

# The Woodstock Letters

VOL. LXIV No. 2.

## THE SOCIETY OF JESUS IN NEW SPAIN

### *Editor's Preface:—*

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

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

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

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

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

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

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

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

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

## PART I.

### MEXICO

FATHER GERARDO DECORME, S.J.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Starting in the year 1622 the Aibinos of Matape

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In June, 1863, the Conservative Party entrusted the

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

HISTORY OF THE  
MARYLAND-NEW YORK PROVINCE

XV.

COLLEGE OF THE HOLY CROSS,  
WORCESTER, MASS.

1843-1914

by FATHER EDWARD I. DEVITT, S.J.

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

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



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

Mt. St. James' Seminary, established in 1836 by Reverend James Fitton, Pastor of St. John's Church in Worcester, remained under his direction until 1843, when it was acquired by Bishop Fenwick. The prospectus of the Seminary which appears in the Catholic Almanac for 1837, exhibits in some points a decided contrast with present day conditions in boarding schools. The pupils upon their entrance should have completed their eighth year, and a uniform was prescribed for them "to consist of a round green cloth jacket, with standing collar, and blue pantaloons." Youngsters thus gorgeously arrayed must have added to the picturesque attractions of Pakachoag Hill. The expenses were eighty dollars per annum, and the school year was a protracted one, as there was only one week of vacation at the end of the first term, and two weeks after the second term (which extended from March to the fifteenth of August), "during which the pupils, if requested, may visit their parents." Besides the eight-year-olds, inducements were held out for "young men farther advanced in life for instruc-

---

\* Elsewhere in this issue there appears a detailed account of the students of Holy Cross who have been elevated to the Hierarchy of the Church.

tion in Writing, Arithmetic and Book-keeping"; their course was for six months, from October to April, and the entire expense for boarding, schooling, fuel, etc., was fifty dollars. This low rate is explained by the condition that such scholars "were to have from one to two hours per day exercise on the premises, or what will be equivalent, agreeably with the request of the Principal." This was to encourage young men who labored on the canals and railroads: on account of their being unoccupied during the winter months, an opportunity was offered them to make up for neglected education. Their "exercise" consisted in leveling the hill for the formation of the upper and lower terraces, and they came to be known as "Mound Builders." Mr. Joseph Brigden, the Principal, had been a student of Georgetown College, and presumably followed the system of discipline and studies that then prevailed in that institution. Rev. James Fitton, the President, was Pastor of the town of Worcester, and was engaged frequently in missionary labors through all the territory now comprised in the Diocese of Springfield; yet, in his zeal for Catholic education, he found or made the time for the supervision of his Seminary.

Bishop Fenwick was convinced of the necessity of an institution for higher classical studies in his Diocese, which then embraced the six New England States. There had been, almost from the time of his arrival in Boston, an ecclesiastical Seminary adjoining the Cathedral on Franklin Street. It was under the direction of the Bishop, and despite his multiplied duties, he had himself lectured in Philosophy and Theology to a few advanced candidates for the Priesthood. The number of boarders was limited to twenty-five. He saw clearly that an educational establishment, more extensive in scope, more permanent and regular in character, was required to meet the needs of the increasing Catholic population, and he had long cherished the wish to found such an institution. The oppor-

tunity was presented, when Mt. St. James' Seminary was offered to him by Father Fitton, who speaks of the transaction and its motive in his interesting work, *Sketches of the Establishment of the Church in New England*, p. 289. "The location having proved so healthful, and in every way so well adapted for the purpose intended, apprehensive that at death the institution might be blotted out, it was, in 1842, deeded to Right Rev. Bishop Fenwick, with the express understanding that it should be maintained for educational purposes." The Bishop's *Diary* records his steps in the acquisition of the property. "1842, Sept. 22. Bishop goes to Worcester, to examine Mt. St. James, which J. Fitton offers for \$1500, subject to life lease for self and mother." "Oct. 18. To Worcester, to examine site for College." "1843, Jan. 24. To Worcester to arrange for College building. Dines with Rev. Fitton at cottage on grounds." "Feb. 3. Paid Rev. Fitton \$1500 for farm and college." The property thus purchased consisted of the farm, house and barn, and the wooden Academy building. The original farm covered that portion of the hill which stretches from the river to the site now occupied by the main College building; the present beautiful avenue and the grounds rising to the summit are more recent acquisitions. The farmhouse near the Blackstone, afterwards known as "The Cottage," was used as a wash-house until the installment of the present laundry system. The *Academy* consisted of a central house with side wings, and presented a front of seventy feet; it was afterwards called "The Old House," and a portion of this primitive seat of the "Vigornian Muses" still exists, and is occupied by the servants of the College.

Bishop Fenwick, having thus acquired possession of the property, proceeded with promptitude and energy to carry out his long cherished plan. He provided for stability in the administration of the College, and secured a competent teaching staff, by entrusting it

to the Fathers of the Society of Jesus. Father Thomas F. Mulledy, who had been Provincial of Maryland and Rector of Georgetown College, was selected for the post of President. He came to Boston, and, in company with the Bishop, he visited Worcester to inspect the premises. Brick and stone were already on the grounds. On April 21st, the Bishop placed \$2,000 in Father Mulledy's hands to carry on the work of building. In May, the Bishop visited Georgetown, and obtained a gift of a thousand duplicate volumes to be the nucleus of the future library. On June 18, he announced the Foundation of the College—it was to be a structure, 108x48 feet, and four stories high. He invited President John Tyler and the members of his Cabinet to be present at the laying of the corner-stone. This ceremony took place June 21 with great pomp and circumstance, and a graphic description of the proceedings was published in the Boston papers. The oration on this occasion was delivered by Rev. Charles Constantine Pise, D.D., an eloquent speaker, who had been Chaplain of the United States Senate; the address, together with an account of the memorable proceedings, is given in full in Fitton's *Sketches*, pp. 292-307. Dr. Pise's discourse is an exposition and defense of Catholic education, and a eulogy of the Jesuits as educators.

The material work on the College building went briskly forward. On September 14, it was nearly ready for slating. On a visit to Worcester, October 2, the Bishop notes that he found Father Mulledy quietly established in his temporary domicile, the *Cottage*; the slating was completed, and the plastering was to begin the next week. Finally, the Bishop's Diary chronicles the opening of the College: "November 1, 1843. The Bishop and the Reverend Provincial (Father James Ryder) say early Mass; afterwards, they proceed in the cars to Worcester, and afterwards to the College where they are received by the Rev. President,

Father Mulledy, and Rev. George Fenwick. They are conducted through the new Building, which they are happy to see in a state of forwardness. They are afterwards conducted to the old building, where they found several of the pupils already arrived. In consequence of the dampness of the apartments of the new building, it has been deemed advisable to occupy the old building with the students yet for a while. Dinner is served in the new refectory for the first time, and the Bishop, Provincial and Professors, as well as the students partook, and at which the health of the *Founder* was drunk. In the evening, several other students arrive. The number with which the College opens, which opening takes place to-day, amounts to 12 in all—at the end of December, they were 17.”

The first Community consisted of Father Thomas F. Mulledy, Rector; Father George Fenwick, Prefect of Studies and Professor of Rhetoric; Rev. James Power, Mathematics; Joseph O’Callaghan, James McGuigan, James Fitton, lay teachers; Brother John Gavin, gardener; Brother George Kuhn, cook; and John O’Sullivan, a Postulant, who had been a Trappist novice in Ireland, and was afterwards by dispensation received into the Society as a Coadjutor Brother. Rev. James Power also entered the Society and was for years employed on the Missions of lower Maryland. Joseph O’Callaghan entered the Novitiate, in April following, to the great regret of the Bishop, as he was a most promising candidate for ordination in the Diocese; and subsequently in the Society he gave proofs of his ability in the offices of Master of Novices and Rector. His useful career was ended, when, during a cyclonic storm, he was killed on board the steamship on which he was returning from Europe, January 21, 1869. Mr. James McGuigan became a Priest of the Society, and is buried in the College Cemetery. Father George Fenwick, a younger brother of the Bishop, was appointed Socius to the Provin-

cial, which necessitated his residence at Georgetown College; he was recalled from Worcester, January 11, 1844. Edward Scott, the first student to be enrolled, became a professor at Spring Hill College, near Mobile, Alabama, and died in 1899 at Newberry, S. C.

Although Bishop Fenwick intended to transfer the College to the Society, and had actually placed the Jesuit Fathers in charge of it by agreement with the Maryland Provincial, the legal transfer of the property was not made until shortly before his death, in 1846. Furthermore, the formal acceptance of Father General was required in order to make it a College of the Society. Father Mulledy, writing to his Paternity within a month of the opening, describes the situation, details the generous offer of the Bishop, and urges the reasons for accepting it. Some quotations from this letter will throw light upon the early days of the College, and show forth the views entertained by its first President:

“As your Paternity wishes me to write, I shall now do so, and endeavor to give you a clear view of the whole offer of the Foundation of Bishop Fenwick.

“The building of the College is now nearly completed, and schools commenced on the 1st instant in an old building near to the new—which may be seen from the view of the College, which I sent to Father Grassi. The farm on which the College stands contained originally sixty acres, to which have been added twenty-four acres lately purchased by the Bishop; the farm now contains eighty-four acres. This farm and its buildings, viz., two barns and stables, one beautiful farmhouse, the College proper, and the other building in which the schools are now, together with a small chapel and lodging rooms for three teachers, two Brothers, and Father George Fenwick and myself, is what the Bishop offers. The farm alone, independently of the buildings, is worth \$5,000. The new building and its furniture will cost the Bishop about

\$25,000. He moreover offers as a means of support for the College 2,500 acres of land in the State of Maine, on the Aroostook River, which he had reserved to himself from the 12,000 acres he purchased some years ago. He will also give all the land of this tract at present remaining unsold, which he says is about 2,500 acres more. This will make 5,000 acres of land in Maine for the dowry of the College, without any obligation of sending one of Ours thither. This land, I am told, would now sell for five dollars per acre. This would give \$25,000 for the support of the College—which, added to the farm attached to the College and the expenses of the new building, makes the whole amount of the Foundation ascend to the sum of \$55,000.” He then goes on to speak of the intended purchase by the Bishop of a large lot next to the Cathedral on Franklin Street, Boston, on which to erect a College for externs, to be placed in charge of the Society together with a Collegiate Church,—this would solve the problem of a College for day-scholars in America. “The chance of getting this Church and College depends, in a great measure, upon our acceptance of the present College of the Holy Cross. This is the whole offer of the good and worthy Bishop of Boston.

“The only plausible objection which I can see, is the general objection to boarding-schools whose weight I certainly feel. But, in the first place, the great objection of numerous secular prefects has no weight in this country, as two of Ours are quite sufficient to attend to a hundred boys, according to the system adopted in this country,—and from my own experience during a sojourn of three years in Nice, I must say that two of Ours as prefects can keep as good order and discipline, according to our system and with our boys, as is observed in Italy with Italian boys, with six or eight prefects and a Minister and Subminister to assist them. To this, Father Grassi will bear

testimony." (Father John Anthony Grassi had been Superior of the Maryland Mission and Rector of Georgetown College, 1812-1817; he was at this time residing in Rome.)

"Some of the reasons for accepting the Foundation might be, among others, the following:

"First, it is high time for our Province to begin to branch out. The idea of opening small public schools in our principal cities is, if not directly opposed to our Institute, at least nearly chimerical, and, if effected, would be dangerous to religious discipline. Better to have one large respectable College of externs than twenty of these pitiful little schools. This large College will be given by the Bishop of Boston, if he be not thwarted in his present design.

"Secondly, this College of the Holy Cross will admit no one but Catholics, and the dangerous communication with Protestant boys will thus be avoided. In all probability, there will be more vocations to Religion and to the Priesthood in this College alone, than in all the other Catholic Colleges in the United States, in which Catholics and Protestants are mingled together.

"Thirdly, if the Foundation be accepted, the Society will obtain a firm footing in the Diocese of Boston, as the Bishop is quite disposed to do everything in his power to favor it. And it would thus be so thoroughly fixed during his lifetime, that envy itself would not dare to disturb us after his death.

"Weighing all these reasons, and considering the affection of the Bishop for the Society, and the almost entire certainty of obtaining a College for externs, and a Church in which to exercise the exclusive duties of the Society, I would not hesitate to say, with due submission to your better judgment, that we might accept it, *Ad Majorem Dei Gloriam et Animarum Salutem*. This is all that occurs to me at present concerning this very important affair."

The College was launched on its course, November



1, 1843; on January 13, 1844, professors and students moved into the new building, an archaic woodcut of which illustrates the prospectus of the *Catholic Almanac* for that year. Descriptive circulars were issued and the advertisement appeared annually in the *Almanac*, where "The Catholic College of the Holy Cross, Worcester," superseded "Mt. St. James' Seminary." The name of the College was given by the Founder, and was taken from the title of his Cathedral; the *Labarum* of Constantine with the Greek inscription was adopted as its appropriate emblem. The annual pension was \$150; the age of admission was from eight to fourteen years. Commercial, classical and ecclesiastical courses were offered. Stress was laid upon "its remarkably healthy air and abundant supply of good water." It was announced that "it was intended exclusively for Catholics." The vacation was lengthened; "it commences from the last of July, and continues to the 15th of September." Directions are given for reaching the College: "The most direct route from the South is by steamboat from New York to Norwich, Connecticut, thence by railroad to Worcester. The distance from Boston to Worcester is traveled in two hours by railroad; and from Albany to Worcester in nine hours by the great Western railroad."

As the College became better known the number of students increased. Beginning with 17 in 1843, there were 41 registered at the opening of schools in 1844, and before the close of that year, the number was 90. The century mark was reached and passed early in 1846, when at the first reading of marks, 120 were present. This increase in students demanded larger accommodations, and an addition to the College was proposed. Work was begun on the East Wing during the vacation of 1846, and it was completed in the Spring of 1847. The opening of the new wing was simple, as described by a diarist of the day: "This

day, 27 March, is memorable as that on which the new study-room and chapel were first occupied by the boys. After much talking and planning, it was concluded that there should be no Greek class; consequently, schools went out at half past three. The boys then commenced to carry their desks to the new study-room, where they were arranged in order, the small boys being in front. As soon as things were fixed here, the boys marched down to the Chapel, where the litanies were sung. Father Fenwick played on the organ, and V. King and C. Young, Mr. Kennedy and myself assisted with the instruments. Mr. McGuigan and the boys sang." Mass was said for the first time in the Chapel by Father James Moore, on Palm Sunday.

Many of the students in those early days were from Maryland and the District of Columbia; and some were from Louisiana and Canada. They were generally quite young, as shown by the Matriculation book. On the Feast of St. Aloysius, 1846, Bishop Fenwick confirmed 19 boys at the College. Day scholars were few, and nearly all the students came from a distance; many of them spent the long vacation at the College.

The order of exercises, distribution of classes, and general routine and discipline were similar to those that existed at Georgetown College, from which institution nearly all of the officials and professors were drawn. The Sodality of the Blessed Virgin was organized on the Feast of the Immaculate Conception, 1844, with sixteen members, under the direction of Mr. Augustine Kennedy, a Scholastic. The Debating Society was established in 1846, and named after the Founder,—the name being abbreviated now and the Society known as the 'B. J. F.' Washington's Birthday was celebrated with the reading of his Farewell Address, and an appropriate oration. The Fourth of July was commemorated with more exuberant demonstrations of patriotism; awakened by the band and the joyous

ringing of bells in the early morning hours, the whole community, President, faculty and students, with music and banners, marched in procession at eleven o'clock to the pine grove. The Declaration of Independence was read; there was the inevitable patriotic address, and dinner was served under the trees. The diarist quaintly adds that "the evening was spent in the amusement of throwing fire-balls."

There was, of course, the monthly 'Reading of Marks,' the solemn semi-annual Reports of Examinations, and the Exhibition exercises at the end of the year. These exercises were lengthy and varied. It may be that their variety was a help to the endurance of their appalling length—three, four or five hours; there were monologues, dialogues, poems, speeches, compositions on moral, didactic and speculative themes, orations framed on classical models. Nor were these effusions confined within the limits of the vernacular; they overflowed the boundaries of the English tongue, and the dead and foreign languages were enlisted for the great occasion. No doubt the listeners felt complimented, as they were made the objective for elocutionary projectiles in Latin and Greek, in French, Spanish and Italian. It was an age of heroic listeners, and the audience had gathered for enjoyment—to make a day of it, and it wanted full measure.

Spartan simplicity in diet and lodging characterized those early days. Before the East Wing was completed, they were cramped for room; the heating arrangements were primitive, the house was barely furnished, and lacked even the commonest conveniences of the present day. It is narrated that the coal gave out at one time in winter, and the nipping air of the wind-loved hill caused all the inmates of the College to shiver for several days. When the welcome tidings were received that a cartload of coal had arrived, Father Mulledy headed the procession, armed with

buckets and scuttles, that went forth to meet it. Rigid economy had to be practiced; five months after the opening of classes, the treasury was so depleted that one evening the President announced that only five dollars remained to provide for the support of the household, and that in the near future he saw no prospect of an increase of funds. To his surprise and joy, this extreme financial tension was eased, when on March 1st, 1844, he received from Andrew Carney, Esq., of Boston, a check for one thousand dollars, enclosed in a letter couched in the most encouraging language. This was a munificent gift, and was fittingly acknowledged by Father Mulledy. Mr. Carney assigned his personal admiration for Bishop Fenwick and his work as the motive of his donation. Throughout all the vicissitudes and trials of the College in its early years, it had the continued sympathy and encouragement of its Founder. No entertainment, however simple, was thought complete without the presence of the genial Bishop; his Diary records frequent visits to the College. He spent several days there, and attended the Commencement, July 29, 1846, when the hand of death was already upon him. The last entry in his Diary is an all-sufficient proof of his paternal solicitude for the beloved child of his creation, and of his generous provision for its welfare. "August 6, 1846. He signs a deed by which he makes over the College of the Holy Cross with the farm on which it stands to the President and Directors of Georgetown College, D. C." This disposition of the property was necessary for its legal tenure and safe transmission, as Holy Cross was not then incorporated under the laws of Massachusetts, and Georgetown was chartered by the United States Government. When Holy Cross obtained its charter from the Commonwealth, in 1865, the property was made over to its Trustees.

Bishop John B. Fitzpatrick, Coadjutor and Successor of Bishop Fenwick in the See of Boston, continues

the Diary, of which the last entry in the hand of the Founder was given above. He describes Bishop Fenwick's final illness, his death (August 11), the general regret, the obsequies and funeral (August 13).

His remains were laid in the place chosen a few weeks before by himself. His last resting place is in the cemetery of the institution which he had reared and which will perpetuate the memory of the second Bishop of Boston. At the Month's Mind, September 11, Bishop John Hughes of New York preached the sermon, from which copious extracts are given in Fitton's *Sketches*, pp. 176-185. The portrait of Bishop Fenwick at the College is by Healy, the famous artist; the inscription on his monument is by Father Philip Sacchi, a professor of the College.

Father James Ryder succeeded Father Mulledy as President of Holy Cross, in 1845. He was a distinguished pulpit orator, well known throughout the country, and had lately been Provincial of Maryland and Rector of Georgetown College. Under his care and management the College prospered and showed a decided increase in numbers. He began and finished the East Wing.

Father John Early was appointed President, August 29, 1848. One of the first questions that arose under the administration of Father Early was a serious difficulty in regard to the young men, four in number, who formed the class of Philosophy and who would be entitled to Diplomas on their successful graduation in 1849. In anticipation of this event, a petition was presented early in March, 1849, to the General Court of the State of Massachusetts asking the privilege of incorporation for the College, with power to hold property for the use of the institution, and "such other powers as are usually conferred on such institutions," i.e., the power of granting academic degrees. The incorporators named in the Petition were George Fenwick, Peter Blenkinsop, Philip Sacchi, William Logan,

Kenneth A. Kennedy, and Augustine L. McMullen. The Petition was signed by all the above-mentioned, who were Priests residing at the College, and also by Bishop John B. Fitzpatrick of Boston, Felix Sopranis, who was then Professor of Philosophy and at a later date Visitor-General of the American houses of the Society, and by Thomas J. Curd, a recent convert to the Faith who had won distinction in the Mexican War and, having resigned his commission in the United States Army, subsequently entered the Society of Jesus.

The petition was referred to the Joint Standing Committee on Education. Father Early, President of the College, and Dr. O. A. Brownson, the distinguished convert and publicist, appeared before the Committee on behalf of the petitioners.

Incorporation was refused, March 31. On appeal, there was a further Report, April 13, of the Special Committee of seven members, with lengthy arguments in support of their adverse decision, three for the Petition and four against it. Bishop Fitzpatrick, on behalf of the College, made a spirited contest for reconsideration, and the Petition was brought before the full State House of Representatives, and met with the same fate as it had in Committee—"Leave to Withdraw" being given by a vote of 84 in favor of the Petition, and 114 against its acceptance. This final rejection took place on the 25th of April, 1849, and for sixteen years the College was deprived of its legitimate rights.

It was a great disappointment to the College and its friends. No doubt, there was some underlying bigotry which influenced the decision of the Committee and the Legislature. Bishop Fitzpatrick, when he records the final vote of the House, makes the pithy comment: "Very ignorant of the Catholic Religion, of which they seem to have no knowledge but such as is derived from the Tales of their grandmothers."

But anti-Catholic feeling was not the sole or main motive for denying the Charter, and their Report puts the Committee in a more favorable light than that in which it has been represented by popular Catholic tradition. They deprecate by anticipation the suspicion of unfairness, and assert that "their objections are of a purely public nature and have no affinity with prejudices of a religious character." These objections were mainly two: the denominational character of the College, and the rejection of the right reserved to the State of appointing some of the Trustees and a Board of Visitors.

In regard to the 'exclusively Catholic' character of the College, the Report says: "This position appears to your Committee to constitute the distinctive feature and the turning point of the case." It cites the precedent furnished by Amherst College, to which a Charter had been denied for years, "lest it should be a nursery of orthodoxy and exclusiveness," and to which incorporation had been finally granted on this condition: "That no instructor in said College shall ever be required by the Trustees to profess any particular religious opinions as a test of office and no student shall be refused admission to or denied any of the privileges, honors, or degrees of said College, on account of the religious opinions he may entertain." The Committee read this section of the Amherst College Charter to the Petitioners, but "they promptly declared that it would not answer the purpose; they stated that in religious matters, they were entirely exclusive, and must be so." On this point, that the College of the Holy Cross is and must be exclusively Catholic, it may be remarked that there is nothing explicitly contained in the original petition for incorporation, nor in the Charter actually granted by the Legislature in 1865, nor in the recorded Will of Bishop Fenwick, nor in his Deed of transfer to the Trustees of Georgetown College, which limits the admission of

students and the employment of Professors to members of the Catholic Church; but this was certainly the wish and intention of the Founder, and was so understood by those who first took charge of the institution, as appears from numerous letters, from printed circulars and advertisements, and from the Catalogues of the College for many years. Although this exclusive clause is not mentioned in the original petition, yet those who appeared for the College before the Committee declared that none but Catholics would be received, and this was the principal reason why the Charter was refused in 1849, and in support of this policy the College remained unchartered for sixteen years. When the successful application was made in 1865, this point was left untouched.

