadonna. So true it is that the most obvious solutions are often the last to come to mind, the words were an inspiration to the Superior. And thus there grew from this group of three poor daughters of Mou'allaga the little community of the "Poor Daughters of the Sacred Heart." This was in 1853. Six years later the number was about fifty.



The poverty professed in their name was only too severe a reality in their lives. They were poor as church mice in their little community. On one occasion in 1858, Father Steins, visitor of the mission, was visiting the novitiate of the "Poor Daughters". He was received in a mere hovel. The walls were of mud, and the roof formed of unfinished tree-trunks placed over the tops of the walls, with the spaces filled in with sticks and a coating of beaten earth.

"Where is the common room?", asked the visitor.

"Here."

"Where is the chapel?"

"Here too."

"But at least you must have a dormitory, for there is not room for all here?"

"That is simply arranged", replied the Superioress, "in the evening we draw lots, half remain here on the ground, the rest have to go out to sleep on the terrace."

That heroic poverty was to make its appeal heard across the seas and after 1860 the "Poor Daughters of the Sacred Heart" were adopted by the Madames of the Sacred Heart. With two hundred francs they could support for a year at Liban one of these poor religious who, like the daughters of Mother Barat had been called by the Sacred Heart of Jesus.

At Bikfaya the same zeal in the presence of the same needs gave birth to institutions similar to those of Zahlé.

The first attempt was made to establish a community of French religious as a result of the following strange incident. In 1845, Father Ryllo had brought from Marseilles to Beirut a group of sisters of St. Joseph of the Apparition, with the intention of confiding to them the education of the young girls. Unfortunately this plan did not meet with the approval of the consul. By their work they would increase the influence of the Jesuits. But the consul, following orders from Paris,



looked upon the Fathers with an unfriendly eye and preferred the Lazarists whom he considered to be "better Frenchmen". To increase the prestige of his protégés he brought out from France the Sisters of St. Vincent de Paul. The Sisters of St. Joseph deferred to the newcomers for the sake of the common good and of peace, and the fathers invited them to Bikfaya in 1848. They thought thus to avoid the displeasure of the consul. The precaution was in vain; the poor persecuted nuns were forced to leave Liban and go over into Palestine where Providence was to give them a work suitable to their zeal. Their departure left the school of Bikfaya without school-mistresses. What was to be done? One day, when Father Estève was talking over his troubles with the good curé Youssef Gemayel, the latter made a suggestion. His sister-in-law, Hanne, a prudent woman, recently widowed, was living with her four grown daughters. Why could she not undertake the work of the school? No sooner said than done. Hanne gathered around her some pious young women who asked nothing better than to devote themselves to the work. And thus there began in a small way the group which was destined to become, with the name adopted from the very first, the Congregation of the "Mariamettes". The work prospered with a rapidity that was proof of the Divine benediction. Soon the newly founded congregation counted sixty members and in proportion with its growth the schools of Liban were multiplied.

The need of opposing the English and American Protestant missionaries who were invading the Mountain was the occasion of the establishment by Father Estève of the "Xaverians". Gathered under the patronage of the great apostle, the young men enrolled in this organization took up the work of gratuitously teaching class in the villages. In the missionaries' absence they saw to the direction of the congregations



and presided at the recitation of public prayers. In return they could count on only food and clothing. The mission supplied the clothing; the black coat, a red hat with blue tassel and trimmed with a black band. As for the food, it was arranged that the villagers should provide that. Each family in turn sent to the director at meal-time the daily allowance; some biscuit with a handful of olives, some garlic or an onion. If the meal was not forthcoming, the poor director had no choice but to tighten his belt and hope in the good will of the next provider.

But youth and zeal made light of these privations. Besides, success everywhere accompanied the young missionaries. Passing over the villages that were untouched by heresy, they centered their attention on those where the Protestants seemed to be most firmly established. Often their mere arrival sufficed to empty the Protestant schools. These were indeed the golden days of the apostolate. People still speak of young Assaad Lahoud, catechist and school-master extraordinary who died at an early age in the midst of his work. The great ace in controversy was the cook of the residence. This Elias Hannouch was truly unconquerable. He had a self-confidence which nothing could disconcert, and a facile wit.

The work grew. Unhappily, too quickly organized it lacked foundation. Some grew weary of the difficult life. Others were tempted to exploit the education received. Others finally yielded to a more noble temptation and asked their bishops for admission to the priesthood. For these, at least, the work was not in vain, and one might be consoled in the loss of a schoolmaster by the thought of giving one more priest to the Mountain.

It was again the opposition of the Protestants which determined the Jesuits to found residences in southern Liban at Saida and Deir-el-Kamr. The



appeal addressed to the Jesuits from Saida dated from several years before. They had been asked by the merchants of the town to come to take in hand a failing school. Action upon this request was taken at last as the result of a chance encounter of Father Billotet in Franche-Comte, 1855. He was talking to the curé of Villefrancon, a certain Abbé Rousseau, who became enthusiastic about the project which was being discussed. The next thing he knew he was on his way to Saida. Everything had to be begun anew. The school had been founded in the region under the supervision of the French Khan, but it was soon necessary to move to accommodate the increase of pupils.

A strange destiny caused the school to take up its residence near a harem, but since the good Abbé Rousseau had become a religious and devoted his little fortune to the work, it was possible to provide a more satisfactory location for the school and also to found the residence of Saida. The population which was partially Mohammedan changed visibly from then on.

About the same time the Jesuits established themselves upon the Mountain itself at Deir-el-Kamar. Ancient residence of the emir Béchir who had abandoned it for his palace at Beit-Eddin, the village of Deir-el-Kamar, almost entirely Greek and Maronite, was made up at that time of the Christians and a few Druze families. The presence of the Protestants, established in the village for some years, had had a most unfortunate influence on the populace. They had become absolutely indifferent, and were sending their children to the heretical school. The fathers now took up their work in the village, the residence dating from 1859. It was the eve of the massacres. In renewing in this population, already marked out for the bloody sacrifice, the fervor of Christianity, by sending to them apostles and consolers, the Lord was preparing souls for the coming hour when men,



women and children, Greeks and Maronites, showing once more the heroic fidelity of the first ages of the Church, were to rise to the sublime heights of martyrdom.

#### THE MASSACRES OF 1860

Attentive to the lesser details of the foundation of the mission, I have said nothing of the contemporary affairs surrounding the lives of the missionaries. There has been scarcely any allusion to suggest the disturbed condition of peoples' minds in the country where the Fathers were laboring. There was being carried on the malicious work of fomenting discord which would in a few years destroy the work of centuries, the friendship between the Druzes and Maronites, which would end tragically by the savage massacre of the Christians.

In the first place, there had been war. On an empty pretext, but in reality to satisfy his ambition, the viceroy of Egypt, an Albanian, Mehemet-Ali, invaded Syria just a month before the arrival of the Jesuits (November 1831). Seconded by the mountaineers of the emir Béchir, who took the opportunity to give vent to his ancient rancor, the troops of Ibrahim Pacha defeated the Turks in many battles and came within striking distance of Constantinople. There was terror at Serial, and agitation in the chancellories of Europe. The Sultan Mahmoud, frightened, called the Russians to his aid. England and France were aroused, for they did not wish to give Russia a free hand on the Bosphorus. Under threats of Admiral Roussin and Lord Ponsonby the Sultan ceded to Mehemet-Ali the possession during his life-time of Syria and Silicia, and secured for this price the retreat of the armies of Ibrahim Pacha.

Under the Egyptian rule Syria at first enjoyed a period of peace. Under skillful guidance the country



was revived. Nowhere was this rebirth more in evidence than at Montagne, where Béchir had restored prosperity without the sacrifice of security. Ibrahim, unfortunately, accustomed to govern the Egyptian peasants "à la kourbache" decided to adopt the same method of administration toward the people of Montagne. Not without complaint they had submitted to the financial demands of their new master; the numerous sacrifices of time and toil stirred up a spirit of resistance; and the day when the Egyptian wished to impose a conscription upon the people, and to disarm their villages, a mighty wrath swept over Montagne. "To war! To war!", this was the cry that accompanied the massacre of the Egyptian officials. The insurrection began in Hauran, Wadditaim, and Hermon, all of them being Druze colonies. Several Egyptian armies were drawn into the shameful struggle.

Profiting by the insurrection, which he covertly encouraged and supported by his subsidies, the Sultan of Constantinople regained his self-confidence; massing his forces beyond the Euphrates, he made ready to invade Syria. Ibrahim Pacha and Solaiman Pacha, however, did not give him time to do this; they overthrew the troops of Hafiz Pacha at Nizib on June 24, 1839, while the Turkish fleet sent to bombard Cairo passed over to the enemy on July 14, 1839. Was this the end of the matter for Turkey?

Hardly, for once more she was to be saved by European diplomacy. At the very moment when France, who had at the gorges of Taurus blocked the troops of Ibrahim in their pursuit of the Turks, was planning to interpose herself, and when the new Sultan Abdul-Medjid was on the point of entrusting his interests to her care, England entered the lists.

What was Béchir to do? His ally Ibrahim was yielding more and more before the Sultan of Constantinople; his friends the English were espousing the



cause of the Turks; France, where the peaceful Guizot had replaced the bellicose Thiers, would not make a move; he himself was threatened, in Der-el-Kamr, with the possibility of being surrounded by the troops of all those malcontents who were the fruit of his brutal dominion. Béchir gave himself up to the English: they in turn sent him into exile.

This defection was for Ibrahim Pacha but a forerunner of defeat. He made a fighting retreat, and in proportion as the Egyptian troops fell back toward Egypt, the authority of the Sultan over Syria was reestablished without striking a blow.

How was internal peace to be restored in Syria subject to Turkey? The departure of Ibrahim and the exile of Béchir brought two deadly and eternal enemies, the Mussulman and the Christian, within striking distance.

To win over the people of Montagne and to use them against Ibrahim, the Turks had multiplied their promises; naturally enough, they did not hold to them. This further crime would have brought Maronites and Druzes closer together. Unfortunately, during the latter years of Béchir's administration, a great breach severed that union which, for eight centuries had made a single people of two diverse nations. The great feudal Druzes, broken down by the rude fist of the Emir, yielded to force. They were forced to accept the novel position imposed upon the Christians when Mehemet-Ali had entered Syria. Counseled by France who espoused the Christian cause, and with an imprudent generosity at that, since she would not be on hand to see that it was respected, the viceroy had granted Maronites and Melkites the right to possess land, an exemption from certain abusive customs, and fiscal equality. As long as Béchir lived, the Druze suzerains gave their grumbling obedience; once their master was out of the picture, they raised their heads



and strove to recover the advantages of which they thought themselves unjustly deprived. They came into collision with Christian resistance.

This sudden contest, sprung up between two races long leagued against her, was going to be employed by Turkey as a path to the dominion of Montagne. Deliberately she stood by the Druzes, and a firman decreed that the fiefs, confiscated by Ibrahim and sold by Béchir to the Christians, be restored to the feudal Druzes.

War, fratricidal war, was to be the outcome of this quarrel of interests!

In August, 1841, a partridge was shot by a Druze on a Maronite's estate. This incident made human blood flow over all southern Lebanon. Deir-el-Kamr was burned by the people of the Druze villiage of Baklin, and all the Christian villages in the Zahlé district went up in flames. The Turks withheld their intervention until such time as they thought the Christians had been sufficiently chastised.

Relying on their numbers, the Christians of the south revolted in 1845. They were compelled to fight, many of their villages were burned, and, as in 1841, the Turks allowed things to take their turn. Meanwhile, a change had come over the double Kaimakamat regime; a certain equilibrium was established which meant for Montagne some fifteen years of tranquillity. Yet, in the eyes of all observers, the situation was disquieting, for one could not make light of the fact that the Maronites, who could not see their way to gathering around the commonly recognized chiefs, were disintegrated and placed at the mercy of the Druze bloc grouped about the Emirs. Among the latter, racial sentiment, feudal traditions, and religious sectarianism, had silenced clan rivalries and cemented unity. The inevitable was not slow in coming to pass. On August 14, 1859, one of the initial incidents occurred at



Beitmery. It started with a children's quarrel; then a shot rang out; soon the firing increased. The toll was twenty dead. Not long, however, and some police measures were taken; then Winter came, helping to chill the heat of their wrath, and calm was restored.

The Count of Bentivoglio, French consul at Beirut, strove after his own fashion to bring the inimical fellow-citizens together. In the course of the winter, he held a costume ball in his gardens, at which were reunited Druzes, Turks, and Christians. Not so long ago, among us too, people travestied a dance in the shadow of the scaffold.

In the month of May, when Turkey changed three or four occupational regiments so as to transport them to Roumelia, in threatening Montagne, civil war seemed inevitable. Assassinations were multiplied, particularly in the mixed regions. In Montagne bodies of men were concentrated. The first bloody strife broke out at Djezzin where all the Christians were massacred. To prevent the repetition of the affray, the consuls in a body demanded that Kurchid Pacha spread the 300 or 400 men at his disposal all along the Damascus road, which was the border line between the two Kaimakamats.

At this moment, Joseph Karam, the only Maronite chief capable of undertaking the defense of the Christians, rallied Kesrouan's troops, reached Bikfaya, and was prepared to continue down to Zahlé where he thought the Druzes threatened trouble. Upon the formal order of the French and Austrian consuls, (it was a written order whose existence cannot be denied, but which was held by General Ducrot) Karam had to retrace his steps. The south of Liban was abandoned to its lot.

This mere bluster and bravado was sufficient to furnish the blood-thirsty butchers with the occasion



they sought, and gave the Turks a pretext with which to cover up their inaction. So it was that when a certain Tannous Schahin, an ordinary farrier, arrived on the Nahr-el-Kelb with his band, he was to put the torch to the powder and make it possible for the Turks to reject all responsibility for the offensive against the Christians.

On May 29, Beitmery was burned, the Druzes invaded Metn, while the fugitives fell back upon Beirut sowing panic in their way. A few days later came terrible news from Anti-Liban. Passing out from Hauran, some Druze columns rushed down upon Rachaya, Zahlé, and Deir-el-Kamr and struck with fire and sword. The news of the massacre reaching Damascus, the Mussulmans were carried out of themselves and the Christian quarter of the village went up in flames.

When the tragic books and accounts of these happenings could be rightly audited the following figures were established: at Liban and in Coelesyria, within a period of 22 days, 7,771 Christians had been massacred, 360 villages destroyed, 42 convents burned, 28 schools utterly ruined. The mission counted five martyrs; one of these was Father Billotet; the rest were Brothers, among them being Brother Bonacina, the architect whom we already know.

At Damascus 8,500 persons had perished, among them being four prelates, all the Holy Land Franciscan Fathers, and some fifty native priests. Flames had devoured two churches and 3,800 homes. And, were it not for the courage of Abd-el-Kader and his Algerian cavalry, the number of victims would have been greater by several thousands.

It is known who were responsible for these horrible massacres. One cannot exonerate the French consul, Count Bentivoglio, whose levity and short-sightedness disarmed the Maronites by putting a stop to Joseph Karam's show of preparedness, and who was so blind



as to put credence in the word of Kurchid Pacha. Greater was the fault of the English consul at Damascus, who had not been unforwarned; Father Estéve told him of the resolutions formed at the war-council at Damascus, in March itself of 1860. Achmed effendi, in the name of Kurchid Pacha, did his best to bring it about that the Druzes be entrusted with the execution of such Christians as had to be removed. The consul denied the presence of danger and was willing to do nothing. But, apart from those who executed her evil designs, the responsibility of Turkey cannot be denied. At Zahlé, the Kaimakam deserted the village he had promised to protect; the one at Deir-el-Kamr stripped the Christians of their arms; at Damascus, finally, there were the Turkish soldiers and the Mussulman zealots who did their share of slaughter and pillage.

The rest is history: the French expedition making its appearance despite the strong objections raised by England; the sanctions,—150 Mussulmans hanged at Damascus, and the Governor executed; the reprisals against the Druzes miscarried somewhat due to complications with the English; scarcely twenty chiefs could have been judged and executed, before France saw, with astonishment, that Lord Dufferin was taking steps to save his clients' heads. Also are remembered the assistance rendered to the Christians, the charity everywhere dispensed by the Board of Oriental Schools, the special political status of Liban which was forced upon the Turkish government and which, far more than the scarcely felt rigors of the repression, led the massed Druzes to flee to Hauran.

Following the law of Divine providence, good was to come from this very evil. The expedition of 1860 had restored, in the eyes of the Christians, the prestige of their protectors. The new Constitution of Liban assured security for the future. On the other hand, the Catholic communities, having suffered



equally with the missionaries, felt more strongly united to them; while the Protestant preachers were to be included in the distrust with which Montagne was henceforth to regard the English allies of the killers.

The feelings of the French government itself were not to go unaffected by the events; hostile as it had been toward the Jesuits, it suddenly turned in their favor, and M. de Bentivoglio was to obtain from the Minister of Foreign Affairs that the Jesuits be thereafter treated with the same consideration that was accorded the Lazarists.

Beside the political and religious changes of the country, this atmosphere of sympathy was to open a new era for the missions. Nevertheless, it was faced with the laborious task of reorganization, for the war and the massacres had cruelly tried its strength.

Orphanages were needed for 500 children; nought but ruins remained of the church and residence at Zahlé; that of Deir-el-Kamr, opened shortly before the massacre, had to be completed; the seminary-college at Ghazir was not large enough; and then all those schools that had been destroyed!

Yet the missionaries, in the course of those tragic weeks, had spent themselves recklessly and had exhausted their last resources. They left it to God to provide for the morrow, and France took this charge upon herself. The Board of Oriental Schools was to adopt the orphans; certain extraordinary help was to come to them in their need. Finally, menaced by France, Turkey was to allow certain indemnities.

Beirut, Seide, Bikfaya divided the 500 orphans, who, on the day following the frightful hecatomb had become the care of the Jesuits. In the meantime, a large orphan asylum, housing 300, was erected for them at Mou'allaga. The bloody residence of Zahlé was reconstructed.



At Deir-el-Kamr, a church and school were added to the building given by France.

The work of the Xaverians, destined to furnish the teachers for the foreign schools, was resumed, and even should it not continue, it would serve well for the time and do an immense amount of good.

The relief of Ghazir would be more delicate. How could a college be opened again in a ruined country? The work was saved by the great courage of Abbé Lavigerie, who burdened himself with the board and lodging of 200 children for the year; the government offered its contribution and created 25 burses, of which 20 were reserved for the students of Petite Seminaire. By a strange turn of affairs, frequent in the days after the disaster, the years which followed 1860 were the best years of old Ghazir. One could count there as many as 220 pensionaires, and of these, 80 were for the seminary. That was the time when Lockroy, the future Minister of the Marine, brushed up the decorations for the Fathers, and Renan wept at the representation of the "Agapit".

If they had been satisfied with the restoration of the ruins, the Mission would have continued to prosper modestly in the Mount Liban which was its cradle. But it is the law of life that a vigorous renewal of vitality often follows upon sickness. What of the young people, whose convalescence is accompanied with a quick gain of growth and health? Likewise in the case of great works, they, also, are full of vitality. The ruins restored, the Mission, too, knew its crisis of improvement. The honor of having been the first to foresee that Beirut should become the head of the Mission belongs to Père Gautrelet, a man of God. The wisdom of an old man has great foresight; but only the shoulders of a young man could have the strength to carry the crushing burden of a new establishment, large enough to face the opposition of the large city



school, which was the headquarters of the American Presbyterian activities at Beirut.

