

# The Woodstock Letters

VOL. LXVIII No. 3

## THE CELEBRATION OF THE SESQUICENTENNIAL OF GEORGETOWN UNIVERSITY

May 28 to June 3, 1939 <sup>1</sup>

The Sesquicentennial celebration formally opened on May 28 with a pontifical High Mass, celebrated by the Most Rev. Thomas A. Emmet, Bishop of Kingston, Jamaica, B.W.I. The Mass was celebrated in the open air on a platform erected in front of the Healy Building, and the sermon was preached by the Most Rev. Francis C. Kelley, Bishop of Oklahoma City, Oklahoma, in the presence of the Jesuit and lay faculties of the various departments of the University, the graduating classes, many hundreds of Alumni and invited guests, as well as the delegates of our sister colleges and universities. Bishop Kelley said:

"I think that John Carroll saw quite clearly what Georgetown College was destined to be, and felt quite keenly the influence it was bound to radiate. . .He saw and knew what the foundation of Georgetown College meant to the young American Church and therefore to the American Republic. . .Georgetown University has been for one hundred and fifty years an outstanding vindication of John Carroll's vision. God save the nation he loved; God keep alive the torch of education he lighted."

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<sup>1</sup> [To the Georgetown University Alumni Association, in the person of its Secretary, Dr. James S. Ruby, Ph.D., the Editor is indebted for the material for this account of Georgetown's Sesquicentennial.]



The Mass was sung by the Scholastics of Woodstock College. The following were the officers of the Mass:

Celebrant:	His Excellency, Most Rev. Thomas A. Emmett, S. J.
Assistant Priest:	Very Rev. Msgr. Michael J. Ready
Deacon of Honor:	Very Rev. Joseph A. Murphy, S.J.
Deacon of Honor:	Very Rev. James Bernard Walker, O. P.
Deacon of the Mass:	Rev. Edward H. Donze, S.M.
Subdeacon of the Mass:	Rev. C. J. Dacey.
Preacher:	His Excellency, Most Rev. Francis C. Kelley, D.D.
Master of Ceremonies:	Rev. Francis A. McQuade, S.J.

During the Sesquicentennial Week, each department of the University held its own academic observance of the University's 150th year. On Monday, May 29, the College of Arts and Sciences held a series of round-table discussions on the general subject of Scholastic Philosophy and its relation to Education. Rev. Frederick W. Sohon, S.J., Ph.D. presided at a round-table discussion "A Program for the Philosophy of Science" in the Copley lounge in the morning, and in the afternoon Dr. Francis I. Brady of the College faculty spoke on the Objectivity of Physical Science. At 7:00 p.m. there was held a dinner-meeting of the District of Columbia chapter of the American Sociological Society in the Refectory of Maguire Hall. Dinner was followed by a lecture given by Pitirim A. Sorokin, Ph.D. of Harvard University on "Tragic Dualism of Contemporary Culture; Its Root and Remedy." In a plea for a return to personal dignity Dr. Sorokin asserted that "every aspect of modern culture from radio programs and popular songs to the most pretentious political and economic plans have proved futile to increase men's happiness. . . . Only by a recognition in politics and art of man's supersensory and absolute value can modern culture and the race itself be saved."



On Tuesday, May 30th, the Graduate School presented a series of round-tables with papers read by Joseph Solterer, Ph.D. of the Georgetown faculty; the Rev. Wilfrid Parsons, S.J., S.T.D., Ph.D., Director of Libraries of the University; Richard J. Purcell, Ph.D., Head of the History Department of the Catholic University of America; E. H. Chamberlain, Ph.D., of the Department of Economics of Harvard University, and the Rev. Moorhouse F. X. Millar, S.J., Ph.D., Head of the Department of Political Philosophy at Fordham University.

Wednesday, May 31st, was given over to a series of conferences and discussions on Law and Jurisprudence in the Modern World, conducted by the faculty of the School of Law at the Law School. On that evening the last of the series of conferences was held in Gaston Hall on the College Campus, presided over by the Hon. Frank J. Hogan, President of the American Bar Association, at which the principal speaker was Attorney General Frank Murphy who took as his subject "The Lawyer and the Economy of Tomorrow." This address was broadcast over a nationwide network.

A three-day series of lectures and clinics, held by the Georgetown University School of Medicine, began on Thursday, June 1st, under the general subject of "Modern Advances in Medicine and Surgery."

Two round-table sessions on Foreign Relations, World Economics and International Law Today were conducted by the School of Foreign Service on Friday, June 2nd.

The Third Annual Alumni Clinic of the Georgetown University School of Dentistry was held at the Dental School on Saturday, June 3rd.

On Friday evening, June 2nd, a Sesquicentennial pageant, reviewing the history of the University from the landing of the Maryland pilgrims in 1634 until the celebration of the University's Sesquicentennial, was presented on the stage of the Central High School auditorium before a capacity audience of 2,500 Alumni



and friends of the University. Participating in the pageant were: undergraduates and Alumni of the University, students of the Georgetown Visitation Convent and Trinity College.

On Saturday, June 3rd, at 4:00 P.M., the academic procession moved out of the Healy Building to be seated on the College lawn for the official Convocation which climaxed the Sesquicentennial Week. In the procession were the Regents and Faculty of the University, the members of the various Senior classes, and the Delegates of some three hundred and fifty sister colleges, universities and learned societies in academic costume. The principal address was delivered by the Hon. Joseph Scott of California, and honorary degrees were conferred upon the following:

*Doctor of Laws*

His Excellency, Most Rev. John M. McNamara, D.D.  
The Rt. Rev. John L. Sheridan  
The Hon. William B. Bankhead  
The Hon. Herbert R. O'Connor  
The Hon. Harold M. Stephens  
The Hon. J. Edgar Hoover  
Joseph Scott  
Basil Harris  
Thomas E. Murray, Jr.  
Charles T. Fisher, Jr.

*Doctor of Social Science*

The Rt. Rev. Joseph M. Corrigan

*Doctor of Science*

Dr. Irvin Abell  
Brig. Gen. Leigh C. Fairbank, U. S. A.  
Dr. Lyman J. Briggs

*Doctor of Letters*

The Rev. Francis P. Donnelly, S.J.  
Frank J. Hogan

*Master of Arts*

John G. Brunini

After the conferring of degrees, a short address of thanks on the part of the Church was made by the Most Reverend John M. McNamara, D.D., Auxiliary Bishop of Baltimore, and on the part of the State by



the Hon. William B. Bankhead, LL.B. '95, Speaker of the House of Representatives of the United States. Speaker Bankhead stated:

"We have been made conscious within the last year of three great sesquicentennials celebrated by the American people. They are of tremendous significance to the civic and political consciousness of our citizens. I refer to the ratification of the Constitution of the United States, the Meeting of the First Congress of the United States under the new Constitution and the Inauguration of General George Washington as first President of the United States. . .

It is a most happy circumstance that in connection with these immemorial national anniversaries we are privileged to celebrate the 150th Anniversary of the founding of this institution. And as one of its Alumni, I wish to join all those who love this university and its noble traditions in commemorating the significance of this anniversary. . . To the stimulation and encouragement of the better and nobler things of life this great institution, for one hundred and fifty years, has contributed efforts of immeasurable value, and I rejoice with you all in memorializing and keeping fresh and fragrant the memories of the great history of this institution and its contribution to the general welfare."

Following the Convocation an Alumni Banquet was held at the Hotel Mayflower at which over a thousand former students and graduates of the University gathered to do honor to their Alma Mater's 150th year. Among the speakers were Very Rev. Arthur A. O'Leary, President of Georgetown University, Very Rev. Robert I. Gannon, A.B. '13, President of Fordham University, and the Hon. Frank J. Hogan, LL.B. '02, President of Georgetown University Alumni Association.

Our Holy Father sent the following congratulatory letter. This was preceded by a telegram from His Eminence Cardinal Maglione saying that His Holiness, recalling with pleasure the reception of an honorary degree from Georgetown University, took great pride in the University Sesquicentennial.



To the Beloved Son  
ARTHUR O'LEARY OF THE SOCIETY OF JESUS  
President of Georgetown University  
PIUS PP. XII

BELOVED SON, *Health and Apostolic Benediction.*

Georgetown University is commemorating during these days, Beloved Son, the one hundred and fifty years that have passed since its foundation; and we cannot but share deeply your great joy, while we congratulate you on the splendid results achieved during these fifteen decades. When in the year 1789 John Carroll, First Bishop of the Catholic Hierarchy in the United States, built his college on the heights of Georgetown, he erected a monument significant and worthy of the zealous far-seeing prelate and of the ardent, genuine patriot. That college became, as he tells in his letters, the object dearest to his heart. For he saw clearly, as did likewise his great contemporary the first President of the nascent Republic, that the life and prosperity of his beloved country would depend in very large measure on the cultural and religious training of its youth. Nor could he contribute more effectively to safeguarding and strengthening the foundations of the State than by forging, as he did in Georgetown College, the beginnings of that magnificent chain of Catholic Schools and Colleges and Universities, where the future citizen is taught the Eternal Truth, that only he can serve his country best who serves his God first. For in vain would that man claim the tribute of patriotism, who should labor to subvert Religion and Morality, those great pillars of human happiness, those firmest props of the duties of men and citizens. By Act of Congress, signed March 1, 1815, by President James Madison, the State gave public testimony to its gratitude by raising Georgetown College to the full stature of a University; and on March 30, 1833, Our Predecessor of happy memory, Pope Gregory XVI, crowned the masterly work of Carroll by granting to the Faculties of Philosophy and Theology the power of conferring degrees in those supreme sciences. With every good reason, therefore, Beloved Son, does Georgetown University recall with profound sentiments of gratitude to Almighty God one hundred and fifty years of honorable service to God and Country. Through the sacrifices and unstinting labors of those who have gone before you—and to whom We and you pay the homage of grateful memory—a



single unit with a small group of students has grown steadily and strongly into the attractive University City with its six Faculties and more than three thousand students. During a century and a half members of the Society of Jesus uninterruptedly have devoted their learning and their lives to the enlightenment and character-formation of the young men entrusted to their care. During a century and a half those students, leaving the walls of their Alma Mater, have added Christian dignity and honor and right-thinking to the family life, to the business and highest professional circles of their country. We rejoice with you in the consoling memories of these one hundred and fifty years, and We offer Our prayer of thanksgiving to God, the Giver of every good gift. The destinies of Georgetown University under God are now in your hands. May He guide you and strengthen you, so that the cherished hopes of the great Archbishop Carroll may each year be realized with ever increasing fullness to the glory of God and to the spiritual grandeur of your country. As a token of Our paternal interest and of Our desire to encourage the all-important work of Catholic education that you are so ably carrying on, to you, Beloved Son, to the Directors of Georgetown College, to the Professors and Students, and to all those present and united with you in your sesquicentennial celebrations We impart the Apostolic Blessing.

Given at Rome from St. Peter's, on the XXI day of May, in the year of Our Lord MDCCCXXXIX, the first of Our Pontificate. (Signed) PIUS PP. XII.

The University received from His Paternity, Very Rev. Father General, the following letter:

Rome, March 21, 1939.

To the President and Board of Trustees,  
To the Faculty and Student Body,  
To the Alumni and Friends of  
Georgetown University:

Greetings:

Our thoughts and prayers are with you as you commemorate the one hundred and fiftieth anniversary of the foundation of your illustrious University.

With heartfelt joy do we congratulate you and with deep gratitude do we thank God for the magnificent accomplishments of the past. Our gaze, however, is the more eagerly turned to the future the greater is our anticipation of achievements yet to be realized.



Needed at all times, never were Catholic Universities more needed than today for in them alone may Youth acquire a thorough understanding of those unchanging principles of Christian life which are at once the foundation and the safeguard of all true civilization. Imbued with these truths not only will they themselves lead lives in harmony with the teaching of Christ, but, in addition, by word and example they will influence their associates to know that there is no other Foundation upon which men may securely build, no other Name under heaven given to men whereby they must be saved.

We pray every blessing on Georgetown University as it addresses itself with renewed determination to the fulfillment of its mission, to the end that as we today thank God for those who have gone before for what they have done, so future generations, may with just reason give like thanks to God that you, in your time, were faithful to your obligation and discharged it so fruitfully to the greater glory of God, the honor of Mother Church and the good of your Country.

To the end that God may be more surely moved to grant you these blessings we shall, during this year of Jubilee, apply three hundred Holy Masses to Georgetown University.

Most sincerely yours in Christ,

(Signed) W. LEDOCHOWSKI,  
*General of the Society of Jesus.*

The following is a copy of the official program of the various activities of the Sesquicentennial Week:

PROGRAM  
SESQUICENTENNIAL CELEBRATION  
GEORGETOWN UNIVERSITY

Washington, D. C. May 28 to June 5, 1939

SUNDAY, MAY 28th

(On campus of Georgetown University)

10:30 A.M.—Religious Ceremony inaugurating The Sesquicentennial. Pontifical High Mass. Tribute to the Founder of Georgetown, John Carroll.

Most Reverend Thomas A. Emmet, S.J., Vicar-Apostolic of the British West Indies, will be the celebrant of the Mass.

Most Reverend Francis C. Kelley, D.D., Bishop of Oklahoma City and Tulsa, will preach the eulogy on John Carroll.

MONDAY, MAY 29th

College of Arts and Sciences

I. Science and Philosophy:



11:00 A.M.—*A Program for the Philosophy of Science*, Rev. Frederick W. Sohon, S.J., Ph.D., Georgetown University. In Copley Lounge.

12:30 P.M.—Luncheon will be served in the Refectory, Maguire Hall.

1:45 P.M.—*The Objectivity of Physical Science*, Francis I. Brady, Ph.D., Georgetown University. In Copley Lounge.  
II. Social Science and Philosophy:

7:00 P.M.—Dinner meeting of the District of Columbia Chapter of the American Sociological Society. In the Refectory, Maguire Hall.

8:30 P.M.—*Tragic Dualism of Contemporary Culture: Its Roots and Remedy*, Pitirim A. Sorokin, Ph.D., Harvard University. In Gaston Hall.

## TUESDAY, MAY 30th

### Graduate School

4:00 P.M.—*Economic Theory and Economic Policy*, Joseph Solterer, Ph.D., Head of Economics Department, Georgetown University. In Copley Lounge.

*Early Catholic Publications*, Rev. Wilfrid Parsons, S.J., S.T.D., Litt.D., Director of Libraries, Georgetown University. In Copley Lounge.

8:15 P.M.—*American Backgrounds of Georgetown's Foundation*, Richard J. Purcell, Ph.D., Head of History Department, Catholic University of America. In Copley Lounge.

*Economic and Social Implications of Monopolies in the Modern World*, E. H. Chamberlain, Ph.D., Department of Economics, Harvard University. In Copley Lounge.

*The French Revolution and the American Revolution*, Moorhouse F. X. Millar, S.J., Ph.D., Head of Department of Political Science, Fordham University. In Copley Lounge.

## WEDNESDAY, MAY 31st

### Law School

2:00 P.M.—*The Labor Dispute and Third Party Interests*, Presiding: Professor Walter H. E. Jaeger, '32, Professor of Labor Law, Georgetown University School of Law. (In John Carroll Auditorium, Law School Building.)

*Responsibility of the Unions*, Lee Pressman, General Counsel, Committee of Industrial Organization; Joseph Padway, General Counsel, American Federation of Labor.

*National Labor Relations Board and Employer's Interest*, William F. Kelly, Esq., Attorney, Washington, D.C.; Right Reverend Francis Joseph Haas, Professor of Economics, Catholic University of America.

3:30 P.M.—*Monopolies and Legal Problems Involved*, Presiding: Professor Al. Philip Kane, '32, Professor of Corporate Reorganization, Georgetown University, School of Law, (In John Carroll Auditorium, Law School Building.)

U. S. Senator Joseph C. O'Mahoney, '20.

Hon. Willis A. Ballinger, Chief Economist, Federal Trade Commission.

Mr. John T. Flynn, Economist and Publicist.

Seth W. Richardson, Attorney, Wash., D.C.

Hon. Wendell Berge, Special Assistant to the Attorney General.



8:30 P.M.—Symposium: *The Work of the American Bench and Bar during the Past One Hundred and Fifty Years*. A Survey. (In Gaston Hall, Georgetown University).

Presiding: Reverend Francis E. Lucey, S.J., Regent of Georgetown University School of Law.

*Bellarmino and the Constitution of the United States*, Dr. James Brown Scott, Honorary President of the American Society of International Law.

*The Role of the American Lawyer in the Development of Government and Law during the Last Century and a Half*, Hon. Frank J. Hogan, '02, President, American Bar Association.

*The Chief Justices of the United States*, Hon. Edmund W. Flynn, '15, Chief Justice of Rhode Island.

(Note: Law School Program continued Thursday afternoon).

#### THURSDAY, JUNE 1st

##### School of Medicine

9:00 A.M.—Introduction of the President of Georgetown University by Rev. David V. McCauley, S.J., Dean of the School of Medicine.

Remarks of the President, Very Rev. Arthur A. O'Leary, S.J.

*Recent Development in Urology*, Dr. Ralph M. LeComte, '10, Professor of Urology, Georgetown University School of Medicine.

*The Use of Liver and Iron in the Treatment of Anemia*, Dr. Russell L. Haden, Cleveland, Ohio.

*Bronchial Obstruction*, Dr. Louis H. Clerf, Professor of Bronchoscopy, Jefferson Medical College.

*Medicine in a Changing World*, Dr. Thomas Parran, '15, Surgeon General, United States Public Health Service.

2:00 P.M.—Presiding: Dr. George Tully Vaughan, Emeritus Professor of Surgery.

*The Present Status of Sulfanilamide and Derivatives in the Treatment of Diseases*, Dr. John Kolmer, Professor of Medicine, Temple University School of Medicine.

*Experiences with Sulfanilamide in Obstetrics*, Dr. Nicholson J. Eastman, Professor of Obstetrics, Johns Hopkins University School of Medicine.

*Meniere's Disease*, Dr. Walter E. Dandy, Professor of Neuro-Surgery, Johns Hopkins University School of Medicine.

*Radio-sensitivity of Malignant Cells*, Dr. E. A. Merritt, Professor of Clinical Radiology, Georgetown University School of Medicine.

(Note: School of Medicine Program continued Friday morning)

##### LAW SCHOOL

2:00 P.M.—*Government Through Administrative Policy-Making*. (In John Carroll Auditorium, Law School Building.)

Presiding: Robert A. Maurer, '06, Professor of Administrative Law, Georgetown University School of Law.

Professor James Hart, Professor of Administrative Law, University of Virginia.

Hon. O. R. McGuire, Chairman of Committee on Administrative Law, American Bar Association.

Hon. Charles Fahy, '14, General Counsel National Labor Relations Board.

Hon. Vernon E. West, '08, Assistant Corpora-



tion Counsel, District of Columbia.

Professor James J. Hayden, '24, Professor of Law, Catholic University of America.

3:30 P.M.—Presiding: Dean George E. Hamilton, '74, (In John Carroll Auditorium, Law School Building.)

*The Lawyer in the Economy of the Future*, Hon. Frank Murphy, Attorney General of the United States.

(Note: The speech of the Attorney General will be broadcast over the Blue Network of the National Broadcasting Company.)

9:00 P.M.—Sesquicentennial Ball at the Willard Hotel. Music by Paul Kain's Orchestra.

#### FRIDAY, JUNE 2nd

##### School of Foreign Service

I. *International Relations*. (In Copley Lounge).

10:00 A.M.—*The Return to the Principle of Balance of Power in Europe*, Mr. Edgar Procknick, Former Minister of Austria.

Discussion. Opened by Dr. Constantine E. McGuire, Washington, D.C., and Dr. Thomas H. Healy, Dean, School of Foreign Service.

II. *International Economy*. (In Copley Lounge).

2:30 P.M.—*The Position of the United States in World Economy*, Mr. James A. Farrell, Chairman, National Foreign Trade Council.

Discussion. Opened by Hon. Robert Lincoln O'Brien, Former Chairman United States Tariff Commission, and Henry Grady, Vice-Chairman United States Tariff Commission.

##### SCHOOL OF MEDICINE

8:30 to 10:30 P.M.—Presiding: Dr. James A. Cahill, Jr., '15, Professor of Surgery, Georgetown University School of Medicine. (At Georgetown University Hospital.)

Clinics conducted by Dr. James A. Cahill and Staff: Dr. Edward Larkin, '08; Dr. Paul J. O'Donnell; Dr. Ralph M. LeComte, and Dr. Fred R. Sanderson.

2:00 P.M.—*Symposium on Complications of Pregnancy*. Presiding: Dr. John W. Warner.

Discussions by: Dr. Jerome F. Crowley, '18, Associate Professor of Obstetrics and Gynecology, and Dr. J. Winthrop Peabody, '14, Professor of Diseases of the Respiratory System.

Dr. Daniel Davis, Professor of Clinical Obstetrics, and Dr. Wallace M. Yater, '21, Professor of Medicine.

Dr. John J. Lynch, '25, Instructor in Clinical Obstetrics, and Dr. Anthony M. Sindoni, Jr. '27, Chief of Metabolic Department, Philadelphia General Hospital.

4:00 P.M.—*The Differential Diagnosis and Treatment of Chronic Infections (Rheumatoid) Arthritis*, Dr. Carlos S. Sacasa, '34, Consultant in Medicine, Mayo Foundation.

4:30 P.M.—*Recent Advances in Surgery of the Pancreas*, Dr. Robert J. Coffey, '32, Professor of Experimental Surgery. (Note: School of Medicine Program continued on Sat. morning.)

##### EVENING PROGRAM

8:15 P.M.—Georgetown University's Sesquicentennial Pageant, "Sons of Georgetown", will be presented, in Central High School Auditorium.



## SATURDAY, JUNE 3rd

## School of Dentistry

9:00 A.M.—Registration (Lobby waiting room, main floor)

10:00 A.M.—*The Biologic Significance of Dental Caries and Parodontosis*, Dr. H. R. Churchill, Philadelphia, Pennsylvania, (Lecture Hall No. 102)

10:00 A.M.—*The Surgical Aspect of Immediate Denture Service*, Dr. Howard J. Newton, Washington, D.C. (Lecture Hall No. 101)

11:00 A.M.—*A Review of Some of the Difficulties Encountered in the Technical Procedures of Operative Restorations*, Dr. Doran S. Thorn, Washington, D.C. (Lecture Hall No. 102).

11:00 A.M.—*Oseomyelitis and Its Liability to the Dental Surgeon*, Dr. Michael L. Mullaney, Providence, R.I. (Lecture Hall No. 101).

12:00 M.—Luncheon—(School Cafeteria, Medical Bldg.)

1:00 P.M. to 3:30 P.M.—(Lecture Hall No. 301).

*Table Clinics*

*Talks, using charts and patients, pointing out some of the important phases of Restorative Dentistry...* Dr. Vernon J. Lehr

*The Key to Complete Radiographic Diagnosis*

Dr. M. M. Alexander

*Preventative Orthodontics* ..... Dr. Anthony J. Miller

*Radiology* ..... Dr. Joseph Conlon

*Opening Bites* ..... Dr. W. S. Benedict

*The Practical Application of Dental Anatomy*

*to Restorations* ..... Dr. Edmund J. Botazzi

*The Methods of Retaining Anterior Teeth by Root*

*Canal Therapy, and Elimination of Apical Dis-*

*ease Without Root Amputation.....* Dr. Harry Kaplan

*Faculty Group*

*Simple Orthodontic Corrections*—Dr. Stephen H. Hopkins, Department of Orthodontia.

*Selected Cases in Oral Surgery*—Dr. John Keavenery, Department of Oral Surgery.

*A Few Steps in the Construction of Immediate Fixed Bridgework with Special Emphasis on the Selection and Adaptation of the Pontic*—Dr. Roy J. Giezen, Department of Crown and Bridgework.

*Ceramics in Bridgework*—Dr. John F. Brazinski, Department of Ceramics.

*Amalgam Condensation with the Hollecback Pneumatic Condenser*—Dr. Doran S. Thorn, Department of Operative Dentistry.

*Some Methods of Testing of Physical Properties of Dental Materials*—Dr. Maurice A. Goldberg, Department of Dental Materials.

*Full Dentures*—Dr. Luzerne Jordon, Department of Prosthetic Dentistry. Assisted by the following members of the department staff: Drs. Emig, Whitebread Saunders, and Stanton.

*Tumors of the Jaw and Digestive Tract*—Dr. Eugene R. Whitmore, Department of Pathology.

*Cross Section of the Anatomy of the Head*—Dr. Othmar Solnitzsky, Dept. of Anatomy.

*Bacteriology*—Dr. Mario Mollari, Department of Bacteriology.



## SCHOOL OF MEDICINE

(Georgetown University Hospital)

Presiding: Dr. Joseph J. Mundell, '03, Professor of Obstetrics.

8:30 to 10:30 A.M.—Gynecological Clinic. Dr. Leon A. Martel, '08, Professor of Gynecology.

8:30 to 10:30 A.M.—Surgical Clinic. Dr. Howard F. Strine, Associate Professor of Surgery, and Dr. Howard H. Strine, Jr., '28, Instructor in Clinical Surgery.

10:30 to 12:30 A.M.—Gynecological Clinic. Dr. Jerome F. Crowley, '18, Associate Professor of Obstetrics and Gynecology.

10:30 to 12:00 A.M.—Surgical Clinic. Dr. George K. Nutting, Associate Professor of Surgery.

11:00 to 12:00 A.M.—Neurosurgical Clinic. Dr. John J. Shugrue, '19, Professor of Neurosurgery.

11:30 to 12:30 A.M.—Proctological Clinic. Dr. Garnet Ault, Professor of Proctology.

(Gaston Hall)

Presiding: The Reverend David V. McCauley, S.J., Dean.

2:00 P.M.—*Diverticulosis and Diverticulitis of Intestinal Tract*, Dr. Irvin Abell, President, American Medical Association, and Clinical Professor of Surgery, University of Louisville Medical School.

4:00 P.M.—The Sesquicentennial Convocation and Award of Honors. (University Campus).

7:30 P.M.—The Alumni Banquet. (Hotel Mayflower).

## SUNDAY, JUNE 4th

10:00 A.M.—Baccalaureate Mass. Sermon by Rev. Edward L. Stephens (College Lawn).

3:00 P.M.—Band Concert. (College Lawn).