Another point on which the Committee based its rejection of the Petition was the declaration of the applicants that a Charter would not be acceptable which would reserve to the State any power to control or direct the institution, especially the power of appointing Visitors or Inspectors. The objection on the part of the Bishop and the College Authorities may have been the general one against State control of education and administration, or it may have been grounded on the suspicion that such Visitors would interfere with the course of studies and the order of discipline, prescribe text books, etc., and even appoint special professors or members of the Board of Trustees. Even at the time, it is probable that such apprehension had no solid foundation. The contention was abandoned when the College received its Charter, which in Section V asserts this provision with emphasis. But since its enactment it has remained a dead letter. The only attempt at interference was during the supremacy of the Know Nothing Party; but the malodorous "Smelling Committee" on its visit to the College only brought contempt upon its members and their proceedings.



Many Protestant parents had been induced to send their children to Catholic boarding schools and colleges, where they would receive a solid education, and where their morals would be carefully safeguarded. These considerations were so potent that many schools, especially those for girls, attracted numbers of non-Catholic pupils, and, as was natural, the power of truth and good example resulted in conversions to the Faith. The charge was made that these schools were proselytizing institutions, established to entice Protestant students, and good Protestant parents were warned against them. This charge had been made against the Ursuline Convent, at Mt. St. Benedict, Charlestown, destroyed but a few years before by a dastardly mob. Now, when Holy Cross debarred Protestants, the cry was raised that it was narrowly exclusive, and the State was urged to protect the rights of its Protestant citizens. As there were only twenty pupils from Massachusetts, out of the whole number of one hundred and twenty in 1849, it does not seem that Holy Cross would be threatened with numerous applications for admission on the part of Puritans of the Bay State. But there was a principle at stake; the Petitioners contended for the right of Catholic parents to educate their own children in their own way. This principle was recognized by leading men of the State. Charles W. Upham of Salem, prominent in legislative councils, wrote to Father Early, May 8, 1849: "The Bill, as it was voted on, is what the friends of the College must adhere to and insist upon. Your most sacred rights, and the civil and religious rights of the whole people, are violated so long as such a Bill as that is denied you. The argument is all on your own side, your cause is just, and your case is clear. If you persist and persevere with firmness, moderation and dignity, success must soon await you. No act of my life gives me more satisfaction than the stand I have taken on this subject."

The denial of incorporation was keenly felt by the class that was to complete the college course in the summer of 1849; they had hoped, as the first graduates, to receive their diplomas, in the name and under the seal of their Alma Mater. The rejection of the Petition left the College without the power of conferring academic degrees. In this emergency, Georgetown College, chartered by the United States Government, adopted the graduates of Holy Cross, and in her own name conferred upon them the degree of Bachelor of Arts, as a reward for their years of hard study and a guarantee of their scholarship. The valedictorian of this first class was James A. Healy, afterwards Bishop of Portland. All the graduates of Holy Cross, forty-five in number, until 1865, received their Diplomas from Georgetown.

Nothing daunted by the hard fate of the Petition, the College pursued its onward course, slowly but steadily gaining fame and increase in numbers. At the beginning of Father Ciampi's term of office, it was in excellent condition, with every prospect of a useful future. But a great disaster befell it, which seemed for a time to be irreparable, when, in the afternoon of July 14th, 1852, only one week before the day set for Commencement, a fire broke out and consumed the central or main building. The fire department of Worcester used every effort to check the progress of the flames, but they were hampered by inadequate appliances and the scarcity of water. However, the East Wing, which is still standing, was saved. The inhabitants of the town showered invitations of shelter and hospitality upon those who were now homeless. Mr. Richardson of the "Worcester House" immediately offered thirty rooms for the accommodation of the Faculty and students, free of charge, and many private citizens also placed the spare rooms in their homes at the disposal of the sufferers. Grateful acknowledgment of all this generosity was made in the public journals by Father

Ciampi, in the name of the College. The boys had been promptly sent to their homes; and it seemed at first, when the extent of the loss and the inability to repair it were considered, that the pioneer Catholic College of New England would never rise from its ashes. The house was uninsured, there were no assets, and there was a mortgage debt of \$10,000 on the house and grounds. Not only must the funds for rebuilding be procured, but it was necessary also that this mortgage should be paid. It was at one time doubtful whether the Society would assume the heavy responsibility of such an undertaking; the Provincial declared that the College could not be rebuilt, and that it would have to be suppressed. But the Faculty and former teachers, who gloried in what it had achieved and believed in its future possibilities, protested against this calamitous decision. The Bishop of Boston, who sympathized heartily with them, interposed the objection that a College approved and accepted by the General of the Society could not be suppressed by Provincial authority. In any case, it was urged that legal complications might arise with regard to the settlement of the mortgage. So it was decided to adopt the heroic remedy, and with a confidence in future prosperity inspired by past success, the Rector, now left alone at the College with Father Peter Blenkinsop as his sole companion and assistant, faced a question of ways and means before which the stoutest financial free lance might well quail. Bishop Fitzpatrick promised assistance, and issued a circular to the people of the Diocese earnestly recommending to their charity the work of reconstructing and perpetuating the institution which was the greatest and best monument to the zeal and faith of his venerable predecessor. The response to this circular was encouraging, and in the autumn of the same year, the work of rebuilding had begun, and a year after the commencement of the restored building the exercises of the College were resumed.

On the 3rd of October, 1853, the College, enlarged and remodeled, was again ready to receive students. There was a great falling off in attendance. Most of the former pupils had either given up the idea of a classical education, or had gone to other schools. From over a hundred in 1852, the number of students had diminished to eight in residence at the reopening of classes in 1853. Although the upper dormitory had accommodations for 140 boys, there were only twenty-five in the house on the Feast of All Saints, and the highest class was that of *Second Humanities*. The restored College was practically a new foundation, and the resumption of schools in October, 1853, was a new inauguration.

Father Peter J. Blenkinsop became President, August 13, 1854. He had a hard upward struggle trying to increase the membership of the College, and to lessen the heavy liabilities incurred before and after the fire. On one occasion he was so straitened for funds to meet a pressing claim, that some of the older students, P. R. Guiney, Matthew McCaffrey and Matthew Smith, hearing of the difficulty, called upon him and advanced the money that was required to tide over the low financial situation. At no time during his Rectorship did the students number more than seventy, and this figure was reached only at the end of his term, 1856-7.

In 1857, Father Ciampi again became President. The first class of the resumed College was graduated in 1858; and since that year there has been an uninterrupted succession of graduates. The increase from 5 in 1858 to 95 in 1914 will help to estimate the progress, and to measure the results gained in the intervening years.

The first printed Catalogue was issued for the scholastic year 1856-7; it is now very rare, as antiquarian booksellers would note. No Catalogue appeared for 1857-8; since that year, it has been published annually.

To swell the number of students, an *English Course* was introduced, and that Department together with *Rudiments*, outnumbered for years all the other classes; the gradual elimination of the preparatory classes in recent years shows the progress of Holy Cross onward and upward.

Father Ciampi's well known economical talent did much to improve the financial standing by diminishing the debt; he provided against future loss by insuring the buildings, and by substituting hot air furnaces for the old-fashioned stoves in the basement; he also extended the limits of the grounds by the purchase of additional land.

The first death of a student at the College was that of Augustus J. Seiberlick, of Philadelphia, which occurred September 23, 1869; it speaks well for the climate of the Hill of Pleasant Springs, that there was no other death among the students until February 8, 1876, when Daniel Dowd of Ogdensburg, N. Y., was called away. In 1861, the summer vacation began on July 9, and studies were suspended until September 2, giving nearly eight weeks holiday, a marked change from the fortnight's rest allowed in Father Fitton's little Seminary.

The period of the Civil War was a trying time to all the Colleges of the country, as so many of the actual and prospective students listened to the call to arms. Holy Cross, in common with other institutions, North and South, felt the drawback, and Father James Clark began his term of office, August 10, 1861, with a discouragingly small number of pupils, numbering only eighty at the close of the year. Although the War in its immediate effects was injurious to the College, yet incidentally and ultimately it brought about a result that had been long desired and patiently awaited—the securing of the Charter of Incorporation.

The sobering influence of the War had caused all

differences of opinion in regard to the College to be set aside; it had become endeared to Catholics, and had also attracted the favorable notice of many non-Catholics. The most distinguished of those who manifested an interest in the College at this period was his Excellency, Governor John A. Andrew; he visited and examined the institution during the school term of 1862, and presided at the annual Commencement of that year. On the latter occasion, he spoke of the College in the highest terms, and the sincerity of his praise was unmistakable. He had taken pains to acquaint himself with the methods of teaching employed at the College, and was qualified to bear testimony to their excellence. The impression made upon the Governor during these two visits secured his interest in behalf of a Charter, and he more than once urged the Faculty to apply for it.

During the legislative session of 1865 a Petition was brought before the General Court of Massachusetts praying for a Charter for the Institution known as the College of the Holy Cross. A Bill was thereupon drawn up to meet the exigencies of the case, and embodying the wishes of the promoters. It was immediately laid before the House of Representatives. In that body it met with no opposition, and on the 21st of March it was read a third time; brought before the Senate, it was passed, March 23rd; and the Governor made the Bill law by adding his signature on the following day. The rapid and unimpeded passage of the Bill through the Legislature, the acknowledgment and approval of the State, was some compensation for the weary waiting and anxieties of the previous twenty years. The Charter grants to the Trustees of the College of the Holy Cross, besides other privileges, "The power to confer such degrees as are conferred by any college in this Commonwealth, except medical degrees." Henceforward, the kindly services of Georgetown College would not be needed, for the Alumni of Holy Cross

would now receive direct from their Alma Mater, in her own words, by her own authority, and under her own seal, a proof of her confidence and the testimony of their scholarship.

On the 24th of April, 1865, Georgetown College, which had held the building and grounds under Deed of Bishop Fenwick, made over the property to the new Board of Trustees, for a nominal consideration. The grounds at this date consisted of the original Fittton farm and the additional twenty-four acres purchased by Bishop Fenwick.

It was but natural that an event of such importance, bringing joy and satisfaction to the many friends and well-wishers of the Institution, should be celebrated with pomp and ceremony. The friends of the College gathered from far and near on the 29th of April, 1865. After the religious services of thanksgiving in the morning, an oration was delivered by Reverend James A. Healy, one of the first graduates, and afterwards Bishop of Portland. Always an eloquent speaker, he spoke on this occasion with double effect, animated as he was by feelings of joy for the triumph of his College and of hope in the greatness of its future. The festivities were not confined to the more distinguished visitors, and to their hosts and members of the Faculty. The students celebrated the victory with as much enthusiasm and much more noise, and gave a dramatic entertainment in the evening.

At the first meeting of the Board of Trustees, thanks were voted to Governor Andrew and to other gentlemen who had been conspicuous "for their kind and efficient cooperation in procuring the passage of the Act of Incorporation of the College." Amongst the gentlemen specially named was Hon. Alexander H. Bullock, Speaker of the House of Representatives. A citizen of Worcester, he had seen with an appreciative eye the struggles of the infant institution; and the faith and courage of its promoters under the dis-

appointment of the denied incorporation, had won his sympathy. As Speaker of the House he offered to facilitate the passage of the Petition by presenting it himself. When elected Governor of the State, in 1866, he attended the Annual Commencement, and for three successive years, as Chief Magistrate accompanied by his Staff, he presided at the exercises, and delivered eloquent and scholarly addresses expressive of his appreciation and encouragement. The example set by Governors Andrew and Bullock has been followed by most of their successors, and the graduates of Holy Cross receive their diplomas at the hands of the Governor of Massachusetts.

Father Robert W. Brady was appointed President in succession to Father Clark, February 27, 1867; his tenure of office was short, as in two years he was transferred to Boston College. Sweeping alterations and improvements were begun on the College buildings, and extensive additions were made to the grounds, the fields extending to College Street having been purchased. The external appearance of the edifice was much improved by the completion of the towers, which are to this day such a commanding feature of the landscape. On the 3rd of May, 1868, the scaffolding was erected to build the Western Wing, and in order to provide accommodations for the rapidly increasing number of students and the requirements of continually extending courses of studies, it was deemed advisable to build the addition on a more extensive scale than originally intended. The Western Wing was therefore made a five story edifice, and this change of plan threw out of proportion the other parts of the building. But Father Brady had sufficient confidence in the prolonged growth of the institution to foresee that it was highly probable that in the very near future it might be possible to restore the harmony of the different sections by remodeling and adding to the Eastern Wing and central edifice on the plan of the



extension he was about to make. At this time, one story only was added to the main middle structure, and the new West Wing which was two stories higher than its Eastern neighbor, was finished off in an ornamental manner with a Mansard roof and a tower. As soon as the Western Wing was finished and ready for use, steam heating apparatus was introduced into the whole building. Heretofore, there had been the varying and uncertain heat of stoves in the different rooms. January 5, 1869, marked the end of the stove period. The addition to the building cost \$50,000, and was in a very forward position when Father Ciampi was re-appointed President.

The Diocese of Springfield was established in 1870. On October 11 the first Bishop of the new See, Right Rev. P. T. O'Reilly, who had been for many years Pastor of St. John's Church, Worcester, a neighbor, welcome visitor and honored guest of the College, paid his first visit in his new capacity. Elaborate preparations were made to receive him with the honors due to his exalted dignity in the Church; addresses were read in Latin, Greek, French, German, Irish and in the vernacular.

About this time steps were taken to form an Alumni Association. The first general Society was organized, July 1, 1869, with Rev. John J. Power, '51, as President. The first reunion was held at the Parker House, Boston, on Thanksgiving Day, 1871, at which there were thirty present; a full account of the Banquet, toasts, speeches and proceedings appeared in the *Pilot*. Local Associations of Alumni have been founded as follows, according to date of organization: Connecticut, Worcester County, Bristol County, Berkshire County, Northeastern Pennsylvania, New York, Boston, Rhode Island, Philadelphia. These Associations do much to foster loyalty to the College and promote its general welfare, to perpetuate old traditions and memories, and to draw closer the ties that unite the former

pupils among themselves and with each succeeding generation.

Father Joseph B. O'Hagan became President on July 31, 1872. His term of office was a memorable one, for it brought with it a series of improvements and modernizations in the building which were of the greatest importance to the growing College. The laborious and dangerous system of lighting by oil lamps was replaced by the use of gas. In May, 1875, City Water was introduced, a decided relief from the inconvenience hitherto caused by the frequent dearth of water in the College Reservoir, the principal means of supply. Further opportunities for athletic development were furnished by the erection of a gymnasium, which was equipped with modern appliances and fitted with gas and heat. The earlier confidence of Father Brady in the future growth of the College was now to be realized, when it was decided to extend the East Wing and raise this entire section to five stories, thus harmonizing with the central structure and West Wing. In 1877 a further addition was made when the Refectory for the use of the Community was completed.

Only an occasional squall during this period disturbed the serene seas of development and advancement. In February, 1873, a long-threatened law suit was brought against the Trustees of the College. The ensuing adverse decision meant the loss of a small but valued piece of land heretofore considered as part of the College grounds. In 1876 much inconvenience and great damage were caused by a flood which carried away the bridges over the river, and completely isolated the College. The siege of the waters begot a shortage of food and fuel, but odd bits of native ingenuity, at times quite amusing, soon met the problem of conveyance, and the needs of students and stoves were quickly cared for. On another occasion one more alarm of fire sent the authorities to look over their

insurance policies, but little damage was done. Some excitement was caused by the sudden lunacy of a student who had pondered too long and too deeply on religious matters. Nor was the President spared his own exciting vicissitudes: one day the student seized the Rector by the throat, accusing him of throwing obstacles in his way and depriving him of the chances of pursuing the religious life. The President was rescued with some difficulty and the over pious student placed under restraint.

In 1878 Father O'Hagan showed signs of failing health. In an attempt at recovery he spent some time in travel, but toward the end of the year his illness took a serious turn, and his death came in December. From the death of Father O'Hagan until April, 1879, the College was left without a President. During this time Father Behan served in the capacity of Acting President. On April the 9th, 1879, the Reverend Edward D. Boone was appointed to the position, and his coming signalizes the first occasion on which the place was filled by an alumnus of the institution. Father Boone made many alterations in the interior arrangement of the buildings: new lavatories were placed in the dormitories, another dormitory was formed, a billiard and reading room was fitted up, and work was begun on the new hand ball alley to the north of the terrace.

In 1883 Governor Benjamin F. Butler, accompanied by his staff, attended the Commencement Exercises, and made an eloquent address. At the conclusion of the ceremonies Father Boone announced that his presidential term was ended, and that Father Robert W. Brady had been appointed as his successor.

Father Brady was no stranger to Holy Cross; he had been teacher at the College for five years in the early days and later on he had presided over its destinies with signal success. This was to be his second term as Rector. In the meantime, he had held offices of

trust and responsibility: Rector of Boston College, Superior of St. Mary's, Boston (where the grand Church which he erected is a lasting monument to his zeal and labor), and Provincial of the Maryland-New York Province. And now once more he returned to the house where he had begun his career as Superior. But events were such that he could devote but little time to the College committed to his care. A few days after his appointment, he was chosen as delegate to the Congregation called together for the election of a General of the Society. It was only after his return from Europe that he met the students, who numbered 170 before the close of the year. Again in 1886, he went to Rome as Procurator of the Province, and he acted as Vice Provincial whilst Father Fulton was absent as Visitor of the Irish Province. During these interruptions, Father Boone was recalled to supply his place.

Father Samuel H. Cahill became President, August 23, 1887. He directed his attention with success to the extinction of the debt with which the College had been burdened for many years. Through all its history, Holy Cross has suffered from this inconvenience; every addition, every improvement, notwithstanding the strictest economy, has left a debt behind it that has hampered the institution in its endeavors and career of usefulness. It was evident to all that the only substantial improvement that could now be made at Holy Cross was the erection of a new building, that would give room to the ever-increasing number of students and supply the long-needed want of proper class rooms and halls for scholastic purposes. This would necessarily entail a very large debt, where there was no foundation to fall back upon; and prudence demanded that the existing debt should be canceled before new and larger obligations should be incurred. Father Cahill labored for this end, and he had the satisfaction of seeing the College after his brief presidency of two years free from all encumbrance and

ready for the necessary additions. He also added four or five acres of very desirable land to the college property by the purchase of a field near the lawn entrance on the southern side of the road; this addition prevented the encroachment of undesirable neighbors too close to the College grounds.

Father Cahill's health failing, Father Michael A. O'Kane became President. With his advent, there was an unparalleled increase of students; the very first month of the scholastic year 1890, two hundred boarders were registered, a record number up to that date, and quite as many as the limited space could permit to be received. In fact, after the first month, applicants were refused. In the autumn of 1891, there were 237 boarders in the house at one time, and the enrolment for the year reached 330. The overcrowded condition of the class rooms and the congestion in every department demanded further development. The time seemed opportune, and Father O'Kane, a former student of the College, well-known and respected by the Clergy of the Diocese, possessed the qualities that should rally the old students loyally around their Alma Mater. Plans were made for an addition, which would not be a mere makeshift to meet the present emergency, but a structure on a large scale that would be lasting and make ample provision for future expansion. Ground was broken for what has since been known as the *O'Kane Building*, a few days after the exhibition of 1891. It is 222 feet long, 52 feet wide, and five stories high. The cost of preparing the site was heavy, and the debt that would be incurred for the completion of the building threatened to be so unmanageable, that for a time work was suspended. When it was resumed and pushed to completion in the spring of 1895, this fine building was formally opened in September of the same year.

It was a notable addition, and it was thought that it would suffice for many years to come, as ample room

was provided for parlors, class rooms, science halls, dormitories and private rooms. The gymnasium running nearly the whole length of the basement was fitted up with all modern appliances, lockers, baths, running track, etc. *Fenwick Hall* supplied a large assembly room with a seating capacity of over 500. This hall is used for weekly elocution classes, dramatic entertainments, public and private debates, lectures and literary exercises, and for general assemblies of the students. It is not spacious enough for the Annual Commencement Exercises, which for years have been held on the upper terrace, with the front porch as a rostrum for the speakers and a stage for the prominent visitors.

The entire cost of the O'Kane Building was \$182,000, entailing a heavy debt, which pressed upon the College for years. Father Edward A. McGurk, on his appointment as President in 1893, had resumed the interrupted work and pushed it to completion; he was a man of energy and of recognized business ability, but the financial burden taxed his strength to the straining point. During the Commencement Exercises of 1895, he suffered a stroke of paralysis and was carried from the stage. Retired from the office of President, he was succeeded by Father John F. Lehy, who had been a student of the College, and afterwards for five years a teacher. After his ordination, he again came to the College, where he filled the office of Vice-President. Perhaps, therefore, no President, on taking up his work, knew the College as well as he; and the College prospered under his direction. When he retired in 1901, he left to his successor, Father Joseph F. Hanselman, an institution, heavily in debt, it is true, but larger in numbers and more vigorous than at any previous period in its history.

Father Hanselman had come to Holy Cross immediately after his ordination in 1893, as prefect of studies and discipline, and retained the latter position when

the increasing number of students made it necessary to separate the two offices. While prefect of discipline he had begun the construction of a new athletic field, now known as *Fitton Field*, and this was finished after he became President.

Again the increase in numbers outgrew the accommodations of the College; the building, which it was thought would provide for all needs for years to come, was already overcrowded, and Father Hanselman had to consider means of relief. On January 26, 1904, a meeting of representatives of each class of graduates was held at the College, by invitation of Father Rector, to consider the question of erecting a building to be known as *Alumni Hall*, and to devise the means of paying for it. It was decided to appeal to all the alumni for a contribution of ten dollars to be paid annually for ten years. This, it was thought, would produce five thousand dollars each year, and pay the interest on the cost of the building, leaving the College free to attend to the principal, calculated at \$100,000. Thus began what is now known as the "Alumni Hall Fund"—the first concerted and systematic effort on the part of the alumni to help the College financially. The first sod was turned by Bishop Beaven, on the eve of Commencement, 1904, just prior to the banquet of the Alumni Association in the students' refectory. About 250 graduates were present, and there was an abundant display of college spirit. Alumni Hall was opened September, 1905; it contains nearly one hundred living rooms for students, whilst the lower floors provide large lecture-rooms for philosophy and physics, a new instrument room, museum and laboratories.

Father Thomas E. Murphy, who had been prefect of studies for something more than five years, succeeded Father Hanselman in 1906. During Father Murphy's Presidency, the grounds were beautified as never before, athletic facilities were improved and the grounds enlarged, and the number of students increased to

such an extent that the lowest preparatory class was discontinued. This measure relieved the pressure for a short time only, and the next lowest class was discontinued. The debt was lessened to some extent, and Father Murphy had tentative plans made for an Administration building. The hard close work which he did for so many years told upon his health, and two or three times he was obliged to spend a few months in the South during the winter season. He was succeeded in October, 1911, by Father Joseph N. Dinand.