The day on which Père Monnot received the order to build, he found himself with nothing at hand. In November, 1869, the Mission counted 64 religious living on the charity of France. The reserve funds were counted in as many zeroes as one wished. But, with those assets, ground must be bought, a large plot too, or else the pain of seeing it deprived of all possibility of improvement; then the building must go up, and on a large scale, no longer on the lines of a puny mountain village, but proportioned to a city of 100,000 inhabitants; a monument and not a disgraceful out-house.

Placing the greatest confidence in Divine Providence, Father Monnot, without money, acquired a large tract of land; an obliging friend loaned his name and an Italian tailor advanced the funds. Construction had to wait. Where now, could he find the necessary hundreds of thousands of francs? France could not assure him of it, impoverished as she was by the war, and the project was too distant to inspire heroic sacrifices. Father Monnot had an inspiration. Why not go to America, whose preachers were poisoning Beirut and Syria? Why not beg there the money which would enable him to combat these ministers? Supplied with dollars, the Catholics could then carry on the struggle against the enemies of their faith here and even into Syria. Others reflected and delayed, not so Père Monnot. Money would not come of itself, he would go and get it. He was ignorant of English; he would learn it. His traveling companion was Father Pailloux, the architect, who already had the plans for the University of Beirut on paper. Two months the pair spent in England, just enough time to prepare two conferences, courageously approach the people and become familiar with the language. In



June, 1871, they landed at New York. From city to city they went, giving their speeches and carrying their beggar's bags. America is vast and their speeches could be frequently used without danger of their repeating themselves. It was quite necessary that the land be vast, for, in the purses of strange beggars, dollars fall slowly. Three years were spent in that humble and thankless mission. But when, in October, 1874, Syria saw the two missionaries return from across the ocean, they had brought back their University.

To begin operations, an official order was required. Constantinople was unwilling. But the Fathers knew their Turks. Calmly they dispensed themselves from the permission. Moreover, the former intolerance of the central powers was opportunely tempered by the accommodating good nature of the Pachas. Beirut's only shut his eyes. But, just as at Rome, every falcon of the seraglio watched the geese of the Capitol. As soon as the first of the foundations were dug, fanatic Mussulmans, excited orthodox Greeks and even some jealous Catholics began to let out some noisy protests. Aroused from his indulgent torpor by the clamorous complaints of these jealous fanatics, the Pacha was constrained to summon P. Monnot before the administrative council. It was very necessary to obey. Ignorant of the innocent ruses which had been devised for the occasion, the Father prepared to unfold before the judges his plans and drawing. A friendly official was aroused by so much simplicity. Quickly he reduced the plan to its scale, a scale according to the custom of the affable Turks; then in the presence of the turbaned areopagus, P. Monnot produced a miniature as large as the hand. The sketch passed from one to another. "If that is all it is," thought a councillor, "we can easily allow it to pass." And so it happened, that beneath the astonished eyes of the



watchful judges, who could hardly have been believed to be so generous, the ground was razed and foundations soon completed, measuring 103 meters along the facade and 57 along each of the three perpendicular wings. Two years later, the edifice was completed, and the monumental facade, of light colored stone, with its massive bays, terraces and battlements was outlined against the oriental sky. In 1875, the seminary and college of Ghazir were transferred to Beirut. Comfortably established in the wing reserved for it, the seminary welcomed candidates for the priesthood from all the united rites, while the college—a large one, combining with our own program the assignment of Arabic literature—was open to children of all religions; Catholics, dissenters, Druzes and Jews. In 1881, the seminary received the right to confer doctorates in Philosophy and Theology from the Holy See, and that privilege established the building and college with the standing of a University, which title it has borne ever since.

To complete a work of such unparalleled extent had demanded heavy sacrifices. It was necessary to sell to the Franciscan Fathers the small residence of Tyre, to close up that of Deir-el-Kamr, to get rid—perhaps, a little too quickly—of the old house at Beirut, built by Father Ryllo—all, to realize the great undertaking. Above all, it had been necessary to modify the character of the Mission; dispersion was impossible, for the chances of the growth of the project were too great; all must be grouped in the city, and consequently, the small interior posts had to sacrifice the most active half of the mission personnel. Hardy initiative had been crowned with success: in fact, the University had rendered to the Mission, and likewise to the Arabian works as a whole, more than it had taken from them; through it a firm dike had been constructed to ward off the surging tide of invading



Protestants; it had strengthened the moral situation of the Mission by drawing to it the admiration and esteem of all classes of Syrian society and all religions; it gave a new force and new resources to all the works of the Mission; finally, as a visible sign of the blessing of God, it recruited for itself a number of youthful and courageous native workers, who are the most precious collaborators of the French foundations of the Missions.

Essentially a work of strong vitality, the University of St. Joseph should prosper and develop. Around such a foundation and with such a nucleus—a college and Seminary with faculties in Philosophy and Theology—there shall be grouped the new organisms which shall place the present college in full University standing, while its radiating activities will draw to itself original and fruitful enterprises to prolong its well begun foundations. Let us group these works in their logical sequence; the dates, never to be forgotten, will allow us to regulate events chronologically.

Of the faculties open to lay students, the first to be established at the University of St. Joseph was that of Medicine. In this art, the Missionaries were always more or less practiced: Brother Henze, one of the first to arrive in 1831, a zealous homeopath, distributed a number of pills, which at least would not kill anyone, and Father Ryllo had had some preliminary study in medical science. It was only natural then that the founders should dream of adding a school of Medicine. What is more original and singularly symptomatic, is to see, from the beginning, the attempt to realize an official character and to gather associates among those under whom the project had its inception, P. Normand, P. Mazoyer, Gambetta, Jules Ferry and de Freycinet. After 1880, this kind of holy union did not lack a certain graphic irony. The project always demanded a certain dexterity to make it func-



tion; the Jesuits aspired to apostolic work while providing for the medical assistance of the people and working out for their pupils access to a liberal career, a distinct advantage in a Turkish country. The government followed closely the extension of French influence in the East. They did not care what means were taken, and anticlericalism not being an article of exportation, following the word of Gambetta to Lavignerie, it accepted the help of the Jesuits in Syria, although it had dispersed them in France and forbidden them to teach. Then in 1883, the school opened with 11 students, three Fathers and two lay doctors comprising the entire personnel. In 1888, satisfied with the experiment, the government sanctioned the title of School of Medicine, already attributed to the infant institution; then, it promoted it to the status of a Faculty; and in 1898, it accorded the inestimable privilege of a State Diploma.

*(To be Continued)*

A. M. D. G.





## Obituary

### FATHER JULES J. B. REMY

On September the 6th, 1887, young Jules Remy applied for admission into the Society at Macon, Georgia, where the novitiate of the New Orleans Province was located. He was then 24 years of age, having been born in France at Havrincourt, Pas-de-Calais, on the second of November, 1885. He was baptized two days later. The early date set for the ceremony betokens the great piety which reigned in his family and which was further evinced by the fact that on the very day after his First Communion the young boy confided to his glad parents the secret desire he had already formed of dedicating his life to God in the holy Priesthood.

As he advanced in age he likewise increased in piety and love of mortification, and his wish to become a priest grew stronger. He was, moreover, noted for a constant fidelity in the conscientious performance of his duty—a trait which was later to prove the basic characteristic of his religious life.

This disposition of fidelity to duty became even more conspicuous in his serious and constant application to study, and added to his bright talents, paved the way to the marked success he achieved in the village school. He ever led his class and at the early age of sixteen won a teacher's certificate which entitled him to teach in any communal school in France. However, he availed himself of the faculty only the year following, when he taught in the school of his native town. He was indeed more interested in perfecting himself in the higher studies in remote preparation for the priest-



hood he had constantly kept in view. Accordingly he entered the large free Boarding School of Lille which was then ably directed by Professor Vanberteen. While in this institution his vocation to the Priesthood became more defined and he felt unmistakably called to devote himself to missionary work. The better than to prepare himself for his future labors and after bidding his parents farewell, he crossed over to England and entered the Apostolic School at Littlehampton.

Rev. Joseph Barbelin, the then superior, a man of wide experience and keen observation, quickly discerned the able qualities of the new candidate and appointed him manuductor. This responsible office constituted M. Remy the Prefect of Discipline and practically the superior of all the students. That Father Barbelin had not erred in his choice is evidenced by the following communication of one of the Manuductor's former fellow apostilics: "So faithfully and so successfully did Mr. Remy fulfill the difficult office entrusted to him, that he continued as manuductor during his entire course of three years. In spite of the honor and authority which accrued from the office he ever proved himself a humble and simple apostolic, a model student, a perfect observer of all the rules and least regulations. So conscientious and so fair was he in awarding our grades and marking our notes that never a word or syllable of complaint was ever uttered against him. While this assiduous fidelity and constant kindness endeared him to the older boys, his motherlike devotedness and solicitude won the affection of the newcomers. In spite of the encroachments the manifold requirements of office made on his time, by dint of faithful application and persevering diligence he led his class in all its branches, but excelled especially in history and the classics."

From the above description we may readily judge how well equipped both spiritually and mentally was



M. Remy for his future labors in the New Orleans Mission to which after mature deliberation and fervent prayer he had decided to devote himself.

Father John Brislan, the Rector and Novice-Master having been apprised of these promising qualities of the new postulant, received him with open arms. Soon the new novice was at home in a community of fifty-two members, four priests, eleven brothers and thirty-seven scholastics and novices. The institution, however, was still in its pioneering days as a novitiate, and many were the handicaps and sacrifices thus entailed in addition to the usual experiments and trials of the noviceship. The surviving fellow-novices of that day still recall the kind and gentle disposition of Carissime Remy, but especially his characteristic trait of ever most conscientiously doing what appeared to be his duty. Hence the scrupulous exactness with which he observed the rules and regulations; yet with such a grace and cheerfulness, withal, that his great fidelity ever proved a constant source of edification, without bearing the least semblance of rigidity.

Thus the two-years of novice life passed quickly and happily until the dawn of the 18th of September, 1891, when the fervent novice had the happiness of pronouncing his First Vows. The thorough classical knowledge of the Latin and Greek languages, acquired under the able teachers of the Apostolic School, no less than the ease with which the young scholastic was mastering the vernacular, moved his superiors to allow him to omit the usual two years of the Juniorate and to proceed at once to the studies of Philosophy.

It so happened that this very year the College at Grand Coteau was to be closed as a boarding school and opened as a House of Studies for the Philosophers of the New Orleans Mission. This change was occasioned by the decreasing number of pupils and the lack of interest in the classical studies, and was, more-



over, the decision of the consultors of the mission and met the approval of the General of the Society, Very Rev. Anthony M. Anderledy.

Accordingly, after pronouncing his Vows, M. Remy joined the Scholastics, who had just completed Rhetoric, and shortly after, went with them to Grand Coteau to form the First Year of Philosophy. The second year was composed of the scholastics, who had finished their First Year in the temporary Philosophate taught by Rev. James DePotter at Spring Hill. The new community in Grand Coteau thus numbered fifty-nine. Father DePotter, who had come with his class from Spring Hill, taught them Special Metaphysics, while Father Alexius de Stockalper lectured in Logic and General Metaphysics, besides being Minister and acting as Superior until March 6th when Rev. Father Theobald Butler was installed as Rector. Faithful to the rules of the scholastics, as he had been to the regulations of the novices, Mr. Remy advanced in his philosophical studies by serious and constant application, while he continued to edify his companions by his wonted fidelity and to win their esteem by his gentle cheerfulness and charity.

In July, 1894, Mr. Remy successfully completed his Philosophical course in Grand Coteau, and in the following September was sent to Spring Hill College to begin his regency. He was assigned to third Grammar, which corresponds to the present first High and found a very encouraging Superior in the Rev. James Lonergan, then Rector of the College. To these new duties the young teacher brought the same diligence and fidelity which had marked his application as a student. Pleased with his efforts and success, Superiors allowed him the following year to go up with his class. The appointment, besides affording an occasion of self-improvement to the teacher proved a joy to his pupils, who had learned to love the qualities of



their master and appreciated the progress they made under the guidance of one, who albeit very kind, was also very exact and never allowed a lesson to go by unconned or a theme unwritten. Thoroughly trained according to the system of the Ratio Studiorum when a student, he ever applied its methods in teaching his class. This was in a measure the secret of the serious application and success of his pupils to which we find a special reference in the College annual of that year. It is not surprising, therefore, that the devoted and successful teacher again went up with his class for the third year of regency 1896-1897. He was, moreover, given a French class and being fond of books and appreciative of their value, was likewise appointed assistant librarian.

At the end of this scholastic year, the Very Rev. John Clayton of the English Province, who had been Visitor and Superior of the Mission since June 29, 1895, and the Rev. Michael Moynihan, Rector of Spring Hill College since August 20, 1896, taking into consideration the age and brilliant record of Mr. Remy, who was then thirty-one years old, decided to shorten, in his case, the then usual five years of regency to three years.

Accordingly, in September 1897, we find Mr. Remy beginning his studies in Woodstock College, whither the southern scholastics were then being sent for Theology. Among his companions from the South were Mr. Emil Mattern, Mr. John McCreary and Mr. Francis X. Twellmeyer. With his usual thorough and faithful application the young theologian was happily and successfully advancing in his studies, when, unfortunately, during the second year, under the inclemency of a severe winter his normally frail health began to give way. Apprised of his condition, superiors called him down to Grand Coteau, where a temperate zone and high elevation would afford an exceptionally mild



and healthy climate for the delicate scholastic. Under these favorable conditions, Mr. Remy improved rapidly. With health restored and the advantage of an excellent library, well furnished with theological works, the student was able to continue his studies privately. But besides Mr. Remy two more scholastics, Mr. René Macready and Mr. Thomas Bamber, who also were in weak health, were completing their third year of Theology in the South. In the early summer, all three were called to Spring Hill for the final preparations for Holy Orders. During the Octave of Pentecost of June 4th-5th, they were ordained respectively Sub-Deacons and Deacons by Most Reverend Edward Allen, Bishop of Mobile. These ceremonies took place in the Cathedral. On the next day they were ordained Priests in the College Chapel.

Shortly after the ordination, the young priest was sent to St. Mary's University in Galveston, Texas. Rev. A. Guyol, the Vice-Rector, and the Minister, Rev. James Lonergan, his former superior at Spring Hill, were delighted to welcome him to their community of seven priests and five brothers and gladly assigned him a class. His usual conscientious and thorough preparation won success and the following year found him still in Galveston, but with much improved health and a corresponding increase in work. Thus, besides teaching second Grammar, he fulfilled the duties of Minister and Treasurer and was, moreover, given charge of the Sodality of the Blessed Virgin Mary.

These well filled years were gliding by swiftly and yet Father Remy, now thirty-seven, had not yet completed his Theological course, which could no longer be delayed. Hence, in the year 1902-1903, Father Remy was sent to Spring Hill to finish his fourth year of Theology and prepare the points for the final examinations *ad gradum*. At the close of these studies he was again called to Galveston where his successful



work before had been much appreciated; in addition to a full class he filled the offices of Prefect of Discipline and of Librarian. These duties were performed with his usual exactness and success, the following year also, when he was appointed Prefect of Studies.

The time for the third year of Probation had now arrived. A socius was then needed by Father Michael Moynihan, the novice-master at Macon, Georgia. Father Remy was chosen by superiors to fill the important office, at the same time complying with the requirements of the *schola affectus*. His wonted spirit of fidelity and regularity again asserted itself and proved a great source of edification even in the novitiate, the home of fervor.

The ability of Father Remy as a teacher was well known, and thus after the peaceful days spent in the quiet labor of the Tertianship, he was again appointed to the duties of the class-room. On this occasion he was assigned the Humanities in the College of the Immaculate Conception on Baronne Street, in New Orleans. He was moreover to direct the Sodality of the boys of the Senior Division. He pronounced his last Vows on the following Feast of Our Lady's Assumption, which was to prove a memorable day in the annals of the New Orleans Province. For, it was the very day chosen to promulgate the recent decree, erecting the Mission into a Province. On this occasion the superior Very Reverend John F. O'Connor was to be proclaimed Provincial. To enhance the festival still more, seven Fathers who were to pronounce their Last Vows assembled at Spring Hill. Thus it happened that Father Remy and his companions, Father Twellmeyer, Father Navin, Father Sherry, Father Poché, Father Philippe, and Father Otis, knelt together at the foot of the altar in presence of Very Reverend Father O'Connor, at the moment of com-



munion, and pronounced their Last Vows.

On the 17th of August, two days later, the fully formed Jesuit was on his way to New Orleans where he had been assigned the same duties as in the preceding year.

At its close, a permanent socius was desired for the novice-master, Father Michael Moynihan, and due, no doubt, to the faithful and thorough manner in which Father Remy had fulfilled this responsible office, while making his Tertianship, a few years before, the choice fell on him. Faithfulness, thoroughness and a gentle affability were characteristic of him in his dealings with the novices during the years from 1908 until the spring of 1911, when the inscrutable designs of God permitted a severe trial to befall Father Remy, a trial the after effects of which were to prove a constant source of resignation and merit to the patient, and of edification and admiration to his brothers in religion.

One afternoon in the early part of April, Father Remy was missed. An immediate search was begun which ended with his being found unconscious on the floor of the bathroom. The doctor, summoned in haste, pronounced the case a stroke of apoplexy and as death seemed imminent, advised Extreme Unction which was administered at once. The patient gradually recovered the use of his limbs and his mind became correspondingly clearer and later even normal. But he did not regain his speech and he continued ever afterwards to suffer from what physicians diagnosed as aphasia in its ataxic form, a type in which the patient is unable to express his ideas, although his mental power be unimpaired, the result generally of partial cerebral paralysis. Superiors did all they could for Father Remy and even sent him to New Orleans, where he consulted specialists in view of a possible cure or, at least, improvement, but without avail. What a



world of sacrifices this condition must needs have entailed for the patient during twenty years to his very death. No longer could he converse or even correspond by letter unaided, no longer could he teach, instruct or preach; no longer hear confessions and give spiritual advice, nor recite the divine office, and, supreme sacrifice of all, he could no longer celebrate the Holy Mass. Daily, however, he fervently assisted at the Sacrifice and devoutly received Holy Communion. It was especially then that the Consoler of the afflicted must have compensated the cheerful sufferer with rich and exceptional graces. By September, 1914, Father Remy seemed to have regained his normal strength of body and power of mind and although his aphasia continued unimproved, he was given charge of the House Library. His past experience stood him in good stead and he fulfilled the office very efficiently and thoroughly. The library numbered some 15,000 volumes, but soon the new Librarian grew familiar with their subjects and location and could readily place his hand on any desired work. Not infrequently during Recreation when a discussion had started, he would slip out unnoticed and reappear in a few moments with a number of books and pamphlets treating on the subject under discussion, laying them on the table with a characteristic smile on his lip and beam in his eye.