4:00 P.M.—Lawn Party. (College Campus).

8:30 P.M.—Tropaia Exercises. (College Yard.)

Cohonguroton Oration, by William J. Driscoll, Jr.

9:15 P.M.—Reception by the President and Faculty. (Carroll Parlor).

## MONDAY, JUNE 5th

3:00 P.M.—Band Concert.

4:00 P.M.—Annual Commencement. Address by Hon. Charles H. English (College Lawn).

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## EXHIBITIONS

Riggs Memorial Library, "150 Years of American Printing" (All Week).

University Archives (All week).

Display of Old Class and Sports Photographs. (All week). (Ryan Gymnasium).

## SPECIAL ATHLETIC EVENTS

Friday, June 2nd—(Congressional Country Club).

10:00 A.M.—Alumni GOLF Tournament.

2:00 P.M.—Golf Exhibition (Maurice McCarthy and Joseph Lynch ALUMNI vs. Johnnie Burke &amp; Charles Pettijohn VARSITY).

Saturday, June 3rd—TENNIS Exhibition (The College).

9:00 A.M.—Gregory Mangin, Dooley Mitchell, Tom Mangan, Fred Mesmer, Paul Kunkel.

10:00 A.M.—Baseball Game ALUMNI vs. SENIORS (Varsity Field).



## "IS NOT THIS THE CARPENTER'S SON?"

*(The Proposed Feast of Christ the Worker)*

WILLIAM J. SMITH, S.J.

With the hearty approval of His Excellency, Most Reverend Thomas E. Malloy, S.T.D., Bishop of Brooklyn, a crusade of petition to the Holy Father asking for a Feast Day of Christ the Worker was begun in the Brooklyn diocese in January of this year (1939). The movement, sponsored by the Crown Heights School of Catholic Workmen, spread to many places. At the present writing the number of signatures to the petition has reached well over the 300,000 mark. Bricklayers and bankers, bootblacks and brokers, teamsters, salesmen, labor officials, typists, engineers, the unemployed, men and women of A.F.L., C.I.O., and Independent Trade Unions enthusiastically lent their names to the request. Practically every class and occupation in society are represented in the lists of the signees.

The petition read as follows:

*A Petition to His Holiness, Pius XI, for the Establishment of a Feast of Christ the Worker.*

*Mindful of the great love of the Sacred Heart for the poor, the needy, for workers, aware of the personal interest of Your Holiness in their welfare, realizing the efforts of evil men to win the workers away from God, and confident in the earnest desires of Catholic workers to continue as loyal and militant defenders of the Faith and the Church, we,*

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<sup>1</sup> [The Crown Heights School of Catholic Workmen is the labor school under Jesuit direction located in Brooklyn, New York. Its Director, the Reverend William J. Smith, S.J., the author of the present article, has played a leading part in promoting the Feast of Christ the Worker. An account of the organization and aims of the school was published by Fr. Smith in the *Woodstock Letters* Vol. LXVII, No. 3 (Oct. 1938), pp. 235-244—Editor's Note.]



*the undersigned, beg a blessing upon their efforts. To inspire them with new zeal and that they may share the more intimately in the spirit of charity manifested by the Divine Master in their regard, we humbly ask and petition that a Feast of Christ the Worker, to be celebrated in America on Labor Day, be established.*

<i>Name</i>	<i>Address</i>	<i>City</i>	<i>Occupation</i>
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A resolution, requesting the Hierarchy of the United States of America to petition the Holy See for such a Feast Day will be introduced at the meeting of the Bishops in November. His Excellency, Most Reverend Raymond Kearney, Auxiliary Bishop of Brooklyn, will read the resolution. Already the movement has received the enthusiastic endorsement of the Bishops of Buffalo, Rochester, Albany, Syracuse, Ogdensburg, in New York State. Archbishops Rummel and Schrembs have expressed their approval. Petitions were circulated in a number of dioceses. Half a dozen editorials have been written in the Catholic Press in favor of it.

The movement for a Feast of Christ the Worker is not new. The devotion to Our Lord, under this title, has been fostered elsewhere long before this time. As early as 1916, a Swiss priest, Abbé Schuh, inaugurated an association of workers under the special title of Christ the Worker. Pope Benedict XV approved the association in 1921 and raised it to an International Confraternity. Its official title is *The Apostolic Work of Jesus the Workingman*. Two years later, Pope Pius XI, in a private audience granted to Abbé Schuh, again expressed admiration for the idea and urged the priest to spread devotion to Our Lord under this title, that a strong demand on the part of the faithful might show the need of a Feast Day of Christ the Worker. Abbé Schuh, with great zeal, set to work to carry out the hopes of His Holiness, and by 1927 he was able to present to His Holiness three volumes of signatures asking for the Feast Day. Among those who signed the



petition were 33 Cardinals and 560 Bishops.

Renewed interest has been shown in the past year or so in France. In London, England, a petition similar to the one in America is now being circulated. Among the signatures is found that of Cardinal Hinsley. Half a dozen churches in the United States have held services under the title of Christ the Worker. In Cleveland the Shrine of St. Paul and the Church of St. Joseph have a perpetual novena to Christ the Worker. St. Peter's Church in Barclay Street, New York City, conducts a Holy Hour for Workingmen every Thursday at noon to honor the Sacred Heart of Christ the Worker. A booklet of prayers entitled *Fifteen Minutes with Christ the Worker*<sup>2</sup> has run into its fourth edition in as many months. To date 21,000 copies of this booklet have been printed and distributed. A second booklet for home devotion is being prepared.

The need of arousing interest in the devotion to Christ the Worker is apparent to all who are conversant with economic conditions in the world today. The appropriateness, even the necessity, of a Feast Day to honor the Divine Master in His sacred character as a Carpenter is equally evident. The world today rotates upon an economic axis. Christ the King, Who is Christ the Carpenter, must be made the center and support of that world if peace and sanity are to be established.

The workmen need such a day, for they are being harassed on all sides by promoters of doctrines, false and deceitful, which seem to offer them economic security. A pagan press constantly tends to rub from their minds the lustre of Catholic teaching which in other days gave them strength and encouragement. The conditions in which great numbers of them are forced to work and live is creating the impression in their minds that they have neither the right to earthly comfort nor the consolation which their Faith should provide for them.

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<sup>2</sup> William J. Smith, S.J., *Fifteen Minutes With Christ the Worker*. New York, The Paulist Press, 1939. pp. 32.



The employer is in need of such a day. The objection that a Feast of Christ the Worker would exclude all other classes does not seem sound. The Divine Master was neither an employer nor an employee. Yet He is the model of workmen and should be the exemplar of the employer. No employer will ever understand the meaning of the words the *dignity of labor* until first he grasps the reality of a God Who became a Carpenter. Unless the employer can see in his workmen "other carpenters of Nazareth," the abstract principles of the encyclicals will continue to fall on deaf ears.

Professional people and other classes of society have as much need of Christ the Worker as the employer and the employee. The Mystical Body of Christ is one. A Christian can never be a spiritual isolationist. We are social beings. Naturally, supernaturally, economically, socially, we have need of one another. The human family, in spite of its divisions and dissensions, is of necessity bound together today in a way that was unknown in other ages. The stability or the disturbance of industrial relations affects every individual and every family. We must be interested in the spiritual and material welfare of the workingman whether we like it or not. The acceptance or the rejection of Christ the Worker as an Ideal by employer and worker may well determine the fate of nations. No one can be indifferent to that.

The condition of the times demands this devotion and this Feast Day. Atheists and enemies of religion, though often a minority, are strongly united. By mass demonstrations, by parades, by their press, they flaunt their hatred before the public. Our Catholic workmen come within their direct fire. The Catholic workman has always been loyal, anxious to show his faith. Give him a day on which he can have the assurance of the prayerful co-operation of the whole Catholic world. Give him a chance to carry out the wishes of His



Holiness, Pope Pius XI, of blessed memory, in his prediction that the workman will be "proud to walk in the footsteps of Him, Who being in the form of God, chose to become a carpenter and to be known among men as the son of a carpenter."

A final, but by no means the last, reason for urging devotion to Christ the Carpenter is the Divine Workman Himself. Devotions develop in the Church according to the needs of the times, as we know from our own Sacred Heart devotions. The world today is a living contradiction of all that the Divine Master came to teach. Greed and lust for power, cruelty and stark injustice rule supreme. A relative few live in luxury, while millions weep in poverty, suffering, and destitution. The state is deified and financial power magnified. The dignity of human personality is debased and degraded. The ideals of honest labor, the value of voluntary poverty, the nobility of a humble life, are derided and ridiculed. The virtues of justice and charity are set aside as archaic. For such poison, the apt and appropriate antidote lies in emphasizing the character of Christ in relation to modern problems, in showing Him to the world as He was during the greater part of His lifetime. . . a humble, poor, unknown tradesman of Nazareth.

The objection that we may over-stress the humanity of Christ is vulnerable. It is just as much a heresy to belittle the humanity of the God-Man as it is to deny His divinity.

Of still less weight is the fear that the Communists will turn the devotion to their own ends, holding Christ up as an ignorant laborer and making of Him a part of the proletarian front. If we were to accommodate our teaching of the truth to the designs of Communists and cease to proclaim our doctrine whenever they distorted or misrepresented it, we would have to be silent on many of the salient points of religion. There is scarcely a decent tradition or concept that we cherish which they have not in one way or another made use of to disguise their own malicious



doctrines. If they have failed to speak of some of them, it is due to ignorance of the doctrine, and not because they have a preference for any doctrines in particular. Communism is the most insidious danger the Church has ever had to face. Yet there are ultra-liberal Catholics who would like to soft pedal the issue. A Catholic Bishop made the sad suggestion to me that it might be possible to co-operate with Communists for a good end under the principle of the double effect. As reverently as I could, I suggested that he should read a few Communist booklets and find out what they teach. To yield to their trickery and deprive the workman of his greatest hope, the ideal of Christ the Worker, is not the proper approach to the problem. To expose their deceit, while vigorously preaching the truth of Christ in all its manifestations, seems to me to be the sounder defense.

The phase of Our Lord's earthly life which today is most appropriate, which best meets the difficulties of the hour, is that of Christ as a craftsman, the Carpenter of Nazareth. We know that there is nothing in the life of the Son of God upon earth that was merely an accident. The sacred role of the carpenter is as much a part of the Divine Plan of Redemption as the title of teacher or miracle worker. I like to think that the Divine Mind of God looked down the years and saw that there would come a day—as it has come—when greed and selfishness would so rule the lives of men, that while a relative few controlled the wealth and credit of the world, millions and millions of His children would be forced to live in subjection, poverty, even destitution. When that day would come He wanted to say once again, "Come to Me all you who labor and are heavily burdened, and I will refresh you." He wanted to say that and to have the invitation accented. So when He came among His own, He came as one of His own—a humble carpenter. Ours is the duty to carry that invitation to the multitudes.

*Crown Heights School of Catholic Workmen  
Brooklyn, N.Y.*



## THE XAVIER LABOR SCHOOL 1938-1939

PHILIP E. DOBSON, S.J.

The year 1938-1939 was notable in the history of the XAVIER LABOR SCHOOL for expansion in two directions: first, increased activity in the union field; and secondly, the beginning of courses of lectures for public school teachers in New York City and the vicinity.

What prompted the decision to branch out into these two fields was the fact that the Communists seemed to be spending most of their money and their energies on the unions and on the public school system. In addition to this negative side of the question, these two fields gave promise of providing opportunities of accomplishing something definite and lasting. The activities of the Labor School in the two fields will be treated separately.

### ACTIVITY IN THE UNION FIELD

In general, courses for union men were offered in: *Parliamentary Procedure, the History of Trade Unionism, Communism and Union Labor, Public Speaking, Unionism and Sound Organization*. It is obvious that most men who belong to unions need some, or all of these courses. Some would have no knowledge of the history and tactics of unionism, others would have this necessary background, but would be unable to hold the floor in a union hall against a hostile, heckling crowd. Some would not be able to recognize Communists or Communism in their unions unless Earl Browder rose to speak, others would be quick to recognize the Red Hand of Moscow, but would be easily sidestepped by the chairmen of the meetings, because of their ignorance of the rules of parliamentary procedure. Thus the courses were designed to train constructive, well-informed, Catholic, American, union men, who knew what to say or do, how to go about it, and who could handle themselves under all circumstances.



The courses were taught, with one or two exceptions by reliable, experienced Catholic laymen. Jesuits tend to be too academic and theoretical in treating with these men, and there is the additional difficulty that in such classes the men in trying to show the proper respect for priests feel constrained and not free to air their difficulties. The courses were free of charge, except for a registration fee of one dollar for those who could afford it. There was a rather large library of books and pamphlets on labor and communism, which the students were free to borrow without charge.

One major problem that confronted the School was that of arousing the rank and file of the union men to united, unselfish, intelligent, fearless, constructive action. A whole book could be written on each of these adjectives as applied to action in unions. That our Catholics have accomplished so little in the union field is due to the fact one or more of those adjectives did not apply to their action. No progress will ever be made unless the efforts of the men are unselfish, united, intelligent, fearless, and constructive. In unions dominated by Communist leaders, the few Communists in the rank and file have more energy and zeal than the rest of the union men who outnumber them a hundred to one. One of the most discouraging features of labor school work is to see men who belong to communistic or crooked unions, sit in the classes week after week, apparently interested in the training that they are receiving, and then later learn that these men either did not attend their union's meetings or else went and meekly voted in favor of the resolutions proposed by the Communist or dishonest leaders.

Some of the unions to which the men belonged were: the bricklayers', the restaurant workers', electrical workers', teamsters' or truckers', longshoremen's, painters', carpenters', and the Transport Workers' union. One of the best ways of ruining a school of such men is to have professors who talk the language of the University, instead of talking the language of



the men, professors who glibly know all the answers and whose lectures consist of quotes from innumerable books, men who know only books and the classroom, and little or nothing of their students whose lives consist of hard, monotonous, dirty work under tyrannical bosses, and in racketeering labor unions.

One item which might be of some interest is the effort made by the XAVIER LABOR SCHOOL to fight Communism directly and to help the workers in the Transport Workers' Union. The impression is common among laboring men that the Church talks of the labor problem in a vacuum, with little of any definite achievement resulting. In other words, there is too much talk of labor unions in general, and too little action in driving Communists out of this or that particular union, or in cleaning out the racketeers in a particular union.

For many reasons The Transport Workers' Union (principally centered in New York City) seemed to present a fine opportunity of definitely furthering the cause of Christ in a tangible situation. We shall explain why this was by beginning with the obvious truth that the Communist International, of which the Communist Party of the U.S.A. is a section, aims at violent revolution. When the time will be ripe for the Communist to touch off this revolution, they must control transportation to cause chaos, confusion, anarchy, to prevent troop movement, and so forth, all of which is essential for the success of their revolution. As in other lines of industry, the Communists sought to gain control of transportation in New York through a union. By capitalizing on many just grievances which the men had against the companies, by promising the men everything short of the moon, by showering the men with an endless stream of propaganda, by paying organizers whose only job was to spend the entire day trying to organize the men, the Communist Party succeeded in organizing the Transport Workers' Union. By dominating this Union the Communist Party ac-



quired immense power in New York, the key city of the Country, since the membership of this Union is composed of all the employees of the subways (Independent Lines excepted), trolley car lines, elevated lines, including the employees who operate the very heart of these lines, the power houses and repair shops, plus the employees of most of the bus lines. Some of the taxi drivers belong to this Union, but since a taxi driver's pay averages less than fifteen dollars weekly, the drivers are unable to pay dues, and the Union is allowing these men to drift away. Approximately seventy-five percent of the members of the Transport Workers' Union are Irish Catholics, most of whom are still practical Catholics. The leaders of this Union are entirely communistic. Note that we said communistic and not Communists, because we have no sympathy with those Catholics who fall into the trap set by the Communists, of wasting time trying to prove that certain men are members of the Communist Party, an almost impossible task. To fight a union leader with every weapon at our command, to accuse such a man of being a bad union man, to say he is un-American and anti-Catholic, we do not have to have proof of his membership in the Communist Party. It should be sufficient for us to know that that union leader *carries the line of the Communist Party*. To waste valuable time and energy trying to prove that someone is a member of the Communist Party is no different from the conduct of the puppy running in circles trying to bite its own tail, because members of the Communist Party adopt different names in the Party, and since a Communist holds that the end justifies the means, no lie is too base and no hypocrisy too shameful, if he is trying to conceal his membership in the Party. While we were morally sure that all the leaders of the Transport Workers' Union were members of the Communist Party, we were satisfied to know that they all carried out the line and the policies laid down by the Communist Party.



There were many reasons why we were justified in hoping to accomplish something definite among these men. First of all, most of them were Irish Catholics, and we thought they would listen to Catholic clergymen. Secondly, as in the case of most unions controlled by Communists, the Union tyrannized over the men in a fashion little different from that of Joseph Stalin, and the men were thoroughly fed up with it. Thirdly, there had never been made public an itemized account of expenses, despite the fact that the Constitution of the Union demands that it be done every six months. Finally we thought we could prove to the majority of the men that their leaders were carrying the Communist Party Line on all major issues, such as Spain, the position of the Catholic Church on Labor, and so forth, and hence prove that these leaders were definitely anti-Catholic.

By contacting key men among these workers, by passing the news around by word of mouth, by passing out handbills near car barns (sometimes at the risk of riot incited by Communists) a group of men from the Transport Workers' Union were gathered at the XAVIER LABOR SCHOOL. We hoped that they would form the nucleus of a much larger movement which would be successful in cleaning out the Union. The men met every Wednesday. Those men who worked nights would come to the classes on the way home from work, and go home to sleep after the classes. Those who worked during the day attended the classes at night. (All members of unions other than the Transport Workers' Union attended classes in the evening only). Every week the men put out several thousand mimeographed sheets exposing the Union leadership and its communistic hook-up, presenting new facts and new angles each week.

For a time the XAVIER LABOR SCHOOL made considerable headway in its efforts to teach these men the principles of good unionism, and in demonstrating that their union leaders were dishonest and commun-



istic. However, as soon as the union leadership realized that we meant business, as soon as they saw that the men coming to the XAVIER LABOR SCHOOL fully intended to overthrow their present officers and elect in their place honest, progressive, anti-communist leaders, then they began to poison the minds of the rank and file against the XAVIER LABOR SCHOOL. Their most deadly weapon was their so-called 'scandal squads'. Men picked by the union leaders are given instructions to mix in among the men at work, during lunch, or on the way home, and confidentially pass on the information, e.g., that the XAVIER LABOR SCHOOL is being paid by the Company to break the Union, or that the man directing the School is not a priest at all, but a fake priest using the men who go to his School as dupes for his own advancement. Not content with this, the union began to intimidate the men who attended the Labor School, by bringing them up before the trial board of the Union on charges of violating the Union Constitution. The men were usually fined and threatened with expulsion from the Union if they were not more submissive to the wishes of the leaders. Other men were warned that they would be severely punished if they dared come near the Labor School. One member of the School was very badly beaten up, and while there was no definite proof as to who were his assailants, there are indications that they were thugs hired by the Union.

Most of the men in the Transport Workers' Union (and in many other unions for that matter) are extremely gullible and swallow the most absurd stories, without asking for any semblance of proof. What added to their credulity in the charge that the XAVIER LABOR SCHOOL was in the pay of the companies is the fact that very many of the men bitterly resent the action taken by the Irish Bishops and the Irish Clergy during the trouble with England. This spirit of anti-clericalism is nourished at the Union



meetings by the Union leaders who constantly repeat such questions as: "When you had no union, and when the Company used to kick you around like dogs, where was the Catholic Church and the XAVIER LABOR SCHOOL then? When you tried to throw off the yoke of England, didn't the priests tell you to keep your chains and remain slaves? Now they want you to be slaves of the Company again."

By such tactics there has been fomented among the men of the Transport Workers' Union a strong spirit of anti-clericalism, and an increasing acceptance of the doctrine of class-war. Many of the men hate the Companies for which they work along with all capitalists. This belief in class-war received its initial impetus from the unfair and unchristian manner in which some of the transit companies treated their men in the past.

At this point it is necessary to understand why the leaders of the Transport Workers' Union were able to dominate so completely men who were free and independent Americans. Some months previous to September 1938 when the classes for these men opened at the XAVIER LABOR SCHOOL, the various transit companies in New York unfortunately gave to the Union officials a 'closed shop.' This means that no man could work on any of the transit lines unless he were a member of the Transport Workers' Union. It followed that if a man were expelled from the Union he automatically lost his job, and the Company, regardless of what it might wish to do, was forced by the contract which it had signed to dismiss the man who had been expelled from the Union. The word unfortunately was used above only in reference to this situation. It was not meant as a general condemnation of the closed shop, although it is true that it practically gives the union leaders complete control over their men, and if this power be misused, it places the men in a virtual slavery. It does not cost the company any money to grant a closed shop to union leaders, and the union



leaders in return can make some concession which will save the company money. In the case of the transit situation in New York City, those companies knew that they were granting a closed shop to Communists, and in the case of the Interborough Rapid Transit Company, there seemed to be some culpability on the part of the Catholic officials in allowing such a clause to be placed in the contract. From what has been explained, it can be readily appreciated that in the case of the poor workingman with a wife and children dependent on him, in hard times when jobs are extremely scarce, it would require more than ordinary courage for him to incur the displeasure of his union leaders, with consequent expulsion from the union and loss of his job.

However, despite all intimidation by the union leaders the XAVIER LABOR SCHOOL made definite progress until a small group of men, not connected with the School at all, engendered a wild-cat, unauthorized sit-down strike on the I.R.T. Subways for about twenty-five minutes in February, 1939. The Union officials blamed this incident on the members of the Union who were attending classes at the XAVIER LABOR SCHOOL. From then on all the union leaders blasted away at the Catholic Church for its anti-labor policy, using the XAVIER LABOR SCHOOL as an example. Most of the men, because of their simplicity, were extremely gullible and believed most of the slanders and lies that were handed to them from the platforms of the Union halls.

After all these factors were taken into consideration, it was decided that it would be better not to furnish the Communist leaders with pretexts for their slanders, since the XAVIER LABOR SCHOOL did not have the necessary money, manpower, or organization to match blows successfully with so powerful an outfit as the Transport Workers' Union. The classes for these men were discontinued and the nucleus of brave, unselfish, hardworking men who had risked



so much for Catholicism, and for the cause of sound American unionism, formed other outside groups and carried on in such a way that the Church would not be directly involved. The XAVIER LABOR SCHOOL failed to attain final success with this group because we had not reckoned that so many Catholics would be so anti-clerical, because we did not believe that so many would be misled by the rabble-rousing nonsense of the union leaders, and because of the selfishness of many who did not care about their religion or their Country as long as they received a few cents an hour more in their pay envelope.

As sort of an afterthought we offer this observation which may or may not have any significance. It was our experience that membership in the Communist Party for any length of time seemed to put a blight on the characters of the men. Of the former members of the Communist Party with whom we came in contact, we found none who could be fully trusted. They always seemed to retain, perhaps unconsciously, the philosophy that the end justifies the means. They were invariably disruptive and revolutionary. At times they would work for some time without showing these qualities, but in the end they always showed their true colors, and would make some erratic move which would ruin many months of work by the other reliable men.

#### LECTURES FOR PUBLIC SCHOOL TEACHERS

The other section of the Labor School mentioned above, the courses for public school teachers, attracted a good deal of attention in New York. During the last few years, particularly during the La Guardia Administration, the Public School System of New York City has become increasingly materialistic, immoral, and pagan. Some of the schools are still rather good from the moral viewpoint, but they are relics of the past, and the present personnel most probably will be replaced by teachers and principals less friendly to the Catholic Ideal. This trend has been accelerated to a



great extent by courses and pressure groups, organized among teachers by Left Wing schools and organizations, such as The Rand School of Social Science, The Workers School in The Daily Worker Building, The American League for Peace and Democracy, The Teachers Union, and others. To combat the virus implanted by these agencies, THE XAVIER LABOR SCHOOL inaugurated its courses for teachers in Americanism and Education, from the Catholic viewpoint. Each Tuesday evening for twenty-four weeks an average of one hundred and fifty teachers came to the Xavier Theatre to hear lectures on various phases of Education, Americanism, Democracy, Racism, etc., by prominent Catholics, who were also fearless and uncompromising. Only Catholics were invited to lecture to this group, and with one or two exceptions, only Catholics who were educated in Catholic schools, because it was our experience that almost all Catholics educated at secular schools are unsound on the fundamental questions of the origin of authority and of rights, free speech, tolerance, democracy, the will of the majority. Their views are usually so liberal that they are more naturalistic than Catholic. The lectures usually lasted thirty minutes, followed by a question period of approximately an hour. The question period was the most interesting and most profitable portion of the evening.

Some examples of the lectures given are: Free Speech in the School—Walter J. Garlin, LL.D., Member of the Board of Education; Constructive Principles in Education—Francis M. Ryan, Ph.D., Ass't. Professor of Education, Fordham U.; The Right of Free Speech—Ignatius M. Wilkinson, LL.D., Dean of the School of Law, Fordham U.; Free Speech and the Right of Assembly—The Hon. Justice Herbert A. O'Brien; Education After John Dewey—Francis M. Crowley, Ph.D., Dean of the School of Education, Fordham U.; several lectures on The Activity Program which is being used as a vehicle for the infiltra-



tion of naturalism and paganism into the New York School System. Some of these topics may seem somewhat remote from the subject of Education, but they are all burning issues among the teachers today, and Catholics, both students and teachers, are being snowed under by the welter of propaganda on these subjects that is being taught very attractively and very effectively by the Leftists. Social issues as well as educational issues are of paramount importance among teachers today.