An epoch-making action in the history of the College marked the year 1911. At a diocesan conference held in Worcester, November 21st, Right Reverend Thomas D. Beaven, Bishop of Springfield, acting, as he said, not as an alumnus of Holy Cross, but as Bishop of the diocese in which for many years Holy Cross had been a well-spring of benefaction and blessing, proposed to his assembled priests a plan for helping the College to go forward in its work of education. He had long considered the subject, and thought that the time was most opportune for placing before them, and asking their cooperation in, an enterprise honorable and praiseworthy for the whole priesthood of the diocese. The College was at a crisis: its student roster had reached the limit of accommodation, and the increase over present numbers, which the coming years surely promised, would have to be turned back from its doors, if the material needs of the future were not met by the helpfulness of many hands. He appealed to the three hundred priests of the diocese to give evidence of collective endeavor and charity in the cause of higher education. The plan proposed was that each priest should set apart one hundred dollars annually for three years. This would stretch out an aiding hand to the College, and would ensure the erection of a building costing \$100,000, which would be a Memorial of the Clergy of the Diocese of Springfield. The response to the appeal was prompt, enthusiastic and



generous; and the Bishop, in a short time, was able to assure the President of the College that the plan was successful. The corner-stone of *Beaven Hall* was laid with impressive ceremonies on September 4, 1912. Consecrated by the devotion and sacrifice of the Bishop and Clergy of the Springfield diocese, it seems to many to be the first substantial harbinger of a new and greater Holy Cross.

## RECTORS OF THE COLLEGE OF THE HOLY CROSS

Father Thomas F. Mully	1843-1845
Father James Ryder	1845-1848
Father John Early	1848-1851
Father Anthony F. Ciampi	1851-1854
Father Peter J. Blenkinsop	1854-1857
Father Anthony F. Ciampi	1857-1861
Father James Clark	1861-1867
Father Robert W. Brady	1867-1869
Father Anthony F. Ciampi	1869-1873
Father Joseph B. O'Hagan	1873-1878
Father Edward D. Boone	1879-1883
Father Robert W. Brady	1883-1887
Father Samuel Cahill	1887-1889
Father Michael A. O'Kane	1889-1893
Father Edward A. McGurk	1893-1895
Father John F. Lehy	1895-1901
Father Joseph F. Hanselman	1901-1906
Father Thomas E. Murphy	1906-1911
Father Joseph N. Dinand	1911-1918
Father James J. Carlin	1918-1924
Father Joseph N. Dinand	1924-1927
Father John M. Fox	1927-1933
Father Francis J. Dolan	1933-

A. M. D. G.

## POOR SCHOLARS AND THE EARLY GERMAN JESUITS

FATHER MARTIN P. HARNEY, S.J.

Note: The following excerpt from Father Duhr's *Geschichte der Jesuiten in den Ländern deutscher Zunge*, Vol. 1. c. 6, Schulen und Studien, merits translation not only because it manifests the zeal of our early German Fathers, but also because it furnishes an answer to the charge that the Jesuits of the old Society in their educational work cared only for the young aristocrats. It might be well to note here that in the early schools of the Society in German lands, poor scholars were given their place in the same class room with the noble pupils.

It is to the incontestable credit of the Jesuits in Germany that they afforded uninterrupted and efficacious assistance to poor scholars, enabling them not only to make a beginning but also to effect a continuance of their studies. Unceasingly were the Jesuits accustomed to knock at the doors of the rich to collect alms for this purpose. In their sermons too, they repeatedly strove to stir up the hearts of their hearers for the support of these students. Time and again they themselves called foundations for this end into life, and never ceased to complete housing facilities that there might be lodgings and food for their proteges, or to collect revenues that there might be support sufficient to guarantee the permanence of their projects. Even the school theatricals were employed to obtain benefactors for the schools of the poor. Father Pontanus offers as the first reason for the usefulness of school theatricals, the support of poor students. The rich, so he avers, when they saw how well the poor scholars acted, would gladly come to their aid. Frequently as a token of the success of a production, it is

reported that rich alms have been obtained to be spent on the poor scholars. Thus it was related after the play about St. Cecilia (given in 1581) and again after the play about St. Yvo (given in 1583). Moreover, plays were given which had for their special purpose the inducing of the wealthy to contribute to the support of poor scholars.

Already in the oldest schedules of studies, composed before the general schedule of the Society, uncommonly benevolent provisions for poor scholars appear. In an old plan for the year 1560, it is set down that the teacher is to take upon himself joyfully the task of seeing that the poor scholars are appointed as tutors. In another plan for the year 1578, a most loving care for the poor scholars is insisted on in the strongest terms. The visitors of the Society in their prescriptions for the German Jesuit Schools, are repeatedly mindful of the poor scholars; insisting among other things that they are not to be employed in the household services, as woodchoppers, for instance, or in other like occupations lest their studies be injured. However, one may claim their help in their freetime, but in that case must pay them properly. The Fathers are to give special heed to the advancement of the poor scholars.

In Vienna according to the Quarterly Report of December 25, 1555, there were more than a hundred poor scholars who dwelt together and begged their livelihood from door to door every day. Since their house was in danger of collapse, Father Lanoy, the Rector of Vienna, collected alms from all sides and had the building repaired. He also took care to provide for their clothes and other necessaries.

In solicitude for poor scholars, Saint Peter Canisius took the lead by his good example. In a letter from Augsburg, March 29, 1559, he writes, "I have gone to Archbishops and Bishops here at the Reichstag and have begged them to hire a house for the poor scholars

of whom there are here at the Cathedral School approximately two hundred. The Lutheran citizens and innkeepers do manifold harm to Catholic education itself, and much evil arises from the perpetual roaming about and begging. We hope that the charity of good, wealthy people, will not fail in building a common dwelling place." Later Father Matthias Frick abolished the street-singing of the poor scholars and supplied maintenance for fifteen to twenty-four poor scholars.

In Cologne alms were zealously collected for the poor scholars and all punishment fines\* were turned over to them. In July, 1559, Father Rhetius in his diary records "that the poor scholars were urgently commended to benefactors and not without success. Many a person contributed for the support of one or more scholars, others left money with the Jesuits, still others distributed it themselves. A canon of St. Severin himself dispensed a part of a yearly income of his, and made over the rest to us for distribution."

In many places eventually it came about that special hostels for poor scholars were erected. In Vienna as early as 1559 there was such a one. In that year Father Grim reports, "In the 'New College' there are twenty-two living together. Their prefect is Herr Bartholomäus (Viller), who has been endowed by God with a very great talent for their education. They have their own cook and tailor. They are all boys of good ability and are supported by the alms of many nobles, especially the Spanish nobles. At table they are as restrained as religious. They dress like the boarders in a long black gown, which in the beginning found little favor with them. But it is now very satisfactory to them. At present because of the lack of room and

---

\* Diary in the Cologne City Archives. On February 7, 1558, Father Rhetius so notes; that it was ordered in the Rhetoric Class that absences were to be punished, and in consequence of each missed lesson six obols should be paid. The punishment fines were to be distributed among the poor students.

the expenses, we can admit no more." "The so-called 'New College,' " so writes the Regent Theodoricus von Havebeschede on June 2, 1567, to Father Borgia, "was founded, if I mistake not, in the year 1558 by Father Victoria, in order that in it poor scholars might be trained up for the care of souls in Germany. A part of the college serves for a dwelling place. For its support Father Victoria raised money in this fashion: he begged a circle of benefactors to pay a monthly or a yearly contribution for the poor scholars. These contributions were, however, uncertain and were easily omitted. When I became Prefect of the Poor Scholars on October 13, 1561, I experienced the greatest difficulties in collecting the contributions and I was finally obliged to forego them. Only two benefactors remained true and so we were able to support but six to eight students."

In Munich in the beginning the erection of a poor scholars' hostel was likewise planned. "We have," so it reads in the Quarterly Report of May 1, 1561, "made representation to the Duke, that among the poor students who in great numbers flock to our school, a selection be made and a house opened for the more capable ones, where they can live frugally and piously under a regulated discipline which will fit them for future priestly work. In spite of all the willingness of the Duke the plan can not now be inaugurated." Two months later (July 9, 1561), Father Dietrich Canisius was able to inform the General, "We have now the beginning of a poor scholars' hostel, but up to the present no suitable house has yet been found."

In consequence of an appeal for the support of the poor scholars made in a Lenten Sermon of 1574, Father Johann Confluentinus, the court-preacher to Duke Albert, obtained over four hundred gulden. Father Confluentinus established the "Gregory House" for the poor scholars, which however in the beginning could only receive eight boys. Duke William V, "The

Father of the Poor Student Boys" in the years 1585 to 1588, erected a new building. The number of the pupils increased even in 1593 to forty. The hostel already began to be called "The House of Forty Poor Scholars." When Father Confluentinus, the founder of the House, who had collected the needed sums for the poor scholars by his sermons and personal interviews with princes, nobles, and burghers, had died, the poor boys in the funeral procession were so grief-stricken that Duke William himself was moved to tears. He gave orders that the alms which hitherto he had granted from year to year, should now be made perpetual. The successor of Father Confluentinus in the post of court-confessor, Father George Hosser von Tetnang, displayed the same love for the poor scholars of whom he remained a faithfully devoted friend until his death.

Since the pupils were employed for the divine services and for the church music in St. Michael's Church (the Jesuit Church) and also in the Congregations, no one was further received who could not sing or play an instrument. All things except the clothes were free, and frequently even these were given. A promised intention to embrace a determined profession was not demanded, excepting, however, the condition that in case of a blamable dismissal or of premature withdrawal, the expenses incurred would be made good to the establishment. The sum to be returned for one year amounted to twenty-five gulden.

In a plea for the so-called "Poor Scholars' Hostel of Ingolstadt," the Rector of Ingolstadt begged of Duke William that he should support some poor scholar at Ingolstadt as he had been doing elsewhere. The Duke promised to donate one hundred and fifty gulden yearly and also a suitable residence. Thus in Ingolstadt also a special house was opened. Straightway five students took up their residence in it.

In the course of time a Father was appointed who

was to have the poor scholars as a special charge. He bore the title, "Father of the Poor Scholastics." Their own libraries were established, from which the poor students might borrow on loan all the needed school-books. A society was also organized for the poor scholars who were day-students, with the purpose of maintaining special regulations in the interest of education and teaching.

The following regulations concerning admission were set up in 1591 in Munich: "The most careful selection is to be made of those poor students who are to be supported through the generosity of the Duke and of others. The right of admission belongs to the Rector of the College. The number may not exceed forty. If some more are to be admitted at the special request of the Duke, the Prefect of the Court Kitchen must be notified so that supplies from the court-kitchen will be increased to the corresponding number. Those who are to be admitted must have been prepared for syntax. It may be according to the decision of the Rector that an exception be granted in case of one having a knowledge of music. The student will be supported in Munich as long as he is able to make progress in his studies, but he can be kept no longer than two years in the highest class. The students are to assemble together in a designated house for meals, for repetitions and other exercises of learning and piety. They may also study there and are only to go out for the night to their lodgings. From their ranks, the Prefect is to pick out one of the more reliable, a young man more advanced in his courses, to have charge of order in the house and to supervise the studying. On specified occasions the Father in charge of the poor scholars can permit him to deal out small designated punishments. Among the poor scholars themselves, there is to be a definite gradation in regard to support. Keeping in mind virtue and scholarship, more shall be given to one than to another: to one only the daily food supply, to another in addi-

tion, money for lodgings, to the better and more zealous students, the needed books and clothing may also be furnished, whereby the zeal of those who receive the smaller portions will become the keener. The money for the poor scholars, which has been gathered together as alms or in any other way, remains in the charge of the procurator of the college. He is to give it over to the Father in charge of Poor Scholars for distribution. Joining the Sodality of Our Lady is rather to be advised than ordered. Only in regard to the reception of the Sacraments according to the Sodality's custom, are all bound. The poor scholars themselves in their own regulations for "The Poor Scholars' Foundation in Munich" are to take virtue and diligence to heart. The rules especially impose upon them the duty of praying for the Duke, the Duchess and for all Bavaria. On Sundays, feastsdays and vacation-days, they are to say the Litanies in common after dinner, for the welfare of the princes and the prosperous ruling of Bavaria. Weekly they are to say three Rosaries, and daily the Miserere and five Paters and Aves for the same intentions. They especially must avoid what were forbidden to all students; that is, loitering about taverns, gambling for money, bathing in public places. Cleanliness must mark their clothing, their persons and all other things about them. They are to be particularly careful in regard to books which they borrow from the Poor Scholars' Library. They must show these books to their Prefect every month, so that he may know how they circulate. If they leave, they are to return the books to the Prefect undamaged and without any writing in them."

Where the Poor Scholars were maintained in a special house, the Jesuits sought as far as possible to keep out of the management of such a house and the handling of its funds. So Father Manare, the Visitor of 1583, pressed for the erection of Poor Scholars' Hostels, at the same time prescribing that the Fathers were in no way to concern themselves in the money



affairs of such hostels and that the complete management ought to be entrusted to an approved outsider.

To the postulatam regarding the management of such hostels which the Upper German Province through its procurator had placed before the General in the year 1590, the latter made answer: "The ownership of such a house, its goods and foundation, rests with the Community of Poor Scholars, successive. Ours are to watch over their studies and their education, but the entire administration is to be handed over to an extern prefect pledged to give an account to the Rector or to his deputy." Appealing to this answer of Aquaviva, Father Hoffaeus, as Visitor in 1596, made the following regulation at Augsburg, "Some one is to be sought who gratuitously or for an honorarium will take over the procuratorship of the Poor Scholars. He will collect and distribute the money and according to the instructions of the Father in charge of the Poor Scholars will render an account to the Father Rector. The chest of the Procurator will have two keys, one of which the Father in charge of the Poor Scholars will keep, the other the Procurator. The deed for the Poor Scholars' Foundation, which will be in the name of the Rector, must be provided with a postscript in the Rector's own handwriting, stating that the property belongs to the Community of the Poor Scholars. In this way, title deeds in the future are to be drawn up. It is said that some students because of their poverty have had to do without necessary books for a long time. The Father in charge of the Poor Scholars is to try to help them with alms: for there can not be better use for alms, even if they be given to some who do not belong to the number of those ordinarily receiving help from the regular foundations."

The Poor Scholars' Hostels always remained an object of special care and love to the Jesuit Fathers of the Old Society in Germany.

## ITER JAPONICUM

FATHER COLEMAN NEVILS, S.J.

In response to repeated requests I am sending some notes on a recent round-the-world tour. The Red Cross Societies of the world have an international conference every four years; in 1930 it was held at Brussels and for 1938 Madrid has been chosen. Only twice has the conference been held outside of Europe; in 1912 it was in Washington and in 1934 in Tokyo. Archbishop Ireland was asked to be a United States delegate in 1912 but His Excellency was unable to attend; the only other time a Catholic clergyman has been designated was for this last conference held in Japan. There were nearly sixty nations represented by official delegates. For the first time the Vatican City was represented; though the invitation called for a delegate, the Holy Father preferred to have his three representatives officially known as "observers." They were all Japanese and comparatively recent converts.

The main work of the conference was the further and detailed development of the Junior Red Cross, and international agreements for the safety of non-belligerents in time of war. The conferences extended over two weeks. In addition to regular meetings, receptions and varied entertainments and excursions had been planned most carefully, and were carried out with unparalleled generosity and even lavishness. At the closing sessions the address of thanks to Japan on behalf of the United States was made by the only priest present as an official delegate. It is interesting to note that the Chairman of the Japanese Red Cross, who acted as the chief host, is Prince Tokugawa, the direct descendant of the Shogun who so mercilessly ordered the massacre of all Christians three hundred years ago and won for the triumphant Society of Jesus three canonized saints and many

marvelous martyrs. During our three weeks in Japan the hospitality of our house in Tokyo was most generously given, and by far the happiest and most inspiring reminiscence cherishes this charity and considerateness.

The Catholic University of Japan is situated in one of the finest sections of Tokyo, in the central ward of the city, known as "Kojimachi." Not far off are the sacred grounds of the Imperial Palace; it is only a ride of about five minutes. Within easy walking distance are the principal embassies and legations as well as the homes of distinguished citizens. Accessibility to the University by carline or bus system is excellent, and the main business section of the city can be reached in about a quarter of an hour. In addition to all these conveniences, the surroundings are very attractive and the buildings imposing. Since 1930 four new structures have been reared, a very fine up-to-date class room building, a Japanese dormitory building, a guest house and comfortable quarters for the domestics. In addition to well-lighted class rooms and corridors, there is a fine assembly hall as well as a library and reading room for the students and a comfortable lounge room for the faculty. In true Japanese style the grounds are adorned with beautiful flowers and shrubbery and trees. We have reason to feel proud of what has been accomplished by Ours in Japan in a few years and in spite of unexpected trials and the unimaginable opposition of nature as well as of man. His Excellency the new Apostolic Delegate, Most Reverend Paul Marella, told the writer that he believes there is no organization the world over that would have withstood the many discouraging trials which Ours have endured in Japan and yet have been willing to continue *ad majorem Dei gloriam*. Even the forces of nature seemed to have conspired against them, but the Fathers of the Lower German Provinces have fought a good fight and have kept the faith.

It is claimed that the habits and mental outlook of the Japanese people have been profoundly influenced by the earth and sea and air convulsions that are comparatively frequent in their lands. They seem to possess in the highest degree an unparalleled resoluteness in facing the drawbacks of nature and inheritance; whereas their neighbors, the Chinese, living where natural forces are relatively static, persist in their conservatism and age-old stolidity. Japan's remarkable powers of recovery have been the marvel of friend and foe. Twice Tokyo, the capital, has been leveled within the memory of present day citizens. Yet in the short space of time since 1923, the whole city of five million inhabitants has been completely built up; and its broad thoroughfares, huge department stores, magnificent theatres, clubs and office buildings are the equal of any other city in the world. Not far from our University the new building of the Imperial Diet will rank with the greatest of government buildings. When disaster comes, the Japanese face it bravely, and when the destruction has been completed, their first thought is immediate recovery. That our own Fathers have proven themselves just as brave and resolute as this nation for whose salvation they are valiantly giving their lives, is clear from a brief survey of the past twenty years.

When His Eminence, Cardinal O'Connell, came as Papal Legate to Japan about thirty years ago, an institution of higher learning was suggested, and in 1906 the Holy Father, Pius X, entrusted the work to the Society. In 1908 three Fathers arrived; they were Father Joseph Dahlman of Germany, Father Henri Boucher of France, and Father James Rockcliff of the United States. It was not long before they were joined by Father Herman Hoffman of Germany and Father Victor Gettleman of the United States. Of these pioneers Father Hoffman is still the president of the University and by his graciousness, learning and

sanctity has had very much to do with the progress of the institution. In a recent audience with the Holy Father, when His Holiness was inquiring about the condition of Ours in Japan, he made special mention of Father Hoffman. The present property was purchased in 1912 and was recognized as a private institution. The following year classes opened with fourteen students. The first building was completed in 1914. Prospects at that time were most bright and there was every reason to expect rapid development and success. Owing to the generosity of friends the financial condition was good, and there was every hope for a steady increase in the enrollment of students and a further development of the faculty. However, the World War came and with it an extremely critical period full of worry, hardship and almost discouragement. Needless to say, it was impossible to procure professors from abroad and any hope of financial assistance was abruptly cut off.

It was hoped that after the War a new start could be made, but the university was again to be subjected to embarrassment. The government made a new regulation according to which private universities could acquire equal rights with the Imperial University only on the condition of depositing in the state bank the sum of 500,000 yen, which is about \$250,000; 100,000 yen was required for every additional course. While the interest on these deposits was to accrue to the benefit of the university, it was at the time impossible to comply with the regulations. However, a still greater trial was in store for Jochi Daigaku. The earthquake of 1922 and the terrible disaster of September 1, 1923, caused the loss of the main building and did much havoc, the damage amounting to about 400,000 yen. It would seem that the university was on the verge of annihilation. However, the valiant community was undaunted and classes were reopened

in October, 1923, and in 1924 reconstruction was begun.

In 1927 the necessary endowment was deposited in the state bank and recognition was accorded in 1928. Then came a season of comparative prosperity. From 1930 to 1932 four buildings were erected and are still standing. In 1930 a night school was started and by 1932 the enrollment of the student body was very near a thousand. Unfortunately, during that year an unexpected trouble developed in relation to the military authorities. In keeping with the custom of other universities, the students were obliged to visit the various shrines; and it happened that one day when they were at the shrine devoted to the spirits of those who have given their lives for Japan, some of the Japanese Catholic students were scrupulous about making the customary bow, lest they should be taking part in a ceremony of a Pagan religious cult. Their example was followed by several other Catholics, to the great indignation of the military authorities. Much publicity was given to this, and the Jesuits as a body were accused of disloyalty to the government and regarded as a menace to the good of Japan. Parents were advised to withdraw their sons, and unfortunately so many heeded this request that about two-thirds of the student body withdrew.

All this while our Fathers were trying to solve the problem by having an official declaration made by the government that this act of visiting the shrine and of making the customary bow was understood as patriotic and not strictly religious. Through the proper diplomatic procedure of His Excellency the new Apostolic Delegate, and it would seem also the favorable attitude of the present Archbishop, who had been newly appointed, the case has been solved, the declaration has been made and there seems to be no further difficulty.

At present there are nearly six hundred students

in the university. In 1933 a novitiate was opened and there are at present four novices. However, still another trial was to be placed in the way of the Fathers. At a banquet given in honor of Prince Tokugawa, a descendant of the Shogun who was the great persecutor of the Christians, the former Foreign Minister, Count Ishii, in making a speech in praise of the family of Tokugawa, unfortunately felt called upon to launch an unexpected and undeserved attack on Jesuits in general. The Japanese are very anxious to be regarded as a broadminded nation and in his anxiety to defend the ancestor of Prince Tokugawa, Count Ishii claimed that the persecutions three hundred years ago were due to the economic schemes of the Jesuits who, in league with the Portuguese and Spanish, were trying to balk the Japanese in trade, hence it was that people who were so disloyal to the government and joined this movement, were naturally put to death as traitors. The speaker even made a particular attack on St. Francis Xavier. Among other things he said that the history of the Jesuits was the same in all countries, and that at one time they had become so unruly and so disloyal to the governments that the Pope was obliged to suppress them. His speech was printed in full in Japanese papers, and not only the Jesuits but all Catholic Japan were upset. Count Ishii is a very old man and has usually been regarded as calm and broadminded, and his attack was most unexpected. His son is a Catholic. The Apostolic Delegate wrote a long and most skillful answer in a most diplomatic way. Immediately the Count's son called on His Excellency to say that his father would send an answer, implying that it would be some sort of an apology. However, as late as November, 1934, which was several weeks after the attack, the Apostolic Delegate had received no answer. His Excellency has even heard that the Count is having investigations made to sustain his position.

