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AN EPISTLE OF OUR VERY REVEREND FATHER GENERAL WLODIMIR LEDOCHOWSKI TO THE WHOLE SOCIETY

On the Proper Performance of the
Daily Exercises of Piety

July 2, 1934

Reverend Fathers and Dear Brothers in Christ:

Pax Christi.

All of Ours know that on the coming Feast of the Assumption of the Blessed Virgin Mary, four centuries will have been completed from that ever memorable day, August 15, 1534, when Our Holy Father Ignatius and his first companions pronounced their first vows at Montmartre in Paris. And although, as I gave timely warning two years ago,¹ we should, for the most part, postpone the public celebration of this anniversary, if God will grant it to 1940, yet, there is no reason why we should not and good reason why we should celebrate within our own communities and in the sanctuaries of our hearts by a certain renewal of spirit that great event which was the sowing of the seed of the future Society of Jesus.

As I was considering what contribution I might make, as my office demands, to this interior renovation

1. In a letter dated March 30, 1932: *Acta Rom.*, vol. VII, 1932, pp. 130-131.

of the Society, it occurred to me to discuss briefly with you, Reverend Fathers and dear Brothers in Christ, in a general letter the daily exercises of piety in practically the same simple manner which I would gladly use before you in a domestic exhortation if I could have you all present at once.

The occasion seems opportune for such a subject; for as all the subsequent work and the immense fruits of the Society arose from that first fervor with which that little company of men devoted itself wholly to God, so the true prosperity of the Society depends upon and can be measured by its zeal for spiritual things: "For they are the interior things from which force must flow to the exterior for the end proposed to us."²

But, aside from the opportuneness of the occasion, the supreme necessity of the subject urges me to bring it up; for I am deeply aware, because of the knowledge which I have of the Society, that the greatest danger to the Society is that Ours, overburdened with external labors and wishing with a zeal, good indeed, but perhaps not always according to prudence, to meet the pressing need of souls, should consider the ordinary obligations of religious as hindrances and easily dispense themselves from them, to their own great spiritual harm and the ruin of the whole Society.

Let us then, Reverend Fathers and dear Brothers in Christ, run through together these daily exercises of piety on which our whole interior life must be founded. Let us ponder their importance before God, let us see what care we have about them, what care we should have, what we must improve, and what correct, that we may, according to the mind of Saint Ignatius,³ arrive where our Fathers arrived, and progress even further in the Lord, for his words, though they are said primarily of poverty, can very justly be applied to every aspect of our lives.

2. Constit., P. X., n. 2, Summar. Constit., rule 16,

3. Cfr. Examen. gen., c. 4, n. 26.

1. THE HOLY SACRIFICE OF THE MASS.

First then, to begin with the greatest, an action of infinite dignity has been committed to us to be performed daily, or at least to assist at daily: I speak of the most holy Sacrifice of the Mass in which, to use the words of the holy Council of Trent, "the same Christ is contained and immolated in an unbloody manner, who on the altar of the Cross once offered Himself in a bloody manner. The Victim is one and the same; the same One now offers Himself by the ministry of Priests, Who then offered Himself on the Cross; the method of offering alone is different."⁴

The ineffable mysteries of this most sacred Sacrifice surely cannot be enumerated more briefly and at the same time extolled more eloquently. And certainly the Mass is the most perfect sign of our subjection to God, the fullest satisfaction for all the sins of the world, the highest glorification of God, the most ample act of thanksgiving, the most efficacious prayer for benefits; for it is not our voice that ascends to heaven but the voice of the Blood of the very Son of God "speaking far better than Abel";⁵ finally, by this sacrifice we are intimately united with God and become partakers of His Divinity, "Who has deigned to become partaker of our humanity";⁶ and so we attain as perfectly as possible the end for which we were created. Rightly,

4. Conc. Trid., sess. XXII, c. 2: Denzinger, *Enchiridion Symbolorum* etc. n. 940. Cfr. also c. 1 (Denzinger n. 938): "(Christ) our God and our Lord, that He might leave to the Church, His beloved spouse, a visible sacrifice, by which that bloody sacrifice which was to be offered on the cross might be represented and its memory preserved to the end of time, and that its saving virtue might be applied for the remission of the sins which we daily commit, . . . offered His body and blood under the appearances of bread and wine to God the Father . . . and ordered the apostles to offer them. . . ."

5. Cfr. *Hebr.*, XII, 24.

6. Roman Missal: the prayer that is said when the priest blesses the water.

therefore, does Saint Francis de Sales call the Mass "the sun of spiritual exercises, the center of Christian religion, the heart of devotion, the soul of piety, finally the ineffable mystery which contains the very abyss of Divine love."⁷

There is no one of us who does not know all this; but it is useful and even necessary for everyone by attentive meditation and the reading of pious books, to reimpres upon their minds, now and then, these sublime truths which we are taught and hold by faith, so that as far as our little strength goes, we may always treat holy things holily, and not let daily acquaintance breed contempt. For we ought to have the eyes of our mind and heart always intent upon this most holy Sacrifice as on the center of our lives, place all our hopes in it, and esteem it as our inexhaustible treasure, as Blessed Claude de la Colombiere proposed to himself.⁸

For the rest, our holy Father Saint Ignatius has taught us by precept and example of what account we ought to make this assistance of infinite efficacy which the Divine Goodness has given to us. He wishes all the priests of the Society to acquire "an understanding of and internal devotion to"⁹ so great a Sacrifice; he wishes that in their way of saying Mass "their external manner be becoming so as to edify those attend-

7. St. Francois de Sales, *Oeuvres*, Annecy, 1893; tom. III, Introduction à la vie dévote, part. II, c. 14.

8. In the collection "Maitres Spirituels": Le B. Claude de la Colombiere d. l. C. d. J., *Notes spirituelles et pages choisies*, Paris, "Spes," 1929, pag. 47. Here are his words, full of humility and confidence: "I will say Mass every day: in it is my hope, in it my only resource; Jesus Christ must be very weak if He cannot sustain me from one day to the other. He will not fail to reproach me for my remissness as soon as I shall abandon myself to it, every day He will give me new advice, new strength; He will instruct me, He will console me, He will encourage me, and will grant me or obtain for me by His sacrifice all the graces that I will ask of Him."

9. *Constit.*, P. IV. c. 8, n. 2.

ing";¹⁰ he wishes the General to consider the offering of Masses as the most important "of all those means which are at his command" for the conservation and the increase of the Society and "to trust most in the Lord" in this means; "for it is particularly efficacious in obtaining grace from the Divine Majesty."¹¹ Well known, moreover, are the facts narrated of this same holy Father of ours in this connection: we know that he deferred the celebration of his first Mass for a year and more, that he might better himself for it; we know his extraordinary piety and devotion in saying Mass; we know the tears and fervent sighs with which he was carried out of himself and rapt into most sweet ecstasies; we know that he himself in doubts and difficulties used to flee to the Mass as to an oracle and universal refuge. And the most kind God for our consolation and instruction, has seen to it that an excellent reminder of the great piety of our holy Father is preserved for us. I mean that brief diary in which very few, since it covers only one year and a few days, but very sublime illuminations are noted, with which that blessed soul, especially while he was saying Mass, was favored.¹²

And all those who have stood out as conspicuously worthy sons of the Society (to recall them one by one would take too long) were not unlike our Father; those especially who have been raised to the honors of the altar can rightly be called our most perfect models. If, for example, we look over even cursorily the "Memorial" of Blessed Peter Faber, the first priest of the Society, will we not find the very same sentiments which we admire in the diary of our holy Father

10. Ibid.

11. Constit., P. IX. c. 6, A.

12. Cfr. Monum. Hist. S. J., Mon. Ignat., ser. III, tom. I, Romae, 1934, pp. XCV-CXX introduction) and 86-158 (the text of the Diary, now for the first time fully published.

Ignatius?¹³ The same must be said of the diary of Saint Francis Borgia¹⁴ whose marvelous devotion towards the Most Holy Eucharist all know; moreover, among other things, tradition reports this also of him, that especially when he was offering the Sacred Host, "the divine ardor with which he was aflame betrayed itself, and his countenance at times became radiant."¹⁵ The customary gravity and devotion of Ours in celebrating Mass have always been so constant a tradition in the Society and are so well known, even now, among Christian people, that these qualities are everywhere considered as peculiar to us to such an extent that for anyone to say of other priests that they say Mass like the Jesuits is a way of praising them.

Let us strive earnestly, Reverend Fathers, to keep this most precious heritage undiminished, and let us, in close adherence to such glorious domestic traditions, observe with the utmost fidelity that ancient and always cherished rule of the Society which is now the

13. Cfr. v. gr. (in the edition compiled by P. Marcelle Bouix, Paris, 1873) pp. 96-97: "On the feast of St. Bernard (in the year 1542) I had infinite devotion during Mass and many tears, when I considered the decrease in honor to the Blessed Sacrament that arises from lukewarmness in the christian life. . . . On the feast of St. Louis, bishop and confessor (in the same year 1542), I had great devotion, thinking among other things how to satisfy by the Mass for all the offenses committed by me, and weighing and noting, with eyes opened and fixed, the good things that are offered to me daily by means of the divine works and by means of the interior and exterior words of the Lord, and in addition by means of His own body and person, which I daily have in my hands and before my eyes. . . . " Likewise in the month of February, 1543: "On the day when I read the transferred office of the feast of St. Gilbert, confessor, I found the greatest devotion at Mass about the souls of the dead and a great compassion for them; so that the tears were present throughout the Mass." (Ibid., pag. 247.) Et ita passim.

14. Monum. Hist. S. J.: S. Franc. Borgia, vol. V, Matriti, 1911, pp. 729-887.

15. Breviar. Rom., die 10 oct., lect. VI.—Cfr. also D. Bartoli S.J., Vita di S. Francesco Borgia, 1, IV, cap. 11.

fifth of the Rules for Priests and which it is proper to quote here: "In the celebration of Mass let each one accurately observe the prescribed ceremonies; let the pronunciation and every other external action be so regulated that they will serve no less for the edification of others than for personal devotion; and accordingly, in celebrating Mass, one should not take much more than half an hour, nor be so brief as not to fill out that time." I wish, Reverend Fathers, that you would note that word "accordingly": "for in a shorter time," says Father Claude Aquaviva, who, in his day insisted vehemently on this rule, "in a shorter time due regard can not be had for decorum or for exactness in the ceremonies." ¹⁶

Let this, therefore, be the first point of our spiritual renovation; let each one examine his own heart and see whether he has anything to correct in this matter. And truly, I cannot omit mention of what has been reported to me from various places: that there is danger here and there that some, especially of the younger fathers, because of the multitude of their tasks, may approach the altar with scarcely any preparation, go through the Mass hastily, and make a very short or at times no thanksgiving, all with some scandal to the faithful and dishonor to the Society; as if indeed, greater duties pressed them when in fact, not only because of the dignity of the Mass, but also in view of the end of our labors, we can nowhere do so much and such important work as at the altar.

In 1925, at our small gathering of the editors of the *Messengers of the Sacred Heart of Jesus* and of the *Apostleship of Prayer*, Father Joseph MacDonnell, Editor of the *Irish Messenger* (whom I can mention more freely as he since died piously in the Lord) after he had modestly but frankly related what he had done

16. Rev. Fr. Claude Aquaviva, in a letter of Nov. 24, 1612, "on the divine Office and the Mass": *Epistolae Praep. Generalium S.J., Rollarii in Belgio* 1909, tom. 1, pag. 335.

so excellently to spread far and wide the devotion to the Sacred Heart of Jesus and after he had described the means which he found most efficacious for this purpose concluded with these words: "But I work most effectively during that half hour at the beginning of the day when I offer the Sacrifice of the Mass to God through and with the most Sacred Heart of Jesus."¹⁷ How well, how truly spoken! For "unless the Lord shall build the house they labor in vain who would build it."

Let us not allow ourselves, Reverend Fathers, to be miserably deceived by the enemy of God's glory and the most bitter foe of souls; let us not think that we can spend our time better in other labors, than in the work which we perform at the altar in the name and place of Christ and which, among all the works which have ever been done or must be done in the world, is the greatest, most holy, most fruitful. For we depart from it inflamed with that sacred fire "which our Lord Jesus Christ has sent out upon the earth from His inmost Heart and vehemently wants enkindled,"¹⁸ and we shall easily inflame all about us with that same fire; thence we depart with ardent hope and strengthened with unshakable faith, since God, to the amazement of the celestial choirs, has deigned to perform through us the miracle of miracles, bringing it about that our offering "should become for us the Body and Blood of His most beloved Son, our Lord Jesus Christ";¹⁹ thence we depart bearing Christ with us Who, through the whole day will be our light, our strength, the leader and guide of our actions; and our actions, moreover, will be endowed not with our strength but with the strength of Christ and will pro-

17. *Conventus quem Directores Nuntiorum a d. 15 ad 20 sept. 1925 Romae celebrarunt, Toulouse, 1925, pag. 104.*—Fr. Joseph MacDonnell died at Dublin on Dec. 28, 1928.

18. In old Missals, the Secret of the Mass "Egredimini" of the Sacred Heart of Jesus, for some places.

19. Cfr. the Roman Missal, in the Canon of the Mass.

duce fruit a hundred fold.²⁰ Nor is this wonderful, for if God in this most holy Sacrifice renews that ineffable mystery in which "He did not spare even His own Son, but delivered Him up for all of us," will He not also give us with Him all things?²¹ All this we surely hold by faith; why then, do we not according to that faith, so use these mysteries, that we may be so fortunate as to receive their most abundant fruits, as so many of our predecessors in the Society have done?

But for our sacrifice to become so rich in the sight of the Lord,²² it is necessary that we approach it well prepared. And here I must quote those very noble words in which Father Claude Aquaviva, in the letter already referred to, "on the recitation of the divine office and the celebration of the Mass," briefly but energetically describes both the remote and proximate preparation for Mass: the remote indeed, which consists "in the purity and holiness of the whole man"; and the proximate which sets aside "all distractions of business and conversation," and presupposing the elevation of the mind to God makes one consider "what is to be done and where he is going."²³ This, moreover, according to the fourth Rule of Priests, must be done especially by those "who have not been able to perform the prescribed mental prayer beforehand": this same prayer is, without doubt, the best preparation for the pious celebration of Mass. Although, alas, we must always feel ashamed, as Father Aquaviva says, as often as we remember these words of Saint Bonaventure: "When the (priest) shall have been wholly changed and made divine, so that he sees nothing but God, then let him approach the altar."²⁴

20. Cfr. Luke, VIII, 8.

21. Cfr. Rem., VIII, 32.

22. Cfr. Ps., XIX, 4.

23. Fr. Claude Aquaviva, l. c., pp. 334-335.

24. Ibid., pag. 334.

“When this sublime celebration and function has been finished”—to use again the words of Father Aquaviva—“while Christ our Lord is still bodily present due thanksgiving must be made; and so the Church suggests the *“Canticum Trium Puerorum.”* . . . We therefore, breaking out, as it were, into a sweet shout of joy, will celebrate the immense kindness of our God by the tongues of so many creatures; and let us not lose ourselves in external things but labor to preserve that divine ardor, enjoy that familiar communion with our Lord, and humbly suggest our difficulties; then, as a preparation for the next Mass let us propose to endeavor to acquire greater perfection henceforth, lest the divine grace, and it is so excellent, either because we do not esteem it enough, or use it negligently, or for any other fault of ours, should wither up in us.”²⁵

Let our dear Scholastics and Coadjutor Brothers consider as applicable to themselves what I have already said about the celebration of Mass, referring these suggestions as they should be referred and observing proportion, in the hearing of Mass to which they are held daily by rule; and this all the more if they assist at it not from afar but as servers at the altar and if (as has been fortunately granted to them daily) they partake of the body of Christ from the altar with the priest. Let them recall the sentiments and example of Saints Aloysius, John, and Stanislaus, and of Saint Alphonsus Rodriguez, who were never weary of serving at the altar, who yearned for Holy Communion with seraphic ardor, who prepared themselves so diligently for it, approached it so modestly and piously, and followed it with such fervent acts of thanksgiving.

And that I may insist more urgently on the hearing of Mass, let them approach it as the sublimest school

25. Ibid., pp. 335-336.

of all virtues, follow it attentively according to the sound spirit of the Sacred Liturgy and realize deeply how truly Saint Peter Canisius says of it: "Do you wish for a spiritual school in which you may learn Christ and all His life and Passion? Do you wish to learn how to confess your sins? Do you wish to hear a sermon that is the heart of the word of God and of all the Scriptures? Do you wish to have a book of life in which you may learn Jesus and Him crucified, and how to glory in Him alone, and how to apply His merits to yourselves and to your friends living and dead? Who is so stupid that he will not learn here Christian wisdom, the exercise of faith, hope and charity, and how to prepare himself against all temptations?"²⁶ It is as if the Holy Doctor would say: "You will find all these if you piously and devoutly attend this most Holy Sacrifice."

2. THE RECITATION OF THE DIVINE OFFICE.

The second of the duties peculiar to priests is the celebration of the Divine Praises at stated hours and in a prescribed manner, which we commonly call the Divine Office.

And this is that "sacrifice of praise" which the Psalmist so often and so vehemently urges us to offer; and of such great importance is it that all priests offer this praise to God (for of priests alone I now speak) that they are bound to it by law more stringently than to the Eucharistic Sacrifice itself. And this, indeed, tends not only to the glory of God and the common advantage of the Church (which is the chief end of this law), but also to the great good of the priest himself; as Father Roothaan used to say, "The Church, knowing well that a priest cannot be priestly without prayer, has made it an ecclesiastical duty, under pain

26. B. Petri Canisii S.J. "Exhortationes domesticæ," Ruræmundæ, 1876; Exhortatio 11: De Missa, n. 11 (pag. 227).

of mortal sin, that thus even those who are less spiritual may be compelled to pray daily.”²⁷

Moreover, it is known that our holy Father Ignatius used to be greatly delighted by the singing of the canonical Hours, and that nothing but a regard for the greater glory of God led him to keep the Society from it. “Since,” he says, “the occupations which are undertaken for the help of souls are of great importance and proper to our Institute and are very numerous, and since besides, our dwelling in this or that place is so uncertain, Ours will not use choir for the canonical hours or for masses or for other functions that must be sung.”²⁸ In other words he thought that God must be left for God’s sake, and considered it better for the Society to be deprived of choir, than to multiply dispensations without end, since the reasons for which Ours would have been rightly excused from choir as many, even in the other Orders, are excused, (as those studying, professors, preachers, etc.), are not exceptions among us but constitute our whole life.

But this very fact, that we ought to recite the divine Office privately, while it obliges us to be careful, lest we think little of the holy service of the choir which is most holily performed by other Orders, according to that prescription of our holy Father in the Rules for thinking with the Church: “To praise hymns, psalms and long prayers in church and out of it, likewise stated hours at a definite time for every divine service and for every prayer and all the canonical Hours”;²⁹ at the same time beyond all doubt, it requires greater diligence of us “that that reverence,” says Father Aquaviva, “which the choir, the church and the common gathering of many, and the very

27. In the archives of the Society at Rome: a letter of Fr. John Roothaan to Rev. Ant. Stahl, dated Aug. 21, 1836.

28. Constit. P. VI, c. 3 n. 4.

29. Spiritual Exercises: Rules for thinking with the Church, rule 3.

external ceremonies induce, be so compensated for by other safeguards, that what is missing on that account, may be otherwise supplied; and that, all the more carefully, since nothing is more likely than that for those very reasons something may be lost of due reverence, recollection, and attention.”³⁰

And surely, all the best sons of the Society have understood this well and have been solicitously careful; and especially our holy Father Ignatius, who in the recitation of the Office shed such abundant tears and was so inflamed with ardor, that in the latter years of his life he had to be excused from its recitation to prevent his becoming blind and being entirely consumed by that divine fire. And this shows clearly with what great attention of mind and affection of heart he recited it; for as Saint Robert Bellarmine acutely observes, “if Father Ignatius had gone through the office with his lips only and not with his heart, it would not have been necessary to forbid him to read it, lest the abundance of his tears destroy his eyes.”³¹ And in the Memorial of Blessed Peter Faber, which I have already mentioned, it is beautiful and very sweet to follow that most spotless soul in his frequent and sublime flights to heaven when he recites the canonical Hours. “When I was saying the office,” he writes for example (to take one passage at random) in September 1542 on the Feast of Saint Jerome, “when I was saying the office I felt much devotion from considering how the angels and saints can take occasion from these words of praising God and of helping me and obtaining what I seek; and so I felt that it is very useful to ask them with devotion, to assist in the contemplation

30. A letter of Fr. Claude Aquaviva “On the recitation of the divine Office and the celebration of the Mass,” dated Nov. 24, 1612: in edition *Epist. Praep. Gen.* cited above, vol. 1, pag. 327.

31. Ven. Card. Rob. Bellarmini “*Exhortationes domesticae*,” *Bruxellis*, 1899, pag. 21.

and praise of God, since they see Him as He is; and it is an advantage for a man to desire that they might supply in all things for us, and by their blessed tongues secure pardon for our defects.”³² Words similar to these can be referred to Saint Robert Bellarmine and many others of our Saints.

Nor must it be thought that this grace of devotion was an entirely free gift to these holy men, but rather that they tried earnestly as far as depended on them to merit it, by withdrawing in time from external occupations, by prudently selecting a fitting time and place and posture, and by seriously restraining even the internal wanderings of the mind. And here we may again introduce the words of Blessed Peter Faber who was the eldest child of our holy Father Ignatius, not only in time but also in spirit, and who deserves a special place in the commemoration of this quadricentennial commemoration, inasmuch as, since he alone was a priest, he received the first vows of his companions. “On the morning of that same day,” (i. e. October 22, 1542), he says, “while I was reciting the canonical hours and was distracted by thoughts of the business at hand (for he was anxious about his mission to the Council of Trent which at the moment seemed very near) I had certain clear admonitions which declared that it was not fitting to admit into the office other thoughts that are not according to the words and letter of the office and that thoughts of other things, of words or business, should not be admitted at such a time; that thus, there where his tongue is saying the divine prayers, the whole man may be. God indeed, permits us to fall at this time into various spiritual suggestions, distractions and into various thoughts of many things and also to have various

32. “*Memoriale B. Petri Fabri*,” edit. cit., pag. 117.—Cfr. also pp. 103, 105-106 (on Saints Sabina and Serapia), 135-136, 138 (on Saint Mark, Confessor), 139-140 (on Saint Stephen, Pope and Martyr), 179-180 (on Saint Saturninus), etc.

fears; but we ought to seek the principal Spirit and rest in Him; we ought to cling to the words and thoughts and affections and desires which, more than these others, are immediately in keeping with the subject matter.”³³

That, however, we may be able to imitate these outstanding examples, we must esteem and love this part of the priestly duties also as it deserves, and that, not in a servile spirit but enlightened by faith and inflamed with the fire of love, and we must endeavor to perform it “attentively, devoutly, and at an opportune time,”³⁴ considering it not as a (grievous) burden that grudgingly though necessarily we must carry, but as a sweet solace benignly granted to our souls amid business and labors. So that venerated General of the Society, Father John Roothaan, thought, of whom we read that after the daily recitation of the Divine Office, he seemed more vigorous and frequently, more ready for his ordinary labors; and if he heard anyone complaining a little about the length of the Office he used to say, “Why is it, Father, that you make a heavy burden for yourself or at least consider a burden, that which ought to be our solace?”³⁵ But he had already proposed to himself this love of the Divine Office when he was first being instructed for the priesthood and had already, at that time, made this daily duty sweet and easy for himself, as appears from these words which he wrote to his relatives on January 28, 1812: “Holy indeed is the priestly state, but the means which are given to us for our sanctification are also most efficacious. Daily to enjoy the blessedness of being united to our Divine Saviour, our Redeemer, the principle and fount of all sanctity! Daily to have so much time free for prayer according to the prescriptions of

33. “Memoriale B. Petri Fabri, edit. cit., pp. 144-145.

34. Second Rule for Priests.

35. Cfr. Fr. Pirri, S.J., P. Giov. Roothaan, XXI Gen. d. C. d. G., Isola del Liri, 1931, pag. 489.

Holy Church, the Spouse of Christ and the foundress of all things holy, that is, to spend the time in reciting the Breviary, which is the dearest of all my daily tasks to me; oh! these two means are certainly the most apt for our sanctification and for changing the earthly man, bound by the senses, into a celestial and spiritual kind of being.”³⁶

Let us consider then, that we do not pray in our own name but in the name of the Church, and that as a consequence our prayers have a peculiar efficacy before God; because, if two or three gathered together in the name of Jesus, know for certain that they have their Lord in the midst of them,³⁷ are not we also, when we say the canonical Hours, although we seem to be alone, in the midst of the Church? Does not the Church of Christ address her Bridegroom through our mouths and receive from Him all that she asks, find what she seeks, have the door opened to her knocking?³⁸ Let us consider besides that we converse with God and perform the office of the angels, who continually sing the divine praises. “In saying the Office” says Saint Robert Bellarmine, “if one considered with whom he was speaking he could scarcely say it devoutly.”³⁹ And in another place the same holy Doctor says this: “If one knew how to read the canonical hours not as a recitation, but as an outpouring of his affection, and with attention to the reading just as if I were reading a letter sent to me by God, and a consoling, rebuking, and instructive letter, the office would not seem long, distractions would have no place, and the soul would profit wonderfully. To do this it ought to be sufficient to think that the infinite Majesty of God

36. Pirri, *opt. cit.*, pp. 86-87.

37. Cfr. Matt., XVII, 20.

38. Cfr. Matt., VII, 8.

39. Ven. Card. Rob. Bellarmini *Exhortationes domesticæ*, Bruxellis, 1899, pag. 59.

has deigned to regard, hear and answer us little worms." ⁴⁰

But, since we are so weak and so easily immersed in outside things we ought to prepare pious antidotes and oppose "to foreign (even though not vain and perverse) thoughts" ⁴¹ certain holy imaginings which will help us to recite the Office "worthily, attentively, and devoutly." ⁴² In this connection the example and testimony of Blessed Peter Faber are again apt: "On the Feast of Saint Catherine of Alexandria," he writes in 1542, "the singular idea occurred to me that it would help very much towards a better recitation of the divine office to persuade you that while your good attention to the divine words lasts, the Lord is solicitous for your other businesses and works; and that accordingly, you ought not to allow yourself to be then distracted by any works, howsoever good and pious, lest you prevent God Himself from being attentive and solicitous." ⁴³ And he adds: "I also noted how much it helps to consider, when you are reciting your Office, how, on the one hand, God and His good angels are present with you who will note and weigh all your progress and all your labor; and on the other hand, that the enemy of mankind, that is the wicked spirit, is present to note any error you may make, that at length he may be able to accuse you of it." ⁴⁴

I do not mention these with the intention that we should all imitate them exactly, but that we should imitate the spirit in which they were done by those great men who begot us in Christ. For, since no one will doubt the gravity of the law, and no one of Ours

40. Ibid., pp. 20-21.

41. Brev. Rom.: prayer "Aperi, Domine, os meum, etc."

42. Ibid., cfr. also the Second Rule for Priests.

43. Memoriale B. Petri Fabri, ed. cit., pag. 178.

44. Ibid., pp. 178-179.

surely would wish to withdraw from it in any way,⁴⁵ what makes me solicitous in this matter is lest the time which we spend in the daily recitation of the divine Office must be considered as practically lost on account of dissipation of mind and negligence, when it can on the contrary be a most powerful means for our sanctification and the salvation of souls.

In addition, this saying of Saint Augustine also has place: "Love and do what you wish." If we truly love this priestly duty as I have said, love itself will suggest what we must do to fulfill it well. But that I may fix certain rather general thoughts in the memory, as regards the time with Father Aquaviva I will recommend this: "Let us not permit ourselves to be so overburdened with business that we are forced to relegate this duty to very unseasonable hours, lest the permission to anticipate or postpone, granted for necessity or the timely performance of important work, might make us listless or less careful."⁴⁶

It will also contribute to this end, if we are not hasty in the recitation of the Office; rather, let us lay aside every other care and not be afraid to consecrate gladly

45. Cfr. *Elenchus Facult.*, n. 6, §6, b, and n. 99: it is evident from these places that no one can for himself commute the divine Office into other prayers, even though he has this power in regard to others; it is likewise evident that any impediment to the recitation of the divine Office should be interpreted strictly rather than easily.—It will be useful to hear what the most prudent General Fr. John Roothaan thought about this matter, who wrote the following, not indeed about Ours, but about certain other ecclesiastics: "Those, who on the pretext of their occupations, obtain and use a dispensation, certainly ought to be afraid. A certain Bishop, a holy man, at one time a friend of _____ de Lamennais, told me that he thought that the terrible fall of that man (for he went to the depths) began, at least, in great part, from his non-recitation of the Breviary for many years, since he had received a dispensation in order that he might devote the time to writing. What then if one should omit it on his own account!" (in a letter to Rev. Ant. Stahl, Aug. 21, 1836: ms. in the Archives of the Society at Rome).

46. Fr. Claude Aquaviva, l. c., pag. 327.

and with a liberal mind the due time to this duty.

Much less can any general rule be laid down for what pertains to place and bodily posture since a great deal depends on the health, capacity and work of each one. Again with Father Aquaviva I will give this one admonition: "To go through the Office in a public place, liable to greetings and other distractions is altogether unbecoming and can manifestly contribute nothing either to reverence or attention."⁴⁷

And since the Psalms hold the principal place in the divine Office a diligent study of that divine book will be an excellent preparation for it, for then we will comprehend the inner meaning of the Psalms and make them our own, so that we will be able "to sing in spirit, to sing also with the understanding";⁴⁸ for since "God is King of all the earth" we ought to sing to Him "wisely."⁴⁹ To this it will help to read through some author, "who will explain the literal meaning of the Psalms briefly, clearly, and spiritually;" and this indeed Father Aquaviva in his time thought "had been achieved with wonderful felicity by Cardinal Bellarmine."⁵⁰ If we try to recite the divine Office with even this small previous preparation of mind "I do not doubt," I will speak with Father Aquaviva, "that will experience marvelous effects and approve of that spiritual food of the mind so that the length of the office will never make us weary and moreover its pleasant variety will always send us away favored with spiritual delights."⁵¹

Nor must it be thought that this advice is for priests

47. Ibid., pag. 328.

48. Cfr. 1 Cor., XIV, 15.

49. Ps. XLVI, 7.

50. Fr. Claude Aquaviva, l. c., pp. 331-332.—Cfr. also *Acta Rom.*, vol. VII, 1932, pag. 108, where His Eminence, Cardinal Pacelli makes this statement about a new edition of the book, "Explanatio in Psalmos" by St. Robert Bellarmine: "His Holiness wishes that these volumes should come into the hands of many priests, whose duty it is to sing wisely to the Lord daily."

51. Fr. Claude Aquaviva, l. c., pag. 329.

only: for the scholastics also, especially while they are studying theology, ought to accustom themselves in time to esteem highly and love this "sacrifice of praise," and I recommend that they try to prepare themselves duly for it by that pious reading of the Psalms, which I have mentioned, and by striving to learn well the composition of the Roman Breviary. And this book, indeed, approved and prescribed by the Church, let them in their time receive from the hands of the Church herself and treat reverently, and let them always thereafter observe diligently even the least of its laws, and this is certainly agreeable to the true spirit of Saint Ignatius which is always most deferential to the Holy See. It will also be very useful for scholastics who are preparing to receive the priesthood, to have special conferences on this matter with a man of much experience.

If they have taken care to do these things from the time of their scholasticate, there is no doubt that the good habit which they have acquired in time will be faithfully maintained during their entire lives.

3. THE MORNING MEDITATION.

But let us now come, Reverend Fathers and dear Brothers, to those exercises of piety which are prescribed for us in a special way by our Institute. Among these, meditation on divine things has the most important place.

That distinguished member of the Order of Preachers, Father Deniffle, as Father Wernz told me, admitted that he had found after accurate historical investigation, that the reason why some Religious Orders fell away from their first fervor at the beginning of the Sixteenth Century was the neglect of mental prayer. Nor is this strange, for "with desolation is all the land made desolate because there is none that considereth in the heart."⁵²

52. Cfr. Jerem., XII, 11.

Moreover our holy Father Ignatius prescribes that the first of all the experiments by which the Novices are tested should be "to spend a month more or less in the Spiritual Exercises";⁵³ and again, those who are in the "school of affection," or the third probation, ought "to insist upon spiritual things, which help to a greater knowledge and love of God,"⁵⁴ and specifically to exercise themselves "in the specified" trials, of which the first is the performance of the spiritual Exercises.⁵⁵ And surely the Spiritual Exercises are that "incomparable" school of prayer as Father Jerome Nadal calls it,⁵⁶ in which true Companions of Jesus are trained and formed.

Our Constitutions take it for granted, that after this solid training, all will thereafter devote themselves assiduously to the study of prayer in proportion to the special character and needs of each grade of the Society, and will require the rein rather than the spur. History clearly shows us that this was really the conviction of our holy Father Ignatius and that this was the case in those early days of the Society, especially since the question of how much time should be devoted to prayer each day by the Scholastics and others was argued back and forth in daily discussions,⁵⁷ until our holy Legislator defined it in the text of the Constitutions which we now have, by assigning one hour exclusive of Mass, and counting the two examens,⁵⁸ "seeing that to spend time in studies which are learned with

53. Examen. gen., c. 4, n. 10.

54. Constit., P. V, c. 2, n. 1.

55. Cfr. Examen. gen., c. 4, n. 16.

56. Monum. Hist. S.J.: Epist. P. Nadal, tom. IV, pp. 670 sqq.

57. Cfr. Fr. Leturia, S.J., in "La hora matutina en la Compania naciente" in Archivum Historicum Societatis Jesu, vol. III, 1934, pp. 47-86, together with the annexed documents pp. 87-108; likewise A. M. Arregui, S.J., in "Annotationes ad Epitomen," Rome, 1934, pp. 189-193.