One reason why the Leftist groups are able to attract many teachers to their courses is that they are able to secure from the Board of Education permission to award "alertness" or "in service" credits to those teachers who take those courses and pass the examinations. These credits are required for many teachers who wish to qualify for the customary increase in pay or for advancement in the New York Educational System. Many teachers were very anxious to attend the Xavier courses because of their superior quality, but they were obliged to attend other courses to secure the necessary alertness credits. To eliminate this handicap the XAVIER LABOR SCHOOL fulfilled all the required conditions laid down by the Board of Education, and requested that alertness credits be granted to teachers taking our courses. There should have been no question of this request being granted, since the Xavier courses were superior to most of the courses offered by the Leftists which had been granted alertness credits by the Board of Education. When the Board decided to act on the XAVIER LABOR SCHOOL'S request, the Director of the School was asked to see the Superintendent in charge of Teachers' Credits. In the interview the Superintendent was very polite, kind and deferential. The courses was praised very highly and regret was expressed by the Superintendent that other Catholic institutions were not offering courses of equal excellence. Then the Superintendent (who was not a Christian) proceeded to impose



impossible conditions which had to be met before the Board would consider granting alertness credits, and this despite the fact that none of the Leftist agencies were required to meet these additional requirements imposed on the XAVIER LABOR SCHOOL. There followed a lengthy correspondence in the course of which the Superintendent who had imposed these conditions was accused of unfairness and discrimination. After some months the Superintendent admitted his error and the teachers taking the Xavier courses were granted alertness credits. This incident is related because it is one of many that are constantly occurring in New York, and taken together they prove that the higher executive positions in the New York Educational System are being filled by persons who seem to have a definite anti-christian bias.

Among the more energetic and zealous members of the teachers' group, a committee was formed which became the Labor School's pressure group for the Teachers' section. This group attended meetings of the Leftists and gave reports on them, spoke at public hearings, telegraphed resolutions adopted at the regular Tuesday lecture, and in general made the power of our teachers' group felt wherever a question involving Catholicity or traditional Americanism was at stake principally in the field of Education. For instance this committee worked very hard to have adopted by the Board of Education, the famous Carlin Resolution which was designed to prevent all alien, un-American "Isms" from using the public schools for their meetings. This resolution was proposed by Walter Carlin, one of the two Catholic members of the Board of Education. The resolution was eventually rejected by the Board and the deciding vote was cast by the other Catholic member of the Board.

In New York's educational circles, the Leftists are exerting an influence far beyond their proportionate numbers, because they aim always to apply pressure at strategic points at the most opportune times, while



Catholics are content to stand off, wrapped in the complacent knowledge that they alone have the truth. This is most unfortunate when we realize that almost one half of the children attending public schools in New York are Catholics, and those Catholic Students are imbibing the naturalistic, pagan philosophy which is being thrust upon them by forces that aim to destroy our religion.

#### OTHER ACTIVITIES

While the main part of the Labor School was composed of union men, effective work was done among other non-union groups.

At the suggestion of Father Boland, Chairman of the State Labor Relations Board, a course in Labor Relations Law was offered for Catholic lawyers who desired to specialize in the field of Labor law. Among the C.I.O. locals that were springing up everywhere in New York, there were very few men who knew union tactics and technique well enough to direct the policies of these unions. Consequently the policies of the unions were usually directed by the union's lawyers, the great majority of whom were Jewish lawyers who were unscrupulous and certainly not pro-christian.

There was a small non-union group at the School which took courses on fundamental ethics, and on various phases of Communism. From this group a corps of speakers was developed. During the year these men did much good work speaking before Holy Name Societies, Communion breakfasts, and meetings of various clubs. While this group of speakers did a good deal of fine work, and while our people will always need someone to talk to them, yet the fact is that in the present day situation, the primary need is not talk, but intelligent organization of pressure groups which can apply pressure at the right place and at the right time, and which can swing our Catholic people enthusiastically and energetically behind them, always, of course with the approval of the bishops.



The greatest handicap with which the XAVIER LABOR SCHOOL has had to contend during the past few years has been the appointment each year of a new director. Of the several reasons why this is ruinous, we shall give two.

The most important task of the director of such a School and what will contribute most towards the progress of the School, is the development of personal contacts with as many people as possible in the fields of Labor, Education, Government, etc. More than one year is required to make any notable progress in this direction. Once a director acquires a list of valuable contacts, very few of these can be handed on to a successor. Each year a new director starts at Xavier, almost from scratch. At the end of the year when he is beginning to understand the work, and has some contacts which he hopes to use next year, he is changed, and the process starts all over again with the new director the following year.

Recently, the director of the Labor School has been a scholastic who has taught in the High School during the day, and acts in his capacity as Director of the Labor School at night. Since scholastics eventually go to theology, the appointment of a scholastic as director, *ipso facto* eliminates the possibility of permanent directorship. What is more important, is the fact that what the people need most of all in the solution of social problems is Theology. At least ninety percent of the social problem consists not in economics, not in abstract sociology, not in philosophy, but in the Theology of Christ, applied through the social sciences.

Father General has said that the solution of the social problem is one of our major tasks. Surely then it is proper that a priest who will have no other work, should be assigned as Director of the XAVIER LABOR SCHOOL. Until that comes to pass the the XAVIER LABOR SCHOOL will not exercise throughout New York, the enormous influence of which it is capable.



## OUR LADY OF THE OAKS<sup>1</sup>

*Retreat House  
Grand Coteau, Louisiana*

LESTER F. X. GUTERL, S.J.

Our Lady of the Oaks retreat house is the munificent gift of His Excellency, Most Reverend Bishop Jules Benjamin Jeanmard and his clergy to the Jesuits of the New Orleans Province as a monument to the one hundred years of service of the Society of Jesus in the territory of what is now the Lafayette diocese.

Situated on the grounds of St. Charles' College, Grand Coteau, Louisiana, this simple and sturdy structure typifies the humble but hard historic atmosphere of its environs. Grand Coteau, somewhat more elevated than adjacent tracts of land, as its name indicates, forms to the eye a rough circle of about four or five miles in diameter, bounded by different creeks and bayous and naturally beautified by a generous amount of oaks, pines, cypresses and hickory trees from whose branches forever hangs the ornamental "Spanish Beard." Not far from the "Evangeline country," its population consists chiefly of Acadian French, simple farm people for the most part. Among them are a sprinkling of the descendants of the Maryland families who came to Louisiana over a century ago, and of later immigrants of various origins.

This unassuming village never attained a name in the affairs of the world. Though only some 150 miles distant from the great city of New Orleans, it is hardly known beyond an equal radius. It has its importance rather in the inconspicuous chronicles of spiritual purposes, of holy people combating the bitter obstacles with which holy pursuits are usually confronted.

In 1835, or thereabouts, Archbishop Blanc of New

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<sup>1</sup> The writer wishes to acknowledge with thanks the material contributed for this article by the Reverend Samuel Hill Ray, S.J., Director of the Retreat House of Our Lady of the Oaks.



Orleans expressed his desire that the Jesuit Fathers take charge of a College at Iberville, Louisiana. For some reason, however, the place was not considered favorable and they were encouraged to locate themselves on a more favorable site. After several unsuccessful attempts to establish themselves at suitable towns, the Jesuit Fathers finally looked to Donaldsonville, a rather progressive, healthful and agreeable site, overlooking the "Father of Waters" and easily accessible from all parts of Louisiana. Reverend Father Point, superior of the New Orleans Mission, spent earnest efforts making arrangements. But after all the obstacles seemed to have been removed and the time for final arrangements had come, some of the inhabitants launched "an opposition so uncalled for" that Father Point declined further proceedings and left immediately for, that "out of the way" place, Grand Coteau to which he was called, as it is said, on "urgent business of a spiritual nature."

"During his stay there," wrote Father Maitruges, S.J., some sixty years ago, "Father Point, guided by Providence we may say, for mere human wisdom and prudence did not seem to advise that course, made final arrangements for a College in those parts." That was in 1837. St. Charles' College was established on the 800 acres of land given by a Mr. Charles Smith. "From that time, Fr. Point was to feel at what cost he was to deserve the title of Founder. . . ." It was not long before that "out of the way" place was to become the seat of a terrible conflict which keynoted, as it were, an existence of rises and falls, providential redemptions and harassing misfortunes.

When the College was declared open, the announcement was received by an uncalled-for outcry of disdain from the outside world. The Fathers "were held up to the public as objects of hatred, unworthy to breathe the air of Louisiana." Timely warnings were received through anonymous letters, some containing threats of violence to the persons of the Fathers.

But that was only the beginning of trials for Grand



Coteau. Poor in the beginning, with merely a "wooden church, one small wooden house and a kind of log house" it remains poor to this day. Its history relates of oft recurring doleful days, days of poverty and persecution, days of abandonment, days of mourning and sorrow during the Civil War, days of want and misery during the Mississippi flood. On one occasion when fortune was kind enough to enable Father Point to erect a new building, he was moved to exclaim: "Ah! le voilà enfin, le collège St. Charles, enfanté dans la douleur!"

And yet, struggling thus throughout the 100 years of its existence, Providence has kept it alive and enabled it to work out a fruitful destiny. Ever since its foundation St. Charles' has been continually devoted to the education of Catholic youth, varying at times from a boarding school for boys to a seminary for candidates for the Jesuit priesthood. What human estimate could adequately weigh its real success? As Father Maitrugues had said: "...the work of God was going on meanwhile, and from year to year St. Charles' College was sending to their homes a number of youths who know our Lord a little better. Likewise the convent of the Sacred Heart (antedating St. Charles by some 17 years) was at work preparing the best sort of catechists,—that is, good Christian mothers. And though much still remained to be done, infidelity, heresy and secret societies received severe checks; many a prejudice was removed, many a mind enlightened, many a wound healed, as the present fervor proves." Sometime previous Mr. Anderson, a Senator in Louisiana had said: "Your Grand Coteau population hardly ever brings up a case of crime at the courts. 'Tis wonderful!"

"And now nothing remains," wrote this pious Father, "but to express the confidence we feel with regard to the future of Grand Coteau. It is daily striking root deeper, and further trial may only render it more stable and more fruitful. Of course it will always be the same lonely spot, still poor and humble; but who



can deny that it is day after day working out a noble task and fulfilling a bright destiny?" How prophetic those words of over half a century ago! A lonely spot? Yes, with a hallowed loneliness, the kind of loneliness that was the joy of Nazareth.

Indeed, it is a hallowed spot. For the last score of years St. Charles' has been the Novitiate and Juniorate for the Jesuits of the New Orleans Province. Daily at the appointed hour one can see the fervent novices strolling about the grounds reading their immortal "Rodriguez" or pacing the shaded paths in groups saying "the Beads" and the Litanies. There, still standing on the grounds, is the little "White House" where once lived the Venerable Mother Connelly, foundress of the religious order of the Child Jesus. A stone's throw away in the old parish cemetery lie the bodies of her two children. There is the unpretentious graveyard of the pioneer fathers, scholastics and brothers, where symbolic of a pledged peace lie side by side the bodies of Father Salter, grandson of Alexander Stephens, vice-president of the Confederacy and Father Sherman, the son of General Sherman who made his march through Georgia not far from the ancestral home of Father Salter. There is the old parish church of the Sacred Heart and the new chapel of St. Peter Claver for the colored folks. And bordering the College grounds is the historic Academy and Convent of the Religious of the Sacred Heart and its storied shrine of St. John Berchmans in the room where he appeared to, and miraculously cured, the postulant Mary Wilson. Amidst such apt surrounding has been born Grand Coteau's latest project, the new retreat house, Our Lady of the Oaks.

Were we adequately to search the background of this new retreat house, we would find ourselves delving much deeper into history; for we can see in it another product of an idea popularized by St. Ignatius in the Spiritual Exercises, caught up by his followers with great effectiveness in stemming the tide of heresy and enkindling the flame of spiritual vigor and in our day



recalled anew to the mind of the universal Church by Pope Pius XI in his encyclical *Mens Nostra*. The true force of that idea is explained in simple terms by that venerable Pontiff of happy memory. Thus he writes:

. . .if spiritual exercises were nothing more than a brief retirement for a few days, wherein a man removed from the common society of mortals and from the crowd of cares, was given, not empty silence, but the opportunity of examining those most grave and penetrating questions concerning the origin and destiny of man; 'Whence he comes; and whither he is going'; surely, no one can deny that great benefits may be derived from these sacred exercises.

To be sure, this idea was not foreign to Grand Coteau. Surely not one of the hundred years had passed before the Spiritual Exercises were given at St. Charles' or the Convent of the Sacred Heart. Yet, this was not an adequate fulfillment of the idea. What of the Catholic laymen in those parts of Louisiana, the Catholic Boys in Public Schools? Whence shall they derive nourishment for their souls? What of the parish priests who yearn for a timely spiritual stimulus afforded by a few days retirement in prayer? This was problem with which Father Samuel H. Ray, S.J., was confronted some ten years ago. The old question arose. How start such a movement without finances? Grand Coteau was the logical choice. Two corridors of rooms in the west wing of the now spacious building could easily be spared. The old College dining-room could serve as the "Laymen's Refectory." The college kitchen could be imposed upon to cook the meals. The novices and brothers would eagerly lend a hand in the tasks of arranging rooms, serving table, serving the Masses of the priests and the like.

Father Ray decided to test the plan. Early in January, 1929, he visited the neighboring parishes and High Schools and discussed it with pastors, principals and students. He was encouraged to find that many welcomed the idea with enthusiasm. Before a month



had passed "twenty boys from a nearby Public High School reported at the Novitiate to begin a closed retreat." The new movement was inaugurated and was soon to be favored by a spread in popularity and a steady increase in numbers. "From January, 1929, to June of the same year, 263 boys came from twenty-nine towns to attend fourteen retreats. During the school year of 1929-30, 275 boys came from forty-one towns to attend fifteen retreats; in 1930-31, 337 boys came from forty-two towns to make nineteen retreats." These numbers of course include neither the equally large groups of adult laymen nor the many priests of the Lafayette diocese who together with their ardently enthusiastic Bishop had come each year to make the Exercises.

Who besides God can adequately appreciate the good that was being wrought by this quiet work? Certainly the retreatants were appreciative of the spiritual profit which accrued to them personally; for they eagerly returned the next year and brought others with them. By Bishop Jeanmard, ever friendly to pious causes, the movement was viewed with large gratification. "The finger of God here!" he said.

But true to the usual fate of Grand Coteau where material fortune was never commensurate to its spiritual effectiveness, another noble experiment met with disappointment. In 1931 the depression weighed heavily on the New Orleans Province. Sufficient funds to send the scholastics outside the province for philosophy were not forthcoming. At least for the time they would have to make their philosophic studies at Grand Coteau. And besides, the number of novices was yearly increasing. The building was becoming too small as it was. In the Fall of that year Father Ray had to give up the two floors of the west wing.

In its flourishing infancy the good work was definitely brought to a close. That it would ever be resumed depended on one possibility—that of building a new retreat house at Grand Coteau. But how? The old prob-



lem recurred to Father Ray. There was only one solution. Seek contributions. Beg! And that is what he did untiringly, going from place to place, South, North and East, telling of his plight. But all to no avail. That was in the midst of the depression; and the few dollars he gathered together could not even pay for the foundation of a retreat house. That seemed to be the last straw. There was nothing to do then but hope, hope again in the happy turn of Providence.

Though it took seven years, Providence was turning happily and in one who shared heart and soul in that hope. In November, 1937, at the Centennial Celebration of St. Charles' College, the Right Reverend Bishop Jeanmard remarked to the Jesuit community: "Something I have long been dreaming of, I now find my way to accomplish. I am going to give the Jesuit Fathers a house of retreats. It will be erected right here on the Novitiate grounds."

Before a year had passed the Bishops dream became a reality. There at "poor and humble" Grand Coteau, caressed in a cluster of aged and bearded oaks, stands his beautiful gift, Our Lady of the Oaks.

Of the Spanish Mission style, the building is constructed with grey building-stone compound of Portland cement and Birmingham slag. The roofing is done in variegated red Spanish tile. It consists of just one story and is arranged quadrangularly, 160 by 125 feet. The interior forms a Spanish patio, shaded by four huge oaks spouting over it from the corners and adorned with Spanish shrubbery and a center fountain with a reservoir of broken tile. Within there are twenty-seven rooms for retreatants, a comfortable parlor with a huge fire place, a reception with registration and library facilities, an office and quarters for the retreat master, a spacious dining-room, a modernly equipped kitchen, pantries, showers and other conveniences. For the most part the furnishings are again of the periodic Old Spanish Mission style, with a touch here and there of the modernistic. The chapel, capable of accommodating forty persons, is plain but



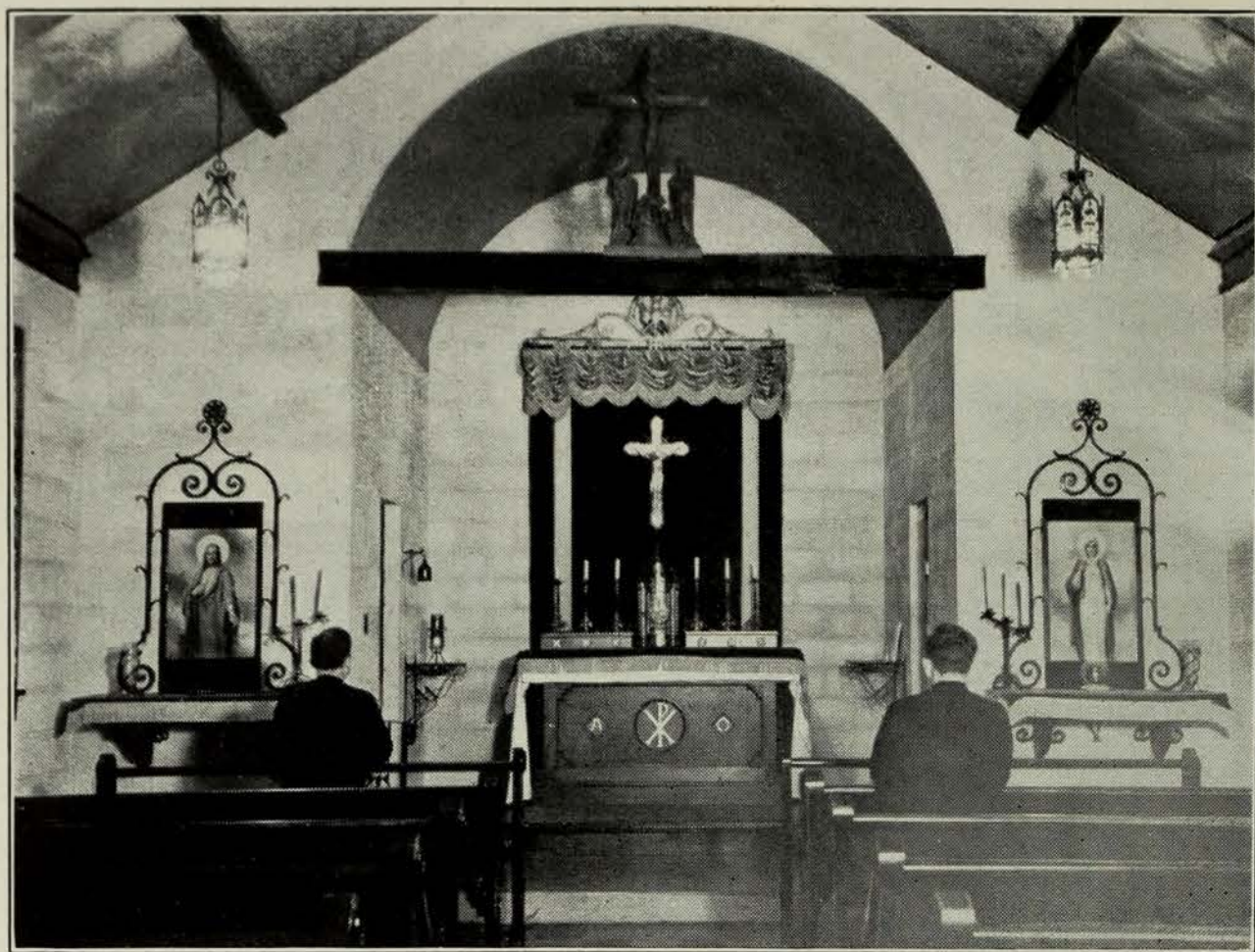


LOOKING FROM THE CHAPEL ACROSS THE PATIO TO THE  
ENTRANCE



A PRIVATE ROOM





THE CHAPEL



THE DIRECTOR'S OFFICE



exquisite. One enters it from the patio, directly opposite the main entrance, through a triple-arched facade which is surmounted by two mission bells, each in a separate niche; and centered above these in its niche stands the statue of Our Lady of the Oaks. Outdoor stations are arranged beneath the portico surrounding the patio, beginning and ending at the portal of the chapel door.

The building is situated on the identical location where the original Grand Coteau parish church had stood and the chapel, almost directly over the original grave of the donor of this vast property, Mr. Charles Smith whose body was afterwards removed and placed under the Blessed Virgin's altar in the present parish church. The entire house and furnishings are estimated at the value of forty thousand dollars.

The dedication of Our Lady of the Oaks was held last October 2, before a large throng of enthusiasts who came from all parts of Louisiana to witness the exercises and take part in the solemn ceremonies. The ceremonies commenced with a procession of the attending clergy and laity, which formed at the Grotto of Our Lady of Lourdes. Leading the procession were the altar boys, followed by a guard of Boy Scouts carrying the American Flag, the novices and juniors of St. Charles, sisters and students of the Sacred Heart Academy, the laity and the clergy.

The rituals were performed by the generous donor himself. After blessing the retreat house Bishop Jeanmard gave the principal address of the afternoon, in which he formally dedicated his gift "to the greater glory of God and in honor of the Blessed Mary." He pointed out that the ground was broken for the retreat house on May 23, the twentieth anniversary of the founding of the Lafayette diocese and actual work was started on June 1, the month of the Sacred Heart.

Stating that the retreat house was given in appreciation and gratitude for the 100 years service of the Jesuit fathers, Bishop Jeanmard declared that it was not something done on the spur of the moment but



rather the expression of an idea long in his mind. In the address tribute was paid to the late Monsignor Doutre of Rayne and the late Father Maultre of Gueydan, who had left large sums of money to be used for some worthy religious cause. The Bishop declared that the retreat house was begun with these two contributions; however, when it was learned that the sum necessary was more than was anticipated, Reverend Francis Garno, present pastor of Gueydan, came to the assistance of the project and provided the necessary sum. The Bishop then announced that the retreat house has been dedicated in memory of the late Father Maultre and the chapel in memory of the late Monsignor Doutre, while Father Garno's name will appear, with those of the other donors, on a plaque at the entrance.

Exhorting the people to reap all the advantages that the new retreat house would afford them the Bishop said: "I hope that the laity will make the retreat house a beehive of spiritual activity while it is open ten months of each year." He made a special appeal to the woman of the diocese to make their husbands and sons apostles of Our Lady of the Oaks. Rendering thanks to all those who assisted in bringing the project to a realization, the Bishop concluded his address with the following words: "In my name and the name of the clergy of the diocese of Lafayette, I present to you for the Jesuits, Our Lady of the Oaks. The bishop and the priests feel that we are making an investment, the richest investment the diocese of Lafayette has ever made."

The Very Reverend Thomas J. Shields, S.J., provincial of the Southern Province, in expressing a formal acceptance of the munificent gift, paid a glowing tribute to the beloved Bishop. The following are his words:

The human soul is capable of deeper and more sacred emotions than the choicest words, the most polished diction or the highest flights of oratory can adequately express. With a sense of my inability to sound the



depths of profound gratitude felt by everyone of our Jesuits of the New Orleans province, with the knowledge of the limitation of human speech to convey properly an expression of the appreciative gratitude of the Jesuit Fathers for this munificent gift of Your Excellency and the Clergy of the Diocese of Lafayette, I nevertheless esteem it an honor and a privilege to be given this opportunity of publicly proclaiming the intense joy and heartfelt gratitude of the community of St. Charles' College, and indeed of the whole Society of Jesus, because of the presentation by Your Excellency with the whole-hearted cooperation of your priests of this beautiful, modern and in every sense efficient House of Retreats to the Jesuit Fathers at Grand Coteau unto the greater glory of God and for the promotion of the great work of Spiritual Exercises.

When, last year, on November 4th, at the centennial celebration of St. Charles' College, our Most Reverend Bishop announced his intention of presenting a House for enclosed retreats as a monument to the one hundred years of service of the Society of Jesus in this territory, as a token of the century-old, unbroken and ever-increasing friendship and cooperation of the Diocesan Clergy and the Jesuit Fathers, as a spiritual power house wherein the Ignatian Spiritual Exercises may produce their dynamic effect upon the lives of those who come here for Retreats, and radiate their vitalizing influence into every parish of the Diocese, His Excellency took up the work of the great and sainted model of all Bishops, St. Charles Borromeo, of whom our Holy Father Pope Pius XI tells us in his encyclical, *Mens Nostra*, "From these Spiritual Exercises whose fame spread very rapidly in the Church, many drew a stimulus to make them run with more alacrity in the paths of sanctity. And among these was one most dear to us on many grounds, Our venerable St. Charles Borromeo, who as we have mentioned on another occasion spread their use among the clergy and people; and by his care and authority enriched them with appropriate rules and directions; and what is more, established a house for the special purpose of cultivating Ignatian meditations. This house, which he called the *Ascetorium*, was as far as We know, the first among many houses of this kind, which by happy imitation have flourished everywhere."

It is singularly appropriate that Bishop Jeanmard, who exemplifies in his life so many of the virtues of



that illustrious Saint Charles Borromeo, the model of Bishops, should conform so closely in his appreciation of the true values of life to the great Archbishop of Milan, that he should carry out so nobly the wish of our Holy Father Pope Pius XI, expressed very clearly in his Apostolic Constitution, "Summorum Pontificum", "Therefore We earnestly wish that the making of these Spiritual Exercise should daily spread wider and wider abroad, and that those houses of devotion, into which men withdraw for a whole month, or for eight days, or for fewer, there to put themselves into training for the perfect Christian life, may come into being everywhere more and more numerous, and may flourish."

It is a happy coincidence that the very community to which this house is presented should not only be the sons of St. Ignatius Loyola, the author and the Heavenly Patron of the Spiritual Exercises, but that community should be here at St. Charles College, dedicated under the patronage of the venerable St. Charles Borromeo, model of Episcopal sanctity and work, promoter of the Spiritual Exercises, and the first in the world to found a Retreat House.

More remarkable still, Most Reverend Bishop Jeanmard, is this date which Your Excellency selected for the dedication of this Retreat House at St. Charles' College. You chose today, Rosary Sunday, as a token of your filial devotion to our Blessed Mother, but by the disposition of Divine Providence, this very day is the 400th anniversary of the birth of St. Charles Borromeo. Dedicating this Retreat House on so auspicious a day, we may all feel that God's choicest blessings will descend upon this house and upon all who will dwell therein.