Archbishop Marella in his letter said that he made no attempt to defend the Jesuits, as they needed no defense. He merely wished to call attention to their present status in all civilized countries of the world. This, he said, was sufficient reputation, and he was sure that a man of the Count's learning and reputed broadmindedness could not but pay attention to this historic fact. The action of Count Ishii naturally depressed the Fathers and they deserve our sincerest sympathy. We trust that it may mean some great reward after this day of trial.

Despite the fact that the Japanese lose no affection on Americans, particularly since the Exclusion Act passed some years ago, it is nevertheless true that they look up to America, especially in the educational field. Hence it has been suggested that in order to help the work at Jochi Daigaku a certain number of students from the Catholic University of Japan should be granted scholarships for graduate courses in some of our American universities. We are happy to record that this has been taken up with generosity at five or six of our Jesuit institutions in the United States, with the prospect that others will join in this great work of zeal and charity. The valuable services of Father Mark McNeal and Father Hayne Martin have been deeply appreciated, and it is with sincere regret to Ours in Japan that these American Fathers could not have been kept to continue the splendid work they were doing.

His Excellency the Apostolic Delegate to Japan on the evening of November first gave a formal dinner at the Delegation in honor of Judge Payne, President of the International League of Red Cross Societies. The former ambassador to the United States, Katsuji Debuchi, whose wife and children are Catholics, and Admiral Yamamoto, a very fervent Catholic and a member of the Emperor's council, were present, as well as other members of diplomatic and official Tokyo,



including members of the Cabinet. Very Reverend Father William Klein, Provincial of Lower Germany, was also among the guests. The Delegate gave an attractive address on the Red Cross, to which Judge Payne replied emphasizing his delight on being at the home of the representative of the Vatican, which had done so much in genuine Red Cross work the world over. The address was extemporaneous but so remarkable that Father Klein said he regretted it could not be printed and sent to all countries.

Our stay in Japan ended, we set out for China and after three days of calm sailing we arrived at Shanghai and were met by Father Pius Moore and Francis Cleary, a graduate of the Foreign Service School. The visit to Zikawei defies description; it is an inspiration to all who have the privilege of seeing the marvelous and varied work Ours are doing there not only in the renowned observatory but also in the seminary, the colleges, the high schools, the vocational training centres and the orphanages; truly in itself a little city of Catholic Action. At Gonzaga College several pleasant experiences were had—a delightful reception during which the Georgetown anthem was appropriately sung, and two excellent addresses, one in Chinese for which the guest of honor was fortified with an English translation. The young orator introduced his remarks by saying that he would speak very slowly in order that the visiting Father might understand him, a most complimentary indication of his innocent charity. The student body made a fine impression and even from a short visit of two or three days it is easy to discern the remarkable school spirit which is returned for the self sacrifice of a most zealous faculty. In the evening Father Rector gave a dinner to the Georgetown graduates in the vicinity; there are eight in all: three dentists, two Medical School graduates, one Law graduate; also the United States Consul and Mr. Frank Cleary, head of William R.

Warner & Co., Inc., both from the Foreign Service School. They presented the Rector of their Alma Mater with a handsome silver miniature reproduction of the chief Chinese pagoda. The next day the Georgetown graduates gave a luncheon to the faculty of Gonzaga College.

On account of weather conditions we did not remain long at Hongkong and a visit to Ricci College was denied us. This was indeed a great disappointment, for we had heard much both in Japan and in Shanghai of the excellent work the Fathers of the Irish Province are doing there and in the vicinity. At Singapore we were entertained by the Bishop, who is much consoled by the progress the Church is making in the Malay Peninsula and the Straits Settlements. There are many vocations to the priesthood among the natives. The stop at Penang was for only a few hours, but we had time to visit the Snake Temple which is quite disappointing and seems to be a mere money making scheme. One of the most consoling phases of a visit to the Isle of Ceylon is to see the number of shrines and chapels which have been erected, most of them very primitive but devotional withal. At Colombo there is an extensive and apparently thriving St. Joseph's College; we were not fortunate enough to be able to visit our own institutions, several miles away. Five days were spent in crossing the Indian Ocean; and as the weather was clear all the way, and it was the season of full moon, the evening sail was particularly beautiful.

At Aden in Arabia we were shown the bay where the Queen of Sheba had her boats repaired; we also saw the huge reservoir which dates from the days of Solomon or perhaps an even earlier period; on a mountain peak nearby the natives point out the grave of Cain. At Aden both the consul and the vice consul are graduates of the Foreign Service School. A calm sea and unusually pleasant temperature made the

three days in the Red Sea delightful as well as inspirational. At Cairo special care was taken of us by the former Egyptian Minister to the United States, Sesostris Sidarouss, the only Catholic Pasha in the kingdom. He is a graduate of our former college in Alexandria and his son is a graduate of our university in Cairo.

The voyage across the Mediterranean through the straits of Messina to Naples was equally enjoyable. Father Frederick Lupi was an excellent cicerone for Naples and Pompeii and the visit to Vergil's tomb.

The climax of a world tour was on December eleventh when His Holiness granted a private audience. The Holy Father is much interested in the work of Ours in Japan and China, and spoke affectionately of Father Hoffman who has spent so many years in that mission, as we have seen, under very trying circumstances. The visit to our former Apostolic Delegate, Cardinal Fumasoni-Biondi, was immediately given an American atmosphere when he said: "What will it be? A Lucky or a Camel?" We were present on December eighth at the diamond jubilee celebration of the North American College, and later were entertained by six Georgetown seminarians there. We enjoyed the great privilege of Mass in St. Ignatius', Rome, at San Andrea and other altars cherished by the Society. The world-wide influence of the Gregorian University was impressed upon us when we were told that fifty nations are represented among the student body and twenty-nine national colleges send their students there. In addition, our influence is felt by sixty-seven religious orders and congregations who send their members to the Gregorian. The imposing new building has already been described in the WOODSTOCK LETTERS. As an extra-curricular activity, Father Garagnani attracts to his Apologetic talks several hundred distinguished Romans, mainly offi-

cials and Professional men, on Thursday evenings during the school year.


We were guests on two occasions of the Italy-American Society, and were entertained by the Ambassador of the Belgians who has founded the De Ligne Medal at Georgetown; also by Mr. A. J. B. Macauley, the Minister of the Irish Free State to the Vatican. After Rome came Florence with its memories of Dante, and the Duomo, Savonarola and St. Mark's, and especially of St. Aloysius and the Church of the Annunziata. Venice was seen beneath bright stars as well as in brilliant sunlight. The Carmelite Fathers at St. Mary of Nazareth were most gracious in their hospitality. At Milan we were fortunate to enjoy the privilege of the octave of St. Ambrose, and saw the Saint's body exposed for veneration with the bodies of Saints Gervase and Protase. The great Duomo dedicated to the Nativity of the Blessed Virgin fulfilled our fondest expectations of grandeur and magnificence. It is a splendid monument to Our Lady from the beautiful inscription "Mariae Nascenti" over the main bronze door to the bronze gilt statue of the Blessed Virgin 354 feet from the ground, surrounded by 135 pinnacles and 2300 handsome statues. In addition to the external splendor, the colossal interior with its 52 gigantic octagonal columns, eleven feet in diameter, has nearly 4000 statues. After Milan we saw the full moon on Lake Lucerne, and after climbing over and through the Alps arrived at Paris. There we enjoyed hospitality at Rue Raynouard, the residence of Very Reverend Father Arsenius Lambert, Provincial of France, who in addition to many other valuable abilities speaks English perfectly. We called at once on Cardinal Verdier, who had been Georgetown's guest two years ago. Father Neil Twombly and Father William E. Fitzgerald made sure we saw Paris with all propriety. Christmas we spent at Louvain with a visit to Car-

dinal Mercier's room and the Cathedral at Malines, and later a talk to the seminarians at the North American College in Louvain.

At Brussels we were the guest of M. Paul Claudel, and the former Brazilian Ambassador to the United States, Dr. Lima y Silva. In the journey from Brussels to Calais, it was our privilege to see St. Omer's, which meant so much to persecuted England and early America. A week in London and a visit to Oxford with Father Gustave Dumas as guide, completed the European experiences, most happily crowned by the gracious Fathers at Farm Street and especially by Very Reverend Father Bolland, Provincial, who was most generous in sparing us a good deal of his valuable time.

The sail across the Atlantic was unusually calm for January but our entrance to New York was somewhat inglorious due to thirty-six hours of fog that held the 59,000 tons of the Majestic only nine miles away from the dock. With time to reflect on three months and a half encircling the globe, one dominant thought persists: our beloved Society is the same the world over and the interior law of charity is everywhere evident.

A. M. D. G.



## Obituary

### MOST REVEREND JOHN J. COLLINS, S.J., D.D.

On the thirtieth day of November, 1934, the Most Reverend John J. Collins, S.J., Titular Bishop of Antiphello and retired Vicar Apostolic of Jamaica, British West Indies, died at St. Vincent's Hospital, New York City, after a two-months' illness.

In the death of this venerable and beloved Jesuit priest and prelate Fordham lost one of its most devoted friends, one of the few surviving links between the old College and the present University, a former teacher, President of the College, founder and first President of Fordham as a University, a wise counselor who for over half a century, from 1883 to 1934, gave so generously of his services to Fordham and ever cherished its welfare and progress, one whom Fordham will ever hold in the fondest recollections of grateful affection.

John J. Collins, the future Jesuit and Bishop, was born in Maysville, Kentucky, on November 15, 1856. His earliest education was received in local schools and at Mount St. Mary's in Cincinnati, Ohio. From the latter place he went to Mount St. Mary's College, Emmitsburg, Maryland, a venerable institution long known and honored as the "Mother of Bishops" because of the large number of distinguished alumni whom it gave to the Hierarchy of the Catholic Church in the United States.

On December 5, 1876, in his twentieth year, he was admitted to the Society of Jesus and went for his noviceship to the old Jesuit Novitiate at Frederick, Maryland, for many years the house of religious training for young Jesuits of this Province.

After two years of novice-training and two more of review of classical education at Frederick, the young scholastic was sent to Woodstock, Maryland, in 1880, to take the three years of philosophical studies usual in the Jesuit course of studies. On the completion of this course of Philosophy he began the period of "Regency" or teaching and prefecting, the next stage of the Jesuits' course. The beginning of this regency in 1883 at Fordham was his introduction to the College and University with which his name was linked for the remaining fifty-one years of his life.

With the starting of his period of teaching and prefecting at Fordham in September 1883, began Bishop Collins' active labors for souls, an apostolic ministry in which he was destined to work for the extraordinarily long period of half a century—a distinction allotted to but comparatively few of the laborers in the Lord's vineyard, for not every missionary is blessed with the marvellously strong constitution which enabled Bishop Collins to withstand the effects of the long years of apostolic labors at home here in the United States and under the trying circumstances of the West Indies.

It is interesting to read in the Province Catalogue of those years from 1883 to 1889 the subjects and assignments given to Mr. Collins (as the Scholastics are addressed). Four of these years he spent in the *Commercial Course*—long a feature at St. John's College, Fordham, for students not desiring a classical training but preparing for a career in the business world. We see him assigned to the teaching of algebra and commercial law. One of these years he spent in teaching Latin in the old "*Special Class*," a class to which were assigned students endeavoring to prepare for the regular college course in less time than was ordinarily required in the "*Academic Course*"—the forerunner of our modern High School course. Often the members of this class were older than the average

high-school boy and needed a teacher, who by his very physique could inspire them with respect for discipline for prudential reasons even when they were impervious to higher motives of love of right order. For such, no doubt, Mr. Collins was "the right man in the right place."

It would be interesting to hear from students of those days half a century ago their impressions of Mr. Collins as a teacher and disciplinarian. Judging from his character of later years we can be sure that both teacher and students worked with untiring energy, for the teacher loved labor and doubtless tolerated no idleness in those under him. Good judgment, practical and sound common sense and a prudent spirit of charity joined to a knowledge of human nature, surely effected a smooth and orderly management of class, study hall and recreation yard. The tall, impressive physique, the kindly yet penetrating eye, the strong tone of voice, the powerful arms and not diminutive hands, all inspired respect and bespoke a reserve force that was well prepared for any emergency or ebullition of youthful spirits tending to an infringement upon the academic calm that should obtain in a collegiate atmosphere. But it was not by these reserve forces that an efficient teacher like Mr. Collins rules. His spirituality as a religious, his zeal as a soldier of Christ, his wonderful spirit of charity, his high-motivated love of his fellow beings and his ever increasing sympathetic knowledge of human nature,—all these traits of his character, evidenced from first to last in his long career, were far greater assets in his work than any merely material advantage of physical strength or stature.

In September 1888 he was back again at Woodstock for his course in Theology preparatory to his ordination to the priesthood, which was conferred upon him on August 29, 1891, by the late Cardinal Gibbons, Archbishop of Baltimore. After his sixteen years of



ascetical training, classical, philosophical and theological education and active work as teacher and prefect, at last the erstwhile *Mister* Collins is now *Father* Collins—*Father*, the name he loved and to which, in his humility, he clung even after he had been elevated to the sublime dignity of the Episcopacy! A priest of God, at last, with all the sacred prerogatives of that office which he had the great honor and consolation of exercising for forty-three years to the greater glory of God and for the salvation of innumerable souls. Surely this was a life replete with spiritual treasures enriching his own simply pious soul and myriad others for whose welfare he labored long and well.

Holy Cross College, Worcester, was the scene of his first year of priestly work and we find him in the office of prefect of discipline and member of the board of consultors of the College. The following year, 1893, he was Minister of the community and prefect of the Church of St. Francis Xavier's in New York City.

Again here at St. Francis Xavier's, as in Holy Cross, his sound judgment and mature common sense, the sure characteristics of the successful administrator and executive, were acknowledged in his being chosen as a member of the board of consultors of the College. That this appointment as consultor was not something merely casual but a recognition of his judgment and foresight is shown by the fact of its being repeated and continued for years during his missionary sojourn in the West Indies and terminating in his finally being chosen as Administrator Apostolic and later Vicar Apostolic in that mission field.

In September, 1893, Father Collins again retired to the Novitiate at Frederick for his year of Tertianship, a year of renewal and enhancement of his spiritual or ascetical life as a religious of the Society of Jesus, preparatory to his pronouncing his final vows as a Jesuit.

After this year of intense spiritual training which equipped him so well for the missionary career about

to be his, he was assigned to the mission in Jamaica in the British West Indies. He arrived on April 7, 1894, to be employed there in missionary work, except for a period of four years, until his retirement from the office of Vicar Apostolic of Jamaica and his return to Fordham in 1920.

The mission of Jamaica had been cared for by the English Province of the Society for many years and about 1894 plans were being made for its gradual transference to the Maryland-New York Province. Father Collins and two other priests were the first American Jesuits to be sent there for this purpose.

On his arrival in Jamaica Father Collins was made Minister of St. George's College in Kingston and a member of the board of consultors for the Mission, posts filled by him for the following eight years. In addition to these duties he was also engaged in parochial work at the Cathedral, in preaching, hearing confessions and directing sodalities. During most of these years he attended to the spiritual needs of the inmates of the House of Correction for Boys in Jamaica and also took charge of some mission stations outside of the city of Kingston.

After eight years in Jamaica he was recalled to the Maryland-New York Province, and became a member of the Province Mission Band and engaged in giving missions and retreats in the Middle Atlantic States and New England, wherein he had large scope for his apostolic zeal in preaching and hearing confessions.

Two years were spent in this field of missionary activities when, on April 4, 1904, he entered upon the office of Rector of St. John's College, Fordham. He was the last of the Rectors of St. John's College and the first President of Fordham University, for it was he who as Rector, on June 21, 1904, with the consent of the Regents of the University of the State of New York and the authorization of the Board of Trustees of the College, announced the formation of the Schools

of Law and of Medicine. Thus Fordham was given the rating of a University, the formal legal recognition of which was made by the Regents of the University of the State of New York on March 7, 1907.

Classes in Law and Medicine were actually begun in 1905 and thus the University was launched on its career, a career which, if we may judge by ever-increasing numbers of students, gradual inauguration of other departments, erection of many new and impressive buildings necessitated by the great expansion of the University, the sending into the ecclesiastical, professional, scientific and commercial fields of the country of large numbers of graduates who are rising in prestige and prominence in their respective fields, shows itself to be blessed by Divine Providence. Surely all the great traits of character, gifts of sound judgment, broad and prudent foresight, courage, faith and confident trust in God's Providence, which Father Collins had shown in other and less conspicuous undertakings, were evident to a superlative degree in this his crowning work for Fordham.

But other gigantic undertakings for God and souls were soon to call into requisition his many valuable gifts of soul and body. The mission of Jamaica was gradually becoming a work of the American Jesuits and as the English Jesuit, the Vicar Apostolic of Jamaica, Bishop Gordon, was failing in health as old age approached, it was decided that he might be relieved of the great burdens of his office and retire to England. Father Collins was chosen as his successor and arrived back in Jamaica on March 9, 1906, as Administrator Apostolic and a few days later took over also the duties of Superior of the Jesuit Fathers in Jamaica.

Immediately he entered upon these onerous administrative tasks with all his wonted energy and zeal, and even added thereto by engaging in the parochial activities of Kingston and taking personal charge of the

outlying station at Donnington. Before a year had passed an event occurred which by its terrific consequences would have overwhelmed with despair less intrepid and zealous missionaries than Father Collins and his devoted Jesuit co-workers in Jamaica. On January 14, 1907, there occurred a most terrible and calamitous earthquake which either destroyed or badly damaged a large proportion of the buildings in Kingston. An ensuing fire devastated the greater part of the main districts of the city. The loss of life was estimated at 800 persons, and of property at £10,050,000. Holy Trinity Church, the Cathedral of the Mission, was destroyed, as were also the newly built church-hall, the convent for sisters nearby and several Churches in the country districts. The Reverend Administrator, the other priests and the Catholic nuns were heroic in their self-sacrificing work of helping the homeless and the sick and injured multitudes of all classes and creeds. A great task now confronted Father Collins in the work of building or restoring the buildings of the Mission, and upon him as Administrator fell the bulk of the responsibility and anxiety of the undertaking. With the zealous co-operation of his Jesuit brethren and friends at home and abroad, he attacked the problem with his wonted energy and zeal.

On October 13, 1907, to the great joy of the people of Jamaica it was announced that their Administrator Apostolic had been appointed by the Holy See as Bishop of Antiphello and Vicar Apostolic of Jamaica. The Bishop-elect journeyed to New York for his consecration and on October 28, 1907, at St. Francis Xavier's Church in New York City, he was consecrated by the Most Reverend (and later Cardinal) Archbishop of New York, John Farley, assisted by the Rt. Reverend Bishop Beaven of Springfield, Mass., and the Rt. Reverend Bishop McDonnell of Brooklyn, N. Y.

After a tour of the Eastern States to collect funds and arrange the plans for the erection of the new Cathedral of the Holy Trinity, Bishop Collins returned to Jamaica in December, 1907, to resume his missionary labors and the great task of restoring the mission after the ravages of the earthquake and fire. From that time until his retirement from the Mission in 1920, by his great labors and untiring efforts for the maintenance and the progress of the Church in Jamaica, he showed himself the zealous and hard working Bishop whose shoulders were weighted with what the Apostle of the Gentiles termed the "*sollicitudo omnium ecclesiarum*." This great and stirring narrative is told in detail in the recently published "*A History of the Catholic Church in Jamaica, B. W. I.*" by the Reverend Francis Delany, S.J., who had worked with Bishop Collins in that Mission.

But the exacting toll of advancing years, incessant labors and increasing anxieties about the material needs of the Mission at last began to tell on the intrepid prelate, and so it was not altogether a surprise to the people of Jamaica to learn that their venerable Bishop felt in his humility that the affairs of the growing Mission were too much for him at his age. "I am convinced," he wrote to the Cardinal Prefect de Propaganda Fide in Rome, "that it would be better for the Mission if I were to retire and leave room for a younger and more active man."

Bishop Collins in a letter written in 1918 announcing his retirement, gave a brief but startling summary of the weighty cares which urged him to this action:

"I think it can be said that in the fourteen years during which I have been Vicar Apostolic, Jamaica has seen more disasters than in the four hundred years since its discovery. The terrible earthquake of 1907, the destructive hurricane in 1912, the Great War and the hurricanes since the beginning of the

war, have certainly established a record in the history of an island whose whole history has been so unique with strange disturbances that it reads like a romance."

Such was his humble request in his letter written in March, 1918. Finally his petition was granted by the Holy Father who at the same time commended him "for your many years of pastoral labor spent in procuring the good of souls." Bishop Collins was requested, however, to continue in his duties until the appointment of the new Vicar Apostolic, the Right Reverend William F. O'Hare, S.J., D.D., Titular Bishop of Maximianopolis and sixth Vicar Apostolic of Jamaica, formerly Superior of the Jesuits in the Mission and for fifteen years co-worker with Bishop Collins. Bishop O'Hare was consecrated in New York on February 25, 1920, and entered upon his duties as Vicar Apostolic on March 30th of that year.

When informed by Bishop Collins of his desire to retire, the Very Reverend Father General of the Society wrote a touching letter to him, telling him that he read the letter "with great edification. The genuine humility of your words is very touching and made me turn to God with thanksgiving for this precious virtue in you. Be assured, that the Society and your Province will gladly welcome you if you are freed from official service in the Vicariate."

Finally, after having seen the new Vicar Apostolic installed in his sacred office, Bishop Collins sailed from Jamaica on April 22, 1920, freed from the wearing cares of office and worn with the labors of the mission borne by him in Jamaica during many years of apostolic toil.

His return to Fordham was indeed a real home-coming and he was warmly welcomed where he was so dearly loved. Rest and freedom from the harassing anxieties and the multitudinous cares of the Mission restored in time as much of his vigor and health as

could be expected at his age. He was supremely happy to be able once more to enter into the humble interior life of the simple religious, seeking no distinctions or exemptions from the ordinary common-life of the Jesuit community because of his Episcopal dignity. Had it been left to his own decision, no vestige of that dignity would ever be allowed to appear. No work assignable to a priest was considered beneath him, indeed he regarded it as an honor and privilege to be allowed to perform them; and so we find him for years since 1920 happy in teaching religion to the College students, giving spiritual instructions to the Brothers of the community and taking his place as confessor to the students. His main assignment during these fourteen years was to the office of Spiritual Father to the Fordham Community of Jesuits, an office in which his prudent advice, his rich experience, his unfailing charity and other spiritual qualities made him a cherished confessor, spiritual guide and counsellor to his Jesuit brethren.

At times his services as Bishop were requested in various dioceses for administering the Sacrament of Confirmation. After thus assisting the Bishops of some of the neighboring dioceses, he was always glad to slip back quietly to community life as an ordinary priest in the Society. His happiness was in the Community at Fordham and his simple pleasures in the community recreation with his religious brethren.