58. Cfr. Constit., P. IV, c. 4, n. 3.

the sincere intention of serving God, and which in a certain sense demand the whole man will not be less pleasing and in fact will be more pleasing to God and our Lord than to spend the time in these extended prayers and meditations.”⁵⁹ The same amount is prescribed for the temporal Coadjutors also.⁶⁰ But for the Professed or formed Coadjutors, “since,” says our holy Father, “it is held as certain that they will be spiritual men who will so proceed in the way of Christ our Lord, that they will be able to run along in it as much as bodily health and the external occupations of charity and obedience will permit, it does not seem good that any rule be prescribed about what pertains to prayer, meditation and study, save that which discreet charity will dictate to each one.”⁶¹

But since the first beginnings of this holy fervor gradually cooled down, the Society acting on the principles of our holy Father himself who decreed that Scholastics should be on their guard, “lest in zeal for studies the love of religious life and of solid virtues should grow cold,”⁶² and who warns all others lest through relaxation of the zeal for prayer, “fervor of spirit grow cold and human and inferior affections blaze up,”⁶³ and who finally left the whole matter to be defined by superiors;⁶⁴ the Society, I say, first through the generals by means of the copious power granted by the Second General Congregation, then a little later by actual decrees of the General Congregations, after overcoming very many serious difficulties and after considering the matter from every angle prescribed for absolutely all the members, whatever

59. Ibid., n. 2.

60. Cfr. *ibid.*, n. 4.

61. *Constit.*, P. VI, c. 3, n. 1.

62. *Constit.*, P. VI, c. 3, n. 2.

63. *Constit.*, P. VI, c. 3, n. 1.

64. Cfr. *Constit.*, P. IV, c. 4, n. 3, and *Decl. A*; P. IV, c. 3, n. 1.

their grade, one continuous hour of morning prayer.⁶⁵ Even the recent Twenty-seventh General Congregation thought that this law ought to be retained and reaffirmed it;⁶⁶ and this was done all the more opportunely because not only does the law of the Church bind all Religious and all clerics to give some time to mental prayer,⁶⁷ but very many, even those who are bound to choir are inclined of their own accord to lengthen rather than shorten the time of meditation; and even seculars, not only priests, but even pious lay people desire to devote themselves more and more to prayer.

This therefore, Reverend Fathers and dear Brothers in Christ, is the clear will of God openly manifested to us and so we ought to embrace it with all our hearts; and we ought in this to regard and try to imitate the wonderful example of our Fathers, whom Superiors had rather to tear from prayer than urge to it. Nor, in fact, does this definite law take away in any degree that fuller permission granted, in that place in the Constitutions, which I noted above, to the Professed and formed Coadjutors. "Wherefore," I will say with Father Aquaviva, "provided that one would dare to promise himself that probably he would neither injure his health by immoderate labor, nor be wanting nor deficient in performing his duties to the neighbor, nor show less than due alacrity in fulfilling the orders of obedience, whatever time shall seem to contribute to his greater progress, all that time is left to him to assign with no less praise than merit to pious meditation or reading,"⁶⁸ "yet provided always that a Con-

65. Cfr. Fr. Leturia, in *Arch. Hist. S.J.*, l. c., especially pp. 81-84.

66. *Coll. Decret.*, d. 52, No. 1, 1° (*Epit. n.* 182 No. 1, 1°).

67. Cfr. *Cod. Jur. Can.*, 125, 595, No. 1, 1367.

68. A letter of Fr. Claude Aquaviva "on prayer and penance," dated May 8, 1599: in *Epist. PP. Gen.*, Rollarii, 1909, tom. 1, pag. 250.

fessor is consulted, and where doubt may arise as to what is fitting the matter is referred to the Superior.”⁶⁹

But let us at least give to God, with unshakable fidelity, as a debt that must be paid, that definite time of one whole hour which it is prescribed that all, whether formed as yet or not, shall daily spend in prayer, so that, even as Father Vincent Carafa warns, “if by any chance some of it should be omitted, it must be made up entirely as soon as possible, nor ought we grant nature the tribute of a night’s rest before we grant God that of morning prayer, according to that oft repeated saying of Tertullian: ‘One ought to shrink from passing a day without prayer.’”⁷⁰ Indeed, all sons of the Society who are solicitous for their perfection and wish to be worthy of their vocation should make their own that celebrated saying of the distinguished Doctor Francis Suarez: “I would prefer to go without my own learning and that of other mortals rather than to go without a single hour of the time prescribed for prayer by the laws of the Society.”⁷¹ I remember that at one time I heard from one of our Fathers who had been educated in White Russia something similar which reveals in the peculiar fashion proper to those Fathers this same lofty esteem of prayer: “Dinner indeed,” this excellent old man used to say, “can sometimes be omitted, for that is not so great a misfortune; but meditation never, because that would be the greatest loss to the spiritual life.”⁷²

But if it was always true that this should be per-

69. *Constit.*, P. VI, c. 3, n. 1.

70. A letter of Fr. Vincent Carafa, “on the means of preserving the primitive spirit,” written in 1646; in *Epist. PP. Gen.*, as above, vol. 1, pp. 437-438.

71. “*Tractatus de Relig. Soc. Jesu*,” by Fr. Francis Suarez, edited by Fr. Paul Guéau de Reverseaux, Bruxellis, 1875: *Vita religiosa Ven. P. Franc. Suarez* (prefaced to the work), pag. XVIII, n. 13.

72. *Acta Rom.*, vol. III, 1920, in II *adhort. ad PP. Procuratores*, pp. 255-256.

formed earnestly, much more is it necessary now, when the whole of our daily life is conducive to great dissipation of mind, from which many negligences and offenses arise in every department of living. Is not this the source at which we must seek, for example, for those grave defects in the celebration of Mass, of which I have complained in this very letter, and which are daily becoming more frequent, even among Ours? And so, while the interior fount of piety is dried up, the religious soul is exposed undefended, to some of the gravest dangers; and in my long experience of daily ruling, I have seen how wisely and truly Saint John Berchmans said: "If I make my prayer well, there will be no danger of losing my vocation; for every apostasy from the Society has its beginning there."⁷³

On the contrary, if we will faithfully give to prayer the full hour prescribed, our life, as the Holy Spirit says of the path of the just,⁷⁴ as a shining light will go forward and increase even to perfect day; after a few years we ourselves, with a humble act of thanksgiving to God, will admit that our inordinate affections have either been restrained or are at least certainly much easier to restrain; that we either suffer no perturbations of soul, or at least that we overcome them very easily, finally that we have made true progress in the way of perfection.

Nor will we gather these fruits of prayer for ourselves alone, but also for our Apostolic ministries; for in proportion as the worker or instrument is united to God Who alone gives the increase,⁷⁵ will be the richness of the harvest he will reap. And this union with God, if ever it was necessary, it is so now for the apostolic

73. "Jean Berchmans, S.J.: ses ecrits," by T. Severin, S.J., Louvain, 1931, pag. 195.—From the context however it is evident that he is speaking entirely of the daily morning meditation.

74. Prov., IV, 18.

75. Cfr. 1 Cor., III, 6.

man, who wishes to direct souls correctly, since now, by the grace of God, elect souls may be found everywhere, who aspire, even in the world, to the highest perfection, and consequently turn confidently to us, and we would be wanting in our vocation if we did not know how to sate this holy thirst for perfection with waters of celestial wisdom drawn from the Heart of Jesus; yet we would not know how, if we ourselves neither felt nor cared to feel this same thirst for perfection which is at once vehemently aroused and happily satisfied in prayer; for no one gives what he has not.

But to promote this fidelity in all things and receive a more abundant fruit from prayer, to say nothing of the Additions and other hints of our holy Father Ignatius which are contained in the book of the Exercises, certain methods recommended to us from the very beginning of our religious life will help greatly. A very important one is to maintain deep recollection of soul from the end of the evening recreation to the completion of the exercises of piety in the morning; to this it will help to observe holily what they call absolute or rigorous silence and recollection of soul during all that time, as it is customarily exacted among almost all ancient Religious Orders, and had already begun to be observed with special care in the Roman House in the time of our holy Father Ignatius.⁷⁶

In that excellent little book, "On the Method of Meditation," Father Roothaan explains why this is insisted upon so earnestly and considered of such importance: "All defects of this kind, committed during these times, have a great influence on the meditation and can hinder it a great deal, both by reason of the dissipation into which the mind casts itself by such imperfections,

76. Cfr. "Ordinationes S. Patris Ignatii" No. 2, third series, n. 3: in *Append. I. ad Constit. S.J. lat. et hispan. etc.*, edited by Fr. Joseph de la Torre at Madrid, 1892, n. XIII, pag. 343.

and by reason of the withdrawal of divine grace as a penalty for such infidelities.”⁷⁷

This recollection of mind and generous fidelity to the performance of spiritual things will be helped greatly by going to bed at night at the appointed hour and by arising in the morning with alacrity at the appointed hour so as to have ample time for the prescribed prayer. And those who are prevented at that time should have another time assigned according to the rules.⁷⁸

Moreover, it is evident from experience that the fruit of meditation depends greatly on the accuracy of the preparation which is made the evening before and on the suitability of the method of mental prayer which you may choose. Good books will help much in the preparation, and Superiors should be liberal in procuring a copious supply of these for each house and each grade of Ours, that everyone may have those books which seem to him to be more suitable; yet not only ought these books to be recommended by their safe doctrine and solid piety, but they ought also to agree with our spirit and correspond fully with the ascetic traditions of the Society.

In the selection of matter, moreover, due consideration should be had both of the liturgical season and the feasts that occur, according to the spirit of the Church, and of the necessities of the soul. But after the example of the Saints and according to the traditions of the Society our meditation should mostly be made on the life of Christ, inasmuch as He is “our way, truth, and life”; and the book of the Exercises can help us much in this. Father Roothaan speaks to the point: “Many complain that the works of our Lord Jesus Christ during His lifetime as they are stated by our holy Father in the book of the Exercises are too sketchy to be of any use to them; and yet it is certain that in the early days of

77. Fr. John Roothaan, “De Ratione Meditandi, cap. 1 in fine.

78. Cfr. Epit. n. 183, No. 1; Reg. 3, Coad. Tempor.

the Society hardly any other book was used by very many of Ours, as a source of matter for the daily meditation; and how fruitfully they did this is evident by their lives and achievements. Indeed Gaspar Barzæus, that great disciple and companion and emulator of the great Xavier was, on the advice of such a great master, so given to daily meditation on these mysteries in the order in which they occur in the book of our holy Father that when he had gone through them once he would repeat them in the same order from beginning to end, not only without weariness or disgust, but with ever new relish and profit, and that the most abundant, for the salvation and perfection of his own soul and the souls of the neighbor.”⁷⁹

Although all this is very true, it does not prevent us, as I have said, from prudently varying the matter of our meditation; and so, I would refresh your memories on the advice I gave about the Rules in general at the last Congregation of Procurators; it is that “they be read by Ours from time to time, for example, during the spiritual reading prescribed before night examen, inasmuch as they can be an excellent preparation for morning prayer and will at times furnish very excellent matter for that same meditation.”⁸⁰ The same may be said with greater justice of the Constitutions of our holy Father Ignatius, “which, expressing the very mind of our holy Founder, always remain the principal part of our law.”⁸¹

The methods of prayer ought to be different so as to suit the disposition of each one. In this respect, the attentive study of the golden and truly “admirable” (as the Church calls it) book of the Exercises of our holy Father Saint Ignatius can never be sufficiently commended; for there, whether in the Annotations or

79. From the manuscript notes of Father Roothaan, in the Archives of the Society at Rome.

80. *Acta Rom.*, vol. VII, 1933, pag. 523.

81. *Coll. Decret.*, d. 8, No. 4.

in the Exercises proper or in the added Rules, we will always find a new and unexhausted treasure of heavenly prudence to help us to walk safely in the way of God and direct others also along the difficult paths of perfection. It should be the particular care of a Master of Novices, that the Novices learn well the different methods of prayer in the book of the Exercises, that they may know how to use them to advantage afterwards.

And surely, if we examine the method of Saint Ignatius attentively, we will find in it none of that rigid "formalism" which certain inexperienced critics falsely attribute to it; for that wise master of prayer wishes us to begin with the solid foundation of some truth or supernatural event, which the memory may recall, and the mind investigate, that the will may then be moved to secure solid profit; but the whole of this spiritual work should not be marked by any dry effort; rather it is to be tempered with such marvelous discretion that the method is always accommodated to the one praying, not the one praying to some immutably fixed method. As often as our Institute deals with meditation, it should be understood as including any kind of mental prayer which is treated in the book of the Exercises,⁸² even those three very useful and easy methods of prayer, which our holy Father teaches us at the end of the book of the Exercises. Moreover, from these various methods of prayer, let us select, as I have elsewhere advised,⁸³ the one which is most suited to our disposition and even to the temporary state of our body or soul on a particular day. "For not at all rarely," as I then said, "we receive such small fruit from prayer and especially from the morning meditation because we do not use the suitable

82. Cfr. Coll. Decret., d. 52, No. 1, 1°.

83. In II Adhort. ad PP. Procur. an. 1920: Acta Rom., vol. III, 1920, pag. 255.

method and consequently do not experience in ourselves how sweet is the Lord!"⁸⁴

But whatever method we select, we ought to be careful not to spend too much of the time of prayer in reasoning and too little time in acts of the will and of the affections. For these should not be restricted to the colloquies alone with which the prayer is concluded, but the pious will should have its part also throughout the whole time of meditation, so that by frequent prayers to God, the very labor of the intellect should grow ardent, in almost the same way in which the *Confessions of Saint Augustine*, and likewise the *Soliloquies* and *Meditations* which pass under the name of the same holy Doctor, are directed, not to the reader or the author, but by continuous colloquy, to God. Moreover, I wish all of Ours, and especially those who are younger, to be particularly attentive to the Second Annotation in the book of the Exercises, which can and ought to have, even outside the Exercises, a very wide and continual application: "For it is not abundance of knowledge that satiates and satisfies the soul but the internal perception and relish of things"; and I wish them to attend to that other admonition of our holy Father, of remaining quietly on the point where they find fruit for themselves, "without anxiety about further progress."⁸⁵ Let us then permit God to speak to the heart; for one truth deeply realized can make us saints; and perhaps one of the reasons for lesser fruit is the fact that we do not properly observe these very wise admonitions of our holy Father.

For the rest to use the words of Father Aquaviva, "It does not seem that any definite matter or special method ought to be prescribed for those who have already exercised themselves rather frequently in these pious meditations and by long practice have acquired

84. Ibid.

85. Cfr. the Fourth Addition in the book of Exercises.

facility in prayer. For the Spirit of the Lord which is wont to roam with very loose reins through the innumerable paths of souls that are to be enlightened and bound most closely to Himself, must not be restricted by a check-rein to predetermined limits; and it is right for us, as Father Natalis of happy memory, no less piously than prudently once remarked on this matter, to follow the divine Doctor, but it is not permitted to be beforehand with Him".⁸⁶ With this agrees that well-known saying of our holy Father Ignatius: "To wish to force all to perfection by the same road is full of danger; such a one does not understand how varied and how numerous are the gifts of the Holy Spirit."⁸⁷

All therefore "should spend with all diligence in the Lord the time appointed for prayer and meditation. . . .⁸⁸ And since we are treating a matter of the greatest importance, the words in which Saint Peter Canisius exhorted the community at Augsburg in 1584 during a Provincial Congregation, surely ought not to seem exaggerated. Father Matthew Raderus reports them in this fashion: "To inculcate zeal for meditation, he warned us in a very serious domestic exhortation to the brethren, (which I, a Novice of the Society at the time, heard) and in the exhortation vehemently asserted that at the final judgment seat of Christ, we should have to give an account of the hour assigned for the contemplation of divine things, if we had spent it carelessly or slothfully, or passed it over with absolute neglect."⁸⁹

86. In a letter, "De Oratione et paenitentia," in *Epist. PP. Gen.*, edit. cit., tom. I, pp. 250-251.

87. "Quaedam S. P. Ignatii sententiae," n. 5 (sometimes n. 8): in "Vitae spirit. Documenta ad usum PP. ac FF. S.J." edit. 5, Wetteren in Belgium, 1928, pag. 209.

88. *Reg. Comm.* 1.

89. B. P. Canisii *Epistulae et Acta*, vol. VIII, edited by O. Braunsberger, S.J., Freiburg, Breisgau, 1923, pag. 647.

4. SPIRITUAL READING.

Much that I have said up to now of prayer, can also be applied in due proportion to spiritual reading, for it is either a preparation for or a kind of continuation of or complement of prayer.

We are only ordered by a general rule, indeed, to devote to spiritual reading together with preparation for the morning meditation a quarter of an hour before night examen,⁹⁰ since it is thought that the whole of this time will not be spent in preparation for meditation alone, especially by those who have already lived a long time in religion; but those who are not obliged to recite the divine office are ordered to devote additional time to spiritual reading, though further definiteness about the time is left to the customs of each Province.⁹¹ But the books to be read should be well selected, especially for the scholastics; they should be such as are not only good and safe and agreeable to the genuine spirit of our Institute, but besides they should be adapted to the disposition and needs of each one, in practically the same way as I have already suggested for prayer; for otherwise they will do more harm than good.

Moreover, among the books with which Superiors must supply Ours for Spiritual reading let there be always and everywhere very many copies of that outstanding "Practise of Perfection," written by Father Alphonsus Rodriguez, which the Supreme Pontiff himself, Pius XI, in an Apostolic Letter on religious discipline, mentioned by name together with the writings of Saint Bernard and of the Seraphic Doctor, Saint Bonaventure, as among works "most useful for the reading and consideration" of Religious.⁹² And although the reference there is more especially made to

90. Epit. n. 182, No. 1, 3°.

91. Ibid.

92. In the Apostolic Letter, "Unigenitus Dei Filius," dated Mar. 19, 1924: Acta Rom., vol. V, 1924, pag. 33.

Novices and younger religious, it is a known fact that very many religious groups, even among the ancient Orders have for a long time considered Alphonsus Rodriguez as the ordinary author for spiritual reading; and it would not be becoming for us to make less of this domestic treasure.

For the rest, all are earnestly recommended to spend whatever free time they may have in reading pious books, since this is of great importance, both for their own perfection and for their ministries. And how beautiful are the results of this can be seen from the writings of the Holy Fathers, from the examples of the Saints, from the masters of the spiritual life! Let us gratefully recall at least the one point which we should always remember, that our holy Father Ignatius owed the beginnings of great sanctity to the reading of pious books, and so the whole Society is in a way due to this exercise.

But those who are actively working in the vineyard of the Lord have great need of this assiduous reading and study, that they may know how to turn to the good of souls the modern anxiety for variety; and so they will learn how to propose divine truths in an ever new way, by adapting them to the so-called modern mentality in as far as it is not depraved, and by yielding prudently to the spirit of our times, that they may be able to gain and bind to Christ dissipated souls.

And let no one allege as excuse that there is no time to perform so many great things. Saint Robert Bellarmine, who certainly hoarded time most avariciously, in a certain exhortation,⁹³ presented a challenging computation of our common daily order and showed that after all the duties of a good religious have been performed, some time easily remains which can "be used for meditation or pious reading with profit to one's soul." "Seneca," says the Holy Doctor in the same place, "in a certain letter reprehends those who say

93. Exhort. 3^a de perfectione: in libro cit., pag. 217.

that time is too short, and he proves that their complaint is unjust, because they would have much time if they were to use the large amount which they foolishly waste. . . But many indeed lack time because, not content with recreation, they waste a great deal in idling, walking, conversing, visiting, reading, or doing useless things.”⁹⁴ What I particularly want you to notice is the phrase “in reading useless things,” which is especially applicable to newspapers and worldly books; for this is perhaps the principal way in which many vainly fritter away precious time and not always with impunity, even in regard to purity of soul. If one would sincerely compute the number of hours that he wastes in a month or a year in this profitless reading he would perhaps have reason to blush and much to amend.

And here I cannot restrain myself from saying: If domestic exhortations were now as clear and practical, as once were the exhortations of Saint Robert Bellarmine and likewise the similar exhortations of Saint Peter Canisius, Father Oliver Manaraeus, Father Nicholas Orlandini, Father John Dirckinck, and other ancient Fathers, would they not be more useful and more efficacious? But I have mentioned this in passing, although it is not altogether out of place, since a domestic exhortation is a kind of spiritual reading in common.

5. PRAYERS RECITED IN COMMON.

As you well know, Reverend Fathers and dear Brothers, according to the peculiar character of our Society, we perform most of our daily exercises of piety in private; yet there are certain prayers which we daily recite together; and I wish to call your attention to these that they may everywhere be recited well.

And first then with regard to the Litanies, which are, I would say, almost the only strict exercises of

94. Ibid.

piety which we perform together in our communities and which are therefore called common, let us remember that from the earliest years of the Society their daily recitation was instituted "for the needs of the Church,"⁹⁵ to whose Head the Society is bound by very close ties; and let us remember that we ought to urge ourselves to say them attentively and devoutly, if indeed, we come as suppliants to the Divine Majesty, for the Spouse of Christ and our Mother, the Catholic Church. What, however, was the origin of this pious custom, and how the ordinations of the Generals on this matter were confirmed by decrees of the General Congregations,⁹⁶ and how the Litanies grew to their present form with the various prayers that were added from time to time, the historians and commentators on the Institute explain.⁹⁷ What Father Beckx has beautifully remarked has more to do with the purpose of this letter: "Behold our whole Society, though dispersed throughout the world is daily joined in spirit and stands before the heavenly court, while it recites what we call the common Litanies. No lengthy prayer is that but a daily one, one that is uttered by many thousands of companions, one that looks in every direction, that it may be as fruitful as possible. There, with one voice we implore once and again and still again mercy and pardon for our sins from the Lord; we invoke the most Blessed Virgin under many titles to be our helper before God; then we beseech the angels and all the saints in long order to pray for us; and finally, relying on such a large number of intercessors, we humbly ask to be spared certain more serious evils and ask for ourselves and others most

95. Epit., edit. 2^a, n. 182, No. 2; Acta Rom., Vol. VI, 1930, pag. 683.

96. Coll. Decret., d. 52, No. 2.

97. Cfr. "The Litanies of the Saints . . . in the Society," by A. Coemans, in "Letters and Notices" for 1933, pag. 124; likewise, "Annotationes ad Epitomen," by A. Arregui, Rome 1934, pp. 194-195.

excellent gifts; and that we may more certainly deserve to be heard, we hasten to offer our petitions through the more august mysteries of our redemption. What could be holier, what more efficacious for obtaining our requests, provided that we join to the sound of the voice, the intention of the mind and fervent affection of the heart? We know, moreover, how greatly God regards what is done in common, and how he is delighted by constant praise, howsoever small. And our Lord Jesus Christ Who said, "Where two or three are gathered together in My name, I will be there in the midst of them." will certainly be among so many thousands whom He Himself has mercifully gathered together for the greater glory of His Name."⁹⁸

But these common prayers ought to be recited "with due reverence and devotion," as our holy Father Ignatius says of the graces before and after meals,⁹⁹ which are another common daily prayer; for in either case the reason is the same; and to each of these prayers may be applied that grave admonition which our holy Father gives about the brief prayer which must precede scholastic lectures: "The prayer should be said in such a way that it fosters devotion and edification or not said at all."¹⁰⁰ And surely that excessive and truly deplorable haste with which the Litanies or prayers at table are recited in some places, without order, without distinctness or uniformity of tone, but in the confused murmur of a crowd, does not beget edification.

Let us also remember that since these prayers should be both *vocal* and *common*, they should be recited by

98. Epist. PP. Gen., edit. cit., vol. III: a Letter of Fr. Peter Beckx, "on the fruit to be gathered from the example of Bl. Peter Canisius and Bl. John Berchmans," dated Dec. 27, 1865, pp. 183-184.

99. Constit., P. III, c. 1, n. 5; Summ. Constit., reg. 30; Epit. n. 223, No. 2.

100. Constit., P. IV, c. 16, n. 4, C.

all in a moderate, indeed, and well blended but intelligible tone, and not recited by one or other only, while the others follow only mentally as happens at times in some places, especially in small communities.

And it certainly is not for us to chant the graces before and after meals with inflections of voice, as other Religious are accustomed to do; but we should accurately observe the rubrics of the Roman Breviary and the divisions into versicles indicated there; and we ought to show by our whole attitude of countenance and body interior order and reverence of soul. And we should have all the more care of this now, because even lay people are rather diligently solicitous about the accurate observance of liturgical prescriptions.

For the rest, in this matter also, let us look to our predecessors in the Society and conform ourselves to their example. We know, for example, with what piety Saint Alphonsus Rodriguez used to recite these prayers who not infrequently during graces before and after meals had heavenly illuminations; and it is related of our holy Father Ignatius that "although at other times his complexion was rather swarthy, yet when he said grace before or after meals, his countenance was wholly inflamed with a most vivid color;"¹⁰¹ so that, on the testimony of Father Louis Gonzalez de Camara, all who saw him praying at dinner would despise the things of earth and love those of heaven.¹⁰²

6. THE DAILY EXAMENS AND THE MONTHLY RECOLLECTION.

Many other things, Reverend Fathers and dear Brothers, occur to me, which might be said about this very wide subject, which I have undertaken to discuss with you. But since this letter has grown in length beyond my expectations, I omit visits to the Blessed

101. *Vitae spirit. Documenta etc.*, edit. 5^a, Wetteren, 1928, pag. 110.

102. Cfr. *Monum. Ignat.*, ser. IV, vol. I, pag. 244.

Sacrament, which must be made "frequently during the day according to the pious custom of the Society"; ¹⁰³ I omit the recitation of the Rosary of the Blessed Virgin Mary, which is recommended to all of Ours as the daily tribute which sons should pay to a most sweet Mother, ¹⁰⁴ to say nothing of the fact that it is included in the Code of Canon Law among those things which Ecclesiastical Superiors must take care that their subjects perform; ¹⁰⁵ and I come to the examens of which our holy Father Ignatius prescribed two every day, ¹⁰⁶ since they are so important that I cannot omit mention of them here; and this the more since I thought that in talking of these I would at the same time have said enough about sacramental confession which is prescribed by rule for all of Ours at least every eighth day, ¹⁰⁷ (and indeed Superiors are also bound by common law to insist upon this prescription), ¹⁰⁸ and which is recommended for priests more frequently in the week, ¹⁰⁹ since it is impossible for one who faithfully, twice a day, properly examines his conscience to approach the Sacrament of Penance unprepared.

Moreover, these two examens are a kind of brief recollection of mind before God and our Lord, that must be made twice daily, that we may see plainly how we are serving Him and that, in the quiet of prayer, we may gain new strength to serve Him better afterwards. Moreover, what importance the Society attaches to this double daily examen is clear from the fact that, in those places where the Institute treats of the exercises of piety that must be performed, not only is the examen always mentioned, but it is frequently

103. Epit. n. 189.

104. Ibid.

105. Cfr. Cod. Jur. Can., can. 125 and 592.

106. Constit., P. III, c. 1, n. 11; P. IV, c. 4, n. 3.

107. Summ. Constit., reg. 6.

108. Cfr. Cod. Jur. Can., can. 595, No. 1, 3^c; Epit. n. 186, No. 1.

109. Reg. Sacerd. 3; Epit. n. 186, No. 1.

put in the first place, and a visitor is prescribed for the examens just as for meditation; we know that our holy Father Ignatius who used to dispense the sick from meditation rather easily, scarcely ever dispensed anyone from examen. He himself, in fact, as Saint Peter Canisius among many other witnesses relates, "made it very frequently, and used to say that one who did not examine himself did not deserve his meals."¹¹⁰

In a wretched book, written against the Society by a certain unhappy apostate from the same, we are accused of having and seeking in everything only superficial devotion; and he tries to prove this with this argument among others: that if we were to make the general and particular examen twice a day with sincerity it would be impossible for us always to have so many great imperfections. It is easily apparent that this statement is a very great exaggeration; for the saints themselves on the testimony of Ambrose and Augustine were not saints because they did not fall but because they immediately arose from a fall; and God, to safeguard their humility, frequently permits even the greatest saints to have for a very long time some defects of which they cannot rid themselves, save when they have arrived at the ultimate consummation of sanctity;¹¹¹ for, as the Council of Trent teaches, the Immaculate Virgin, Mother of God, alone among crea-

110. B. P. Canisii "Exhortationes domesticæ," l. c., pag. 85.

111. Cfr. v. g. "St. Joseph" (the son of Jacob), by St. Ambrose, chap. 1: "Let us understand that the Saints were not of a more perfect nature but of a more observant nature; that they were not without faults but corrected them" (Brev. Rom., dom. III Quadrag., in II Noct., Lect. VI).—Cfr. St. Augustine, "De peccatorum meritis et remissione", bk. II, c. 19, n. 33: "And so God cures rather tardily of some of their defects the Saints and His faithful ones, so that the good, whether it is hidden or whether it is manifest, delights them less, while they have these defects, than is sufficient to fulfill all justice" (M. I. Rouet de Journal et I. Dutilleul S. J., *Enchiridion Asceticum*, Friburgi Brisgoviae, 1930, pag. 340, n. 658.)

tures was always absolutely free from any sin whatever, even venial.¹¹²

But, Reverend Fathers and dear Brothers, does not some truth lurk in the exaggerated accusation? If we had made so many examens through so many years, "with all diligence in the Lord," (as the first of the Common Rules prescribes), would we not by now have corrected many defects? For (as that golden book, "The Imitation of Christ," says) "if every year we were to root out one vice we would quickly become perfect men."¹¹³

And perhaps I ought to say about the examens what I said about meditation: that some give too much play to the intellect in proportion to what they give the will; nor is it sufficient to attend to this, that a knowledge of ourselves and of the faults we have committed is indeed necessary, (and this is moreover a great gift of God for which we should humbly ask God each day during examen, as our holy Father teaches), but the principal thing is to excite a deep detestation and sorrow for any, even the slightest, transgression of the divine will, and to conceive a firm resolution of amendment. The principal cause of our defects should also be sought, that where the soul seems weaker there it may be more strongly fortified; and so we must strive in prayer to elicit such contrition, to form strong resolutions, to implore the divine assistance.

Practically the same remarks may be understood of the particular examen which is generally made with the two examens, and whose efficacy it would surely be superfluous to demonstrate to Ours, since they know what esteem, in the opinion of our holy Father Ignatius, anyone who seriously wishes to strive for Christian perfection must have of this examen. "Whoever does not practise this examen," says Saint Peter Canisius, "is not a good son of Father Ignatius, who

112. Cfr. Denzinger, *Enchiridion Symbolorum* etc., num. 833: Conc. Trid., sess. VI, Can. 23 de justificatione.

113. De *Imit. Christi*, 1, Ic. 11.

taught by word and example that each one should frequently recollect and examine himself." ¹¹⁴

This recollection of soul and examen of conscience ought to be made more intensively at certain times; and so all, every year, during the time of the spiritual exercises, while they are preparing for general confession, ought to make a complete examen of the whole year. The same thing is prescribed twice a year for Scholastics and others who have not yet advanced to their final vows, while they are preparing to renew their vows. It is likewise enjoined upon all in the Epitome "that they hold in esteem the practise of monthly recollection"; ¹¹⁵ indeed, after the example of Father Wernz, ¹¹⁶ I earnestly exhorted the whole Society on another occasion, ¹¹⁷ to this practise, which among other exercises of rather earnest piety, ought to include a very accurate examen of the past month and of the present state of one's soul; and the Supreme Pontiff Pius XI recommended it to all sons of the Church in the Encyclical "*Mens Nostra*," calling it a "kind of brief repetition of the Exercises," and esteeming it as the most likely means "to protect and guard the fruit of the Exercises." ¹¹⁸

I do not think that I have done anything new, when, to promote this monthly recollection more and more among Ours, I recently agreed that in a little book which contains a "Syllabus of those things which must be done by Ministers," among "Certain announcements to be made at table," this one also should be included: "Once every month: The performance of the monthly recollection." ¹¹⁹ And this announcement

114. B. P. Canisii Exhort. domest., l. c., pag. 87.

115. Epit. n. 191.

116. In an exhortation to the Frs. Procurator, 1910: Acta Rom., vol. I, 1910, pag. 68.

117. Acta Rom., vol. III, 1919, pp. 48-49.

118. Acta Rom., vol. VI, 1929, pag. 205.

119. Elenchus eorum quae a Ministris praestanda sunt, Romae, 1934, pag. 6, n. 10.—Cfr. also Elenchus eorum quae a Superioribus localibus praestanda sunt, Romae, 1934, pag. 12, n. 31.

should be read preferably at dinner on the day before, that each one may have time to select a proper subject for his meditation out of those which are more likely to excite a religious frame of mind, and to prepare for the other pious exercises of this recollection; and that the Father designated to give points for meditation to the Coadjutor Brothers may take particular care to suit the points to the end of the recollection.