Thus many years dull and uneventful in appearance, but rich, no doubt, and meritorious in the sight of heaven, glided by in the even tenor of Father Remy's quiet life at the novitiate in Macon, until November 7, 1921, when the building was completely destroyed by fire. A few days later Father Remy, accompanied by Father Brewer who had been in Macon for his health, left for Grand Coteau due to the lack of accommodation both in the emergency novitiate and at the Macon Villa, and in the juniorate at Augusta.



Father Remy had been in Grand Coteau six months, when, at the Commencement Exercises on June the 22nd, 1922, the President, Rev. Michael McNally, regretfully announced that St. Charles College was not to reopen. This step was necessitated by the very heavy arrears in the students' fees in consequence of several successive seasons of crop failures. The many rooms, spacious halls and dormitories of the main building with slight alterations could be made to meet efficiently the requirements of a novitiate. Instead, therefore, of rebuilding in Macon at a great cost, superiors decided to make Grand Coteau the novitiate. Accordingly, within a few weeks the juniors from Augusta and the novices from Macon met again at the new House of Probation in Grand Coteau. Father Remy was very happy to find himself once more a member of the former Community of St. Stanislaus, which he loved so much. He was glad also to be again appointed Librarian besides being assistant to the Procurator. This latter office gave him charge of the orchards and fruit trees thus adding to his usefulness and giving him, besides, an occasion for healthful outdoor exercise. Already familiar with the care of a library, Father Remy set to work to fit himself to look after the fruit trees. Soon he had procured various government bulletins on the subject and began at once with his usual fidelity to apply their clear and experienced directions. The more abundant yield of the fruit trees in recent years is the result of his thorough and intelligent care. Among the new trees planted and nurtured by Father Remy were pears, figs and especially some choice paper shell pecans. A few of the latter began to bear last season. The gardener in charge had been on the watch for he was very anxious that Father Remy, whom he had known and greatly admired, should be the first one to see and enjoy the fruits of the trees he had himself planted and cared



for. And so the first days of last October he gathered the nuts, brought them in triumph to the Procurator to be forwarded to good Father Remy. The silent tears that rose to his eyes betrayed the keenness of his disappointment, when told that his good friend had gone to his reward only a few days before.

Father Remy had for several years been dividing his time between the orchard, the library and the Chapel until September, 1925. At that time the library in Spring Hill was being improved, and because of his experience and devotedness, Father Remy was called thither and made assistant librarian. After fifteen years spent peacefully at the novitiate, he cheerfully betook himself to Spring Hill and at once began to assist in labelling and ordering books.

In Spring Hill as in Grand Coteau, the silent worker continued to be a source of edification by his fidelity, cheerful resignation and habit of prayer. During the later years, however, he seemed gradually to grow weaker. High blood pressure became more and more pronounced. On Sunday, January 25th, 1931, he suffered what appeared to be a mild stroke of apoplexy. He rapidly grew weaker and at 2:45 the following Tuesday morning was so low that Extreme Unction was administered. Later on, during the day, however, he rallied and began to regain his strength. The following days he continued to improve and was again as well as usual. Thus he was able to perform his little daily duties until September 28th. It was a Monday, the day of the week Father Remy had chosen for his confession day, on which, at four o'clock in the afternoon, he would most punctually knock at the door of his confessor. That day, his director failed to hear the usual rap. He waited a while, but Father Remy did not appear. Well aware of his penitent's habitual regularity, the father became uneasy and shortly after hastened to Father Remy's room. On opening the door



he realized how well founded were his fears, for his gaze fell on the unconscious form of his penitent, lying limp on the edge of the bed and about to slip to the floor. A large reddish swelling at the back of the neck seemed to indicate a serious stroke. The doctor, summoned in haste, verified the critical condition of the patient who was accordingly anointed immediately. The same evening without regaining consciousness Father Remy peacefully expired, "leaving his temporary home on earth for an everlasting abode in heaven."

From this simple sketch the characteristic of Father Remy stands out unmistakably as a most conscientious fidelity to duties great and small. Such, too, was the general impression of all who lived with him. But this very fidelity must needs have had its secret motive, a force from within, known to a few closer friends, a force that animated Father Remy as an interior man, a man who had learned to know our Lord, the Sacred Heart intimately, to love Him intensely, to labor for Him without minding the toil, to suffer and to bleed without heeding the wounds, with this one consolation that he was endeavoring to follow in His footsteps, and to accomplish His holy will.

R. I. P.

#### BROTHER VERGIL L. GOLDEN

On March 29, 1876, Vergil L. Golden entered the Society of Jesus at St. Stanislaus Novitiate, Frederick, Maryland. At the time of his death, which occurred at Georgetown the afternoon of January 10, 1932, he was within a few weeks of completing fifty-six years as a most efficient, active and edifying Coadjutor Brother. He was born at Bonneauville, near Gettysburg, Pennsylvania, on September 29, 1850. His family had a large farm there and Brother Golden used to



go over to our Church at Conewago, although he was not a Catholic at that time. He was received by our Fathers into the Church when he was quite a young man.

His earlier life in the Society was spent at Frederick where he made his last vows August 15, 1889. He came to Georgetown in 1890 and with the exception of four years, 1900-1904, at St. Peter's College, Jersey City, his many useful and pious years were spent at the University. He possessed remarkable skill as a draftsman and as a carpenter and cabinet maker. One of his last achievements was the remodeling of the Coleman Museum into four rooms, including a new office for Father Rector. The walls are beautifully panelled; skillfully carved window seats conceal the heating apparatus, and attractive pairs of electric lights are gracefully inserted in the panelled walls. The most attractive as well as the most appropriate appointment of the office is a large desk, four feet by eight, made from a large walnut tree which Brother Golden cut from the hill where the new Medical School stands. As soon as these rooms were completed, a bronze plate was placed over the main door of the waiting room: "To Brother Vergil Golden to whose skill we owe these offices."—Needless to say, this little token of appreciation was planned quite unknown to the beloved brother, and it remained in spite of his modest and humble protests. But a like inscription could be placed in many parts of the College and the Preparatory School. In the initial construction of the new School at Garrett Park, Brother Golden was in full charge, as far as the college authorities were concerned, and his many practical suggestions were of great service to the architects and to the builders. The same was true in the construction of the Ryan Building, the Gymnasium, the swimming pool, the New North, and the addition made between the faculty building and the infirmary. It is clear that



the above enumeration is wholly inadequate—it tells of the more prominent constructions in which Brother Golden's skill is so evident. The thousand and one smaller constructions and repairs were part of the daily routine of hard work which was Brother Golden's life till a few days before his death.

Physicians were amazed at his persistence for so many years in spite of his bearing the pangs of a triple hernia and very serious intestinal infection. He suffered for over forty years, absolutely uncomplaining and without the slightest diminution in his work. He was taken to the Georgetown Hospital on Thursday, January fourteenth, and the following day an operation was performed. The experienced surgeons declared the condition of his appendix the worst they had even seen and his other abdominal disorders revealed that his life for many years was a martyrdom. Notwithstanding all this suffering, he was second to none in cheerfulness and was ever most obliging and accomodating. He had a naive sense of humor.

Brother Golden was always fond of the Altar and the Sanctuary. When he was at St. Peter's, Jersey City, he was the Sacristan of the Church and had charge of the Altar boys. It is well remembered how immaculate he kept everything and how scrupulously exact he was in regard to the appointments of the Altar. For many years he was in charge of the two private chapels in the Georgetown infirmary. He used his skill to make these most attractive and Ours at Georgetown as well as visitors would frequently comment upon the excellent condition in which they were kept. In addition to his skill as a carpenter and builder he was also a house painter.

Brother Golden was indeed a man of prayer. Any one who visited the Georgetown Domestic Chapel from five to six any day would find Brother Golden making his evening meditation. In addition to his scrupulous exactitude in making his morning meditation, he al-



ways spent a full hour every day before the Blessed Sacrament; in fact, all his free moments were spent in prayer and in spiritual reading. He had a great love of little children and he used to enjoy seeing them during the vacation months romp about the gymnasium or in the athletic fields. Only last Christmas he took a large box and made it into a little house to the delight of a poor family of many children in the neighborhood.

The passing of Brother Golden means much to Georgetown. He is the last of the "Old Guard" so well known and so much admired by Ours. Perhaps no institution in the Society has been so indebted to our Brothers as Georgetown has from its earliest years. The beautiful walks are the most attractive section of the college grounds and these were mainly due to the gift of Benjamin West, a Montgomery County farmer, who entered the Society as a brother in 1818. Among the most precious records at Georgetown are the historical notes of Brother Moberly and the diaries of Brother McElroy who was procurator at the time and later was ordained a priest.

Brother Golden's funeral took place on Tuesday, January 19, 1932, together with that of Father George Coyle.

R. I. P.

### MR. VINCENT P. KOHLBECKER

On the afternoon of the day Mr. Kohlbecker died, a priest said to the writer: "I've never lived in the same community with Mr. Kohlbecker, but I've been talking with those who were with him while he was dying; and it reminds a man that he belongs to a wonderful Society when it can bring up men like that!". Surely the mystery of Divine Providence which calls so soon to Heaven a young Jesuit whose



life seemed to promise such great labors for God's glory makes the comparatively few details of his career luminous with a more than ordinary interest and significance.

Vincent Page Kohlbecker was born in the town of Mount Jewett, Pa., on the 14th of December, 1903. Shortly after his birth his parents moved to Jeanette, Pa., and there Vincent began his school days with the arrival of his sixth birthday. His first teachers were the Benedictine nuns who conducted the Sacred Heart School in Jeanette. Some years went by and then his parents entered him at St. Vincent's College, in Latrobe, Pa., to complete his elementary studies and begin the years of high school. In 1917, when Vincent was 14 years of age, the family moved to Charleston, W. Va. Charleston had no Catholic High School at that time and consequently Vincent applied for admission to the Public High School to continue his interrupted studies. But the authorities of that institution refused to recognize the credits he had received from Latrobe and he was compelled to repeat the last year of his elementary course at the Catholic Grade School in Charleston. So it happened that in the summer of 1918, he graduated from this school, finishing the year with the highest honors in his class and delivering the Valedictory oration at the commencement exercises.

During the summer of 1918, preparations were made by his father to have Vincent follow him in the trade of glass-fitting. The boy, who was now a young man, began his apprenticeship. But his devotion to spiritual things grew more and more marked. His family were not surprised by the remark which he eventually made to his mother, saying that he would never earn his living cutting glass. Finally, as the summer was drawing to a close, he returned home one evening after seeing his father off on the train for a short business trip. A deep melancholy seemed to have settled over him. The next day was a Sunday,



and, when all the family except Vincent and his mother had left the house for the afternoon, his mother sat down at the piano to play and sing for him in an effort to disperse his mood of sadness. After this tender expression of his mother's love, he confided to her that he longed to return to school, to finish his higher studies and become a priest.

Mr. Kohlbecker, upon his return, consented to his son's desire and in September of that year Vincent enrolled at St. Fidelis College, Herman, Pa., conducted by the Order of Franciscan Capuchins. Several years passed, distinguished for him by success in his studies and by the active piety with which he shared in the religious interests of the student-body at St. Fidelis. One day he picked up a volume on the Society of Jesus. A glance aroused his interest; and perusal of the book led to an earnest search for more information on the life and work of a Jesuit. Out of this search it came that, when he returned home for Christmas, 1922, he told his parents of his intention to apply for admission to the Society of Jesus. He journeyed to New York in the following June to confer with Father Provincial and on the 14th of August, 1923, he entered the Novitiate at Shadowbrook, in West Stockridge, Mass.

A thoughtful appraisal of the young man who came, at the age of 19, from Charleston to Shadowbrook to enter upon the realization of his life's dream of the priesthood, reveals a character which was excellent in many qualities and extraordinary in one. Through the years of his childhood and early youth, chequered by so many conflicting currents of place and circumstance, Mr. Kohlbecker had consistently won credit for his gifts of intellect. An even more precious distinction was his, for every source which has been approached for information concerning those earlier years before he came to the Society has lingered on the memory of his habitual gaiety and kindness. Robust health had always blessed him and a constant



pleasure in outdoor sports, especially baseball and swimming, had confirmed his naturally splendid strength. But in a further quality Mr. Kohlbecker was beyond mere excellence, was extraordinary. This virtue which was so unusually manifested in him goes by various names,—self-mastery, determination, fidelity, force of character. When convinced that his perfection as a Companion of Jesus called for the formation of one habit or another, Mr. Kohlbecker would make his resolution with a very characteristic deliberateness and thereafter no sacrifice seemed ever able to shake his allegiance to such a resolve. Years after, his Master of Novices was to say that he had never met another novice more determined, more absolutely without pretence or shame in fidelity to his ideals.

Mr. Kohlbecker pronounced his first Vows on the Feast of Our Lady's Assumption, 1925. Slowly and thoroughly he had clarified in his own mind the details of his ideal. He had set about the realization of this ideal, in the years of his noviceship, with a deadly deliberation that one out of sympathy with such intense moral effort would criticize as unnatural. "He prayed like mad", to quote one who knew him intimately, "disciplined his conduct rigidly, and threw himself with a very abandonment of charity into the events of community life." There are pages in the spiritual notes which Mr. Kohlbecker kept among his personal effects which read like leaves torn from the diary of another St. John Berchmans.

In his Juniorate studies at Shadowbrook, the same capacity for taking unlimited pains won Mr. Kohlbecker excellent results from these years. In 1926 he was appointed to give a public exhibition of Vergilian scholarship. Those who heard him on that occasion have remarked on the breadth of knowledge and fineness of taste he manifested; and on the vivid religious feeling with which he translated Vergil's depiction of the Golden Age of Rome's Empire into a



glowing vision of the Kingdom of Christ. It was during this period of his life that the most heart-felt prayer of his soul was answered. His family came to visit him in the month of August, 1926, and on the morning of the 25th of that month, in the chapel at Shadowbrook, his mother was received into the Catholic Church and made her first Holy Communion.

The next three years, from 1927 until 1930, were spent at Woodstock in the study of philosophy. Mr. Kohlbecker showed a distinct taste for metaphysical thought and we find evidence again of his notable thoroughness and deliberateness in forming and arranging his convictions. A new minor interest had also grown up among his activities towards the end of his Juniorate days,—the making and coloring of photographs,—and many of his fellow-Jesuits at Woodstock can look back on instances when this hobby of his was turned to their service.

In these years of philosophy, Mr. Kohlbecker's health began to break down and God laid upon his shoulders the cross of physical suffering which he was to carry almost without interruption for the remainder of his life. In the spring of 1928, he was operated on for appendicitis, returning to the Woodstock infirmary after a stay of about two months in the hospital. While Mr. Kohlbecker was still capable of occasional great physical exertion during the years that followed this trying experience, he was never again to enjoy the fulness of strength and endurance which had been his in such measure before.

Admirable in retrospect is the light-heartedness with which he laughed away the pain and worry, when even the doctors who cared for him were anxious and perplexed in their efforts to diagnose and cure the cause of his suffering. Mr. Kohlbecker's spiritual diary is a beautiful mirror of the sincerity and simplicity with which he accepted his suffering as a precious opportunity to show his "little love".



In the provincial Status of 1930, Mr. Kohlbecker was assigned to Fordham University, to teach Freshman English and Latin. We may pause as we see him setting out to his work in the regency and see what changes the years have wrought. It is on the moral side of his nature that the most striking development is evident. He lives more spontaneously, more quietly. The self-control of earlier years is as complete as it ever was, but the rigidity which then lessened its attractiveness is mellowed and softened. The generous charity of those first years is warmer and more gentle. His very presence radiates a calmness and strength which draws into his confidence the troubles of a constantly widening circle of associates. He has become a man of thought, a man of strength, a man of action, a man of God.

He himself remarked on the swiftness of the passing of his year at Fordham. In addition to his classes, Mr. Kohlbecker was Moderator of the Council of Debate. Token of the effect of these devoted labors is found in the fact that several of his former pupils journeyed to Georgetown to attend the funeral Mass when they read of his death in the New York newspapers. The Knights of Columbus in New York, to whose assistance Mr. Kohlbecker had several times directed the work of the Fordham Council of Debate, drafted a resolution in which they testified eloquently to their admiration for his zeal and their grief at his death.

In June, 1931, Mr. Kohlbecker arrived at Keyser for the customary three weeks of the regents' villa. When the villa was over and the regents dispersed to the summer schools, Mr. Kohlbecker said these three weeks had been one of the most pleasant periods in his life.

For the first week of the summer school at Georgetown University, he took part in all the activities of the community. But on the evening of Friday, July



24, he was seized with an attack of intense pain and was taken by the infirmarian of the College to the adjoining University Hospital. An operation was imperative and was performed by the distinguished surgeon, Doctor Vaughan. Two days later, a second operation was necessary. That night the scholastics of the summer school joined in prayer for their companion, taking turns in an all-night vigil before the Blessed Sacrament. In the morning he was still fighting off the end but death was clearly very close. His family arrived from Charleston, W. Va., during that night. At half-past ten the next morning, Tuesday, July 28, he breathed his soul into the Hands of God, having been cheerful and fully conscious until within ten minutes of the end. He was in the twenty-ninth year of his life at the close of his eighth year in the Society of Jesus.

During his last few hours, Mr. Kohlbecker turned to a Jesuit friend who was beside him and asked him to repeat whatever words of Our Divine Lord he could call to mind. Twice he interrupted him, once to whisper "*Illum oportet crescere, me autem minui*" and again to say "unless the seed fall into the ground and die, how shall it bear fruit". Such exquisite surrender of himself unto the personality of his Lord had been the keynote of Mr. Kohlbecker's life-long spiritual endeavor.

In the comparatively short span of his years, he crowded an intensity of religious life which might well have been distributed over many more years and left them still filled with generous effort. His death leaves in the mind recollections of a man surpassingly generous, and an echo of the familiar phrase, "*consummatus in brevi explevit tempora multa*".

R. I. P.



## MR. WILBERT P. MURPHY

Within the last year Woodstock has been saddened by the passing of two young Scholastics. The February, 1931, WOODSTOCK LETTERS contains a biography of the first of these young men, Mr. Francis Cullinan. On August 13, 1931, almost a year later, Mr. Wilbert Peter Murphy went, as we feel, to share a like award with his friend. On that day he was entertaining some visiting Scholastics. He spent the day picnicking, and later went with his visitors to the Cascades to show them the spot where Mr. Cullinan had met his death. Much of the day was spent in speaking of Mr. Cullinan. Shortly before supper Mr. Murphy went with some of the Scholastics for a swim in the pool on the College grounds. It was here that he met a sudden death, probably from a heart attack. He was was not a good swimmer, and when his distress was noticed by those near him, earnest efforts were made to save him. Indeed, the attempt of one of the Scholastics proved almost fatal. Other Scholastics and the doctor tried to resuscitate Mr. Murphy, as did members of the Baltimore Fire Department, who had brought a pulmotor with them, but in vain. He had gone to join his friend for the Feast of Our Lady's Assumption.

Wilbert Murphy, one of the many children of Mr. and Mrs. William Murphy, was born on April 15, 1905, in St. Aloysius' Parish, Newark, N. J. His earliest education he received in that parish, in the Sacred Heart School in Vailsburgh, and in Our Lady of Good Counsel School, Newark, where it was completed in 1921. Sickness interfered with his studies even at this early age. He was afflicted with a skin disease which was to remain with him all his life as a visible sign of the cross from God's hand. Because of this he was forced to leave grammar school in his seventh grade. During this period of absence he



worked in a store near his home, meeting many people of diverse types, and began here, perhaps, to develop the easy friendliness and sound sense that were to characterize his later years.