Thus he lived since 1920 at Fordham. During the summer of 1934 he journeyed to Kentucky to visit a brother who was dying and whose funeral he attended. The combined effects of the intense heat of the time, the effects of travel and his tender sorrow at the death of a beloved brother were too much for the venerable prelate. Soon after his return he had to take to his bed suffering from chills. He was removed to St. Vincent's Hospital in New York City in September, and there his physical trouble was diagnosed as cancer. He

lingered on until towards the end of November. When admonished of his condition he gladly requested to be anointed, and as Reverend Father Rector finished administering the last Sacraments to him, the dying Jesuit and Bishop exclaimed: "This is the happiest day of my life." Finally on November 30, surrounded by several Jesuits, his brother and niece, as well as by several sisters of the hospital and other attendants, he quietly breathed his last and yielded to the Lord and God he served so well his soul rich with the fruits of a long life of service of God and of his neighbor.

The funeral services were held at the University chapel on Tuesday, December 4th, in the presence of a large congregation of priests, secular and religious, nuns, students of the College and friends. Among the last mentioned was a group of Jamaicans who had known him in his missionary days.

*Requiescat in Pace.*

(*Fordham Monthly*—January, 1935)

### FATHER CHARLES F. ARNOLD, S.J.

#### PROVINCE OF NEW ENGLAND

Some time during the early morning hours of December 12, 1934, Father Arnold passed away at St. George's College, Winchester Park, Kingston, Jamaica. The night before, he had finished his Christmas mail for his friends in U. S. and had attended to his regular convert class. When retiring to his room shortly before 10 o'clock, he seemed to be somewhat halting in his steps. Father Minister, suspecting something, visited him shortly afterward, but found him lying on his bed apparently asleep, and did not disturb him. Later in the night, another of the Fathers heard him walk along the corridor, but as this was nothing unusual, he did not then give it another thought. Next morning, when Father Arnold did not appear for his Mass, someone went to his room and found him,



almost fully clothed, dead on his bed. It was unbelievable, but it was a fact; scarcely a flicker of the light to warn of the imminent plunge into darkness.

Charles F. Arnold, of Swiss and Italian parentage, was born on December 13, 1876, at Göschenen, the northern exit of the famous tunnel of St. Gothard in the canton of Uri, Switzerland. While he was yet a child, his parents died, but two of his uncles, one living in Lucerne, the other in Altdorf, undertook to give him and his two brothers a sound Catholic education. When old enough to begin classical studies, Charles was entrusted to the Benedictine Fathers, and it was a Benedictine who, on completion of the course, advised him: "You go to the Jesuits; they are the only ones who can tame you." Had young Charles, fired by love for his teachers rather than relying on prudent deliberation, made known a wish to become a Benedictine? But his teachers knew better. Anyone with common sense could see that this wild, unruly youngster, who was mixed up in all kinds of scrapes, was not made for a quiet contemplative life.

Charles followed the wiser counsel of his teacher. He entered the Jesuit novitiate of the German Province at Feldkirch, Austria, on October 1, 1897. After two years he was sent to Exaeten, Holland, for advanced studies; after two more years, to the Buffalo Mission in the U. S.,—which was then dependent on the German Province, but which since 1907 has been amalgamated with other American Provinces.

Father Arnold first went to Prairie du Chien, Wisconsin, where he made the usual three years of philosophy, and then to Canisius College at Buffalo, N. Y.; there he began his life-long career as an educator. Canisius College at that time was a day and boarding school, and Father Arnold was at once appointed head prefect of the so-called second division of boarders, that is, the younger boys. Though a stern disciplinarian, he won the hearts of the lively

and at times rather mischievous youngsters by his innate sense of justice and his unfeigned kindness to anyone in trouble. Was it because he remembered the pranks he himself played when under the kind tutelage of the Benedictine Fathers at Einsiedeln and Sarnen, and judged these boys accordingly? He held the position of prefect until 1908 when the boarding school was discontinued; then he was sent to Georgetown, Washington, D. C. In 1909 he began his theological studies at Woodstock, Md., and was ordained by Cardinal Gibbons in 1912. During this time he had opportunities to show his executive ability, at least on a small scale, by managing the Sunday School of the Woodstock Parish.

At the completion of his theological studies in 1913, Father Arnold returned to Buffalo and with the exception of his tertianship, stayed there until 1919, acting as prefect general first at the new College and then at the High School. He could have wished for nothing better. He liked boys, and the boys liked him. But in 1919 he was suddenly transferred to Boston, Mass., where he taught classics at Boston College High School, acting also as preacher and confessor in the Church of the Immaculate Conception.

The second period of Father Arnold's career may be said to have begun in 1920 when he was transferred to St. Mary's, North End. There he was to exercise a most fruitful ministry during the next eight years. Though not the actual Superior, he had full charge of the community, the church and the school. Anyone acquainted with the inner workings of a Jesuit house, knows that this alone, if carried on in accordance with the rules, demands the whole man. For Father Arnold it was only half of his daily routine. Not only did he take regular turns in the confessional and pulpit, but he also interested himself in the numerous Italian population of the North End. Among these he organized a dramatic club, a cooking

and sewing school, a young men's club, a club for religious instruction, and so on. Of course, it would have been physically impossible to attend to each of them in person, but Father Arnold possessed the rare gift of picking the right person to manage them according to his ideas, so that mere supervision sufficed to keep them going year after year. One undertaking, perhaps the best remembered in the North End, was the Girls' Summer Camp at Sunset Point, Nantasket. What a boon this camp was for the poor Italian girls! They could spend two full weeks, free of charge, near the cooling waters of the Atlantic. But it was for Father Arnold alone to finance the undertaking and to beg the necessary funds from his kind-hearted friends. Add to all this work the innumerable calls to the parlor, people coming from all classes and sections of Boston, and even from distant cities to seek his counsel,—and one realizes that Father Arnold's days at St. Mary's were full to overflowing.

Again his ceaseless activity was brought to a sudden halt. Like a bolt from the blue came the news in 1928 that he had been transferred to Jamaica; in fact he had already left without even waiting for his friends to bid him adieu.

At first the appointment was only meant to be temporary. But he soon was made pastor of Spanish Town, where he stayed for three years. Forgetting what was behind him, he at once set to work and renovated the church, the school and the rectory, mainly with the aid of his faithful friends in Boston. If, as St. Ignatius says, love consists more in deeds than in words, and if deeds are the true measure of love, then the members of his Boston clubs furnished ample proof of their love for Father Arnold.

The last big change in Father Arnold's life came in 1931. He was made Superior of the whole Jamaica Mission. The scope and sphere of his activity was now widened, but his burden was at the same time

doubled and trebled. For besides being Superior of the Mission, Father Arnold was also President of St. George's College, Pastor of the Cathedral and director of several schools. He not only was regular preacher and confessor in the Cathedral, but also had general charge of the various parish societies, more particularly of the Young Ladies' Sodality and the St. Vincent de Paul Society. He was a member of several civic and educational boards, and took an active interest in the cause of the Child Welfare Association, the Jamaica Anti-Tuberculosis League, the Kingston Charity Organization. No one who knew Father Arnold's sturdy character doubts that he attended to each of these manifold duties as zealously and whole-heartedly as if it were the only one resting on his shoulders. He could not do otherwise; such was his idea of duty.

How he was able to do it, God alone knows. To gain time (one might say to steal time) he rose long before the community and said early Mass. The morning hours were generally spent in the Cathedral, where he was present from the first Mass to the last, hearing confessions, distributing Holy Communion, making his morning meditation, finishing his daily office, perhaps also making certain that everything was done with that propriety and beauty which becomes the services of the Catholic Church. After all this he was ready for the day's work.

Well and good. But that was crowding two days' work into one, burning the candle at both ends. Even a giant's strength has limits. When his friends in Boston heard of his unceasing round of activities, they shook their heads. Some wrote to him protesting, pointing out the difference between frigid Boston and torrid Kingston, and suggesting that a tropical climate necessitates moderating one's pace. All to no avail. He saw that there was much to do and he did as much of it as was humanly possible. Then the inevitable

came, suddenly, unexpectedly. His death was a shock not only to his community and the Cathedral parish, but to the city of Kingston and the whole island. All felt a personal loss in his death; and the funeral, as the *Daily Gleaner* says, "was one of the largest witnessed in the city for many years."

On January 14, 1935, the Kingston and St. Andrew Corporation Council at their first regular meeting, passed resolutions of sympathy and condolence. Councillor E. E. Penso, in moving the resolution, said: "As retired Deputy Mayor, I have been given the privilege of moving a very sad resolution. There is no question that Father Arnold's death has caused an irreparable loss to the community. His death has been a loss to me personally, because I had learned to cultivate his association and friendship, and all my life I have never come across a man whose association I have revered and prized like that of the Reverend Father Arnold. He was a highly cultured man, and great in administrative matters. He was very sympathetic to the poor and took considerable interest in the educational and social welfare of the country. On many occasions when I have been speaking to Father Arnold, he expressed very outspoken views, but in the expression of those outspoken views I always saw the reflection of a sincerely honest conviction. I look back on the colossal work Father Arnold did in connection with the Storm Relief Work, of which I had the honor to be Chairman; and on every occasion I met with the most profound advice and valuable assistance from Father Arnold, and found him ready and willing at any time to accompany me to see some case demanding consideration and sympathy.

"Religious considerations did not make any difference to him one way or the other. Catholic and non-Catholic received the same sympathetic consideration from him. He was a wonderful man, and I have said—and I say it again now—that he was a man

in a class by himself. The opinion has been stated, and in it I share, that had he lived longer in this country, he would have been a duplication of that great benefactor and friend of the poor, Father Dupont, whose statue stands to his memory at the South Parade. I have no doubt that in process of time some memorial will be erected to the memory of one who has devoted his life and work to the service of Jamaica.

“Father Arnold is dead, but I am sure his loving memory will linger long in the hearts and minds and affections of the people of this country, as it will in mine.”

Father Arnold's character was not without its flaws. He could be blunt and sarcastic in his speech; he called a spade a spade; his forceful and unyielding tactics at times roused criticism and opposition. But in gazing at his portrait now that he is departed, these things almost disappear beside his truly great qualities. His untiring energy, his zeal for souls, his unselfishness and honesty in all his dealings, his spirit of self-sacrifice, his marvelous gift of organization—all these qualities are a source of pride to all his friends. But it was his unbounded loyalty and charity that inspired true love. Let me insert the touching momento which a “Child of Mary” of Kingston contributed to *Catholic Opinion*: “As I stood by his coffin and gazed upon the dear, accustomed face we had grown to reverence and love so well, now pale and wan in death, I murmured a sorrowful adieu with tear-dimmed eyes and a breaking heart. Only a short while ago we felt the touch of those guiding, fatherly hands now folded on his breast, and welcomed the bright winning smile of those eyes now closed in the last sleep. Vainly we wait for a ripple of the features, the faintest quiver of the lips, but only an awful silence reigns about the marble-like form, mute, motionless, cold. Humble, modest, hard-working, kindness itself, cheerful and bright, yet withal con-

scious of the surpassing dignity of his holy priesthood, a dignity he carried so well and nobly, he brought sunshine into the lives of so many, effusing radiance wherever he went, bestowing upon all God's children the love, care and guidance of a true father and friend. Oh, can we forget Father Arnold, good, kind, loving Father Arnold? God forbid."

Father Arnold's friends are sad and sorry. If he had only been a little more prudent, if he had only spared himself a little, he could have prolonged his life a decade or two. But would he have wished it otherwise? He felt within himself something akin to what St. Paul felt when he wrote to the Corinthians: "The charity of Christ urges me on," and he obeyed the divine impulse without counting the cost to himself. Like St. Paul he thought himself a debtor to all men, rich and poor, white and black, Catholic and non-Catholic; he wished to become all things to all men, to win them all for Christ. Urged on by this self-consuming charity his heart could find no rest until now it rests in God Himself. R. I. P.

### FATHER ALBERT C. FOX, S.J.

#### PROVINCE OF CHICAGO

A few days after the death of Father Albert C. Fox, the following appreciation was penned by a Jesuit writer who is nationally known for his broad knowledge and discerning judgment.

"I did not always agree with Father Fox on questions of policy, but I always recognized his outstanding ability. He did a work not only for the Society but for the Church that no other man of his generation, I think, could have done; for he was listened to and heeded by leaders of the opposition who turned a deaf ear to the rest of us. Clouds came in his later years, unmerited suspicion, opposition and even calumny from those who should have supported him. How utterly sad this is; and yet it seems to be the story of

every man who sets out to do great things for God and his fellows. 'The clouds are lifted,' wept Newman, when Leo XIII gave him the Red Hat which alone restored him, an old man who had worn himself out with labors for the Church, to the esteem and honor he had long ago merited. Often I wonder why this is, and if it must be so. Is there something perverse in human nature that rises in revolt against a nobility which it cannot itself reach? I should not like to think that, in spite of the evidence. Probably there is no answer that we can know, except that God's providence permits it."

This beautiful tribute is but one of many. Telegrams and letters from former Secretary of War Newton D. Baker, B. L. Stradley, president of the North Central Association of Colleges and Secondary Schools, George F. Zook, until recently Federal Commissioner of Education, B. O. Skinner and W. W. Boyd of the State of Ohio Department of Education, William E. Wickenden, president of the Case School of Applied Science, Jared S. Moore of Western Reserve University, C. V. Thomas, president of Fenn College, and other outstanding educators bear witness to the esteem in which they held Father Fox and his work. "The fine educational work of Dr. Fox," writes Newton D. Baker, "had won for him the respect of educators everywhere, and his generous co-operative spirit and exalted character had won for him the affectionate friendship of all who are working in the great field to which his life was devoted. His faith would forbid us to grieve—in his spirit may we not rather pray that all his devoted and loving labor may be a foundation of strength and endurance for the college in a great and useful future."

But, after all, the greatest tribute to his greatness is the record of his achievements. His were years filled with responsible positions, high honors, great undertakings planned, organized, and accomplished.



And all of this was carried upon the shoulders of a sick man. From the age of sixteen, when he suffered a nervous breakdown, both the period of his studies and his active life were a series of sick-spells. His sturdy appearance in later years seemed to belie this fact and led some to doubt the reality of his illnesses—a doubt which Father Fox was aware of and which he felt keenly. He accepted it as part of his cross. His intimate associates knew, however, that it was sheer will power that drove him through his duties regardless of his natural inclinations.

Father Fox had his faults of character and, as in the case of all truly great men, they are hard to explain. They glare the more vividly because of the high level of his deeds, so much so that for some of less understanding they blotted out entirely the genuineness of his work. He had an innate desire for public notice. In one of low ideals this would have proved his undoing, but Father Fox, applying the principles of the Ignatian Foundation, recognized it as one of God's creatures and used it to advance Catholic education and bring honor to the Society and glory to God. Again, though he always stood for high standards and fought for their realization in the institutions with which he was connected, the quick sympathy of his heart sometimes triumphed over the sound judgment of his mind and betrayed him when these standards were to be applied in the case of some luckless individual. It was a fault that often got him into trouble, but it was a lovable fault and easily condoned in the light of his high accomplishments.

Albert Charles Fox was born in Cincinnati September 9, 1878. His mother was a graduate of Notre Dame Academy, Cincinnati, and a woman of acknowledged sanctity and culture. His father was principal of the Seventh District Public School. Both father and mother were very devoted to their seven children, but tragedy was a frequent visitant in their family

circle, and intimate experience with tragedy and death in his family circle left its imprint upon the character of Father Fox to account in part for his tender and sympathetic heart.

The youthful Albert received his elementary education in the public schools of Cincinnati, because there was no parochial school in the neighborhood. For his high school and college work he made the long trip to old St. Xavier's each day. He received his A. B. degree in 1898 and a few months later entered the novitiate at Florissant. His poor health caused an interruption in his studies after the first year of his juniorate. He went to Creighton University, where for two years he taught German, English and a special class in Latin. He was also moderator of the Junior Literary Society.

In 1902 he began his studies in philosophy at St. Louis University, but after a few months he had to give up regular classes and finished the year studying privately at St. Mary's, Kansas. The following fall he returned to St. Louis and completed his second and third years of philosophy. His next assignment was to the University of Detroit, then Detroit College. Here he taught second academic, was first prefect, had charge of the musical organizations and the literary society. This was work enough for the most robust scholastic, but the climax for the delicate Mr. Fox was still to come. Shortly before the opening of classes, he was told to take charge of athletics. He was neither athletically inclined nor athletically equipped, but with characteristic determination he took hold and made a success of his incongruous assignment. In later years he loved to recount his experiences with the first track team that Detroit ever had and of which he was the sole coach, trainer and manager.

After two years in Detroit he returned to St. Louis for his theology. During his third year he was moderator of the Theologians' Academy. In 1910 he

received Holy Orders and two years later made his tertianship at Cleveland.

His first educational work as a priest was scarcely the beginning expected of a future president of two institutions of higher learning and an educator of national prominence. On a dilapidated and dreary residence in East St. Louis a freshly painted sign, which bore the legend "Regis College," hung over the front door. Within, a faculty of five members, four Jesuits and one layman, struggled to keep the wolf from the door while they imparted a little knowledge to a handful of East St. Louis youths. The Jesuits were Father Theodore Hegemann, who was superior, pastor of the church and teacher of catechism and German; Father Henry Milet, who was first prefect and taught Second Academic; Father Fox, who was second prefect, taught First Academic, had charge of the sodality, the musical and literary societies and was a confessor in the church; and Brother Nunlist, who did all the work of the house. Evidently the layman taught Third Academic. The new sign was taken down at the end of the year, and the new status assigned the faculty members of "Regis College" to various parts of the province.

His alma mater in Cincinnati was to be the theatre of Father Fox's activities for the next five years. Here he served as dean of the college and started his life-long work as negotiator in the interests of Catholic higher education. It is interesting to know that shortly after Father Fox's arrival in Cincinnati, he found pigeon-holed in an old desk in the dean's office an invitation to St. Xavier College to become a charter member of the North Central Association of Colleges and Secondary Schools. Whether this invitation which had lain neglected and dust-covered for eighteen years was the start of his active interest in that association, we do not know, but we do know that at this time began Father Fox's untiring efforts which resulted

in the admission of St. Xavier's and the other Jesuit high schools and colleges of the Middle West into the association. From this time on he served on province and interprovince committees on studies and held offices in various educational associations.

From 1918 to 1922 he was Rector of Campion College, Prairie du Chien, Wisconsin. During his presidency the new infirmary was established and additional property acquired. On the eleventh of January, 1922, he arrived in Milwaukee to take up the new duties imposed upon him by his appointment as Rector of Marquette University. In June of that year his alma mater, now Xavier University, conferred upon him the honorary degree of Doctor of Laws.

During his administration several new buildings were added to the Marquette group. A beautiful new high school was built upon Grand Avenue about a mile west of the University. On the campus itself the Law building and the Science building were erected. The work of the Graduate School was strengthened and developed. In general Marquette University under the leadership of Father Fox continued its remarkable growth as a religious and civic influence in the City of Milwaukee and the State of Wisconsin. Father Fox was a frequent speaker at large civic functions and gave numerous radio talks. During this time he had some of the most severe sick spells of his life, but he managed by sheer will power to fulfill his duties as leader and organizer of a great university. Father Fox carried on his work as President of Marquette University until the end of January of the year 1928.

On June the fifth of that year Columbia University conferred on him the honorary degree of Doctor of Laws. The citation of President Nicholas Murray Butler contains a remarkable tribute to Father Fox. It follows: "As a member of the Society of Jesus pursuing an earnest and devoted career of scholarship, religious teaching and educational administra-

tion; exercising large influence in the movement to raise the standards and improve the methods of college and university work throughout the United States, easily taking rank with the foremost educational leaders of the land, I gladly admit you to the degree of Doctor of Laws."

The next scene of his educational work was Cleveland, where in August, 1928, he took up the duties of Dean of John Carroll University. Shortly after his arrival in Cleveland he started to work out with Bishop Schrembs and Father Rodman, Rector of John Carroll University, a plan for unifying the higher education of the diocese of Cleveland. This finally resulted in the Corporate College of John Carroll University which included, besides the John Carroll College of Liberal Arts, the Sisters' College, the Diocesan Seminary, Notre Dame College, Ursuline College and the Nursing Schools of Charity, St. Alexis and St. John's Hospitals of Cleveland, Mercy Hospital of Canton, St. Elizabeth's of Youngstown and St. Thomas of Akron. This union lasted until a year ago. During the time of the union Father Fox was regent of the corporate colleges. During those years all the corporate colleges participated in the Mass of the Holy Ghost at the cathedral at the beginning of the academic year and all degrees were awarded at a joint commencement in the Cleveland Public Auditorium. University advantages were thus reconciled with small college advantages. The small college with the university mind!

Father Fox continued his educational activities as a member of the Committee on College Standards of the American Council on Education, the Executive Committee of the Department of Education of the National Catholic Welfare Council, the Committee of Fifteen of the Liberal Arts College Movement, the Committee on Standards of the North Central Association. He served on various province and inter-

province curriculum committees of the Society. At one time he was president of the Department of Colleges and Secondary Schools of the Catholic Association, and later was secretary of the Commission on Standards of the same association. In 1931 he was signally honored by being elected President of the Ohio College Association. In that same year he was made a member of the Jesuit Commission on Higher Studies of the American Assistancy. During the two years that the Commission met, he played an important and active part in its work. In the summer of 1933 he was called to Washington by Dr. Zook, United States Commissioner of Education, to take part in the conference which drew up the educational relief program for unemployed adults and needy college students through aid from Federal Relief funds.

Probably Father Fox's greatest claim to distinction in educational work was the part that he played in obtaining from the North Central Association the recognition of the contributed services of priests and religious who work without salary as the equivalent of financial endowment. It was largely due to his initiative and perseverance that this important victory for Catholic education was won.

In the last years of his life, Father Fox found more and more of his recreation in the writing of music and poetry. Not all of his ventures in this regard were successful, but two of his John Carroll songs have won recognition and are permanently established as official songs. Because of his poetical contributions he was elected the first president of the Ohio Poetry Association, a position which he held until his death. Memorial exercises for Father Fox were broadcast by this association over Station WGAR, Cleveland, a few days after his death. Father Rodman was invited to give the memorial address and he paid tribute to the loyal and generous service that Father Fox had rendered to John Carroll University and the people of

Cleveland. "I know," he concluded, "that Father Fox lives on as truly as I know of my own existence. The little two-foot tombstone that will rise shortly above his grave in the wind-swept Jesuit graveyard at Parma will tell a brief, unemotional story. But we who have known Father Fox and loved him can fill in to our heart's content the thousand and one details of his worthy life. John Carroll University salutes him as a moving spirit who pointed the way to higher and nobler aims. His memory with her will never die. He will be enshrined henceforth among the worthiest of her cherished heroes—a priest, a poet, a scholar, and a gentleman *sans peur et sans reproche*."

It is pleasant to record that the last few months of his life were probably the happiest and most serene. His physical health seemed much improved. Most of the unwarranted suspicions and misunderstandings that had fallen to his lot because of his militant championing of his principles and ideals were dispelled. There came to him a feeling of physical and mental well-being that had not been his for many a year. He was looking forward to a period of increased activity. He made his retreat before the fifteenth of August, and from his notes and some pieces of verse that he wrote during that time it is quite clear that the same feeling of well-being had taken possession of his spiritual life. When he was suddenly stricken with a heart attack a few days later, it seemed as though the Divine Leader, whose devoted and happy warrior he had been for so long a time, wished to place the divine approval upon his efforts by giving him a foretaste of the peace and joy of heaven. Early on the birthday of our Blessed Mother and the last day of his fifty-sixth year, he quietly breathed his last in St. John's Hospital, Cleveland.