Not only have the Most Reverend Bishop and the Clergy of the diocese made a distinct contribution to the spiritual life of those who will made Retreats in this house, but they have laid here the foundations of a more active, enthusiastic Catholic life in each man who will make a Retreat here—with consequent benefit to each and every parish of the Diocese.

From the orderly and cogent consideration of eternal principles which necessarily are the basis of Catholic Action as of all Catholic life, there follows that harmonious and vitalized activity of the Catholic laity under the direction of the Hierarchy that constitutes the essence of Catholic Action. Speaking of the influence of the Retreat Movement on Catholic Action, the Pope tells us, "We can hardly find words to express the joy



We experienced, when we learnt that special series of sacred meditations were established almost everywhere for the cultivation of these pacific and strenuous soldiers of Christ, and in particular for bands of young recruits."

I assure Your Excellency and you Reverend Fathers that in token of our appreciation for this glorious gift the Jesuit Fathers will labor unceasing to promote the Retreat Movement, that within these hallowed walls, we will adhere to the Ignatian meditations so often praised by our Holy Father the Pope, not only in the Encyclical *Mens Nostra*, in the Apostolic Constitution *Summorum Pontificum*, but even more explicitly in the Apostolic Letter, *Meditantibus Nobis* wherein His Holiness states, "In his Manresan retreat, Ignatius learned from the Mother of God herself, how he was to fight the battles of Christ, here he received from Mary's own hands, as it were, that perfect code of laws—for such We may call it—of which use should be made by every good soldier of Christ Jesus. . . It was with the hope, then, that their practice might become day by day more widespread, that in the Apostolic Constitution *Summorum Pontificum* we not only once again recommended these Exercises to the Faithful, after the example of many of Our Predecessors, but also named St. Ignatius of Loyola heavenly Patron of all spiritual exercises. For although, as we have said, there are not lacking other methods of observing the Exercises, still we are convinced that among them the method of St. Ignatius is preeminent."

Mr. Francis X. Mouton of Lafayette, representing the laity of the diocese, concluded the speaking program, accepting the retreat house on behalf of the people of the diocese and predicting that they would "live up to the hopes expressed by Bishop Jeanmard."

The ceremonies were closed with benediction of the Most Blessed Sacrament after which visitors inspected the mission. Among the Church dignitaries in attendance, in addition to the bishop and the provincial, were the Reverend Gabriel Barras, S.J., president of St. John's College, Shreveport, Louisiana; Reverend Harold A. Gaudin, S.J., president of Loyola University, New Orleans; Reverend Robert Brooks, S.J., and Reverend Richard Needham, both of Loyola, Monsignor J.



A. Vigilero, Lake Charles; Monsignor W. J. Teurlings, Lafayette; Very Reverend Canon P. A. Porei of Breaux Bridge; Very Reverend Canon A.B. Colliard, Dean of the Opelousas Deanery; Very Reverend Canon P. M. Cruel of Maurice; Reverend George Mollo, Dean of the Crowley Deanery; Monsignor Jules Rousseau, Franklyn; Monsignor G. M. Langlois, New Iberia; and Reverend A. L. Soulier of Lafayette, secretary to the bishop.

In addition there were approximately fifty priests from towns in Southwest Louisiana.

Reverend L. J. Boudreax, chancellor of the Diocese of Lafayette was master of ceremonies for the program. The procession was directed by Mr. Frank O. Barry, while Reverend Paul Callens, S.J., was in charge of the singing and Mr. Augustus D. Coyle, S.J. and Mr. Leonard J. Larguier, S.J. directed the recitation of the rosary.

Today, not yet a year old, Our Lady of the Oaks has already proven to be a fulfilment of the Bishop's hope. Verily it has become "a beehive of spiritual activity." Father Ray, back on his old job, is busier than ever. The first retreat was started on October 11, 1938 and by the close of August of this year not less than 407 priests, laymen and boys had made retreats at the new retreat house. Many are scheduled for the future. To return each year are the clergy of the Lafayette diocese, the clergy of the Alexandria diocese and the Fathers of the Holy Ghost in Louisiana. By arrangement with the Bishop, each of the five Deaneries of the Lafayette Diocese will hold conferences there bi-annually. Moreover, for six months of the year each assistant pastor must make a day of recollection there on the first Monday of the given month.

Doubtless, Our Lady of the Oaks will continue to make history for Grand Coteau. In a poor and unprogressive locality, it will probably struggle hard in a material way, just about meeting expenses. Nevertheless, we shall see it "day after day working out a noble task and fulfilling a bright destiny."



## THE TRAVELS OF AN INCUNABULUM

W. C. REPETTI, S.J.

Resting quietly in a book case in the library of the Manila Observatory there is a dignified tome which will soon attain the venerable age of four and one half centuries, for the last page bears the date 1490, 7 of the Ides of September, and we may reasonably suppose that the last page was printed last. And during this long life the book has travelled far from the press which gave it birth in Venice, Italy. It began its career at the press of Herman Lichtenstein, of the famous printers Lichtenstein of Cologne. Herman died in 1594 and after that no more books came from his press.

This volume which finally reached the Philippines is an *Opuscula* of St. Thomas, nine inches long and seven inches wide and, as the pages are not numbered, one must know that it is two and five eighths inches thick to form an idea of its size. It is printed in double columns in black gothic type and the ink still retains all the vigor of its original blackness. The initial letters are illuminated in red and black, alternately, and are of three sizes to introduce chapter, sub-chapter or paragraph. The largest are approximately one inch square, the medium size one-half an inch, and the smallest three-eighths. We understand that an edition in those days would have 500 to 600 copies, so while our incunabulum is not in the class of rare books, its travels give it a special interest.

Leaving Venice our book went north, and its first known resting place was in the quiet and security of a convent, for at the top of the first page we see, written in ink in long hand, "Liber sororu ord. Aug. in Coesfeldia." Koesfeld is near Munster in Westphalia and was the home of Catherine Emmerich, and here also the Jesuits had a Gymnasium. How long our book remained with the nuns we do not know, but not un-



likely until the disturbances following the Napoleonic invasions, his church secularization and suppression of convents.

The book, together with others of the library, may have been put on sale or given away, for in the middle of the first page we have a printed book mark. This is three and a half inches long by two and three-quarters wide and bears an oval shield, surmounted by a crown and backed by leaves and flowers. Below the shield is a circular scroll bearing the inscription,

“AD · BIBL · I · I · ZUR-MUHLEN”

The Zurmühlens were a family of German nobility, but it is not very probable they stayed up nights reading the *Opuscula* of St. Thomas.

We have no idea how long the book remained with the Zurmühlens but eventually it again renounced the world and entered religion, for its next owners were German Capuchins. Furthermore, it joined the missionaries, went half way around the world and came to rest on a little island in the Pacific, in the West Carolines, the island of Yap.

Yap is 1180 miles east by southeast of Manila and is one of the group of islands which were discovered on November 30, 1710, by Fathers Duberon and Cortil and Brother Baudin of the Society of Jesus. Search for these islands had been carried on at intervals for thirty years or more. Jesuits not only took the lead in their discovery, but also fertilized them for Christianity with their blood and made what efforts were possible to evangelize them until the expulsion of the Society from Spanish possessions in 1767.

For the next 120 years there is no trace of missionary activity. In the 80's of the last century the Caroline Islands were in dispute between Germany and Spain, and by arbitration of Leo XIII they were awarded to the latter country. In June, 1899, they were purchased by Germany and in November, 1904, Propaganda decided to send out German Capuchins to replace the Spaniards in the hope of obtaining more financial sup-



port. So it was after this date that our *Opuscula* made its long journey from Germany to Yap and acquired a new name on its first page, where we read,

KAPUZINER-MISSION  
AUF DEN  
KAROLINEN und PALAU-INSELN  
APOSTOL. PRAELECTUR: JAP.

made by a rubber stamp with blue ink.

The cast of characters in the career of our incunabulum now began to show a mixture of nationalities so common in the Far East. In June, 1905, Father George Zwack of the Buffalo Mission, attached at the time to the Manila Observatory, established a weather station in Yap and placed it under the care of one of the German Fathers. In 1912, Mr. Urbiztondo, a Filipino, went there as Observer. Being a Catholic and having the meteorological instruments near the church he quickly became acquainted with the Capuchin Fathers and one day the incunabulum was shown to him as one of the highly prized books of the mission library. This apparently insignificant incident had important consequences, as we shall see.

Our incunabulum did not witness the quiet life of a tropical island more than ten years at the most, for in August, 1914, the World War burst forth and its repercussions were felt all round the globe. Even little Yap, ten miles by three in size, did not escape the turmoil. Woodrow Wilson was still "too proud to fight" and was nobly "keeping us out of the war", but Japan was more intent on expansion than phrase-making and quickly swooped down on all of Germany's Pacific islands, among which was Yap, and this left Guam, an American possession, surrounded by Japanese.

The German Fathers continued their work until the end of the war and left the Carolines when these came officially under the mandate of Japan. A few Japanese officers moved into the mission house and our Observer, Urbiztondo, did likewise, for now he was not



only meteorological observer, but also had to take the part of religious leader of the Catholic natives. He assembled them in the church at stated times for prayers and rosary, and administered Baptisms in cases of necessity.

Urbiztondo's wife now enters the scene. Her father was an English trader among the islands of the western Pacific and her mother was a Chamorro, i.e., a native of Guam. Settling for a time in Yap the Englishman put his daughter in the school which was conducted by German-American nuns from Milwaukee. And then she married Urbiztondo. In 1920 she had an opportunity of coming to Manila and her husband recalled the incunabulum which had been shown to him some years previously and which had been left, together with all other books, in the mission library by the departing German Fathers. There was no other fate to be expected for the library except confiscation by the Japanese or theft by other people and our observer decided to give the incunabulum more honorable treatment. He put it in the care of his wife to be brought to Manila and given to Father Algue. Thus it passed into a Spanish Jesuit community of the Province of Aragon, and in the course of time this community has become American of the Maryland-New York Province.

Either in Yap or in Manila the incunabulum fell a victim at one time to that ailment so common to the tropics, worms. They found even four-century old paper to be palatable and their bore-holes and channels are found all through the book, but they were evidently stopped in good time and ejected, for their ravages have not seriously impaired the book. It has been at rest now for nineteen years in the Manila Observatory library, but we can almost hear it whisper, "Where do I go from here?"<sup>1</sup>

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<sup>1</sup> We are indebted to Father W. J. Schlaerth, S.J., for details of the origin of this book.

*Manila Observatory*

*Manila, P. I.*



## FATHER FLORENCE T. SULLIVAN, S.J.<sup>1</sup>

RICHARD A. GLEESON, S.J.

On April 2, 1907 Father Florence T. Sullivan peacefully went to his reward at Santa Clara College, Santa Clara, California. He had passed his eighty-fourth year, and was within a few months of celebrating his Golden Jubilee as a son of St. Ignatius. In his death, the Mission of California lost one of its most illustrious pioneers, one of its holiest, most zealous, and most successful laborers both in the class-room and in the sacred ministry. In San Francisco, both in St. Ignatius College and in St. Ignatius Church he was a striking and picturesque figure, a man of God whose memory is in benediction.

It is unfortunate that in his case, as in that of many another Jesuit, no record is had of a truly noble, saintly life, a life fruitful of good deeds for God and for souls.

At the request of Superiors, the writer will try to recall and record for the edification and inspiration of his religious brethren the main events in the life of Father Florence Sullivan whom he knew rather intimately during the last thirty years of his life in the Society of Jesus. His holy death came at Santa Clara whilst the writer was Rector of the College. It was his privilege and joy to offer the well-known hospitality of Old Santa Clara to Father Sullivan and to a number of his venerable companions after the terrible disaster of earthquake and fire in San Francisco in April 1906, when they lost their beautiful home, and had to see the utter destruction of the glorious Church and College of St. Ignatius.

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<sup>1</sup> [The *Woodstock Letters* is happy to publish this tribute, thirty-two years overdue, to the memory of a great pioneer Jesuit of the Far West. The Editor's thanks are due to its author, the Rev. Richard A. Gleeson, S.J., of San Francisco, as well as to Very Rev. Francis J. Seeliger, S.J., Provincial of the California Province, who suggested its publication—Editor's Note.]



Father Florence Sullivan was born at Littlestown, Pennsylvania on June 6, 1823. It was a little mission, attended from the old Jesuit Church of Conewago, the mother of so many eminent sons of the Society of Jesus.

Nothing is known of the early days of Father Sullivan, except that he was a student of Georgetown College, from which he was graduated as a Bachelor of Arts in 1842, a little more than half a century after its foundation.

A year later he entered the Society of Jesus at the Novitiate at Frederick, Maryland. He did not take his vows, as tuberculosis had developed, and he had to return home. Apparently the salubrious climate of the Conewago country arrested the disease.

\* \* \* \* \*

This seems the proper place to recall a pious tradition oft repeated in the Province of Maryland, and devoutly and firmly believed by each narrator. It centers about a small steel engraving of our Holy Father St. Ignatius of Loyola. This picture, of uncertain origin, belonged during the days of the Suppression to the Novitiate in White Russia whither it had probably been transferred from the Novitiate of San Andrea in Rome. While in White Russia miraculous manifestations are creditably attributed to its intervention. This portrait was brought to America, in all likelihood by Father Dzierozynski, and entrusted to the Maryland Novitiate at Frederick, Md. During the confusion incident to the removal of the Novitiate to Poughkeepsie, New York in January, 1903, the picture fell into the hands of a secular priest, Reverend Fr. Norton, Pastor at Liberty, Maryland. Shortly afterwards by the solicitude of Rev. John Ryan, S.J. and the prudent ingenuity of Rev. John Quirk, S.J., then Rector of Loyola College, Baltimore, Maryland, it was recovered. Anxiety for its future security induced recent Superiors of Loyola to encase that picture, frame and all, in a larger frame within which and surrounding the



precious treasure are placed some informative data relating to it, data secured from Fr. Timothy Barrett, S.J., then living at Woodstock College.

While making his annual visitation at the Novitiate at Frederick, during the scholastic year 1842-3, the Reverend Provincial Fr. Dzierozynski, S.J., knelt before the portrait of St. Ignatius and fervently prayed for novices. The picture, so reliable tradition asserts, spoke to him and said:

“I shall send you Novices and they will be great men in the Society.”

After reflection, Fr. Dzierozynski was deeply puzzled by this reply; for his petition, in intention at least, had been for Novices for the Maryland Province. Later events disclosed the significance of the prediction. At the time of the Provincial visitation, Fr. Samuel Mulledy was the master of Novices. But, less than a year later, Fr. Dzierozynski was himself appointed in his place, and it therefore devolved upon him to bear the responsibility of training these “promised and specially pledged” novices, during the major part of their probation.

The men who in fulfilment of this avowed promise entered the Novitiate at Frederick in the summer of 1843 were: Robert Brady of Hancock, Md., Robert Fulton of Richmond, Va., Francis McAtee and Florence T. Sullivan of Littlestown, Pa., a mission of Cone-wago.

All of these men persevered in their vocation, and each of them had a uniquely distinguished career in the Society. An account of the first three of these really famous men may be found in various volumes of the *WOODSTOCK LETTERS*. And now, thirty years after his death, is given account of the last of the group, Florence T. Sullivan.

In the Novitiate records, they are thus characterized: during their Novitiate they were the “hope of Superiors”; in their maturity, “pillars of their respective Provinces”; and “in their entire religious life,



distinguished sons of the Spiritual Exercises of our Holy Father St. Ignatius." Truly indeed was the prediction about them fulfilled:

"They will be great men in the Society."

\* \* \* \* \*

Some years later, Florence Sullivan joined with many others in the "Gold rush" to California.

Little is known of his early days in California, except that in Sonoma County, California, he held for some years, an office of public trust as a Public Magistrate. The writer often heard stories of the Court Room of Judge Sullivan, which revealed him as a man of integrity, a lover of justice, and most human. After interviewing the contending parties singly, he usually settled the cases satisfactorily out of court. He was regarded by the entire community as a prominent and trustworthy citizen.

His early love for the Society of Jesus had never entirely left him, and at the age of thirty-one, we find him a novice at Santa Clara College, where the Novitiate was to be in conjunction with the College and the parish rectory for some thirty years; after which it was removed to Los Gatos in the foothills of the Santa Cruz Mountains to the south of Santa Clara Valley.

Those were indeed pioneer days, for we find Florence Sullivan teaching elementary branches, English, Latin and Greek, arithmetic, reading and writing, catechism, public speaking during his second year novitiate. He pronounced his First Vows in 1860. There is no record of either Juniorate, Philosophy, the Sciences, or even Dogmatic Theology in the succeeding years of teaching and prefecting. All we find in the scholastic way is "Studies Moral Theology, first year, 1860-1861; second year, 1861-1862." In the latter year he was ordained to the Priesthood. There is no mention of a Third Year of Probation. However, it is not at all unlikely that the new Master of Novices, the eminent and saintly Fr. Salvatore Canio of the Turin Province, late-



ly arrived from the Collegio Romano, would see to it that Fr. Florence Sullivan combined the Exercises of the Third Year with his other multitudinous duties in the College.

We must remember that Fr. Sullivan came to Santa Clara College only seven years after its foundation by the saintly Fr. John Nobili on the feast of St. Joseph, March 19, 1851. Great sacrifices were asked, and very gladly accepted by the Jesuit pioneers.

All that is added to the teaching and prefecting of Fr. Florence Sullivan from 1862-1866 is the office of Procurator of the College.

The summer of 1866 was made memorable in the life of Father Florence Sullivan for it marked his going to San Francisco. For full forty years he was to be connected with St. Ignatius Church and College. These were to be years of tireless activity and fruitful work for God and for souls in the College where he taught Belles-Lettres, rhetoric and public speaking, and in the active ministry of St. Ignatius Church as a zealous *operarius*, hearing confessions, preaching, and attending sick calls.

During these early days in the City of St. Francis by the Golden Gate which was born in 1849, only eight years before Florence Sullivan began his novitiate at Santa Clara, much of the sacred ministry of the entire community was in the hands of our Fathers.

When the writer, himself also from Pennsylvania, arrived as a Novice in September 1877, he met for the first time Fr. Florence Sullivan who gave him a hearty welcome. Later on an intimacy was established during the years of the regency of the writer with one whom he came to venerate and love. It was to be his privilege to frequently accompany Fr. Sullivan on his sick calls and errands of mercy, and to receive edification from his zeal and charity.

Father Sullivan was of a serious turn of mind, and impressed people with his sound practical judgment. His counsel was sought by men of business, and in the



domestic troubles in families he was a successful peace maker. He was devoted to community life always. He was a man of deep piety, and this was evidenced both in his dealings with the people, and in his sermons and instructions which were simple, very straightforward, and practical. He made no attempt at oratory, so called, but as was characteristic of him spoke directly to the heart.

The outstanding work of zeal during the greater part of his priestly life at St. Ignatius Church in San Francisco was his apostleship of Devotion to the Sacred Heart of Jesus. St. Ignatius became the Sanctuary of this devotion in the City of San Francisco; and of this sanctuary, Fr. Sullivan was the center and the life. Long before the Apostleship of Prayer in the United States became known, and its power for the promotion of devotion to the Sacred Heart was recognized, that devotion was organized and its secretaries and promoters and lay apostles in St. Ignatius Church were under the direction of Fr. Florence Sullivan. The First Friday devotions drew people from all parts of the city, not only for the communion of Reparation, but for the evening devotions which became most appealing both from the practical nature of Father Sullivan's talks, and from the Solemn Consecration to the Sacred Heart. The month of June was dedicated to the Sacred Heart of Jesus, and for thirty years this zealous apostle of the Devotion gave ever new and fresh instructions or *ferverinos* on the Sacred Heart. The climax was the Novena in preparation for the feast of the Sacred Heart of Jesus. On the Solemnity itself, there was Exposition of the Blessed Sacrament all through the day, which attracted devout multitudes.

No expense nor care was spared in the decoration of the Altar of the Sacred Heart, and the Altar of Exposition for the Feast. And the venerable apostle poured out his heart in tender, eloquent appeals to the eager associates of the Confraternity of the Sacred Heart of Jesus who gathered from every quarter of San Francisco.



When years and weakening powers forced the apostle to give up this work of love to Father Henry Woods, S.J., the ground was well prepared for the development of what became in due time the greatest center of the League of the Sacred Heart, not only in the United States, but by the admission of the Head Center in France, in the whole world. This to the venerable Father Sullivan was the joy of his apostolic heart.

It will not be out of place to mention here the patriotism and love of country of Father Florence Sullivan. He was born only thirty odd years after the Constitution was written and promulgated. Little wonder, then, that he was outspoken in his loyalty and eloquent in his defence of his country and its government. He took an active interest in politics, city, state and national. On election day, attired in his finest, with silk hat, cane and gloves, he would proudly go to the polls to exercise his franchise as an American citizen.

During the remaining years of his life up to 1906, our venerable Father confined himself to the confessional, to instruction of converts, to sick calls. He spent much of his time in chapel and church before the Blessed Sacrament. He was frequently found also before the Shrine of our Blessed Mother to whom he was tenderly devoted, and of whose honor and privileges and power he was ever an eloquent advocate.

At the time of the earthquake, April 18, 1906, our venerable Father then quite enfeebled, but still mentally alert was three years over four score. His escape from death or serious injury was well nigh miraculous. The door of his room was jammed by the shock and was forcibly broken open by Mr. Joseph A. Sullivan, S.J., and another scholastic. On entering they found that the entire ceiling of the room had collapsed, except the portion immediately over his bed. Had it fallen, it would certainly have caused the venerable father's death.



With some of the older Fathers, dazed and shaken in health by the disaster, Father Sullivan was invited to Santa Clara college which opened its arms to welcome them.

During the last year of his life at Santa Clara the writer who was Rector at the time can testify to the edification and inspiration given by the Father to the entire community, and to the students of the College and the visitors who called to see one whom they venerated and loved.

During those days the eyes of the old veteran were fixed on the eternal hills. His life was one of prayer and meditation in preparation for the journey into eternity.

By a kind providence, it was ordained that where his life as a Jesuit had taken its rise almost a half century before, it should have its peaceful and glorious sunset on April 2, 1907.

And on the following day, accompanied by the prayers of his brother Jesuits he was laid away in the community plot in the cemetery of Santa Clara alongside of his brothers all of whom with two or three exceptions passed to their reward during his life.

There rests our dear Father, a true son of St. Ignatius who foretold his saintly life, the zealous apostle of the Sacred Heart of Jesus, awaiting his glorious resurrection.

His venerable name is in Benediction.

*The University of San Francisco*

*San Francisco, California.*

A. M. D. G.



## IS AURIESVILLE OSSERNENON?

JOSEPH F. CANTILLON, S.J.

The new house of Tertianship for the young Fathers of the Maryland-New York Province, which was formally opened at Auriesville, N.Y., in March, 1939, is admirably suited to the purpose for which it is intended. But the young Fathers entrained for ten months of retirement there may well be asking themselves with each turn of the wheels that carries them beyond Poughkeepsie farther into the hill country of the north, whether or not the decision was well founded which located this new Tertian house at Auriesville. It is all well and good to have a Tertianship on ground sanctified by martyrs, but what is the evidence which identifies present-day Auriesville with the ancient Mohawk village of Ossernenon?<sup>1</sup>

Much water has flowed down the Mohawk River since Jogues and his faithful companions crossed it with their savage "Hiroquois" captors and tormentors; and Ossernenon, where they suffered for the Faith, has vanished with the savages who built it. The Indian has left behind him no temples, no libraries, no buried cities as records of his past. Might it not be that Auriesville is founded on a wild surmise? The opening of the new house of Tertianship, which establishes Auriesville as a definite element in the life of every young member of the Province, makes very pertinent and interesting the question of the authenticity of the site. Consequently it is timely to review again that question, which has not been discussed in some years, and to refresh our minds with the evidence that establishes the locality of the new Tertianship as the place sanctified by the blood of martyrs, the site of the Mission of the Holy Trinity, or the Mission of the Martyrs.

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<sup>1</sup> Pronounced *Os-ser-nee-non*, with the accent on the *ee*, the penultimate syllable.



That the grounds owned by the Maryland-New York Province at Auriesville include the authentic site of the Mohawk village of Ossernenon, is a conclusion based chiefly, if not exclusively, on the declarations and researches of General John S. Clark, of the United States Army. General Clark, a resident of Auburn, N.Y., lived in the latter half of the 19th century; the latest letter of his which we possess is addressed to Father Wynne, and dated October 18, 1898. During the last twenty-five years of his life, he was engaged continuously and energetically on the Indian history of the Mohawk Valley. The reasons for this activity are not hard to find. General Clark was by avocation a topographical student of high rank, one of the foremost topographical students of New York State. He was, furthermore, by race a full-blooded Seneca Indian, who was, consequently, intensely interested in the history of his own people in the Mohawk Valley. He was by religion a Protestant, but was devoted in his researches regarding the Catholic missions among the Indians. He writes to Father Dewey at Woodstock, under the date of January 15, 1884:

You can rest assured that anything I can do or any information that I possess will be cheerfully given, esteeming it a great honor to contribute even in the slightest degree to the elucidation of the history of the sacrifices and sufferings of the eminent representatives of the Christian Church. . . (*Letters of Gen. Clark*, p. 163).

And his attitude is shown further in a remark made to Dr. John Gilmary Shea, November 25, 1881,

The Mission of the Martyrs has made these localities famous and sacred to all sects acknowledging Jesus Christ as a Saviour. . . (*Letters of Gen. Clark*, p. 135).

General Clark deserves the entire credit for the discovery of Ossernenon, as well as for the discovery of twenty-five other Indian "castles" in eastern and central New York State. He writes to Father Dewey, January 15, 1884:



When I commenced my investigations some six years ago, the exact site of but a single Jesuit mission was known in the State of New York, viz., at Victor—all others had been lost. The site of Ganentahu on Onondaga Lake was known, but this was more of a French colony than a Mission site; the Mission site proper among the Onondagas at that date, known as S. John the Baptist, was several miles distant. I have succeeded (as I believe) in fixing the exact site, or nearly so, of all the Jesuit mission sites among the Iroquois. . . (*Letters of Gen. Clark*, p. 162).