After completing his grammar school education, he entered Seton Hall High School. After one year there he went to St. Joseph's, a Franciscan school in Callicoon, N. Y., where he remained for only one term. A school nearer his home was more to his liking, so he returned to finish the year at St. Peter's High School, Jersey City. In his third year he returned to Seton Hall, where he graduated in 1925.

During these days in high school, Mr. Murphy began to show those qualities which were noted in him later on by his companions in the Society. On the natural side Mr. Murphy was never to be distinguished by scholastic brilliance or originality, though he had more than the ordinary amount of talent. Yet if he fell short of preeminence in natural ability, he made up for this deficiency by assiduous application. Unlike many boys he took his education as a serious matter. But even in this it was not his individual efforts that showed the character of the boy, as it was not to mark the man, but it was his cooperative work, his talent for organization. He formed, for instance, a small debating society, not as part of the activities of the school, but with meetings to be held at the home of the boys. In his last year at Seton Hall he was elected president of his class.

Even as a boy, Mr. Murphy showed the signs of strong piety. His home was just across the street from the parish church. He was a frequent visitor in the church, and he himself told how he first formed the resolution to be a priest, when he was sitting disconsolate one day on the steps of his home, and the open church door caught his eye. He went over to



pray and found his star. Mr. Murphy was a great favorite with the parish priests and sisters of the school, and they gave him many an opportunity to strengthen his spirit of charity. All have testified that he was untiring in his efforts to be of assistance to them. There is a particular incident that shows the spirit of the boy. It is told how there was a little girl in the grammar school who was a cripple and needed someone to wheel her to school in a carriage. Mr. Murphy took this task for himself and performed it characteristically. On days when the little girl wanted to go to Holy Communion he would march unconcernedly up the middle aisle. When he left the school he was very careful to see that there was a substitute to take his place in this office. Many instances could be given of the boy's charity and of his regular diligence. These with one other virtue, great patience in suffering, were to mark him especially in the Society.

Mr. Murphy entered the Society on August 14, 1925, at St. Andrew-on-Hudson. This was the beginning of a religious life that knew very few, even slight exterior fluctuations throughout the time it lasted. In the Novitiate he was just one of the crowd, in the good sense, faithful to duty and rule, not outstanding nor singular in any respect.

It was in the Novitiate that God put upon his shoulders the cross that he was to carry for the remainder of his short life. It seems that for at least a few years immediately preceding his entrance into the Society Mr. Murphy had not been troubled over-much by the skin disease he had had when he was younger. But during the Noviceship the old trouble broke out again. He was afflicted with a very severe case of general eczema. No one but God can know what Mr. Murphy suffered from this affliction. It is useless to attempt to describe it. Some picture of the physical evil might be drawn; but a pen could never catch the pain, especially since this man almost never showed



it. It is certain that he felt chagrin at the fact that his illness was known at all to others. At first, no doubt, it was just a very great humiliation, as one can easily understand such a thing might be. But in Mr. Murphy this humiliation did not grow on the side of injured pride, but it developed into a deep humility. Like Job, he took his strength from God and shouldered his cross with manly earnestness. But if he was frequently oppressed with the thought that his illness was a burden to others or caused them any inconvenience, he himself at the same time and by the same means advanced to a full spirit of charity, and grew great in patience. These were his great supernatural gifts which he was to perfect as he went along.

Mr. Murphy took his vows on the feast of our Lady's Assumption, 1927. In the Juniorate he was, as always, an earnest student. He made his classical studies with satisfactory success, but was never a brilliant scholar. Still he was able, by his diligence, to make some readings beyond the matter treated formally in class. However, as has been indicated already, his strong points as regards abilities, were not to lie, it seems, in any field of study, but would have manifested themselves in the active ministry, had he lived until such a time.

Mr. Murphy's talent for organization found play in the Juniorate. With the same energy which in earlier years had enabled him to form and maintain a debating club and a baseball team, he took an active part in the organizing of an activity which would increase in others the devotion to the Sacred Heart—namely, the Juniors' Colombiere Circle. The Juniors met during evening recreation on the first Friday of every month. One man was appointed to review some book treating of the devotion; three others held a round-table talk on some definite subject connected with the devotion; and the meeting ended with a short sermon. In the promotion and development of all this Mr.



Murphy had a leading part.

It was in the Juniorate likewise that Mr. Murphy began to exercise his zeal for the Missions. Even in the Novitiate he had been known to speak of the Missions. But now came his first opportunities to stir up in others a similar zeal, and to do something immediately practical for the cause. First he began a general campaign of mission propaganda among the Juniors. He did this by posting at intervals on the bulletin boards some accounts of the work and of the men engaged in it, pictures and other things. Again, he conceived the idea of having special "adoptions", that is, having each Junior undertake to pray especially for some particular priest in the mission fields. At other times he would get together spiritual bouquets, to send out to the workers, that they might be cheered by the remembrance and the promise of prayers. He would conduct contests with something connected with the missions as the special feature or occasion. He posted a convenient list of the names and addresses of the men working in the missions, and tried to see to it that they were supplied with encouraging letters. And last of all, to add a little color to the whole thing, when Christmas came round and it was time to decorate the Juniors' aula it was at the suggestion of Mr. Murphy that one special corner was reserved as a mission exhibit. It was a real convento.

All this was the expression of his own zeal for the missions. Mr. Murphy had a strong desire to spend his life in this work, and his only fear was that his sickness would prevent him passing the necessary physical examination. In his spiritual diary for the second year of his Novitiate there is a beautiful colloquy with the Sacred Heart. Mr. Murphy must have meditated that morning on his own affliction, or at least had occasion to think of it during the meditation. He prays to be relieved of his suffering; but, as he



says, only because it was the wish of his superiors that he should do so, and because he might be able to do greater good without that heavy handicap. He prayed to be sent to the foreign missions as a favor of our Lord in return for the gift he was willing to relinquish. For he always looked upon his affliction as a great boon from heaven. And indeed it was.

In this connection it is worthy to cite what is probably the most remarkable revelation of Mr. Murphy's character. Everyone who knew him was greatly edified by the way in which he concealed his suffering. He was never known to complain, except of himself as being the cause of inconvenience to others. But while this is a great virtue, it is not altogether uncommon in men who have received a cross from God, and may well be supposed to be a grace given to all by the same Hand that gives the cross. But Mr. Murphy seems to have done more than forget himself with other men: he seems to have forgotten himself in this regard even with God. Reading through the diary of his meditations, which he kept very regularly, one is struck by the absence of something—an absence that is emphasized by a very rare and timid appearance. Mr. Murphy almost never speaks of his suffering, even with God. And when he does, it is never to complain, but to give a short, heartfelt act of thanks.

Mr. Murphy came to Woodstock to make his philosophy in July, 1929. His first year was quiet and obscure, spent in faithful attendance to his studies. His sound common sense should have helped him very much in his philosophical studies. But whether because of his poor health or for some other reason, he was not a very deep student of philosophy; he seemed too easily satisfied with a surface knowledge. Yet we may be sure he worked diligently; he worked at whatever he was given to do. During his first year also, he followed closely the progress of the Philosophers' Sodality Academy, and took an active part in its program.



In his second year he was put in charge of the Mission section of the Sodality Academy. It was a real opportunity to exercise his ever-present mission zeal, and he made the most of it. His aim was two-fold: first, to permeate the entire Philosophate with a live "mission-sense", and secondly, to be of immediate assistance to the present mission activities of the Province. He achieved his first end by making many of the Philosophers his co-workers in the wide variety of projects which he undertook, and then, by presenting to the whole body exhibitions of what had been done, aroused newer interest and a lively sense of contact between the Woodstock Philosophers and the foreign mission fields. There have been many who have testified that their aspirations were focused on the missions and their zeal aroused under the inspiration of Mr. Murphy's enthusiasm.

That he likewise realized his second end, that of practical aid to the missions, is attested by the many grateful letters received from Mindanao and the home missions. He managed the collection and shipment of many crates of books, magazines, newspapers, to the various mission stations. He put his spare time at the disposal of Father Willmann, Province Mission Procurator, and gave him whatever help he could in advertising the missions. He busied himself constantly in conceiving schemes for putting the mission field and its needs before the attention of others. In a word, he was interested and wanted to get others interested in the missions.

During all this time it was literally true of Mr. Murphy that he took up his cross daily and followed Christ. It was one of his resolutions to carry his cross, not to drag it. This he fulfilled admirably. His cheerful constancy was a source of wonder, almost, to his superiors and to all who knew him. In the hospital, where he was forced to spend some time, due to a more than ordinarily intense attack of the dis-



ease that was always with him, he held up his bandaged hands and jokingly referred to his "boxing gloves." It is astonishing how he could carry on in such mild contentment, even if we do not consider the pain he suffered. For his disease needed constant attention. He had lotions and ointments enough to make a hypochondriac out of an ordinary man; his bandages required his regular attention; he was compelled to give up, for the most part, physical exercise and baseball, a game that he loved. Yet he carried on with more than resignation: he studied hard, he worked to make the most of the talents God gave him. And even in the hospital he was zealous for souls. He won the confidence of many of the students of Georgetown, and told them about Mr. Cullinan, circulating among them the pamphlet telling the story of his friend's life.

It can truly be said of Mr. Murphy that he certainly seemed never wilfully to offend another. He worked from the fundamental supposition that all others were good and interested in good things. From this came his earnestness in conversation. It might be suggested too, that from this virtue grew a fault. He sometimes seemed almost to force himself upon others; and his fundamental assumption was not true, that all men are always interested in all good things. And hence, because he was not brilliant or colorful in anything he did, but was very plain, he could become uninteresting, if he did not have a good listener.

The memory of his charity, his amazing constancy in suffering, zeal for the foreign missions, will always be cherished by his companions. For as a man who loved his vocation and was filled with the spirit of it, he was an inspiration to many; and as a Scholastic who never had a share in the work of the active ministry, he was able to do a great amount of good for the neighbor.

R. I. P.



## Books of Interest to Ours

*Persuasive Speech.* An Art of Rhetoric for College, by Francis P. Donnelly, S.J. New York: P. J. Kenedy and Sons. Octavo. 268 Pages. Cross Indexed. Cloth. \$2.25.

This book is the fruit of Father Donnelly's twenty-five years in the chair of Rhetoric in Jesuit Universities and Houses of Study. The title is deliberately chosen, as Father Donnelly's purpose is to give *persuasion* its proper place of honor as a distinct function of oratory, and to differentiate it from *argumentation*, whose necessary complement it is, but with which it is almost universally identified. Father Donnelly exemplifies his precepts throughout the text with parallel selections found in Greek, Latin, and English oratory. In doing this he follows one of the fine traditions of the Ratio Studiorum.

*Le Plus Beau Livre*, by G. Hoonart, S.J. Bruxelles. Libraire. Albert Dewit, 1930; pp. 61.

This booklet on the *Imitation of Christ* comprises six headings, including testimonies of Saints and Popes, the encomiums of profane authors, the merits of the Imitation, practical resolutions, notes on the author. It should effect a deeper knowledge of the incomparable masterpiece of à Kempis, and in short compass of sixty-one pages gives a full appreciation of that permanent work.

*Congrégations de la Sainte Vierge, Manuel des Directeurs*, par Émile Villaret, S.J., Directeur du Secrétariat Central. 'Les Cahiers Notre-Dame', 37, Rue de Venise, 37 Reims. 'Messager du Cœur de Jésus', 9, Rue Montplaisir, Toulouse.

Realizing that Sodality Directors—unlike poets—are appointed to their important posts rather than born in them, Rev. Émile Villaret, S.J., Director of the Central Secretariate of the Sodality in Rome, has composed a "Directors' Manual" for their guidance and inspiration. This Manual is worthy of its high designs and competent author. Although written expressly for the French clergy, both secular and regular, the



book should prove of value to directors the world over. It is written with lucidity and logic and is, moreover, up to the minute. Perhaps for Americans, the book will seem to stress the theory, to the neglect of its application to every-day facts. The author, however, has made a deliberate choice between theory and practice, painting for the most part the model, and leaving it to the skill of the individual director to make this model live in the dry bones of reality and the clay of multifarious circumstance. He has chosen according to the needs of his own country, and with the wise intention of properly forming—and of even informing—the director. This done, the competent director, with Our Lady's help, should properly form and conduct his own Sodality. In the compass of 450 pages, the author could do little more. He aims, not to be comprehensive but directive: it is a hand-book, not a compendium.

Only once throughout the book does the author make use of statistics, but these figures are of such interest in tracing the growth of the Sodality, that we cannot refrain from quoting them. From 1585 until 1824, 2,476 Sodalities were aggregated to the Prima Primaria, an average of 10 a year. During the next 29 years the number aggregated was 3,149, an average of 101 a year, from then until 1903 there were 20,869 affiliated, or 426 a year; from 1903 until December 31, 1928, 25,725 were affiliated, an annual aggregation of 1,029. Along with this tremendous growth, the author shows that this increase is world-wide, citing the large number of Sodalities in Egypt, Asia and Africa, and likewise adding the number of Sodalities for men. Another interesting phase in this development, brought out by the writer, was the number of religious congregations and pious associations which, in the course of the centuries, have sprung from the Sodality, among them the illustrious Society of St. Vincent de Paul.

To the manual are added four brief appendices which contain a summary of papal documents on the Sodality, a summary of its common rules, the method of its erection and a small but valuable bibliography of European and American Sodality books and periodicals.

*"As It Is Written" Series*, by Francis P. LeBuffe, S.J.

1. *Christmas*. America Press. N. Y. 1931. \$0.30.

This is the first of another series by the versatile Father LeBuffe. Like the *"Let Us Pray"* series, this brochure is intended for meditation according to St. Ignatius' Second Method



of Prayer. It is laden with precious fruit from the pages of Holy Writ, and is calculated to arouse true devotion to the inspired word of God.

*Catholic Culture in Alabama*, by Michael Kenny, S.J. America Press, 461 Eighth Avenue, New York. 1931. \$5.00 (postage 20 cents).

"Catholic Culture in Alabama" by Rev. Michael Kenny, S.J., has been widely acclaimed as one of the most notable contributions to American Church history to appear in recent years. While its principal theme is the history of a century-old Catholic college of the Southland, it is far more than the story of an individual institution. It is, on the contrary, a vivid portrayal of the establishment and maintenance of the Catholic Church and of Catholic education in the South, and it thus deals with a field which has been too little cultivated by Catholic writers. The brown-garbed friars of the far-off Pacific coast; the black-gowns carrying the Cross over desert and prairie and towering mountains to the Southwest and to the Northwest; or braving the tomahawk and the stake in the New York and Canadian wilderness—all these have provided glorious material for many a historic pen. But the intrepid pioneer missionaries who laid the foundation for Church and School in the Southland have been to a large extent strangely overlooked. In recounting their gallant lives, Father Kenny places his wreath of tribute on the tombs of these hitherto unknown soldiers of Christ.

As a fitting prelude to its principal theme—the history of Spring Hill College, Mobile, Alabama's oldest college, "Catholic Culture in Alabama" paints a brilliant picture of the background out of which Spring Hill grew. With the raising of the Spanish flag on the shores of Mobile Bay in 1519, by Pineda, a colorful panorama is unfolded that has left a permanent mark on American history. Before us pass conquistadores from Spain, cavaliers from France—soldiers, sailors, explorers, adventures, and endless streams of dauntless missionaries; we see De Sota fighting valiantly against hopeless odds; we see Maldonado, d'Iberville, Bienville; we see the Jesuits planting the Church in Alabama; we behold the superhuman heroism of priests and nuns; we see the flags of five nations flying successively over Mobile; we see the cross currents of the nascent ecclesiastical life; and out of the stirring scenes and the pulsing life that make this vivid picture we behold emerging in dim outline the beginnings of the present Catholic Church of the Southland.



And then an adventure, as thrilling and full of romance as many a tale of fiction leaps before our eyes. It is the adventure of a young Bishop, who has a diocese comprising Alabama, Florida and several other present Southern states; a young bishop who has no money and who thinks Catholic higher education so important that he goes to Rome and interests the uncle of Napoleon, Cardinal Fesch, in his project to found a college in Alabama. This young bishop, Michael Portier, first bishop of Mobile, moves before our eyes. He is boarding ship for Rome; he is interviewing the great Cardinal. He is coming back to his diocese, coming back with enough money to start something. He is on a hill overlooking Mobile Bay, chopping trees and digging foundations for the first college in Alabama, and chopping and digging with him are the two priests of his vast diocese, both destined to be pioneer bishops later on in the Middle West. We see his herculean efforts to keep the college open; his experiments with various religious orders; his difficulties; his failures, and finally his appeal to Father Roothaan, General of the Society of Jesus. And in 1847 we see Bishop Portier handing over his college to the Jesuits who reappear in Alabama for the first time since their suppression. He asked them to keep it open. And they have. In an intensely Protestant community with a meager Catholic population, they have kept it open. While Farragut's guns boomed in Mobile Bay and Federal troops massed on the campus, they kept it open. While colleges all over the South closed their doors during the terrible Reconstruction days, they kept it open. Through two disastrous fires, through financial distress, through difficulties and obstacles of almost every description, without any endowment, they kept it open. They not merely kept it open. They expanded. They moved forward with every pedagogical advance. How they did it, what they used for money, is baffling. Only a long line of practical idealists could have succeeded. The torch of Catholic higher education which the Bishop handed them back in 1847 is still burning on the hill overlooking Mobile Bay, and burning brightly.

It is all an epic that needed to be told, and Father Kenny has told it exceptionally well.

*Our Colloquium.* Papers on the Spritual Exercises. *Ad usum Nos'rorum tantum.* Cahill and Co., Ltd., I. Vol., pp. vii and 137. Paper cover 4/6 post free, cloth 6/ post free. 1932. Irish Messenger Office, 5 Great Denmark Street, Dublin.

In December, 1930, Father John Fahy, then Provincial of the Irish Province, decided that a meeting of Ours should be held during the next Easter holidays, to study and discuss the



Spiritual Exercises. *Our Colloquium* is the fruit of that meeting. The word "Colloquium" was used advisedly, instead of the more formidable "Symposium", in keeping with the spirit of the series of talks, which was that of simple straight-forward discussion. The following papers were read, discussed, and later published in this valuable handbook: The Exercises in the Early Society, Father John Ryan; Keeping to the Exercises, Father Martin Maher; Motives Proposed in the Exercises, Father J. Canavan; The Fundamentum, Father John Coyne; The Kingdom, Father E. Cahill; The Election and its Setting, Father H. King; The Contemplatio ad Amorem, Father H. Kelly; Workmen's Retreats, Father P. Barrett; Week-end Retreats, Father H. Fegan; Retreats for Boys, Father E. Mackey; Retreats for Children of Mary, Father P. O'Mara; Retreats for Secular Clergy, Father T. Halpin; Missions in Ireland, Father M. Garahy; Training for the Missions, Father T. Murphy; Triduum for Religious Communities, Father P. Gannon; The Exercises and Mysticism, Father E. Downing. As is evident from the above list, the book is valuable as a source whence to draw help and hints to the study of the Exercises. We have found this book worthy of its immortal subject, and hope that it will find its way into all our libraries. Of interest to those who aspire to special excellence in preaching is the recommendation, on p. 119, of the *Colloquium*, of Father Donnelly's *The Art of Interesting*, as the best book the writer knows to help young preachers.