7. IMPEDIMENTS AND REMEDIES.

There should be no one who does not devote himself with his whole heart to all these exercises of piety, which are in themselves so sublime since they directly lead and guide us to God, so efficacious a means of sanctification, as the experience of the saints and our own experience teaches us, so vehemently recommended and prescribed by the Institute to which we have devoted ourselves by our vows that Superiors are bound in conscience by the law of the Church to see to it that they are faithfully performed. And yet, as I have said, some are found who neglect them, and there is danger of their number increasing. And so I tried to discover with the greatest possible diligence before God what might be the causes of this evil; and I will disclose them to you, Reverend Fathers and dear Brothers, that we may be able to tear out more easily the very roots of the evil.

And in the first place, according to the complaints and reports of the most experienced Fathers which I receive from all parts of every Assistancy, one of the principle causes seems to be that Ours are often burdened with too much work. I have listened to various Fathers from different Provinces, especially younger Fathers, and certainly very excellent members of the Society, who told me with all sincerity how many offices had been committed to them by Superiors, and I easily comprehended that in such

circumstances they could scarcely perform properly the daily exercises of piety.

From this it follows that subjects are not well prepared for the various ministries and the ministries are not properly chosen and directed; even more, some Superiors think that every ministry and every work that is offered must be accepted. I have really tried in season and out of season in many letters to demonstrate how truly harmful this error is both to individuals and to the whole Society, and how contrary to the mind of our holy Father Ignatius; and more than once I have asked and begged Superiors to make an end of this abuse at last, and adapt their works to the strength of themselves and their subjects, and not place heavy and insupportable burdens on their own shoulders and those of their subjects.¹²⁰ I earnestly recommended the same thing to all Superiors at once, in my letter of June 29th of last year;¹²¹ I also pointed out particularly that it is eminently fitting for Superiors to assign intelligently works that have been intelligently selected, and to direct the workers carefully;¹²² and so they will see that often far more can be done orderly and methodically than if the individual workers, even those who work hardest, are left to themselves.

These remarks of mine are to be understood especially of the Scholastics who are teaching in the Colleges, for these, despite my very frequent and strong objections, are even now often overburdened with occupations that are totally unrelated; and in a short time they lose taste and interest in spiritual things, and either never regain it afterwards or do so with great difficulty.¹²³ That there are difficulties, especially in Provinces which are burdened with too many Col-

120. Cfr. Matt., XXIII, 4.

121. Cfr. Acta Rom., vol. VII, 1933, pp. 481-489.

122. Ibid., pp. 489-490.

123. Cfr. Acta Rom. vol. VII, 1933, pp. 465-467.

leges I clearly see; but let there be a strong desire, for the love of God, Whose glory is at stake, and for the love of the neighbor, whose eternal salvation is at stake, and means will most assuredly be found to overcome these difficulties.

Among the ministries, with which Ours are so greatly overburdened there are, especially in some Provinces too many ministries towards women which consume much time that could be spent more usefully in other works. The excellent Provincial of a great Province who lamented to me that the spirit of his Province seemed a bit depressed said that he thought that the principal cause of this defect was the fact that too many Fathers were occupied with too many ministries of this kind; and I think that he touched upon the true cause. Besides, we could offer much more and greater spiritual assistance to these same women if we were to abandon the lesser ministries and take care to perform well only the principal works and to give general direction to these works.¹²⁴

The second cause is that absorption in external works of which a defense is attempted on that principle, generally true indeed but here falsely applied that God must be left for the sake of God; and by degrees it happens that those workers who are wholly given up to external works neglect the exercises of piety, lose their interior spirit and permit the flame of the love of God to be well-nigh extinguished, so that there is danger, despite a certain external success, of their becoming merely as sounding brass or a tinkling cymbal.¹²⁵

These same religious who are most of all fatigued by labors, that are inordinately undertaken and carried out by merely human activity, instead of seeking that inner recollection of soul which they so greatly need, look for peace and solace in worldly relaxations;

124. Cfr. Reg. Operar. 9.

125. Cfr. 1 Cor., XIII, 1.

in the reading of newspapers, periodicals and worldly books that are even at times directly dangerous, in chatting with "friends," in visiting externs both men and women, in various kinds of moving pictures, perhaps even such as are absolutely unbecoming to a Religious, alleging as excuse, that even Religious need relaxations. They need them, of course, but certainly not those that draw a religious soul further and further away from the chaste pleasures of the spirit, which alone can give a religious true peace and happiness. On the contrary those who look for worldly recreations are disgusted by exercises of piety and more readily try to rid themselves of them; and so they do not find peace of soul, and go after worldly pleasures with ever greater avidity, entering upon that very dangerous way, which, as we have seen more than once with sorrow, leads to ruin.

Certain false principles, wholly inconsistent and yet emanating from the same spirit of darkness, are the third hindrance that keeps some from their spiritual exercises.

One is a cowardly kind of spirit which they allow to deceive and persuade them that great perfection and sanctity are for only a few who are called to them by some extraordinary vocation and that consequently it is not for us to aspire to them but that it is enough for us to be content with a certain mediocrity. Those who follow such principles are exposing their soul's eternal salvation to serious danger. For Christ our Lord said to all His disciples: "Be ye perfect as your heavenly Father is perfect,"¹²⁶ moreover the religious state of its very nature obliges us to tend to higher perfection; and the Institute of the Society of Jesus clearly indicates how sublime is that perfection to which all sons of the Society ought to tend. And it will be enough here to quote the fifteenth rule of the

126. Cfr. Matt., V, 48.

Summary of the Constitutions, where we are admonished that "all must constantly strive that no point of perfection which by the help of divine grace we are able to attain be omitted by us." And this universal perfection, as the same rule clearly says cannot otherwise be attained than "in the perfect observance of all the Constitutions and in the fulfillment of the peculiar spirit of our Institute," for this, approved by the Church is not only "a definite way to God," as the Formula of the Institute says,¹²⁷ but for us, who are called to follow it, it is the only way to God, so that those who depart from it necessarily go away from God.

Our Institute indeed, as all admit, can be accommodated with wonderful facility to widely different conditions of time and place; but the principal and cardinal points of our peculiar perfection and spirit are immutable and ought to remain unchanged, as the Holy See also has again recently stated,¹²⁸ and all the rules always and everywhere should be observed to the letter, and Superiors everywhere should vigilantly inculcate and promote and urge this observance.

And this the Church and even the faithful expect of us. More than once I have heard Bishops of various countries say that they wished to have Jesuits of ancient virtue and observance. The faithful are today aspiring to greater perfection. And surely we now see very many youths and men of every condition, more perhaps than ever before even in the world, in the midst of difficulties earnestly striving for the highest perfection, and doing it so zealously that any religious would have good reason to be ashamed of their own cowardice; and these generous Christians frequently and rightly indeed, complain that they cannot now find suitable directors among Ours; for they,

127. Form. Instit. approved by Julius III, n. 1.

128. Apostolic Letter of Pius XI "Paterna Caritas," dated Mar. 12, 1933: Acta Rom., vol. VII, 1933, pp. 273-275.

who are not afraid to confess that they are themselves content with ordinary goodness, cannot direct these souls safely along the paths of sanctity.

And here I wish to admonish paternally the young men especially, who are preparing to do great things for the glory of God, to persuade themselves that they will not be able to work effectively for the glory of God and the salvation of souls, unless they aspire with all their strength to the sanctity proper to the Society, and that they will not attain it in any other way than by the perfect observance of all the rules. By this means alone will they become fit and docile instruments which God will gladly use to perform marvels; otherwise they will be like "a foolish man that built his house upon the sand:" for some time their works will seem useful and fruitful, but they will not be able to resist the first wind of temptation or persecution and their ruin will be great.¹²⁹

Another false principle is that of those who fully admit that they ought to tend to perfection, and who even yearn to reach very high perfection, but who are deceived by the false principles of a certain modern asceticism into thinking that so many spiritual exercises are not necessary for it, and are rather a hindrance, and that without them, they would tend in a more pleasant manner to full union with God. It is true that God can attract souls to Himself immediately, but generally He does not do this; even the greatest mystic Saints passed through many and often very dry exercises. For the rest, so contrary is it to experience, that those who follow such principles should arrive at true union with God, which is founded on self-abnegation and conformity with Christ Crucified, that rather they always go farther away from it, and fall into the most dangerous kind of pride, spiritual pride.

But if we will attend to all these exercises of piety

129. Cfr. Matt., VII, 26-27.

with careful and constant fidelity, there is no doubt, Reverend Fathers and dear Brothers, but that we will increase daily in that assiduous and uninterrupted union with God to which we all ought to tend, and which we should strive with all our strength to attain, according to that sublime and most perfect seventeenth rule of the Summary of the Constitutions, of which our holy Father Saint Ignatius is our most perfect exemplar. And certainly this most blessed Parent and Legislator of ours really divested himself of the love of all creatures, that he might bestow his whole affection upon the Creator of them, loving Him in all creatures and them all in Him; and that quality which, he said, should first of all be looked for in the General, "among the various qualities with which he ought to be adorned," "that he should be as closely joined and familiar with God and our Lord as possible, both in prayer and in all his actions,"¹³⁰ this quality he himself had attained so perfectly that no external occupation seemed able to tear him away from God; and this is in a certain degree to begin and anticipate on the way what will be consummated in the beatific vision in our Fatherland.

You see, Reverend Fathers and dear Brothers, what I wanted to discuss with you on this most auspicious occasion, without adornment and in simple conversation. I have proposed many things for your attentive meditation, and I hope that these paternal words, with the help of the Divine Spirit, will not turn out to be useless to you. But I will say with Father Roothaan; "I have done what the servants did at Cana in Galilee; I have filled the water pots with water; but we need wine; may the Lord deign to give this."¹³¹

130. *Constit. P. IX, c. 2, n. 1.*

131. In the Archives of the Society at Rome: a letter of Fr. Roothaan to Fr. Peter Beckx, dated Mar. 29, 1847.—Cfr. also *Adnotationes et Instructiones spirit.*, Hagae-Comitis, 1891, pag. 212, and elsewhere; for this phrase was very common with him.

However, to recommend certain definite things, for the fuller obtaining of the desired renovation of spirit, I wish each of the Provincials to call together his Consultors and four of the other more experienced Fathers of the Province, who are in charge of the chief works of the Province, to a special consultation and to give them timely warning that they may prepare themselves for it by prayerful consideration; when these are all gathered together let them consider before God with serene mind, and discuss with religious freedom, how matters stand in the Province with regard to the points of this letter, what are the causes of particular failings, and what efficacious remedies should be employed.

Let each one of us seriously make this same examination of those things that pertain to his own soul and to his work; and let this be done either during the monthly recollection of the coming month of August or during the eight days of the Spiritual Exercises which all surely ought to perform this year with singular recollection and piety and more intense earnestness, that we may fully resuscitate in ourselves that true spirit with which our Fathers were on fire, when they set out from Montmartre four centuries ago to kindle a holy fire over the whole world.

And while I earnestly congratulate from my heart, on so great a favor, those of you, dear Fathers and Brothers, whose happy fortune it is to pronounce your final vows on the very Feast of the Assumption of the Blessed Virgin Mary this year, I advise and again and again I recommend that you hold up to yourselves those first Fathers for very zealous imitation, and strive to offer your holocaust, "with that alacrity, that abnegation of will, and hope in the divine mercy," with which they "then truly and with their whole soul devoted themselves to God" (as Father Simon Rodriguez, one of them, relates). And so as the same Father Simon confesses about himself, when you shall after-

wards on frequent occasions recall this longed-for day, "great ardor of soul will come, new affections of piety accrue," and you will be led into incredible wonder,¹³² and you will be made a living and worthy and ever dear memorial to the Society of the commemoration of this fourth centenary.

I desire in addition that everywhere, even where at this time the summer vacation is in progress, a solemn novena be performed before the Feast of the Assumption of the Blessed Virgin Mary into heaven, in whatever way each Provincial may arrange for his own Province, that, through the intercession of our holy Father Ignatius and all the triumphant sons of the Society, we may obtain from the most glorious and sweet Mother and Queen of the Society, ever more copious help, that our Society thoroughly renewed may be able to serve the Divine King more faithfully and valiantly every day.

And since the sweet disposition of divine Providence has brought it about that this private jubilee of ours should coincide with the extraordinary world wide jubilee of the Redemption, we may hope to receive most abundant help from God in gathering the fruit of the Redemption, not only for our own sanctification, but also in leading so many souls to Christ who, although they do not yet belong to His fold, nevertheless thirst for truth and seek for one who can show them the way; and likewise to spread the kingdom of Christ everywhere more effectively and to battle strenuously the very bitter enemies of the divine glory in our times.

And as a token of these divine graces I am joyfully able to communicate the Apostolic Benediction, which the Supreme Pontiff and most loving Father of the Society, Pius XI, when I recently informed him that

132. Cfr. "De origine et progressu Soc. Jesu etc., commentarium P. Simonis Rodrigues, qui fuit e novem Sociis S. Patris Ignatii" (Romae, 1869), pag. 15.

this letter was to be sent on the occasion of our anniversary, deigned to grant from his heart to each of us individually and to the whole of our least Society.

I earnestly recommend myself and the whole Society to the holy Sacrifices and prayers of you all.

From Rome, on the
Feast of the Visitation of the B. V. M.
July 2, 1934.

The Servant of you all in Christ,

WLODIMIR LEDÓCHOWSKI,
General of the Society of Jesus.

P. Ledóchowski

A. M. D. G.

HISTORY OF THE MARYLAND-NEW YORK PROVINCE

XI

DEER CREEK

By REVEREND EDWARD I. DEVITT, S.J.

St. Joseph's Mission, at Priestford, Deer Creek, was the oldest establishment of the Society in Baltimore County, which then extended to the Susquehanna River. Baltimore Town had not yet come into existence, and there was no place for Catholic worship on the Western Shore, north of Annapolis, at the time when the Mission was founded. On the division of Baltimore County, in 1773, Deer Creek was included in that portion which was named Harford County, and in the Church histories and Jesuit records it is generally mentioned as *St. Joseph's Mission, Deer Creek, Harford County*.

The exact date, and the circumstances which led to the foundation of this Mission, cannot be determined. Some Catholic families from lower Maryland had moved to this section in the early years of the eighteenth century. Benjamin Wheeler came about 1715, and brought his large family of fifteen souls with many slaves in 1720. There were also four or five other Catholic families, and some Jesuit missionary must have looked out after their spiritual wants. In all probability, the place was occasionally visited from Bohemia, founded in 1704. It is thought, and not without reason, that Father Joseph Greateon was, if not the first, at least one of the first Missionaries, to reach the Region of Deer Creek, before the coming of Father John Digges, Jr., in 1744. Father Digges died in 1746, and was succeeded by Father Bennet Neale, who belonged to a family conspicuous for the number of members that it gave to the Church

and to the Society of Jesus. Father Neale was connected with Deer Creek for many years, certainly until 1766, and probably as late as the end of 1769. He died at Newton, St. Mary's County, March 20, 1787. Although Father Digges attended the Mission from 1744 to 1746, yet Father Neale may be regarded as its founder; he purchased the original property in 1750, and subsequently acquired other land which was used for the support of the Priest in charge. The first authentic records relating to the Church are connected with his name; a contemporary document speaks of St. Joseph's chapel as "Priest Neale's Mass-House." The circumstances, which are fully detailed in volume XXXI, *Archives of Maryland*, were as follows: A deserter from the British army, becoming weary of life amongst the French and Indians, whilst making his way back to the English settlements, was captured near Fort Cumberland, and held as a spy; Colonel Cresap was inclined to give short shrift to the prisoner, who endeavored to escape the penalty for his offense by appealing to the prevalent feelings of suspicion of Catholic loyalty, which had become more bitter after Braddock's defeat. He told a rambling story of treasonable utterances and practices that he had heard and witnessed at "Priest Neale's Mass House," and his circumstantial narration created such an impression, that a report of it was forwarded to Governor Sharpe at Annapolis; whereupon, he commissioned the sheriff of Baltimore County to arrest Father Neale and several members of his congregation, whom the man had mentioned. The swift witness, having been brought before the Governor and his Council, broke down completely under cross examination; he acknowledged that he had never been at the chapel, that he had never seen or spoken to Father Neale, to whose identity in person of the first witness introduced he had sworn; and, finally, he made a recantation, confessing that his tale was a tissue of

perjured statements, and throwing himself on the mercy of the court.

The "Mass-House" mentioned above was the first chapel of St. Joseph, which formed part of a building that is still standing; it was a long stone structure with walls of great strength and solidity, nearly three feet thick; a room below at one end served for a reception room whilst the most of the interior was devoted to the chapel. This arrangement was necessitated by the iniquity of the times, as the laws prohibited the public exercise of Catholic worship, and the Priest was obliged to perform his ministrations by stealth and privately; if he said Mass, it was in a room of some private residence, or in a chapel attached to his own house, to which as a private gentleman he invited his neighbors; chapels thus situated, built on the land of the Missionary and adjoining his dwelling place, were regarded as his private property, which he allowed to be used for religious purposes. The custom grew up from this of establishing chapels under the same roof and connected with the dwelling of Catholic families, as in the old residence of Charles Carroll at Annapolis.

This old building at Priestford is still standing in a good state of preservation, being now in use as a private residence, as it was at the time of its erection, about 1741. It has passed out of Catholic hands, and it ceased to be used as a chapel, when the Church of St. Ignatius at "The Hickory" was completed; it continued to be the residence of the Priest, until the death of Reverend Joseph Eden, December 22, 1813, and the property was sold the following year by Father Francis Neale. This transaction terminated the relations of the Society with the Deer Creek Mission. There was a local tradition which constituted the basis of reclamation by Archbishop Marechal at a later date, against the sale of this property; it was claimed that it was a donation from Mr. Thomas Shea for the benefit of the

congregation, and that Father Francis Neale had no right to alienate it; on the other hand, it was contended, that the plantation was bought, October 8, 1764, by Father Bennet Neale; the sum of money which he paid was small, but there was a condition attached, "that Rev. Mr. Neale would allow the said Shea lodging, board, and all things necessary during his life;" the fulfilment of this condition seems to have made ample compensation for the property, which became vested in the Corporation of the Roman Catholic Clergy of Maryland, and was sold by the agent of the Corporation, Father Neale, grand nephew of Father Bennet Neale.

The church of St. Ignatius, at "The Hickory," is an offshoot of old St. Joseph's. It is situated three miles north of Bel Air, the County town of Harford. The original lot of two acres of land was purchased by Father Charles Sewall in 1779; but the chapel was built by his successor, Father Sylvester Boarman. It was begun about 1786, but was not completed until September, 1792. The structure is of stone, and its original dimensions were about 33 x 52 feet, including a pentagonal sacristy attached to the rear of the edifice. The parsonage was built in 1822.

The first resident pastor of St. Ignatius was Reverend Roger Smith. Shortly after his ordination by Archbishop Carroll, in 1815, he was appointed to the charge of the Congregation at "The Hickory," together with several stations in Harford, Cecil and Baltimore Counties; but, as there was no house for the pastor, after the sale of Priestford, he was obliged for nearly two years to make his home at the Seminary in Baltimore, from which he sallied forth to make the rounds of his arduous mission. The people would not contribute anything for his support, as he wrote to the Archbishop—the services of the former pastors had been gratuitous, and even since the departure of Father Boarman, the last Jesuit, a home

had been provided for the incumbent, and a salary had been granted to him from the revenues of the Corporation. Father Smith came to live in the Parish in 1817, taking up his abode with his brother.

It is from this date, 1817, that the church records begin; none of an earlier period have been discovered—probably they never existed. It is only by piecing together detached items of information gleaned from various sources, from tradition, wills, court and land registers, that a connected chronicle of Deer Creek Mission can be constructed. The main facts of this sketch were collected by Reverend J. A. Frederick, by indefatigable search into the early history of the Church in Harford County. The church of St. Margaret, of Bel Air, of which he is the Pastor, was built in 1905, and the Parish embraces a portion of territory formerly dependent on St. Ignatius', itself an offshoot of the first Deer Creek Mission. Father Eden and others mention a station called "The Barrens" which was attended from Deer Creek. Captain Henry Macotee opened his house on Broad Creek for public service, and Mass was regularly said there for many years. This was the origin of St. Mary's now known as Clermont Mills, or Pylesville.

The priest of Deer Creek in early days was often obliged to travel to places at a distance from home in the exercise of his ministrations; it may be that Father Diderich or some other, visited Baltimore occasionally, before Father Sewall took up his permanent residence in that town; Elk Ridge (Doughoregan Manor) seems to have been visited by Father Diderich, during the War of the Revolution, and it was afterwards (1817-1840) a mission attached to Hickory; it is extremely probable that Father Digges and Neale helped the scattered Catholics of Southern Pennsylvania and of Frederick County, Maryland, as both of them seem to have been transient visitors of Conewago and Elder's Settlement. The father

of Father Digges had obtained the grant of ten thousand acres of land in the neighborhood of Conewago, and the man who falsely accused Father Neale declared that he was in collusion with one Digges who lived near York, and could furnish arms, and when Governor Sharpe issued a warrant for the apprehension of Father Neale, he cautioned the sheriff to be circumspect in serving it, lest the said Neale might escape into Pennsylvania, as he had heard that he was living sometimes in Pennsylvania, sometimes in Maryland.

The following list of the Pastors of Deer Creek has been compiled from the best accessible sources; the date of arrival, as well as the length of stay, is in some cases not quite certain:

John Digges, Jr.	1744-1746
Bennet Neale	1746-1769
Ignatius Matthews	1770-1779
Charles Sewall	1779-1780
Sylvester Boarman	1780-1799

Father Bernard Diderich was stationed at Deer Creek, 1774-1775, apparently as assistant to Father Matthews; he was a Walloon; all the others were members of prominent Catholic Maryland families. Father Boarman was the last Jesuit Pastor, and he had, in 1795, Reverend Charles Lusson, a French secular Priest, as assistant. The Priests who attended St. Ignatius Church at "The Hickory" continued to live at Priestford, until the sale of that place in 1814. They were, after the departure of Father Boarman, Rev. William Pasquet, Dr. Cornelius Mahoney, and Joseph Eden. Rev. Roger Smith became the first resident Pastor of St. Ignatius' at Hickory.

XII

THE NOVITIATE.

There was no Novitiate of the Society in Maryland during the Colonial period. The records, however,

show that two or three candidates were admitted as Coadjutor Brothers; only one Scholastic is mentioned for this whole time, Mr. Thomas Hothersall, who came from England in 1683, and taught Humanities in the school which was established at Newtown. American Catholics, who desired a higher education, were obliged to cross the sea; their classical studies were generally made at St. Omer's, and aspirants to the Society entered the Novitiate at Watten in Belgium, and afterwards followed the same course of studies and occupations as the other subjects of the English Province. The catalogues of England give the names of thirty-six natives of Maryland, at or near the time of the Suppression in 1773; some of these never returned to their native land; but many of them came back to labor on the American Mission, constituting the nucleus of a native clergy.

The Society was re-established in the United States nearly ten years before its general restoration throughout the world in 1814. The existence of the Society in the Russian Empire had been fully recognized in 1801, by the Bull of Pius VII, "*Catholicae Fidei*;" application was made to Father General Gruber, in a joint letter of Bishops Carroll and Neale, on the 25th of May, 1803, in which they declared that there were thirteen ex-Jesuits, and other Priests, in the United States, who asked for affiliation with the Society in Russia. Father Gruber's reply is dated March 12, 1804; he grants the petition for restoration, and gives directions for the mode of procedure. In accordance with the instructions received, and with the authority entrusted to him, Bishop Carroll appointed Father Robert Molyneux Superior, June 21, 1805; Father Molyneux accepted, and he and some other surviving Fathers of the old Society renewed their vows. The work of reconstruction was thus begun—to borrow the words of Father Molyneux, "the machine

was set in motion, and other companions once more enlisted under the Standard of our Holy Founder."

GEORGETOWN

The first Novitiate in the United States was established at Georgetown in 1806. Bishop Neale resigned his position as President of Georgetown College, and was succeeded by Father Molyneux, October 1, 1806. That institution became henceforth a College of the Society, and by the opening of the Novitiate within a few days it was the centre of its new life in the United States. A number of promising candidates had been preparing for admission to the Society, and as soon as the proper arrangements could be made, the Novitiate was opened. One of the original band of Novices, Father John McElroy, has left recorded the proceedings and circumstances connected with this momentous event. There are some manifest inaccuracies in his narration: as, for instance, his statement that P. Charles Neale was Superior of the Mission, and that he was "the first to make his Solemn Profession to the Archbishop." These statements appertain to P. Molyneux. The venerable writer may be excused for these errors, as his reminiscences were dictated fifty-eight years after the event, when he was almost blind.

"The Most Reverend Archbishop Carroll, at that time the only Archbishop in the United States, obtained a rescript from Pius VII, granting permission to the Jesuits to open a Novitiate in Maryland. Accordingly, the first Novitiate was opened at Georgetown College, Rev. Charles Neale being then Superior and living at the Carmelite convent in Charles County. The Rev'd Fr. Francis Neale was appointed Master of Novices, although he had made no novitiate himself. The names of the first novices are: Enoch Fenwick, Benedict J. Fenwick, James Spinck, Leonard Edelen, Charles Bowling, James Ord and William Queen, Scho-

lastics; Patrick McLaughlin and John McElroy, Lay-brothers. On the 10th of October, 1806, the above-named assembled in the house opposite Trinity Church and commenced the thirty-days retreat. A set of manuscript meditations for thirty days had reached the College by some Father from Russia; they were in Latin, and were translated into English by Mag. E. Fenwick. Three of these were read daily; and a consideration, spiritual reading, examens, etc., filled up the rest of the hours. In one of the rooms there was a chapel, where all heard Mass daily. We slept in this house during the retreat.

“During the Exercises, Father Anthony Kohlmann and Father Epinette, the former a German, the latter a Frenchman, arrived from Russia, where they had entered the novitiate at Dunaberg. They were sent to Georgetown to teach Theology by Rev'd Fr. General Brzozowski, then residing in the College of Polosk, White Russia. Father Kohlmann very soon after his arrival was appointed Socius to the Master of Novices. With great fervor and unction he gave the Novices frequent exhortations, which produced the most happy effects; he also introduced the customs, penances, etc., usual in the Society, as he had found them in Russia. They differ but little from those now in use in the Novitiate, except that we took breakfast standing.

“On the Feast of St. Stanislaus, November the 13th, the thirty-days Retreat ended. Archbishop Carroll was invited for the solemnity; Fr. Charles Neale was also present, and made his Solemn Profession to the Archbishop. After High Mass, all went to the College, where the Novices took possession of the second story of the old College. Thus was the first Novitiate in North America commenced, with the approbation of Pius VII, with the sanction of the only Bishop in the United States, and made remarkable also by the first Solemn Profession ever made by a Jesuit in the United States.”

Father Anthony Kohlmann, who had lately arrived in America, describes the condition of the Mission, in a letter to Rev. Father General, dated from Georgetown College, November 25, 1806. This letter gives the impression made on a keen observer, and impartial contemporary. The following extract will be interesting, as dealing with the incunabula of the Province, a few days after the Novices had been installed in the old South building of the College. Here, PP. Molyneux and Kohlmann lived with the Novices; the Masters and students occupied the North building.

“Rev. Francis Neale, the Master of Novices, and also Pastor of a respectable Congregation or Parish, is a pious man and filled with the spirit of God. But, as he never received the training of the Novitiate, and, furthermore, in addition to his parochial charge, he is almost overwhelmed with the burdens of other business, so that he can scarcely ever be at home during the daytime, P. Molyneux has appointed me as his Socius; and I endeavor to instruct him in the methods and customs of the Society, so far as I am able to do so, which is to be understood principally of external things, as in dealing with spiritual matters he has had far more experience than I; nevertheless, if the number of Novices should increase, I do not think that he will be able to fulfill the duties of his office, because the flock entrusted to his care is constantly increasing, and he is busily occupied in many other affairs. Let me now speak of the Novices, who are divided into 8 Scholastics and 2 Temporal Coadjutors. They are all young men of great promise, far above the average in personal appearance and mental endowments. Four of them have been for a year or two studying Theology; the others have not yet completed the classical course, but they have translated the best authors, and have a scholarly knowledge of the Latin language, though they are not skilled in the use of it. All of them speak French, and they have a fair acquaintance

with Greek. They have all studied mathematics, and have made good progress. Besides, they are remarkable for good dispositions, inclined to piety, and fit for the study of any science; in a word, I cannot sufficiently admire the Divine Goodness, in sending such a select band of young men to be the foundation stones of the new Society."

Four of the original novices, Enoch Fenwick, Benedict Fenwick, Leonard Edelen and James Spinck, were ordained by Bishop Neale, before completing the two years of probation; priests were needed, and they had studied theology at St. Mary's Seminary, Baltimore, and at Georgetown. The novices remained at Georgetown, until 1812, with Father Peter Epinette, who had been socius of Father Neale, and afterwards his successor, as Master of Novices. When the transfer of the Novitiate to St. Inigoes was made, it was the intention of Superiors that the Novices should remain there, until the house at White Marsh, then in course of construction, should be completed. But, even this temporary sojourn was cut short by the events of the war of 1812. British ships of war were holding possession of Chesapeake Bay and its tributary waters, and parties from the fleet were harrying the adjacent shores; so it was considered more prudent to withdraw the novices from their exposed position; in fact, after their departure, the British occupied St. George's Island, and a marauding party plundered the Manor-house in which they had lived. Father McElroy's *Diary* mentions; "April 26, 1813. This day, Fathers Beschter, Rantzau and the novices arrived from St. Inigoes in Capt. Coad's vessel, all in good health. Paid him \$50 for bringing them." May 31 it is recorded that five novices departed for Frederick Town, "where they are to remain until the house at White Marsh be ready." There was delay in making the necessary preparations; but, on July 12, 1814, "Father Beschter with the novices arrived from Frederick, and the next day

they started (from Georgetown) for White Marsh, which is to be the future residence of the novices."

WHITE MARSH

Father Anthony Kohlmann became the Master of Novices, and retained that position at White Marsh, until his appointment as Superior of the Mission, September 10, 1817. There was a rapid increase in numbers, after the opening of White Marsh, Georgetown College supplied a large proportion of the candidates, as was to be expected, since it was the only college of the Society in the United States. The Diary previously quoted says: "February 6, 1817. Ten scholars left the College for the Novitiate, to commence the thirty days retreat under Father Kohlmann; eight more students of Georgetown entered in July of the same year. September 9, 1817, the novices were in retreat at Georgetown; two of them were from Ireland, and nine from Flanders. Father Kohlmann was appointed Superior of the Mission, September 10, and resided at Georgetown, where the novices seem to have remained under his charge; Father Charles Van Quickenborne arrived in America, December 17, 1817, and was appointed Master of Novices; the Catalogue of the Province for 1819 assigns the novices, eighteen in number, to Georgetown; but, several of them who were Priests were laboring at other places, and nearly all the others were engaged in study or college work. From 1820 to 1823, the home of the novices was again at White Marsh. Complications arose, which it is not necessary to specify here, and Father Van Quickenborne with his novices, all of them *fortissimi Belgæ*, went to Florissant, to found the Mission of Missouri. The novitiate was non-existent until 1827, when it was reopened at Georgetown College; Father Francis Dzierozynski, Superior of the Mission, had charge of the novices; they were few in number. Father Kenney, Visitor for a second time, 1830-1833, designated

Father Fidelis Grivel as Master of Novices, with residence at White Marsh, where the Novitiate remained until the transfer to Frederick in 1834.

Father Grivel, writing to Father Sewall in England, gives the status of the house at this period at White Marsh. "St. Francis Xavier, of whom we had in the Novena, March 4, 1832, begged six scholastic novices *at least*, sent us ten; Belgians, five, Germans, two; Americans, two; and a Frenchman. Last March, we begged the same. Now, a German and a Belgian having left last Easter, by the want of Vocation, the good St. Francis sent three, a German, a Belgian and a fine Irish, talented young man of Derry. Ten of the former Novices having taken their vows, we are now twelve Scholastics at the Marsh, among whom five Priests, four Belgians and a German, and four good Irish Lay Brothers."

THE NOVITIATE—FREDERICK

(1834—1903)

The following account of the foundation of the Frederick Novitiate with its growth, material and spiritual, is taken for the most part from articles that have appeared from time to time in the WOODSTOCK LETTERS. The essential points alone have been taken, the details, interesting though they are, being beyond the scope of this chronicle. The recording of the main facts, so far as they could be gathered from these sources, and from the *Historiae Domus* and *Litterae Annuae* which offer very scanty information, has been the only object.

The conditions at White Marsh were unsatisfactory, and Father McElroy, who had been in Frederick since 1822, strongly urged that town as a suitable site for a permanent Novitiate. Accordingly, in 1834, Father William McSherry, the first Provincial of the Maryland Province, removed the Novitiate thither. It is

in reference to this latest departure that Father McElroy writes: "It is probable that the Novitiate has found a permanent resting place. The City very quiet and healthy—markets at hand—physicians—in a moment's walk in the country—a very spacious garden—there seems to be all that can be desired for such a community." And in a letter to Father Nicholas Sewall, an American, at one time Provincial of England, Father Grivel, under date of March 31, 1834, gives, among other details, an account of the property at that time possessed by the Society in Frederick. He writes: "Frederick is a town of six thousand inhabitants, like Georgetown. The soil is very rich, they neglect tobacco for wheat and corn. The country is not hilly. However, five miles from the town begins the first line of the Alleghany Mountains, and at that place we have fifty-five acres of woodland with an abundant spring; a frame or log house will be built there for our Villa. . . . Father John McElroy opened a school—now he has a college with five professors and ninety students, no boarders as yet. Near, but not adjoining our Novitiate we have two lots, one of four acres, the other of twelve, rich soil for wheat. Father Provincial, William McSherry, has just purchased for six thousand dollars, the new house south of the new church, and the college will be transferred hither, and the novices will occupy the old house. The old college will be ready in June for the Novices. The school has three stories and is of brick, as are all the other buildings, grand and nice. Your Reverence conceives the great advantage for the Novitiate to be in a town, for catechising, visiting the poor houses, prisons, hospitals, etc."