Nevertheless, able and competent as he was, General Clark did not work alone, but in all his investigations he was constantly consulting and checking his findings, not only with the records in the *Jesuit Relations* and other ancient documents, with which he was most familiar, but also with contemporary scholars and people interested in the questions for one or other motive of their own. Thus, he is continually in communication with Dr. John Gilmary Shea, of whom he writes to Father Wynne: "He had few equals and no superiors; it will be a long time before his place will be supplied in his line of research" (*Letters*, p. 195); he invites Dr. Shea to go over the ground with him and see the evidence for himself; he is accompanied to Auriesville by Mr. S. D. Frey of Palatine Bridge, who, he says, "is greatly interested in anything relating to Jogues" (*Letters*, p. 131); he asks the aid of Father Lambert of Waterloo "to visit the locality next spring, to examine carefully all the proofs and thus be enabled to give conclusions understandingly to many persons interested in this very interesting question" (*Letters*, p. 162); in 1885, he makes his observations "in company of Rev. Fr. Walworth and niece, Miss Nelly" (*Letters*, p. 181) who "expressed themselves as greatly delighted and edified with their visit, and are now far more competent to judge than ever before"; and in the same letter he writes to Fr. Dewey:



I have tendered my services to Dr. Shea and any party that he may invite to go over the ground, visit all the sites, consider all the facts, and place in your hands all the facts and information in my hands. . . (*Letters*, p. 181).

That General Clark was able to convince a hard-headed, scholarly historian like Dr. Shea, as well as the others whom he mentions, speaks well for his conclusion. These people were seventy years nearer the truth than we are—they saw for themselves what the General had discovered—and probably it is true that greater changes have taken place at Auriesville during those seventy years than in many more than seventy years preceding that time, so that they were in a much better position to judge.

The Library of the Tertianship at Auriesville is fortunate in possessing a volume of typewritten copies of most, if not all, of General Clark's letters written on these Indian topics between the years 1876 and 1898.<sup>2</sup> In this most fascinating volume, in addition to the question of the location of Ossernenon, General Clark discourses most interestingly on the history of his own people, on that of the Iroquois, and in divers manners reveals his wide and accurate knowledge of the whole territory occupied by the Five Nations, of Messieurs Champlain and LaSalle, of Indian customs and practices, of Mohawk fortifications, of the language of these peoples, and so on. This volume is most important for the determination of our question, because the claims that our property at Auriesville includes the ground once occupied by Ossernenon stand or fall on the evidence which General Clark presents. Nothing

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<sup>2</sup> The original letters are in the possession of Father John J. Wynne, S.J. The volume at Auriesville is the only copy of the letters that has ever been made, and was presented to the Tertians' Library by Father Wynne in May, 1939. The writer wishes here to express his gratitude to Father Wynne, who read over the MS. of this article, and made a number of valuable comments and suggestions, which have been incorporated in the text.



of any importance, save in the way of further confirmation, has been discovered since his day.

In these writings we see a real scholar at work. In his first letter to Father Dewey, General Clark summarizes his own qualifications for the work in which he was engaged:

I have for several years been greatly interested in the study of the Jesuit missions among the Iroquois, and especially so of the Mission of the Martyrs in the Mohawk Valley. Have made full abstracts of all relating thereto from the Documentary History, "Relation des Jesuites", Bressani; Shea's "Jogues' Papers", Brodhead, etc., etc., have consulted numerous maps, printed and manuscript, including the map in "Jesuit Relations, 1615", Bressani, copied from Ducreux, Vanderdonck, and a manuscript map in the Parliament Library of Canada, accompanying the report of the expedition of Courcelle and Tracy against the Mohawks in 1666, etc. (*Letters*, p. 161).

General Clark wins confidence by his very method. He never overstates his case or goes beyond his evidence. If he is sure of himself, he is positive in his statements; if not sure, he is most cautious in his declarations. Thus, his assurance is seen in his first letter to Dr. Gilmary Shea, November 7, 1876:

I think I can convince you in fifteen minutes of my ability to point out his (Champlain's) exact route, and the location of the fort. I will only say now it was not among the Senecas or on Onondaga Lake, but if Champlain's map, his account, and local facts are of any account, I find no more difficulty in establishing the exact point than I would that of the site of Bunker Hill. This I am prepared to defend against all comers. . . (*Letters*, p. 1).

Similarly, he writes to Dr. Shea:

I have ascertained. . . that they were engaged in a war expedition with the Mohawks and Mohicans against the Andastes. So much for all that; and no mistake; I have the matter cornered with no chance for escape. As to 'Carantouan', I think I know just where to look for it, and have no doubt but I could find it in 24 hours from the word 'go'. . . (*Letters*, p. 139).



On the other hand, his caution is clearly evident, among many other instances, in a letter to Father Thomas Campbell, S.J., at Fordham. Father Campbell had written to ask whether Kateri Tegakwita had been born at what is now Auriesville, and in the course of his query made a statement to the effect that Kateri was born where Jogues suffered. Very cautiously General Clark proceeds in his answer, insisting as he does elsewhere on the frequent changes in the sites of the Mohawk villages, and the fact that the same group of Indians would move their abode to a new location and sometimes give it another name, more often carry the old name with them. He writes to Father Campbell:

I regret my inability to answer your question in regard to the Mission Chapel and Tegakwita. The frequent changes of the Mohawk villages and the method of changing, make it impossible to decide with certainty such questions as you ask. . . I made up my mind years ago that Jogues suffered death at Ossernenon, and that Tegakwita lived at Gangaouage. But Jogues suffered in all the villages, and Tegakwita may have lived in more than one place. These questions are constantly intruding in my line of investigation and must be handled with great care. . . (*Letters*, p. 188).

This cautious reply is typical of many others. Thus:

I am making headway slowly in my LaSalle investigation, and am more strongly confirmed in my views from day to day. . . (*Letters*, p. 101).

I shall dig away as I have leisure and hope soon to find a bonanza; but it is slow business in traversing this ground so little known by the early writers. . . (p. 80). I have puzzled myself very much over the question. . . several conjectures have been presented, but I have finally settled on the following as the probable explanation. . . (p. 136).

It will take some time to perfect my notes and classify these different places properly, but I anticipate no serious difficulty. I find no evidence whatever, in all my examinations, of any village sites other than Iroquois, but do find abundant evidence of other nations using the streams as thoroughfares. . . (p. 46).



When such a careful worker arrives at a conclusion and puts it forth without hesitation, there is a presumption in favor of the solidity of that conclusion and of the reliability of the evidence upon which it rests, particularly when, as in the present instance, the conclusion represents a radical departure from a previous opinion. General Clark states quite frankly and honestly that formerly he had placed Ossernenon in a very different locality, but had abandoned his view when new evidence proved his initial belief erroneous.

Before dismissing the question of General Clark's method of procedure, it is interesting to note the delicious and entertaining bits of humor and imagination with which he enlivens what could be the tedious labor of archaeological investigation. These delightful touches flash out periodically in his correspondence with Dr. Gilmary Shea. Thus:

Some one, a long time ago, ran naked through the streets of Athens, shouting 'Eureka! Eureka!' I may be mistaken as to the city, but the important fact or moral to be drawn is that he had made a great discovery and manifested his delight in this manner. I have made a great discovery, but happily I was dressed at the time, so I did not imitate our ancient friend; neither did I turn somersaults or stand on my head; but I assure you I felt remarkably feather-like and think that with a little effort I could have floated away among the clouds. . . (*Letters*, p. 22)

Rejoice with those who rejoice and weep with those who weep! I am rejoicing over the discovery of the position of the three towns of the Garantonannais, and weep over my stupidity that I have not succeeded long since, as the application of a fact that I have known for years would have guided me at once to the exact position. . . (p. 85).

In the midst of our equinoctial, so that, finding myself confined to my wigwam, I conclude to write out some half-developed ideas connected with the Champlain matter that may aid you. . . (p. 29).

Dr. Shea's light touch in his letter evidently gives the General an inspiration, for he then gives the In-



dians a real present-day existence and pursues them relentlessly:

Since you have named me the 'devourer of villages', I feel bound to report that since my last writing I have captured the three towns mentioned by Champlain as belonging to the Carantonans. . . (p. 57).

I have not been idle, but have fairly entered in the campaign against the Senecas, and find it not so complicated, but of great magnitude. . . (p. 47).

I have at last surrounded the Carantonans, and expect at an early date to capture the entire body. . . (p. 81).

The Province of Maryland-New York has owned land at Auriesville since 1884. At that time, basing his action on General Clark's researches, and the approval given to his conclusions by Dr. Shea and others, Father Joseph Loyzance, S.J., the Superior of the community the Province then had at St. Joseph's Church in Troy, N.Y., bought for the Province ten acres of ground from Mr. Victor H. Putnam who operated a wheat farm at Auriesville. This plot of ground, now in the center of the larger Shrine property, included the spot where General Clark placed the site of the village of Ossernenon itself, that is to say, the rather small area which had been surrounded by the village palisade or stockade of poles and logs, and outside of which were scattered the huts and cabins of the Indians. At this time, the matter was being handled for the Province chiefly by Father R. S. Dewey, S.J., who was stationed at Woodstock, but spent much time at St. Joseph's in Troy on the business of this investigation. Father Dewey later left the Society, but, contrary to some reports, died in communion with the Church. In a letter to Father Wynne, October 15, 1897, General Clark speaks highly of him:

I regret to hear that Fr. Dewey has been obliged to retire from active work. I considered him as a man of great ability, and having the necessary qualifications for historical research. . . (*Letters*, p. 194).

Since that time, and particularly since the time Father



Loyzance turned the whole matter over to Father John J. Wynne, and the latter began to take up residence at Auriesville for growing periods in the summer months, various other plots and parcels of ground have been acquired, thus increasing the holdings to their present extent. In the first of these acquisitions, the Putnam farm, General Clark's advice was sought and given (*Letters*, p. 173, to Father Dewey).

To appreciate fully what General Clark says, it is well to recall that the Mohawk River runs almost due east and west, and that the Auriesville Shrine is on the south side of the river. If one visualizes the river as running from left to right, from the West towards Albany, he will place Auriesville below the river. On the opposite north or upper shore of the river run the tracks of the New York Central Railroad. On the south side it will be seen that the ground immediately along the river bank is very definitely a flat, with little or no rise, for quite some considerable distance, allowing ample room for the roadbed of the old West Shore Railroad, and for the highway, Route 5-S, together with ground on either side of both. Then, a distance in from the highway, the ground climbs rather sharply to a crest where it levels off again to a shelf. On this flat ground are located at present most of the buildings of the Shrine, extending from the old Chapel at the West to the new circular Church at the East. Behind this level spot, the ground rises again, just as sharply but not to the same height as on the river side. This rise forms the last part of the outdoor Stations of the Cross, and is surmounted by the Crucifixion Group at their conclusion. It is on this upper level, at its eastern end, that the new Tertian-ship building has been erected. The level spot here is not as deep as the lower level, and a short distance behind the building and the new road leading in to it, the ground begins to fall away again. If one is standing anywhere on this ground and facing the river, he will have off to his right, that is, a short distance to



the East, the point at which the Schoharie River joins the Mohawk, almost at right angles, but forming a blunt letter "V".

A further point is noted to make the allusions in General Clark's letters clear. In this vicinity, along the bank of the Mohawk, were located three Mohawk villages. Of these, Ossernenon was the most easterly, nearest to Albany (only about 35 miles distant), and hence was either the first or the last of the Indian villages, depending on the point of view. Jogues calls it "the first village of the Hiroquois". Sometimes the villages were known as the Lower, Middle, and Upper—or First, Second, and Third from the direction of Albany (*Letters*, p. 161). About 6 miles to the West of Ossernenon lay the village of Andagoron, and about 8 miles beyond that to the West, that is, to the left of one standing at the Shrine and facing the river, was situated the village of Teonontogen or Tionnontoguen. Although the other two villages will have to be mentioned, our inquiry is, of course, concerned chiefly with the easternmost village of Ossernenon.

Before reading General Clark's first letter it will be well to have in mind certain more or less clear statements made by Jogues in the *Jesuit Relations*, since these statements will have to be accounted for.

1. In the Saint's own account of the happenings at Ossernenon, quoted by Lalement, we read: "We arrived on the eve of that sacred day (August 15) at a small river, distant from the first village of the Hiroquois about a quarter of a league." Therefore, Ossernenon is a quarter of a league from a small river.

2. In Bressani's account, the Saint says: "On the eve of the Assumption of the Blessed Virgin, about three o'clock, we reached a river which flows by their first village. Both banks were filled with Hiroquois who received us with clubs, fists and stones. They then led us to their village on the top of the hill." Therefore, Ossernenon was on a hill across the river, that



is, south of the river, since the Saint and his companions came from the North.

3. In Jogues' own account of Goupil's death, he states that while he was searching for Rene's body, "A woman of my acquaintance. . .told me. . .that they had dragged him to the river which was a quarter of a league from there and which I was not acquainted with." Therefore, Ossernenon was a quarter of a league from another river, distinct from the first one which he saw on the day of his arrival; this other river he has not seen and does not know about its existence until then. So the village was between two rivers, about a quarter of a league from each.

4. The Saint further remarks: "From the river to the foot of the hill, the ascent of the bank was steep." Therefore, the town on the hill surmounts a steep bank.

5. Again he adds: "At the foot of the village ran a water-course through a deep ravine, covered with stones and boulders, into which a rivulet emptied itself."

6. And of the death of Goupil he says: "The children . . .had dragged him. . .into a torrent which passes at the foot of their village." After he had concealed, as he thought, the body of Rene, "The young men had taken away the body and dragged it into a little woods nearby." Therefore, Ossernenon had a stream nearby running through a deep and rocky ravine, and near the stream was a woods.

7. The Saint adds one further detail: "Et ayant donné jusques à une petite coline esloignée d'une portée d'arquebuse du village, ils montent dessus la coline . . .comme ils descendoient pour retourner au village." Therefore, Ossernenon itself was overlooked by a little hill in the rear, the distance of a musket-shot from the village.

In his letter, General Clark assumes that these statements of Father Jogues are familiar to his reader. Besides, in referring to his own previous theory the General mentions the modern town of Fonda, N.Y.,



and his reference to it will be clear if it is recalled that Fonda is located on the upper or northern bank of the Mohawk and is a station on the New York Central Railroad, across the river and some 8 miles west of Auriesville.

General Clark's announcement of the discovery of the village of Ossernenon is contained in a letter addressed to Dr. John Gilmary Shea, and dated November 25, 1881:

Dear Friend Shea,

I have just returned from an exploration of the Mohawk Valley, and have succeeded in determining beyond a reasonable doubt the sites of Ossernenon, Andagoron, and Teonontogen. I had supposed that the site near Caughnawaga Creek just west of Fonda was certainly the town first reached by Jogues in 1642, on the theory that Caughnawaga Creek was the river crossed just before reaching the town and the Mohawk was the "quite distant river a quarter of a league distant" with which Jogues was not acquainted and to which they told him the body of Goupil had been dragged.

But on examining the **Relations** Map I found the towns located **south of the river**. This set me to thinking. I found on the Visschere Map, 1659, the three Mohawk towns south of the river. On the Ducreux Map, the three towns are indicated, but not named, south of the river. On getting a copy of the Courcelles-Tracy Map of 1666 I found the towns located, as in all the others, in a bend south of the Mohawk.

My next work was to get together all the data giving names, distances, or any hints relating to topography, and, after a most thorough study, reached my conclusions.

First, that Ossernenon was about a quarter of a mile south of the Mohawk and about seven-eighths of a mile west of Schoharie Creek; second, that Teonontogen was near Spraker's Basin, on the south side and about twelve miles west by the river;<sup>3</sup> and, that Andagoron was about midway between.

Armed with the topographical notes, in company with Mr. S. D. Frey of Palatine Bridge, who is greatly interested in anything relating to Jogues, we took the cars to Tribes Hill and thence on foot to Auriesville,

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<sup>3</sup> It is actually 14 miles west.



a little east of which I expected to find the town. On reaching the plateau about 125 feet above the river, every detail as given by Jogues was presented in the plainest possible way. There was the ravine into which the body of Goupil was dragged, the mountain torrent<sup>4</sup> in which Jogues concealed the body, the wood on the opposite side, the distant hill to which Jogues and Goupil retired to pray and on returning from which Goupil met his death, the distant river (Schoharie Creek, 600 feet in width) with which Jogues was not acquainted, no part of it in sight, the grand panorama of the Mohawk winding through the valley, many miles in sight east and west, on the opposite side the trail where he first reached the river, every detail true to the record and so plain that no one could question the conclusion reached.

The relics were the usual venetian beads, flints, bits of copper, shells, and all articles that are usually found in Indian villages of that age. We walked on foot over the identical route of the original trail to Andagoron, but not having time to investigate fully this location for want of time, satisfied ourselves for the time being with the description of it given by the man on whose farm the site was located. The site of Teonontogen was found in its proper position, and one of the most plainly marked in the valley—the same distance back from the river. I have a lead seal from this site with a plain date of 1636—a coat of arms on one side, but just what it is, am unable as yet to tell.

Now came the final test, for if this be the town described, there must be another, a quarter of a league above this, described by Pierron in 1667 as having been rebuilt, etc. My friend declared there was no town there; he was well acquainted with the ground, and had never heard of anything being found there, a fact inconsistent with the theory that it had ever been occupied as an Indian castle. But on reaching the required distance, and inquiring of the farmer, "Oh, yes," says he, "I find hatchets, beads, bones, etc., and I will show you the place where we find them"; so climbing the hill we found a most delightful situation, with an excellent spring but a few feet distant. The ground was fresh-ploughed and though half-covered with snow, we found in a few

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<sup>4</sup> Not a mountain torrent now, but it was seen as such by Fr. Wynne as late as 1895.



minutes two Indian implements, several flint flakes, several fragments of human bones, and two parts of skulls. The Indian burying ground was plain to be seen, and finally every topographical feature from beginning to end was found to correspond to the text and maps. . .(*Letters*, p. 130).

General Clark accounts for his earlier mistake by showing, as he does on other occasions later, that after the French Courcelles-Tracy expeditions against the Indians in 1666, the three villages moved across the river and were there by 1677. At this time, it is clear from the letters, he had certainty that the spot he has found is where Ossernenon was, and where Jogues suffered and where Goupil met his death, but only probability that this is where Jogues and LaLande were put to death.

Writing to Father Dewey at Woodstock, January 15, 1884, General Clark tells of his researches of November, 1881, and concludes:

I have not a particle of doubt in my own mind as to the sites of these three villages through which Father Jogues and his companions were led and scourged and where Goupil was killed in the lower village. One could almost fix the exact point where his body was thrown down the bank, the mountain torrent in which Jogues vainly attempted to conceal the body, etc., (*Letters*, p. 161).

He is not yet sure that this is the scene of Jogues' death, for he goes on to qualify his statement:

This was Ossernenon of 1642; whether this was the exact place where Jogues suffered admits of some doubt. The site of the village may have been changed, but not far. You will remember that a change in the name occurs between the time of the death of Goupil and Jogues, . . .(*Letters*, p. 162).

On March 31, 1884, the General again writes to Father Dewey to sum up and put at Father Dewey's disposal the information he had gathered regarding the three villages. His doubt as to the place of Jogues'



death is still present, and is expressed in the last sentence of his remarks concerning Ossernenon:

Ossernenon—an Indian town site on the hilltop  $\frac{1}{4}$  of a mile south of the Mohawk, 130 to 150 feet above the river, on the farm of Victor H. Putnam, in the town of Glen, Montgomery County. At this point have been found arrow points, kettles, pipes, venetian beads, fragments of sheet copper and all the relics usually found on Indian town sites of the period 1650. The relics have been found on both the east and west sides of the road, and south to the ravine formed by the small stream flowing westward and north through the east part of Auriesville. My visit was made Nov. 22, 1881, at which time the ground was covered with a most luxuriant growth of wheat. This is undoubtedly the place described by Jogues where Rene was killed, and probably where Jogues afterward met his death.

In my own mind, after a careful study of all the facts, I have not a particle of doubt, as to the sites Ossernenon and Teonontogen, and, as I explained, have not had time to examine the locality where Andagoron should be found, but expect to in May next. . . (*Letters*, p. 164).

The difficulties which made him proceed so cautiously are indicated by General Clark in a letter to Father Dewey, April 30, 1884:

When you consider the fact that removals were made frequently, seldom staying in a place longer than ten years, occasionally not longer than five, and that, in removing, names generally followed them, you can place but little reliance in names. A village of the Bears will be **Kanagaro**, **Gandagaro**, **Banagoro**, wherever located. A village anywhere in the vicinity of the rapids will be **Caughnawaga**, whether on the Mohawk or elsewhere. The thick-eared Dutch and English interpreters made sad havoc in attempting to write out these Indian phrases, for the Indian had no names as such for villages and places, the philosophy of the language will not admit of it. Their descriptive phrases usually referred to the gens, or to some marked feature in the vicinity, sometimes with a prefix indicating old or new. So that it is not uncommon to find two, three, and four different so-called names for the same village.



John Stuart Mill says the characteristic property of a name is that it must be destitute of meaning. In all Indian languages the so-called names of persons and places must not only have a meaning, but must convey that meaning with precision to an Indian ear. Indians speaking a different dialect or a different tongue will convey that meaning each in his own language or dialect—hence we have as many names as dialects for each locality. . . (*Letters*, p. 167).

And in the same letter he sums up his conclusions as far as he has gone:

I have during the past six years, at different times, given the time that if put together would amount to several months, in studying the Mohawk Castles. As to certain matters, I have reached satisfactory conclusions, one of which is the locations in 1642, another in 1677. Previous to 1666 they were all on the south side of the river, in 1677 all on the north side. The river described by Jogues in 1642 was the Mohawk, with this he was acquainted during his captivity, as the village on the top of the hill commanded a view for several miles. In Jogues' account of the death of Goupil, he says a woman told him the body had been dragged to a river which was "a quarter of a league distant, with which he was not acquainted." This fact alone seems to settle definitely the location of that village, for the Schoharie river was without doubt the one with which he was not acquainted.

In another letter to Father Dewey dated May 14 of the same year, 1884, the General reveals that both he and Father Dewey were puzzled over a point which must have occurred to many since their day—how did it happen that the places where the martyrdoms occurred were so completely lost for such a long time? The General offers an explanation:

Your remarks as to the oblivion that has fallen over the sites of the martyrdoms, etc., has often impressed me in like manner. The reason is, I think, in a great measure owing to the circumstance of the semi-nomadic habits of the Indians in frequently changing the sites of their villages, so that a village was known only by the people composing it, and not as we understand it, in a certain sense as a locality. If all the inhabitants of



the city of New York could be removed to Jersey City and their places supplied by a foreign population, the locality would still be known as New York, nor would the transfer of the people to Jersey City be at all likely to carry the name of New York with it. Not so, however, with the Indian towns; the names accompanied the people, and events occurring in one locality were naturally assigned to the village occupying its changed site, in many cases probably in ignorance that the site had been changed. . . (*Letters*, p. 169).

In his letter to Father Dewey on June 23 of the same year, General Clark reassures himself of his earlier discoveries by a closer inspection of the ground, and says:

I visited the locality last week, and observed critically the topography more so than in my first visit of the lower site. The new Railroad station "Auries" on the west shore is very near the landing place at the foot of the hill. The road leading directly south is probably on the line of the ancient trail leading up to the village—on the east side, on top of the hill, a half mile from the river, you will find a few old apple trees, and abundant evidence of aboriginal occupation. A few rods south on the same side of the road was the spring, and, say, 10 or 20 rods further "the hill" where Jogues and Rene went to pray. From the spring, a ravine leads westerly, uniting with the main stream Auries Creek, some 30 rods west of the road. It was here that Jogues attempted to conceal the body of Rene. I found a fine hammer stone on top of the bank at the steepest part of the bank, and between there and the apple trees evidences that the village extended across the road to the near vicinity of the steep bank of the ravine. In short, you will find every feature of the topography mentioned in Jogues' several accounts of Goupil's death. The Schoharie River (the river with which he was not acquainted) is about three-quarters or seven-eighths of a mile distant. . . (*Letters*, p. 171).

In the next letter to Father Dewey, General Clark mentions the removal of the village of Ossernenon to the west side of Auries Creek, and also the purchase of the property by the Province. Here, too, he seems more



confident that the spot is also the place of Jogues' death.

I agree substantially with your conclusions. The trail up the hill probably followed the line of the present highway. Goupil was killed (probably) a little north of the spring at the southern gate of the town, nearly at the present highway. His body was dragged through the village, west, to the steep bank of the ravine and cast down. I think Jogues was killed in the same village and his head placed on the north side of the village on the palisades next to the river.

It seems to me quite probable that the village was removed in 1659 to the west side of Auries Creek, a half mile from the one you visited, on the same side of the river. I found evidences of this in my first visit and also saw several graves. I think they remained at this second site until Tracy's expedition of 1666, when the removal was made across the river. You will do well to secure both fields mentioned, viz., one on the east and on the west sides of the road. . . (*Letters*, p. 173).

In his letter of September 23, 1884, General Clark is more definite still that Ossernenon is the place where Jogues was put to death:

Fortunately the sites of the three towns south of the river occupied 1642-1666 can be determined as certainly as a proposition in Geometry, especially the one where Goupil and Jogues were killed. Jogues' busy pen left conclusive evidence as to Ossernenon. I believe it quite possible to find the remains of the palisades, and if found at any point, I can trace the entire line around the town and fix the position of the gates. Every effort should be made to collect and preserve the Indian relics and to collect additional information. Search should be made for the ossuary—the bone-pits, as usually called. This would not be very difficult. The bones of Goupil probably yet lie where deposited by Jogues, but Jogues' body was carried to the sea. Little did he think when submitting to the scoffs and blows of the barbarians, that his sufferings would excite the pity, and his courage the admiration, of the world. I am glad to know that efforts are being made to collect and preserve such facts as can now be reached, and that I have been instrumental in working out the problem of locality. . . (*Letters*, p. 175).



At this time, as is clear from other letters, the General is endeavoring by a study of maps and charts to determine the route followed by Jogues when first brought in captivity to Ossernenon in 1642, and other researches bring him to the conclusion that the correct spelling of the name of the village is Osseruenon, or, better still, Asseruenon, and he gives Father Dewey solid reasons for his opinions.