His rector and friend, Father Rodman, bears testimony to the fact that, though Father Fox came to

Cleveland to serve in a subordinate position after years spent at the head of a larger and more flourishing institution, he bore himself in all his relations with unaffected humility and unquestioning obedience. Such a testimonial is a fitting crown to the labors and achievements of Father Fox.—R. I. P.

#### FATHER EMMANUEL S. KOUBA, S.J.

On September 9th, 1934, at Fordham University, Father Emmanuel S. Kouba, S.J., passed to his eternal reward. A cerebral hemorrhage was reported to have been the immediate cause of his death, although for a number of years Father Kouba had been gradually failing in health due to an ailment of the nervous system. It was consoling to learn that up to the very last he suffered little or no physical pain. The suddenness of his passing, however, was indeed a shock to the Fordham Community, whom he had joined as usual at evening recreation, just a few hours before Our Lord called him.

Father Kouba entered the novitiate at Frederick on August 14, 1898, where he spent the usual four years of early training. Having completed his philosophy at Woodstock in 1905, he was appointed to teach at Fordham Preparatory School. In his third year of Regency he was transferred to St. Peter's, where he remained until his return to Woodstock for theology. Father Kouba was ordained by Cardinal Gibbons in June, 1913.

After Tertianship in 1915, Father Kouba taught at St. Peter's for one year, and on February 2nd of that year he pronounced his final vows. During the two succeeding years, 1916-1918, Father Kouba ministered to the sick at City Hospital, Boston. In September, 1918, however, he resumed teaching, this time at Xavier High School; but he was forced to relinquish his class before the end of the school year, due to a nervous breakdown.



In a vain effort to recover his health, Father Kouba spent the succeeding five years in various houses throughout the Province, and in 1922 he was stationed at Fordham University, where he passed the last twelve years of his life—a model of patience and of resignation to the Holy Will of God.

Those who knew Father Kouba intimately attest to the clearness of his intellect and to the depth of his religious spirit; qualities of mind and heart which were, perhaps, owing to his physical ailment, somewhat obscured to the casual observer. Yet all with whom he came in contact could not but admire Father Kouba for the courage and the uncomplaining spirit with which he carried the heavy cross which the Lord had placed on his willing shoulders. With all hope of recovering his health gone, and consequently with future work either in the ministry or class-room denied him, Father Kouba, by his patient mental suffering and gentle spirit of resignation undoubtedly brought untold blessings upon the Province and Fordham University, throughout the twelve long years and more of inactivity which he spent as a beloved member of the Fordham Community.

Despite the handicap which forced him to play the part of an on-looker, Father Kouba's interest in community and college activities was remarkably lively. His wise and humorous remarks at community recreations brought forth many a hearty laugh. Although unknown to most of the student body, Father Kouba was quite evidently interested in their work and in their play. Many Fordham graduates left the Campus on Commencement Day unmindful of the fact that Father Kouba's interest and prayers had followed them through their four years of training and had, no doubt, played an important part in their final success at College. On one occasion, a football player had been seriously injured, and the students began a Novena in honor of Catherine Tekakwitha for his

recovery. Father Kouba joined privately in the prayers of the Novena. When on the second day it was reported that as yet no noticeable improvement had been noted in the condition of the student, Father Kouba exclaimed in his characteristic way: "No improvement? What's the matter with that little Indian girl!" In truth, there was nothing wrong with Catherine, as the football player, several days later and before the close of the Novena, showed remarkable signs of improvement and his case has been numbered amongst those recorded in the cause of the beatification of the Lily of the Mohawks.

The last few years of Father Kouba's "hidden life" were indeed particularly difficult ones. His nervous condition was gradually increasing so as to render his faculties of mind and body more and more helpless and ever to increase the weight of his heavy cross. Little wonder then that on his last birthday, when greeted by one of the Community, he said: "And I hope it is the last." Truly it was an echo of Our Saviour's prayer in Gethsemane: "Father, remove this chalice from me; but not as I will, but as Thou wilt." Our Lord in His mercy heard his prayer. May Father Kouba's prayers in Heaven continue to draw down upon us God's abundant blessings, as did his life of silent, patient, mental suffering on earth. R. I. P.

#### FATHER PETER V. MASTERSON, S.J.

On the evening of August 27, 1934, a long-distance phone call was received at Georgetown from St. Joseph's Hospital, Lancaster, Penna., telling of the serious and sudden illness of Father Peter Masterson. The news did not come altogether unexpectedly as Father Masterson had been ill for several months from a heart condition which was pronounced quite incurable. After several months in the Georgetown University Hospital, he was sent to the White Moun-

tains in the hope that a change of climate might in some way help towards his cure or at least alleviate his suffering. He felt so much improved that he insisted no companion was necessary to accompany him on his homeward trip. He had planned to break the journey south by resting overnight at the St. Joseph's Hospital in Lancaster, but upon his arrival there the keen eyes of the Sisters of St. Francis discovered at once his weakened state and immediately put him to bed. As he steadily grew worse, the chaplain was summoned who administered the last sacraments, and Father Masterson died most peacefully about ten o'clock in the evening. The body was brought the next day to Georgetown and the funeral took place on August the thirtieth in Dahlgren Chapel with burial in the College cemetery. His brother, his only immediate relative, attended, and a very large number of the lay faculties as well as other devoted friends were present. The Knights of Columbus, of which he had been an enthusiastic member, sent a special delegation.

Peter Vincent Masterson was born in New York City, April 30, 1890. His high school studies were made at Fordham Preparatory School after which he entered the Society at Poughkeepsie, August 14, 1908. He spent four years of his regency at Georgetown and one year at Boston College. At the latter he became the founder of the College weekly, *The Heights*. He was ordained at Georgetown by Archbishop Curley, and on February 2, 1927, took his last vows in Dahlgren Chapel. From his Tertianship (which he made in Austria) till his death, he was professor of History and Political Science at Georgetown; and mainly through his efforts and through the generosity of his great friend, Mr. Gerald Shattuck, the library of this department had been considerably enlarged. During these years he held at various times additional positions, as Director of Athletics for one year, Modera-

tor of the *Hoya*, of the *Domesday Booke* and of the Pathfinders' Club. On account of his wide acquaintance with men of prominence in governmental and professional circles, he was able to secure an excellent set of speakers for the Pathfinders' Club. He was one of the organizers of the Inquirendo Club in Washington, an organization founded for the discussion and deliberation of fundamental public matters. He was one of the faculty members best known to the Alumni and often attended their gatherings.

Feeling that his teaching would be greatly helped by a graduate degree in Political Science, he obtained permission to attend Johns Hopkins University for two years. At the time of his death he had completed all the work necessary for the degree and had passed all the examinations *cum laude*. It was while putting the finishing touch to his dissertation that the strain proved too much for him, and he had to relinquish his cherished hope of receiving his doctorate in June, 1934. He had made an excellent impression on all at Hopkins, and the distinguished Professor Willoughby told Father Rector of Georgetown that he regarded Father Masterson as one of the very best scholars he had met in recent years, and certainly the most interesting; he was particularly impressed with Father Masterson's wide reading and his sound philosophic training. He also volunteered the information that he was *facile princeps* in the classes.

We quote the following from the tribute paid on behalf of the student body by the President of the Senior Class:

"To some who were more closely associated with Father Masterson, it is unnecessary to mention the vigorous characteristics of this noble Jesuit; but unfortunately all of us did not possess this intimate association. The memory he left behind is his greatest monument; and none of us will ever forget Father Masterson because of his dynamic personality, his

indomitable energy, his genial disposition and his extreme generosity. Graciously did he give his time to aid in his efficient manner any worthy cause that came to his attention. His sound constructive judgment weighed matters fairly and judiciously, and as a professor he demonstrated an exceptional wisdom in the analysis of historical and political affairs. His acquaintances were widespread and in his presence one quickly recognized a man who combined in a splendid fashion his duties to God and a thorough knowledge of world affairs. . . .

“As head of the Department of Government and History, he brought distinction both to himself as a professor, and to the college he loved so deeply. His historical knowledge was remarkable and his political theories were, above all, sound and constructive. The notes which he published on the Constitution of the United States established him as a keen observer of government and an ardent admirer of American institutions. He took an active part in the annual proceedings of the American Academy of Political and Social Science.”

Father Masterson took particular interest in the Lawyers' Manresa Club of Washington and several times by request was director of their retreats at Manresa-on-Severn; he also frequently preached at their Communion Masses in Saint Matthew's Church, Washington. He was well liked in the Richmond Diocese, giving the Lenten courses at the Cathedral two or three times; he also conducted several diocesan laymen-retreats. He was particularly friendly with the priests of the Richmond Diocese and was sought as speaker for several special parochial functions. One of Father Masterson's last priestly duties was giving instruction to a most distinguished convert, Mr. Philip H. Frohman, who is the head architect of St. Alban's Cathedral. Many another work of zeal of Father Masterson was only known at the time of his obsequies

when those who have been benefited by his service came to pay a last tribute of gratitude.

Father Masterson possessed remarkable resiliency. His disputatiousness often led him into altercations wherein he was not always victorious, but no matter how thorough the defeat or how harsh the treatment, he never gave up and was just as ready for the next dispute as if he had been completely victorious in the previous combat. Nor did he ever hold any resentment against an adversary. He took interest in the proceedings of the Government and he regarded his being stationed in the Nation's Capital as one of his greatest blessings. He always regarded himself as a man of extraordinarily robust health, and it was no easy task to be obliged to tell him the doctor's verdict as to the seriousness of his condition. Only during the latter weeks of his illness could he bring himself to believe that this was so. In the last communication he sent to Georgetown he humbly and pathetically admitted his realization of it all, and at the same time he expressed his sincerest and deepest gratitude for all that Ours at Georgetown have meant to him. May he rest in peace.

A. M. D. G.

# VARIA



## Other Countries

### ARGENTINA

#### Eucharistic Congress at Buenos Aires

There have been many interesting accounts and incidents connected with the recent Eucharistic Congress held at Buenos Aires. Among these we find the following written by one of Ours to members of the Society in Spain:

“Dear Brothers in Christ:

“All the ceremonies of this Congress have surpassed, both in fervor and in number of persons attending, those heretofore celebrated. It was calculated that some 60,000 would come together for the Children’s Communion, but in reality 107,000 gathered for this unforgettable and truly touching spectacle. This event took place on the 11th at eight o’clock in the morning. At midnight was held the men’s Communion which was an extraordinary manifestation of the working of Grace among the male population. Because of the number that were expected, this event was held in the Plaza del Mayo in order that there might be accommodations sufficient for all. As a matter of fact, when the head of the procession, which was formed at Callao Street and the Plaza del Congreso, arrived at the Plaza de Mayo, it could not make entrance into the Plaza because this was already crowded.

“Confessions were heard in all churches in the afternoon; but because of the immense crowds His Excellency, the Archbishop, granted by radio to all the visiting clergy, both native and foreign, faculties to hear confessions; and this indeed was a sight which

brought tears to one's eyes, for on all sides priests began to hear the confessions of the men, some of these on foot, some seated on the grass, some on the park benches, some in the cafes, in which the guests drew aside in order to leave the priests free to administer the Sacrament. In one of these the orchestra stopped playing, the musicians descended from the platform to confess and afterwards to communicate. It was a manifestation of Divine Grace impossible to describe, since right in the street men were heard to shout, 'Let me go to confession, because I have been away for three, fourteen, eighteen or more years'; and there and then they confessed.

"The Masses began at twelve midnight, and even at three in the morning they were still giving out Communion on the two intersecting avenues radiating from the Altar, and along the Avenida de Mayo even as far as the Plaza del Congreso. Priests went down into the subway and were carried by train to the Plaza del Congreso to give Communion. In the Cathedral they began to say Mass after Mass in order to consecrate more hosts, and at seven in the morning there were still people in that Church going to Confession and Communion. In short, by the number of Hosts consecrated, it is known that more than 200,000 men received Holy Communion. And the Fathers of our College reached home more dead than alive from the exhausting night's labors. Then a little rest and out they went to hear the confessions of the soldiers in the barracks from two-thirty in the afternoon until eight in the evening, since on the following day was to be held the Field Mass for the Army. This Mass was attended by 7,000 soldiers, the greater number of whom received Communion. I heard confessions in the barracks and in Palermo in the public street, where the scenes of the previous day were repeated. Before the main altar eleven soldiers were baptized and afterwards made their first Communion.



In Palermo a gentlemen approached me and asked me to hear his confession, saying in a loud voice that he had not confessed in thirty years. In fine, it was as though the Holy Ghost had taken possession of their hearts as He did in Jerusalem on the day of Pentecost. I have just read in the newspaper that 500,000 men received Communion during the Congress. A half a million men approaching the Sacraments! And this number might have been increased were it not for a limited number of Priests. Now you can see why I am always complaining of the smallness of priestly numbers in this country."

(*Spanish Messenger*—Feb. 1935)

## CHINA

### Appreciation of Father de Geloës, S.J.

Desiring to show their gratitude for the countless benefits rendered them by Father de Geloës—in Chinese, Sou Chen-Fou—the worthy people of Tangchan have caused the following eulogy to be composed by an aged mandarin, a very learned gentleman. The eulogy, duly revised, was engraved on stone and solemnly offered to the missionary.

"Sou Chen-Fou came as a missionary into the Christian country of Wang-Ko, region of Tangchan, in the twelfth year of the Chinese Republic. Kind and loyal, he not only preached the Christian doctrine, but also instituted many schools from which the poor drew great profit. And, what is more, Sou Chen-Fou is very skilled in medicine; he makes no distinction between rich or poor, nobles or workers, but gives whatever is asked of him. Thus one often goes to consult him at his residence, which is never without visitors. Every day after Mass, and without waiting to take breakfast, he visits his patients, gives them medicine, dresses their wounds, even wiping away blood and pus with his own hands, not fearing to stain

his sleeves and the front of his habit. He rides a horse expertly and never leaves without taking his chest of medical supplies. Wherever he goes, he is loved and venerated. He is called "The old Father." He himself says to the aged "Old friend," to women "Little sister," to the children "Little friend." He taps the head of the little ones to make them laugh happily.

"This year he is more than eighty years of age, but his spirit is as lively as ever. Truly, if it is not the love of Christ and of His saints that strengthens him now, how shall we explain his universal affection for us continually increasing with age? And so the people of this country, desiring to manifest their gratitude towards him, have collected a sum of money in order to erect this monument, destined to render his memory immortal."

(*Courriers*, Province of Lyons)

## INDIA

### Fiftieth Anniversary of Chota-Nagpore

In March, 1935, all Chota-Nagpore celebrated with joy and gratitude the fiftieth anniversary of the great movement of conversions which opened the way for the triumph of Christ and His Church in this country. It was in March, 1885, that the young Father Constantine Lievens first trod the soil of Chota-Nagpore; he was the instrument chosen by God to bring the light of faith to the peoples of these regions. On the feast of St. Joseph he reached Jamgain, where a priest was then resident; in July of the same year he passed on to Kanti, and finally established himself at Torpa which was henceforth to be the center of his activity. For six years without interruption Father Lievens travelled over the whole region, gaining for Christ more than 70,000 souls, until, exhausted by this superhuman labor and threatened by disease, he found himself forced to abandon his task.

Such was the origin of this admirable growth of Christianity, and in Chota-Nagpore at the present time the Church is well established, with its hierarchy, its native clergy and its flourishing congregations. The 2,500 Catholics in 1885 increased to 40,000 in 1895; ten years later there were 95,000; at the beginning of the war this number was increased to 165,000, and in 1925 the mission counted 215,000 Catholics and catechumens. At present there are more than 300,000, of whom 266,000 are baptized, without reckoning the thousands of emigrants who have left their native country. Moreover, the influence of the mission has been extended far beyond the strictly spiritual domain; it has transformed the whole country by its schools (more than 800 in number, with 25,000 pupils), its institutions, its social works, among which must be especially noted the *Cooperative Credit Society*, founded twenty-five years ago by Father Hoffman.

Truly one must recognize, with Monsignor Sevrin, that during the course of the past half-century Divine Goodness has worked miracles in this country of predilection, and it is eminently fitting that the Bishop of Ranchi should invite all the faithful to join with him during this jubilee year in returning thanks to God for so many and so great benefits. The whole Belgian Province should unite its thanksgivings with those of Chota-Nagpore, and express its gratitude towards Him who has deigned to choose it as the instrument of His favors.

(*Echos de Belgique*, Fevrier, 1935)

#### The Missiological Problem of "L'Ame Munda"

After there has been a *Semaine de Missiologie*, it is always interesting to read learned articles on what has and has not been done in the missions afar, how it has been and how it ought to have been done, what still remains to be done and what is to be avoided in

order to spread the Kingdom of Christ. Although the majority of missionaries in the field already have a good many and (as a rule) pretty correct and well-settled ideas of their own on how to convert people, yet from those missiological bulletins they may get many more new ideas, or at least recognize their own ideas as seen from a new angle. Whether those many and varied ideas can be worked out here and now *in practice*, and be made to square with blunt facts on the actual mission-field spot, is quite another question. At any rate, up to now hardly any *missiologist* has tried to make the experiment on the mission-field itself.

What is most instructive in those *Semaines de Missiologie* are articles on *Le problème de l'âme négre, de l'âme brune, ou de l'âme jaune*. Strangely enough, the problem of *l'âme blanche* has not yet been treated. Neither has the *Problème de l'âme Munda* or *l'âme aborigène* ever been attempted. Here is a problem indeed! It may, however, be reduced to the *problème de l'âme humaine en général*; and all the color accidents of white and negro, brown and yellow, have nothing at all to do with it.

The Mundas call themselves *horoko*, i. e. men *par excellence*, and rightly so. For like others boasting their race, they are a genuine specimen of men, i. e. *after the fall*,—with all his innate disconcerting, self-conceited, stark stupidity in a good many of them, wanton wickedness in not a few, and in all of them fierce sin-leading passions, the heritage with which original sin has poisoned human nature. Should any reader wish to know more particular characteristics of the Sarwada Mundas, let him read what the Sarwada-Golden-Jubilee-number of the *Chota-Nagpore Mission Letter* had to say in June, 1932: "The Mundas are independent and self-willed, and you would find fault with them if they did not show the defects of their very qualities. It is neither a calumny nor a

slander to repeat a saying that is now a well-known proverb in the whole of Chota-Nagpore: 'stubborn as a Munda'; one is at a loss to find a worse superlative. Oh, how very true! They are self-willed and stubborn, these my dearest Sarwada Mundas whom I love none the less; stubborn without any reason, stubborn merely for the fun of being such, one might say for art's sake, for the pleasure of affirming themselves and of feeling that they are and mean to be their own masters. They refuse to listen to well-timed and well-seasoned advice." It must, however, be added to their credit, that with all their defects they are ready to tell you bluntly why only so few of them become Catholics. Be they Lutherans or Anglicans, Animists or Hinduized Mundas, they frankly acknowledge that they see very well they should join the Catholic religion; but they add with a sigh of regret, "the Catholic religion asks too much from poor weak human nature."

This shows fairly well that, together with all the human passions which they share in common with the rest of mankind, they have also a certain craving for some ideal above and beyond. Exactly what that ideal may be, they do not realize. The few among them, the *rari nantes*, who try to keep the Natural Law as best they can, are led by God to the longed for, but by them dimly seen ideal, the Catholic religion; and these, as a rule, become excellent Catholics. For the others (by far the greater number) who play hide and seek with the dictates of the Natural Law and of their conscience, that "ideal of beyond" is changed into fear of *bongas* or evil spirits which—so the morbid Munda fancy under the tyranny of fright—people every nook and corner of the Chota-Nagpore Plateau. The village-well must not be approached at night, else the *dari* (or well) *bonga* will pounce upon the trespasser. The burial grounds are full of *bongas*. Ponds, rivers, trees, forests, crops,

roads, precipices are the haunts of *bongas*. If old folks lose their eye-sight or hearing, it is a *bonga* who is spoiling those eyes or ears. Lodro has a toothache, a *bonga* is nestling within Lodro's tooth. Langri is coughing; a *bonga* is tickling Langri's throat. Urilay (oxbelly) has a swollen neck. Says the village quack to her: "You take so much of such or such a grass, together with the roots of such a tree, reduce all that into a pulp, cook it and then rub it over the swelling, and, unless there be a *bonga*, you'll be infallibly cured!" Should any contagious disease play havoc in the neighbourhood, immediately they dig a ditch a few yards away and around their house bury some remedies; over them a sorcerer makes some incantations in order that the *bonga* of the contagious disease may not cross the ditch. A baby negligently allowed to crawl and sprawl in the mud will swallow any dirty object, and if it gets a stomach ache that lasts more than two or three days, the parents, even Catholic parents at times, will bring the child to some quack or other, usually Anglican or Lutheran, who with peacock feathers or other magical means will broom away the belly-ache *bonga* through or along the legs or arms. A sound beating with the broomstick on the back of such quacks and silly parents would be a better medicine to cure them of superstition. Practically every disease has its special *bonga*. In short, the Sarwada Mundas are steeped in superstition,—the non-Catholic Christians as much, if not more, than the pagans themselves. It has, so to say, become their second nature to propitiate the evil spirits. A village may become entirely Catholic, yet one or two families of the same clan, usually dwelling at the outskirts of the village, will be told by the others not to become Catholics, for at intervals they will have to propitiate the *bongas* for themselves as well as in the name of the Catholics.

And now, the remedy against all this? Anyone of

the readers is welcome to suggest a remedy, provided that it be not *contra sanam doctrinam catechismi*.

(*Our Field*, Nov.-Dec., 1934)

## ITALY

### Growth of the Society in Italy

On February eleventh, 1935, Very Reverend Father Wlodimir Ledochowski, twenty-fifth successor of St. Ignatius Loyola in the universal government of the Society of Jesus, completed twenty years of Generalate. Two years ago, on the occasion of the completion of his eighteenth year, we gave a brief sketch of the development of the Society of Jesus.\* Let us indicate here some of the data published at that time.

In twenty years the number of Jesuit *missionaries* has almost tripled; there were 1,241 in 1915; now there are 3,140. The total number of Jesuits, which in 1915 was 16,946, is now 24,700. The number of assistancies has increased from five to seven; the provinces of the Order, then 27 in number, are now 43. The present number of Jesuits has no equal in the history of the Order, which at the time of its greatest numerical prosperity (in 1773, the year of the Papal suppression) counted 22,589 members.