*The Spirit of Joggles Prep.*, by Rev. William J. Smith, S.J.  
Benziger Bros., 1932. Preface by Rev. Daniel A. Lord, S.J.

This is a most interesting and active story of High School life as lived by Catholic boys in not too mythical Bufftown. The purpose of the story is to deal a telling blow to the heresy that membership in the Sodality of Our Lady and the piety consequent thereon are not compatible with manliness in the best sense. Father Smith has certainly fulfilled this purpose, for his heroes are by no means haloed,—not yet, at any rate. And he has given us glimpses into some of those unhallowed moments in and out of the classroom which are the despair and the delight of the teacher. The author nowhere catechises; his moral is interwoven in a story that is exciting and entertaining.



*The Golden Chain of Truth*, by Father Hendrichs, S.J. Translated from the Dutch by J. H. Gense, S.J., pp. 1-228. One shilling paper cover. Tournhot, Belgium. Brepol's Catholic Press.

Father Hendrichs has been long a popular missionary and orator, whose special clients have been non-Catholics. The present book is a hand book incorporating in a set of questions and answers the doctrine of Catholicism as he taught it during his years of preaching. In three short months, as proof of its popularity, over twenty thousand copies of *De Gouden Keten der Waarheid* were sold. It is in the hope that the book may have an even wider influence that the present translation has been offered to the public.

*Archivum Historicum Societatis Jesu*. Periodicum semestre a Collegio Scriptorum de Historia S.J., in Urbe editum. Anni I. Fasc. 1, Jan.-Mai. 1932 Pro Italia, pretium annuae subscriptionis, 25 lir. Ital. extra Italiam 30 lir. Ital. Numeri separati pretium: Pro Italia, 15 lir. Ital; extra Italiam, 18 lir. Ital. Spett. Directore Archiv. Hist. S.J. Borgo S. Spirito 5, Roma (113).

It was long the wish of many of Ours that a magazine should be published in which the history of the Society exclusively would be presented to the learned world in accordance with the strictest rules of historical criticism. That wish has finally been fulfilled. The matter of the periodical will be, according to an authoritative document, the activities of the old and new Society, its origin, constitution, progress, contact with friends and enemies, etc. Each number will be divided into four parts: historical essays, unedited and rare sources, book criticism and biographical notes, commentaries and short texts. In the beginning this review will be published twice a year, January 20, and June 20, and each number will contain at least one hundred and seventy-six pages. The carrying out of this noteworthy project has been entrusted to Father Peter Seluria, its first editor. Writers will be selected from among the historical experts of the whole Society, not, however, to the exclusion of externs. Notices and announcements are to be written in Latin, and in general the use of Latin is commended. Modern languages may be employed, provided the author gives a short Latin synopsis of his article.

The aim of this new review has been kept well in sight in its first number, which bears the date January 20, 1932. Included in its pages are two articles, one in Italian by Father



Tacchi-Venturi, on two of the six experiments laid down for the training of novices by St. Ignatius, the other in German, by Father Schurhammer, on Father John Rodriguez Tcuzzu, Historian of Japan. Father Arthur Codina treats, in the second section, of the Rules of ancient Orders, and of the preparation of the Constitutions of the Society; Father Leon Wieger, S.J., has notes on the first Catechism written in Chinese (1582-84). Father Giuseppi Castellani, S.J., includes in this section ten letters written by Father Angelo Secchi, S.J., to his mother. The language employed in these three articles is Latin, French and Italian respectively.

In the third section, dealing with commentaries and short texts, Father Dionysius Zapio, S.J., edits a letter of St. Ignatius on his first Mass, and includes a photograph of the original. This is in Spanish. There follows a brief account of *The Irish Door to the Languages*, by Father Timothy Corcoran, who writes in Latin, and gives photographs of the title pages of early editions of the work. Father Grisar, S.J., writes on the history of the Gymnasium Tricoronatum in German, and the section concludes with an appreciation in English, of Gerard Manley Hopkins, S.J., written by Father Martin D'Arcy, S.J.

Many important book notices and a bibliographical commentary on the history of the Mission of the Society comprise the fourth and fifth sections.

As will be seen, the work is truly pentecostal in character. Perhaps it would be an advantage to have all the articles written in Latin, the simple Latin used by our professors of Philosophy and Theology, for many of the European modern tongues are unknown to many modern learned men, for whom the magazine is written. However we must be thankful to God for the extraordinary excellence of this first number of the *Archivum*, containing as it does, articles over the signature of men who have names to be conjured with in the historical and general cultured world.

This reviewer commends the copious use of notes throughout the magazine. These notes are very frequently laden with fruit as important as that to be gleamed from reading the body of the article. In every way, then, we think this review worthy of the Society, and of the high hopes we have of it. It shows a profound scholarship, and, withal, is exceedingly modest.

We readily recommend this work to the houses of the Society, and would wish that through them its numbers will be a familiar sight in the more important libraries of the world.



*Renovation Reading.* Revised and Enlarged Edition. Woodstock College Press. 1931. 349 pp. 8vo. \$4.00.

This comprehensive volume contains fresh and abundant material for reading preparatory to the semi-annual renewal of vows, as well as for other occasions, with an appendix which includes those selected passages of the Epitome prescribed to be read once a year in all our houses. In the second part of the book, which contains English translations of selected Letters of our Reverend Fathers General, are some of the more recent ones, five of which are from the pen of our present Father General. This collection of varied exhortations has nowhere else been collected unto one convenient volume. It is an important book for the refectory pulpit and for private spiritual reading.

*Martyrology of the Society of Jesus.* Woodstock College Press. 1932. \$0.50.

This new English translation of the Jesuit Martyrologium has been brought completely up to date, including all feasts established up to December 31, 1931. The notes on the feasts are conveniently spaced, and but one side of the page is printed, so that if found more convenient, each notice may be cut out and pasted in the universal Martyrology. A convenient book-mark Index printed on durable paper is included with the book, to serve as a ready reference to the Jesuit feasts.

A. M. D. G.



# VARIA



## *From the Eternal City*

### LETTER OF VERY REV. FATHER GENERAL ON THE DISSOLUTION OF THE SOCIETY IN SPAIN

Knowing as I do how strong and genuine is the charity by which all of us, sons of the same Society, are bound, I am sure, Reverend Fathers and dear Brothers, that you are anxious to have some rather more intimate details as to the way in which the decree of dissolution passed against the Society in Spain has been executed, and to know what has happened to Ours. It is to satisfy this desire of yours that I am writing this brief synopsis of some of the facts, with a promise that a more complete narrative will follow later. Even this short account will bring you to marvel with me at the wondrous Providence of God that has brought so much good out of so much evil. It will urge you also to continue in fervent and constant prayer for your persecuted brothers.

Most striking is the resentment against the unjust decree which has been shown by the entire populace that is truly Spanish. Not even the sanctions of a severe law, passed, ostensibly, for the defense of the republic, could restrain the people from expressing this resentment in different and definite ways. Protests without number were sent to the President and to the Government from all quarters. Hundreds and thousands of booklets and papers, written to defend the Society, and to describe in glowing terms its











labors, were distributed among the people. Newspapers, not only those Catholic ones, few indeed, which a worried government allows still to exist, but many others also were filled day after day with protests of the citizens, and raised their own indignant voice as far as they could with safety. Letters written by individual Bishops and by the Bishops in common with their flocks, among which letters we must mention those of His Eminence Cardinal Vidal y Barraquer, Archbishop of Tarragona, and those of the Bishops of Barcelona and Victoria (this latter writing from exile); the throngs of people, numberless yet in perfect order, that thronged our houses and churches during these days, as though they were festival days, to testify to their esteem of the Society, and to oppose, as far as they could, its dissolution; the bold defense of the Society made in the Legislature by the Catholic representatives; the opinion of eminent lawyers officially presented to the highest court; the solemn and active protests made officially to the Spanish Government by His Excellency the Apostolic Nuncio in the name of the Holy See; the fatherly voice of Christ's Vicar on earth raised with apostolic freedom on that very day, January 24, when the decree of dissolution was published: all this, it is true, was not sufficient to delay or mitigate the severity of the decree of dissolution, but it gives us a volume of expressions of good-will from all walks of life, that is glorious and precious to us, and that we can never forget.

And what could please the Society more than to hear the Sovereign Pontiff publicly proclaiming the sons of St. Ignatius not only confessors of the Pope, but martyrs of the Pope, martyrs of the Vicar of Christ, and hailing them blessed, because, in the words of the Apostle "they have been found worthy to suffer humil-



iation for the name of Jesus"? What could bring greater honor to the Society than the hatred of evil men, who hate her for this one reason, written in unmistakable words at the very head of the decree, "that among all religious orders she excels for her special obedience to the Holy See"? Surely our greatest friends have never given a more magnificent tribute of praise to the Society than is contained in this decree of the persecutor.

This fact has been fully appreciated by all those who have given expression, either in person or in writing, to their devotion to me and to the Society. Hundreds of telegrams, letters and resolutions have been sent to me from Spain and from other parts of the world. They all agree in this, that they do not know whether the Society should receive sympathy and not rather felicitations. This same thought has been expressed by the very many distinguished men who have honored me during these days with their visits; the first of whom was His Eminence Cardinal Peter Segura y Saenz, that nobile exile of Spain, who was the first to feel the wrath of the present antireligious persecution. Nor must I fail to mention here that the Superiors of all the Religious Orders have hastened to assure me of their esteem and their deep sense of sorrow, and with a charity truly supreme they have promised their brotherly help, ready either to give hospitality to Ours now scattered through Spain, or to assist us in whatever way we wish. This assistance some have already given most generously and continue to give.

Meanwhile the Provincials and Superiors with kindly foresight had arranged that, after the ten days prescribed by the decree had elapsed, Ours should be located conveniently in the different cities of Spain, or should leave for foreign parts. Among those remaining in Spain are especially the Fathers and Brothers



attached to the Colleges for externs and to the Residences. Those who left Spain are the Novices and Scholastics together with their Superiors and professors. The departure of Ours caused great excitement among the people everywhere. Every day, but especially on the Sundays of January 24 and 31, in all our churches, in the chapels of our colleges, in the Sanctum of Our Lady's Sodalities, in the centers of the Apostleship of Prayer and in other centers of our activities, the crowds that gathered were immense. There were sincere greetings, expressions of gratitude, words of sympathy, fervent prayers for the quick return of the Society to Spain, pledges of loyal friendship, offers of hospitality, tearful farewells,—all of which was a great consolation to Ours, even though it tired them. I cannot recount everything in detail; and I would be afraid in mentioning the chief happenings, I might appear to be underrating the others, whereas under the circumstances mere trifling incidents, expressive as they were of great love, should be treasured, and I want our sincere friends to know how deeply grateful I am and the Society is. One or two events I shall mention. When the deputies of the Provinces of Gascon and Navarre came to Loyola to give solemn testimony of their faithful devotion to the Society and its Founder, they were accompanied by two thousand automobiles and twenty thousand men. At Vallodolid, after the death of our nonagenarian Father Marcellus de la Pas, such a vast multitude accompanied the body to the cemetery, that one would think the whole city had gathered there.

The Second of February came, the day when throughout the Society so many of her sons enter into that special service of the Church by the fourth vow of the Professed, the vow that today is the reason that the Society has had to leave her houses in Spain and



go into exile.\* And, though the departure of Ours had already begun earlier, it was only on this day, sacred to the memory of the Blessed Virgin Mary's Purification in the Temple, that all of our houses were vacated and taken over by the municipal authorities. Many of these houses belonged either to the Bishops or to anonymous societies, and probably will later be restored to their rightful owners. Only three houses have thus far escaped this general confiscation, the preparatory Seminary at Carrion (Province of Leon), the College of Durango (Province of Castile), both of which were at once admitted to be diocesan seminaries rather than colleges of the Society, and the Pontifical University at Commillas (Province of Leon), which was so clearly the property of the Holy See, that the government did not dare to interfere with the arrangements made by the Apostolic Nuncio for continuing the course of studies. Some secular priests, former students of the University, were selected to replace Ours in directing and staffing the University. Likewise the Observatory of Ebro (Province of Aragon), is still under the direction of Father Rodes. For seven men, skilled in the natural sciences had been sent from Madrid to take over the Observatory; but the arguments urged by Father Rodes against their doing any such thing were so effective, that these men returned to Madrid, their purpose in coming unattained, and up to the present Father has been left unmolested.

And so all the rest of Ours, including the aged and the sick, deprived of their homes, have had to seek shelter in other religious houses or in private homes,

\* NOTE:—In some parts of Spain itself, for example in Bilbao, the solemn profession of some of Ours was taken as an occasion to show once again the good-will felt towards the Society, and a great crowd of friends gathered for the ceremony to prove their veneration for these vows and to admire the courage of those who pronounced them.



where they have been received not only with great charity, but really with a certain veneration, and have been given all they need. The Scholastics, the Novices and the Tertians, have been sent into foreign parts.

There is much that I could write, Reverend Fathers and dear Brothers, about all that has happened; but I shall see that you hear of it in another way. For a news-sheet will be sent from here to the Society, containing whatever shall appear timely and worth telling. In that you will read of the joy and affection with which our brethren have been welcomed everywhere, by externs as well as by Ours, in Belgium, whither our Novices, Juniors, Philosophers and Theologians of the provinces of Andalusia, Castile, Leon and Toledo have gone, in Holland, where the Theologians of the province of Aragon are staying, in the province of Turin, where the Juniors and Novices of the same province of Aragon are being trained: everywhere the saying is true, which the Spanish Scholastics read in beautiful letters as they entered the college at Egenhoven (Province of Belg.): "Jam non estis hospites et advenae, sed estis cives Sanctorum et domestici Dei."

And now, "that my letter may end where it began," while the Society is oppressed by so many heavy trials, we must give thanks abundantly to God, that even our tribulations have daily increased the esteem and love for the Society among men. If we recall the many similar expulsions, that have been inflicted on the Society (in the restored Society alone this is the fifth time we have been driven out of Spain), never I think have we experienced so much sympathy on the part of the religious and secular clergy and of the Catholic populace, never has the whole world heard such a unanimous protest against the unjust decree together with such splendid praise of the Society from lips little accustomed to praising us. True, never before have



our enemies proclaimed so boldly and so clearly the real reason of their hate; and so today, if ever, we are right in rejoicing that we have been found worthy to suffer insults for the name of Jesus.

However that does not relieve us of the obligation to pray earnestly for our persecuted brothers, for the worthy nation of Spain now so unworthily defiled by sinful men, for the persecutors of the Society, so that, with peace restored, the Society may again take up its flourishing, and now interrupted works, for the good of souls and the greater glory of God, and regain its houses, those especially that were and are dearest to us all because of the reverence we have for our holy Father Ignatius and those other distinguished saints of the Society.

I commend myself to the Holy Sacrifices and prayers of all,

VLADIMIR LEDOCHOWSKI, S.J.

AN INTERESTING EARLY DOCUMENT  
CATALOGUS PROVINCiarUM AN. MDLXXX  
EXISTENTIUM.

This document is remarkable evidence of the wide and rapid spread of the Society in its earliest years. It was not until 1544 that Pope Paul III removed from the Society restrictions as to numbers. Until then sixty members was the maximum allowed. Thus within the short space of thirty-six years twenty-one provinces, including more than five thousand subjects, were aggregated to the society.

SOCII

In Italia	Romania	479
	Sicula	269
	Neopolitana	167
	Mediolanensis	184



	Veneta .....	202
In Lusitania .....	Provincia Una .....	524
In India Orientali .....	Provincia Una .....	236
In Brasilia .....	Provincia Una .....	124
In Hispania .....	Toletana .....	464
	Castellana .....	476
	Aragonensis .....	259
	Boetica .....	273
In India Occidentali .....	Peruana .....	84
	Mexicana .....	76
In Gallia .....	Franciae .....	244
	Aquitaniae .....	144
In Belgio .....	Provincia Una .....	154
In Germania .....	Rheni .....	234
	Germaniae Sup .....	170
	Austriae .....	176
In Polonia .....	Provincia Una .....	225

SUNT OMNES PROVINCIAE IN	
UNIVERSA SOCIETATE VIRGINTI UNA	
Domus Professae .....	10
Collegia .....	144
Domus Probationis Separatae .....	12
Residentiae .....	33
Socii .....	5165

Ex libro cui nomen inditum est:  
REGULAE SOCIETATIS JESU", Venetiis, MDLXXX.





## Other Countries

### AUSTRALIA

Father Fahy, for nine years Provincial of the Irish Province, sailed last April for Australia as first Vice-Provincial of the newly established Vice-Province. A fine property has been purchased, fifty acres in extent, where a Novitiate and Juniorate is to be built. Plans are being matured for a philosophate in Sydney.

### PROVINCE OF ENGLAND

Father George Weld was appointed, on January 12, Vicar Apostolic of British Guiana, the Mission which has been administered by the Province of England since 1857. The new prelate has been at Georgetown, British Guiana, since 1922, where he was Prefect of Studies at St. Stanislaus College.

His Excellency Cardinal Bourne wrote to Father Provincial to ask him to accept his sympathy, and to convey it to Reverend Father General, on the dissolution of the Society in Spain. He also asked Father Provincial to let him know if anything could usefully be done by way of protest in England. As it was thought that no good purpose would be served by such a protest, it was not made.

A former pupil of Ours at the Catholic College, Preston, who is now in Munich for post graduate studies, has been appointed to an American Fellowship at Harvard University.

In the list of forthcoming publications Sheed and Ward announce the first volume of the *Heythrop Theological Series*, although there is no intention of confining the books to theology. The first volume entitled



"*Christian Marriage*", is from the pen of Father George Joyce. A second volume in preparation is "*African Angeles*", by Father Martindale. The book is the fruit of Father's trip to South Africa in 1931. The demand for Archbishop Goodier's "*The Public Life of Our Lord Jesus Christ*", is shown in the fact it is now in its fourth edition.

Bishop Chichester, while staying at Triashill Mission, South Africa, stated in a letter that his Sunday morning congregation numbered between six and nine hundred souls. About half of those who attended Mass had to walk five miles to the church, while a large number walked fifteen, and some few, twenty-five miles. We would expect these last to travel as lightly as possible. One of them, however, carried a suitcase from which, when about half a mile from the church, he extracted his finery. This consisted of reddish-grey Oxford bags, a blue shirt, and a dark coat. Then appeared three brightly colored handkerchiefs, red, green and yellow, two of which decorated his sleeves, while the third went to his pocket, but surely was not meant for use. The crowning ornamentation came in the shape of four fountain pens. From another source we learn that these were unusable, which destroys our assumption that their owner was a literary man. It was apparently a case of *noblesse oblige*,—the higher the rank, the more fountain pens.