In June of 1885, General Clark writes to Father Dewey concerning the two transfers of the village of Ossernenon, first to Gandaonague, on the same side of the river, a short distance further west, on the west side of the Auries Creek, and later to Caughnawaga or Kagh Nawaga, on the opposite or north side of the Mohawk River:

Since my return I have gone over carefully all the evidence at my command relating to Ossernenon, Gandaonague, and Kagh Nawaga, to determine, if possible, when each was first settled. I am unable to fix with any degree of certainty when the removal was made from Ossernenon to Gandaonague, on the west bank of Auries Creek, on the high hill, but am satisfied that this was occupied to the time of the burning in 1666 and partially for two years after. Commencement was made at Kagh Nawaga on the Cayugutta in 1667, but the transfer was not complete until 1668 or 9, at which time the first chapel was built by the Indians for the two villages which were near each other. Andagoron was removed directly across the river on the Fox farm which was about two miles from the Turtle town Kagh Nawaga. The site on the west bank of Auries Creek was occupied in 1659, certainly, possibly as early as 1650. The translations carelessly made in one case say they applied to the Dutch for men and horses to draw palisades "to repair their castles," another writer from the same original renders it "to build their castle" or "the castle which you are building." A critical examination of the original may lead to the correct rendering. If "repairing" was the work engaged in, it will warrant the conclusion that the place was first settled as early as 1650. . . (*Letters*, p. 180).

Now the discussion in this letter about the new loca-



tion of Gandaonague is important, because this governs the opinions as to the place where St. Isaac Jogues and St. John LaLande were put to death. General Clark continues his discussion of the point, and then gives his final and considered opinion that Ossernenon was the place of Jogues' martyrdom:

The Jesuit Fathers Fremin, Pierron, and Bruyas visited the place in 1667 and the Relation says: "This (Gandaonague) is that which the late Father Jogues watered with his blood," and whether the writer intended to fix the exact locality or to assign it to the village (i.e., people) then living but a mile from their former place is somewhat uncertain. The saying "This is the place" apparently would apply to the locality then occupied by the people of the village in which he was killed, especially as the writer uses the expression "where three-quarters of a league distant before reaching the town." The "eighteen months of his captivity" certainly applied to Ossernenon. Of this there can be no doubt. And in my judgement the place of his captivity was the place of his death, to-wit, Ossernenon. . .(*Letters*, p. 181).

In his first letter to Father Wynne, August 30, 1897, twelve years later, General Clark professes his willingness to assist Father Wynne in any way, but admits that he has not much that is new to offer him:

My interest in Auriesville is as lively as ever, but of late years it appears that additional facts relating to the experiences of Jogues, Goupil, and the others are rather rare. . .(*Letters*, p. 193).

The last letter of General Clark included in the collection carries the date of October 18, 1898, and is addressed to Father Wynne. In this letter the General says:

You may be gratified to learn that I have brought to a successful conclusion my researches as to the location of the Mohawk castles previous to 1642. I found nothing to conflict with previous conclusions as to Auriesville being the site of the most easterly castle in 1642 as described by Jogues. I intended to have made a visit



to Auriesville last summer, but it was so unexpectedly warm that I felt it would be more prudent to remain within doors. I have made very important discoveries in the mythological field of late, which make certain matters very plain, that hitherto have been very mysterious. . . (*Letters*, p. 197).

If the evidence provided by the *Jesuit Relations* and by other documents, and verified by General Clark, should be summarized, it will be seen that there are nine clues provided for the determination of the site of Ossernenon, all of them investigated by the General.

1. Ossernenon and the other two Mohawk villages were on the south bank of the Mohawk River between 1642 and the time of their destruction by the French in 1666. This is clear from many of the ancient maps of the period, especially the map of Joliet, and it was this evidence of the maps that first made General Clark suspect his former conclusion was erroneous and started his new researches.

2. Ossernenon and the other two villages lay to the west of the Schoharie River, as the same maps show. The evidence of this is abundant and conclusive. Furthermore, the map of Joliet places Ossernenon in the angle between the two rivers.

3. Ossernenon by Jogues' own statement was a quarter of a league from a small river.

4. Ossernenon was across, *i.e.*, south of the (Mohawk) river, on a hill a quarter of a league from the river.

5. Ossernenon was a quarter of a league from another river with which Jogues was at first not acquainted. This statement can apply only to the Schoharie, as the Mohawk River was in plain view of the village, and Jogues certainly must have been thoroughly well acquainted with it at this time. The village, then, must have been at a point between the two rivers, and about a quarter of a league distant from each.

6. Ossernenon was on the top of a steep bank, ac-



according to Jogues' own allusions to the topography of the place.

7. Ossernenon had a stream nearby running through a deep and rocky ravine, and near the stream was a woods.

8. Ossernenon was overlooked by a small hill to the rear, at a distance about as far as a musket-shot.

9. Ossernenon was associated with two other villages situated at specified distances from one another.

Now, Auriesville Shrine is located south of the Mohawk River, in an angle formed by the joining of the Mohawk and the Schoharie; the central part of the grounds is roughly equidistant from both; the Shrine proper is on a hill or elevated ground at the top of a steep bank rising from the highway; off to the west is the Ravine, with heavy woodland on each side; behind the Shrine proper is another elevation on which the Tertianship building is located. In the grounds of the Shrine proper abundant evidences of an Indian village have been unearthed. At the distances specified for the location of the other two towns, similar abundant evidence for the existence of Indian villages has been discovered.

Even a few of these clues verified, as has been shown by General Clark 250 years later, would identify the location of Ossernenon with high probability. The meeting of all of them in one spot locates Ossernenon there with moral certainty and beyond reasonable doubt. If Auriesville Shrine is not now on the spot where Ossernenon once was, then, as Macaulay once remarked on a similar occasion, we have seen the end of the argument from circumstantial evidence and the convergence of probabilities.

*The Tertianship of Our Lady of Martyrs*  
Auriesville, N.Y.

**A. M. D. G.**



## Obituary

### FATHER BERNARD C. COHAUSZ

1868-1938

Bernard C. Cohausz was born, October 30, 1868, in Nordwalde, which is a suburb of Münster in Westphalia. He belonged to a thoroughly Catholic family, and his home training was ideal. His father was a prosperous merchant, and in later life he became the owner of a linen factory in Nordwalde. His grandfather was one of the founders of the Centre Party. Among his ancestors were the parents of the distinguished Jesuit, Peter Canisius. When St. Peter was canonized in 1926, Father Cohausz received a special invitation to attend the ceremonies in Rome. With the necessary permission, he accepted the invitation and went to Rome for the occasion.

He was related to St. Peter Canisius on the father's side; but he also inherited piety and staunch Catholicity on the mother's side of the family. His mother had two sisters who were nuns. Her maiden name was Pauline Vrede. Dora, the oldest sister, became a Franciscan. The second sister, Alberta, entered the Society of the Sacred Heart. She labored for many years in the United States and was widely known as Mother Vrede, R.S.C.J. On April 5, 1918, she died at the Convent of the Sacred Heart, Maryville, St. Louis, Mo. Her nephew, Father Cohausz, sang the funeral Mass. Pauline, the youngest sister, was also inclined to the Religious life. Of all the female orders, the Poor Clares were her favorite. For a time she had made up her mind to join them; but, after mature deliberation, she abandoned her holy desire, and remained in the world in order to take care of her parents.



Pauline Vrede married August Cohausz and became the mother of the two Jesuits, Bernard and Otto Cohausz. Bernard was the oldest of eight children. He received his early education in a local elementary school, and he graduated from the Gymnasium Paulinum in East Münster, March 5, 1889. He was talented, industrious and conscientious, and he exercised a wonderful influence for good over his fellow students. The world had many attractions for him and offered him many opportunities for success in business or in professional life. But he turned his back on the gay world in answer to a higher call.

Less than two months after graduation, Bernard Cohausz entered the Jesuit Novitiate at Blyenbeck in Holland on April 25, 1889. Among his fellow novices were half a dozen young men who, like himself, were destined to labor in the United States. That group included Charles Gisler, Peter Schweitzer, Alfred Spirig, Augustine Hackert and Charles Hagganey. It was there that Gisler and Cohausz met for the first time. They never dreamt then that they were to spend the greater part of their lives together in Buffalo. About five years after Bernard Cohausz joined the Jesuits, his younger brother, Otto, followed his example. In later life Otto became a very distinguished preacher, lecturer and writer. Three months after Bernard's death Otto died. Both had the same disease—diabetes.

Father Charles P. Gisler, who knew Father Cohausz intimately, esteemed him highly and loved him dearly, has written a very interesting account of his fellow novice. The article was written in German and printed in the April number of the *Monatsbote* of Holy Trinity Church in Boston. As it is too detailed for our present purpose, we shall condense it somewhat, and must therefore omit the usual quotation marks. Father Gisler writes:

Bernard Cohausz was born in Nordwalde near Münster on October 30, 1868. He belonged to a prominent and respectable family, which had kept the Cath-



olic Faith all though the ages of persecution. He graduated from Gymnasium Paulinum in Münster in 1889. The world was open to him. He was talented, jovial, and esteemed by his fellow students. He decided to renounce the world and to consecrate his life to the service of God. On April 29, 1889, he entered the Jesuit Novitiate at Blyenbeck, in Holland. The building was a magnificent castle, which had been given to the exiled Jesuits by Countess Von Hoensbrook. It was there that Charles Gisler and Bernard Cohausz met for the first time. They had no idea then that they were destined to spend the greater part of their lives together, mostly in Buffalo.

In the Autumn of 1890 both of them went to Wyndersrade to continue their classical studies. Again the building they occupied was an old castle in Limburg, Holland. There were about fifty Juniors in the place, and they had much to endure for various reasons. But suffering is generally a bond of union, and these young Jesuits were a happy family.

At the end of the year many of them, including Charles Gisler and Bernard Cohausz, went to Exaten to study Philosophy and the Natural Sciences. Here again they occupied another castle in the vicinity of Roermond. Some of them devoted their spare time to the study of English as a preparation for the American mission, which, at that stage of their career, was for them a possibility, not a certainty. After three years of hard work spent in the study of Philosophy and the Sciences, five of these young Jesuits, at the beginning of June, were called by Father Provincial and told to prepare for a voyage to America. Among the five thus summoned were Messrs. Gisler and Cohausz. Both were pleased with their destination, even on natural grounds, because it afforded them an opportunity to see the New World.

About the middle of July they sailed for America, and after a pleasant voyage they reached Buffalo on the feast of St. Ignatius, 1894. There they commenced



their teaching career and they remained at Canisius College for four consecutive years. Even then Mr. Cohausz began to manifest that zeal and tact in winning souls to God which characterized his later life.

After four year of college work as teachers and prefects, Messrs. Cohausz and Gisler returned to Holland to study Theology at St. Ignatius College in Valkenburg as a preparation for the priesthood. They were ordained priests August 27, 1901, and said their first Mass on the following day, which was the feast of St. Augustine. The young Scholastic, Otto Cohausz, served his brother's Mass.

At Valkenburg they spent four happy and profitable years with pleasant companions and under distinguished professors. Then they were separated for a year. Father Cohausz remained in Holland to make his Tertianship, while Father Gisler returned to Buffalo. The following year they were reunited at Canisius College, which was to be the scene of their many future activities. Here Father Cohausz filled several important positions such as Minister of the house, Pastor of the church, and Vice-President of the College. From the very beginning of his priestly career he displayed wonderful zeal, tact and energy. He was simply tireless in his activity, and boundless in his apostolic zeal. In fact it is probable that he shortened his life by overwork. But he never thought of that. He labored for souls regardless of consequences to his health. No work was too hard for him, no sacrifice was too great for him, when there was question of helping souls. Whether people were rich or poor, gentle or simple, learned or ignorant, made no difference to him. He possessed a natural aptitude for dealing with refined people; he was kind and polite by nature and by training; yet he never neglected the poor or the uneducated.

He worked like a giant. He was on his feet from early morning until late at night. A dozen times a day he was called to the parlor, or to the confessional in the church, or priests came to his room for advice or



confession. They frequently brought cases of conscience for him to solve, especially difficult marriage cases. Even the Bishop of the diocese consulted him on Canon Law and Moral Theology. His Excellency fully appreciated the value and the influence of Father Cohausz, and he requested the Provincial not to move him from Buffalo. He was the spiritual guide and confessor of thousands in the diocese. He had the largest number of penitents in the City. On Saturdays or on the eve of big feasts he often spent nine or ten hours in the "box". He began to hear confessions at 1:30 P.M., and, with a few brief interruptions, he often continued until 12 o'clock midnight, or even later. Penitents came to him from the theatre or the market, and he never seemed to complain. In later life he developed diabetes, which made him very sensitive; yet he must have controlled his feelings; otherwise he would not have kept his penitents as he did. They came to him from all parts of the city, and they went way encouraged and consoled.

Father Offergeld, who lived with Father Cohausz at St. Michael's, says that he heard as many as 28,000 confessions in one year. That large number seems like an exaggeration; but the Father who made the statement was not a man to be carried by enthusiasm beyond the bounds of truth. During the school year Father Cohausz heard the confessions of the school children every week. He heard the students in the High School and College. He sometimes spent nine or ten hours in his confessional on Saturday, and he heard confessions again on Sunday morning as long as penitents came to him. Besides that number, he had occasional confessions during the week, and for some years he was Chaplain of the Sisters' Hospital on Main Street.

In the Autumn of 1918 he was sent to Boston, Mass., as Pastor of Holy Trinity Church, the only German Church in that city. The new appointment meant for him a needed change and lighter work. The people of



the parish had suffered much during the war, and they required a kind and sympathetic Pastor. Father Cohausz was just the man for the position. He loved his people dearly, and they returned his love. The German Catholics of Boston are spread out all over the city. Some of them live a long way from Holy Trinity Church, and they need a special attraction to bring them so far. The new Pastor supplied that attraction by his great eloquence and his charming personality. Moreover, the finances of the church were in a bad condition and required a business man at the head of things. Again the new Rector supplied the need. Although Father Cohausz seldom mentioned money in the pulpit, money came in somehow, and he left \$17,000 in the bank for his successor. He was ever ready to help the needy, and his charity was amply rewarded even in this world.

In spite of his great success as Pastor of Holy Trinity, Father Cohausz remained only three years in Boston, and then he became Rector of St. Ann's Church in Buffalo, which was originally built by and for the Germans. He was installed July 19, 1921, and on the same day he was succeeded in Boston by his old friend, Father Charles P. Gisler. Father Gisler is still Rector of Holy Trinity, and he has held that office for almost eighteen consecutive years. That is quite unusual for a Jesuit, and, when interpreted, it doubtless means unusual success.

Father Cohausz, remained only three years at St. Ann's, and then he went back to St. Michael's to be Pastor of the church and Rector of Canisius High School. That double office was far too much for his failing health, and diabetes developed rapidly. Nevertheless, he held the position for six years, and did wonderful work in spite of his disease. Though weak in body, he was strong in spirit. His confessional was crowded as in his younger and stronger days, and his patience controlled his growing nervousness. His penitents noted his transfers and followed him wherever he



went. St. Michael's people followed him to St. Ann's, and St. Ann's people followed him to St. Michael's for absolution and spiritual direction. It would be more correct to say that his penitents came from all parts of the city to St. Ann's and St. Michael's.

On November 16, 1930, he became Rector of St. Ann's a second time. He had visibly failed since he was there before. He tried to do his work while fighting the disease which eventually conquered him. His confessional continued to be crowded, and probably many of his penitents were not aware of his physical condition. Otherwise they would have had pity on him and gone elsewhere for advice and the remission of sin. The responsibility of office was really too much for him. He grew weaker from day to day till he became a mere shadow of his former self. Still he continued to do his work as Rector for six years until Superiors saw fit to relieve him.

In the Spring of 1936 he went to Canisius College as Spiritual Father of the community. He was welcomed by all, but particularly by Father Rector, Francis A. O'Malley, who was a former pupil of his. He was fighting a losing battle with his disease, and at critical times he had to go to the hospital. Each time he seemed to be at the point of death, yet he rallied again and returned to the College. As he required constant care, and there was no infirmarian at the College, Superiors decided to send him to the Novitiate at Poughkeepsie, where ample provision is made for the sick and the infirm. And so he was transferred to St. Andrew's on January 16, 1938. He occupied a room next to his old friend, Father Schweitzer, and they often chatted together. He did not fully realize the meaning of the change. He forgot the present and he lived in the past. He spoke frequently about preaching and hearing confessions, and other priestly works of his former life.

Towards the end of February he fell in his room and injured himself seriously. The doctor diagnosed his injury as a fracture of the hip, and ordered him to the



hospital. He was taken to St. Francis hospital in Poughkeepsie. In a few days pneumonia developed and caused his death. He died peacefully on March 12, 1938, and went to receive the reward of his apostolic labors. Three days later the usual funeral services were held in the Novitiate Chapel. Some of his Boston friends, including Father Gisler, came a long distance to say a last farewell. On account of the ice and cold in the adjoining cemetery, the body was not interred until the Spring. In the meantime it was kept in a vault under the Chapel.

The news of his death was heralded by press and radio, and his many friends shed tears and said prayers for his soul. There was a general regret that he was not buried in Buffalo, where his friends and penitents could attend his funeral Mass and visit his grave whenever they pleased. But Providence seemed to ordain otherwise. If the authorities at Canisius College had only known that his end was so near, they would not have sent him to Poughkeepsie. Msgr. Edmund J. Britt, Chancellor of the diocese of Buffalo, has been active ever since Father Cohausz' death soliciting contributions for a Cohausz Scholarship at the High School or the College. There is no doubt that he will succeed.—R.I.P.

### FATHER JAMES A. TAAFFE

1874-1938

Father James A. Taaffe was a teacher for thirty-seven years of his Jesuit life. Of his forty-eight years in the Society where twelve years were devoted to training he should only have been teaching for thirty-six years, but he was called out of his tertianship after the long retreat to teach and so completed the quota. Father Taaffe was a class-teacher, too, a class-specialist of rhetoric as recommended by the Ratio. That



Father Taaffe was such a schoolmaster and not a mere lecturer is the fact which gives in brief his whole career.

The chief facts of that career have been covered by Father Charles Deane who was his prefect of studies for the last fifteen years of his life. Writes Father Deane:—

Father Taaffe was born April 9, 1874 in New York City and attended the parochial school of St. Laurence's Parish, now St. Ignatius Loyola, on Park Avenue and 84th Street. During those early days he was an altar boy in the old church and continued as such until his entrance into the Society of Jesus. His High School course and one year of College were at St. Francis Xavier's. At close of his Freshman year, he entered the Society of Jesus, August 14, 1891 at Frederick, Maryland. His classical studies at Frederick and his philosophical studies at Woodstock College finished, he began his long career as a teacher of the ancient and English classics at St. Joseph's College High School, Philadelphia. He spent four years at St. Joseph's and one year at Georgetown College High School. From the very start of his teaching work we find him engaged as moderator of dramatics, debating and the literary publications in both of these schools. It was a work in which he took great interest and one which claimed his attention to the time of his death.

In 1904 he was back again at Woodstock College for his theological course, and it was there he was ordained to the priesthood in June, 1907. A fourth year of theology and his tertianship over, he came to St. Francis Xavier's College at the beginning of the school year of 1909 to teach rhetoric, a class in which he was to become a master up to the last years of his life. After two years at Xavier he came to Fordham in 1911 where he taught rhetoric until 1915. In both colleges he was engaged in the work of dramatics and debating. From 1915 to 1923 he was at St. Joseph's College, Philadelphia, teaching rhetoric and looking after dramatics, debating and the college publications.

In 1923 he returned to Fordham where he taught the sophomore class from that time to the close of the last scholastic year. During these fifteen years he was ever at his specialty, either dramatics, debating or college



journalism, sometimes engaged in all three. The Quill Club was organized by him, at first for the Freshman Class where short stories were the favorite English composition studied. This club was then extended to take in all the college classes except Freshmen for whom a special Short Story Guild was formed whose name was changed a few years ago to the Scriveners. For more than a decade Father Taaffe had charge of the public oratorical contest, at various times of debating, and for the past two years of the Fordham Monthly.

English, the plays of Shakespeare, debating, dramatics, oratory and journalism were all dear to him, and in their interest he spent many hours of his more than thirty years of teaching. He was painstaking to a fault in the matter of English style, laborious in correcting, untiring in rehearsals whether of dramatics or of oratory. He loved the work and was devoted to it. Last year he gave up some of his regular class work for elective English.

Father Taaffe's character as a teacher, described by Father Deane, is confirmed by Father Wilfrid Parsons who was under Father Taaffe's charge. "In his days as a Scholastic", writes Father Parsons, "Father Taaffe was famous as a coach. I remember three of his plays, *Rob Roy*, *King Henry IV* and the Latin comedy of Plautus, *Duo Captivi*." From the names of the plays mentioned by Father Parsons one may see that Father Taaffe was classical in all his tastes. Those who listened to his community exhortations at Fordham for several years will confirm the severe taste and classic style that he always sought and always maintained.

Father Taaffe's zeal for correct English and his vigorous criticism of lapses in style is mentioned by all. "The correcting of five or six sets of themes a week," writes Father Parsons, "must have been a terrible task. We always got our papers back on time, however, always with some pungent remarks about their striking ineptitudes in English." Father Deane confirms the judgment of Father Parsons and writes:

Responsibility for literary excellence and precision



was a duty which Father Taaffe loved. Dramatics, public oratory and English composition in its variety of forms, all of which are an integral part of the Jesuit system of education, always had a major claim on his interest and time.

The memorial in the *Fordham Ram* comments in the same strain:—

A worthy opponent, he minced no words in his expressed opinion of these pages, yet in this man of strong opinions and strong expression the note of kindness was ever present when journalistic pens strayed from the straight and narrow. Here too it was the organization rather than the individual that felt his sting. The organization had no sensibilities; the individual was a delicate piece of humanity entrusted to his guidance.

Father Rector, Father Gannon, mentions Father Taaffe's 'forthright and unequivocal way' in which he upheld Fordham traditions, but Father Gannon in his tribute printed in the *Fordham Monthly* goes on to say:

We miss him too in the community, where we appreciated his growls as well as his loyalty, his honesty and genuine piety. For his growls were always evoked by something that seemed to him untrue or unfair or, as in the case of the quarterbacks at the Polo Grounds, merely stupid. So that far from creating problems, they made him a very easy man to live with. One always knew what was on his mind.

It is Father Gannon in the same tribute who tells this story that reveals again Father Taaffe's zeal for work and for composition. Declares Father Gannon:

There is nothing perfunctory about this tribute from the monthly to Father Taaffe. The editors were devoted to him and he to them. He loved the work too. I remember the first time he came to my room, in the summer of 1936. He was looking for more responsibility and began without preliminaries. "How about appointing me Moderator of the Magazine?" (He was nothing if not direct.) "I haven't enough to do around here and I want to be closer to the boys." Actually, his schedule was full. The only place left was in his



heart, and once the monthly got it, everything else was squeezed for room—everything but Fordham itself.

Two excerpts from the commemorative number of the *Fordham Monthly*, written by the editor-in-chief, give further testimony to Father Taaffe's work as director and critic:—

His teaching was no mere classroom function, but an active influence exercised in the last years of his life, chiefly in the guidance of student writing. Father Taaffe was moderator at one time or another of many of the leading extra-curricula activities, but his greatest loves were The Monthly and the Quill Club. He founded the last organization and for over eleven years he listened with patience, and an interest that was genuine and not simulated, to innumerable short stories. Invariably his brief criticism picked out with uncanny accuracy the essential strength or weakness of a story after lengthy discussion had failed to discern it. And again invariably he ended his remarks with a smile, a nod of the head, and a "Very well done, though, very well done."

There was a strong note of constancy and integrity in his character; a sort of "staying" quality. It was never more apparent than when he suffered his last illness. He had been reading the material for the February issue of The Monthly and sick as he was he took care to carry this with him to the infirmary lest it be mislaid. There he kept it and personally entrusted it to the writer—though he never finished the reading.

The solid piety of Father Taaffe is sufficiently attested by his years of devotion to the classroom and to all the duties of a Jesuit life. He wrote often for the Messenger of the Sacred Heart and was planning a volume. He was called before that further testimony to his laborious life could be presented. The students whom he taught so well for thirty-seven years are the volumes of his press.

Father Gannon, the Rector of Fordham, describes well the last hours of Father Taaffe:—

When I bent over his bedside after the first attack, he put everyone else out of the room and asked,



speaking with some difficulty, "Man to man, what's the matter with me?" When I told him, he mused "Then probably this isn't the end. Well, hear my confession anyway." Six months passed and early one evening I brought the Holy Oils to anoint him. This time he said, "Then this probably is the end. Hear my confession again." His mind was clear enough to make all the responses in the liturgy of Extreme Unction—and when it was over he wished me good night with a smile, perfectly happy in the prospect of a new status. May his dear good soul rest in peace!

### FATHER WALTER G. SUMMERS

1889-1938

Father Walter G. Summers came under the influence of the Society in the year 1903 when he entered Second Year High School at 16th Street. He was assigned to the section in charge of the then Mr. Hugh J. McNulty, S.J., Coming from the parish of St. John the Evangelist in Manhattan, Walter Summers had made his first year of high school in a Public School of New York City. From the very beginning he was among the best in every class and, in fact, in every branch of studies during the four years spent at St. Francis Xavier's. As a boy he was a shy, retiring character, taking little or no part in the extra-curricular activities of school life. On the completion of his freshman year in the College, he entered the novitiate at Poughkeepsie in August, 1907. There as a novice he continued along in his quiet way and never gave any noticeable signs of the intellectual independence and of the real power of organization he was to manifest later on as a priest, although his thoroughness was noted in any task, physical or intellectual, that was assigned him.

As a young man he enjoyed very good health and in addition was possessed of great strength of body. As a consequence, during his student years in the So-



ciety he was able to use his highly developed mental powers with great success. He seemed able to get the most thorough grasp of any branch of study he took up, Classics in the Juniorate, Philosophy and the sciences, and, later on, Theology, at Woodstock. But it was not until he had finished his course in Philosophy that he began to show how completely he could apply his gifted talents to distinct branches of teaching. In the summer status of 1914 Mr. Summers was sent to Loyola College in Baltimore to teach Physics. The following year Biology was added to his teaching schedule. In both classes he always seemed the veteran teacher. In the fall of 1916 he was appointed Professor of Physics at Georgetown, a position which he held for the next three years. The two outstanding facts of this period of his life were the publication of his *Textbook on Experimental Physics* and the direction and administration of a ground school in aviation for the United States Army.