Has Italy participated in this almost phenomenal increase of the Society? Not to any great extent; the proportion of the general increase of the Order has been forty-six percent; the Italian Jesuits (1629 in 1915, 2130 in 1935) register an increase of only thirty-one percent. The percentage increase of the Jesuits of Sicily, Malta and Greece (235 in 1915, 347 at present) reaches forty-eight percent, a little more than the general increase of the Order. From 1930 onward the increase of Sicilian, Maltese and Greek Jesuits was very marked; from 261 in 1930 we pass to 347 in 1935.

\* *Ai Nostri Amici*, Feb. 1933, pp. 25-31.

Merit is due principally to the readers of *Ai Nostrì Amici*, especially to the priests and religious communities and teachers who have helped us. Moreover, day by day our benefactors have given us the means to train and educate the students of the Apostolic Schools and our very numerous Scholastics. We must continue in this way; vocations to the religious life are not easy in Italy, but not on that account should one give up hope. It is well known, for example, that the crisis of religious vocations in France is most acute. But since the work of recruiting for the priesthood was undertaken in 1925, the students of the seminaries of forty-eight dioceses have increased in number from 12,892 to 16,775.

(*Ai Nostrì Amici*, Feb. 1935)

## SPAIN

### Letter on the Revolution in the Asturias from the Provincial of Leon

You are expecting news about the recent happenings in the Asturias, the centre of the communistic revolt. It is my sad duty to relate to you the horrors through which our fathers lived and the news of the murder of our brethren in religion. Father Martinez and Brother Arkonada met their painful death—or rather their glorious martyrdom—on the 7th of October, 1934; but the first certain news of it did not reach me till October 23rd. All this time the Asturias were completely cut off from the rest of Spain. There was no communication between towns and villages, or even between the various roads. We had long suspected that some misfortune had happened to Ours, as revolutionaries had held up the train in Ujo on which they were to come back from a retreat.

Finally, when the governmental troops became masters of the situation, Father Superior of Gijon obtained safe conducts for Father Gomez and a lay-



brother for a journey into the territory of the rebellion. They were to make inquiries on the spot about what had happened to Ours. Father Gomez writes as follows:

“Father Martinez and Brother Arkonada left Palenzis at 4 P. M. on the Madrid-Gijon express. They were due to arrive at Gijon at 10 P. M., but things turned out differently. Early the next morning they had only reached Ujo, a small station between Madrid and Gijon. The revolutionaries forced the train to stop there. The two religious were in the greatest danger, but they managed to leave the station secretly and to make their way into the town. They were warmly received by a certain Senor Muniz. He lent his guests civilian dress and kept them for two days. Then on Sunday, October 7th at 9.30 A. M., the revolution-committee arrived to search the house. Senor Muniz was arrested although the Father and Brother had already left the house so as to avoid bringing trouble on his family. They sought refuge in another house, where they met a Civil Guard who was also trying to evade pursuit. As the danger steadily increased, all three took to flight through the neighboring mountain forest towards Oviedo. About midday they descended from the mountain onto the high-road in the neighborhood of Santullano. While crossing the bridge, they were seized and dragged to the communistic headquarters.

“The rebels passed sentence immediately; as religious the two were condemned to death. Their companion was to receive the same fate, because he was a Fascist. However, a former leader of a group of workers in the mines of the district, Jose Iglesias, managed to secure his liberation. As the revolutionaries were scarcely able to write, Father Martinez had to write out the safe-conduct. The rebels merely added their seal of office. Then Senor Jose Iglesias tried to secure the freedom of the Jesuits, too. But all his

appeals on behalf of the condemned were in vain. No matter how much he stressed what the Jesuits had done for the welfare of the workers and their children, it made no impression on the revolutionaries. The death sentence stood, because, as religious, they had deceived and led astray the people.

"They were kept prisoners in the meeting-house without food or drink for ten hours. Meanwhile, they had to listen to frightful abuse and blasphemy. Towards nightfall they asked for a little coffee. Some sympathetic women complied with their request, but they were badly derided by the guards, who, with rifles on their shoulders, patrolled the meeting-house.

"At 10 P. M. a deputation of soldiers arrived for the prisoners. They were put into a lorry and were driven off, ignorant of their destination. The lorry came to a halt before the mine-pit of Mieres. 'Here we are' was shouted into the lorry, and the unsuspecting prisoners got down. There at the pit-entrance stood the firing squad which was to carry out the sentence of death. Already they were aiming at the innocent religious.

"Father Martinez and Brother Arkonada embraced one another for the last time. With a cry of 'Long live Christ the King!' they faced their murderers. Then a volley . . . and the two workmen of Christ sank to the ground which was reddened with their blood. The executioners stepped up to their victims and battered their heads with the rifle-butts as they were dying. A sergeant of the Civil Guard was shot with them. Later on the bodies were dragged to the graveyard of Mieres, and left lying on the ground till the next day. The three were then thrown together into the same grave."

"My companion, Brother Egizeue and I," continues Father Gomez, "collected this information on October 22nd. We questioned everyone who had met Father Martinez and Brother Arkonada before their arrest—

those who had seen them in the wood—and also the witnesses of the arrest and of the subsequent events. Then we examined the place of execution. We spoke with a workman who had heard the shooting and whose wife had removed the pools of blood at the entrance of the shaft on October 8th. We went to the cemetery of Mieres where the grave digger described the appearance of the bodies, and we saw the grave which contained the remains of our dead.

“From our enquiries on October 22nd, we were morally certain that our two brothers in religion owed their cruel death to the fact that they were religious and members of the Society of Jesus.

“On October 24th we got leave from the police to exhume the bodies of our martyrs—for such they may indeed be called—to identify them, and to give them the honor of a Christian burial. We prepared the coffins, made an announcement in the parish of what we intended to do, and accompanied by doctors, witnesses and friends, we went to the grave-yard, where we began our sorrowful task. We opened the grave; first we came to the corpse of the policeman; then we were able to take out that of Father Martinez. It was almost impossible to recognize his features. The nose was cut to pieces, and his skull had been shattered by blow of the rifle-butts. Senor Muniz immediately recognized the stockings and the clothes which he had lent, and these served as means of identification. The clearest indication, however, was the cingulum which Father Martinez had wound three times around his body.

“Finally we found the lay-brother. The shameful cruelty had wrought even more havoc in his case. His face was only a battered mass—neither eyes, nor nose, nor mouth were recognizable. He had been so brutally mutilated that although we were as careful as possible in lifting out the body, the scalp fell off.

“In the opinion of the doctors who were present, all

this was the result of acts of violence which had been performed on the bodies after death. Except that the face was a little swollen, the body of the policeman was in good condition, although it had lain in the grave for the same length of time as the others. The brother was identified by the clothes, shoes, hair and a shoehorn which he carried in his breast-pocket. There was no sign of their other possessions—watch, beads, medals, and 150 pesetas for travelling expenses, the murderers had taken them all.

“We put the bodies into coffins in the cemetery and with great solemnity carried out the obsequies of these two martyrs of the Holy Catholic Church. A wealthy lady had offered us two places for them in her family Crypt at Mieres. She regarded it as a great honor to receive the bodies of these two brave men amongst her own dead. We buried Father Martinez and Brother Arkonada in the Chapel, where they rest in the upper niches at the right of the altar. May eternal happiness reward their sufferings!

“We also gave Christian burial to the body of the police sergeant. On October 23rd an officer of the Civil Guard came to the grave-yard to search for the body of his fellow-officer. He found that it had been already laid to rest in a splendid coffin, and was very surprised that the Jesuits had bestowed the same care on a police sergeant as they had on their own brethren. He was so moved at the sight of this work of charity that he burst into tears.”

This is as far as the account of Father Gomez goes. He intends to continue his inquiries and to collect sufficient evidence to prove that it was a case of martyrdom.

Mingled pride and sorrow for the glorious deaths of these men is widespread in the Asturias. A holy enthusiasm to imitate their heroic courage has been awakened. They were certainly both rich in virtue and mature and balanced in character. Readiness to

oblige and help, kindness and gentleness were their outstanding qualities.

Father Martinez had accomplished much for the salvation of souls. He worked untiringly in the cause of sodalities, the Crusade of the Blessed Eucharist, and of organizations of working women. The Brother deserves equal praise. Especially during the last few years he had many an opportunity of showing his charity and bravery in dangerous situations, as the Asturias have been for a considerable time a centre of communistic activities. The fidelity which bound the Father and Brother in their last hour was equally magnificent. The Brother could have left the Father alone in his dangerous situation, as all have recognized, but he preferred to share it with him out of charity and fidelity to the rule of socius.

Our sorrow was mitigated by the deep sympathy which we received. Our house in Gijon had never before had so many visits. Members of all classes of society were among the visitors. Nor was it merely outward condolence, such as would be expressed by handing in a card or adding a name to the list of mourners. With tears in their eyes they shared in our misfortune and offered us their services. The former pupils of the college wished to pay the cost of exhumation and of the burial in Mieres. They invited their acquaintances and other friends of the persecuted Society to join in a General Communion. They arranged to transfer the remains of the martyrs to Gijon and to give them a solemn burial there, as the people were so enthusiastic that they wanted to make a great demonstration. Permission for the removal could not, however, be obtained; and hence the public demonstration was not allowed to take place. But a great throng of mourners came quietly on the morning of October 26th to Holy Communion. On the following day the number of those who attended the Masses for the dead was greater still. Every section of the

Church was filled to the utmost. Such was the first celebration in honor of our glorious brethren; it will certainly not be the last.

## SYRIA

### Father Berloty's Scientific Work at Ksara Observatory

On the tenth of October, 1934, there died at Beyrouth the venerable Father Bonaventure Berloty, founder, organizer and for a long time director of the Observatory of the mission at Ksara, in Lebanon.

Concerning his scientific work, we could do nothing better than reproduce the necrological notice by General Georges Perrier in the *Proceedings of the French Academy of Sciences*, for the session of the twelfth of November, 1934.

“Bonaventure Berloty was born at Lyons on the twenty-fifth of March, 1856. Having entered the Society of Jesus, he was engaged in scientific studies all his life. Doctor of Science from the Faculty of Paris in 1886, professor at the Free Faculties of Angers and Lyons, he worked for a long time in the observatories of the Jesuit Fathers at Stonyhurst in England and at Tortosa in Spain.

“He had already completed important studies on the sun and on seismology—having observed the eclipse of 1905 at Tortosa—when in 1907 he was sent to Syria where the Jesuits possess important institutions.

“At Ksara, on the western bank of the Bekaa, a plateau which separates Lebanon from anti-Lebanon, and not far from the road from Beyrouth to Damascus, he founded an astronomical and geophysical observatory. He made the best possible use of the meager resources at his disposal, becoming architect, superintendent of construction and builder of a transit room and of houses for the meteorological, magnetic and seismological stations.

“In order to secure the resources indispensable for this work, Father Berloty made frequent trips to Europe, visiting the most important observatories of astronomy and geophysics. But in 1914 the war came. Immediately after the entrance of the Turks into the great struggle, the Jesuit Fathers were expelled from Syria. Although up to 1918 no great damage was done to the Observatory of Ksara, the short period which followed the termination of hostilities, between the Turkish and German retreat and the arrival of the British troops, was fatal to it. It was pillaged by the neighboring peoples, now left to themselves, who robbed or damaged in irremediable fashion most of the instruments.

“On his return to Syria, Father Berloty with splendid courage took up his work once more, and with the aid of his assistant, Father Combier, succeeded in replacing all that had been destroyed—thanks to various subsidies, notably those furnished by the Academy of Sciences on the Lontreuil Foundation.

“After 1920 Father Berloty and Father Combier were intimately associated in the geodetic and astronomical work undertaken by the geographical service of the Army preliminary to an exact scale map of the Near East.

“In October, 1920, they took part in the measurement of the first-order base line of the Bekaa, furnishing the mission of Lieutenant Colonel Perrier the same services as would have been given by two regular officers of the geodetic staff. Ksara then became a first-order geodetic point and a central astronomical base station for Syrian triangulation.

“In 1923 Father Berloty and Father Combier again took part in the measurement of the base of Bab, near Aleppo, a work under the direction of Captain Govin.

“Meanwhile observations of gravity were being made at Ksara and Bab. The comparison made between astronomical and geodetic observations, as well as gravimetric observations, showed interesting

anomalies in the region of Zahle, from which could be deduced important consequences concerning the nature of the sub-soil. Father Berloty made these his special study, and for this purpose developed new methods for azimuth measurements.

“At the same time he considerably expanded the meteorological service of the observatory. His results led the French High Commission to give official approval to the meteorological organization at Ksara, by choosing this point as the center of its meteorological service to Syria and by commissioning Father Berloty to establish secondary stations in the region and to spread meteorological information throughout the whole Near East.


“On July 7, 1924, Father Berloty was elected correspondent of the *Academy of Sciences* for the section of Geography and Navigation. Upon his retirement, his post as director of the Observatory of Ksara was filled by Father Combier, but Father Berloty remained attached to the Observatory and in 1933 took part in Ksara's observations for the second international measurement of longitudes. The data which he compiled will allow us to fix the longitude of Ksara definitely.

“Thus, by the creation of his observatory and his own personal labors, Father Berloty has realized in Syria a great scientific work which is contributing largely to the reputation of our country and to the development of French influence.

“Attacked last year by a cruel disease which necessitated an operation, he nevertheless continued his work with admirable courage. When the disease had finally permeated his whole body, he passed away gently on the tenth of October, 1934. Retaining his clearness of mind to the end, as well as his patience and good humor, he died without agony while reciting the prayers for the dying, calm and happy as always. A beautiful death after a life of unremitting labor.”

(*Relations de Chine*, Jan. 1935)





# American Assistancy

## PROVINCE OF CALIFORNIA

### Lectures of Father Hubbard

In November, December and January, Father Bernard Hubbard, S.J. ("The Glacier Priest") gave thirty-nine lectures, in fifteen different states and in twenty-nine different cities. One lecture was given to the Cadets at West Point, who turned out in immense numbers to hear him. The lecture in Washington, D.C., sponsored by the National Geographic Society, had an attendance of 3,400. Father Hubbard's lecture tour grossed \$3,245 for January, and grossed over \$4,000 for February. The net proceeds from these lectures are a great help to the impoverished Alaskan Missions.

(*Province News*, March, 1935)

## NEW ENGLAND PROVINCE

### Holy Cross College

Once again an alumnus of Holy Cross has brought great honor to Alma Mater. The Most Reverend Raymond A. Kearney, '23, is the twentieth son of Holy Cross to attain to episcopal dignity. Alma Mater claims as her own many who have achieved fame and prominence in diverse walks of life, but points to none more proudly than to those who have been so signally honored by the Church.

Twelve graduates of Holy Cross and eight students who left Mt. St. James during their course to enter the priesthood have in the course of ninety-one years of the college's existence, been raised to the Hierarchy

of the Catholic Church. Of these, one graduate and one non-graduate have been appointed Archbishops. Of the twenty who have been raised to the Hierarchy, eight are now living.

Most Reverend John Gregory Murray, '97, appointed titular Bishop of Flavias, auxiliary to the Bishop of Hartford in 1919, was transferred to the diocese of Portland in 1925. The only graduate of Holy Cross to be raised to an Archbishopric, he was appointed Archbishop of St. Paul, November, 1931. Most Reverend Paschal Robinson, ex-'00, titular Archbishop of Tiana, was appointed Apostolic Nuncio to Ireland, December, 1929.

The graduates who have been named Bishops are: Most Reverend James A. Healey, '49, who was consecrated Bishop of Portland, Maine, in 1875 and died on August 5th, 1900; Most Reverend Thomas J. Conaty, '69, consecrated Bishop of Samos in 1901, Bishop of Monterey and Los Angeles in 1892, deceased in 1915; Most Reverend Thomas D. Beaven, '70, appointed Bishop of Springfield in 1892, died October 5th, 1920; Most Reverend John S. Michaud, '70, Bishop of Burlington in 1899, died December 22nd, 1908; Most Reverend William A. Hickey, '90, consecrated titular Bishop of Claudiopolis, April 10, 1919, died October 4th, 1933.

The six remaining graduates who were so elevated are still living. They are: Most Reverend Joseph J. Rice, '91, Bishop of Burlington; Most Reverend Joseph E. McCarthy, '99, Bishop of Portland; Most Reverend Andrew J. Brennan, Bishop of Richmond; Most Reverend Daniel F. Desmond, '06, Bishop of Alexandria; Most Reverend William J. Hafey, '09, Bishop of Raleigh; and Most Reverend Raymond E. Kearney, '23, titular Bishop of Lisnia and Auxiliary Bishop of Brooklyn. Bishop Kearney is the youngest member of the Hierarchy of the Catholic Church, and the first Bishop born in the Twentieth Century.

### Father Macelwane at Lowell Institute

At the invitation of Dr. A. Lawrence Lowell, former President of Harvard University and trustee of the Lowell Institute, Father James B. Macelwane, S.J., delivered a series of eight lectures on Seismology, from February 1st to March 8, 1935. These lectures at the Lowell Institute centered about seismological problems of old and their new solutions. The Lowell Institute with headquarters on Boylston Street, Boston, was established through the bequest of John Lowell in 1841, and has as its purpose the instruction of the public, particularly students of college grade.

Father Macelwane is Professor of Geo-Physics at St. Louis University, Director and President of the Jesuit Seismological Association, Director and member of the editorial board of the American Seismological Association, member of the Committee on Pacific Seismology, and chairman of the subsidiary committee on Physics of the Earth, the latter two under the direction of the National Research Council. He was first chairman of the eastern section of the Seismological Society of America, and in 1930 the United States delegated him to attend the Conference of the International Geodetic and Geophysic Union at Stockholm, Sweden. In December, 1934, Father Macelwane was elected Vice-President of the American Association for the Advancement of Science. He is a specialist on the problem of the structure of the earth's interior.

*(The Heights, Feb. 13, 1935)*

### MARYLAND-NEW YORK PROVINCE

#### Fordham University—New Classroom Building

Those who have visited Fordham lately may have noticed that on the far side of the Campus towards Fordham Hospital, excavation work was being carried on and that the Seismograph Building and the flagpole were gone from their familiar locations. This work is

preliminary to the erection of a new building which may mean a new era for Fordham, because it is planned as the center of a future group which will constitute a great development at the easterly end of the University property.

Upon completion, the new building will screen from the Campus the view of the rear of the Fordham Hospital buildings and will help enhance the beauty of the buildings surrounding the Campus and forming a quadrangle. The Seismograph Building has been placed to the east of the Physics Building.

The new building, for which Robert J. Reiley of New York is the Architect, will be reached from the Campus by an imposing flight of steps, 50 feet in width, leading to a large paved terrace which will measure about fifty feet by one hundred and seventy-five feet. This wide flight of steps and large terrace with the imposing building background, will form the setting for future Commencement Exercises; the afternoon sun setting in the west at the back of the audience will throw its light full upon the guests and speakers.

The new building will harmonize in general design and materials with the more recent buildings which have been built upon the Campus; it is designed in the Collegiate Gothic style and constructed of native granite, with carving and moulded work in limestone.

The central tower will be not only the crowning beauty of this building itself, but also the center of the future Fordham, welding together the divergent masses of the buildings and signalling far across the city the presence of this great Catholic University. With this in mind, a large clock with faces on all four sides, will be placed high up on the walls of the tower so that it may be seen from all parts of the grounds. Flood lighting for the tower has been arranged so that its beautiful outlines and details and the faces of the clock may be seen at night as well as in the daytime.

A study of the carving of the building will well repay one. Over the Main Entrance is the date of the foundation of Fordham on its present site, namely, 1841; and on either side are the dates of what might be termed the two earlier foundations in Maryland and Kentucky, in 1634 and 1831, respectively. Around the various entrance doors will be found carved in limestone, the seals of other Jesuit Colleges in this Province.

The main entrance of the building faces west, and one passes through a great stone archway in which are placed steps leading up to the first floor. The only special emphasis on the west front, however, is in this main doorway, because the other three facades of the building are finished equally well and there are two entrances on each of these remaining sides.

After entering the building on the first floor, one passes into a vaulted passage leading to a foyer before the large lecture room. This passage and foyer are finished in Crab Orchard Stone with the seal of the University inlaid in the stone floor. Large Gothic windows open out into the enclosed Garth, or interior court in the center of the building. The foyer affords ample space for circulation between lectures without obstructing the ordinary corridors of the building.

From the foyer, one passes into the large lecture hall, which is a dignified and handsome room, two stories in height, with windows on three sides. Tablet arm-chairs for 400 are provided on its sloping floor; the walls have a high wood wainscot above which Gothic windows rise, set in a stone wall. Part of the walls and ceiling will be treated with acoustical material so as to insure that all may hear the lecturer easily.

On this floor, near the entrance, is placed a room for Faculty meetings, also a Ladies' Reception Room; and the balance of the floor is devoted to regular classrooms, quiz rooms and offices for Professors.

There are four main stairways through the build-

ing, a good distribution being obtained by placing one approximately near each corner. There are also two additional stairways from the first floor, so that those coming and going from the large Lecture Hall may be kept apart from those coming and going from the regular classrooms, preventing any possible congestion at the exits.

The corridors have exceptionally good daylight as there are rooms on only one side of the corridors. Windows on the other side look out upon the Garth or court. The walls of the court are finished similar to the exterior walls of the building.

Passing down the stairs to the basement, one enters a large room which will be used as a cafeteria and may be available as a meeting room for social gatherings, such as Alumni Smokers. This is a fine, high-ceilinged room, finished with enamelled brick walls. The ceiling is treated acoustically to minimize the noise and the clatter of dishes. Along one side are placed alcoves for luncheon discussion groups. The room will be flooded with sunlight from a row of windows along the southerly side. Artificial ventilation will also be provided in the Cafeteria.

As this room is intended to accommodate 1,200 students at one time for luncheon, two service lines will be arranged for, and behind the service space will be placed ample kitchen and dishwashing facilities and storerooms. Pleasantly located in one corner of this floor, will be a large Faculty Dining Room and Lounge. In a room at the easterly side of the building will be placed 800 students' lockers, and there will also be ample students' lounges on this floor.

The second floor will be primarily devoted to classrooms, with offices for the Professors in charge and smoking rooms for students.

The third floor is, perhaps, the most interesting to the Alumni, as it will contain the extra-curricular activities of the University. Here will be placed the

General Offices of the *Ram*, together with the Editorial and Reporters' Rooms, and ample accommodations will also be provided for the *Maroon* and the *Fordham Monthly*. A little Theatre for the use of the Dramatic Clubs, with a stage and complete lighting equipment to provide all modern effects, will be built upon the north side of this floor. On the south side will be a small Court Room for the holding of debates; this room will have a sloping floor and a proper parliamentary arrangement of its fittings. There will also be a large Meeting Room for the various assemblies of the Language Clubs.

A special feature of this floor will be the Religion Classroom, which will be a finely proportioned room with seats arranged in tiers for 200 students, with light on three sides of the room, a high ceiling, a wood wainscot and a conveniently located wardrobe for hats and coats. A Lounge for the students will also be placed on this floor to supplement the one provided in the basement near the Cafeteria.