At the coming of the Novices, a large addition had to be made to the residence in which Father McElroy and the others, who were engaged in the work of the college and church, were living, and the Fathers were forced to move into a new residence on Church Street.

“The addition consisted of a story to the old building, and the extension of the West end from what was Father Rector’s sitting room to the passage leading to the refectory. The wing later used by the Novices, together with the chapel, was added by Father Samuel Barber, while the East extension from the pastor’s room to the alley, was made by the Very Rev. Father Brocard. The infirmary wing was the improvement made by Father Paresce in 1859.”

According to the catalogue of 1835, there were twenty-two in the community during that year; Father Francis Dzierozynski was Master of Novices. The numerical progress during these early years was slow; for 1839, 1840, 1841, it was almost imperceptible. As was to be expected, the war kept down the numbers and the catalogue for 1863 records only two scholastic novices. After this the novices became more numerous, and we find, in 1880, at the time of the union between Maryland and New York, that the community in the Novitiate at Frederick numbered eighty-four, nineteen being scholastic novices.

From this time onward there was a constant numerical increase, and after the union of the Juniors from West Park with those of Frederick in 1881, no year, with the exception of 1883 and 1884, had as small a number of scholastics as 1879. During the years that followed, the number of new novices fluctuated between sixteen and thirty as a rule, two years only rising beyond this latter, namely 1898, when thirty-one were received, and 1893, when forty-three entered. As to the spiritual progress, the Annual Letters which are all on other subjects most jejune, dwell at some length on the constant fidelity to the rule on the part of all, and the continuous satisfaction that was given to the Superiors in this point, during the period. The writer of the Letters for 1881 particularly dwells upon the spirit of charity that was so prominent at the time the fusion of the West Park with the Frederick Jun-

iors. He enlarges upon the generous way in which both sections, trained in different customs, conformed in every respect to the new regime.

THE NOVITIATE—ST. ANDREW-ON-HUDSON (1903- ——)

A very detailed and interesting account of the Foundation of St. Andrew-on-Hudson may be found in the Woodstock Letters for March, 1903. On July 19, 1899, Father Edward I. Purbrick, at that time Provincial, purchased the present site of the new Novitiate on the east bank of the Hudson River in the township of Hyde Park, three miles above Poughkeepsie. The property was the old Stuyvesant estate, and consists of more than one hundred and eighty-two acres, sixty on the river side of the Albany Post Road. The price was moderate, only \$23,500, for ground for which \$60,000 had been refused a few years before.

On April 1, 1900, Father William Walsh left Frederick to supervise the new structure. He first destroyed the old mansion, which occupied the only possible site for a structure as large as the one required, and secured from it 750,000 bricks, which were used in the new building. As the Hudson River is contaminated, and a pure water supply was lacking, it was necessary to purchase a farm through which ran a clear stream, a mile nearer Hyde Park. After many annoying delays, occasioned for the most part by strikes, the corner-stone was at last laid on December 27, 1900, by Father Thomas J. Gannon, then Vice-Provincial, in the presence of the local superiors. In August, 1902, Brother Rogers came to superintend the carpenter work, and in December, 1902, Brother O'Sullivan took charge of the machinery of the powerhouse. The first Mass was celebrated in the new building by Father Walsh at midnight, Christmas, 1902. The Community moved from Frederick on Jan.

15, 1903. Very Reverend Father Provincial blessed the house on the 18th of the same month, and classes were resumed on January 23rd.

The Novices and Juniors continued the work of catechising that they had done so efficiently and zealously in Frederick. In 1903, both Hyde Park and Staatsburg were attended by them, as was also the German church in Poughkeepsie; but, during the year 1904, they were withdrawn from these places. The Juniors, however, still teach Catechism in St. Mary's, Poughkeepsie, and the Novices teach at a little country mission, Campion Hill, about four miles to the east, under the patronage of Blessed Edmund Campion, at the chapel of Our Lady of the Wayside, and at Pleasant Valley, where Father Richards built a church.

At this latter place, seven miles east of Poughkeepsie, Father Walsh collected a congregation of fifty, who had been almost completely neglected, engaged the Town Hall and celebrated Mass there every Sunday. Father Richards, as has been said, built a church there, with a prosperous congregation, considerably increased during the summer by a stream of visitors, whose piety and position have done much to allay prejudice, and to strengthen the weaker Catholics.

The Chapel of Our Lady of the Wayside is a small church at the entrance to the grounds. It was built by Mr. Murphy, the contractor, at his own expense. He gave it over unreservedly to Father Walsh, suggesting, or approving the suggestion, that another benefactor be given it, should he be willing for the privileges connected with the chapel to subscribe generously to the building fund of the Novitiate, and to give a small annuity to cover the expenses of the chapel. It was on these terms that Mr. P. J. Kenedy of New York took the chapel. He has since built a vault beneath it, wherein he and his family are to be buried. The beautiful altar in the chapel is the gift of the people of Frederick to Father Gaffney on the

occasion of his Golden Jubilee. It cost \$1400. The interior decorations are the work of Brother Schroen. The chapel was formally opened, and the first Mass said by Father Walsh on Christmas day, 1900. It will seat about fifty. There are some twenty-five children on the roll taught by the Novices.

Not far from the Novitiate is the Hudson River State Hospital for the insane. There are about a thousand Catholics there, including the Catholic nurses. Mass is said there every Sunday, and sick calls are constant. The communions at Easter and at Christmas number about two hundred, but during the whole year there are over 2,000, and almost 3,000 confessions. There are, on an average, about four anointed every week. The nurses are for the most part excellent Catholics, and heartily interested in the work of the church. The League of the Sacred Heart, composed of the attendants and parole patients, numbered 196 members in a short time after it was started.

In November 1903 Most Rev. John Farley, Archbishop of New York, spent two days at the Novitiate. He was present at Benediction and an academy was held in his honor. His Grace spoke highly of the work of the Society, of his own devotion to it, and welcomed us heartily to his diocese.

The special arrangements that have been made for the reception of retreatants have attracted many, both lay and clerical. In the summer scarcely a week passes without two or three, or even more, going through the Spiritual Exercises. In 1903 forty had made retreats. Of these one was a Bishop, Bishop Colton of Buffalo, seven were secular priests, and thirty-two were laymen. In 1904, forty-six made the Exercises, among them Bishop Cusack, who made in our Novitiate the retreat preparatory to his consecration.

There has been little worthy of record, since St. Andrew's was completed, in point of material develop-

ment. The farm is now in fairly good working order, though the initial expenses were discouraging. The grounds have been constantly improved. The railroad company has fenced in our property along the tracks, and has promised to build a road across their rails to our prospective wharf. The carriage house was lost by fire during the first winter, but as it was fairly well insured, and no one was hurt, the loss was a doubtful one, particularly as a more spacious, comfortable and better equipped stable has been built in its place. The library, when completed, will have a capacity of 67,000 volumes.

The Novices and Juniors brought with them the traditions of Frederick, and all that has been said of the constant progress in spirit, and of the edification given, both by word and deed, by all those in the state of formation in the earlier Novitiate, may be repeated here as applicable to St. Andrew's as well.

On Easter Tuesday, April 5, 1904, Father George A. Pettit, formerly Rector of Fordham, was installed as Rector and Master of Novices. Father O'Rourke, after thirteen years of laborious service, was assigned to the mission band.

The Province is still being blessed with numerous vocations. In 1912 thirty scholastic Novices entered, and in 1913 thirty-eight new scholastic Novices. The outlook for the future is excellent, and perhaps this chronicle could not be brought to a conclusion better than with the prayer, that we may see the perfect fulfilment of the object of St. Andrew's so happily set forth by Father Campbell in the *Messenger* for 1903. He writes: "Its whole purpose is the promotion and development of the higher life. It is to be a centre of spiritual energy which may moderate or diminish, in Catholics at least, the danger of absorption in the fierce struggle of the material forces that are focused so intensely in this part of the country. It is an attempt to teach men to emulate in their fight for

heaven the sacrifice which men make who are fighting for wealth and power. It is a school for training young Jesuits to imitate, and, if possible, to surpass the exploits of their predecessors, who achieved so much amid difficulties, and hardships, and trials, which we, in these easy-going days, will always fail to fully realize."

MASTERS OF NOVICES

Georgetown—Father Francis Neale, October 10, 1806;
Father Peter Epinette, 1811.

St. Inigoes and Frederick—Father John W. Beschter,
1812-1814.

White Marsh—Father Anthony Kohlmann, 1814-1817;
Father Charles Van Quickenborne, 1820-1823.

Georgetown—Father Francis Dzierozynski, 1827-1831.

White Marsh—Father Fidelis Grivel, Feb. 22, 1831.

Frederick—

Fr. Francis Dzierozynski, Mag. Nov., Dec. 16, 1834.

Fr. Samuel Mulledy, Mag. Nov., Nov. 1, 1841.

Fr. Francis Dzierozynski, Mag. Nov. and Rector,
Jan. 15, 1844.

Fr. Samuel Barber, Mag. Nov. and Rector, Nov. 13,
1846.

Fr. Angelo M. Paresce, Mag. Nov. and Rector, May
2, 1851.

Fr. Bernardin F. Wiget, Mag. Nov. and Vice Rector,
April 18, 1861.

Fr. James A. Ward, Mag. Nov. and Rector, Aug. 15,
1861.

Fr. Joseph O'Callaghan, Mag. Nov. and Rector, Sept.
4, 1863.

Fr. Felix Cicaterri, Mag. Nov., Aug. 15, 1869.

Fr. James A. Ward (Rector Aug. 15, 1869), Mag.
Nov. and Rector, Feb. 23, 1872.

Fr. Archibald J. Tisdall, Mag. Nov. and Rector, Oct.
1, 1877.

Fr. Michael O'Kane, Mag. Nov. and Rector, Aug. 26, 1887.

Fr. James A. Ward, Mag. Nov. and Vice Rector, Sept. 14, 1889.

Fr. John H. O'Rourke, Mag. Nov. and Rector, Dec. 17, 1891.

St. Andrew-on-Hudson—During Father O'Rourke's term of office, the Novitiate was moved from Frederick to Poughkeepsie; he was the first Rector and Master of Novices at St. Andrew-on-Hudson, and was succeeded by

Fr. George A. Pettit, Mag. Nov. and Rector, April 5, 1904.

West Park, N. Y.—

Fr. Isidore Daubresse, Mag. Nov. and Rector, 1876-1880.

Fr. Patrick Gleason, Mag. Nov. and Rector, 1880-1885.

A. M. D. G

WHAT MARYLAND HAS MEANT TO THE SOCIETY OF JESUS

(Reprint from *Baltimore Catholic Review* Supplement,

June 15, 1934)

The Society of Jesus has one object: to go to any part of the world where there is hope of God's greater glory and service, to carry the Name of Jesus before kings and princes and peoples and to spread the Kingdom of Christ.

When Saint Ignatius proposed the first plan of his work to the Sovereign Pontiff, Paul III (September 3, 1539), the members of his society proclaimed themselves ready to execute the command of the Sovereign Pontiff, in whatever belonged to the progress of souls and the propagation of the Faith, without delay or excuse and at once, as far as in them lay, "whether he bids us go to the Turks, or to the New World, to the Lutherans or to any others, faithful or infidels." And the New World, in those days, meant America and thus the Maryland Mission meant first of all, the realization of the great ideal envisioned by Saint Ignatius and fully sanctioned by Pope Paul III in 1540.

CECIL CAVERT RECEIVED CHARTER

When in God's good time, George Calvert's son, Cecil, received the Maryland Charter, at his father's death, a body of Catholic gentlemen led a new crusade into this New World, to found a province called Maryland, which, in the beautiful words of Father White, they regarded as "a new Dowry of our Lady" (though we know the Colony was not named directly for the Mother of God.) The account of the Colony states its objects: "first and chiefly to bring to the said lands . . . the light of the Gospel and of the truth: secondly, for this purpose, too, that all who take part in the voyages and the labors shall share in the profits and honors." How like the manifesto of the earthly king

in Saint Ignatius' stirring Contemplation on the Kingdom of Christ. Such a purpose is in truth worthy of Christians and of Catholic Englishmen, whose very kin were martyrs for the Faith their descendants would now extend to others.

The illustrious Baron desired the members of the Society of Jesus to accompany the expedition in order to help the Catholic colonists and to labor for the salvation of the souls of heretics and infidels. For this purpose, God chose a man sprung from a family of priests—for Father White had two brothers who shared with him the honors and the labors of the priesthood. He was a man who was twice imprisoned for Christ, who had been led to the Society by its religious ideals, a member of the English Province of the same Society, which has been rendered illustrious by its long line of glorious Martyrs for the Faith—among them a Campion and a Southwell.

WANTED TO PRACTICE THEIR FAITH

In that day of great theologians, Father White was thought worthy of the post of Prefect of Studies and Professor of Theology in a scholasticate of the Society. With Father White were sent Father John Altham and Brother Gervase. And worthy spiritual leaders they were of those staunch English Catholics who longed for nothing more than a haven wherein to practice their beloved Catholic Faith, for which their kin had died, and where their children might be reared in a Catholic atmosphere.

Maryland meant to these pioneer priests an outlet for their burning charity and zeal—a land virgin to Christ, which might be won to the Cause of their Eternal Lord and King. To this New World they could bring Christ, offering Him in the Holy Sacrifice of the Mass—the dearest treasure to the heart of their Catholic compatriots. Here in this wilderness would resound again the sweet chants of Holy Mother Church.

Here they could erect the Tabernacle-home of Christ and here, too, they would break the Bread of Heaven and enable these children of Martyrs to drink the Life-giving Blood, the very strength of Martyrs.

MARYLAND WAS A SANCTUARY

At that first Mass on St. Clement's island the hearts of priests and people must have exulted as they offered in corporate worship the God of exiles, Who for love of all came down from Heaven. To priests and people therefore, Maryland meant a sanctuary where they might lead a Catholic life—a holy life—unmolested by the penal laws, where they might build a Catholic commonwealth by rearing their children as Catholics. And that morning they took out, at the Holy Sacrifice, citizenship in Catholic Maryland and sealed the covenant with the Blood of Christ.

What mattered the storms ahead? Christ would be with them in the Tabernacle, as He had been on the altars of their heroic progenitors, before the dread days of Elizabeth. And the first care of Father White and his companions was to find—even though it be in the tent of an Indian—an abode for their Eucharistic Lord; then and there were fulfilled once more the sublime words of the Evangelist: "And He tented Himself among us."

Here in this New World, after perils at sea, the sun-dering of ties so dear and death to the past with all its charms, like the grain of wheat in the Gospel, the seed of the Faith in them could burgeon forth into a new life. A new, a second spring had dawned for English Catholics. Priests and people were happy and content in a new freedom—that of the children of God. At one time, the Fathers could report in their letters home that all who had come over that year had been converted to the Faith.

The Spiritual Exercises of Saint Ignatius were given from the very start. Apostolic zeal moved the Fathers

to begin the work of evangelizing the tribes of Indians at once and great fruits attended their efforts. There was no Indian problem in those days. Echoes of the success of the Fathers' missionary efforts reached England and the Father General of the Society in Rome was besieged with requests to work among the Indians. As the Indians were converted to Christ and the colonists increased, the borders of cultivation were extended. Mattapany, Kent, Newtown, St. Thomas and Port Tobacco were being settled. And all the while a vigorous Catholicity was taking deep root. Captain Cornwallis protested to Lord Baltimore himself against all attacks on the privileges and immunities of the Catholic Church, telling him that Maryland was to him a home where he could practice his faith unmolested, a land in which he could and would lead a Catholic life. And Father Copley insisted on the full exercise of the priestly power and on the rights, the Catholic rights, of the English gentleman.

But Maryland was to become dearer to these pioneer priests by reason of the Cross, for it was to satisfy their cherished desire to bear contumely, calumny and even persecution for Christ. And it was all part of their response to the Call of the Divine King, which involved treading in His footsteps.

The peaceful days of the Hidden Life, the calm of that Second Spring were shortlived. Evil days appeared in the land. Persecution came from those who had been befriended. Besides the havoc of death—eight Fathers died in the first twelve years—other trials were added. Father White was taken back to England in chains for a second imprisonment for Christ and with him Father Copley had to give to Maryland colonists an example of suffering all things for their Divine Leader. For a while the flock was without shepherd, yet they never wandered off; for they knew in Whom they had trusted. God wished

the Society and the flock to whom they ministered to carry the Cross of Jesus and to have a share in His Passion. In very truth they could repeat with Saint Paul: "In all things we suffer tribulation, but are not distressed: we suffer persecution, but are not forsaken; we are cast down, but we perish not; always bearing about the mortification of Jesus, that the life of Jesus may also be manifest in us."

This was the glorious heritage of the Society of Jesus and the Fathers had the supreme consolation arising from the faithfulness of their spiritual children, worthy descendants of the Martyrs of England; and the bond of love between priest and people persists to this day in Maryland where the priests are still lovingly called "the Fathers."

RELIGIOUS VOCATIONS DEVELOPED

In spite of persecution, the Fathers exercised the teaching functions of the society. Boys were prepared here to enter the continental Colleges directed by the Jesuits at Saint Omer's and Douai. Some of them became priests and either returned here or remained in England, where, for instance, Father Sewall a son of old Maryland, was one of the restorers of the Society. Girls, too, went abroad for their education in the continental Convents and, in fair numbers, they, too, entered holy religion and some returned to plant the foundations of monastic life which has prospered so well in our land. By a strange coincidence, the Antwerp Convent had as confessors the Founder of Catholicity in Maryland—Father White and the Founder of Maryland's Carmel—Father Charles Neale; while the latter's brother, Archbishop Neale, was the founder of the Visitandines of Georgetown. Maryland, therefore, meant to the Society of Jesus a blessed fecundity in religious vocations that has always continued to our own day.

But above all, Maryland meant to the society God's

infinite love endowing its nothingness. "Nihil sum sed omnia possum in Eo qui me confortat." "I am nothing but I can do all things in Him that strengtheneth me." Priests and people were few in numbers, but they were the strong leaven that stirs the whole mass. Today there are 4,173 Jesuits of the American Assistancy and the Catholics of Maryland have spread to many different States of the Union bringing with them their faith and preserving it. Priests followed their people over many hundreds of miles and the flock stood by their shepherds. They were one; at no time was this better shown than during the sad days of the Suppression, when the faithfulness and loyalty of the erstwhile Jesuits, in not deserting a post in Maryland, were rewarded by the unswerving fidelity of their people.

AN EPISTLE WRITTEN IN THE HEART

American Jesuits then—and especially those of the Maryland-New York Province, rightly look upon Maryland as the cradle of the Society in the United States, and as spiritual descendants of Father White they gratefully address to the long line of descendants of the early Catholic colonists whom he fed with the knowledge and love of Christ, those words of Saint Paul to his beloved Corinthians (II Cor. 3:2-3): "You are our epistle, written in our hearts which is known and read by all men: being manifested that you are the epistle of Christ, ministered by us, and written not in ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart."

A. M. D. G.

CATHOLIC MARYLAND GIVES THANKS

REVEREND JOHN P. DELANEY, S.J.

May 30, 1934, was a day of tribute in Baltimore. It was first and foremost a tribute to that now almost legendary Jesuit priest who three hundred years before had offered the first Mass of thanksgiving on St. Clement's Island. It was a tribute to that great Marylander, Catholic and American, James Cardinal Gibbons on the one hundredth anniversary of his birth, and to all his predecessors of the Baltimore see. A tribute to all those little known priests whom patient historians are now laboriously digging out of oblivion, who, through persecution and storm and bigotry, laughed at poverty and discomfort and penal laws and death to carry on the offering of the same sacrifice and to keep alive the knowledge and love of the sacrificial Victim in the "Land of Sanctuary." And, not in the least of all, it was a tribute to his Excellency, the Archbishop of Baltimore. Though, in his own words, the celebration was not planned in honor to any living man, yet it must stand as a magnificent tribute to the loyalty and devotion of his entire flock, laity and clergy, diocesan and religious, to their beloved Archbishop.

For Archbishop Curley expressed his wish that the Baltimore Catholic public act of thanksgiving should be a memorable one, the outstanding feature of the entire Maryland Tercentenary celebration. And rightly so. For Maryland was in her origin Catholic. Her greatest pride today remains the principles bequeathed her by this origin; and even Maryland's blackest years—the years of ingratitude to and persecution of those who had given her life, are bright in Catholic eyes with a precious glow, a glorious glow, the red glow of suffering and martyrs' heroism. Surely,

if any one has a right to call Maryland his own, that one is the loyal Catholic.

The Archbishop's wish was made known and preparations were begun months in advance. Committees were formed. In every school and parish in the archdiocese needles were sharpened and sewing machines began to whirl and costumes of all the colors of the rainbow took shape. Sodalities and Holy Name groups and parish organizations of every variety gathered, eager to learn their part in the huge celebration. Poor money-pressed pastors in the mission parishes pored over their books time and time again to plan some impossible way of financing a small delegation. Banners were unfurled—patched—renovated—discarded to be replaced by newer and more brilliant ones. Drums and bugles and brasses were polished and tuned. Months in advance every bus in the state was chartered and plastered with "Official" posters. Street car and train conductors were given new routes to study for this one big day. And—should we say most remarkable of all—the whole Woodstock community was mobilized for a full hour to master, to the roll of one lone drum, the elusive art of placing one foot alternately before the other with rhythmic regularity and martial grace. For Woodstock was to march as a body. For the first time in history—as the *Baltimore Review* seemed to delight in telling all and sundry on every possible occasion,—the Jesuits of Woodstock college were to march as a unit in solemn procession. "All the scholastics and some of the priests" read one of the announcements, but Woodstock finally turned out all her priests and her scholastics.

No doubt many in that one strenuous hour felt a trifle unnecessary as all the Woodstock help gathered in nearby windows to view and applaud the exercises; but, when we saw group after group of retiring nuns come swinging into the stadium with the free step

of Red Cross nurses on parade, we felt rather pleased that we had not left out Jesuit feet to wander at their own struggling will.

Before we lose sight of our poor Woodstock contingent as one small unit in an overwhelming turnout, perhaps it may not be amiss to quote, with due humility and appreciation, the tribute paid the scholastic representation by the Rev. Dr. Guilday, who preached the sermon at the Mass under difficulties that might well have drained all the eloquence from the heart of the most experienced orator.

"To me, the greatest thrill of all," he remarked after the celebration, "was the delegation of young scholastics from Woodstock, Loyola, Georgetown and other places. . . . Three hundred years afterwards we had this great delegation of Jesuit scholastics gathered from one archdiocese, marching in procession, a living testimony to the fact that the work of Father Andrew White was not in vain, that the triumph of the Society of Jesus over trials and terrible disappointments is but an indication of the triumph of the Church through the centuries. Frankly, I was overwhelmed and my heart was filled with joy."

The Archbishop's only worry, as the great day approached, was the uncertainty of the weather. He could well afford to rely on the loyalty and efficiency of clerical and lay officials, of army officers and police officers and fire department officers whose thorough handling of all details gave the whole celebration, for all its size, a remarkable ease and smoothness. But the weather threatened difficulties. The morning of May 30 was dark and misty and hundreds of heads peered out of car and bus windows, and hearts were low as rain began to fall. Even the Woodstock delegation seemed doubtful, as their eight buses poured out of the gates, with the faculty bus leading the way. But just a short time before the start of the parade, some unknown official took notice of all the prayers

that must have been offered, marshaled the clouds and forward-marched them to some less hostile locality to let a traditional Maryland sun—so traditional as to have become almost legendary in the sceptical use of the term, burst forth in all its glory.

The appearance of the sun was the signal for the Georgetown band master to raise his baton. Martial music blared. The Woodstock contingent, graciously granted the honor of leading the parade, snapped into line and, with the not over-audible "left! left!" of the Woodstock marshal to guide them, filed past the reviewing stand, saluted the Archbishop, who rose smiling to answer our greeting, and swung into the stadium.

It was only then that we realized how favored we had been in our place in the line. The steady march of almost 100,000 people into the Baltimore stadium made a moving picture that will live for years in the memory of those fortunate enough to witness it. . . .

Delegations of practically all the religious orders in habit of black and brown and white, cinctured and belted and corded and loose flowing, caped and cowled and biretted, Dominicans and Franciscans and Benedictines and Josephites and Augustinians and Sulpicians and Passionists and Carmelites and Marists and Oblates of Mary, Paulists and Maryknollers and Salesians and Premonstratensians and Pallotine Fathers, Redemptorists and Holy Cross Fathers and Friars of the Atonement and Trinitarians and Oblates of St. Francis of Sales. Hundreds of diocesan priests and seminarians. Professors in their vari-colored doctors' gowns. Nuns of too many orders and congregations to mention—nuns in black and white and gray and blue with close cropped bonnets and wide winged head dress. Christian brothers and Marist brothers and Xaverian brothers. A few thousand altar boys in cassocks of white and red and purple. Army officers in full uniform, world war veterans, delegates of the American Legion. Dele-

gations from practically every parish in the archdiocese—old men and women among them who placed more reliance on the goodness of God than on their own tottering strength to carry them through the ceremony. Parish priests proudly walking at the head of their own flocks—pointing now and then to flaring banners that announced their church and their patron Saint. Thousands and thousands of school children, boys and girls, from high school and grade school and kindergarden—in costumes and colors that only the editor of the *Lady's* page of the Sunday paper could name—many in the unrelieved black of cap and gown—one whole delegation of more than a thousand girls in gleaming white with white mortar boards—combinations of blue and white, and red and white, and white and gold, purple and white, orange and yellow and pink and crimson and, not least conspicuous of all, the green of St. Patrick. Bands—large and small—American Legion bands, cadet bands, school bands, orphan asylum bands, fife and drum corps, brass bands, bugle corps, German bands, Italian bands—their leaders vieing with one another in the acrobatic gyrations of their batons—and all at one time or another blaring forth with *Maryland*, *My Maryland* and the *Bells of St. Mary's*. Hundreds of American flags—Maryland flags—Papal flags—sodality banners—school banners—all waving and mingling and blending in a vivid kaleidoscope (that word had to be used!) of color that bewildered the eye with its profusion, yet left it strangely rested by the harmonious blend of all colors.

It was truly a Catholic gathering. There were white and colored, representatives of all the nations that have sought in this country what Maryland was purposely founded to be—A land of Sanctuary—French and Irish and German and English and Italian and Bohemian and Polish—all paying their little tribute of thanks to the founders of Maryland.

Slowly the stadium filled, each group, each color combination marching in perfect order to its appointed place. There was noise aplenty and music aplenty and song. And a truly European Church note was added by the organized cheering of college and high school boys and girls; and over it all and with it all and through it all was a strange note of reverent joy, reverent thanksgiving, a spiritual note that may be struck just as readily and spontaneously by a deep throated cheer as by the dignified organ roll.

It was hours before the setting was complete. Many would say that Father White and his first companions would have been completely lost in the huge throng, bewildered, uncomfortable. But would he? He would have seen there and recognized not one but several Leonard Calverts in miniature. He would have seen whole tribes of Indians, perhaps not quite as bronzed as the originals he knew in the days of old. He would have seen not a few of the gentlemen adventurers who knelt so gratefully behind him during his first Mass on Maryland territory. And surely he would not have been jealous of the many replicas of himself in the familiar Jesuit cassock—or should we say in the cassock that has become so characteristic of the American Jesuit as to be dubbed in tailors' advertisements "the Jesuit cassock." One particular youngster, more realistically arrayed than the others, with low slung cincture and a well thumbbed biretta precariously balanced on the back of his head, drew quite a cheer from the genuine Jesuit delegation as he strolled along with true Jesuit nonchalance.

Least of all would Father White have been embarrassed as the moment of the great event of the day drew nigh. Almost every section of the stands had been clothed in rich, vibrant, living color. Behind the high altar erected for the Mass, dense throngs of youthful singers waited, with only here and there a black umbrella thrown open, almost to reproach the festive

blue and white and red and orange and gold, telling where some gentle nun sat in patient watch over her charges. Before the altar flowers and banners were massed in brilliant array, and many wondered that the young children holding those banners so long at rigid attention in the full glare of the sun had not wilted away. Guarding the approach to the Altar was a living gateway in the form of a cross, made by the cadets of Georgetown University and St. John's College of Washington, D. C.

The stands suddenly rise—in surprising silence. The choir of eight thousand childrens' voices swell as one in the familiar notes of Maryland, My Maryland. Escorted by fourth degree Knights of Columbus, the immediate attendants of Archbishop Curley and his excellency, the Apostolic Delegate, moved slowly across the field. The Monsignori and Bishops and the apostolic Delegate in purple and red; Archbishop McNicholas in his Dominican white; Archbishop Curley and the ministers of the Mass in gleaming white vestments;—and in all this splendor, a few black cassocks—cassocks like the one that Father White himself wore. Once again it had pleased the Archbishop to grant the Society a notable part in a notable celebration. Rev. Father Provincial had been selected as arch priest of the Mass, Rev. Father Wheeler, Rector of Loyola High School, deacon of honor to the Archbishop, Rev. Father Weisel, Rector of Loyola College, subdeacon, Rev. Father Nevils, Rector of Georgetown and Rev. Father Keenan, Rector of Woodstock College, deacons of honor to his Excellency, the Apostolic Delegate.

The procession crossed the field, passed through the gateway of cadets standing at attention, and from the foot of the altar the Archbishop's voice rang out clearly through the loud speakers erected about the Stadium—*Introibo ad Altare Dei. . . .*

Surely now Father White is on familiar ground. It is the same Mass that he offered—his first on Mary-

land soil three hundred years ago. It is the same gratitude of heart that prompts the Mass—three hundred years ago, gratitude for the blessings of a happy voyage and a safe landing; on this day gratitude for all the graces of the last three hundred years, for all the sufferings and trials and persecutions and bloodshed of those years, for all the Divine care and protection, for all the progress and triumph, for all the priests and brothers and nuns who followed in the footsteps of that first priest, for the magnificent gathering of this day and the strength and loyalty and pride of Faith of which this gathering is so eloquent a testimony.

As the Mass goes on, and the strong clear voice of the celebrant is answered by the blended unison of the softer voices of eight thousand children, the sun grows brighter and stronger. It could not but take its toll of the children who had been up since early morning and exposed for hours to the glare of a sun made more cruel by the closeness of the day. The nurses scattered through the stands rushed swiftly back and forth, as weary bodies drooped. The stretcher bearers answer the first summons—then another—and another—slowly and sporadically at first, then in a steady stream, they carry their burdens across the field to the first aid station that has been erected for such an emergency.

It was when this stream was flowing at its full that Dr. Guilday rose to speak. Despite all the inspiration of the moment, it could not have been an easy thing for him to keep his mind on the words he had to speak and to carry through to the end of a sermon that was pledged a definite length as part of a national radio broadcast. Immediately in front of the speaker, one of the Monsignori gave graceless testimony to the heat of the sun. Cadets before the altar were slipping out one by one. From the ranks of the choir behind him and to the side of him, young girls and boys were being

carried out in a steady procession. And for all the eloquence of his words, many of his vast audience could not but be distracted by bouncing stretchers that looked for all the world like little boats upon the waves, as generous but inexperienced carriers strove valiantly to keep an even keel. It was really a masterful and scholarly oration that traced the history of Maryland Catholicity through three hundred years; but the orator must have mopped his brow in relief as he sounded the last word of his peroration, and many of his audience perhaps did not realize the full vigor and beauty of the words until they met them again on the printed page.

Scarcely had Dr. Guilday finished speaking, when the Credo rang out. Devoutly but without the loss of a single second, the Archbishop continued the Mass. Listening to the familiar words of the consecration, Father White must have been startled by the roll of drums and the shrill of bugles and the clank of sabers and the roar of the cannon as it pealed its salute of ten guns to the same Savior Whom he must often have raised above his head in the silence of the woods three hundred years ago.

Only one feature of the whole celebration might have caused good Father White to crease his brow in perplexity. Good, loyal Britisher that he must have been in spite of all England's persecution, he may have been just a mite surprised at the overwhelming prevalence of staunch old Irish names in the roster of priests and prelates. For an Englishman, he can boast a truly astounding and numerous scattering of Ireland's sons among his spiritual progeny. And all of them are proud of their English forebear.

It was interesting to watch the faces that filed out of the stadium when at last the Mass was done, and the messages from Pope and President had been read by the Archbishop.

The sun had been warm and sunburn aplenty was

in evidence, but no sun could account for the rich, almost feverish glow that burned in face and eye. It was a glow of happiness and pride. Pride in an organization is often a misty thing, vapory. We speak of it and orate about it and know nothing of its meaning until for the more fortunate among us an occasion such as was this celebration of the 30th of May in Baltimore puts life and feeling and depth into our pride. It was that newly awakened pride that shone in every face when the long tribute was paid in full. No one present but felt that a great privilege had been his. He had almost seen the pulsing heart of American Catholicity laid bare—and he was proud—proud of the Catholic blood in his own veins, proud with a salutary pride not wholly divorced from humility, for it sprang from a realization of brotherhood with giants.

For the privilege that was ours on Baltimore's great day, there are many who might deserve our thanks, but the first and deepest word of thanks and appreciation and praise must be to his Excellency, the Archbishop of Baltimore, whose devotion to Maryland's heroes of the past conceived the whole daring plan, and whose personal interest and zeal and expenditure of energy in supervising every little detail made of the Act of Thanksgiving what it was intended to be—the outstanding feature of all the Maryland Tercentenary celebration. Hardly would it be an exaggeration to say that it proved to be one of the grandest manifestations of Catholic loyalty and solidity ever witnessed in the history of the United States.