*Letters and Notices, April, 1932.*

## 'IRAQ

### New Mission at Baghdad

A house for Ours who will labor on the new "Middle East" mission has been established in the city of Baghdad, the capital of 'Iraq, and work will be begun as soon as possible on the new building which is to house



our secondary school there. The new missionary venture undertaken upon the express invitation of His Holiness, Pope Pius XI, has been confided by Reverend Father General for administrative purpose to the New England Province, although the present teaching personnel has been recruited from our American provinces, and includes Father William A. Rice, of New England, Father J. Edward Coffey of Maryland-New York, Father John A. Mifsud, of California, and Father Edward F. Madaras, of Chicago. The first and last named Fathers are Superior and Minister respectively.

'Iraq is the Arabic name for Mesopotamia, but the new state extends far beyond the confines of the "land of the two rivers", as it was known before the world war. This former rich morsel of the Turkish Empire, confided by mandate to the supervision of Great Britain by the Paris Peace Conference, lies directly north of Arabia, and occupies 140,000 square miles between Syria and Persia. Its population is placed at three million. Within the delta formed by the Tigris and Euphrates rivers in the heart of central 'Iraq lies the traditional site of the Garden of Paradise.

Baghdad, the busy capital of 'Iraq, is familiar to Americans and Europeans chiefly through the classic capers of Harun al Rashid, the Caliph of the Arabian Nights. It has been transformed by post-war economic enterprise into a thoroughly modern city, with a population of 320,000, the majority of which is made up of Sunni and Shiah Moslems. The Jewish and Christian communities form a minority of some 160,000, divided about equally. The 'Iraq Christians, some of whom can trace their ancestry to the days of the Roman Empire of the fourth century, belong to a variety of the venerable oriental rites. Of communicants of our own Latin Church there are hardly more than a thousand. The student-body of the new Jewish college will therefore be recruited,



most probably, from the ranks of the Chaldean, Syrian Catholic and Armenian Uniates as well as from the Arab community.

It is significant that the arrival of the American Jesuits in Baghdad coincides with the presence there of another distinguished American educator, Prof. Paul Monroe of Columbia University, who was invited last January by the 'Iraq Department of Education to make an exhaustive survey of technical educational possibilities in one of the most fertile agricultural areas of the world.

#### A TREATY ARRANGEMENT

A generous treaty arrangement between the United States and 'Iraq which within twelve years has grown out of Mandate status into independent membership in the League of Nations (its formal admission seems imminent at this writing), provides that "nationals of the United States will be permitted freely to establish and maintain educational, philanthropic and religious institutions in 'Iraq, to receive voluntary applicants and to teach in the "English language". This clause among others is evidence of the sincere desire of His Majesty, King Feisal, to profit by the progressive elements of Occidental educational systems.

With a still more laudable initiative, which might serve as pattern for many a Western democracy, the 'Iraq government accords to all schools within its territory a proportional financial subvention. Denominational schools alone in 'Iraq number thirty-seven, twenty of which are in Baghdad, and including the famous Leonine Pontifical Seminary at Masul conducted by the Dominican Fathers, two flourishing Jewish academies, four American Protestant schools and the French Carmelite Girls' School at Baghdad with an enrollment of 1,064.

Rt. Rev. Francis Drapier, O. P., is Apostolic Dele-



gate of 'Iraq, and His Beatitude Mgr. Joseph Emmanuel Thomas is the Catholic Patriarch of Babylon for the Chaldeans.

### HISPANICA

It was at first our intention to publish notes concerning events connected with the civil dissolution of the Society in Spain, (Jan. 23, 1932), and to follow Ours, in these pages, in the exile that was consequent thereon. This has been done for us, however, officially and comprehensively, in the periodical *Hispanica*, numbers of which have been published (in Latin) from the Curia regularly since February of this year. The first few issues of this review newsletter were mimeographed, but the more recent numbers appear in more durable printed form. We refer our readers, then, to this very detailed account of the hardships and consolations of our Spanish brethren, for information, as it would be impossible to include more than a mere synopsis of events on these pages. The *Hispanica* series was brought to a close with the issue of April 10, 1932. Further news of Ours in exile will be included in the "Memorabilia, S.J.

A detailed story of some of the sufferings and the sweetness of the disestablishment and departure of Ours from their beloved Spain has been told in the brochure *Lo scioglimento della Com. di Gesu nella Spagna*; which is a reprint from *Civiltà Cattolica*, Vol. i, 1932.

### THE SOCIETY'S APOSTOLATE IN SPAIN

The Society in Spain at the beginning of this year numbered the five provinces of Aragon, Andalusia, Castille, Leon, and Toledo, in which were 81 domiciles, that is, distinct communities, counting the four houses of the dispersed Province of Portugal that were in Spain. These domiciles comprised the following (in-



cluding certain works, such as houses of the Exercises, which are attached to a Residence or College) :

Universities .....	3
Collegia Maxima NN. ....	5
Professed Houses .....	3
Houses of Third Probation .....	2
Novitiate and Juniorates .....	7
Observatories .....	2
Colleges for Externs .....	20
Minor Seminaries .....	6
Schools for Workmen .....	2
Residences .....	37
Retreat Houses .....	23
Important Periodicals, etc., etc., etc. ....	12

## MEMBERS\*

Fathers—In varied ministries .....	873	
In Tertianship .....	64—	937
Scholastics—Theologians .....	219	
Philosophers .....	213	
Regents .....	154	
Juniors .....	285—	871
Temporal Coadjutors .....		820
Novices—Scholastic .....	248	
Coadjutor .....	125—	373
Total number .....		3,001

\*Besides those enumerated above are 842 Spanish Fathers and Brothers either applied to the Missions or enrolled in other provinces.

*Hispanica*, February 22, 1932.



## CALIFORNIA PROVINCE

## Patriarch of the Northwest

Father Diomed, S.J., oldest member of the California Province, and in all probability patriarch of all the priests of the Northwest, celebrated the seventieth anniversary of his admission into the Society on November 21, 1931. Very Reverend Father General sent seventy Masses for the occasion.

## CHICAGO PROVINCE

## Loyola University

At the Cook County Hospital this year there were seventy internships available. Loyola University students made the best record of the four competing medical schools of the Chicago district, winning twenty-one places. Officials of the Medical school expect that because of the high standing of the Loyola students all of them will be able to secure places.

## St. Ignatius High School

After observing the work of the Catholic Instruction League, in his confirmation tours, His Excellency Most Reverend Samuel A. Stritch has voiced his approval in the words: "Teaching catechism is preaching the Gospel as did the Apostles. I am proud of the high school boys and girls engaged in this work." Cardinal O'Connell, Archbishop of Boston, wishes to submit his stamp of approval, too, upon the League's activity. Father Lyons, Director of the League, is meeting with encouraging success in his endeavors to organize study clubs in and about Chicago. Four newly formed societies in the region are reported as flourish-



ing. The purpose of these study clubs is not only to endeavor to provide religious training for students not attending Catholic schools, but also to promote a general spirit of inquiry and interest in religious questions among young people and adults of all classes and environments.

## CLEVELAND

### Ohio College Association

The sixty-first annual meeting of the Ohio College Association and allied societies took place at Hotel Cleveland during the early days of April. The four hundred in attendance included the presidents and deans of thirty-seven Ohio colleges. This meeting will hold special significance for our readers in that Father Fox, S.J., President of John Carroll University, is also President of the Ohio College Association, and gave the principal address of the gathering. Press notices quoted Father Fox as an authority in American education. At the meeting of the philosophical section, Father J. V. Kelly, of St. John's, was able to set forth scholastic principles in his paper on "Scientific Certainty and Philosophic Certainty."

## DETROIT

Father James J. Daly's new book of essays, entitled *A Cheerful Ascetic* was selected as the February offering of the Catholic Book of the Month Club. This is an honor to Father Daly and to the Society in America. It is a fact worth noting that few Americans have received, thus far, this coveted honor.



## MISSOURI PROVINCE

## Marquette Debaters

Between semesters two Marquette students made a wide tour of the West, stopping to debate ten universities, and in these rhetorical and logical tilts they were, where decisions were given, consistently successful. Their success, in fact, has aroused new enthusiasm for this form of public speaking at Marquette. At one of the California universities, the chairman of the state Democratic party upon hearing the two students offered to put them through any school in California if they would stay and deliver 'spellbinders' for the Democratic party.

## SAINT LOUIS COMMEMORATES EPHEBUS

Sunday, January twenty-fourth, saw in St. Louis an impressive ceremony of great significance. As it fell within the Church Unity Octave this Sunday was chosen as appropriate for the public commemoration of the fifteen hundredth anniversary of the Council of Ephesus. The celebration was to have been held last fall, but on account of certain obstacles was deferred till the fourth Sunday of the new year. At eleven o'clock beneath the gothic vaults of the Church of St. Francis Xavier, West and East met to call to mind that great event on which was publicly proclaimed the doctrine of the Divine Manhood of the Son of God and the Divine Motherhood of the Blessed Virgin. To honor this doctrine and to thank God for it the Holy Sacrifice was offered in the ancient Byzantine Rite, the rite used at Ephesus at the time of the Council, and still used by the Schismatics who were separated from Rome at that time. By the use of the Eastern Rite in this celebration the Roman manner of commemorating such events was followed.



The College Church of St. Francis proved a very appropriate place for this ceremony, located as it is in a large city, which, with its completely Catholic past and its numberless religious institutions of today, has a distinctly Catholic atmosphere. A local church of the Byzantine Rite furnished celebrant and choir, while from other parishes were drawn men versed in this liturgy, which is so strange to most Americans. The University radio broadcasting station was at the service of the church and by its aid thousands in the Middle West shared in the celebration. One letter was received from far away Los Angeles saying that its writer had heard the Mass.

Perhaps no more apt time for such a ceremony could be had than the present. The offering of Mass according to this Eastern Rite in our Western church forcibly recalls to our minds the Eastern Schismatics on whose return to the Holy See such ardent hopes and dilligent labors are in this day being set forth. Not only for the interest thus aroused is this commemoration of Ephesus valuable, but still more for the prayers of the thousands in whom this interest is born. Significant and inspiring particularly to us Jesuits is the fact that there was held under Jesuit auspices a ceremony in the Rite which a number of our religious brothers have adopted at the special wish of Pope Pius XI, and to which the interest of every member of the Society throughout the world is directed.

The Catholic public of the city of St. Louis sensed the significance and the importance of this event. Their presence in great numbers and their close attention is ample testimony of this fact. The Byzantine Mass was scheduled for eleven o'clock. The previous Mass ended at half-past ten, and by fifteen minutes to eleven the church which seats thirteen hundred people was filled to capacity. Despite the fact that it was Sunday



many priests were present in the sanctuary and church. A number of seminarians from Kenrick Senior Seminary were in the sanctuary, while practically the whole Jesuit Community of the University were present, about a hundred being in the sanctuary in cassock, surplice, and biretta.

The Mass was celebrated in the old Slavonic language. Father Basil Marenkow, Pastor of the Ukrainian Church of St. Mary of the Assumption, St. Louis, was celebrant. His first assistant was Father Edward Amsinger, S.T.L., Professor-extraordinary of Oriental History at St. Louis University, and pastor of St. Mary's Church, St. Louis. Father E. A. Prendergast, curate of St. Liborius' Church, St. Louis, was the second assistant. Both Father Amsinger and Father Prendergast are priests of the Latin Rite, but well acquainted with the old Slavonic language and the Byzantine Rite.

The entire musical composition of the Mass is the achievement of Father Marenkow himself. Two of the selections were written especially for the occasion of this commemoration. In the Byzantine Rite there are two choirs. No organ is permitted in this liturgy, all music being provided by the human voice. When we consider that practically the whole ceremony is carried on by prayers sung alternately by priest, deacon, and the two choirs we can appreciate the importance of the choirs' work and the beauty of it when it is done well; as it was on this occasion.

Need for brevity forbids our considering the vestments, the preparations, and the Mass itself save in a very general way. The vestments and ceremonies are quite different from those of the Latin Rite, so different, in fact, that few of those who saw it were able to recognize more than one or two parts of the Mass.

No maniple is worn by the priest or deacons. The



stoles are very long reaching almost to the feet, and broad cuffs of the color of the vestments bind the sleeves of the alb to the wrist. No cincture is worn, and in its place is a belt or wide girdle. The large vestment corresponding to the chasuble is long and flowing at the sides and back but almost entirely cut away in front. The vestments of the two assistants of the priest are very much like his. For the Ephesine Celebration two complete sets of these vestments, one for the deacon and one for the sub-deacon, were made by the Sisters of the Precious Blood, at O'Fallon, Missouri, and given to Father Marenkow as the gift of these Sisters to honor the memory of the great Council and the doctrine proclaimed by it.

Leavened bread is used in this rite for the Holy Sacrifice. The paten or "diskos", as it is called, represents the manger in which Our Lord lay as a Babe. Over the "diskos" is set a frame made of two strips of metal, crossed and bent into a semi-circle. Its purpose is to prevent the veil from touching the bread, and it represents the star which shone over the manger of Christ. The chalice used is like that of the Latin rite. A special knife, called "the holy lance", is used to divide the bread, and it represents the lance with which the side of Our Lord was pierced. As the priest thrusts the lance into the right side of the seal he says, "In memory of Our Lord and Savior Jesus Christ"; and as he cuts it he adds, "He was led as a sheep to the slaughter". As the left side of the seal is cut the priest says, "And as a spotless lamb, dumb before his shearer, so he openeth not his mouth." This preparation for the sacrifice is made, not at the main altar, but as a side altar whither the priest and his assistants go in procession before the Mass proper begins.

Of the Mass proper a number of features stand out as especially striking both for their strangeness and



for their beauty and significance. The frequent litanies, and the very constant participation of the choir in the liturgy gives a feeling of closer union between priest and people than is generally noticed in the Latin Mass. Grandeur is given the ceremony by the frequent processions like the "little entry" before the gospel and the "great entry" just before the offertory when all the ministers and servers go to the side altar to bring the elements for the sacrifice. A part of the ceremony that is extremely interesting comes at the end of the "great entry" when the priest with his two assistants, standing at the foot of the altar steps, faces the people and, with chalice raised in his hands, says several times, "May the Lord remember us all in His kingdom, always, now and forever, world without end." This calls to mind the "Orate Fratres" of our Latin rite.

Following the "great entry" are said the suffrages for the people. The deacon sings the prayers, and the choirs alternate in answering each prayer with the "Kyrie eleison"; meanwhile the priest stands at the altar in silent prayer as though before the throne of God placing there the prayers the people are saying on earth. After these prayers the Creed is sung, and what corresponds to our Latin canon begins. Throughout practically all of this part of this liturgy the priest and deacons stand side by side at the altar with arms outstretched in the form of a cross, a truly beautiful and significant sight. The consecration comes almost immediately after the singing of a beautiful hymn of praise similar to our Preface, as if the priest would climax his chant of glory with the honor that the Divine Victim will give His Heavenly Father. Holy Communion on this occasion was distributed in the manner of receiving.

Of special interest to the Jesuits in attendance at this Mass was the "polychronion", the part of the



liturgy in which the priest and his assistants face the congregation, and the priest prays aloud for certain special intentions. In the present instance, besides the names of Pius XI and John Joseph, Archbishop of St. Louis, the names of Wlodimir, General of the Jesuits, and Samuel (Horine), Provincial of the Missouri Province, were given special mention.

The sermon on the occasion of the commemoration of the Council of Ephesus was preached by Father Gerald Ellard, S.J. Father Ellard gave the historical setting of the Council and dwelt eloquently upon the deplorable effects of the heresy it condemned. Speaking of the dissident Christian churches in general, he said: "A few men only were formally cut off from Rome, but because these men were false shepherds, whole peoples, whole races, whole churches have been gradually drawn into error."

In the concluding words of his sermon the preacher voiced the greatest hope of those responsible for the celebration in St. Louis, saying that "as we kneel by the altar of Christ's great Oblation, it is most fitting that our petitions be for those erring souls, who despite their faith in Christ, despite their sealing with the Spirit in Baptism and Confirmation, despite their sharing in the Eucharistic Banquet, do not know Christ in the person of His vicar."

PAUL L. ALLEN, S.J.

## NEW ENGLAND PROVINCE

### HOLY CROSS COLLEGE

#### Holy Cross Honors Its First Archbishop Alumnus

Four hundred representative Holy Cross alumni gathered in the Hotel Waldorf-Astoria, New York City, on the evening of April 13th, to do honor to the Most



Reverend John Gregory Murray, '97, newly appointed Archbishop of St. Paul. His Excellency, before his present appointment, was successively Chancellor and Auxiliary Bishop of Hartford, Connecticut, and Bishop of Portland, Maine. Present at the banquet were the Most Reverend Andrew J. Brennan, '00, Bishop of Richmond, Most Reverend William J. Hafey, '09, Bishop of Raleigh, North Carolina. Fifteen alumni of Holy Cross have been raised to the episcopal dignity.

Among the many congratulatory speeches of the evening the most eloquent, perhaps, was that of Mr. James Crotty, '11, President of the Alumni Association, who extolled the virtues of the Archbishop-elect, and had high words of praise for the Society. Mr. Crotty said in part:

"Men have spoken of Archbishop Murray's humaneness, of the charm that attracts men to him, of the kindness that makes men love him. Others, including a great dignity of the Church, the Apostolic Delegate, have spoken of his energy, have characterized him as a human dynamo, have marveled at his force, his thoroughness and his tremendous capacity for work. Still others have spoken of his intellectual powers, of his learning and his scholarship. But those who have known him longest, most intimately and best, will tell you that the predominant characteristic that most marks him, that inspires his every move, that molds and forms his every act, is his deep and abiding spirituality.

"For a layman to talk about that virtue may be presumptuous, but to speak of him without referring to it would be to leave out the most important thing about him. It has leavened his life, it has made him humble in the midst of great achievements. The praise that has come to him has, because of it, been by him regarded as the vicarious glorification of the Deity from Whom he received the gifts and powers



that won the recognition. He has loved Holy Cross; he has shown his love for her not by his words but by his deeds and by his service. In his crowded life he has always found time to answer her summons, to do her work, to serve her causes. He typifies her ideals and her aspirations. He personifies her purposes and her ambitions and those of the devoted and devout Jesuits who have sacrificed so much, who have consecrated their lives to the molding of men, and find their sole earthly recompense in the satisfaction that must be theirs on occasions such as these. They do not need, nor do they ask our praise; they do not require nor do they seek our gratitude. They look over, above and far beyond us for recognition and reward. But when one who has received from them sound training in right principles, exemplifies and lives those principles conspicuously so that all may see, they must and they do rejoice at a result worthy of their pains, their efforts, and their labors."

A new edition of René Rapin's "*Hortorum*," the first to be issued in over two hundred years and the first ever to be made in America, was published recently by the Library Press of Holy Cross College. In addition to the original Latin text of the once celebrated seventeenth century georgic, carries a translation in English verse on facing pages, and a critical study of the poet by Irving T. McDonald, Librarian of Holy Cross and editor of the work, together with annotations, historical and critical, and bibliographies.