In 1919 Mr. Summers returned to Woodstock for Theology, and was ordained two years later. His class was the first at Woodstock to use the war privilege allowing ordination at the end of Second Year Theology. Some half-dozen of his class had to wait till the next year as they had not reached the age of 32, the age required for the application of the war privilege.

After the completion of his fourth year of Theology Father Summers returned to Georgetown as Professor of Senior Philosophy and Evidences of Religion in the College. He also taught a philosophy course in the Graduate School. The following year he added to his schedule the task of teaching Physiology in the Medical School. In 1925 he was appointed Regent of the Medical and Dental Schools, a position which he left the following year (1926-1927) in order to make his Tertianship at St. Stanislaus, Tullamore, Ireland.

After his Tertianship he resumed his former position as Regent of the Georgetown Medical and Dental Schools, which position he held until 1929. It was dur-



ing this period that the erection and equipping of the new building for the Medical School was begun. The fall of 1929 found Father Summers teaching Senior Philosophy, Religion, and Education at St. Joseph's College, Philadelphia, where he remained for two years.

In the autumn of 1932 Father Summers went to Fordham to teach Psychology in the Department of Philosophy at the Graduate School. During the course of that year it was decided to establish at Fordham an independent department of Psychology in the Graduate School, and Father Summers was chosen to head this new department. In this venture Father again demonstrated his remarkable powers as an administrator and his extraordinary gifts as a teacher. Starting with a mere handful of students in 1933, the department numbered over a hundred students by 1937. This increase from the smallest student body within the Graduate School to one of the largest within a period of four years illustrates a phenomenal growth. Father Summers was the only full time professor in the first year of the department's existence; in 1938 the departmental staff consisted of eight full time and six part time professors. From another aspect the growth of Father Summers' department is indicated by the increase in space and facilities for research. Initially there was but one laboratory and a small office in the Woolworth Building. When the department moved to its new quarters in Keating Hall (Summer of 1937) sixteen rooms were allotted for its use. This enabled Father Summers to set up very complete and efficient clinical and laboratory facilities. He was always guided by the ideal of establishing at Fordham a Catholic centre of psychological research which would be outstanding in its work and influence throughout the psychological world.

From its small beginnings the Department of Psychology grew and developed, under the guiding hand of Father Summers, into an organized unit consist-



ing of five divisions: Systematic and Historical, Experimental, Child and Adolescent, Clinical, and Guidance Psychology. Each of these divisions was initiated and organized by Father Summers, who first taught the basic courses in each field in order to determine in broad outline the guiding principles which were to govern the respective sections.

His genius, his far reaching outlook, his broad but comprehensive grasp of the field are reflected in the structure which he built. The fundamental conception of this structure was that the science of Psychology was one composed of two intimately related aspects, the Metaphysical and the Experimental. Convinced, as he was, of the fundamental truth of the principles of Scholastic Psychology, yet conscious of the need for a modern presentation of those principles and for a solution of certain supplementary psychological problems, he turned to the experimental field as a fertile source of new data. His motto seemed to be, *Metaphysica quae respuit experientiam divina et angelica est, homini vero impervia.*

This attitude was perfectly exemplified by his invention and use of the Pathometer. Although this instrument received its greatest public recognition as a "Lie Detector", Father Summers himself considered the Pathometer an instrument for the accurate recording of the physiological concomitants of human emotional reactions. His object in devising this apparatus was that, combining it with scientific introspection, he could demonstrate that there was in man an element which could not be reduced to the purely material. This project was actually carried out in his experiment on "The Emotions and Sentiments." This experiment, first performed in 1935 and repeated in the summer of 1938, laid a firm experimental foundation for the Scholastic position that there are in man two levels of affective activity, the sensory or material, and the spiritual.



While this experimentation was going on, Father Summers discovered that by the use of his Pathometer he could reliably check the veracity of the reports of his subjects. Out of this developed an investigation into the possibilities of his apparatus for the detection of deception. He modified his "Emotions Technique" and finally arrived at a method for the accurate detection of truth and falsehood. This procedure was at last submitted to a critical test, whose object was to compare the efficiency of Father Summers' Pathometer with the Keeler Polygraph, an already well known "Lie-Detector." The experiment was performed in the summer of 1936 with the cooperation of the Rhode Island State Police, who sent their own Keeler Polygraph and their own operator to Fordham. In order to insure that the two machines were operating under exactly the same conditions, both machines were attached to the same subject at the same time. The results of this experiment, performed on 271 subjects, showed better than 98 percent efficiency for the detection of guilt and complicity, and 100 percent efficiency in determining the factor of innocence, for Father Summers' machine against less than 50 percent for the Keeler Polygraph. Since that date the efficiency of the Pathometer in actual criminal cases has been shown to be 100 percent, a figure based upon 75 criminal cases which were referred to and tested by Father Summers. In March, 1938, in the case of the *People versus Kenny*, held in the court at Long Island City, Judge Colden admitted in evidence, over the objections of the District Attorney, the expert testimony of Father Summers, based on the results of a Pathometer test given the defendant. This test revealed the innocence of the defendant and was directly instrumental in bringing about the jury's verdict of "Not Guilty." Despite this success, the future of the Pathometer as evidence in a court procedure is not clear, since last winter the Supreme Court of the State of New York



ruled that the results of any Lie Detector test could not be admitted as evidence during a trial.

The use of the Pathometer is not confined to criminal cases, but is pertinent to Psychiatry as well. One day a man who claimed to be the Holy Ghost was received by Father Summers into the Fordham laboratories. Father Summers was not sure whether the man was sincere, and, therefore, insane, or whether he was merely lying to produce an effect. The man was subjected to the Pathometer test. "Are you the Holy Ghost?" asked Father Summers. "Certainly," replied the man. And the Pathometer registered not the slightest deviation. Father Summers was thus enabled to declare the man an evident victim of an hallucination, since the Pathometer showed that the victim really believed his statement.

Despite the many hours necessarily consumed in this research, in order to further the development he wished for the Psychology Department, Father Summers found the time required to establish a clinic at St. Vincent's Hospital which would afford the students of the department an opportunity of gaining practical experience in handling child and adolescent problem cases. This clinic remained always under his personal supervision. When the Department of Psychology moved uptown to Keating Hall on the Fordham campus, the clinic was also transferred there.

Due to the added facilities which Keating Hall supplied, Father Summers was able to realize another long cherished project. For some years previously, Charlotte Buhler in Vienna, and Gesell at Yale, had been developing a new technique for investigating the mental processes of pre-school children. Father Summers realized that the emphasis being placed on external behavior situations by the Yale school was obscuring the early stages of intellectual and volitional development in the child. In order to offset this materialistic trend, Father Summers formed a Nursery School at Fordham in which the technique of Gesell



was to be modified so that due notice would be taken of the genetic development of the intellectual and volitional processes of the pre-school child. His untimely death prevented him from doing more than inaugurate the project.

In addition to all his work of an organizational and administrative character, Father Summers continued to teach seven distinct courses in Graduate Psychology, covering both the metaphysical and experimental phases. The conclusions gathered from this varied teaching program and his wide reading of the Scholastic authors were to be embodied in his book on Systematic Psychology. The book had already been minutely outlined and the material was in process of compilation before his death.

As the result of this intense activity over a long period of years Father Summers' robust constitution finally gave way in November, 1937. At this time he suffered a severe heart attack which confined him to bed until Christmas Day. A trip to South America seemed to have partially restored his health, and in February, 1938, he was back at his post in Fordham. The recovery, however, was only apparent, for in May he was again stricken. This time he rallied quickly and continued his research work upon the Pathometer until September. But during the registration for the Fall Term of the Graduate School he suffered a third attack, which proved fatal. On September 24th he died peacefully, having received the last rites of the Church a few days before.

Father Summers was sincerely mourned by the many friends and admirers whom he had gained in his fruitful career as teacher, scientist, and priest. By his death the science of Psychology has lost one of its ablest advocates. R.I.P.



## FATHER CHARLES W. LYONS

1868-1939

Sometime before Father Lyons' death his name came up among a group of our Fathers. One of the group remarked, "I have lived with Father Lyons nineteen years, and I have yet to hear one unkind or uncharitable remark pass from his lips." This remark might, indeed, summarize the life of that great-hearted man, Father Charles W. Lyons, S.J. It might be said as a preface that not only was this charity true of the nineteen years which were recorded by this remark, but it was true also of the forty-eight years which Father Lyons spent in the Society.

Charles W. Lyons was born in Boston, and early in his life moved to St. Peter and Paul's parish in South Boston. He attended the Boston public schools, and was graduated from the English High School.

After his graduation he entered a wool concern where his fine judgment and pleasing manners gained the admiration of the head of the firm, and he advanced speedily and successfully in the business career upon which he had entered.

However, there seems to have been a yearning always present for a life which would take him into the business of the Kingdom of God. We know that he studied Latin during those business days as his course at the English High School had had nothing of the classical training in it.

At this same time, he was also a member of that outstanding Catholic association which had its roots in the Immaculate Conception Church; that association was the Young Men's Catholic Association. This select group was made up of splendid and influential Catholic men who carried on their work under the direction, at that time, of the masterly and scholarly Father Patrick Halpin. Young Mr. Lyons must have made a splendid impression on those Catholic gentlemen, for hardly had he attained his majority before



he was given a position on the Board of Directors of the Association. His close contact with the Jesuits of the Immaculate Conception Church evidently decided him on the path of life which was really the path to which God was leading him. He applied for admission into the Society and was received by Rev. Thomas Campbell, S.J., who was then Provincial of the Maryland-New York Province.

It must have cost the young Lyons something to break away from his business associates where his success held out to him an alluring future. However, with that cheerful and buoyant spirit which was characteristic of him, he resigned his position and started for Frederick, entering the Novitiate on August 14th, 1890.

At Frederick he was associated with novices who were younger than himself, and all just out of college. The memory of those early days recalls to one of his companions how mature was Brother Lyons' manner and how masterful was his method of dealing with others. Kindness, however, dominated all the while. He had, in those early religious days, a great deal of New England strictness about him but it was practised on himself, and not on those others associated with him.

The novitiate days passed as novitiate days do, and while he must have suffered from the contrast between his former independent business life and the dependent subordination of the novitiate life, no one would have suspected it. He had hardly started his Juniorate before the strain of the Frederick life began to tell on him, and he had what appeared to be a nervous breakdown, which showed itself particularly in a severe affection of his eyes.

Superiors sent him to Georgetown where he was Prefect on the small boys' side for one year. During this time he won the love and respect of the small boys whom he was guiding in the way of study and of God.



The following year he returned to Frederick, where he again took up his studies with great zeal and perseverance.

At the end of his Juniorate in 1895, Mr. Lyons went to Woodstock, where for three years he studied Philosophy. Here he led the ordinary scholastic life. He gave himself not only to the study of Philosophy, but he taught catechism at St. Alphonsus' Church at Woodstock. He also took part in all that went to make the life at Woodstock a happy one, lending himself to make the plays, which were held once a year, a source of joy and recreation to all the members of the Woodstock community.

Mr. Lyons had a very beautiful tenor voice which was a source of great pleasure not only on Thursday morning when the philosophers sallied forth with the saintly Father Frisbee and his famous Woodstock Walking Club, but also at the Villa where Mr. Lyons was a constant source of fun and edification in his efforts at making others happy. At the end of his Philosophy he went to Gonzaga where he taught High School Chemistry with great success. At Gonzaga, the following year he was appointed to the office of Prefect of Discipline. In 1901 he went to Loyola in Baltimore to teach Second Grammar and Mathematics.

In 1902 he was back at Woodstock for his Theology. During these next four years he showed his fine theological mind, and, although always handicapped by the Latin tongue, he did splendid work. On more than one occasion he was chosen for public disputation.

1904 was the year of great joy for him, the year he received Holy Orders. His fourth year was a year of close application and study, at the end of which year he was sent to Georgetown as Prefect of Discipline. This must have been a particularly hard year for him as there were many changes in regard to discipline that year at Georgetown, and the burden of the disagreeable things that must have happened fell especially upon the shoulders of the Prefect of Discipline.



However, Father Lyons with his usual cheerful buoyancy weathered the year, and at its close was sent to Tertianship at St. Andrew-on-Hudson.

The year of Tertianship at St. Andrew was a year which meant much for Father Lyons' future. He had for Tertian Master that giant in the spiritual life, Father Edward Purbrick. Father Purbrick, as all who knew him well remember, was a man formed after the pattern of St. Ignatius himself, capable in his leadership, and having the high ideals of the Society well at heart. His judgment of men showed itself in his keen appreciation of the gifts of future executiveness in two of his tertians, Father Charles Lyons, who so well lived up to what Father Purbrick had expected of him, and Father James McDermott of whom we have the whole-hearted approval of the Jesuits who have had the joy of living under him as their superior.

After his Tertianship Father Lyons was designated as the professor of Philosophy and Political Economy at St. Francis Xavier's College in New York. Here he again showed his marvellous capacity as a teacher and winner of men.

In 1909 he was on the status of Boston as the Professor of Psychology. Hardly had he the time to make his influence felt before he was called away to become Rector of Gonzaga College. He remained at Gonzaga only until the following July when he was appointed Rector of St. Joseph's College in Philadelphia. It would be well here to allow one who was very close to him to speak of Father Lyons' five years of office at St. Joseph's College.

"Father Lyons came to Philadelphia in the summer of 1909 from Gonzaga College, Washington, D.C., where he had been Rector, and became the new Rector of St. Joseph's College and Pastor of the Church of the Gesu. He was a worthy successor to the kindly Father Villiger, and more immediately to the genial, whole-souled Father Cornelius Gillespie. Father Lyons followed closely in the footsteps of Father Gil-



lespie by his close, intimate contact with the priests of the archdiocese, among whom, like Father Gillespie, he was a great favorite; and especially was this true with the two archbishops who were the ordinaries during his rectorship—Archbishop Ryan and Archbishop Prendergast—for he was on the friendliest terms with them. He was often sent for to give counsel on affairs relating to the best interests of the archdiocese. His good judgment and prudence were apparent to all. Needless to say that the college and the high school prospered greatly under his regime, principally by reason of his friendly relations with the priests.

“The Church of the Gesu was also at that time at the height of its glory as a spiritual influence in the life of Philadelphia. The attendance at daily Masses and the large number of daily Communions were a source of wonder to all our Jesuit visitors as well as to seculars. The confessionals were crowded on Thursday, Friday and Saturday of each week—ten confessors on those days and fourteen confessors on each Saturday, on the eves of holydays and the eves of the First Fridays. Archbishop Prendergast frequently said, ‘The Church of the Gesu is the centre of piety and devotion in my archdiocese, and I am glad to publicly bear witness to it.’

“The preaching of Father Lyons, then at the height of his powers, also attracted many outside the parish to his sermons, and was a continual delight to his own parishioners.

“Although busy with college affairs he took the greatest interest in the parish and always lent a kindly ear to the poor and to those who sought his advice and help. He was a true father to his flock.

“On many of the public occasions in the archdiocese, he was called upon to preach in the cathedral or to make one of the principal speeches at the diocesan celebrations.

“Soon after taking office he was convinced of the



necessity of building a new faculty building for the rapidly growing college. In the fall of 1910, ground was broken for the new building on 18th and Thompson Streets, and by the following September, 1911, it was ready for occupancy. It was one of the modern types of buildings for Jesuit faculty uses. It has proved by its comfort and suitability for community purposes the wise planning behind it all. The beautiful Community Chapel was a gift to Father Lyons from one of his many friends.

"His outstanding qualities as Rector were his gentleness, unfailing kindness and charity towards all his subjects. This charity showed itself, especially, at recreation, when he would sacrifice other important duties to be with his brethren at that hour and share with them the joy and charity of the religious life."

In 1914 having finished his term at St. Joseph's College he was transferred to Boston College as Rector. The work that Father Gasson had done so well for the new Boston College was continued admirably by Father Lyons. His ability which had shown itself so well in Philadelphia had an opportunity to again manifest itself at University Heights. Father Lyons was not slow in taking hold of that opportunity. St. Mary's Hall stands as a monument to him as has been so well expressed by one who wrote after his death that truly he was a man of action who saw the vision which Father Gasson had had before him, and put it into enduring form.

The Boston College Alumni News says, "Since 1919 Boston College has seen little of Father Lyons. But in a broader sense he has been there all the time. In the broad vista from the Heights that sweeps across the twin lakes to the metropolis beyond and below it, is something of his wide and comprehensive vision; in its soaring Gothic towers is something of his exalted spirit. To this and later generations of Boston College men he will remain an abiding presence. 'Non omnis moriar. . .exegi monumentum'."



After Father Lyons finished his term as Rector of Boston College he was transferred to St. Ignatius' in New York. Here for three years he worked in the parish, doing the work of a spiritual giant in the confessional, in his tender care of the sick and by his inspiring work in the pulpit. All this time Father Lyons had been doing remarkable work as a conductor of priests' retreats. There is hardly a diocese in the east or in the near west in which Father Lyons had not won the hearts of the priests by his piety and kindness during the days which they spent in retreat under his direction.

From the beginning Father Lyons was devoted to his confessional; his confessional was always crowded with penitents—penitents who learned how Christ-like was the heart of the man who sat in the box. Father Lyons was usually the first to enter the confessional, and he was always the last one to leave. When someone spoke of the sacrificing work which the hours in the confessional meant to the ordinary confessor, Father Lyons always said, "I love this work."

At the end of the three years at St. Ignatius' he was back at class work teaching Metaphysics at Boston College. Here he was much sought after by many of the clubs and associations in Boston for talks on Philosophy.

During this time Father Lyons was appointed to supervise the building of the scholasticate at Weston. How well he did his work may be seen in that splendid structure that is another monument to his building acumen and good taste.

On October 5, 1924 Father Lyons was called to Georgetown assuming the rectorship of that great college. At Georgetown the flair that he had for building immediately showed itself, and as he so often said, his predecessor Father Creedon, had left him so financially secure that he was able to do great things in the building line. Not only did he make additions



to the Georgetown Hospital but he built the New North and added the splendid central heating plant on the Georgetown grounds itself. He had also worked out plans for the Georgetown Medical Center, but before he could put them into effect he was relieved of the burden of rectorship.

He returned to Boston where, with his characteristic cheerful submission to obedience, he became a member of the Mission band. For eight long years Father Lyons, who was no longer young, did wonderful work on the Mission band not only in New England but in Maryland and New York. It was said of him by the secular clergy with whom he worked during these eight years, that he showed a burning zeal for souls, and that he left nothing undone that he could do in this work for the salvation of souls. He was always ready to take the place not only of the secular clergy but of his own brothers, if he could relieve them in any way of the burdens which came during the time of the mission.

In 1936 superiors saw that Father Lyons was failing in health so he was sent to Weston. Here he was made Spiritual Father for the Theologians. To say that he won the hearts of all at Weston would be weakly expressing the love that was shown him by all those with whom he came in contact in the scholasticate.

During the year of 1937 he had a very bad heart attack which was so severe that the doctors held out little hope for his recovery. He did recover however. It seemed that Our Lord wished him to give himself as an example of that perfect Ignatian spirit, which spirit our holy Father St. Ignatius points out in the rules, that one who is sick should give no less edification in time of sickness that he did when he was in good health.

At all times the patience and sweetness with which Father Lyons carried his cross of suffering were the occasion for words of admiration on the part of those who lived with him at Weston. The following year



1938, seemingly recovered, Father Lyons anxious to do more spiritual work among the people was sent to Boston College High School. Here it soon became evident that he was not physically able for the strain. However, he stayed at the High School, and here again he was a source of edification to all those who lived with him. At the end of the year another heart attack caused him to be sent to St. Margaret's Hospital where he lingered on until his birthday January 31, 1939. Father Lyons crowned his work as a Jesuit by truly "dying piously in the Lord."

Father Lyons lived a varied life, but no one could ever accuse him of not taking generously the many changes to which obedience submitted him. Wherever he was he gave his whole self, and it seemed that to him the past was the past.

Truly it appears that St. Paul's remark to the Philippians applies most pertinently to Father Lyons. "One thing I do, forgetting the things that are past, and stretching forth myself to those that are before, I press towards the goal, to the prize of the heavenly vocation to God in Christ Jesus." In all the positions to which the Society called him it may truly be said that we may learn from him the lessons of simplicity, courage, cheerfulness, approachableness, sympathy for all in trouble, and fortitude in the face of every difficulty. These virtues certainly put in the background any of the little imperfections which some may have found in his character. That he was over-exuberant and sometimes highly imaginative surely does not dim a character that was truly a Retreat-formed character—a character which made Father Lyons a true Jesuit, one who must always evoke from those who lived under him and who knew him best, a fervent "May God bless him!" for all his charity and for his thoughtfulness of his brothers and of those, whom God called to be under the guidance of that good Father for His own greater honor and glory. R.I.P.



## FATHER MIGUEL SADERRA MASO

1865-1939

Fr. Miguel Saderra Masó, S.J., died at the Hospital Español de Santiago, San Pedro Makati, at 10:43 a.m., Tuesday, March 21st, at the age of 73 years. With him at the end were Fr. Carroll I. Fasy, S.J., Rector of the Ateneo de Manila, Fr. Leo M. Kinn, S.J., and Fr. Henry W. Greer, S.J. Up to several hours before his death, although his illness had paralyzed his power of speech, he seemed to understand the prayers and ejaculations which were spoken at his bedside. On the previous day, when Fr. Miguel Selga held the crucifix to his lips, Fr. Saderra Masó was visibly straining his lips to kiss the figure of Our Lord. The end came quietly and peacefully, and seemingly without pain.

Fr. Saderra Masó was born on December 12, 1865, at San Cristobal las Fonts, Olot, Province of Gerona, Spain. On September 26, 1882, he entered the novitiate of the Society of Jesus at Veruela, Aragon, and there pronounced his first vows two years later. After completing his philosophical and scientific studies in the Collegium Maximum in Tortosa, he sailed from Barcelona for Manila on July 25, 1890, with two Jesuit companions, Fr. Ignacio Vila, now parish priest at Dapitan, Zamboanga, and Brother Ramón Morros.

Arriving in Manila exactly one month later, Fr. Saderra Masó, then a scholastic, was assigned to work at the Manila Observatory. He continued here until 1896, when he returned to Barcelona on the same ship which carried Dr. José Rizal, Filipino patriot and alumnus of the Ateneo de Manila.

With the completion of his theological studies in the Collegium Maximum at Tortosa, Fr. Saderra Masó was ordained to the priesthood on July 30, 1899. The next two years included a visit to Paris for scientific research and tertianship at Ranchi, India. He returned to Manila on July 24, 1901, and began then his thirty



consecutive years of scientific labors in the Manila Observatory. On February 5, 1902, he pronounced his last vows as a Jesuit in San Ignacio Church, Manila.

During his thirty years in the Observatory Fr. Saderra Masó devoted himself with constant and untiring generosity to the seismological, magnetic and meteorological work to which he was assigned. He was instrumental in the erection of seismic stations in Guam and Butuan. He made ocular observation of the Taal and Bulusan volcanoes when these erupted, and was at Cebu for observational purposes during the severe typhoon of 1912. Twice a month for twenty years Fr. Saderra Masó, with two assistants, went to Antipolo, Rizal, to make magnetic observations. In 1921 he was the Philippines' representative to the Pan-Pacific Scientific Congress in Honolulu, which he attended with Dr. Leon Ma. Guerrero, the eminent botanist.

Aside from the arduous duties in the Observatory Fr. Saderra Masó still found time to write several valuable historical and scientific works. Among these may be listed "Seismologia en Filipinas", written in 1896, "Misiones Jesuiticas," "Nuestra Señora de Guia," "La Virgen de Antipolo," and "La Historia del Observatorio." Fr. Miguel Selga, present Director of the Manila Observatory, describes in the following words the paralytic stroke which finally ended Fr. Saderra's long years of service in the Observatory. "It was on October 17, 1931, when, with a typhoon approaching the Balintang Channel, Fr. Saderra Masó flashed a warning to the SS. *Taurus* which was somewhere near Aparri. Suddenly he suffered a paralytic stroke. It was the last typhoon warning he signalled. Since then he has been practically bed-ridden with half his body paralyzed. Fr. Saderra Masó, it can be truly said, died in line of duty."

Although an invalid at that time, Fr. Saderra Masó celebrated his Golden Anniversary as a priest on September 23, 1932. Gradually the paralysis took hold



of the entire left side of his body, but his speech was not affected until several months before his death.

The body of Fr. Saderra Masó lay in state in the students chapel of the Ateneo de Manila during the day of March 21st and throughout the night. On the following morning the remains were brought to San Ignacio Church, where the Office of the Dead was recited with Fr. Fasy, Rector of the Ateneo, as presiding priest. The Requiem Mass was celebrated by Fr. Selga as the representative of Very Rev. Fr. Superior, who was absent in Mindanao. Interment was made in the cemetery of the Sacred Heart Novitiate at Novaliches. R. I. P.

A. M. D. G.



## Books of Interest to Ours

**Philosophy in the Making**, by André Bremond, S.J., New York, Benziger Brothers, 1939. pp. 223. \$1.75.

This book, Fr. Bremond tells us, owes its existence to his own inability to interest "a chosen set of young men" in the science of *Ens ut sic*, "of Being, sublimely devoid of any immediate interest." Thinking over the difficulty, it seemed to him that his mistake was in starting at the wrong end, "by presenting immediately the result of ages of philosophical reflection in the most abstract and technical terms." He, therefore, determined to start with the speculations of an hypothetical Caveman and re-invent human philosophy as it developed from the problems of the Cave into the far-reaching syntheses of Plato and Aristotle. The present book is the record of his attempt.

The peculiar merit of the book lies in the fact that it is a record of philosophizing rather than a history of philosophy. It is literally "philosophy in the making" in that it forces the reader to face the difficulties of the various "philosophers" treated, be they the Cavemen, the Citizen, Sophocles or Plato, and to try to think the problems through in their company. It is a book to be pondered. As is the case with Ignatius' Spiritual Exercises, even a rapid reading suggests depths to be sounded.

The book has value besides as a record of human thought. It presents briefly and clearly the findings of the early Greek thinkers, not excluding Herodotus and the dramatists. But the author is at his best when dealing with the Platonic doctrines of the Forms and the Primacy of the Good. The writing is crisp, the explanation closely follows the Platonic texts and is more than satisfactory. The treatment of Aristotle's teaching on substance and change which immediately follow are on the same level of excellence.