The building will, of course, be fire-proof throughout, but nevertheless stand-pipes and hose reels supplied from the water storage tank in the tower will always be available to combat any fire which might occur in the contents of the building. The stairs will be enclosed to prevent smoke passing from one floor to another. So as to reduce noise in the corridors when large groups are changing rooms between periods, the ceiling will be finished with acoustical material. In the corridors, enamelled brick of soft tones will be used to form a pleasing and serviceable wainscot. In these corridors and also in the stairhalls terrazzo will be used for the floors. Iced drinking water will be supplied on all floors from a central refrigerating plant. Heat will also be furnished from the central heating plant of the University by means of a newly constructed tunnel running back of the Physics Building and around the Seismograph Building into the basement of the New Classroom Building.

The New Building, which is intended for the Senior and Junior Classes, will consist of three floors and a basement. The classrooms, in addition to the large Senior Lecture Hall (accommodating 420), will number about 24. This number does not include rooms for all the extra-curricular activities on the third floor.

The building will be a perfect square, measuring 200 feet on each side. The Tower, which will be erected in the very center of the building, will rise to a height of about 90 feet above the roof.

In many of its decorative details, the new building will resemble St. John's Hall, one of the oldest and most attractive buildings on the Fordham Campus. Sobray Whitcomb Co., Inc., New York, the general contractors, have begun work.

The above brief outline cannot reflect the immense amount of research and thought involved in the thousands of details which have been passed upon in the planning of this new Classroom Building.

#### Georgetown University—Founders' Day

The Founders' Day Commemorative Exercises at Georgetown this year had a rather unusual feature in the presence of representatives of the following religious orders and congregations:

Discalced Carmelites, B. C. 820, Rev. Paschasius Heriz, O.C.D.

Order of St. Augustine, A. D. 391, Rev. Walter G. Rafter, O.S.A.

Order of St. Benedict, A. D. 500, Dom Augustine Walsh, O.S.B.

Order of Friars Minor, A. D. 1209, Rev. Benvenutus Ryan, O.F.M.

Order of Minor Conventuals, A. D. 1209, V. Rev. Cuthbert Dittmeier, O.M.C.

Order of St. Dominic, A. D. 1216, V. Rev. Justin McManus, O.P.



- Carmelite Fathers, A. D. 1226, V. Rev. George Klasing, O.Carm.
- Capuchin Fathers, A. D. 1517, V. Rev. Claude Vogel, O.M.Cap.
- Sulpician Fathers, A. D. 1643, V. Rev. Anthony Vieban, S.S.
- Congregation of Marian Fathers, A. D. 1673, Rev. Joseph Luniewski, M.I.C.
- Redemptorist Fathers, A. D. 1732, Rev. James Barron, C.S.S.R.
- Passionist Fathers, A. D. 1720, Father Maurice, C.P.
- Missionary Oblates of Mary Immaculate, A. D. 1816, V. Rev. Charles F. Barry, O.M.I.
- Society of Mary, A. D. 1817, Rev. Fr. Friedel, S.M.
- Viatorian Fathers, A. D. 1831, V. Rev. Thomas L. Sullivan, C.S.V.
- Pious Society of Missions, A. D. 1835, Rev. Maximilian Haarpaintner, P.S.M.
- Marist Fathers, A. D. 1836, V. Rev. Joseph McNamee, S.M.
- Congregation of the Holy Cross, A. D. 1836, Rev. Francis McBride, C.S.C.
- Claretian Fathers, A. D. 1849, V. Rev. Eugene Sugranes, C.M.F.
- Paulist Fathers, A. D. 1859, V. Rev. Richard S. Cartwright, C.S.P.
- Oblates of St. Francis de Sales, A. D. 1871, Rev. Joseph F. Butler, O.S.F.S.
- Salvatorian Fathers, A. M. 1881, V. Rev. Hermengild G. Messmer, S.D.S.
- Friars of the Atonement, A. D. 1908, V. Rev. Patrick McCarthy, S.A.
- Missionary Servants of the Most Holy Trinity, A. D. 1929, Rev. Turibius G. Mulcahy, M.S. SS. T.
- Christian Brothers, A. D. 1680, Brother Cornelius Luke.
- Xaverian Brothers, A. D. 1839, Brother Giles, C.F.X.

During the procession to the stage in Gaston Hall the Psalms of Compline were chanted by the Georgetown Choir. Since there were present guests from over forty foreign nations, twenty-seven of which were represented by their highest official in the United States, and on account of the attendance of several non-Catholics, including the Canon of St. Alban's Cathedral, and other Protestant ministers, it was felt that thus a lesson in Church History could be given as well as a clear proof of the extensive influence of religious orders in the education of America. Some Catholic foreigners are under the impression that anything worthwhile in this country is done by Protestants alone. In addition to the Religious there were several Monsignori on the stage. Bishop Ryan read the roll of Founders and the Apostolic Delegate gave the following brief address at the closing of the exercises:

ADDRESS AT GEORGETOWN UNIVERSITY

March 25, 1935

Most. Rev. Archbishop Amleto Giovanni Cicognani,  
Apostolic Delegate to the U. S.

On behalf of this distinguished audience I desire to offer our congratulations to His Excellency, the Austrian Minister, and to Monsignor Pace upon their receiving the highest honors from this venerable University of Georgetown. I am quite sure that all here present join me in heartily seconding the wishes already expressed by the President of Georgetown that the two distinguished recipients of these honors may enjoy length of days and ever increasing renown in their respective walks of life.

The Founders' Day Exercises of Georgetown University take on this year special significance. Two hundred years ago, on January seventh, was born John Carroll, who was destined to become one of

America's greatest patriots and to play an important part in the drama of American independence. His eighty years of service to God and country were crowded with activities, but this evening we are paying special tribute to him as Founder of this great institution. A man of broad vision, he has left an indelible imprint on this University.

To honor the memory of the great Founder of Georgetown University which enjoys, and rightly so, a national and international reputation, there have been invited and are gathered here this evening men who are in a position to appreciate the vastness of John Carroll's work and to pay a fitting tribute. John Carroll, by his saintly life as a priest and by his patriotic zeal, contributed in a lasting way to the attainment of America's greatness. He strove in every way possible to guarantee this greatness by laying the solid foundations of religion in the hearts of his people. To this end he trained a noble laity and a splendid clergy for this diocese, which at that time was the only one in the United States, a diocese which was to have later such a rapid and marvellous growth. The presence here this evening of the highest representatives of so many countries and of American judges and statesmen is in itself an eloquent testimony to the high regard in which is held the memory of one who, born in this country and educated in the Old World, brought back rich treasures of knowledge and culture which, nourished in the fertile soil of Christian virtue, produced abundant fruit in the life of America. And the presence of so many members of the various religious orders and communities affiliated with the Catholic University is a recognition of his great labors in the work of religion. Let me remark that the list of these orders together with the year of their foundation has been very thoughtfully and graciously inserted in the program of this meeting by the President of Georgetown University. One cannot

see before him so many representatives of these different orders and communities without thinking of the great service they have rendered to humanity throughout the centuries. How numerous have been their scientific contributions, their educational establishments, their charitable institutions, all coordinated in the interests of Christian truth and united into one harmonious whole!

With special satisfaction these soldiers of Christ see honored in this University of Georgetown one of their teachers, Monsignor Pace, Vice-Rector of the Catholic University of America, who has spent his life in the work of teaching and writing and of guiding students, both clerical and lay. Being a veteran professor who has had many degrees conferred upon him, and a distinguished author of many philosophical and educational works which have brought him world-wide renown, he is well used to these academic functions, and in acknowledging the honor conferred upon him on this occasion responds with his wonted philosophic calm and modest smile. The fact that he has received this award, however, at this noble gathering and on such a happy occasion, must be a source of great happiness to him, and particularly as it comes from the Sister University which, according to the direction given it by its Founder, competes in doing good with the Catholic University for the attainment of the high ideals which so distinguished the life of John Carroll. We are reminded of the two muses, representing the poetry of two nations, described by Klopstock in his famous Ode, who competing in a race disappeared in the dust they had raised, so that it was impossible to decide which had won. These two universities, Georgetown and the Catholic University, engaged as they are in a holy rivalry to advance the cause of righteousness, are not, however, lost in the dust, but, enveloped in the dazzling light of their teaching, reflect the brightness

of the Catholic Faith, which they diffuse so abundantly for the good of youth and to the glory of this great country.

I am happy, as representative of the Holy Father, to associate myself with all here present in expressing my deep sense of appreciation to the Jesuit Fathers for the splendid educational work they are doing in this country. Dear Father Rector, we extend to you, to the members of your several faculties, to your graduates at home and abroad, and to your students, our heartfelt wish that all may enjoy length of days and ever increasing renown in the respective walks of life.

---

On the afternoon of March twenty-seventh, the French Ambassador and Madame de Laboulaye were the guests of the University at the annual distribution of medals and diplomas awarded by the French Government for a competition among the students of all public and private high schools of Washington. Father Rector presided and the French Ambassador delivered an address. There were several French musical selections. About three hundred attended.

---

Under the date of February twenty-fifth Father Rector received the following letter from the Secretary of the Navy:

DEPARTMENT OF THE NAVY

Office of the Secretary

Washington

21 February 1935

I take pleasure in stating that you have been appointed by the President as a member of the Board of Visitors to the Naval Academy for 1935.

The Board will meet at 11 A. M. on Monday, 29 April, and sessions of the Board will be held probably daily, during that week. The Superintendent of the Naval Academy will communicate with you fully in

regard to the details; also regarding accommodations during your stay at Annapolis, Maryland.

The law provides that each member of the Board shall receive, while engaged upon duties as a member of the Board, not to exceed \$5.00 per day and actual expenses of travel by the shortest mail routes.

The duties of the Board are not defined by law, but in general will include such matters relating to the Academy as the Board may decide to consider.

Please inform the Department if it is agreeable to you to accept this appointment.

Sincerely yours,

(Signed) CLAUDE A. SWANSON.

Father Rector was also a member of the Board of Visitors for 1934, and this was the first time that a priest has been appointed to this Board. At the close of the sessions he was asked to make the formal address for the Board to the faculty and students of the Naval Academy.

---

Father Edmund A. Walsh, Vice-President of Georgetown University and Regent of the School of Foreign Service, has been invited to give lectures at the Academy of International Law to be held at The Hague during the summer term of July. Father Walsh will give five talks on "The Fundamental Principles of International Life." The lecturers come from twelve different foreign countries and Father Walsh and the Secretary of the American Society of International Law are the only Americans on the list.

---

Father Paul A. McNally, Director of Georgetown College Observatory, has been recently elected to Commission 13 of the *International Astronomical Union*. This Union is composed of a number of Commissions, each one dealing with different phases of Astronomy.

When a work of some outstanding merit is performed, members of the Commission handling this particular field are asked to vote whether or not the person concerned should be called to serve on their particular Commission. The very successful eclipse work of Father McNally in 1932 occasioned his election to the *Commission on Solar Eclipses*. The election took place during September 1934. Heretofore there has never been an American Jesuit on any of the Commissions.

### MISCELLANEA

We have drawn up the following list from the *Catalogue of Ours Who Died from October 1, 1932 to September 30, 1933*.

The numbers of those who have lived in the Society of Jesus:

From 70-79 years	are	8.
From 60-69 years	are	23.
From 50-59 years	are	68.
From 40-49 years	are	73.
From 30-39 years	are	44.
From 20-29 years	are	22.
From 10-19 years	are	10.
From 0- 9 years	are	28.

---

Total 276.

The average life-time in the Society extended to about forty-one years and two months.

---

*ARCHIVUM HISTORICUM SOCIETATIS JESU, Periodicum Semestre a Collegio Scriptorum De Historia S.J. in Urbe Editum—*

Romae (113), Borgo Santo Spirito, 5.

Anno IV, Fasc. I. Jan.-Jun. 1935.

In this number the magazine carries on in the same secure plane of high learning which will make the *Archivum* after some years a veritable store-house of information on our history.

As we know, there are six parts to each number :

- I. *Historical Articles.*
- II. *Unpublished or Rare Sources.*
- III. *Shorter Articles.*
- IV. *Book Reviews.*
- V. *Bibliography of the History of the Society of Jesus.*
- VI. *Special Notices on the Historiography of the Society.*

We shall hardly do more than mention the captions.

Among the interesting articles, it is hard to pick out the choicest. This the reader will see as he looks over the leading headings. From the pen of Wilhelm Kratz, S.J., comes "The Trial of Malagrida According to the Original Acts of the Inquisition in Lisbon." The writer proves that Malagrida was condemned to death unjustly because Pombal, the Prime Minister, not being able to condemn the innocent man for conspiracy, accused him of heresy and impurity. Pombal's hatred of the Society had given rise to fixed ideas that followed him into the grave. Public opinion of the time held Pombal to be the despotic leader of a mere party.

The second *Historical Article* is on the first editions of the Institute. It tells the story of these books and shows how they were edited in the early years.

The *Unpublished Text* is of great value: it is "The Votum of Peter Lombard, Archbishop of Armagh," accompanied by two other judgments on the actions of Father de Nobili. It is a very long Votum and gives Lombard's judgment on the matter; Dom Michel gave the second, and the Carmelite Father Dominic Campanella the third. These three men were charged by the Holy Office to draw up their judgment on the case. The Archbishop's Votum exercised very great influence on the Pontifical decision promulgated January 31, 1623, in the Bull *Romanae Sedis Antistes*.

The *Shorter Articles* touch upon: the question



whether or not certain pages of the *Spiritual Exercises* depend upon the writings of St. Vincent Ferrer; St. Ignatius' stay in the Dominican Convent of St. Stephen at Salamanca; two emendations in the *Collection of the General's Letters*; and Guido Reni's painting *Ecce Homo* sold from the *Gesu* in Rome. Father Lawrence Ricci had received permission from Pope Clement XIII to sell various valuables to keep the Jesuit exiles from direst needs. The painting was bought by Scipio Borghese, Maestro di Camera, later cardinal. Pope Clement XIV obtained it and then donated it to Charles III, King of Spain. Present whereabouts of this *Ecce Homo* of Guido Reni are unknown.

Twenty-three books on the Society are reviewed by historians of reputation, making this section a standard reference for *Book Reviews* on Jesuit historiography.

The *Bibliography of the History of the Society* for 1933 has been collected by Reverend Fathers Stanislaus Bednarski for Polish works; Stephen Brown for Irish history; Jesus Juambelz for Spain and Spanish America; Francis van Hoeck for Holland. It is a very complete bibliography and gives us one-hundred and thirty-eight headings; all under the editorship of Father Edmund Lamalle, S.J.


Under the heading of *Special Notices*, we are informed that Father A. Frias has been appointed Editor-in-Chief of the *Archivum* to succeed Father Peter Leturia. The latter will devote his full time to his duties as Professor and Dean of the Faculty of Ecclesiastical History, as well as Lecturer on Missiology, at the Gregorian University. It will be hard indeed to be too thankful to Father Leturia for his extraordinary success during the three years since the *Archivum* was founded. God reward him, and give Father Frias help to continue the great work.

In other *Notices* centenary celebrations are men-

tioned, as well as books recently published, including Father Dudon's Life of St. Ignatius, crowned by the French Academy for its historical and literary excellence. There are Necrologies of Francis Cardinal Ehrle; Father Nicholas Scheid; Father Alan de Becdelièvre; Father Alfred Poncelet; and Father Marian Lecina, a *Monumenta Historica* worker of high renown.

What an honor it will be for the Society to have this monumental semestral magazine in all the Country's great libraries. This can be done if we all quietly and steadily keep on recommending it until it is on their stacks.

A. M. D. G.



# Home News

## DISPUTATIO THEOLOGICA

DIE 8 APRILIS, 1935

*Ex Tractatu de Ecclesia*

Defendet: F. Henneberry

Arguent: F. Jacklin, F. Wise

## DISPUTATIO PHILOSOPHICA

DIE 9 APRILIS, 1935

*Ex Critica*

Defendet: F. Burghardt

Arguent: F. Fallon, F. Fitzpatrick

*Ex Historia*

“Hegel’s Philosophy of History and its Bearing on Italian and German Totalitarianism”—F. Reinhardt

## LENTEN LECTURES

During the Lenten season the Community was favored with a group of interesting lectures. Most of these were presented with illustrated slides and motion pictures. We were distinctly fortunate in the content of the individual lectures and particularly in the persons of the speakers themselves. Their accounts were especially heightened and sustained by the intimacy of personal observation and experience. Following is the list of subjects and lecturers:

Wave and Quantum Mechanics: Professor Karl F. Herzfeld, Professor of Theoretical Physics, Johns Hopkins University.

The Alaskan Missions: Father Edward J. Cunningham, S.J., of the Alaskan Missions.

Ants: Father John A. Frisch, S.J., Professor of Biology, Loyola College, Baltimore.

The Cathedral of Bourges: Professor H. Lee Bowen, of the Faculties of Johns Hopkins University and Loyola College.

The Passion Play of Oberammergau: Doctor Anton Lang, Jr., of the Faculty of Georgetown University.

The Trip to Japan with the American Red Cross: Father Coleman Nevils, S.J., President of Georgetown University.

A. M. D. G.

## MISSION BAND

## LENTEN SCHEDULE

March 3-10	St. Matthew's, Conshohocken, Pa. (Children's Mission), Fr. Bouwhuis.
March 7-10	St. Ann's Academy, Wilkes-Barre, Pa. (Retreat), Fr. C. Gallagher.
March 10-April 7	Incarnation, New York, FF. C. Gallagher, Phelan, Burke. (McGuire 1st two weeks, Mulligan 2nd two weeks).
March 10-24	Holy Cross, New York, FF. McIntyre and Connor.
March 10-24	St. Teresa's Bronx, N. Y., FF. Bouwhuis and Porter.
March 10-24	Holy Saviour, Wilkes-Barre, Pa. (Fr. Cox for 1st week, Fr. J. P. Gallagher for 2nd week), Fr. O'Hurley.
March 10-24	Cathedral, St. John's, Newfoundland, FF. Torpy, Fay, Cervini, Fey.
March 10-24	St. Matthew's, Conshohocken, Pa., FF. McCarthy and Duhamel.
March 10-19	St. Joseph's, Jersey City (Novena), Fr. Garesche.
March 16-19	St. John's Orphan Asylum, Phila. (Retreat), FF. Redmond, Bellwoar.
March 17-April 7	St. Pancras, Glendale, L. I., FF. Cotter and Hyland.
March 17-April 14	St. Margaret's, Middle Village, L. I., FF. Cox and Weigel.
March 17-31	St. Lucy's, Newark, N. J., FF. Kaspar and Tynan.
March 24-31	St. Clare's, Bronx, N. Y., Fr. Connor.
March 24-31	Our Lady of Loretto (Italian), New York, FF. O'Hurley and Priestner.
March 24-April 2	St. Agnes', Cassandra, Pa. (Mission and Forty Hours'), Fr. McGuire.
March 24-April 7	Our Lady of Lourdes, Waterbury, Conn., FF. J. P. Gallagher and Bellwoar.

- March 31-April 14 Immaculate Conception, Clarksburg, W. Va.,  
FF. McCarthy and J. Courtney Murray.
- March 31-April 14 St. Ignatius', Kingston, Pa., FF. McIntyre  
and Harley.
- March 31-April 7 Wilmington Cathedral (Women's Retreat),  
Fr. Harrison.
- March 31-April 14 St. Patrick's, St. John's, Newfoundland,  
FF. Torpy, Fay, Cervini, Fey.
- March 31-April 14 St. Catharine's, Hillside, N. J., Fr. O'Hur-  
ley for 1st week; Fr. Phelan for 2nd week.
- March 31-April 14 Mt. Carmel, Tenafly, N. J., Fr. Connor  
(Fr. Tynan to open).
- March 31-April 14 St. Athanasius', Baltimore, Md., FF. Du-  
hamel and Durkin.
- April 7-14 St. Mary's, Roslyn, L. I., Fr. Cotter.
- April 7-14 St. Mary's, Lackawaxen, Pa., Fr. Priestner.
- April 7-14 St. Joseph's, White Mills, Pa., Fr. Porter.
- April 7-14 Wilmington Cathedral, Fr. Kaspar.
- April 7-14 St. Ignatius', Brooklyn, N. Y., Fr. O'Hurley.
- April 7-14 St. Helena's, Centre Square, Pa., Fr. J. P.  
Gallagher.
- April 7-14 Our Lady of Mt. Carmel, New York City,  
FF. McGuire, Bellwoar.
- April 9-12 Canisius College, Buffalo, N. Y. (Seniors'  
Retreat), Fr. Charles Gallagher.
- April 10-13 Blessed Sacrament School, New York City  
(Retreat), Fr. Redmond.
- Lenten Course, Sunday, St. Joseph's, Yonkers, Fr. John J.  
O'Connor.
- Lenten Course, Sunday afternoons, Chester, Pa., Fr. Donelan.
- Lenten Course, Sunday evenings, Center Square, Pa., Fr. Done-  
lan.
- Lenten Course, Wednesday evenings, St. Francis Xavier, Phila.,  
Fr. Donelan.

## NOVENAS OF GRACE—MARCH 4th to 12th, 1935

- Holy Cross, Phila., Fr. Kaspar.  
Baltimore Cathedral, Fr. Cotter  
Altoona Cathedral, Fr. Keane.  
Scranton Cathedral, Fr. Harrison.  
Wilmington Cathedral, Fr. McEvoy.  
St. Francis Xavier's, Phila., Fr. J. P. Gallagher.  
St. Mary's, Dunmore, Pa., Fr. P. Walsh.  
St. Anthony's, Phila., Fr. d'Invilliers.  
St. Edmond's, Phila., Fr. Priestner.  
St. Gabriel's, Hazleton, Pa., Fr. Harley.  
St. Gabriel's, Phila., Fr. Tynan.  
St. Rose of Lima, Phila., Fr. Durkin.  
St. Helena's, Phila., Fr. Smith.  
St. John's, Scranton, Pa., Fr. Weigel.  
Nativity, Phila., Fr. Cusick.  
St. Paul's, Wilmington, Del., Fr. Mulligan.  
St. Patrick's, Phila., Fr. Hyland.  
St. Madeline's, Ridley Park, Pa., Fr. Hayes.  
Our Lady of Perpetual Help, Morton, Pa., Fr. Dooley.  
St. Joan of Arc, Phila., Fr. J. Courtney Murray.  
St. Alice's, Stonehurst, Pa., Fr. J. Clayton Murray.  
St. John's, White Plains, N. Y., Fr. Quilty.  
Our Mother of Sorrows, Phila., Fr. Gasson.  
St. John's, Paterson, N. J., Fr. Rohan.  
St. Mary's, Lancaster, Pa., Fr. Fitzgibbons.  
St. Teresa's, Brooklyn, N. Y., Fr. Garrity (March 3-11).  
St. Barbara's, Phila., Fr. Porter (March 3-11).  
St. Monica's, Phila., Fr. McGinnis.  
St. Rose's, Carbondale, Pa., Fr. Bieri.  
St. Paul of the Cross, Jersey City, Fr. Mullen.  
St. Michael's, Jersey City, Fr. Foster.  
St. Mary's, Harrisburg, Pa., Fr. Sonniat.