René Rapin, priest of the Society of Jesus, has been regarded by competent authorities as one of the outstanding literary critics of his age. In his *Essay on Heroic Poetry*, Dryden said that he "is alone sufficient were all other critics lost, to teach anew the art of writing"; and Gosse, after deploring the fact that Rapin has become "strangely forgotten," declares un-



equivocally that he influenced the whole course of English poetry for a hundred years after his death, which occurred in 1687. While it was chiefly his treatise on Aristotle's Poetics, which Thomas Rymer made English, that brought him into international prominence, his fame was enhanced by his searching studies on Eloquence, Philosophy, History, and Poetry. As a commentator has said, he did more than rattle the dry bones of the arts, for he preceded each work with a lengthy and erudite comparison of its greatest classical models: Demosthenes and Cicero in Eloquence, Plato and Aristotle in Philosophy, Thucydides and Livy in History, Homer and Virgil in Poetry. His works were translated into many tongues and saw numerous editions.

It was his Virgilian studies that first suggested to him the idea of "Hortorum."

The sole criticism levelled by his contemporaries against the work was its permeation by mythological divinities, and that, viewed in proper perspective, only compliments the poet's sagacious sense of decorum in writing consistently with the traditions of his model. The work runs to nearly 3500 lines and is divided into four books: Of Flowers, Of Trees, Of Water and The Orchard.

Among the various translations that were made are two distinct renditions into English, one of which was done by John Evelyn, the only son of the English diarist and man of letters to live beyond childhood. The second book of this translation was included in the second edition of the elder Evelyn's "Sylva: a Treatise on Forest Trees." The translation that will appear in the Holy Cross volume, however, was made by James Gardiner of Oxford. It was preferred to the Evelyn version because of its conspicuous superiority in facility, grace, and imagery, as well as in the insight into the spirit of Father Rapin's original which it manifests.



This first American edition is to be limited to five hundred numbered copies and was dedicated to the New England Classical Association which met in April for its annual convention at Holy Cross. Mr. McDonald presented a paper on Rapin as a Virgilian to the Association on this occasion.

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

From January 1, 1931, to December 31, 1931

Retreats	No.	Retreats	No.
<b>To Secular Clergy</b>		<b>Franciscan:</b>	
Hartford ..... 2	400	Georgetown, D. C. 1	17
Manchester ..... 2	64	Kingston, Jamaica 1	45
Providence ..... 2	244	<b>Good Shepherd:</b>	
Springfield ..... 2	419	Brooklyn, N. Y. .... 1	27
<b>To Religious Priests:</b>		Georgetown, D. C. 1	21
<b>Missionaries of the</b>		Springfield, Mass. 1	28
<b>Sacred Heart:</b>		<b>Grey Nuns:</b>	
Natick, R. I. .... 1	9	Cambridge, Mass. 1	32
<b>To Seminarians:</b>		<b>Helpers of the</b>	
Boston, Mass. .... 1	234	<b>Holy Souls:</b>	
Hartford, Conn. .... 1	178	Chappaqua, N. Y. 1	30
<b>To Brothers:</b>		<b>Little Sisters of</b>	
<b>Marist Brothers:</b>		<b>the Poor:</b>	
Tyngsboro, Mass. 1	22	Warwick, N. Y. .... 1	50
<b>Xaverian Brothers:</b>		<b>Mercy:</b>	
Danvers, Mass. .... 1	61	Albany, N. Y. .... 1	89
Peabody, Mass. .... 1	60	Cresson, Pa. .... 1	106
<b>To Religious Women:</b>		Fall River, Mass. 3	204
<b>Carmelites</b>		Georgetown, D. C. 1	60
Roxbury, Mass. .... 1	20	Hartford, Conn. .... 4	529
<b>Cenacle:</b>		Hooksett, N. Y. .... 2	294
Newport, R. I. .... 1	28	Manchester, N. H. 2	192
<b>Charity:</b>		Merion, Pa. .... 1	110
Baltic, Conn. .... 1	93	Milford, Conn. .... 2	320
Halifax, N. S. .... 1	124	New Haven, Conn. 1	28
New York, N. Y. .... 1	15	New Bedford,	
<b>Charity of Nazareth:</b>		Mass. .... 1	50
Brockton, Mass. .... 1	38	New York, N. Y. .... 1	60
Newburyport,		No. Plainfield,	
Mass. .... 1	48	N. J. .... 1	110
<b>Daughters of Heart</b>		Portland, Maine .... 3	316
<b>of Mary:</b>		Providence, R. I. .... 2	197
Burlington, Vt. .... 1	26	Tarrytown, N. Y. .... 2	168
<b>Divine Compassion:</b>		<b>Notre Dame:</b>	
White Plains, N. Y. 1	77	Waltham, Mass. .... 2	234
<b>Faithful Companions</b>		Lawrence, Mass. .... 1	50
<b>of Jesus:</b>		Cambridge, Mass. .... 1	47
Fitchburg, Mass. .... 2	107	Washington, D. C. 1	105
Providence, R. I. .... 2	43	Worcester, Mass. .... 1	150

\* Left out of the February issue by mistake.



	Retreats	No.		Retreats	No.
<b>Oblate Sistes of</b>			Chicopee, Mass.	1	73
<b>Providence:</b>			Framingham, Mass.	2	500
Baltimore, Md.	1	120	Holyoke, Mass.	2	550
<b>Providence:</b>			<b>St. Joseph of Peace:</b>		
Holyoke, Mass.	4	413	Englewood, N. J.	1	60
<b>Reparatrice:</b>			<b>Servants of</b>		
New York, N. Y.	2	69	<b>Immaculate Heart:</b>		
<b>Sacred Heart:</b>			Fountain Springs,		
Newton, Mass.	1	35	Pa.	1	100
New York, N. Y.	1	30	<b>Union of the</b>		
Overbrook, Pa.	1	40	<b>Sacred Hearts:</b>		
Philadelphia, Pa.	1	35	Fall River, Mass.	2	180
Providence, R. I.	2	70	<b>Ursulines:</b>		
<b>Sacred Heart of Mary:</b>			Beacon, N. Y.	1	30
Keeseville, N. Y.	1	30	Wilmington, Del.	1	30
<b>St. Casimir:</b>			New York, N. Y.	1	13
Minersville, Pa.	1	28	<b>Visitation:</b>		
<b>St. Joseph:</b>			Wheeling, W. Va.	1	45
Chestnut Hill, Pa.	3	575			

## TO SECULAR LADIES AND PUPILS

	Retreats	No.
<b>Cenacle:</b>		
Brighton, Mass., Ladies	4	285
Newport, R. I., Ladies	5	357
New York, N. Y., Ladies	2	160
Ronkonkoma, N. Y., Girls	1	27
<b>Charity:</b>		
Baltic, Conn., Academy Girls	1	88
Dorchester, Mass., Nurses	2	60
New York, N. Y., College Girls	1	500
Wellesley Hills, Mass., Ladies	1	50
<b>Christian Education:</b>		
Arlington Hts., Mass., Academy Girls	1	70
<b>Franciscan:</b>		
Kingston, Jamaica, Academy Girls	1	145
<b>Mercy:</b>		
Fall River, Mass., Nurses	1	80
Hartford, Conn., Academy Girls	1	175
Hooksett, N. H., Ladies	1	87
Hooksett, N. H., Academy Girls	1	82
Kingston, Jamaica, Academy Girls	1	130
Milford, Conn., Ladies	1	100
Milford, Conn., Academy Girls	1	66
Portland, Maine, Academy Girls	1	92
Waterbury, Conn., High School Girls	1	115
<b>Notre Dame:</b>		
Boston, Mass., College Girls	1	200
Boston, Mass., Academy Girls	1	160
Boston, Mass., Ladies	1	89
Roxbury, Mass., Ladies	1	83
Tyngsborough, Mass., Ladies	1	28



	Retreats	No.
<b>Sacred Heart:</b>		
Fairhaven, Mass., Ladies .....	1	25
Newton, Mass., Ladies .....	1	32
New York, N. Y., Ladies .....	1	45
New York, N. Y., Academy Girls .....	1	180
Providence, R. I., Ladies .....	2	130
Providence, R. I., Academy Girls .....	1	77
Overbrook, Pa., Ladies .....	1	150
<b>Sacred Heart of Mary:</b>		
Tarrytown, N. Y., College Girls .....	1	150
Tarrytown, N. Y., Ladies .....	1	90
<b>St. Joseph:</b>		
Chicopee, Mass., Academy Girls .....	2	360
Weston, Mass., College Girls .....	1	180
<b>To Laymen:</b>		
El Retiro, Cal. ....	1	35
Spokane, Wash. ....	2	68

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

	Retreats	No.
Boston College .....	3	1480
Holy Cross College .....	2	1100
Boston College High School .....	1	1100
<b>Other Schools</b>		
Fordham University, Seniors .....	1	250
Fordham University, Graduate Students .....	1	700

#### SUMMARY OF RETREATS

Priests, Secular .....	8	1127
Priests, Regular .....	1	9
Seminarians .....	2	412
Religious Brothers .....	3	143
Religious Women .....	86	7314
Laymen .....	3	103
Secular Ladies and Girl Students .....	46	4648
Students (Boys) Colleges and High Schools .....	8	4630
Private .....	9	9
<b>Total</b> .....	<b>166</b>	<b>18395</b>

### PROVINCE OF OREGON

#### New Province of Oregon

By a decree of Very Rev. Father General, the former province of California was divided on February 2, 1932, into the two Provinces of Oregon and California. On that day Very Reverend Walter Fitzgerald became the first Provincial of the Oregon Province.



We subjoin a translation of the decree and letter of V. R. Father General.

DECREE

Of Very Rev. Father Wlodimir Ledochowski, General of the Society of Jesus.

The administrative division of the Province of California which was decreed on November 26, 1930, and went into effect on Christmas Day of that year, has by its workings shown how opportune, if not necessary, it was to have divided between two Major Superiors, the burden of the government of so large a Province, which under God's favor advances daily in the number of its subjects and the importance of its works. Furthermore since by this brief experiment it has become evident that there is nothing wanting to either part of the former Province, nor anything to prevent each part from being proclaimed a Province in the full sense of the term, we after weighing the matter long and carefully before God, judge that it is now time to come to the definite division of the Province of California.

Therefore acceding to the unanimous request of the Provincial of the whole Province, of the Vice-Provincial of the Rocky Mountains, and of their Consultors, with the advice of the Fathers Assistant who have all approved of the measure, we invoking the divine aid, in virtue of the power invested in us by our office according to the Apostolic Letters and the Constitution of the Society, do decree in the Lord as follows:

1. We separate the Province of California into two Provinces of the Society of Jesus in the full sense of the term: one to be called the Province of California; the other, the Province of Oregon, with all the rights and duties which are vested in the other Provinces of the Society by our Institute.

2. As to the limits of each, we attach to the Province of Oregon all that part of the former Province



which from the time of the division of administration, was called the Region of the Rocky Mountains, and was under the immediate rule of the Vice-Provincial, that is, the States of Washington, Oregon, Idaho, Montana; the rest of the territory, that is, the States of California, Nevada, Utah, Arizona, will form the new California Province,—both parts with all the houses and goods of the Society therein existing.

3. The outside Missions entrusted to the former California Province, (for it is clear that the Indian Missions situated within the limits of the Oregon Province belong thereto, are according to previous arrangement to be so divided between the two Provinces that Alaska. North and South, be assigned to the Province of Oregon; while the new Province of California will have entrusted to its care the recently opened Mission in China.

4. Let the members of the former Province be listed in the two Provinces in accordance with the directions given in our letter mentioned above, dated November 26, 1930; but let those who are in the Missions, even though they may chance to be of the other Province, remain definitely applied to their Mission, nor may they be recalled for good except with the mutual consent of the Provincials and the permission of Father General. Should any doubt arise in this matter which the Provincials cannot settle with ease, let it be referred to us for solution.

5. The agreement with regard to temporal matters already made in a friendly spirit we approve; and we give its due meed of praise to the exemplary charity observed in this matter by both parties to the agreement.

6. In testimony of mutual love all who shall be members of the former Province of California in the beginning of the new year 1932, shall even after the division offer the usual suffrages for the dead for one another.



This decree of ours shall have its full effect from the second day of February 1932, on which day, the feast of the Purification of the Blessed Virgin Mary in the temple, it is to be read at table according to custom and promulgated in all the houses of either Province.

We most humbly pray our divine King and Leader that what we here decree and appoint, He may ratify and confirm from Heaven through the intercession of the Immaculate Virgin Mother of God and the holy martyrs, Issac Jogues and John de Brebeuf, and their Companions, the patrons of the American Assistancy, and that He may bless most abundantly both Provinces, thereby to enable them to bear daily more abundant fruit for the greater glory of God.

Given at Rome on the feast of the Immaculate Conception of the Blessed Virgin Mary, December 8, 1931.  
(Seal of the Father General of the Society of Jesus).

(Signed) W. LEDOCHOWSKI, S.J.,

General of the Society of Jesus.

(Signed) JOSEPH DEMAUX-LAGRANGE, S.J.,

Secretary of the Society of Jesus.

#### LETTER OF FATHER GENERAL

To the Fathers and Brothers of the Provinces of California and Oregon.

Reverend Fathers and dear Brothers in Christ: P. C.

With the division of the California Province happily accomplished today under the auspices of Mary Immaculate, I most willingly avail myself of this opportunity, Reverend Fathers and dear Brothers, briefly to address you according to custom with fatherly affection in the Lord.

And in the first place I heartily congratulate and



rejoice with you on the remarkable favors of God bestowed abundantly on your dear Province during these past years. Among those there stands out in most clear light the fact that so many young men eager to serve God under the standard of Ignatius have flocked to you, and that after a very brief experiment of a division for administrative purposes, we have come to the final division of the Province. Before all else, then, you should fervently thank God who has deigned to bless your past labors in so striking a way. But you must draw from this same fountain of divine goodness new strength also for the greater works which are to be accomplished, since you have now become two armies, so to speak, to be able to spread further the Kingdom of Christ, and to achieve a fuller conquest over His enemies.

To attain this end more securely and to bring forth more abundant and lasting fruit, nothing ought to be dearer to you than to live and work according to the true and genuine spirit of the Society. To use the words of the Apostle to Timothy (II Tim. 2, 15), let each one study carefully to present himself approved unto God, and then he will also prove himself a workman that needs not to be ashamed, rightly handling the word of truth; for, as our Holy Father Ignatius warns us, it is the interior from which force must flow to the exterior for the end proposed to us.

For the rest, domestic models are not wanting to you; the examples of so many of your great men who, whether in the distant Alaska Mission, or in the nearer Missions of the Rocky Mountains, or in California itself, have led a truly apostolic life, and have at the same time by their religious virtues and holiness of life won for themselves and the Society the great esteem and fervent love of the people. To say nothing of Father Eusebius Kino whose memory seems just now to be awakening anew in your land, recall to mind



the really distinguished and most worthy sons of the Society and truly apostolic preachers of the Gospel, whom you have known personally, or in whose footsteps you are just following, such men as Fathers Desmet, Joseph Cataldo, Pachal Tosi, Jules Jette, George de la Motte, Frederick Rupert, Anthony Chiavassa, and others like to them, who devoted themselves entirely to the salvation of souls, yet in such a way that their zeal seemed to be nothing else than a flame busting forth from the fulness of a heart most closely united with God. But fix your gaze especially on the heroic holy Martyrs, Isaac Jogues and John de Brebeuf and their Companions who though they did not reach your territory to fertilize it with their sweat and blood, still do extend their protection to you from Heaven, and are put before you by the Church of God as most perfect models to be honored and imitated by you in a special way. Following in their footsteps you will banish far from you the false dictates of the world, so foreign to our vocation, and you will spend and overspend your whole selves in promoting the greater glory of God and the salvation of souls.

A large field of labor, no doubt, lies before you in the vast reaches of the country in which you are already devoting your energies to the education of youth, and to almost every ministration proper to the Society. I hope indeed that the rich harvest of vocations which has been customary with you in these past years, may with God's blessing continue to ripen in time to come; and then with the increase of subjects you will in due time be able to think of undertaking new work for the service of the Church and the good of souls. In due time, I say, since for the present you should rather strengthen and consolidate those already in hand, lest Ours should be exposed prematurely to the apostolic life with danger to themselves, or be burdened beyond their strength, or lest the works themselves suffer



harm. For it is very necessary that men truly fit and skilled be solidly prepared in preaching the word of God, or in literature and the sciences, or in philosophy and theology, to be able to labor with fruit as well among Ours as among externs, and worthily to uphold the ancient reputation of the Society.

Finally I have very much at heart that the new Provinces be enkindled as it were with a new zeal towards the foreign missions respectively entrusted to them, the Alaskan and the Chinese. It is well known both within and without the Society what a credit and a glory the Mission of Alaska has been to the Province of California during these many years. Let the Oregon Province now regard this Mission with special affection, and furnish it with truly devoted and apostolic men who will expect not an earthly but a heavenly reward. Let the Province of California with like ardor and abnegation undertake the cultivation of the new Mission of China rich in hope and apostolic promise, and strive to emulate the labors, sacrifices, and fruit with which many sturdy missionaries of the old and restored Society have illustrated those lands.

You see then, Reverend Fathers and dear Brothers, how many great deeds are expected of you by God, by the Church, by the Society. This expectation far from discouraging or alarming you, should rather increase your eagerness and confidence in entering on the contests that await you. Let your high spirited young men be duly formed in the houses of probation, and inflamed with the seraphic ardor of Stanislaus; let your scholastics be no less studious of solid learning than of learning, and constant imitators of Saints Aloysius and John; let the priests be true soldiers of Christ, no less distinguished for good example than for zeal; finally let the dear Brother Coadjutors be faithful followers of St. Alphonsus Rodriguez and of



Saints Rene Goupil and John de la Lande; thus will the new Provinces acquire from the beginning prosperity for themselves and joy for the whole Society.

May all this be crowned by a noteworthy spirit of mutual union and charity as well among the members of the same Province as towards the brethren of the other, as becomes sons of the same mother; so that the division of territory may rather tighten the bonds of charity. It was very consoling to me to witness the expression of filial affection and gratitude which the Province of California manifested during these last years towards the mother Province of Turin when smitten with disaster; and the generous liberality with which in spite of her own penury she supplied the older Province with substantial aid. A like charity and union of hearts among you will merit for you the richest blessings from God.

I earnestly hope and pray that Our Lord and King with His holy Mother will deign mercifully to accept and abundantly bless your desires and petitions, and also I very affectionately impart to you my blessing.

From Rome the feast of the Immaculate Conception of the Blessed Virgin Mary, December 8, 1931.

The Servant of all in Christ

WL. LEDOCHOWSKI, S.J.

## MARYLAND-NEW YORK PROVINCE

### 1932 Jubilarians

WOODSTOCK LETTERS congratulates the 1932 jubilarians on their fifty years of service spent gloriously for the spread of God's Kingdom.

Father Charles Bridges	Aug. 14, 1882
Father Henry Casten	July 29, 1882
Father Francis Connell	Aug. 4, 1882



Father James Dawson .....	Aug. 10, 1882
Father John Fleming .....	Aug. 14, 1882
Father Masó Gadderá .....	Sept. 26, 1882

## BALTIMORE

### The New Loyola High School

Loyola of Calvert Street is soon to become Loyola of Briarfield. It can look back with gratitude and pride on seventy-nine years of apostolic work in a building which, if hoary in tradition, is also shabby in the raiment of old age, and forward with hope to many years of service in the same spirit, if in more genteel surroundings.