A. M. D. G.

MARYLAND

Maryland's True Glory

In view of the celebration of the Maryland Tercentenary the glorification of Colonial Maryland brought forth a host of theories, some old stuff, uncritical and unhistorical, others new and also not based on facts.

Recently a certain theory has been proposed and this no doubt will be greatly publicized in the days to come. The theory is expounded in a recent article appearing in the *Commonweal* for March 2, 1934, entitled "Maryland's Glory, Our Gain," and written by Rev. J. Elliot Ross. A goodly part of this article appeared later in the *Baltimore Sun* under the caption "Calvert Separated Church and State."

The theory is to the effect that Cecilius Lord Baltimore and the Pilgrims wished to establish in Maryland some kind of a grand commonwealth such as we have in the United States where there is practically non-interference between Church and State. So the theory is that the early colonists began then a bloodless revolution by their so-called new idea of separation of Church and State.

What was in the minds of the Pilgrims themselves we shall see later on, but it is against all history of facts to say that Cecilius Lord Baltimore had even the slightest notion of the separation of Church and State. The theory of the separation of Church and State in Maryland is based on one fact,—and we cannot find anything else,—namely, that Lord Baltimore did not establish any State Church as the Anglican Church was established later on. But as we shall see, non-establishment of a State Church and separation of Church and State are not one and the same thing. Hence to take one fact of non-establishment and to argue from it to a separation of Church and State is but weaving a flimsy web over an unexplored cavern.

Cecilius Lord Baltimore could not have established

any church either Catholic or Protestant. For if he had established some form of Protestant worship, the colony would never have been founded under the conditions. As most of the gentlemen Pilgrims, if not all of them were Catholics, they would not then have come to Maryland. And certainly the Fathers would not have come. If on the contrary the Catholic Church had been established by law, the wolves in England would have been at Lord Baltimore's throat and torn him and his colony to pieces. He had a hard enough time as it was to preserve his patent. So any Catholic man of sense would have done as Lord Baltimore did and would not have established any State religion. And therefore the non-establishment of a State Religion of itself does not prove any advanced or exalted idea of the separation of Church and State.

What Lord Baltimore's idea of the relationship between Church and State was is proved from many facts, so that he appears to have considered himself a kind of feudal Baron or overlord, entitled to interfere with the Church in many ways. First, Lord Baltimore seized the property at Mattapany which belonged to the Patuxent Indians, and which they had given to the Fathers for the maintenance of their own Indian mission. Secondly, the Fathers, by reason of the fifty-four persons whom they had brought into the Colony, were entitled to 28,000 acres, of which they received only 8,000, and even this Lord Baltimore endeavored to take away from them. The Provincial, Father Knott, writes that Lord Baltimore did not seem to want the Fathers to have even a shirt of their own. Thirdly, Lord Baltimore introduced secular priests into this mission which the Jesuits, at the request of his father, George, First Lord Baltimore, had taken up. Difficulties from scanty support and divided jurisdiction were inevitable. Fifthly, Lord Baltimore endeavored to curtail the Fathers' liberty of action, even in the conferring of the Sacraments. The very charter granted to the Lord Proprietor the

right of advowsons, or of presenting clergymen to benefices. (In the days of the Anglican establishment this nearly proved a disaster to the colony.) As time went on it appeared that Cecilius had the idea of making the colony more and more feudal, with himself as overlord.

A paper prop for the theory that Lord Baltimore intended a separation, an exalted aloofness between Church and State is found in the presumption that Catholics and Protestants used the same "Chappell" at St. Mary's City, and that the Protestants contributed to its erection. Doubtless the Protestant servants of the Catholic gentlemen worked as laborers in the erection of St. Mary's City Chapel, but this can scarcely be called "contributing." Furthermore the presumption of the common use for worship in the chapel seems also unwarranted. This presumption is based on the records of two court cases, of William Lewis and of Thomas Gerard. Gerard was accused of keeping the keys of the Protestant chapel which turns out not to have been at St. Mary's City, but to have been a building on his property at St. Clement's Manor, the use of which building he allowed to the Protestants. William Lewis was overseer for Father Thomas Copley at St. Inigoes. He rebuked some Protestant servants of the Fathers for reading aloud in his presence some Protestant denunciations of the Pope. Now these Protestant servants, wounded by the rebuke, are described as "on their way to Chapell to seek some supporters" against Lewis. Hence it is inferred and presumed that the chapel must have been frequented by Protestants also. But William Lewis's servants may have been going to seek supporters among the Protestant servants who had accompanied their Catholic masters on their way to chapel; they may have been waiting servants, not worshippers. Furthermore, this Lewis case happened in 1638, twelve years before the arrival of the first Protestant minister, in 1650.

Two other facts show that the chapel at St. Mary's

City was not for the common use of Catholics and Anglicans. First, in 1638 the year of the Lewis case Father Copley asked that his house and chapel be considered sanctuary, and he makes no mention of the chapel being also revered by Protestants as their place of worship. Secondly, in 1641 Father Copley asked Father General in Rome for the same indulgences for the chapel at St. Mary's City as were enjoyed by other Jesuit churches. And he certainly would not class with other Jesuit churches what was a common place of worship for Protestants, and the Protestants would surely have objected to the idea of a place where they worshipped or which they had helped to build being connected with indulgences which to them were so superstitious.

So the bare fact of the non-establishment of a State Church and the unwarranted presumption of joint use of the same chapel by Catholics and Protestants or of joint contribution to its erection do not prove that Lord Baltimore or the Pilgrims had an exalted idea of the separation of Church and State. Rather Cecilius Lord Baltimore's policy of continual interference with the Church proves that he considered himself a kind of feudal overlord even in church affairs.

Now what was the idea of the Catholic Pilgrims themselves in coming to Maryland? It was to practice their religion in peace and if possible to propagate it. We prove this from three sources. First, from the Declaration or Prospectus of the Colony, written by Father White, we see that he put in the first place "the advancement of the Christian religion." Secondly, just before the *Ark* and the *Dove* sailed from England a pamphlet appeared answering objections that had been raised against Catholics leaving England. This masterly pamphlet by an unknown Catholic author clearly shows that the dominant idea in the emigrants' minds was to practice their religion in peace. Thirdly, Thomas Cornwaleys, one of the ablest of the Pilgrims, a commissioner and councillor of the

Governor, a devout Catholic, writing to reproach Lord Baltimore for his proscriptive and hampering attitude toward the Church says, "Your Lordship knows that the peace of my conscience was the first condition which I expected from this colony." We would like to know what all this means unless it is that the Catholic founders of Maryland had in mind to establish a Colony for persecuted Catholics.

We here give great credit to Cecilius Lord Baltimore for starting such an enterprise, especially for insisting on freedom of worship for Catholics under the most adverse conditions. How indeed Lord Baltimore, a Catholic, kept his patent from 1634 to 1661 is a most interesting question. For then Charles I lost his head under the Parliament and Cromwell, the throne being regained later by Charles II. The fact that Lord Baltimore held on to his patent proves that he stood in with the "powers that be," probably on account of powerful friends and relatives in both factions. An early historian of Maryland, Bozman, says that Lord Baltimore should have kept Maryland a Catholic Colony. We have already seen that he could hardly have done so. The way things turned out in England it is sure that Lord Baltimore had to invite others, besides Catholics into the Colony.

For many a year after 1642 there was not any great accession of Catholics. To pave the way for himself to ride along smoothly in England, and for the up-building of his colony, first he invited some Puritans from Virginia and then Anglicans with Governor Stone, and then the whole host of Puritans who settled at Annapolis. And here was trouble. One way or the other there was trouble, with or without the Protestants.

As Father Hughes, a profound historian has it, there was something wrong with the Colony, in the eyes of many who were not Catholics, right from the beginning. The trouble for Protestants was that persecuted

Catholics should have had an asylum anywhere. But what was wrong with Maryland from its founding by Catholic gentlemen and noblemen has proved also in great measure the glory of Colonial Maryland, namely her Catholic Faith. And this glory of Colonial Maryland is also the glory of the Society of Jesus.

The list of Jesuits among the glories of Catholic Colonial Maryland begins with Father White, who left distinguished chairs of theology in Valladolid and Louvain to work among the Indians amidst all kinds of hardships. He was the first to call Maryland his "home." There is Father Copley, a nobleman, a business man, to whom we are indebted for our present St. Inigoes and St. Thomas' manors. These two are rightly called the Champion and the Parsons of the Maryland Mission. The story of the hardships which all the early Fathers had to undergo, and the great number of incidents of their days stir the imagination with fervor. Perhaps there were no martyrdoms, but yet who knows what happened to Fathers Rigbie, Cooper, Hartwell and Copley and Starkie, whom the Puritans drove into unfriendly and Anglican Virginia. Picture Father Starkie taking his last vows before Father Copley, as they are hiding in some hut or cave in Virginia, or Father Darby likewise pronouncing his vows before Father Starkie, or the two stealing their way alone to the Indians in the upper reaches of the Potomac and the Chesapeake. Father George Pole, sick unto death himself goes out to attend the dying, he cannot reach home and dies in the house of a Mr. Carberry. Father Peter Manners, responsible for a hundred conversions, a distinguished gentleman as his name betokens, and a great horseman, at the word of a sick call, leaps on his horse and is off, but meets death when horse and rider are carried away in crossing a swollen river. There was Thomas Hothersall, a perpetual scholastic with a "broken head," who after many years teaching school, dies just as Father General was thinking of ordaining him. Ralph Crouch,

later a lay Brother, was the first to help the Fathers in teaching school at St. Mary's City in 1650. This first of the English-speaking Jesuit teachers in America must have been powerful figures as they sat among their plantation boys who had woven their way through the woods or had sculled across the creek to learn their reading and ciphering and religion from their lips. We have said that perhaps there were no martyrdoms, among the early Fathers, but the death-rate was terrific. In the first 38 years 17 out of 21 died on the Maryland Mission, and still they came. These few facts show the calibre of the men of the early Maryland Mission, and the latter colonial Fathers were the same.

That the Fathers all during the colonial period at least held their own in the ministry and that there was not any very heavy loss to the Catholic Church is seen from the following figures. In 1669 Cecilius Lord Baltimore reported that there were 2,000 Catholics among 20,000 colonists, one in ten; in 1708, Governor Seymour wanted his Catholic or "Papist" subjects listed like problem cases, and found 2,900 in a total of 33,000, or one in eleven; and finally in 1756, Governor Sharpe found 7,956 in a total of 100,000, or one in twelve. This growth was maintained at a time when since 1692 the Anglican Church was established by law, and almost every form of persecution that was used in England except death was practiced on the Maryland Catholics. They could not practice the legal profession nor could they vote. Life imprisonment was at one time the penalty for a Catholic who would teach school.

In view of these conditions of persecution one of the greatest glories of the Society in Colonial Maryland was the establishment of the school at Bohemia Manor in Cecil County, far up near the Pennsylvania border, in 1742. This school was a continuation of the school of Ralph Crouch at St. Mary's City and at Newtown, and is really Georgetown University in another cocoon stage. Here the boys of the Catholic gentry were edu-

cated half in secret to be sent across the sea to receive their finishing studies at St. Omer's in Flanders. Here Charles Carroll of Carrollton, the Signer, went to school, and "Jackie" Carroll, later His Lordship, whose friend Charles, then wrote that he seemed likely to "go up the hill." Many of these boys either entered the Society and carried on the mission, or after finishing their legal education abroad returned and exercised a profound influence on the others in the Colony.

The Political services of Catholics in Maryland even at a time when they were disfranchised are beyond dispute. Charles Carroll, the attorney, and founder of the line, even though disfranchised, was made secretary of the Province by the Protestant Charles, Fifth Lord Baltimore, in 1718, so that he might bring order after the turmoil caused by the persecuting measures of Governor Holt. Later on, the "St. Omer's Boys" stood out by their superior ability and prepared the way by their public services for recognition and constitutional guarantee of the political rights of their Catholic brethren.

The best of all was Charles Carroll of Carrollton, a great Catholic Gentleman who forced the people of Maryland to recognize the sterling ability and honor of Catholics. Charles Carroll finally won for his co-religionists the recognition of their civil rights. As a Catholic and a fighter he reminds us of Thomas Cornwaleys among the earlier Pilgrims.

The great glory of Colonial Maryland, is therefore, that she was devotedly and heroically Catholic, and as Dr. Guilday says lately in the *Ecclesiastical Review* in an article on the Clergy of Catholic Colonial Maryland, "There is scarcely any other heroism in Colonial Maryland except that which appears in the life of the Catholic clergy and the devoted laity to whom they ministered."

REV. GREGORY G. KIEHNE, S.J.,

Ridge, Maryland.

THE VOWS AT MONTMARTRE

AUGUST 15, 1534*

On August 15, 1534, seven men gathered in the early morning in the chapel of St. Denis situated midway on the Mount of Martyrs, a short distance from the city of Paris. This was the place chosen by them to offer the vow of Jerusalem, as it is called in the early annals of the Society of Jesus. These seven men had made up their minds after long deliberation to oblige themselves by the vows of Poverty, Chastity, and to go to Jerusalem, there to dedicate themselves to the conversion of the infidels and the salvation of the Faithful, to preach the divine Word to all, to minister the Sacrament of Penance and the Holy Eucharist, and all this gratuitously. The vow of propagating the Faith was planned in such a way that all agreed to sail for Jerusalem and there to settle the question of permanency in the Holy City.

Moreover it was agreed that if in the space of one year from their arrival in Venice, the port from which they would set sail, it were not permitted them after using all means to set out on the voyage, they should go to Rome, place themselves at the feet of the Sovereign Pontiff, make known to him their inmost hearts and declare themselves consecrated to the salvation of souls, and ask him for advice in all this affair. If he approved, then they would beg him for permission to preach everywhere, to hear confessions, to

*Among all the accounts of the first taking of the Vows by our holy Father and his six companions on the Feast of the Assumption of Our Blessed Lady, August 15, 1534, the most complete is that written by one of the participants, Father Simon Rodriguez. From him we have taken substantially the following article as found in the "*Monumenta Historica Societatis Jesu*": *A commentary on the origin and progress of the Society of Jesus* by Father Rodriguez, (pg. 452 seq.), Lisbon, July 25, 1577.

distribute Holy Communion. Moreover, they would take care that the Sovereign Pontiff should understand that they were ready at his bidding to preach the gospel of Christ, without any excuse, throughout the whole world, even in places subject to the Turks or other enemies of Christ's religion. These are the original lineaments of the Society of Jesus. The vow was made first on the 15th of August, a day sacred to Our Lady's Assumption into heaven. All of our First Fathers took her as their Patron in this affair, their helper, their advocate with her Son Our Lord Jesus Christ; they also called on Saint Denis in whose little chapel they made these vows, to intercede in their behalf.

These men were students in the university of Paris; Xavier had become a Professor of Philosophy at the time. The Society may be said to have been adumbrated in that great academy. Heresy had begun to spread its venomous influence even there; and God did then what He does always in His Church, like a good father taking from His treasure house of salvation the new and old, planting the seed of Apostolic Vocation in the hearts of those seven men, which dying there would take root and grow into the Religious Tree known as the Society of Jesus, and send forth workmen to the old and new world, in the old and new Society, whose sons like Ruth the Moabite, in the spirit of humility and gratitude following closely and faithfully in the footsteps of the preceding mowers would gather in the field and harvest land of Christ the sheaves that were left over and escaped their hands.

In that little chapel they were nobodies, simple students of Theology. The first was the blessed Father of happy memory, Master Ignatius, a Basque of Guipuzcoa, of the noble family of Loyola; a worldly man once, who had wholly turned from the world to Christ and was on fire with the zeal of God's house for souls.

Like all great, good men he had been felled to the ground by contempt and sufferings borne for his Saviour with love until he became a colleague of the Crucified. The tree that burgeoned by grace in that man's heart, was the Cross. From his full surrender to Christ, Ignatius knew Him only and Him crucified. His cross in Ignatius' heart always was accompanied by joy, and he won this twofold gift for his Society. In Paris, studying to acquire that knowledge that would fit him to cope with the Church's enemies, he won individual friends, led them on to highways and byways of Christian perfection, cast the fire of his own fervor around his friendship with them, until they were all alike, each a furnace consuming himself for Christ. He worked on them individually, trained them, kept them in the companionship of his own life and love, and gradually opened up to them the desires of the heart of Christ; until they too were aglow with charity and zeal.

See them that August morn 1534: there was the square corner-stone, Ignatius, chosen by God for this new edifice: they looked upon him as their Father; they followed him as their leader and later on they choose him as General of the Society. After Ignatius comes the first companion, now Blessed Peter Faber. He like the rest wanted to make that venture for Christ in Jerusalem; a man in whom, among other virtues, shone especially such a rare and delightful sweetness in dealing with men, that Rodriguez said he never saw its like anywhere else before. He so gave himself to his friendships, so poured out little by little the desires and zeal of his own heart into the hearts of others that his very companionship and gentleness simply swung all he met into a great love of God. Then followed Francis Xavier, a Spaniard, a close companion of Ignatius and Faber. Ignatius so changed Xavier that he never once departed from his first resolve; he became apparently a new man—though

always a good man—emancipated wholly to Christ, the great Apostle to be of the East.

Then comes Rodriguez, a Portuguese, a man inspired by God's grace; he had never known Ignatius, but attracted by his reputation he opened up his soul to him; he was ignorant of what the other three were doing; he also made up his mind to travel to Jerusalem and devote his life wholly to God's service.

The fifth and sixth were the pair, James Laynez and Alphonsus Salmeron, also Spaniards. They fell under Ignatius' influence and made such progress in the way of God that though neither knew what was in his companion's mind, both determined to bid farewell to the world and its pleasures, to go themselves to Jerusalem, to live wholly for God. They were yoke-fellows in the Society, both won at the same time by Ignatius. The seventh was Father Nicolas Bobadilla. He too made this same resolution as the others without knowing what they were going to do. For, after each one spontaneously and independently made up his mind to devote himself to the service of his Creator in the manner described, then and not before, was it made known to him that there were others of the same mind. Who can tell the joy, the happiness, the consolation and courage they found in this bit of news! In 1535 Le Jay, Broët, and Codure joined this band; so they were not at the first taking of the vows.

Let us now go into the chapel in spirit. Not a soul but these seven are there. The Mass of Our Lady's Assumption is said. In a true sense the Society of Jesus goes back to that morning for its existence. Father Faber was the only Priest. Surely God alone foresaw what that ceremony portended. In the womb of that event a new religious order grew; the glory of that Mass enhancing the love and honor we bear Our Lady makes us see how she tended the Society in its beginning,—the Society to be named of Jesus. And now Jesus is on the altar of St. Denis' Chapel at the

Consecration—the most beloved Son of God. The sacrifice of the cross is being renewed; its copious fruits are poured out upon these souls; midway on the Mount of Martyrs is that Victim filling these souls with the martyr spirit of joy and love. It is the time of Communion. Before refreshing them with the Heavenly Food, Faber turns around to his companions holding the Sacred Host in his hands: on bended knees, with mind fixed on God, each one from his own place pronounced his vows in a clear voice so as to be heard by all. Then all together they received Holy Communion. In like manner Faber returned to the altar and before receiving the life-giving bread, he, too, made his vows so as to be heard by all. Rodriguez from whom we have taken the narration continues: “I should dare now to say that holocaust was offered with such alacrity, such voluntary abnegation, such hope placed in the Divine mercy by these first Fathers who that day vowed and dedicated themselves to God truly with their whole heart, that thinking of it all as I do often, my heart is filled with an immense ardor, I am affected with a new growth of piety and am lost in boundless wonder. Immortal thanks then be to God for such gifts to us; eternal praise; for he was mindful of us, taking mercy on us.” (Tob. VIII, 18.) This is the seed-planting of the Society. “The rest of the day they spent near the spring at the foot of the mountain. They were full to overflowing of Joy and Exaltation; and they spoke of that fiery zeal that was urging them to serve God. At sundown they returned home praising and blessing God,” it was thus the Shepherds returned to their flocks at the birth of Our Savior and thus Ignatius and his companions at what may be fairly called the dawn of the birthday of the Society of Jesus.

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AN ACCOUNT RELATING TO THE DEATH OF THE ABBE LAWRENCE RICCI

(An extract from the *Gentleman's Magazine and Historical Chronicle* for the year 1776, page 158)

It is not my design to make any reflections on the event which is the subject of this letter; the circumstantial account which I send you is taken out of some letters from Rome, written by persons worthy of credit, and witnesses of the facts.

Lawrence Ricci was born at Florence, the 2nd of August, 1703, of an illustrious family. He entered into the Society of Jesus in the year 1720, and was made General of it on the 21st of May, 1758. After the destruction of the Society, he was sent prisoner to the castle of St. Angelo, on the 22nd of September, 1773, where death put an end to his suffering life.

His last illness was but of a few days. The eighth was the last of pain and life. Loaded with a weight of years rendered more weighty by many heavy crosses, and by a variety and long series of afflictions with accumulated woe during the last period of them by the suppression of the order; by the calumnies cast on it and himself, by the imprisonment of his own person, and a long, painful, and close confinement, especially for the first eighteen months of it: under this complication of years and sorrows, he was little able to support an attack of inflammatory fever. The relief and succours which His Holiness vouchsafed to give him in his sick state, by sending his own physician, Doctor Sallicetti, so that no endeavors would be left untried for his recovery, were without effect. Bleeding was repeated to the fourth time, and blisters were applied, but it soon appeared that all means to save his life were unavailing.

The first symptoms of his disease discovered themselves on Thursday evening, November 16. After having taken his walk, according to his custom, on

the terrace of the castle, on his return to his apartment, he was seized with chillness and a cold, which immediately became very violent. The fever soon increased upon him, and by Saturday evening his life was judged to be in danger.

The sick man, sensible of his own dangerous situation, demanded the Holy Viaticum; accordingly he obtained this consolation on Sunday morning, in the presence of the sub-governor and the two chaplains of the castle, of the lay-brother who waited on him, of a sergeant, a corporal, and other soldiers with lighted flambeaux.

When the Blessed Sacrament was brought, he entered into profound recollection, and remained silent for some time. Then judging he ought not be wanting to himself, by a solemn declaration of his own innocence and that of his order, which he had governed for the space of 15 years, he began to speak as follows: "That he sincerely pardoned all those who had been instrumental in the destruction of the Society; he did not omit to pray particularly for those who had reduced him to this state of inability and sufferings, and to implore the blessing of Heaven on them." After which, raising his voice, and in a remarkably firm tone, he said: "that in the presence of God whom he adored in this august Sacrament, and by Whom shortly he was going to be judged, he declared to the whole world that he was entirely innocent of all that had been laid to his charge, and of whatever might have contributed to the destruction of the Society entrusted to his care, or to his own imprisonment. He thanked God for withdrawing him from this world, and hoped that his death would procure some alleviation for those who suffered with him in the same cause."

All those who were present, not excepting even the guards, could not refrain from weeping; and the priest, who was performing the service, was so moved

that he dropped the sacred Host upon the patten, without being sensible of what had happened.

After the sick man had received the Holy Viaticum, the fever grew more pronounced, and gave warning of his approaching end. On Monday evening, the Sacrament of Extreme Unction was administered to him, and he received it with redoubled fervor and with the greatest edification. He then caused a request to be presented to the Pope, craving his Apostolic Benediction, if His Holiness did not think him unworthy of it: the Pope was graciously pleased to grant his petition, and accompanied the grant with the most tender and paternal expressions.

Many Cardinals sent frequent messages of enquiry after his health and an unknown person caused two flambeaux of a very large size to burn before the shrine of St. Ignatius.

Yet the sick man grew worse, and nothing remained but his constancy in sufferings. His patience did not forsake him in his last illness, which had supported him during the long period of his imprisonment. Not a breath of complaint was heard on his death-bed, as not a word of murmur had escaped his lips in his prison, even against the authors of his hard and sad lot; nor was the least shadow of resentment seen against those under-officers of the castle, who had misbehaved towards him. Submissively resigned to the will of his Creator in all events, he waited with confidence the hour of his release from life. He caused certain fervent prayers to be read by his bed-side, of which he had made a select collection during his abode in the castle, with the intention of making use of them at his death, which he foresaw was not far distant.

It was remarked, that during this interval, even to the moment he gave up the ghost, he was always present to himself, and in full enjoyment of his senses. An hour before his death, he spoke familiarly and with his usual serenity to the person who attended him

in his sickness, to whom he gave his last farewell, saying to him, that he should hear his voice no more.

From that instant he spoke no more. He composed himself in calm recollection, and, in short, on the twenty-fourth of November, a little after noon, at a time when all opposition to his enlargement seemed to be removed, he sweetly gave up his soul to his Redeemer at the age of seventy-two years, three months and twenty-two days, having lived fifty-five years, three months and six days in religion. It had been his request, that the crucifix, which he always carried about him, should be delivered to his nephew; that his little wardrobe should be distributed, by the way of some final recompence to those who had served him; and that he should be buried at the late professed house of the Jesuits.

All those who were present at the death of this late and last General of the Society of Jesus, (indeed, we may say all Rome, as they were not ignorant of the circumstances) and even down to the galley-slaves of the castle, all conceived the greatest veneration for his memory, and all looked on his death as precious in the sight of God. Dr. Sallicetti declared openly, that he had attended at the deaths of many persons in repute for piety and virtue, but that he had never been witness to such sentiments as those he had just been present at.

The Pope gave orders to Cardinal Corsini for the funeral of Abbé Ricci; and the will of His Holiness was, that all should be done according to the quality of the subject, and that his body should be deposited in the vault of the church of the Gesu, near the other Generals of the society.

Accordingly the national church of the Florentines was hung with black, and on Saturday, November 25th, two hours after sunset, the corpse was conveyed in a coach attended by four flambeaux, and followed by another coach, to the said church, where on the

morrow morning, vested in his sacerdotal habits, he was exposed on a lofty bed of state, round which were burning thirty grand tapers.

During the whole morning, which was Sunday, November 26th, there was an extraordinary concourse of people to this church, of all sorts and conditions. Mass was continued to be said at all the altars till noon. The funeral service was celebrated with great decency and solemnity, by the clergy who serve that parish. The throng of people did not discontinue, and many gave tokens of great veneration and tender affection, though curiosity perhaps was the chief motive that first led them there.

I must not pass over in silence one remarkable token of respect given by the Bishop of Commachio. This worthy prelate, who is in equal repute for piety and learning, the same who had lately entered Rome barefoot at the head of many of his clergy, came also to the Florentine church, and placing himself on his knees near the Catafalque, he said with a voice loud enough to be heard by many, that "he did not come to pray for the soul of the deceased, but to solicit the credit of that singularly just man, whom he regarded as a predestinated soul, and as martyr." Many others seemed to think the same, without daring to declare their sentiments so openly. In citing this passage, I have nothing in view but to show the high esteem his virtue was held in, and the homage paid to it.

At mid-day the church was shut and the corpse was withdrawn from the sight of the people. It was removed into the sacristy where no one was allowed to enter. Towards mid-night it was put into the same coach that had drawn it thither, followed also by a second, and conveyed with lighted torches to the church of the Gesu, where all was ready for the burial, according to the Pope's orders, and the request of the venerable old man. The Cure of the house said the prayers of the church over the corpse, before it was

let down into the vault. The body was then put into a coffin which was placed on the side of his predecessors Centurioni and Visconti, in quality of General of the Society of Jesus. To serve by way of epitaph, a scroll of parchment was fixed to the coffin, on which were written his name, his age, the time and place of his death, and the number of years he had been General of his order.

Such was the end of the eighteenth and last General of the Society of Jesus. His last act and deed left in writing, which he thought incumbent on him to consign to posterity in attestation of his innocence, will perhaps be the only monument that will remain to his memory. He had prepared beforehand, and at his leisure, this protestation, to the end that if his last sickness should not allow him to speak, he might at least, to the best of his power, make known to all the world his personal innocence, as well as that of the religious order he had governed for 15 years. Attentive to fulfilling this obligation, which he judged important, he had the precaution to write this declaration himself, and to sign it with his own hand; and in pursuance of this design, he entrusted it to one of the soldiers of the castle, on whose fidelity he thought he could best rely, and who in effect discharged his trust faithfully.

This authentic piece is preserved with great care, and from this original is drawn the Italian copy, from whence are taken the French and English translations.

It seems impossible to call in question the authenticity of this piece; for the characters and signature of his hand cannot but be known, and they may be confronted with many of his letters, some of which no doubt are still in being.

*An Authentic Copy of the Protestation
which Abbé Lawrence Ricci left at His Death*

“The uncertainty of the time when it will please

Almighty God to call me to himself, and the certainty that this time is not far distant, considering my advanced age, the multitude, the long duration, and the weight of my sufferings, warn me to be before hand in the discharge of every duty I think incumbent on me;—and this precaution is the more necessary, as it may easily happen that my last sickness may disable me from doing it at the time of my death.

“Therefore considering myself as at this instant going to appear before the tribunal of infallible truth and justice, such as is the tribunal of God;—after long and mature reflection; and after having humbly prayed to my most merciful Redeemer and awful Judge, not to permit me, especially in this my last act and deed of my life, to be led away or influenced by passion, or by any bitterness of heart or mind, or by any other vicious end or motive; but purely because I judge it my duty to render justice to truth and innocence;—I make the two following declarations and protestations.

“First, I declare and protest, that the Society of Jesus, now extinct, has not given any cause for its own suppression. This I declare and protest with that moral certainty which a superior can have who is well informed of what passes in his order.

“Secondly, I declare and protest, that I have not given the least occasion towards my own imprisonment. This I declare and protest with that certainty and evidence which each one has in the consciousness of his own actions. My only motive for making this protestation is, because I judge it necessary for the credit of the Society of Jesus, now extinct, of which I was General.

“But my intention is not, that, in consequence of the two protestations, any of those should be judged guilty in the sight of God, who have brought these disasters on the Society and myself; I shall religiously abstain

from passing any such like judgements. The views of the mind of man, and the affections of his heart, are known by God. He alone sees the errors of the human understanding, and discerns how far they are excusable. He alone penetrates the views which set man in action, and the spirit with which he acts: the affections and inclinations of the heart which accompany the action, and from whence depends the rectitude or culpability of the exterior action; consequently I leave all judgement to Him 'who will examine the works of men, and search out their thoughts.' (Book of Wisdom, VI, 4.)

"And not to be wanting to my duty as a Christian, I protest, that, with the divine assistance, I have always pardoned, and that I do now sincerely pardon, all those who have persecuted me, first by their persecution of the Society of Jesus, and the many hardships they caused individuals, my late subjects, to undergo—then by the suppression and extinction of it—and by what soon followed, my imprisonment, with all the sufferings that have attended it, and by the injuries done to my reputation;—these are known facts, and notorious to the whole world. I pray the Lord, that out of his pure bounty and goodness, and out of the infinite merits of Jesus Christ His Son, first to pardon all my innumerable sins; and next to pardon the authors and instruments of those losses which I have sustained, and those sufferings I have undergone, in conjunction with the whole body of which I was head—and I desire to die with this prayer and these sentiment in my heart.

"Lastly I pray and entreat all those into whose hands this my Declaration and Protestation may fall, that they will make it public to the world, as much as may be. I crave the performance of this my last request by all the claims of human benevolence, of justice and of Christian charity; and a claim grounded on such

titles cannot but be persuasive to every one to comply with this my earnest will and desire.

“(Signed) LAWRENCE RICCI.”

(In his own hand.)

This is the same Declaration and Protestation which Abbé Lawrence Ricci, late General of the Society of Jesus, repeated and confirmed on the 19th of November, at the time he was going to receive the holy viaticum, before Jesus Christ Himself in the Blessed Sacrament, and in the presence of the vice-governor of the castle of St. Angelo, his Secretary Don Giovanni, Abbé Orlandi, of a sergeant, a corporal, the apothecary, the domestics of the governor Camillo and Pietruccio, nine soldiers and galley slaves, all whose names we could mention; these accompanied the Blessed Sacrament into the chamber where Abbé Ricci lay dangerously ill, but in his perfect senses, and persisting in the same sentiments.

Whoever reads the above Declaration without prejudice or passion, cannot but discover, with convincing evidence, the characters of innocence, the language of sincerity, the confidence and security of an upright conscience, with all the moderation enjoined by the Christian religion.

I have the honour to be, &c.

A. M. D. G.



Obituary

FATHER CHARLES F. CARROLL, S.J.

The Rev. Charles F. Carroll, S.J., whose untimely death is lamented by a very large circle of friends, but especially by his religious brethren of the University of San Francisco, had lived a varied and distinguished life. He was born in San Francisco in 1877, the son of John F. Carroll and Julia Kelly. His father was a wharfinger and a keen sportsman, his mother, a woman of remarkable character and distinguished learning. Those who knew Father Carroll could easily trace the influence of his parents in his cast of mind and talent and especially in a quiet natural dignity of reserve, which he owed to his mother.

At a very early age he entered the Society of Jesus from St Ignatius College, and after the religious training of the Novitiate and the preliminary studies of the Juniorate, he returned to St. Ignatius to begin his work of teaching as a Jesuit. His coming at so early an age, before having made his philosophical studies, was due to the exceptional talent he had shown in the Juniorate. He was immediately successful. He then went on to Philosophy at Spokane, Washington, to further teaching again at St. Ignatius, and in due course to his Theology, which he did at Oña, in Spain, and in Naples, and to the tertianship at Poughkeepsie after his ordination in 1907 at Burgos, Spain, by Cardinal Aquirre, Archbishop of Burgos.

His life was to be spent thereafter in educational work in the Society of Jesus, for which he displayed remarkable ability of direction and organization. After having done excellent work as Rector of Seattle College and Pastor of the Church of the Immaculate Con-

ception, Dean of Gonzaga College, he was appointed in 1924 Provincial Director of Studies, and besides his work within the California province, represented it from the beginning at the Inter-Province Educational Conferences, looking toward the improvement and stabilization of the Jesuit work of education in the United States. In this capacity he attended also the conventions of the Catholic Educational Association, where he was much esteemed and honored, holding at the very hour of his death the prominent position of President of the Collegiate Section of the Association. In 1924 he was appointed Dean of St. Ignatius College of Law and of the Evening Division of the College of Arts and Science, when his talent for organization found new scope, and much good work was done.

During all this very trying work of organization he found time to exercise his zeal as a preacher and director of retreats to religious communities with marked success. His sermons and lectures were always solid explanations of the Catholic faith, a certain clarity of expression and natural eloquence lifting him above the ordinary.

His death came suddenly in the midst of all this labor. His heart for several years had given him warnings, and it was apparently considerably weakened as the result of an operation on his foot, which he underwent upwards of a year ago. He had been down town to fetch to the Law Library a gift of books he had received when the iron door of a sidewalk elevator fell upon his right foot and crushed the great toe. It is significant of his natural grittiness that he paid no attention to the pain he must have endured till it forced him to take a taxi to St. Mary's Hospital. There his shoe was removed, the extent of his injury discovered, and shortly afterwards an operation was found necessary. His heart was in so poor a condition, either from previous weakness or the shock of the injury that it almost failed during the operation. He

must have known this, and that his blood pressure was above normal, but he did not seem to remit in any way his application to his work as Dean.

On Saturday, April 21, 1934, he went to San Mateo, where he had preached during Lent, assisting the Fathers of St. Matthew's Church, and was taken with a heart seizure on his arrival. He had priest and doctor sent for, and died shortly after receiving the last Sacraments. The secular priest who heard his confession and assisted at his agony was very much edified by his prayers to Our Lord, the Blessed Virgin and St. Joseph. He knew that he was dying but was perfectly composed till unconsciousness overcame him. It could hardly have been more than a half-hour from his arrival at the hotel that he died, April 22, 1934.

In character he was rather reserved than effusive, in his bearing he was commanding and dignified. He had, with no hint of arrogance, an excellent talent in languages and spoke Spanish with fluency rare in a foreigner.

Now that he has gone to his reward, we can only pray God to bless his very useful life, hoping that in the words of St. John, "his works may follow him."

FATHER CHARLES LEO KIMBALL

July 21, 1889-MAY 1, 1934

It is rare that the death of one of Ours, at least in the limits of our two eastern provinces, gathers so wide and profound a chorus of sympathetic and prayerful regret as did the passing of Father Charles Leo Kimball on the first of May, 1934: and it is no infringement upon an advisory prescription, which tells us not to compare the saints, to add, that rarely indeed has the event of death among us been accompanied and followed by so extensive and expressive an appreciation, both oral and written, of one who had been in our religious ranks for thirty-five years, and had been a teacher and director for twenty-four years at Holy

Cross. While the greater portion of his educational endeavors were in New England, his four years at Frederick (he entered the Novitiate on July 4th, 1899) and his seven years at Woodstock afforded him an intimate association with Ours from all parts of the country. For it will be remembered that California and Canada, New Orleans and Spain had many *discipuli* in the Frederick and Woodstock ranks in those days. And Father Kimball's devotion to his class-work and his students at Holy Cross, where the student body is also from all parts of the country, merited the esteem and affection of numerous and far-flung families and friends. Thus it is easy to understand, why there was so vast an attendance at his funeral, the spacious chapel being filled with young and old from even distant cities; and the Most Reverend Bishop O'Leary from Springfield presided at the ceremonies.

Father Kimball was fifty-four years of age when he died. His health, which for many years had been a matter for carefulness, was in a more precarious condition during the past five years; yet with the exception of a few leaves of absence for special treatment, he allowed no diminution of his work or of his fidelity to the other portions of a Jesuit day. If one of the S's (*Sanitas*) was weak with him, he kept on ever increasing in the other two, (*Scientia et Sanctitas*): and these two "assets" accelerated and intensified his zeal in the cause of learning and holiness. If, in these later years, he served not at preaching or at retreat-work, he carried on beautifully and effectively in the apostolate of brotherliness to all, an adviser, corrective and curative in discipline and scholarship, a servant of the servants of God, religious and secular, a comrade and companion, a Jesuit personality, ever with a word or gesture towards the Kingdom of God, and with a *bonhommie* which is a solace and comfort to the good in human hearts.

Father Kimball was born in Boston, July 21, 1880. To stress the locality or to emphasize a point in genealogy may seem an oddity in our biographical literature, when we recall the simplicity of our common life, from our earliest days in *manualia* to the brief inscriptions on our "head-stones." Yet to point out a moral and adorn a tale, it may be very proper to say that Father Kimball's birthplace was at the very foot of Beacon Hill: from his father's humble house and store he could see across Charles Street the scenes made famous by distinguished men of letters, American and English; and in his youth he worked between his school hours in the "west-end" library and began that zest for books which was characteristic of his years as Faculty Director of the Holy Cross library. To strum upon a string of genealogy (rather to note how this family of Kimballs followed the Faith) let us relate that in his young Jesuit years he was once asked by a genealogist for the names of his grandparents. Thereupon he received a very formal document, showing that on his mother's side, the "line" could only trace back to his Irish grandmother, while among his father's precedents, he found the Kimball ancestry marching back to one of the English army with General Gates on the Boston Common before the march to Lexington. The Kimball grandfather, with the earnest Irish grandmother, had a large family; and when he died, his non-Catholic brothers wrote that they would adopt the children, and so assure them of worldly wealth, but not of the Faith. The grandmother emphatically chose to be on the side of poor saints rather than in the elevated districts of mere worldly wealth. In consequence, in a numerous line of children and grandchildren from the humble hearth, two became priestly leaders, Fathers Charles and Father Fred of the Trenton diocese. For a further note to adorn the tale, let us relate that when Charles Kimball entered the novitiate, and his name with many

others was given in some Catholic journal of the time, a mother, née Kimball in the mid-west, immediately resolved to send her latest child to whatever college in which this Charles Kimball would be a teacher in the after years; later, on a September day in 1917, this mother enrolled her son (Charles Kimball Lubbe) in the freshman class at Holy Cross for the care of Father Charles.

Would it not be more seemly (as it may be more inspiring for Ours who have yet to engage in the work of education which is our vocation) to repeat here some brief excerpts from tributes which his former pupils and friends offered at his passing from the scene, tributes which *in extenso* filled the spacious pages of the Holy Cross *Alumnus* magazine. Mr. Foster Stearns who was the librarian in the first years of the new library (and to whose expert and experienced guidance the library owes many a credit) wrote:

“The peculiar gift of Father Kimball’s character was not merely his own power of enthusiasm but his ability to impart this enthusiasm to others. No one could associate with him without knowing his passion for all that was great in literature. Poetry he loved above all, because it was there that he found the free play of the human spirit least trammelled by the things of earth . . . But this was not mere bookishness, holding its possessor aloof from his fellow-men. It was for him a contact with the loftiest spirits of our race .

And true priest that he was, he loved the beauty of holiness. He loved the beauty of the Church and all the accretion of devotions that were gathered around it through the passing centuries. . . . Those of us who live amid the hurry and clamor of the outer world rejoiced to come back for a walk with him on the slopes of Mt. St. James, knowing that with whatever worldly interests our talk began, we should find ourselves insensibly lifted into that higher atmosphere where he breathed most freely, and that we should

come away refreshed and strengthened by contact with the unseen things."

Similarly the tributes which were both spoken and written in the aftermath dwell earnestly and eloquently on the numerous traits of Father Kimball's personality; and lack of space prevents us from picking our excerpts, magnificent paragraphs all. But doubtless our libraries throughout the country have procured a copy of the *Alumnus* magazine which has published the essays of his former pupils and friends, most of them associated with him on the college journal, *The Purple*, when he was the guiding Moderator. The names and the titles of these tributes may well be noted:—Dr. Joseph J. Reilly, a name of distinction in reference to the Literature of Newman, and at present librarian of Hunter College, wrote on "The Charm of the Man"; Mr. Irving T. McDonald, the present librarian at the college, on "A Fool for Christ"; Dr. George H. Derry, the scholarly president of Marygrove College, on "A Humanist"; Dr. Thomas W. Wickham, a notable surgeon of Boston, on "A Calm and Genial Personality"; Mr. James A. Crotty, the past president of the Alumni Association, on "His Industriousness"; Mr. Joseph T. Higgins of New York on "His Encouraging Spirit"; Mr. George F. Roesch of New York on "A Tireless Helpmate"; Dr. Robert H. Mahoney, scholarly educator in Hartford, on "A Valiant Priest"; Mr. Richard Reid, prominent in the Laymen's League and Catholic Action in the Southern States, on "The Kindliness of Spirit," and Dr. John M. Fallon, already a name in medical sciences, as was his father, wrote on "The Lamp-Lighter," a title borrowed from one of Father Kimball's early verses. Both Fallons, *père et fils*, were devoted attendants of Father Charles both in health and in sickness; and Dr. John, having acquired a zest for literature from his preceptor during the Freshman year, embellished his belle-lettristic tribute with a whimsical dilution of

terms in *materia medica*, as if to renew the playful manners of class hours long ago:

"Commanding complete respect from his class, he could forget dignity. He bounced off the platform and paced the floor; he used minor acrobatics, grimace and tragic gesture. . . . He was no thin-blood aesthete, reaching for smelling salts against a split infinitive, but a fighting poet of the line of King David, Thomas Lodge and Joyce Kilmer. In common consent his boys licensed him to deal in personalities. They were keen but detoxicated, coated in humor and aimed with the famous wink; and their intent was therapeusis for the student, not glory for the teacher. . . . This same man was, outside the classroom, almost pathologically shy. . . . For years while his high blood pressure was developing, he had severe headaches. Rarely these made him miss a class; usually he taught anyway . . . It is an interesting biological speculation whether the enthusiast brings on his own early cardiovascular disease, or whether some acceleration of tissue breakdown peculiar to the disease releases energy more rapidly for a vivid life. However it is, his end was predictable for years, and he of course realized what hung over him daily. Meeting a calculable mechanical hazard may be more excitement and insensitiveness than courage; but it is courage for a highly imaginative man to live under the instant loom of vagueness,—and keep on tinkling. His countless friends will be glad to know that his pain is over and that his last illness was painless,—a few weeks of gently increasing sleepiness."

Surely, though these estimates of character and ability are not taken from the record which we call the Book of Life, they are sincere and acknowledged appraisals by witnesses who knew their subject; *haec olim meminisse juvabit*. And in line with these words of tribute, deeds for remembrance are to follow; for

already the college has named the latest building, the splendid dining-hall, as a token to him, Kimball Hall; Alumni who were editors of the *Purple* under his direction have already in hand an artistic tablet to be set for his memory in the library which he served so intelligently and industriously; and the great sculptor, Andrew O'Connor, writing to a friend from his present atelier on the Aran Isles, signified his desire to do a bit of sculpture for a Kimball niche in the library. Moreover, it is proposed to publish in due time a catalogue and commentary on *Jesuitana*, a collection which he labored at since 1929, and which is estimated to be one of the finest collections in the world. Upon this detail, the librarian, Mr. McDonald wrote:

"Although no feature of the library lacked his most conscientious attention, his collection of the literary works of the early Fathers of the Society is a monumental accomplishment. It satisfies a high ideal, for it not only serves the ends of classical culture, refined and sublimated by Christian scholarship, but it has uncovered a long hidden and lustrous glory of the Society, in which he was called to spend his life. It was a final, concrete performance of the gratitude, humble and hearty, that he never ceased to offer for his vocation."

In words of no mere passing formality, his religious brethren as well as the Alumni of Holy Cross mark steadily his absence from "the Hill"; and with prayers above his grave they send their loving wishes towards him and the Book of Life; and, to allude to those playful moments which are a healthy part of our life, from the shores of the Patapsco at Woodstock, and over the waters of the Chesapeake and St. Mary's near our Inigo's villa, echoes still linger from his merry chant about Noah's Ark. May his abode now be in the full light of the Ark of the Covenant eternal.

FATHER FRANCIS D. O'LAUGHLIN, S.J.

At the First Annual Convocation of all the Faculties, held at Fordham University on May 10, 1931, Father Francis D. O'Laughlin, S.J., was among the group of Fordham professors who were honored for their long and loyal service. On that occasion a gold medal inscribed "Bene Merenti De Universitate Fordhamensi" was presented to him and the following citation was read:

"About this academic Convocation there is the sacred atmosphere of home; of home that links the heart of the mother to the heart of her son. Sacrosanct, unapproachable, incomparable as is the natural bond between mother and child—the golden cord that stretches from the throne of God uniting earth to heaven—it has its fitting symbolism in the union of Alma Mater and her foster son.

Two score years ago in her ivied past he came to her. Cherishingly she nurtured him, and when he left her hallowed halls, artium baccalaureus, she sped him with her benison to 'set out,' to proceed prosperously and to reign!

"And now today after years full many have rolled their wheel, with heart and eyes that are vocal with pride and pleasure, though her lips falter, she speaks to him her gratitude for more than twenty years of filial piety, as head and professor of the department of Physics, as a guiding spirit of her revered Parthenian Sodality, as counsellor and co-builder with him who clothed Fordham in Gothic grace—

"To the Reverend Francis Duffy O'Laughlin, S.J., Alma Mater with a full heart says—well done, good, and faithful son."

In this fervent tribute are briefly comprised Father O'Laughlin's occupations and achievements during the best years of his life. As head of the Department of Physics at Fordham he not only maintained for many

years a good standard of scientific scholarship, but used the class-room as a vantage ground for imparting knowledge of a higher kind and influencing his students for good. How intimately he became acquainted with "his boys" and how thoroughly he had their interests at heart is testified by the remarkable memory he retained of them in later years, recognizing them fully and at once when after a long interval they made their appearance on the campus. He counted ever so many friends among the alumni, with whom he never tired of exchanging reminiscences. And to pay an enduring tribute to those among the graduates who sacrificed their lives in the World War he had the stone memorial pillars erected which grace the College grounds along Fordham Road, personally collecting from friends the funds needed for this enterprise. But Father O'Laughlin will, perhaps, be best remembered by his Alma Mater as the zealous and indefatigable promoter of her Sodality. The Chapel in the Administration Building where the Parthenian Sodality met weekly and which is adorned with long lists of devoted clients of Mary was the spot that seemed dearest to his heart; and the proudest day of each year seemed to be that on which he stood in the sanctuary and welcomed new members consecrating themselves to the Mother of God. Lastly, ever an intense lover of traditions, he maintained, against increasing difficulties occasioned by the vast growth of the student body, the beautiful custom of holding daily May devotions before the statue of Our Lady in the quadrangle of the College grounds.

Father O'Laughlin was born in Canadaigua, N. Y., on November 6, 1869. He made his college studies at Fordham, where he graduated with honors in 1893, being the recipient of the Hughes Medal for the best oral examination in Philosophy. He entered the Society of Jesus that same year on August 14. Frederick and Woodstock, Md., and St. Andrew's-on-Hud-

son, N. Y., were the scenes of his religious training and studies. In 1907 he was ordained to the priesthood by the late Cardinal Farley. With the exception of four years at Holy Cross during his regency as a scholastic, Father O'Laughlin spent the remainder of his life as a Jesuit at Fordham as professor of Physics in the College and Graduate School and later, for seven years as Minister of the Community until, in 1931, his health was impaired by a critical stroke which eventually led to his death. He passed away peacefully on April 7, 1934, in the infirmary of Fordham University, while Father Rector and several members of the Community were reciting the Prayers for the Departing Soul.

Father O'Laughlin was a man of strong Celtic faith tinged with simple piety. He seldom missed an opportunity of doing good. He responded generously when a cause commended itself to his sense of justice or an appeal was made to his sympathetic nature. He was good-natured and genial and possessed of genuine charity. His priestly functions he carried on with vigorous zeal. His devotion to the Blessed Virgin, already alluded to, was like a badge of honor that he wore until his death. It had something akin to his sturdy love of his earthly mother, who went to her reward in extreme old age not long before her son. May he rest in peace.

REV. GEORGE FRANCIS STROHAVER, S.J.

1886-1934

Only occasionally in life do we associate with men who are so blessed with extraordinary gifts and accomplishments, that they can do *all* things well. Most of us have abilities that are normal; and we find our field of endeavor after reaching maturity and we make a supreme effort to make that one endeavor successful. We succeed more or less. It is really exceptional to

find someone, who is so endowed with physical and intellectual accomplishments that all endeavor is successfully and thoroughly executed. Such a man was Father George Strohaver. He was a scientist, a philosopher and an orator.

He was born in Baltimore, Maryland, September 2nd, 1886, the son of John and Anna Strohaver, of German-Irish extraction. He attended the parochial school of St. Gregory's parish and was taught by the Sisters of Mercy. Even in his early youth, he distinguished himself in his studies, particularly in mathematics and christian doctrine. At the age of fifteen, he entered Loyola High School, and each year he showed that his intellectual ability was above the average. In the college department of Loyola, he again was the leader of his class and his main interests were in the art of expression, namely oratory, debating and acting. He had a leading part in every play that was presented at Loyola during his college career. He enacted roles in Shakespearean drama and other lighter productions. Then too, he showed a special aptitude for chemistry and always took highest honors in this branch of science.

On September 8th, 1907, he entered the Society of Jesus at St. Andrew-on-Hudson, Poughkeepsie, New York. He gave himself whole-heartedly to the study of the Ignatian rule of life, namely to conquer self and give forth his efforts for the greater glory of God. With this principle always in mind, he launched forth on his glorious career that ended so abruptly. He spent four years at the Novitiate, and then sojourned to Woodstock College, where he spent three years studying philosophy and science. After these seven years of intensive application, he was well prepared for the five years of regency.

His first assignment, as a professor of chemistry, was at Fordham University, New York City, in the year 1914. He taught inorganic and analytical chem-

istry. His labors at Fordham included the directorship of dramatics; and his productions were masterpieces of technique and dramatic art.

In September 1917, he was assigned to teach organic chemistry at Canisius College, Buffalo, New York. He was there only a year and four months, when the Reverend Father Provincial sent him to Boston College to finish his regency at the new college at Chestnut Hill. His scholastic teaching period being completed, he returned to Woodstock College for his theological studies; and was ordained to the priesthood on June 29, 1921. His former pastor, Bishop O. B. Corrigan, was the officiating prelate in Dahlgren Chapel of Georgetown University, Washington, D. C. He remained at Woodstock until he finished four years of theology and again he showed his superior qualities in his public appearances expounding the doctrines of divine truths. His last year of spiritual formation was at St. Andrew-on-Hudson, where he made his tertianship.

Having now finished seventeen years in the Society, he was ready to do his most efficient and most successful work. His first appointment as a fully formed Jesuit, was to Fordham University as Head of the Department of Chemistry; and in the Spring of 1925, he was made Dean of the Undergraduate School. In both of these assignments he showed his splendid faculty of organization, which was one of his great assets in his varied career. However, as a chemist, he showed his greatest efficiency at Holy Cross College, Worcester, Mass. During the seven years of Father Strohaber's directorship of the Department of Chemistry, he rebuilt the old laboratories and constructed several new ones. He also established many new courses in chemistry and fully organized these courses in such a way that the faculty now grants degrees of Bachelor of Science and Master of Science; the latter being post-graduate work under the guid-

ance of a competent faculty. While here, he founded and directed *The Hormone*, a chemical journal from the Chemists' Club of Holy Cross College. This magazine had a nation-wide circulation and received the highest commendations from colleges and universities throughout the country. He was a charter member and president of the Worcester Chemists' Club. One of his co-workers, a Professor of Chemistry, who labored with him for seven years, well said: "Father Strohaver left a record at Holy Cross College which will remain for many years a monument to his genius and industry." As a preacher and orator he was eagerly listened to by many thousands in the city of Worcester and its environs, and they always remember his ringing appeal and clear exposition of the Divine truths. With all his genius in oratory, science and philosophy, he had a keen wit and humor, clever and unique but never offending; he combined the genial humor of Dickens with the piercing wit of Dean Swift.

Father Strohaver was a charter member of the American Association of Jesuit Scientists (Eastern States Division) and was the president of this organization from 1924 to 1926. We recall too, that he formulated the schedule of studies for the Science Courses in our colleges and universities; and this schedule is still followed at the present time.

The sudden death of Father George Coyle in 1932, left the Chemistry Department of Georgetown University, Washington, D. C., without a director; and so in July of that year, Father Strohaver was appointed Dean of the Department of Chemistry in that institution. Here again he was confronted with the problem of planning and designing the new chemical laboratories in the White-Gravenor Building. The new laboratories were splendidly executed and he left another monument to his untiring efforts and exceptional ability as an organizer and a chemist. His efficiency was recognized, and besides his duties as Head

of the Chemistry Department, he was made Dean of the School of Arts and Sciences in June 1933. Now he had an opportunity to extend his power of organization in a larger field of education; and again his indefatigable labors resulted in a splendid system of order and detail that was superb. Furthermore, it was here in the Capitol City where he displayed his greatest power as preacher and orator. From the first month of his arrival in Washington, until a few days before his untimely death, he was in constant demand to speak to eager audiences. During the Lenten Season of 1933, he gave three courses of sermons: on Sunday mornings, he preached at St. Mathews Church, Washington; on Sunday evenings, at the Cathedral in Richmond; and on Wednesday evenings, at St. Philip and James Church in Baltimore. In June and July of the same year, he gave a series of six addresses over a nation-wide broadcast sponsored by the National Council of Catholic Men and the Radio Corporation of America. After each radio broadcast, he received hundreds of letters of commendation and expression of the spiritual help given souls in their struggle of the battle of life. The spiritual encouragement and the increase of devotion to Christ in the Holy Eucharist which he gave to his thousands of listeners, is known only to God Himself. He also gave retreats at Manresa-on-the-Severn, many conferences and addresses in educational institutions to lay-people and religious. He held the attention of all his listeners by his diction, his logic and presentation of his arguments. Three weeks before his death, he spoke at a meeting in Washington, at which Protestant clergymen, lawyers, doctors and business men were present. After his formal address, these men, who were intellectual leaders of the city, stormed him with questions for more than two hours on the teachings of the Catholic Church, the attitude of the Church on birth-control, divorce, philosophy and theology.

At the conclusion of the meeting he received a long ovation. On the last Sunday in April, he spoke very forcibly to his fellow-members in the Loyola College Alumni Association on the topic of "Modern Philosophy." His last public appearance was the following Sunday, May 6th; he preached at the annual demonstration of the Sodality Union at the National Shrine of the Immaculate Conception. Even though these addresses and sermons were numerous and arduous, nevertheless, he gave himself without stint to his duties as Dean of the College. In the beginning of this short sketch, we remarked that he did *all* things well; surely we have given adequate proof of this patent fact.

Father Strohaver became ill on May 7th and was taken to the College Infirmary on May 9th. A few days later, he apparently recovered from what seemed to be cardiac rheumatism. However, he suffered a relapse and on Monday May 14th he was taken to Georgetown Hospital. The following day blood tests showed streptococcus infection had developed in the blood stream. A blood transfusion was given, but proved unsuccessful. He was fortified by all the rights of the Church and in the presence of Father Rector and several of his fellow Jesuit priests he passed away on Friday May 18th. The Mass of Requiem was in Dahlgren Chapel of Georgetown University, the place where he was ordained to the priesthood in 1921. After Holy Mass, he was laid to rest in Georgetown Cemetery in the presence of the entire student-body, members of the Clergy, representatives of various religious orders, many Jesuits and innumerable friends from far and near.

It may be said with literal truth, and not in the spirit of mere eulogy, that Father Strohaver's untimely death was a great loss not only to the Province, but to the Church in the Eastern States; and we may add that our Province is richer, more than words can express, for the years he spent with us. To those

who had the privilege of knowing him intimately, his life, his labors and his ideals will always be an inspiration.

“These shall resist the empire of decay

When time is o’er, and worlds have passed away;
Cold in the dust the perished heart may lie:

But that which warmed it once, can never die.”

(Reprint from: *Bulletin of the American Association of Jesuit Scientists*, September 1934.)

FATHER STROHAVER: A FURTHER APPRECIATION

Father Strohaber possessed unusual ability as an orator. During his years at Holy Cross in addition to Lenten courses, he won universal praise for his occasional sermons. He was not long at Georgetown before his reputation as a preacher became known and it was impossible for him to accept the many invitations in and about Washington. His last sermon was given in the National Shrine of the Immaculate Conception, Catholic University, at the annual demonstration of the Sodality Union of Washington.

Among Father Strohaber’s papers and notes that were sent to Father Provincial, the following is taken from a eulogy he gave on “the death of a young priest”—the style is characteristic; we quote the introduction:

“ ‘For his soul pleased God: therefore

He hastened to bring him out of the midst
of iniquities. But the people see this and
understand it not.’—Wis. 4-14.

“The destruction or sudden cessation of life in any of God’s creatures is to us always a matter of regret. The crushed rose bud with its half-unfolded petals: the torn and broken branches of some growing shrub: the unheeded wheat beaten by the storm into the mud of the field; the young oak, uprooted and flung prostrate by the sweeping gale; the little robin fallen from

its nest to death upon the roadside, excite the observing mind and remark pity and compassion. When life, the gift of God, assumes a higher form and we see some little child, some growing boy or girl, some man or women in the flush and blush of youth, suddenly stricken and cut off; when to mere life is added life's possibilities, a brilliant career in scientific profession, a promise of an exceptional commercial career, and all is ended by the sweeping scythe of death, our hearts cry out in protest and pity.

"If this be true of life in any form, if this be true of life and life's opening possibilities in secular and commercial walks, how piercingly, penetratingly, poignantly true is it of the untimely interference of death in the life of a young priest."

In a panegyric of St. Ignatius which Father Strohaber delivered on July 31, 1921, in Baltimore we have the following concluding paragraphs:

"From all sides we are told that the hour is palpatating with direful possibilities, and it is true,—but my dear friends, Ignatius in Heaven is listening to the prayers that seem to stir from cloistered Jesuit graves.

"From his high place in heaven he sees today not only Reformation leaders circulating, as of old, false doctrines among the faithful, but also serpents in human guise rushing scandal and insult and blasphemy to the front pages of publications; he sees not the axe, the gibbet or the halter of home-breakers, but he sees hands that twitch with the thrill of revelry seeking hands that are worn with the touch of the rosary; hearts that pulse with the hatred of things sacred warming to hearts that throb with the love of Mass and the Sacraments; lips that are strangers to the secrets of peace speaking to lips that sound the sweet name of Mary so sweetly and 'God's will be done' so serenely; minds whose noblest ideals are to put asunder what God Almighty has joined together, influencing minds whose deepest desires are rooted in

the principles which Ignatius borrowed from Heaven. He sees, too, not inexcusable edicts barring the way of your children to law, medicine, trade, enterprise and honor, no, but he does see satan in academic garb who would poison their immortal souls with sacrilegious and immoral teaching.

“Yet with this panorama before him, Ignatius with confidence and trust bends over these cloistered Jesuit graves that he loves and whispers into their depths.

“Sleep and take your rest; for these people keep your memory and mine as green and fresh as the grass that grows over our graves. The methods you taught them, the arms you gave them, they cherish bright and untarnished—the principles with which we have imbued them have never been forsaken.

“Please God—you may never forsake this Spirit of Ignatius.”

A. M. D. G.

Books of Interest to Ours

How to Teach the Catechism. By Rt. Rev. Msgr. M. A. Schumacher. Vols. II and III. Benziger Brothers. Price, \$2.00 each.

The subtitle of Msgr. Schumacher's excellent volumes is "A teacher's manual containing a systematized presentation of lessons in the Baltimore Catechism, in correlation with Bible and Church History, the ecclesiastical year, liturgy, and the lives of the saints. Also a definite schedule of lesson plans for the religion curriculum of every grade." Volume II embraces the fourth to the sixth grades, inclusive, and Volume III grades seven and eight. Volume I was reviewed in our June, 1934, issue. These are splendid companion volumes for any teacher of Catechism, whether in Grammar or High School. They could be profitably recommended to teaching Sisters, for they present an accurate summary of doctrine, and abundant illustrations.

New Psychology and Old Religion. By Edward F. Murphy, S.S.J., Ph.D. Foreword by Rev. Fulton J. Sheen, Ph.D. Benziger Brothers, New York City. Cloth, \$2.50.

"Religion, clear-eyed and long-experienced, advises strikingly and consistently many of the things that Psychology stresses; adds decidedly more and arranges her objects and prescriptions in a scale." The sentence just quoted is a succinct expression in the author's own words of what his book demonstrates. It is obvious that he has chosen an interesting, useful and timely topic.

A clear statement of what Psychology can tell us about life and the possibilities of happiness that it contains contrasted with the offerings of religion is interesting. To have the shallowness behind the verbiage of Psychology revealed is useful. And this needed to be done especially at the present time when the Psychologists never weary of stressing their own fancied wisdom.

Psychology, especially Behaviorism which is treated most explicitly, is shown deploring the infantilism of adults, fixations on the way to maturity, self-deception, maladjusted lives, morbidity, fear: Psychology offers advice, but the Scriptures give the same advice more forcefully. It is a most commendable

feature of this book that it shows how all the most modern findings of the latest Psychologists were commonplaces to the Prophets and guides of Israel more than two millenia ago. Religion then not only teaches all that the Psychologists teach, but it can also make its teaching effective. It not only diagnoses the disease but it also offers and effects a cure. It not only tells man that he must go forward well but it shows him Christ, the Way and the Goal.

The book by showing the superiority of Religion over Psychology, is really an apologetic work from a novel point of view.

Aspects of the New Scholastic Philosophy. By the Associates and Pupils of Dr. Edward A. Pace, Vice-Rector of the Catholic University of America. Edited by the Rev. Charles A. Hart, Ph.D., of the same University. Benziger Brothers, New York City. 8vo, cloth, \$2.75.

This book, compiled in honor of the seventieth birthday of the Right Rev. Monsignor Edward A. Pace, suffers the inherent defects of an artificial collection. It can be better understood from its authors than from its title. The publishers advertise it as, "An evaluation of the findings of modern secular systems of philosophy, psychology and education in the light of Neo-Scholasticism by leading Catholic philosophers of America. It considers the more important current philosophical problems and presents a conspectus of Scholasticism since its revival." The psychological and educational essays, most of them theses presented for degrees, have nothing to do with Scholasticism. They are however justified by the purpose of the book.

There remain seven strictly philosophical essays, treating such diverse aspects as Suarez, the New Physics, the New Humanism, the State. A few of these apply the Scholastic solution to current problems, or the Scholastic solution to modern findings. That on "The New Physics and Scholasticism" defends the Scholastic concept of substance and the Hylomorphic theory. That on "The Modern Idea of God" is fully described by its title and excellently summarizes its subject. Others present lucidly and compactly St. Thomas' conception of the state and of beauty. This philosophical section, though an interesting presentation of important questions, is more valuable as an indication of the vitality of Catholic philosophy than as a contribution to knowledge.

VARIA



From the Eternal City



Catholic Apologetics at the Gregorian University

Any Thursday evening from the beginning of November to the end of May the large square in front of the Gregorian University is fairly jammed with cars. As one would expect in Rome the Lancia and Fiat predominate with an occasional swagger Isotta-Fraschini challenging attention. But the familiar Buicks, Packards and Cadillacs are also present and look quite at home. This crowding of cars in the Piazza della Pilotta is a weekly affair. Though the Gregorian is a University of ecclesiastical studies, the cars are in no way ecclesiastical. The clerics have vanished from the scene. They are at home conning their lessons for the morrow, and for the moment the austere halls are not brightened with the variegated colors of their distinctive college dress. Laymen now occupy the benches.

Undoubtedly the host of clerics from the four corners of the earth trooping in is an inspiring sight. But they are condemned to lectures, poor things, and can't help themselves. This multitude of laymen is another story. They come of their own choice and under no constraint. And a different sense of admiration seizes one at the sight of this splendid body of Roman gentlemen assembling week by week in the Gregorian.

The purpose is Catholic theology. If that sounds too formidable, one might substitute apologetics, but advanced work all the same, since the conferences are exclusively for men of college education. Well over

a thousand come. The largest lecture hall is packed to the doors. The military uniforms first catch the eye. Slight experience suffices to distinguish the artillery, air force and navy. Anyone can tell the carabinieri officers, but one must be versed in gold braid and epaulettes to spot the generals. Of these, there is at least half a score. But apart from cut and color of uniform the military are lost in the sea of civilians. University professors rub shoulders with university students, lawyers with doctors, civil engineers with bankers. It is to such an audience that Father A. Garagnani gives a seven months' course of conferences every year on Catholic truth.

Some sixteen years ago a beginning was made before a meagre audience of scarcely a hundred. The magnificent success attained is due in part, naturally, to the brilliant qualities of the lecturer, but in greater measure, one is inclined to think, to the keen interest of the educated laity in religious questions and the intellectual Catholic point of view. They are aware of modern doubt and unbelief. They know Catholicism has an answer, and they want to hear it. Father Garagnani sees to it that they do.