The new site, a property of more than thirty-four acres, is seven and one-half miles distant from the present school. Upon it is a fine mansion ready for occupancy as a faculty building. It is hoped that in 1933 the first unit of the new High School will be built. There is to be no charge in the administrative policy, nor increase in tuition charges. His Excellency, the Archbishop of Baltimore is cognizant of the plans for the new Loyola, and has approved of the site chosen.

## BUFFALO

### Symposium on the Character of Christ

Before eight hundred eager listeners in the Knights of Columbus Auditorium, Buffalo, student speakers of the College Council of the Western New York Student Sodality Conference painted in youthful eloquence a picture of the human character of Our Lord Jesus Christ. The symposium, which will be repeated in several other cities of New York, and in at least one city of Pennsylvania, is the latest demonstration of solid Catholic action on the part of an exceedingly well



organized and energetic group of sodalists in the New York section. The Conference comprises thirty schools, including a university, a seminary for secular clergy, several technical schools, colleges and high schools. The Conference has its own local news organ, besides subscribing largely to the American Sodality paper, *The Queen's Work*.

## JERSEY CITY

### St. Peter's College

A public *Actus* in the tragedies of Seneca and the orations of Demosthenes was presented for the edification of a large audience which assembled on the evening of April 17, at the Hotel Plaza, Jersey City. Representatives of several Colleges and Universities of the metropolitan district were present, and the exercise was reported favorably in the large New York newspapers. Members of the Latin and Greek Academies at the College are chosen from those students who have attained an average of ninety-five in their studies for the first year. Special tutoring outside regular class hours is given to these outstanding students as a reward for their application.

## NEW YORK

### Boy Jesus Devotion

Father William H. Walsh, S.J., has been designated by Very Reverend Father General promoter of the Boy Jesus devotion, to which work Father Walsh is now able to devote all his time. Information and literature in connection with the devotion may be obtained by addressing him at 980 Park Avenue, New York City.

The Boy Jesus devotion is but an added emphasis on that phase of the Church's worship of the Sacred Humanity of Christ which concerns the period of Our Lord's Hidden Life. The lesson which this devotion



is intended to inculcate is that of submission to those whom God has placed in authority, and of the high value God places on the true order of the home. It is hoped by means of this devotion to arouse in young boys and girls a warm personal intimacy with Our Lord, Who when he dwells in their hearts will shield them against evil influences.

The prayer of the devotion, indulgenced for both sexes and for every language by the present Holy Father, is published in the new *Raccolta*. It is recommended not exacted, except in schools, where it should be recited in the classroom. Followers of the devotion are expected to offer daily some act or kind word for the spiritual welfare of a companion or at least a short prayer for the same end.

By direction from Rome, there is to be no confraternity for the devotion, nor is there any need for one. It fits equally well into all existing organizations for youth, and will make more fervent members.

Translations of the indulgenced prayer and of an explanation of the devotion may be had in twenty-six languages. Stereotype plates are available for these translations. Duplicate plates have been sent to, or when made abroad, left in the respective countries. Priests working anywhere among those who do not speak English may obtain similar duplicates at Father Walsh's headquarters.

#### Fordham University Notes

The scholarly and increasingly popular University Conferences, open to all members of the clergy and laity, irrespective of creed, were resumed in April of this year. The topic treated in the late Spring session was '*The Survival of the Papacy*'. The lecturers were Father Lawrence Patterson, S.J., Professor of History at the University, and Father Thomas Delihant, S.J., of St. Francis Xavier's Church, New York City. These lectures are held on Sunday afternoons



at the University Church. They are of forty-five minutes duration, and are followed by Benediction of the Most Blessed Sacrament, given by Fordham's Reverend President.

In a '*National Oratorical Contest*' sponsored by the Washington Bicentennial Commission, a student of Fordham University was selected after competition with thirteen other Colleges of New York State, Catholic and public, to represent the State of New York in the final contest to be held in the national Capital in April. The success of this Fordham Senior recalls the victory in 1926 of another Fordham student who won the national contest on the Constitution, defeating representatives of nearly every college, Catholic and otherwise, of the whole United States. Another Fordham student advanced at that time as far as the national finals in the same contest.

On Friday, March 18, was held the annual Public Philosophical Disputation of the Fordham Seniors. This year the disputation took the form of a scholarly exposition of the principles of social justice, as embodied in the famous Encyclical Letters concerning that subject. Present in the audience were representatives of the faculties of other New York Catholic colleges, as well as members of the senior classes of these same institutions. Objectors selected from a directory of well known business men and students of economics were invited to attend and to question the Fordham speakers. Copies of the Encyclical '*Quadragesimo Anno*' were distributed among those present.

Fordham University students cooperate in the youthful apostolate of the College Council of Catholic Action, which presents a weekly program over station WLWL, owned and operated by the Paulist Fathers. There is usually a dramatic or musical program, before which a short talk is given by a student of one of the member colleges, on some aspect of Catholic life and



thought. These radio broadcasts are part of the larger plan of Catholic Action sponsored for the most part by the Sodality of Our Lady, which is rapidly approaching nationwide influence.

Fordham celebrated, in February, the twentieth anniversary of the establishment of its School of Pharmacy. The deans of the various Colleges of the State of New York were present, as well as members of the Board of Pharmacy. Representatives of eighteen pharmaceutical organizations attended, and voiced their tribute to Fordham for its influence on the profession of pharmacy. Father Hogan, S. J., Fordham's President, was the principal speaker of the evening.

#### His Holiness Blesses The School Of Sociology

The following letter, announcing the approval, by His Holiness, Pope Pius XI, of the work of Fordham's School of Sociology and Social Service, and bestowal of the Apostolic Blessing upon it, was recently made public.

"Dear Father Hogan:

"His Holiness is pleased to commend the work of the School of Sociology and Social Service attached to Fordham University. His Holiness knows that this school was instituted at the request of and has continued to exist under the patronage of His Eminence Cardinal Hayes.

"The Holy Father is aware from what His Eminence has said about the school and from other sources that the School of Sociology and Social Service is making excellent progress. Surely the school has a most noble purpose and it rightly deserves to prosper. It aims to provide professional education including field-work training for those who are planning to work with private social agencies or to enter public welfare services, and to prepare these workers in such a way



that they will be actuated in carrying on their labors by proper Christian principles.

"The schedule of the courses of studies followed and the fact that the Encyclical Letters *Rerum Novarum*, *Divini Illius Magistri*, *Casti Connubi*, *Quadragesimo Anno*, and *Nova Impendit* are the norms guiding the teaching constitute a consoling guarantee that social problems and social activities connected with these problems will be treated in the proper manner.

"His Holiness is pleased to know that schools of sociology and social service like this one attached to Fordham University and like the one composing a department of the Catholic University in Washington give not only the consolation of present efficiency and present service, but also give promise of future development. As His Eminence Cardinal Hayes states very well 'the poor of God's Church have need of graduates from these institutions.'

"His Holiness willingly bestows the Apostolic Blessing on the School of Sociology and Social Service, a Department of Fordham University.

"Very sincerely yours in Christ,

"E. CARD. PACELLI."

#### Xavier High School Notes

The annual May Day Military Mass of Xavier High School was held on May 7, in St. Patrick's Cathedral, New York City, following a parade of 1,060 cadets from the school on West Sixteenth Street through Fifth Avenue to the Cathedral. More than two thousand people, parents and friends of the students, were also present. Four battalions of cadets were in the line of march, together with a detail of fifty men from the Sixteenth Infantry, Governor's Island, with color guard and band. The celebrant of the Mass was



Father Francis Delany, Rector of St. Francis Xavier's. Mgr. Michael Lavelle presided at the Mass after reviewing the cadets from the steps of the Cathedral. The sermon was preached by Father Joseph Dineen, S.J., President of St. Peter's College, Jersey City.

### GEORGETOWN UNIVERSITY NOTES

The Reverend President and other officials of the University were hosts at a formal reception and historical exhibit arranged in connection with the George Washington Bicentennial. Guests of honor were Vice-President Curtis and Mrs. Edward Gann. The Vice-President placed a wreath before a Houdon bust of Washington just before the reception began. Besides the guests of honor, Government and diplomatic officials were present, as well as many of the alumni.

Benediction of the Most Blessed Sacrament was held, and the Te Deum sung, on the evening of December 13, in Dahlgren Chapel, in commemoration of the Te Deums sung in the churches of France and the United States on December 13, 1781, on the occasion of the Yorktown victory. Present as guest were the Apostolic Delegate, and the Ambassadors of France, Germany and Poland, together with other representatives of official and diplomatic Washington.

At the Bicentennial Mass on Thanksgiving, held at St. Mary's Church Alexandria, Va., on Sunday February 21, 1932, and sung by Father Richard B. Washington, a descendent of our first President. Father Nevils represented the Society of Jesus, whose priests attended the parish of St. Mary's for eighty years.

Georgetown University was one of twenty Colleges to be represented at a student convention on national and world problems, held at Princeton University under the auspices of that institution's School of Public and International Affairs. Students were selected for this meeting from the Georgetown School of



Foreign Service and from the College. They were accompanied to the convention by Father Edmund Walsh, who represented the Georgetown faculty.

## POUGHKEEPSIE

### St. Andrew-on-Hudson

#### Visit of His Eminence, Cardinal Hayes

On the occasion of the Silver Jubilee celebration of the Lady Chapel, Hudson River State Hospital, New York, His Eminence Patrick Cardinal Hayes, Archbishop of New York, was the guest of the Novitiate for two days. He was present at, and addressed the community after the Academy commemorative of the fifteenth centenary of the Council of Ephesus. We quote from a summary of the Cardinal's address, spoken in his own happy and familiar manner, as taken down by one of those present:

"It is a real joy to find myself here this evening, to come out of a world which is not only a vale of tears but a great deep valley of depression, to come to what is truly and preeminently a schola Christi. I may be looking upon you mere young novices the '*spes Ecclesiae et Gregis*'. I assure you it is a great joy, and at the same time, I want you to realize, Father Rector, that this is truly a homecoming.

"I can remember very well those nine or ten days which I spent here on the eve of my consecration as bishop; and I advise you, boys, if the time ever comes when you are asked to be a bishop, don't be one! I can remember those days, and I can tell you that many a time and often since then has my mind turned to them when I needed courage. Yes, many times I have needed courage, strength and light; and at such times I have found myself leaning on those days at St.



Andrew's,—days of great light, of real revelation and real ardor and love.

"If I found such joy in being here only eight days, how much joy should not you have who are here two, three or four years. Again I can assure you very seriously that St. Andrew's has been with me ever since the day I put a mitre on my head; and coming again tonight into this atmosphere, my heart rejoices. As bishop and priest I am deeply moved, moved too by the printed page here touching upon the episcopate and the Apostolic office. (These were themes developed in the two addresses to His Eminence.) . . . I say too, that it is wonderful to see here tonight this evidence of devotion to our Mother, this commemoration of the defence of the Mother of God by the Council of Ephesus. I shall send word to Rome, and I shall see that this very program reaches the hand of our Holy Father."

His Eminence then went on to give some of his experiences with laymen, to show that the grace of God was "stirring in Israel these days". He spoke of a great American financier who followed with feverish earnestness the quest for the truth from Buddhism to the Summa of St. Thomas, to be conquered at last by the penny Catechism; of a University professor who had turned to radicalism for the solution of the present unrest, only to find the real solution in *Rerum Novarum* and *Quadragesimo Anno*. He continued:

"The things that are happening outside, if you look at them from certain points of view, are very discouraging. Apparently the forces of evil are triumphing. Yet none can tell what is going on interiorly through the Sacraments through the influence of Christ's own. In the early morning I rise, and from my window I can see the good disciples of Christ quietly moving along in all kinds of weather; men and women going to early Mass, and the pews are crowded. The number of men who are making their visits to the Blessed Sacrament throughout the day and performing



exercises of piety is fast growing. Our churches are now frequented on week days more than they were years ago on Sundays.

"What, my dear young men, is the preparation for your apostolate? I was reading this very day a speech of His Eminence Cardinal Pacelli, delivered in Rome last April; in it the Cardinal said a wonderful thing; 'Cardinal Bellarmine we praise as *Lucerna Lucens*, but even more as *Lucerna Ardens*.' He went on to develop that idea by saying that the saintly Cardinal had that wonderful mind because of his more wonderful heart. There is a great thought in that for you at this time.

"May I mention in passing that I myself am very devoted to Saint Robert Bellarmine, and it is my privilege to be his successor as Cardinal of Santa Maria in Via, which was his titular church, and I consider it a great honor to be called to succeed that great Doctor of the Church. Only a year ago I occupied the chair he used in that same little church'. Cardinal Pacelli said further: 'Think of what this Saint did for souls! What a pastor of souls he was! What solicitude! What did he not do for the poor, in his works of charity and in the direction of souls! All those things are more important than the manifestation of genius.

"In the Church today men of such burning zeal are needed, Fathers of the Society. They uphold the Church. Wherever they go they bring the message of the heart. That is why you are here in training. But if it should happen that your mind is developed at the expense of the heart what a misfortune it would be! . . . You are being prepared for, and I am sure you shall have to endure, a hazardous future. Extraordinary graces and blessings must be coming to you from heaven. You must correspond, and I know you will."

His Eminence concluded by expressing his gratitude for a rich spiritual bouquet offered him by the com-



munity, and promised to keep it in his breviary as a reminder of such great kindness. He also granted a holiday, and by virtue of his greater powers as Cardinal, imparted to all an indulgence of two hundred days.

### REMINISCENCES OF HIS EMINENCE CARDINAL GIBBONS

Recent celebrations of the eleventh anniversary of the death of His Eminence James Cardinal Gibbons recall to this writer precious incidents connected with the great Cardinal's familiar visits to Woodstock. Incidents reveal character. Perhaps these will show, in some small way, why it is that his Eminence was so universally loved, revered, trusted, and admired by Americans of every creed as perhaps no other American has been before or since.

Cardinal Gibbons, at Ordination times at Woodstock, spent the recreations after dinner and supper with the Fathers and was always gracious and entertaining. The present writer remembers that Father Jeremiah O'Connor, when Rector of Boston College, 1882, 1883, spoke of His Eminence as very often, in his early priestly days, spending recreation with the Scholastics then teaching at Loyola College, Baltimore. He was used to being with the Jesuits as if he were one of them. Indeed, this will not seem surprising, if we recall that to a Jesuit he owed in great part his choice of the ecclesiastical calling. In that volume of great value '*Catholic Culture in Alabama*', by Father Peter Kenny, S.J.," we read (page 189) in a brief account of a remarkable man, Father Duffo, S.J., that another instance of his varied apostolate had a permanent influence on the American Church. He was the confessor of a young clerk in New Orleans, who gave up his business career to study for the priesthood and following Father Duffo's counsel became James Cardinal Gibbons. The Cardinal made frequent ac-



knowledge of his debt, notably at Father Duffo's golden jubilee as a Jesuit, 1891, and as a priest, 1897.

The Cardinal's ordination visit lasted from the afternoon of the eve of subdiaconate day until after ordination to the priesthood, when he usually took the morning train to Baltimore. During his stay after dinner he would always go to the Fathers' recreation room, smoke a cigar, a small one, usually known to us as the Cardinal's. Sometimes he would remain the whole time, but sometimes would retire to his room at 1.30. He spent the whole night recreation with the Fathers, and straightway at the end, at 7.45, he would recite his beads, walking up and down the second floor porch. Upon his arrival from Baltimore by train, or in later years, by automobile, he would take supper with the community and make the visit with us; then on leaving the chapel he would invariably cross the corridor to the porch where we spent the night summer recreations whenever he was here.

He was a good conversationalist, started the 'ball' rolling, and had a goodly share in the talk. One only occasion is remembered when he was unable to do this. In the reading of the martyrology at dinner mention had been made of Marseilles and the early saints who made it sacred. The Cardinal was next to Father Villiger, then Rector. The recreation began by some reference to St. Mary Magdalen. The dear old Rector found in this a familiar theme and made good use of his opportunity, for the greater part of the recreation. He gave the minutest details of the three saints, Mary Magdalen, Martha and Lazarus, their journey to Marseilles and their work. Incident after incident poured out, and the Cardinal sat looking in wonderment as the tale unfolded. The others endeavored to change the subject, but in vain. Meantime the Cardinal took in the situation perfectly, and enjoyed immensely the enthusiasm with which the octogenarian Rector warmed to his story, and our



helplessness in trying to stem the torrent of eloquence.

Cardinal Gibbons came to community meals and to Litanies every night, and was wont to remark on the number of saints named Francis. In the mornings and afternoons he usually took a vigorous walk around the mile path, talking occasionally to one of Ours, stopping for a few words with one or another of the newly ordained, or saying his beads.

The Cardinal's flow of words was truly remarkable. His mind was full of all kinds of incidents. He was the living exemplar of the Catholic prelate to all the country, and he rarely, if ever, made a public statement which did not contain some phrase which caught the mind and heart of the people. Few men of the last hundred years understood, as he did, the temper of the American people. He was ever on the alert for some manifestation of faith in God on the part of our prominent statesman and used to say that such remarks did great good to the ordinary people of the country.

On June 26th, 1901, His Eminence told us that Cardinal Franzelin had a great share in preparing the matter for the third Plenary Council of Baltimore.

The Holy Father had appointed a Commission of three Cardinals and the Archbishops of the country. Cardinal Franzelin was Secretary. His Eminence Cardinal Gibbons said that he was amazed at his companion Cardinal's extraordinary powers. No matter how involved the discussion was or how short the time between meetings, his report was so satisfactory as to win the admiration of the whole Commission. This fact remained ever in Cardinal Gibbon's mind and he made grateful recognition of it to Ours of Woodstock.

On many of his visits he spoke of the most confidential matters quite freely and with due reservation regarding their further disclosure. For instance when



he returned from the Conclave that elected Cardinal Sarto Pope he gave us a thrilling account of all the Acts of the Conclave. He had a strange power of visualizing a whole drama, and he would talk of most important subjects with great simplicity. The impression he produced on us, I think, was that he loved the Ordination days at Woodstock and really felt at home here. He was very proud of having ordained so many of Ours. In fact his first Ordinations were those of two Jesuits, Father Charles Bahan and Father James Pinasco, in the Visitation Convent at Frederick, Md., on September 18, 1868.

On the occasion of Woodstock's golden jubilee, November 18, 1919, his Eminence was honored by an Academy which delighted his heart as it did ours. He expressed his admiration by putting it above all other greetings Woodstock had ever given him. It was Woodstock's celebration, linking his jubilee with ours. In offering his Eminence the Presentation Volume, with the names of each of the Jesuits who owe their ordination to him, Father Rockwell, the Provincial, said: "Now, Your Eminence, we of Woodstock, past and present, wish to memorialize this year, *sanctificare annum quinquagesimum*, by presenting to you a token of our love for you; embodying in the beauties of artistic workmanship the memories of thirty-nine ordinations. In this book your Eminence will find recorded the names of six hundred and seventy-four Woodstockians whom you have ordained". The book is a priceless glory of artistry, the joint work of Father John Brosnan and the Sisters of the Holy Child, Philadelphia. One more ordination of Woodstock priests was conferred by his Eminence, at Georgetown the following year, 1921. All together seven hundred and three Jesuits were ordained by the beloved Cardinal. He died March 24, 1921. We feel that he is blessing us still on high, he who so often raised his hand in blessing here at Woodstock.