It is not a question of dealing with a mass of haphazard difficulties, taking up Galileo perhaps one day and settling the married life of Henry VIII the next. All that is relegated to the footnotes so to speak. Father Garagnani aims at presenting the whole body of Catholic faith and practice in a definitely planned and systematic series of lectures. Everything of importance is treated until the entire field is covered. Objections and queries that occur in one conference are presented in writing and answered the following week before the next conference.

This year's subject is faith in the Catholic Church. That means compressing three fairly large treatises of dogma into something less than thirty conferences, and adapting them to the special needs of an educated

lay audience exposed to the virus of free thought and modern atheistic philosophers like Croce. Accordingly Father Garagnani treats the problem of unbelief, faith in its relation to intellect and will, the evidences of religion, revelation, Christ, His Church and finally the supposed conflict of science and religion.

At the end of every month the conferences with the answers to difficulties are published. The complete set of published lectures forms a useful and compact lay Catholic library. The results of this splendid apostolic work are patent. First of all it means a strengthening in the faith of a wide circle of intellectual Catholic laymen of Rome, a great modern capital even in the ordinary secular estimate, to the Catholic of course, the city of Blessed Peter, the head and mistress of the Catholic world. In addition there have been numerous returns to the faith. One speaks of returns, for practically everyone is baptized a Catholic. Protestantism has not made much headway among the educated classes in Italy. But there are the pitfalls of unbelief, indifferentism and false philosophy. These still claim their victims. Thanks to the conferences many have found their way back to the Church and have become shining examples of Catholic practice.

A. M. D. G.



Other Countries

PROVINCE OF ARGENTINE-CHILE

Our Martyrs

On the third of December, feast of Saint Francis Xavier, in the Consistorial Hall of the Palace of the Vatican, His Holiness, Pope Pius XI, ordered the reading of the Decree on the martyrdom of the Venerable Servants of God, Roque Gonzalez de Santa Cruz, Alonso Rodriguez, and Juan del Castillo. Among the very distinguished persons who assisted at the function were Their Eminences, Cardinals Camilo Laurenti, Prefect of the Sacred Congregation of Rites, and Alexander Verde, proponent of the cause of the martyrs; and the Ambassador of Brazil, and the wife of the Ambassador of Argentina. After the reading of the Decree, "Tuto," for the solemn canonization of Blessed John Bosco and our martyrs, Very Reverend Father General, with Very Reverend Don Pedro Ricaldone, Superior of the Salesians, advanced to the pontifical throne, and in the name of the two religious families, thanked His Holiness in a beautiful discourse, the principal paragraphs of which we quote. Our Father General said, "Let me be permitted to recall here with profound gratitude how much they (the Salesian Fathers) and especially their Very Reverend Superior General, have done for us in the recent tribulation of the Society in Spain, and in particular how cordially they have labored to console those Fathers and Brothers who have sought refuge in Piomonte."

Then, speaking of the Martyrs, he said, "Consequently, their glorification, of which we already perceive the first fruits in this present Decree, very justly

increases the holy enthusiasm of the flourishing republics of South America among which the vast theatre of the heroism of our three Venerables is at present divided, namely, Argentina, Brazil, Paraguay and Uruguay; these Catholic peoples, under the guidance of their respective governors and pastors, now enjoy the intense satisfaction of being able to acclaim, in the persons of these holy men, the first martyrs of those regions, thus attaining the object of their ardent longings. This can be said especially of the Venerable Father Roque Gonzalez who, born in the city of Asun-sion, the capital of Paraguay, was ordained a secular priest before becoming a religious of the Society of Jesus, which he entered in order to escape the honors of the highest ecclesiastical positions; and later an apostle of the tribes dwelling in the basin of the La Plata, among whom he gained the desired palm of martyrdom: he is indeed a true son of South America who, when placed on its altars, will be its first native flower of martyrdom, just as Saint Rose of Lima is its first flower of virginity.

The Holy Father responded in words full of fatherly sympathy. He said that as he had already, on another occasion, spoken on Blessed John Bosco, he would now devote himself, principally, to a consideration of the lessons to be derived from the sacrifice of these "great Martyrs, who have so opportunely come to unite themselves to the triumphal court that is at present celebrating the nineteenth centenary of the divine Redemption and of our Redeemer."

AUSTRIA

Feldkirch, Stella Matutina—Visit of Chancellor Dollfuss ✓

The entire summer term at the Stella was a very stimulating one for the boys. It was signalized by four distinguished visitors. Shortly after Easter two old Stellaners accepted invitations to the college. Dr.

Kurt von Schuschnigg responded to the greeting of the students in inspired words, and explained to those who were to take the final examinations the principles of the O. S. S., a group which he had founded among active Stellaners. On May 13, Dr. Ender spoke to the students of the Upper Division on the Christian spirit of the new constitution which he had conceived. And on June 15 the Minister of the Army, Gen. Ob. von Schönburg-Hartstein, after he had inspected the Feldkirch garrison, would not permit himself to depart until he had paid a visit to the Stella and talked and chatted in friendly fashion with the boys.

But the high point came on June 29, Fatherland Day, when the Vorarlberg gathered from the Rhine and Walgau and the mountain valleys to pay honor to Chancellor Dollfuss. At 9 o'clock the famous guest was greeted at the gate of the Stella; the Mass of the feast followed. Then the Chancellor gave an address which was interrupted time and again by the thunderous applause of the usually undemonstrative Vorarl mountaineers. In the afternoon the recruits and the Boy Shock Troops assembled at the public grounds and marched in parade through the city and past the Chancellor. When the patriotic celebration was over the Chancellor gave another hour to the boys of the Stella alone. Ant. Fussenegger, a theologian, greeted the guest of the boys in the auditorium where all had assembled; the O. S. S., dressed in their light blue uniforms, the Swiss Young Men's Association and the small boys. The Chancellor expressed his deep interest in and enthusiastic love for youth in words that will remain to both Fathers and students a lasting experience. The Chancellor acknowledged that he himself had a clerical institute to thank for his training, and that his truest fellow workers in the upbuilding of the people and the state were graduates of Stella Matutina, (Ender and Schuschnigg). At the close the national anthem rang out and the Chancellor passed

through the formations of the O. S. S. and the Swiss Young Men's Association in front of the Gymnasium building, and left Feldkirch to return to Arlberg amid the applause of the boys and the people who had again gathered in great crowds in Leonardplatz.

FRANCE

On the 15th of August in the Church of Saint Peter of Montmartre, to commemorate the fourth Centenary of the First Vows of Saint Ignatius and his companions, the following were ordained priests: Fathers Bidard, Dehergne, de Gaillard, de la Bouillierie, de Lestapes, Marquet, Pappadato, des Pontailles, and Tellier of the Province of Paris; Doucet, Grange, Imbert, Imperinetti, Maraun and Pasty of the Province of Lyons.

Father Joseph Hunter Guthrie pronounced his last Vows on the same day in the Chapel of Saint Denys on Montmartre. His excellency, Bishop Schuler, S.J., Bishop of El Paso, received the Vows.

INDIA

The New Review

At the meeting in Rome in 1933 of our Superiors from our eleven Missions in India and Ceylon, it was decided by His Paternity that the time was ripe to inaugurate a new development in the "intellectual apostolate" in both lands by founding a large Catholic monthly to be sponsored by our eleven Missions. The decision has now resulted in *The New Review*, whose first number will reach its subscribers early next January. *The New Review* will be octavo in size, and will average one hundred pages a month. The subscription price will be twelve rupees inland or one pound foreign, though subscribers enrolling before the fifteenth of next November will receive concession

rates of ten rupees or seventeen shillings. Subscriptions should be sent to the Calcutta, Madras, or Bombay offices of the publishers, The Macmillan Company, or to their London, New York, Chicago, San Francisco, Toronto, or Melbourne offices. The editors' offices are at our large Calcutta College, St. Xavier's, Park Street. The Editor in chief is Father Michel Ledrus, a former Professor of Indian Philosophy at the Gregorian and an author in French and English of several works on Indian thought and thinkers. Father Ledrus is a Belgian. With him is associated Father Paul Dent, an American of the Missouri Province and the Patna Mission. Father Dent is the author of "A Brief History of Patna Mission" appearing in the pages of the *Patna Mission Letter*, a former editor of the same little monthly and the founder (July 1931) of the Catholic Press Service which is conducted by Ours at St. Mary's College, Kurseong, D. H. RY. Father Dent has seen eight years of missionary life in India, Father Ledrus will have completed, when *The New Review* publishes its first issue, his twentieth month in India. Both are well-versed in Indian languages, the latter in Sanskrit, the former in Hindi, in which language he has published a number of articles in various Christian and non-Christian magazines.

Although too soon as yet (August 23) to give a complete account of prospective contributors to *The New Review*, as many have not thus far had time to reply, still the number who have consented or who have already sent in their manuscripts includes among Ours Father Martindale and Father Lebuffe, and—of Jesuits in India—Father Heras, Research scholar in Indian History, Father Johannes, author of many works on Indian Philosophy, Father Carty, Sociologist, Father Basenach, writer on Ethics, Father Paul de Jaegher, author of several volumes on Mysticism, Father de Geldhere, writer on Literature, et al. Cooperating with Ours are also a number of prominent

writers among the regular and secular clergy as well as the laity. Among these are the well-known Father Gavan Duffy, Dr. Zacharias, convert and writer on Indian politics, Mr. Soares, editor and Indian Nationalist, Mr. Varkey, editor of the large Catholic Educational Review published in our Mission at Mangalore, southwest India, and the Hon. A. Ruthnaswamy, author of several works on political economy, social and political problems in India, and political leader of the Catholic community in south India. *The New Review* will also have a number of non-Christian writers who will help make its general atmosphere more Indian and therefore of more interest to lovers of India and its Missions than a lame imitation of *The Month* and *America* would be. These writers, as well as others who are Indian and Catholic will confine themselves to cultural matters, Indian art, Indian music, Indian literature, Indian architecture and sculpture.

In general *The New Review* will attempt to combine universality of appeal to educated persons the world over with what might be called an Indian flavor. In this way it is hoped that it will secure an appreciable number of subscribers (and also contributors) from outside of India, as well as—indeed, its real ambition—among non-Christian members of the educated classes in India. To these prospective outside-of-India helpers it offers the inducement that it will try to be not an unworthy brother of *The Month*, *America*, *Thought*, *Etudes* and the other members of the international brotherhood of Jesuit journals of the more intellectual type. Then, especially to those more particularly interested in India and the Church in India it recommends itself as endeavoring to be a truly representative and well-informed journal on matters Indian. In other words, while keeping as its ambition the "*nihil humanum*" of the poet, it adapts itself to "*nihil Indicum a me alienum puto*" as well. It further

recommends itself to those interested in the Church of India by earnestly appealing to the fact that without the help of foreign subscribers (and contributors) it will be difficult and in the first year certainly impossible, to continue publication and thereby to continue its "intellectual apostolate" among India's educated non-Catholic leaders.

A Great Missionary Scholar of India

By P. CAIRONI, S.J.

The eminent Orientalist, Professor Charpentier, has recently proved to the scientific world that the author of the valuable manuscript "Livro da Seita dos Indios Orientais" of the British Museum, was the great Italian Jesuit missionary Giacomo Fenicio (1558-1632) of the old Calicut Mission. This voluminous and deep personal study represents *the first Treatise on the Hindu religion and customs* ever written in a European language. It was composed at Calicut (Malabar) in the very first years of the 17th century, just before Father De Nobili, S.J., had begun the study of the *Hindu Puranas*, at a time when even scholars in Europe had but very vague and scanty ideas of the Hindu religious system so carefully concealed from all those not belonging to the Brahminical fold. This original work displays such vast erudition and great scholarship that it attracts the attention of even modern Orientalists and it entitles its author to be classed among the greatest pioneers of Oriental studies.

CHIEF SOURCE OF HINDU TENETS

For three long centuries, Fenicio's name remained unknown to the scientific world, but his composition, although in manuscript form and anonymous, has been—for almost two centuries—the chief source from which missionaries in India and Oriental scholars in Europe derived their knowledge of the most hidden

Hindu tenets. Copied and circulated among the old Jesuit missionaries working in India, it was of immense value to them by enabling them to understand the religion of the people they had to win over to Christ. The supposed original studies of Barradas, Baldaeus and Idelphonsus were almost entirely compiled from Fenicio's work, which they copied freely without giving their source. Particularly interesting are the parts of Professor Chapentier's brilliant introduction to his scholarly edition (I) of the "Livro da Seita" where the learned editor has exposed the unscrupulous way in which Baldaeus, the Dutch Protestant missionary of one-time world renown, has published great parts of the Jesuit's manuscript as being the fruit of his own labors, thus deceiving his contemporaries and even the scholars of a later date! It was especially under Baldaeus' name and through his book, which was translated into various European languages that Father Fenicio's information concerning the Hindu Pantheon spread throughout Europe and for a long time nothing worthy of note was added to this European stock of knowledge supplied by him.

PROFOUND HUMILITY

In the contemporaries' documents Father Fenicio is described as a missionary of intense spirit of prayer, of great mortification and profound humility. During the forty-eight years he spent in Malabar, his unbounded zeal made him undertake long journeys to preach the Gospel to the heathen. He worked among the pagans of Porakad (Travancore) for more than fourteen years, making many conversions. When in 1600 he began his apostolate at the Zamorin's Court at Calicut he had already attained such a mastery of Malayalam that he could immediately hold brilliant disputations with the Brahmins in the presence of the King of Calicut. The great intimacy and friendship he always enjoyed with the Zamorin, enabled him to

build beautiful churches at Calicut, Tanur, Ponnani, Palur, and Manicorte. The only use he made of his great influence at Court was to further the interests of the Malabar Missions and especially in protecting the Christians when persecuted by the Malabar chieftains. His contemporaries also describe him as a man of no mean gifts, of an indomitable energy, of a fiery zeal for promotion of Christianity, a missionary who made good use of all his talents for the greater Glory of God. The close contact he had with the elite of Hindu society enabled him to become fully acquainted with the religious tenets and customs of Higher Hinduism.

To all this, he added a diligent study of the Hindu Shastras. Perhaps it was through the influence of the Zamorin's nephew, who had been baptised, that he could secure the help of a learned Hindu who came to him every day in order to teach various Hindu doctrines which he has used for his Treatise.

TRANSMIGRATION OF SOULS

The description alone of the Hindu beliefs concerning the origin, geography, cosmology and ages of the world, as well as the origin, nature and mythological stories of Brahma, Ixora, Ganesa, Hanuman and many other gods, together with the various incarnations of Vishnu, cover more than 150 pages of close print in Charpentier's edition. The information given in his work regarding the theory of transmigration as well as that of the Hindu temples, idols, sacrifices, fasts, ritual baths, and social customs are very accurate and reveal Father Fenicio's carefulness in describing faithfully what he himself had either seen, heard from the Hindus, or read in Hindu literature.

The learned Orientalist writes: "the way in which he deals with the sources of Hindu mythology, betray that scholarly spirit which is not always to be found, even in later centuries. Altogether, Father Fenicio

well deserves a place among the eminent forerunners of the present European knowledge of India."

PLACED IN FIRST RANK

"The humble missionary never put his name on his *magnum opus*. But modern critical scholarship has taken him from utter obscurity and oblivion and placed him among the other great Jesuit missionary scholars of the 17th and 18th century, who—as the learned professor so forcibly expresses it on page 37,—founded the modern knowledge of the geography of the then unknown parts of the world and the acquaintance with the history, religious and social customs of the Asiatic people and races."

He adds: "To quote only a few examples: very little indeed was known about the mighty empire of the Great Mogul until the Jesuits—and above all Father Mouserrate—published their reports upon their missions to the court of Akbar. The identity of Cathay with China was put beyond doubt through the hardihood of the explorer Benedict Goes (S.J.), and the political and historical status of China was revealed to the Western world chiefly after the arrival there of Father Ricci (S.J.), and his companions. And Tibet remained a *terra incognita* until the journeys through that country of the Jesuits Andrade (1624) and Grueber and d'Orvilla (1661). . . . No time will be able to refuse to the Society of Jesus the glory of having greatly founded modern research."

Such high praises, which will easily be extended to other great missionaries of other Religious Orders when they will be studied, cannot be said to come from a biased source because Professor Charpentier is a non-Catholic and he is voicing the opinion of the greatest Orientalists of modern times.

Father Fenicio is but one of the many Catholic missionary scholars whose achievements should be made more widely known, especially among educated

non-Catholics who are almost completely ignorant not only of the enormous scientific contributions made by Catholic missionaries for more than four centuries to Indian history, geography, literature, and languages, but also the great services they rendered to India in revealing to the world its people, religion and customs.

[Garl Charpentier—*The "Livro da Seita dos Indios Orientais"* (British Museum Manuscript Sloane 1820) of Father Jacobo Fenicio, S.J.—Almquist and Wicksell, Uppsala, Sweden, 1933. This book can be had also from Messrs. W. Heffer & Son, Ltd., Cambridge, The publication has been financed by a Swedish Oriental Fund.]

(Reprint from *The Calcutta Herald*,
Sunday, July 22, 1934.)

PROVINCE OF MEXICO

El Paso, July 1934.

✓ The general situation seems to grow even worse with the triumph of General Lazaro Cardenas for the presidency of the Republic, since he has promised to carry out the "Six Year Plan" of the National Revolutionary Party, which intends, among other grave excesses, the "socialization" of instruction. Several days after the electoral farce of the First of July, Calles delivered an address in Guadalajara, in which he declared that the Revolution would not end until it had brought about a "psychological revolution," or a penetration of the minds of the masses, sweeping away even the last vestige of clericalism from the educational centers, and removing all religious fanaticism from the minds of the children (who belong to the State) in order to convert them into true revolutionaries.

In May, the governor of Sonora, Rudolfo Elias Calles, expelled all priests from that state, and in June he prohibited the assistance of children at any religious ceremony either public or private. In Chihuahua, in April, the number of priests was limited

to one for every one hundred thousand inhabitants. In the State of Tabasco, the governor, Garrido, has become so mad as to order the destruction of all crosses and gravestones in the cemeteries, and the substitution in their places of a block of cement containing merely the federal number of the deceased. Almost daily the newspapers report the withdrawal of one or two more churches from the divine service so that they may be used as public offices. The almost universal discontent, increased by the imposition of Cardenas, makes the government so fear a revolution that it has increased espionage. Ours in various places have had to disperse for a few days because of well founded alarms.

The Spiritual Campaign for Mexican Childhood.

Owing to the campaign of corruption being waged against our poor children since the end of last year by the Department of Education with its badly named "sex education" and "removal of fanaticism," that is to say, atheistic and communistic education, it was decided to add, to the protests of the parents, the prayers of the faithful. Father Iglesias, who has done good work against these evils with his associations of teachers and workers, conceived the idea of a nation-wide campaign of prayer for the children, and this he suggested to His Excellency, the Archbishop of Mexico, who gave it his whole-hearted approval and invited all the members of the hierarchy to unite in the movement. Father Jose a Romero was named chief organizer of the movement. He has proceeded with great promptness and efficacy. Beginning at the opening of the Lenten season to invite, in the name of the Hierarchy, all the parishes and religious organizations of the country to participate, he has already inscribed in this crusade 1,263,736 members who have promised to recite daily the prescribed prayers.

Fruit, undoubtedly, of the "Legion of Prayer" has

been the withdrawal of the prime organizer of the educational prostitution, Doctor Narciso Bassols, on the day of the Ascension. The present Minister of Education, Doctor Eduardo Vasconcelos, is much more conservative; but even he may have to accede to the demands of the ruling tyrants who aim at a Communistic school for all.

SPAIN

The Feasts of Corpus Christi and of the Sacred Heart

✓ In the account of recent happenings there stand out especially two salient and consoling events, namely the celebration of the Feasts of Corpus Christi and of the Sacred Heart of Jesus.

On the feast of Corpus Christi the traditional public procession appeared on the streets in many towns and important cities for the first time since the advent of the Republic. A few quotations chosen at random from the *Spanish Messenger of the Sacred Heart* will give an idea of the fervor and enthusiasm which this solemn and external act of profession of faith awakened on all sides:

Toledo—After three years of interruption the solemnity of Corpus Christi has been celebrated with great fervor. All the people assisted at the procession with indescribable enthusiasm. The streets through which the procession passed were decorated, and were so full of people that the procession hardly had room to pass.

Granada—Today, with unwonted splendor and after three years of interruption, the famous procession of Corpus Christi once more passed through the streets of Granada, and the enthusiasm that was shown this year surpassed even the great enthusiasm of former years. Public buildings were decorated. In the line of march were four thousand young men, a large number of older men, the members of the clergy from this city and the surrounding town, and His Excellency, the Archbishop. The government was also represented

by all the representatives from Granada, Mr. Sanz Blanco, the radical, and various members of the Congressional Committee.

Seville—The Feast of Corpus Christi has been celebrated here with extraordinary solemnity. Offices and shops were closed, and all Seville participated in the public profession of faith.

Cadiz—For the first time since 1931 the magnificent procession of Corpus Christi has passed through the streets of this town amidst general acclaim.

Madrid—Feast of the Sacred Heart of Jesus. As in former years the Feast of the Sacred Heart has been celebrated in all the churches of Madrid with great devotion. The attendance of the faithful and above all, the confessions and communions which are the key-note of eucharistic feasts, have been more numerous, if such is possible, than in former years. On the Mount of the Angels some seven thousand persons communicated between twelve mid-night and noon. The splendor of the feast was not marred by the slightest unfortunate incident. This was due not only to the fact that the reaction of the people has been considerable, but also to the precautions taken by the government to prevent any mishaps.

The same trend back to fervent Catholicism on the part of the people of Spain, is shown in the following paragraph, taken from a letter written from Belgium by a member of the Province of Castille: "We hope to be able to go back to Spain for Tertianship. There the situation is much improved. Father Laburu, who taught us biology there during our course in philosophy, has become quite famous. They say that during the next Lenten season his conferences will be broadcast to eleven churches in Madrid. The Three Hours Agony which he preached last year, was broadcast throughout Spain. His books sold more copies than any others in Spain last year; the first was on Lenin, and the other was entitled, 'Is Jesus Christ God?' "

American Assistancy

CHICAGO PROVINCE

ACCOUNT OF WEST BADEN SPRINGS HOTEL NOW WEST BADEN COLLEGE

By REV. HENRY S. SPALDING, S.J.

(Note: Most of the facts contained in this account were taken from Vol. 9 of the *West Baden Journal*, Tuesday, June 14th, 1904. This issue of the local paper has a summary of the history of the Hotel. The copy is preserved in the Archives of West Baden College. Old record books were consulted, and many of the people of the village who had worked at the hotel were interviewed. Much information about the mineral springs was found in "The Mineral Waters of Indiana," a pamphlet issued by the Geological Department of the University of Indiana, 1901.)

I

The first historical mention of West Baden Springs was made by Gen. George Rogers Clark, who in the memoirs of the famed expedition to Kaskaskia and Vincennes, refers to the springs as attracting large numbers of people owing to their medicinal qualities. In 1840 Dr. John A. Lane, recognizing the wonderful health-giving properties of the water, built the first hotel. At that time mention was made of a cave-spring 200 feet above the present medical springs flowing out of a sandstone ledge. For many years this spring was used in the hotel insuring the guests pure drinking water. Early in 1888 Lee W. Sinclair secured the control of the property. The first hotel was a small structure containing twenty rooms. It was gradually enlarged and other buildings were added. On June 14th, 1901, this building was burned. The first brick for the new hotel was laid Oct. 15th, 1901, and the

hotel was opened to the guests Sept. 15th, 1902. The hotel contains 708 rooms. The floors are composed of cement reinforced with iron rods and are seven inches thick, having a weight of 65 pounds to a square foot, and will sustain a weight of 500 pounds to a square foot. The dome of the atrium is 208 feet in diameter, the largest in the world. The next largest is St. Petersburg, 160 feet; the capitol at Washington is 128 feet, and St. Peters in Rome is 138 feet.

Mr. Lee W. Sinclair who built the present hotel was a rich cotton-mill owner, the mills being at Salem, Indiana. He operated the hotel until his death in 1916. He was constantly improving the place which was estimated at about \$3,500,000. Sinclair's daughter sold the hotel in the stock-market and Mr. Edward Ballard bought much of it. He continued to buy stock when it was for sale, so that in 1922 he owned most of it and took over the complete management. In a short time he owned the entire hotel.

When the old frame hotel was still operating, Mr. Edward Ballard worked in the shoe-shining place as a boy. Later he ran the gambling concessions. He invested his money in four circuses, The Hagenbach, Wallace, John Robinson, and Sells. He still owns the Homestead Hotel in the town of West Baden, and three hotels in Europe.

There were two busy seasons at the hotel, from the first of March to the middle of May, and from September to November. Most of the guests were on their way to the south from Chicago and other northern cities. They would stop for a week or two weeks at West Baden going south or on the return trip. The Kentucky Derby at Louisville, was always a paying time for West Baden, especially since the auto came into use, for the guests could go to the Derby and return the same day, as Louisville is only 56 miles from West Baden and Louisville could not begin to accommodate all the visitors during the races.

About a mile and a half from West Baden is French Lick built by Senator Taggart about the same time that Sinclair built West Baden. It had the two seasons as did West Baden and was filled every year before and after the Kentucky Derby at Louisville. French Lick has nine hundred rooms. Its doors are still open for guests, but the number who register scarcely make the operation of the plant a paying business.

West Baden Hotel is situated in central-Southern Indiana and about thirty-five miles from the population center of the United States. In the time of its most prosperous years it made a special appeal to conventions, and could give you a list of prominent meetings where more than a thousand were seated in the large rotunda. A folder sent out by the management read: "Nowhere in America are conditions better planned; nowhere will you find a more enjoyable meeting place, away from outside attractions that divert attendance and where, contained in one building, every activity of convention business and pleasure is provided for. Railroad trains arrive and depart at the hotel entrance."

But the pride of West Baden is the atrium, also known as the Majestic Pompeian Court. When the poet Bryon beheld the great dome of St. Peters he did not attempt to describe its wonders, but in an apostrophe exclaimed:

"Behold the dome, the great and wondrous dome."

However, the folder sent out by the hotel authorities deals in figures: "No photograph can do justice to this dome. Words fail to express your sensation when you stop, entranced, on entering this mammoth triumph of architectural beauty. The atrium is 208 feet in diameter. The dome is a hundred and fifty feet high. In the steel dome there is over 18,000 square feet of glass skylight. The 40,000 square feet of floor space in this room represents the largest and most beautiful Italian marble floor in the world."

There are two golf courses, facilities for riding, tennis, swimming, and every form of healthful exercise.

One morning in October, 1929, several men, guests as the hotel, walked into the mineral spring, were served by the attendant, and opened their morning papers.

There they read of the fatal crash of the stock-market. They left their glasses untouched and without a word walked to the hotel and checked out their baggage; they were ruined men. From that day West Baden Hotel was a losing venture. On January 1, 1930, but one guest registered at this hotel which had cared for more than a thousand persons in a single day. Two guests came the following day, one came on the 18th, and one on the 30th. The average for January, 1930, was about seven. The numbers increased slightly during the spring, but fell off again during the summer months. The average for September, 1930, was 24, for October, 15, and for November, 10. For three days during December, 1930, there was not a single new name on the register. On December 30th only two registered and the year closed with nine guests, and an average of five a day for the entire month.

However the market crash was not the sole cause of the closing of the hotel. For many years Florida and California lured those who had formerly found rest and recreation in the resorts of the Central States. Those who had means of recreation were no longer content to sit on a rustic veranda and gaze out on rural scenes. At one time the covered bicycle track of West Baden Hotel was advertized as a novel opportunity for diversion and exercise; and the same train that brought guests to the resort from Chicago and other cities carried an express car half filled with the favorite bicycles. At most the hotel could offer its patrons one theatrical performance a week; but the

modern pleasure seeker must have entertainment every day and often both in the afternoon and evening. West Baden Hotel was located in a quiet valley, and it was impossible for the management to give that variety of amusement to which city dwellers have grown accustomed.

In the fall of 1931 the hotel closed its doors, but reopened in the early spring of 1932 to take care of a few conventions for which previous contracts had been made; but it was decided that the permanent closure would have to take place in June. Every department was run on a losing basis. During 1931 the golf courses brought in about \$45.00 a week and in June, 1932, about the same amount, the last record being only about \$28.00 a week. On June 30th, 1932, the last payments were made to the workingmen, the florists, the bath attendants, the bowling alley employees, the bell-boys, and the dining room help. The hotel auditor left on the same day, and on July 1st, 1932, the executive office was closed. However, Mr. Ballard did not neglect the building or the grounds. Every bed and chair was carefully covered with paper, the kitchen utensils and table-ware were stored away in locked rooms, the flowers and shrubbery were left in care of experienced workmen. A visitor could drive through the grounds and not suspect that the plant was no longer in operation. The taxes on the estate, the wages of the care-keepers, and the interest on the investment cost the owner an immense yearly payment.

On June 26, 1934, almost exactly two years after the closing of the hotel, the Rectors of the five Jesuit Colleges in the Chicago Province received a dispatch from Very Rev. Father Provincial that the entire estate of the West Baden Springs Hotel had come into the possession of the Chicago Province. How did the transaction come about? Sensational articles appeared in the daily press, and curious stories about the Jesuits were circulated in Southern Indiana.

Here is a brief account of the transfer of the hotel. The three Graham Brothers, the makers of the Graham-Paige car, have ever been loyal friends of the Society. Two of the boys went to school at St. Mary's College, Kansas. Shortly after the closing of the hotel Mr. Robert Graham heard that it was for sale. In his opinion the plant could be used as a general retreat house for the entire country. As Cincinnati was the closest Jesuit college to West Baden, Mr. Graham wrote to the Rector there, Father Hugo Sloctemyer, S.J., informing him of the prospective sale of the property and suggesting its use as a house of retreats. Although Father Sloctemyer realized that the hotel was too large for retreat purposes, he got in touch with the owner. He learned that Mr. Ballard was willing to sell the place for ten percent of its taxable value which was \$3,200,000. As the Chicago Province could not consider buying the hotel, even at this low figure, Father Sloctemyer wrote to several Sisterhoods and suggested its use as a hospital. One community sent Sisters to look over the place, but the year dragged on and no purchaser seemed likely. Finally Mr. Ballard intimated that he would donate the hotel to some Catholic community provided the place be kept intact and used for educational or religious purposes.

In January, 1934, Father Sloctemyer informed Rev. Father Provincial, who was in Cincinnati, that the hotel could not only be secured at a nominal cost, but that the owner could possibly be persuaded to donate it for educational purposes, since all efforts to sell it had failed. On leaving Cincinnati Father Provincial and his socius, Father Aloysius Rohde, S.J., went to West Baden and after an inspection of the place decided that it was suitable for a Scholasticate. Acting under the direction of the Provincial, Father Rohde went to New York with Father Sloctemyer to consult with Mr. Ballard.

The owner was pleased with the prospect of having

the hotel remain intact and of its being a place of study for young men who would go out into the world and do much good for humanity. Although he was not a Catholic, the higher ideals appealed to him. He agreed to make a gift of the hotel to the Jesuits.

Very Rev. Father Provincial at once sent a cablegram to Father General, who wanted to know all the details of the gift before he consented to acceptance of the same. He answered that he was sending Father John Grattan, the Assist. Sec. of the American Provinces, who would make known the conditions under which the hotel could be accepted. Father Grattan was favorably impressed with the building as a future scholasticate and reported his decision to the General, who at once gave the necessary permission.

It required some months for the lawyers to verify the titles and to make the statement that no obligations were connected with the property. Thus it came about that the famous West Baden Springs Hotel became the property of the Jesuits of the Chicago Province.

It was decided that the three years of philosophy would be taught during the Scholastic year of 1934-1935, and that theology would be added later; also that the teaching Scholastics would come to West Baden for their vacation. Father Rohde was appointed temporary Superior, Father Francis Macke, Minister, and Father James Butler, Superior of the Scholastics during the summer. Father Rohde and other Fathers came to West Baden at the end of June. Brothers arrived from Milford, and by the 8th of July, fifty-seven teaching Scholastics were in the building.

The legal title is West Baden University, West Baden, Indiana. Thus in the Providence of God the Chicago Province has come into possession of a house of studies as a gift from a non-Catholic owner. The usual prayers and masses for a founder were offered for Mr. and Mrs. Edward Ballard. He accepted the

offer of coming and dining with the community provided he would not be called upon to make a speech. He had already spoken eloquently by his deeds.

Comment of Will Rogers in the Daily Press

"You are awful apt to catch something in a weekly that you have missed in a daily. Well you shouldn't if you read the daily properly, but you naturally will let a steer calf get through the chutes on you every once in a while.

"Some of these I had overlooked, some of 'em I hadn't. Maybe some of 'em might be new to you. I had overlooked Ed Ballard of West Baden, Indiana, who earned his money in circuses, gave a seven million dollar hotel to the Jesuits for a college. That's that beautiful big hotel you have all seen and stopped at. And he wasn't even a Catholic.

"I knew a Jesuit was the highest educated of all religious orders, but I didn't know he had to study fifteen years to complete his college course after high school. My, imagine a four year college man's embarrassment if he had to tangle intellects with a Jesuit! Then our gang get what they call a master's degree in five years. (Or one extra). Now what an ignorant bird he would be stacked up against one of those.

"Nobody has ever figured out why we thought everything could be learned in four years. It just seemed a good even number, I guess, and we used it. . . ."

MISSOURI PROVINCE

St. Louis—The Sodality Movement's Fruitful Summer

The Student Spiritual Leadership Movement is just eight years old, having begun in 1926, with the appointment of Father Lord as general organizer and Editor of the *Queen's Work*. In those eight years the *Queen's Work* has increased its circulation from approximately 7,000 copies to 85,000 copies a month, and was prac-

tically the only paper in the country to boom during the depression. As the nerve center of the sodality movement, its growth is the index of lasting foundations well laid and of tireless energy on the part of Father Lord, who has indeed in America "made these dead bones live."

This year is the 350th anniversary of the papal confirmation of the sodality in the Roman College by Gregory XIII, who by his bull of December 5, 1584, "*Omnipotentis Dei*," made the Roman College sodality "*mater et caput*" of every future affiliated sodality. To celebrate this anniversary, Father Lord's central office was able to offer the Holy Father and the Bishops of America a fruitful sodality summer, concrete evidence of "the participation of the laity in the apostolate of the hierarchy" in the form of two national sodality conventions and two Summer Schools of Catholic Action.

Just about the time when Jesuit scholastics have corrected their last blue book, the Central Office of the sodality swings into its busiest season, with the summer schedule of conventions and Catholic Action schools, which has obtained since the first convention at St. Louis in 1928.

But the St. Louis Central Office is a very busy place all year. Starting from scratch, Father Lord now has a beautiful late-nineteenth-century residence, the gift of a kind friend of youth, as headquarters, with a staff of four Jesuits and thirty-three lay assistants. The Jesuits must be supported and the lay workers paid their N. R. A. wages from the royalties of the *Queen's Work* booklets, all of which, together with the other financial fruits of Father Lord and his associates, are turned directly back into the movement and used to pay for the free services in the form of programs for social work, radio, pageants, individual direction and even personal visits of the staff. It costs the colossal sum of \$8,000 a month—nearly

\$100,000 a year—to run the Central Office, the *Queen's Work* and the Leadership Movement; and the total receipts per month are usually several hundred dollars short. This sum must be made up by overtime work in the form of lectures and retreats by Father Lord and the priests of the staff.

Were it not for the more than fifty booklets, written for the most part by Father Lord himself, with their sale running into the millions (in one record month, April 1934, the balance sheet showed a sale of 70,000 copies), the sodality movement could not have advanced as it did. Besides booklets, Father Lord has written many plays, songs, and a life of his mother, just out and entitled: "My Mother—The Study of an Uneventful Life." It is a courageously written book because of its frankness, and is packed full of wisdom, psychology for teachers and trainers of youth, and the nostalgic flavor of such chapters as "Sunday evening, 1908."

The two conventions this year were held at Chicago's Palmer House, a magnificent hotel in the loop district. College students to the number of 600 assembled on July 6, 7 and 8. The high school convention on July 13, 14 and 15 had a total registration of 1500. Many students used vacation money to come and some of the boys hitch-hiked. For three days each convention worked. The days were hot. The lake was near. The Century of Progress swung wide its gates. But, except for the afternoon wisely set aside for visiting the Fair, the attendance was never less than 95% of the total registration.

The program was prepared by a student advisory board which met the day before each convention. And the students led the talking, whether one heard the charming "N'Yawlins" drawl, the broad A of Boston, or the intonations of speech peculiar to Buffalo, California, Canada or Texas. A newspaper man who came reluctantly but stayed willingly had this to say: "I've

attended hundreds of conventions; that's my job. But I've heard from these Catholic young people the best public speaking that I've ever listened to at a convention."

And what did they talk about? Everything from the Mystical Body of Christ to the Legion of Decency. They talked about the Catholic attitude towards world peace, literature, social life, interracial relations, Hitler, the N. R. A. They surprised their elders by asking how to make mental prayer, and by practicing it as they sat, heads bowed in hands, for fifteen minutes on each of the three days.

One typical problem discussed was the following: Because of the many calls made upon the time of the college student; because existing campus organizations already handle many activities which could be directed along Catholic Action lines; because the Sodality may find itself seeming to overlap existing organizations; how precisely can the sodality best fit into a college student's program? This problem was solved as follows: By adopting what we shall call the Infiltration Plan, the sodalist must through his outstanding example, through his alert interest in religion, through his spirit of humble but alert leadership, through active membership in an inspiring Sodality, with a well-rounded program of personal holiness, active and intelligent Catholicity, bring to the existing organizations on the campus a fuller realization of their opportunities for Catholic Action, and as a member of these organizations take an active part in directing them along Catholic Action lines.

One practical resolution was the sponsoring of a national quarterly magazine, to be known as the *Catholic College Digest*, which will have a format based on the *Reader's Digest*, and will reprint the best short stories, essays, poems and editorials written by Catholic students in their magazines, thus giving a cross section of Catholic thought to a wider reading public

and to the budding authors a quasi-professional recognition even while in college.

Plans were made to strengthen the sodality's contribution to the Legion of Decency. It was revealed that Father Lord had written the much-advertised Producers' Moral Code, which had been issued by the Hays office, and that Father Lord's influence in Hollywood dates back six years, when he helped write and direct "The King of Kings" for Cecil B. DeMille. Father Lord himself stated that the Legion of Decency, as far as the sodality was concerned, had begun with a convention of three thousand sodalists of the Western New York Conference, held at the Hotel Statler, Buffalo, on March 11th, when the boycotting idea was first adopted. This convention in Buffalo, incidentally, was the first joint-convention of school and parish sodalists ever held, and was attended by Bishop Turner, the Mayor and three college presidents.

"The Love of Christ drives us on" was the motivating slogan of the schools of Catholic Action held during August in St. Louis and New York. Three hundred spent the week at the St. Louis school, on the campuses of Webster and Fontbonne colleges. But the New York school, under the auspices of Fordham, packed the halls of Xavier with a record crowd of 742 for the week of six-hour sessions each day. This included 50 priests, 25 seminarians, 376 sisters, 208 laity, with an additional 84 taking a night course.

Only a few hundred feet from the Rand School of Social Science, the hotbed of communism and atheism, this school of Catholic Action seemed to have been providential even in its location. Almost side by side in the heart of New York City, two schools were preaching the brotherhood of man, one by the destruction of religion and the social order, and the other by the brotherhood of man in the Mystical Body and the regeneration of the social order under the Kingship of Christ. Peter Maurin and Dorothy Day, editors

of the militant *Catholic Worker*, mingled with the students and told them of the apostolate among the radicals of Union Square. There too, the center of all activity, was Father Lord, whom Peter Maurin labelled, in the current issue of the *Catholic Worker*, "Master Agitator" of Catholic Action.

Lecturers on the program included Fathers Gerald Euard, F. P. LeBuffe, George A. MacDonald, J. Roger Lyons, Wilfrid Parsons, John LaFarge, Vincent McDonough, Martin J. Scott, Aloysius Heeg and Mr. Alfred J. Barrett.

Here, as at the other conventions, the students insisted that they wanted to deepen their spiritual life and to be apostles of the sodality and professional experts of Catholic Action.

NEW ENGLAND PROVINCE

Keyser Island, South Norwalk, Conn.—Convention of the Philosophical Association of the Eastern States

Unprecedented attention was given by the press to the Eleventh Annual Convention of the Jesuit Philosophical Association of the Eastern States held at Manresa Island, South Norwalk, Conn., on August 28 and 29. The eagerness with which the press followed the two-day session showed that Catholic ideas will receive a hearing from the modern world when they are properly presented. The discussions noticed and reported by the press were on such vital and major matters as the N.R.A., the Jews, Hitler, Communism, unemployment, nationalism, and sterilization. The reporters, on the whole presented a careful transcription of the proceedings, although the headlines of some of the papers gave, at times, a wrong impression.

At the opening session Father Laurence K. Patterson, S.J., read a paper on "Nationalism, True and False," and Father William J. McGarry, S.J., pre-

sented the subject of "The Church, Holy Scripture and The Theory of the Evolution of Man." A spirited discussion followed both papers. Pure philosophy had its place in the afternoon sectional meetings. Father Joseph Glose, S.J., offered a solution to the psychological question, "What Unity Is There in Organism?", at the Psychology sectional meeting. A round table discussion with Father Bernard Shea, S.J., as director, followed on "The Value of the Proofs for the Immaterial Nature of the Human Soul." In the Junior philosophical group meeting, "Finality in its Philosophical Aspects" was considered by Father Michael Harding, S.J., and Father Joseph P. Kelly, S.J., handled the question of "Finality and Physical Determinism." Two papers were discussed at the Sociological sectional meeting—one by Father Edward Pouthier, S.J., on "The Family Allowance System in Belgium and France," and the other by Father F. Fay Murphy, S.J., on the "Unemployment Problem." The history sectionary group heard an important paper on "The Problem of International Judaism," by Father J. F. X. Murphy, S.J., which was headlined in the press and challenged by several Jewish leaders. A round table discussion followed on "The Hitler Dictatorship" led by Father Martin Harney, S.J. The Ethics sectional group took as their subject for discussion the "Ethical Aspects of Human Sterilization." Father Joseph F. MacDonnell, S.J., talked on the aspect of "Mutilation," while Father Joseph J. Ayd, S.J., dealt with "Sterilization" itself.

Due to the paramount interest and importance of the two papers which were to be read at the joint meeting of the Ethics and Sociology groups on the second day, it was decided to cancel sectional meetings and invite the convention to a general session to hear a discussion on Father Joseph Thorning's paper, "Principles and Practise of the N. R. A.," and Father Edmund Walsh's report on "The Problem of Present

Day Communism." This session was one of the best of the convention.

The other papers written for the Sectional groups will appear in the Bulletin of Annual Proceedings of the Philosophical Association. The papers and authors follow: "Vital Evolution and Creation," by Father Edward Bunn, S.J.; "Vital Evolution and the Causality of the Vital Principle," by Father James M. Keyes, S.J.; "Cosmic Evolution and Creation," by Father Timothy O'Mahony, S.J.; "Cosmic Evolution and the Causality of the Substantial Form," by Father Joseph P. Kelly, S.J.; "The Roosevelt Revolution," by Father William J. Schlaerth, S.J.; "Economic Trends in the History of the Church," by Father Patrick J. Higgins, S.J.

The attendance at this convention was the largest in the history of the Association. The convention went on record in a resolution to support the President of the United States in his sincere effort to further social justice. The Reverend Francis E. Lucey, S.J., Regent of the Georgetown Law School, was elected President of the Philosophical Association.

MARYLAND-NEW YORK PROVINCE

Our Jubilarians

Diamond Jubilee

Father Ludwig G. Bonvin, S.J., October 16, 1874.

Father Patrick H. Casey, S.J., August 18, 1875.

Golden Jubilee

Father Francis de S. Howle, S.J., August 13, 1885.

Father David J. Roche, S.J., August 14, 1885.

Baltimore—The New School at Blakefield

On Sunday, September the ninth, the new Loyola High School at Blakefield was dedicated by the Right Rev. John M. McNamara, Auxiliary Bishop of Balti-

more, an alumnus of both the High School and the College. The building which was dedicated is the first unit of a group of four which are to be erected in memory of Mr. and Mrs. George A. Blake by their daughters, the Misses Harriet V., Mary E., and Julia M. Blake.

The completed building is the Science-Library Building and according to the plans will eventually form the south side of a quadrangle, the other sides of which will be made up of the Recitation Hall to the east, the Administration Building to the north and the Chapel to the west. The Science-Library Building, which for the coming year is to be used for all second, third and fourth year classes, is the gift of the late Miss Harriet V. Blake. In the tympanum of the exterior porch the coat of arms and motto of the Blake family have been carved in stone. The motto—"Virtus Sola Nobilitat"—gives fitting expression to the purpose of the building and the end for which the gift was made, Catholic Education.

The first floor of the building will be devoted entirely to science when the other buildings of the group have been erected. On this floor are to be found the offices, lecture-halls and laboratories of the biology, physics and chemistry departments. All the rooms are large and bright and are equipped with all the modern appliances to afford proper heat and ventilation. The second floor is given over to a combination Auditorium and Library. The center portion of this large room serves as an auditorium but it is surrounded by alcoves which are fitted with shelves to house the student's Library. The auditorium, which has evoked the greatest praise from the visitors to Blakefield, is an oak panelled room covering the entire length of the building. It is provided with a large stage, dressing rooms and a projection room. A gallery was built around it to provide for the storage of books for reference purposes.

Blakefield is located at Boyce Avenue and Chestnut Road, at the end of the North Charles Street extension. The property, which contains about thirty-five acres, was the estate of the widow of the late Elihu Jackson, former Governor of Maryland. Near the school building and mansion are the gardens which greatly enhance the beauty of the property. In addition to the gardens there is ample room to take care of the physical as well as the intellectual and moral training of the students. At present there are nine tennis courts, a football field, and the baseball diamond is in the process of construction, to be ready in the spring. Besides these, plans have been drawn up for the erection of a gymnasium and swimming-pool. The location of Blakefield makes it a real country day-school though there is no intention of making it a high-priced prep school. Its location brought difficulties with regard to the transportation of the students to and from the school since neither the street-car nor the bus lines offer any accommodations to that section. Rev. Ferdinand C. Wheeler, S.J., the Rector of Loyola, made provision for the transportation, by buying two large busses which will meet the street-cars at various sections to pick up the boys and bring them to the school in time for class.

The people of Baltimore gave practical expression to their interest in the project on the three Sundays on which the school was open for public inspection. These Sundays were the three immediately preceding the day of Dedication and on these days groups of 700, 1200, and 1500 respectively, visited the school and their words of praise and satisfaction expressed their pleasure and appreciation.

The Dedication ceremonies were held in the Auditorium of the new building. A thousand people packed the hall for the ceremonies and five hundred more who could not get inside walked about, inspecting the building and grounds. His Lordship, Bishop McNamara,

assisted by Rev. Father Rector, and Father William Storck, after blessing the entire building, proceeded to the auditorium where the Dedication program was begun in the presence of the family of the donor and the other visitors. Rev. Father Rector gave the Dedication Address in which he traced the progress of the High School and thanked all its friends and benefactors for their loyalty and assistance. At the end of the ceremonies, Bishop McNamara gave an informal talk in which he spoke glowing words of praise for the achievements of the past and expressed the hope that "the page of the history of Loyola High School and the work of the Jesuits in Maryland which is beginning to be written today at the blessing of the new school will be as glorious and as important as the pages which have gone before it." After the ceremony, there was a general inspection of the property by all the visitors.

Jersey City—Graduation at Saint Peter's College

Not in fifty-five years has one of our colleges in this Province closed its doors and then, years later, witnessed its own resurrection and the graduation of its sons. Many of Ours witnessed such an event in Jersey City on Sunday afternoon, June the seventeenth, 1934. On that day, Saint Peter's College, closed in the year 1918, and reopened in 1930, sent forth its first sons, forty-six strong.

Graduation day came as a climax after a week devoted to Senior activities. On Saturday, June the ninth, Rev. Richard Rush Rankin, S.J., a member of the class of ninety-nine and at present professor of senior philosophy in the College, celebrated Mass for the deceased members of the faculty and alumni. A gratifying number of the "old grads" slipped away from their daily work to attend this Mass. That evening the honor society of the restored college, the Cross Keys, held their annual dinner at a local hall. At this dinner, speeches are taboo, except one by the

rector of the college. Reports are read by a student representing each college activity. The Baccalaureate Mass on Sunday was celebrated by three of the living rectors of the college, Fathers Dinneen, McDermott and O'Reilly. Monday to Thursday witnessed the senior retreat at Morristown, N. J. This retreat linked the grads with one of their first professors, Rev. Atlee Devereux, S.J.—the retreat master. On Thursday night, the old alumni, waiting since 1918, met their new brothers, the graduates of 1934. Friday and Saturday were given over to the social life. The Montclair Country Club served as the scene of the Peacock Ball, the greatest social event of the year for the men of St. Peter's. Saturday night the Juniors bade farewell to the Seniors in an impromptu gathering at York Hall.

The members of the college faculty had prayed for six months that no rain would mar the splendor of the "first" graduation day. Their prayer was granted. With the thermometer at about 70 degrees, Sunday proved to be a perfect day. As early as one o'clock, people were hustling and bustling around the Young estate, as the site of the new college is known to most of the people of Jersey City. Three houses had been set aside by kindly neighbors for the reception of the expected guests. Promptly at three the academic procession started along the Boulevard led by the grand and honorary marshals of the senior class. Then came the graduates, followed by the faculties of St Peter's College and of Hudson College. The priests wore their habits touched off by the biretta and the Roman cape. The scholastics were attired in the gowns of Masters of Arts, with the Roman collar as a distinguishing feature. The hoods displayed the blue of Woodstock or the crimson and gold of Boston College in the case of the Weston scholastics.

After the teachers came the delegates from other universities and colleges. All our colleges in the East,

with the exception of two, were represented by at least one professor in cap and gown. The western provinces were there, too; Father Raymond Gray for Loyola of Chicago; Father James Mulligan for Loyola of Los Angeles; Father Raymond Buckley for Santa Clara, and Father Daniel Bassett for the University of San Francisco. What was of especial notice was the number of delegates from secular colleges and universities: Amherst, Boston University, Brooklyn College, Carnegie Institute of Technology, City College of New York, Cornell, Drew, Hunter, Hampton-Sidney, Johns Hopkins, John Marshall, Newark Engineering, New York University, Stevens, Syracuse, University of Buffalo, University of Chicago, Vassar and Princeton University were among those represented. These, with other Catholic colleges, formed a total of fifty institutions of higher learning. Five of these representatives were deans of their colleges, while four college presidents came to represent their institutions.

When all the members of the clergy and the presiding Bishop, Most Reverend Thomas J. Walsh of Newark, had been seated, the Reverend President, Joseph Dinneen, S.J., stepped to the microphone and greeted the five thousand guests in the name of the College. He announced that the first building to be erected there would be the Patrick Marley Collins Memorial—a combination of auditorium and gymnasium. Honorary degrees were then conferred by His Lordship upon Monsignor Patrick Smith, Thomas Brogan, Chief Justice of the state of New Jersey, and Daniel O'Reagan, Prosecutor of the pleas for Hudson County. Charles O'Hara gave the salutatory and later, his classmate, John J. Smith, delivered the valedictory. Twenty-two of the graduates then received their degrees of Bachelor of Arts and twenty-four their Baccalaureate in Science, the only courses in the new college. The exercises closed with the address to

the graduates by the Honorable Daniel O'Reagan, one of the recipients of the honorary degrees.

However, before this closing speech, a bit of drama occurred that must have been startling to those present not of the Faith. The President, Father Dinneen, stepped forward and spoke directly to the graduates in these words: "As Rector of Saint Peter's College, I receive you into the ranks of her alumni. Today you take your places beside men who have been for two generations leaders in the Commonwealth of New Jersey and the Diocese of Newark. What is more important, however, is the fact that you join a fellowship of culture and achievement which extends beyond the foundation of St. Peter's, beyond the foundation of Georgetown, 'The Alma Mater of Catholic education in America,' to the Jesuit Universities of the Renaissance and through them to Oxford, Salamanca and Paris. You are not modern upstarts. You are aristocrats in the learned world with a rich tradition and an ancient lineage. *'Nobillesse oblige!'*"

"Therefore, in this hour of your graduation, it is fitting that you state your ideals as sons worthy of your family history."

The seniors then rose and recited the following pledge in unison:

"I pledge myself
To hold this degree as a sacred trust.
To seek always and defend the truth.
To keep my personal honor without stain.
To serve God and my fellow man for love of
God.
To be loyal to my Church, my home and my
country.
In a word—
To be, until death, worthy of Saint Peter's."

The Reverend Rector confirmed them with these words: "May the Lord direct you in all your works

and further you by His help and grace: that all your actions may begin, continue and end in Him to the greater glory of His Holy Name."

With this pledge, reminiscent of the Isis and the Cam, a perfect ending was added to a perfect day.

Blackwell Island—A Reminiscence

By FATHER HENRY A. JUDGE, S.J.

In reply to your Reverence's request for an account of my experiences on Welfare, (formerly Blackwell's Island) I would say that there are more reasons why I should not write than why I should do so. In the first place having retired to the novitiate, I have an excellent opportunity of putting into practice the admonition of Thomas a Kempis, "*ama nesciri et pro nihilo reputari*" (love to be unknown and to be reputed as nothing). Scarcely however am I ensconced in my snug harbor when you request me to go out into the limelight. If you only knew how painful the glaring spot-light is to weak eyes such as mine, I am sure that you would hesitate to subject me to that ordeal. Moreover to one who has gone through the humdrum of island activities, their narration, to employ a modern expression, does not appeal as among the values of life. Your Reverence's request however outweighs all other considerations and constrains me to respond.

To begin with the officials and professional employees, I must say that they have been very courteous and obliging. A large number were Catholics but the others also were very considerate, and an exceptional case is not worth mentioning.

The inmates of the City Home, i.e. the Alms House, were most grateful for any services rendered them. Even the weak-minded would on a communion morning after receiving, shout out their thanks in an impressive manner. The lot of a dependent is not at all easy or attractive, yet most of the poor were very scrupu-

lous about being resigned to the Divine Will. There is to my mind not the slightest doubt that the great majority if not the entirety of them have their names written in the book of life,—and could the sagacious laborer in the Lord's vineyard desire anything better than to work for and among the predestined. One feels that too much cannot be done for them.

In the hospitals the great difficulty is to persuade the hopeless cases to be resigned to the Divine Will, than which there is nothing better in heaven or on earth. Oh! how precious is the principle of indifference to a long life or a short life as inculcated by our Holy Founder. How powerful the appeal to the Mother of God at the last moment. In the hospitals despite a few cases of final impenitence, the experiences are most reassuring. Indeed there were some examples of great holiness. What could be more edifying than the behavior of a young girl of sixteen in the cancer hospital, who instead of complaining bitterly of her lot, implored the Lord to take her out of this world. "Take me now, most Sacred Heart," was her repeated petition, "take me now, for as yet I have committed no grievous sin, as yet I am innocent!"

Though many of the prisoners have but a frail purpose of amendment, yet some of them repent and amend their ways. Most of them are always ready for a brawl, of a hair-trigger temper. Dockafeller, the longshoreman, has a grievance against the man in charge of time-pieces, Clockafeller by name, and threatens to do him up. Sockafeller, a pugilist, steps into the fray and says that he will K. O. the latter. Knockafeller, another fisticuff, dares him to attempt it. The key man, Lockafeller, takes sides with Clockafeller and claims that he can stranglehold Dockafeller. The stonemason, Rockafeller, endeavors to pacify the contestants all of whom pounce on him and begin to pummel poor John D. unmercifully. The turnkey with difficulty manages to restore order. That the purpose

of amendment is not generally firm amongst the penitents of the penitentiary is evidenced by the fact that many are repeaters, the record for recommitments being well over the hundred mark. Yet Our Lord assumes the role of one of these poor outcasts when he says: "I was in prison and you visited Me."

Despite the Nazi strictures and ostracism of the Jews. I wish to say that there is an elite class of Jews whom I found very friendly and liberal. For upwards of 35 years, I had not turned my attention to Hebrew except perhaps to recite my prayers in that language. Father Louis Weber while at Woodstock had loaned me a translation of the Catholic prayers, the Our Father, Hail Mary, Creed, Confiteor, Angelus, Veni Creator, Suscipe, etc., which had been made by a pious Jewish convert. These I memorized and they really gave me an entrée into the language. The Rabbi, Salo Stein, a chaplain on the island, had been a teacher of Greek and some other branches in our college of Fulda in Germany. This fact was the occasion of my renewing my acquaintance with the language. It so happened that at Cancer Hospital and the Neurological there were several doctors who were well up in the language. One or two had studied to become rabbis; another has published a volume on Hebrew Homonyms; another has written a work on Jewish Orthopedics and under the auspices of a rich organization in New York takes a trip annually to Palestine, where he lectures on surgery and operates on patients there. Hearing of my interest in their language, the Jews made me presents of many books. One Rabbi gave me a copy of the "Siddur Tephillon," their prayer book, another gave me a translation into Hebrew (not Yiddish) of "Alice in Wonderland"; another a doctor, of "Yaldey Arab," an apocryphal Genesis, the New Testament, a grammar, and a dictionary; another a second splendid dictionary; another, copies of "Ha Doar" (the *Courier*) a weekly published in Neo-Hebrew. With "Don Qui-

xiote," which could be read by Moses and Elias, and with several other volumes, I am pretty well provided with Hebrew lore. If I get to the New Jerusalem, I hope to be able to address the Holy Family in their own language. Commendo me, etc.

New York City—Fordham University

Dr. Robert L. Kelly, Secretary of the Association of American Colleges, attended the Scientific Symposium at Fordham last March. Under "Editorial Notes," he writes in the May Bulletin of the Association:

"Fordham College of Fordham University does not *talk* so much about the intellectual objectives of the college. On the other hand, the college is engaged definitely and persistently in intellectual pursuits. The latest public manifestation of zeal in this area of college activity consisted of a public symposium on the constitution of matter, in which four undergraduates in biology, chemistry and physics participated. Naturally, the nucleus of the attention of the participants and of the five hundred students in the audience was the atom. The structure of the atom was set forth from the points of view of the three sciences and the interest of all concerned was sustained for about two hours. The discussion reflected great credit upon the teachers of science in the college as well as upon the participating students, and it was listened to with interest and sympathy by college officials and other members of the faculty, as well as by the members of the junior and senior classes. The philosophic insight and attitude of the students was displayed incidentally in the course of the discussion by such remarks as 'There is clearly discernible unity in variety among the ninety-two elements.' . . . 'Chance cannot be a principle of consistent unity.' . . . 'In ultimate analysis everything is incomprehensible.' And as bearing upon

scientific technique, 'Chemical analysis of protoplasm is analysis of dead protoplasm.'

"In how many colleges would the discussion of the constitution of matter or the recent student discussions at Fordham in the fields of Latin composition and metaphysics draw as big a crowd as an intra-mural contest in athletics?"

MISSION BAND

EARLY FALL SCHEDULE

Aug. 26-28	St. Michael's, Canton, Pa., (Forty Hours), Fr. Fay.
Aug. 30-Sept. 8	Sisters of the Good Shepherd, Peekskill, N. Y., Fr. Bouwhuis.
Sept. 1-8	Nursing Sisters of the Sick Poor, Hempstead, L. I., Fr. J. P. Gallagher.
Sept. 4-9	St. Agnes' Home, Nannet, N. Y., Fr. Kaspar.
Sept. 5-8	Cenacle, New York City, Fr. Connor.
Sept. 9-16	St. Ann's, Tobyhanna, Pa., Fr. Cotter.
Sept. 9-12	St. Francis, Stowell, Pa., Fr. J. P. Gallagher.
Sept. 9-16	St. Mary's, Waymart, Pa., Fr. O'Hurley.
Sept. 9-30	Holy Family, Buffalo, N. Y., FF. Torpy, Bouwhuis, Phelan.
Sept. 13-20	Nursing Sisters of the Sick Poor, Hempstead, L. I., Fr. Connor.
Sept. 16-23	Cathedral, Albany, N. Y., FF. McCarthy and Cox.
Sept. 16-23	St. Francis Xavier's, Friendsville, Pa., Fr. McIntyre.
Sept. 16-30	St. Charles', Sugar Notch, Pa., FF. J. P. Gallagher and Fay.
Sept. 19-23	St. Peter's Hospital, New Brunswick, N. J., (Nurses' Retreat), Fr. C. Gallagher.
Sept. 23-30	Ascension, Williamsport, Pa., Fr. Kaspar.
Sept. 23-27	Holy Child Academy, Sharon Hill, Pa., Fr. Connor.
Sept. 23-Oct. 3	Our Lady of the Angels, Phila., Fr. O'Hurley.
Sept. 25-28	Mt. St. Michael's Academy, New York City, Fr. Cotter.
Sept. 30-Oct. 14	Holy Spirit, New York City, FF. McIntyre and Connor.
Sept. 30-Oct. 7	St. Vito's, Mamaroneck, N. Y., Fr. Cox.
Sept. 30-Oct. 7	St. Mary Magdalen's, Honesdale, Pa., Fr. Cotter.
Sept. 30-Oct. 21	St. Peter Claver's, Baltimore, Md., FF. (J. P. Gallagher, 1st week), (Kaspar for 2nd and 3rd weeks), Phelan.

Sept. 30-Oct. 14	St. Francis, Norristown, Pa., FF. McCarthy and Bouwhuis.
Oct. 2-5	Seton Hall College, South Orange, N. J., (Students' Retreat), Fr. Fay.
Oct. 4-7	SS. Joachim and Anne, Queen's Village, L. I., Fr. Torpy.
Oct. 7-21	Immaculate Conception, Easthampton, Mass., FF. Cox and Chas. Gallagher.
Oct. 7-21	St. Mary's, Dunmore, Pa., FF. J. P. Gallagher and O'Hurley.
Oct. 9-17	St. Margaret Mary's, Bronx, New York City, Fr. Torpy.
Oct. 10-19	Sisters of the Good Shepherd, Germantown, Phila., Pa., Fr. Fay.
Oct. 14-17	St. Francis', Norristown, Pa., (Forty Hours'), Fr. McCarthy.
Oct. 14-28	Holy Rosary, Scranton, Pa., FF. Cotter and Bouwhuis.
Oct. 14-28	St. Clare's, Great Kills, Staten Island, N. Y., Fr. McIntyre.
Oct. 19-28	Our Lady of Mercy, Bronx, New York, (Novena), Fr. Connor.
Oct. 19-28	St. Andrew's, New York City, (Noon-day Novena), Fr. Connor.
Oct. 21-28	St. John's, Honesdale, Pa., Fr. McCarthy.
Oct. 21-28	Our Lady of Perpetual Help, Morton, Pa., Fr. J. P. Gallagher.
Oct. 21-28	Christ the King, New York City, Fr. Cox.
Oct. 21-28	St. Thomas', Dickson City, Pa., Fr. Torpy.
Oct. 21-28	St. Nicholas', Weatherly, Pa., Fr. Kaspar.
Oct. 28-Nov. 4	St. Francis', Nanticoke, Pa., Fr. Cotter.

A. M. D. G

Home News

Disputationes Theologicae

DIE 14 APRILIS, 1934

Ex Tractatu De Ecclesia

Defendet: F. Gleason

Arguent: F. Keegan, F. Curley

Ex Apologetica

Defendet: F. G. Murphy

Arguent: F. Day, F. Quain

Disputationes Philosophicae

DIE 16 APRILIS, 1934

Ex Ethica

Defendet: F. Schweder

Arguent: F. Paone, F. P. Reed

Ex Critica

Defendet: F. Stewart

Arguent: F. Horton, F. Hopkins

Ex Anthropologia

Disseret: "The Great Race of Nordics"

F. E. Gallagher

ORDINATIONS FOR 1934

The following Scholastics were ordained to the Priesthood on June 24, 1934, by His Excellency, the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore:

Roger J. Blankfard

Francis J. Bradley

J. Calvert Brown

Thomas B. Cannon

Arthur A. Coniff

John J. Coniff

Charles L. Coolahan

James A. Martin

George P. McGowan

John B. Murray

Thomas J. Quilty

Daniel Olmedo

Walter A. Reilly

Joseph J. Rooney

Stanley E. Curtin
John P. Delaney
Andrew V. Graves
Edward Haggerty
James J. Higgins
William Kelly

José M. Rosauro
William J. Schlaerth
Gilbert F. Schmid
John L. Shea
Thomas J. Stokes
Juan T. Trinidad

John J. Welch

WOODSTOCK FACULTY

1934-1935

Rev. Father Francis E. Keenan, Rector, Professor of
Ascetical Theology.

Father Hezekias Greenwell, Minister.

Father Timothy B. Barrett, Spiritual Father of the
House and of the Theologians.

Father Thomas A. Becker, Spiritual Father of the
Philosophers, Professor of Humanities and of
Studies in Aristotle and Saint Thomas.

Father Charles A. Berger, Professor of Biology.

Father John A. Brosnan, Professor of Chemistry.

Father William J. Brosnan, Professor of Natural
Theology.

Father Daniel J. M. Callahan, Professor of Scholastic
Theology.

Father Patrick J. Casey, Confessor of Ours.

Father Dionysius Comey, Professor of Scholastic
Theology.

Father Paul R. Conniff, Subminister, Minister of the
Theologians, Procurator.

Father Allen F. Duggin, Professor of Cosmology.

Father Joseph C. Glose, Professor of Psychology.

Father Joseph R. Hearn, Professor of Mathematics.

Father John J. Heenan, Professor of Fundamental
Theology.

Father Charles G. Herzog, Professor of Fundamental
Theology.

Father James H. Kearney, Professor of Moral Theology.

Father Vincent L. Keelan, Professor of Logic and General Metaphysics.

Father William H. McClellan, Professor of Hebrew.

Father John V. Matthews, Professor of Dogmatic Theology.

Father John McLaughlin, Professor of Ethics.

Father Paul A. McNally, Professor of Astronomy.

Father Stephen McNamee, Prefect of Studies for the Philosophers.

Father Francis A. McQuade, Professor of Canon Law.

Father James D. Nugent, Professor of Scholastic Theology.

Father John S. O'Connor, Professor of Physics.

Father Lawrence K. Patterson, Professor of History.

Father Francis X. Pierce, Professor of Sacred Scripture, Old Testament.

Father Alfred M. Rudtke, Parish Priest.

Father Edwin D. Sanders, Prefect of Studies for the Theologians, Professor of Sacred Scripture, New Testament.

Father Frederick W. Sohon, Professor of Mathematics.

Father John F. X. Sweeney, Professor of Scholastic Theology.

Father Gerald G. Walsh has been transferred to the Historical Faculty of the Gregorian University.

A. M. D. G.