The quasi-appendices on "Descartes" and the "Wonder of Knowing" round out an admirable introduction to philosophical thinking. For here lies the book's real worth: it is a dynamic introduction to philosophy in that no one who reads with any attention can escape some puzzling and wonder which according to Fr. Bremond's thesis are the essence of the love of wisdom.

—F. J. McC.



**The Following of Christ: the Spiritual Diary of Gerard Groote** (1340-1384), translated by Joseph Malaise, S.J., New York, America Press, 1939. pp. xv and 269. \$1.00.

An important Catholic problem of the present and the immediate future centers on the advancement of religion through the **interior** progress of the great numbers of the faithful. The surprisingly large recorded quota of American youth candidates for the canonical religious life implies the existence, as a base, of relatively large groups who are ready to advance far deeper into the land of God than attendance at obligatory Sunday Mass. No more providential help has come into the hands of those (and they are many!) whose firm grounding in the truths of the faith is urging them on persistently to try the higher levels of the spiritual life, than this excellent pocket-edition of **The Following of Christ**.

All patrons and promoters of contemporary piety should undertake to advertise and distribute the present handy text among all the classes of the Catholic population which are ready for its reception. Student counsellors in Jesuit Colleges, Masters in Retreat Houses for laymen, Missioners barnstorming through their districts, Chaplains in hospitals and prisons, should have copies on hand to present at the opportune moment.

The translation is smooth and effortless, radiating a charm and a flavor that abide in the memory. The leatherette binding is durable; the type conspicuously clear and easy on the eyes. The book can be read with equal facility and profit in Morris chair or subway train. The rate of speed with which this first edition is exhausted will tell interested observers just how much more spiritual American Catholicism will be twenty years hence. The barometer should rise fast! —J. T. C.

**Looking on Jesus**, by Paul L. Blakely, S.J., New York, America Press, 1939. pp. 116. \$1.00.

**Looking on Jesus** by Paul L. Blakely, S.J., is a collection of editorials on the Sunday Gospels, that were written by him in past issues of the 'America', of which he is at present associate-editor. By his unaffected familiarity and intimate understanding of Christ's Life, the author, while betraying quite plainly the spiritual source whence alone his efforts of twenty-five years after social reform have been so tireless and selfless, cannot help but reveal at the same time the sacred character of his priesthood, which in his journalistic incursions into



economics, sociology, law and education might naturally have been overlooked. The beautifully expressive title itself testifies where his eyes and heart have been steadfastly directed, although immersed in manifold secular labors. As a contributor to periodicals, so here in a spiritual matter he is supremely the realist, concerned with a practical consideration of the rock-bottom ultimates of life, namely, death, sin, repentance, love, virtue. Conforming to the elements of good editorials, these short essays are in thought lucid, in emotion restrained, and in treatment objective, all qualities shot through with the clearly defined purpose of allowing by perspicuous exposure the Gospel truths to be of themselves the adequate reason for the reader's incorporation of them. Their beauty, unembellished, when fully realized, is to Father Blakely inherently overpowering, and that is why he so constantly has recourse to the actual text of the Scriptures. However, this book is not devoid of a warm imaginative coloring which, no one can doubt, can be by its sense appeal a very effective background for the operation of mind and will; but it is devoid of that artificial, subjective, extravagant fancy that has too often in spiritual books distorted God's Word, as it has distorted facts in newspaper work. Since the author intended his thought not merely to be read, but to be pondered, they are not developed in a very detailed manner; rather they are brief, terse, consisting generally of the obvious moral interpretation of the gospel, followed by an ardent plea to walk through life with Christ as the faithfully applied example. Therefore, simplicity both of matter and form is the permeating feature of the book, and this characteristic, since it insures the purity of the divine message, makes the book, I think, a good framework for priests' sermons.

—J. A. G.

**The Systematic Teaching Of Religion** by the Rev. A. N. Fuerst, S.T.D. Freely adapted from the German work "Katechetik" with permission of the author, Rev. Michael Gatterer, S.J. (Innsbruck). New York, Benziger Brothers, 1939. \$3.50.

This is a textbook for the training of teachers of religion in the elementary schools and for catechetical courses in seminaries. Part one gives a history of catechesis and contains a detailed account of the modern movement in this science. Part two deals with the care of the pre-school child. Part three, the major portion of the book, is concerned with the liturgy as the best means of training staunch and true Catholics. Why the liturgy? "Because the liturgy is the greatest



source of grace. According to scripture grace precedes truth. In the chronological order grace is the first factor in the genesis of a Catholic life. Grace then is the most potent factor in the life of a Catholic and hence in religious education." In brief, the author claims that teachers of religion must teach children to **live the liturgy of the church** and to **take an active part** in her liturgical functions. To bring about this result he gives in great detail the methods the teacher should make use of with regard to the Sacraments, the most effective means of salvation.

The translator deserves high praise for his excellent adaptation of the text to the peculiar conditions of instruction prevailing in this country and also for the many references to books, pamphlets and articles in English which he has added. Energetic teachers of religion will find in this book a fund of material for their grade school classes and an authoritative explanation of the Church's laws concerning the sacraments.

—J. J. P.

**The Soviets at Flushing**, by Gene Tunney & John Toomey, S.J., New York, America Press, 1939. pp. 15 \$.05.

**The Communistic Network**, by John V. Hinkel, New York, American Press, 1939. pp. 16. \$.05.

**The Church Under the Swastika**, by J. Ledit, New York, America Press, 1939. pp. 20. \$.05.

**New Spain**, by G. M. Godden, New York, America Press, 1939. pp. 20. \$.05.

**What Is Fascism?** by Rev. Cornelius Lucey, New York, America Press, 1939. pp. 22. \$.05.

**A Catholic Interracial Program**, by John La Farge, S.J., New York, America Press, 1939. pp. 31. \$.05.

**Encyclical On Retreats**, by Pope Pius XI, New York, America Press, 1939. pp. 24. \$.05.

The appearance of **The Soviets at Flushing**, a reprint of two articles by Gene Tunney and Father Toomey, S.J., is timely. It serves as an antidote for the unthinking enthusiasm of the many who enter the pretentious pavilion of the Soviet Republic at the New York World Fair and are duly impressed by a clever portrayal of the peaceful, prosperous and satisfying life prevalent under a Communistic dictatorship. Those acquainted with the real state of affairs in Stalin's fake paradise are appalled by the daring travesty on truth. Gene Tunney and Father



Toomey, S.J. undertake successfully the task of enlightening the purblind.

The second pamphlet is a fitting sequel to **The Soviets At Flushing**, as it reveals the network of United Front Societies that were engaged in an insidious attempt to have our "arms embargo on Loyalist Spain" lifted. It gives us a detailed account of the committees, propaganda, fund raising and sinister tactics employed for the purpose of confusing the issue of the Civil War in Spain, thus to expedite the destruction of democracy in that country as a forward step towards the eventual destruction of American democracy as well.

In **The Church Under the Swastika**, J. Ledit burrows his way through a hill of Nazi lies to the valley of truth regarding the present position of the Catholic Church under a National Socialist regime. It is gratifying to learn that, in spite of the devious methods used by a mad faction to undermine the Rock of Peter, the number of practising Catholics in Germany has not diminished. Also included in this pamphlet is a reprint of James Carroll's **Concordat Between the Holy See and Germany**.

The task of rebuilding a Spain ravaged by the Civil War is gigantic. That it is being accomplished on all fronts, religious, civic, educational, social and industrial, must be joyous tidings to anyone desirous of seeing Spain preserve her integrity as a nation. G. M. Godden presents us with a brief but comprehensive account of this work of reclamation. Fittingly, too, Senor Hidalgo's character study of Franco is appended.

The term **Fascism** is bandied to and fro wantonly. . . a cap supposedly capable of fitting any head. To eradicate all prevalent false notions, Father Lucey states the fundamental postulates of the Fascist ideology, using the utterances and official acts of Fascist leaders as his norm. It is an expert analysis of the essence of Fascism that should be given careful study by students of political theories and practices. **Fascism and Communism**, a reprint of Rev. Bernard Goode's article, will be welcomed by those who want an explanation of the important differences and similarities of these two systems.

The problem of the Negro in America, old as the country itself, is one of interracial justice. Father La Farge, S.J., for years actively engaged in the cause of this group severely handicapped in their battle for existence and development, offers a Catholic Interracial Program that will be of inestimable value to every individual and group working for the welfare of the Colored Race, or eager to do so. The program is explanatory, practical and directive, elaborating such necessary phases as the family, housing, health and recreation, labor unions, educa-



tion, caste and class, false conceptions of social equality, and, most important, the attitude of the Catholic Church and Catholics towards the Negro who is a member, too, of The Mystical Body of Christ. If more people would follow the lead of Father La Farge, S.J., in this work, surely a life of justice and charity between all racial groups in the United States would some day be an accomplished fact. There is a bibliography of standard works on this problem as well as a list of periodicals devoted to its promotion.

Since the ills of Society need a supernatural remedy, if peace on earth is ever to become a reality, the means for spiritual regeneration must be used constantly. Pope Pius XI, saddened by the absorption of the world in external things, wrote his Encyclical Letter on Retreats. It's appeal was world-wide and turned the minds of men Heavenward for guidance before attempting to solve the economic and social problems encompassing them. The Encyclical should be read frequently and its advice heeded by Hierarchy and Laity. The references for retreat reading and a list of retreat houses will be helpful.

E. H. M.

A. M. D. G.



# VARIA

## American Assistancy

*Idaho: Historic Church Burns:*—Sadness fills the hearts of the Coeur d'Alene Indians at Sacred Heart Mission, De Smet, Idaho. Their church, the external sign of that deep abiding faith brought them by the pioneer Blackrobes, was destroyed by fire on the morning of April 4th. It was the second day of the annual retreat given to the men and women of the Reservation by Reverend Cornelius E. Byrne, S.J., superior of the Mission. The conferences were being held in the church and on the morning of this day, because it was cold and windy, a fire had been built in the furnace under the church.

About half an hour after the morning conference, which had ended earlier than usual, a loud roar, like the sound of an approaching hurricane, was heard. The retreatants were making their spiritual reading in the school building and the children were attending classes. Everyone rushed out immediately but nothing could be done to save the church or to rescue any of its contents. The interior was already an inferno of billowing smoke, window panes were melting under the intense heat, and the roof was alive with rippling flame.

The bell tower is situated some distance from the church and was out of range of the fire, but when the boys tried to ring the bell, it fell crashing a distance of some fifty feet, missing them by inches. This bell weighs over one thousand pounds. It dates back to 1881, the year the church was built, and it was the gift of Archbishop Seghers who also laid the cornerstone.



One of the Indians, Joe Pierre, a crippled mute, who happened to be in the church when the fire broke out, crawled to the door just in time to escape the smothering smoke. He described by signs what he saw. The fire seemed to pour out with great force and violence from some place behind the main altar. Its cause has not been discovered.

As the conflagration raged, a stiff wind was blowing. The girls' building was threatened for a time, and its roof was lined with men ready to quench the flakes of fire streaming from the tall church. The wind shifted slowly and sparks soared far and high to descend upon the roofs of several distant barns which immediately caught fire. Prompt and heroic action extinguished these flames. The wind changed again, endangering a dwelling behind the church, but it was now a comparatively easy task to prevent the fire from spreading, for the walls had already fallen. Only a few blazing timbers remained of the large and beautiful church which had been standing intact only an hour before.

The retreat conferences continued as usual, and the Holy Week services, until a more suitable place could be prepared, were held in the Sisters' chapel. The church ruin, while it cast a pall over the Easter festival, still like a visible grace reminded the people of the holocaust of Calvary, and they hoped for a new church to rise from the ashes of the old. They have been deeply impressed with the strange concurrence of circumstances and events relative to the church's burning, for in all of these are manifest the protection of a guiding Providence.

The fire had burst forth with such overwhelming suddenness, with such explosive violence that anyone near its source would have been overcome by the suffocating fumes. The people had left the church, for the morning conference had closed earlier than usual. The sister in charge of the sacristy would have been working around the altar in preparation for the Holy Week



services had she not decided to finish some task at the school. Some of the retreatants had left the church only a few minutes before the fire broke out. Since the remaining days of Holy Week were cold, with intermittent wind, rain and snow, the furnaces would have been used and with results far more disastrous, for on those days the church would have been crowded with people.

The wind was not blowing in the direction of the nearest buildings,—the boys' refectory and their school building. These are old frame structures so situated that the flames would have carried swiftly from one building to another, and like the Father's residence which burned on January 30, 1936, they would burn like tinder.

The falling of the bell was in no way due to the fire. That it should fall at this very time was simply a strange coincidence. From constant use, one of the supports had been loosened but in such a manner that a recent inspection failed to reveal anything wrong. If the bell had not fallen at this time, most certainly would it have fallen soon after. Father John Post, S.J., in spite of his 84 years insists on ringing the bell himself to call the Indians to prayer. He or some one else less agile than the boys would have been crushed beneath its weight.

Strikingly significant to many was the funeral of Agath Timothy. She was buried from the church the day before, and at the same hour that the church burned. Agath was the oldest Indian on the reservation, and is the last to die of those Coeur d'Alene Indians who were baptized by Father De Smet. The Indians say that she was well over one hundred years old. Strange was the remark of one old Indian woman. She said: "Agath has taken the church to heaven with her." Indeed, as one watched the flames leaping skyward, it was not difficult to imagine that this holy place was being carried by ethereal forms of angels into heaven where the old missionaries, Fathers Gazzoli,



Joset and Caruana, whose remains lie beneath its ashes, and their congregation of long ago, the Indians whose bodies rest in the cemetery on the hillside, awaited its coming.

Within an hour, this church which had been built almost sixty years ago, was gone. The people who had attended Mass and received Holy Communion within its walls a few hours before, powerless to avert the tragedy, stood beside their dying church and wept like children keeping the death watch at the bedside of a most loving mother. Their fondest memories, their happiest hours, are inseparably associated with that church where they brought their children for baptism, where they prayed as children and where they watched their children pray. There, too, the old people sang the traditional Indian hymns taught them by the first missionaries. As the years passed, the numbers of these venerable men and women of the Coeur d'Alenes have dwindled away. Their sons and daughters think of them when they were present for that last time within the sheltering walls of their church, present at Holy Mass while the people sang the Requiem and the priest blessed their mortal remains. Then there were the festivals of the season, the Midnight Mass when happiness brightened the faces of penitent and saint, and the joyous gatherings at Easter, the May devotions, the Corpus Christi processions.

Now all these memories are edged with the sorrow that fills their hearts as they see the tall chimney rising above shattered foundations like a monument to the remains of their church. They hear the bell, fallen from its tower, still calling them to their devotions, in the church no longer but in the crowded though enlarged chapel of the boys' building, and they think of the church that was. Mingled with the bell's inviting chime; they hear a note of mourning, the threnody of cherished memories.

The coincident passing of Agath and the old Mission church emphasizes no dissolution, no termination



but the transition period in missionary labors among the Coeur d'Alene Indians. Their enduring faith continues to encourage and inspire. This loss so keenly felt is a material privation potentially prolific of spiritual gains. With God's help, necessary adjustments will be made to meet changing conditions.

Shortly after the fire, Father Byrne received from the Most Reverend Edward J. Kelly, D.D., Bishop of Boise, a most consoling letter expressing in true spiritual perspective the nature of our loss and the character of the Coeur d'Alene people. He writes: "Your tragedy and loss of your beautiful church is something that will be difficult to repair. I extend to you and the good Indians my sincerest sympathy. Churches, however, are not made of boards and shingles. They are made out of human souls, gathered together in a loyal congregation, under the leadership of the priest, in their faith in Christ and obedience to Him and His Vicar on Earth, Our Holy Father the Pope, now Pius XII gloriously reigning. The piety of the Coeur d'Alene Indians is such that it is known far and wide. Every time I myself as Bishop come to De Smet, I come to the Indians as to a holy people, especially beloved by God. He has not only favored them with one of the most beautiful dwelling places in the world, He has fashioned their hearts to believe in Him, to hope in Him, and to love His Son Jesus Christ, and to follow in the footsteps marked by His Priest, the Blackrobe. In these circumstances, a new church will arise in which the Indians will again attend Mass and listen to the wise words of the Blackrobe. I will ask that you tell the Indians these comforting words and bid them to unite with you their priest in prayer that God may speedily bless your plans to rebuild."

*Oregon: A New Bishop:* Another phase was begun in the glorious succession of the apostolate when Father Fitzgerald of the Oregon Province of the Society of Jesus was given the plenitude of priestly



power through formal consecration in St. Aloysius Church, recently.

Bishops, abbots, monsignori, religious of various orders, diocesan priests, and the laity came from all parts of the Oregon Province and more distant localities to pay their respects to Father, now Bishop Fitzgerald, to participate in the sublime ritual of consecration and swell the dignified pageantry of the occasion.

Before the ceremony began, the halls of Gonzaga were crowded with clerics of all kinds. In the President's office, the classrooms and library, where the vesting took place, there was much jovial handshaking, renewing of acquaintances and an amiable fraternizing of bishops and priests. The rollicking laugh of many like the cheerful Bishop of Sacramento and the smiling Father Murphy from Michigan enlivened the halls of Gonzaga.

By 10:00 o'clock, all were in readiness for the procession. The priests formed in twos, monsignors followed, then provincials, and finally ecclesiastical superiors with Archbishop Howard of Portland, the highest in dignity, last. The black and white habits of the Dominicans and brown habits of the Franciscans mingled with the black cassocks of the secular clergy and of the Jesuits to form an impressive reminder of the varied interests and work of the Church. The procession moved to St. Aloysius Church where the ceremonies began shortly after 10:00 o'clock, Friday morning, February 24.

The procession, on entering the church, was greeted by the strains of "Ecce Sacerdos Magnus", sung by the combined choirs of Gonzaga and Mount St. Michael's. This choir, the fullest ever heard in St. Aloysius, continued throughout the whole ceremony to pour out the golden notes of liturgical music which harmonized with the solemnity of the liturgy and helped the devotion of those present.

The setting of the consecration of the Most Reverend Walter J. Fitzgerald, S.J., D.D., in this particular



church was most appropriate in every detail. The first native son of the state of Washington and of the diocese of Spokane to be raised to the episcopacy, he chose the center of the Inland Empire as the place for the event. St. Aloysius, so closely connected with Gonzaga, where he had been a student, teacher and president, fitted in perfectly in the picture. Tradition also surrounded the leading participants in the ceremonies. Bishop Crimont, the consecrating prelate, was president of Gonzaga when Bishop Fitzgerald was a student; Bishop Armstrong, one of the consecrators, was the first alumnus of Gonzaga to be raised to the episcopate; and Bishop White, the other co-consecrator, became bishop of Spokane during Bishop Fitzgerald's term as president of Gonzaga, and first met the young president at his own consecration.

Having the ceremonies in Spokane made possible the participation of a host of relatives and friends of the bishop. Two brothers, two sisters, and many nephews, nieces and cousins of the bishop occupied the first pews in the church at the ceremonies. Numerous friends and former classmates of the bishop came from all parts of the Inland Empire and the coast to join in honoring him.

To the observer, the following scene presented itself: A small, white haired old man, the Bishop of Alaska, is seated before the high altar performing, with his two assisting bishops, the ritual by which he consecrates the humble priest standing before him a bishop of the Roman Catholic Church; this new bishop will be his co-worker in the missions of the North; together they will preach the word of God to Eskimo, Indian and White; together they will bear the burden of the Crucified in Alaska.

To the right of the Sanctuary, on his throne, is seated an archbishop; just within the altar-rail, and facing the venerable patriarch, can be seen another archbishop, bishops, abbots and monsignori; these, together with the religious and diocesan clergy, and the



faithful, are witnessing another addition to the ranks of the apostles.

The essential, yet simple, rite by which the priest is made bishop, occurs before the Gospel of the Mass; the consecrator and his two assistants impose each his both hands on the head of the one to be consecrated and say emphatically, the following words: "Accipe Spiritum Sanctum."

And with these words, Father Fitzgerald is enrolled in the Episcopal Order.

The joy and reverence of clergy and laity throughout this solemn consecration was not to be explained by the external grandeur of the liturgy or the impressiveness of the place but only by the sublimity of what was happening. The attitude of the Catholic towards the bishop is well explained by Karl Adam in his *Spirit of Catholicism*; "What the pope is for the whole Church, that in an analogous sense the bishop is for the particular community, for the diocese. He is the representative and objective form of its inner unity, he is the mutual love of its members made visible, the organic interrelation of the faithful made perceptible. That explains why the Catholic knows no more venerable names on earth than those of pope and bishop, and why in the centuries when the western world was impregnated with the Catholic consciousness, no honor was too great, no ornament too precious to be bestowed upon pope and bishop."

After the three-hour ceremony, the long procession filed out of the church. The members of the procession lined up on the steps in front of St. Aloysius; the newly consecrated and the other higher dignitaries stood in the center wearing their mitres and bearing their crosiers. The admiring crowd of the laity looked on while cameras and movie machines recorded the scene.

In the evening, a civic reception was given in the Gonzaga auditorium. It was open to the general public and was attended by a fairly large number. Dr.



O'Shea was chairman, Mr. Moriarity was principal speaker, and prominent members of the hierarchy were guests. Mr. Moriarity, a former Gonzaga student and now judge of the Supreme Court of Washington, delivered a eulogy of Bishop Fitzgerald which was a masterpiece of oratory and a sincere tribute to Gonzaga's former president. Bishop Fitzgerald responded to this and the other eulogies of the evening with charming humility and appreciation. Bishop White told of his first meeting with the new Bishop, and of his continued, happy dealings with him as president of Gonzaga and later as provincial of the Oregon Province.

*Manila: Fr. Gisel's Address to Philippine Science Convention:* Presented at the Fifth Philippine Science Convention, Manila, February 22, 1939.

Joint Session of the  
National Research Council, Philippine Scientific  
Society, and the  
Philippine Association of Science Teachers

*TECHNICAL TRAINING*  
*Its Importance in the Economic Development of the*  
*Philippines*

by  
Rev. Eugene A. Gisel, S.J.  
Dean, College of Industrial Technology  
Ateneo de Manila

In 1935 the inauguration of the Philippine Commonwealth took place, and a definite date was set when this nation would take its place among the free and independent nations of the world. Such an event is of profound importance to every school, college and university in the Islands. Those engaged in the field of education must seriously consider their aims and ob-



jectives and see whether they conform with and contribute in the highest degree to the changed conditions that will result with the coming of independence in the near future.

Our national leaders wisely foreseeing the future have decided that a certain amount of industrialization should be developed. The things that are considered as necessities in a progressive country, and even some comforts and luxuries, should be manufactured within the boundaries of the country; we should not send our money abroad for the manufacture of these articles, if we can easily make them at home. But in our plans for starting new industries, we must not forget the older industries which have been long established here. Many of these need revamping along modern lines, "rule of thumb" methods must be discarded, new machinery must be installed and modern scientific methods introduced. In starting new industries we are very fortunate. Instead of passing through a long and expensive period of trial and error methods as other countries have done, we can start by choosing without prejudice the most highly developed methods and the best fitted to this country, whether their source or origin is the United States, Germany, England, France or Japan, or any other nation. We can start where they leave off.

But it is not sufficient to put up factories, and equip them with the latest in machinery. Soviet Russia found this out to her great cost. Despite elaborate plants with the most modern equipment installed by foreign experts, she finds herself definitely handicapped in turning out high quality products, due to lack of trained personnel. For the industrialization that is proposed, whether in government owned enterprises or in private industry, we need technically trained men, men who are trained along modern scientific lines, men who have mastered the scientific method. Only with such men in control of production, can we expect to see turned out a steady flow of products that will



satisfy the needs and desires of our people, and convince them (and some of them need convincing badly) that products made in the Philippines can be just as good as those imported from abroad. There is no need to point out to you the conviction that is so prevalent in this country, that things made in the Philippines are of a poorer quality than the imported article. Why are they of poor quality? Because the manufacturer doesn't know how to make them better. Why doesn't he know how to make them better? Because no one has told him or shown him. How can he know if there is no one to teach him?

I think you will all agree with me then in saying that there is need of technically trained men, whether for the old industries that must be modernized, or for the new industries that are planned. Since the economic development of the Philippines is a major interest that lies in the immediate future, it is to the schools that we must look for a supply of technically trained men. As an educator, and as an educator in science, I am very much interested in this problem of providing scientifically trained men for the needs that lie before us.

Thus far this paper has merely brought to your attention what you all know, that this country needs technically trained men, and that our schools must offer courses which will provide this technical training. If I were to stop here, I would feel that I had wasted your valuable time, just as a scientist would be making a mistake if he thought that his work was finished once he had pointed out a problem, without making any effort to arrive at the solution of the problem. Talk is cheap; action speaks louder than words.

I hope I shall not be transgressing the bounds of modesty if I should devote the rest of this paper to explaining to you by way of a concrete example what the school that I represent, the Ateneo de Manila, has actually accomplished to help solve this problem. Back



in 1935 after long consideration we decided we could help the cause along by opening a College of Industrial Technology. I was given the onerous duty but fortunate position of drawing up the curriculum and choosing a staff of professors. This college in its schedule of studies, its aims and purposes, was to be something new in Jesuit education. During the four hundred years that the Jesuits have been in the field of education, their courses were mostly along the lines of general education, laying the broad and deep foundations on which later in the University the specialized structure of a profession could be built. By this I do not deny the fact that we are interested in science, as witness our staff in the Weather Bureau, or that we did not conduct vocational schools, since one of the finest in modern times was in Madrid. I could likewise cite the dozen Jesuit universities in the United States that have school of Law, Medicine, Dentistry, Social Science, and Engineering in its various branches. But this college was to be different, because it was planned to meet the special difficulties as found in the Philippines.

In planning this new school we were influenced by the following questions: What are the industries that turn out products which everyone needs? Because those are the industries most needed. Which are the industries that can best be established on a small scale in various parts of the Philippines? Because these are the ones our students, coming from all over the Philippines, will turn to after graduation. Which courses in a school are of general value for a student who may wish to find employment in other industries? Since this school could not possibly build semi-commercial laboratories for all possible industries, but must confine itself to the most important. Which course would best fit the student for employment in government or private laboratories or industries?

In drawing up our plan of studies we had very few precedents to go by; for example, we found at the



time only one school in the United States, Massachusetts Institute of Technology, giving a course in Food Technology, a course which we consider of great importance. However, when this college opened its doors for students in June 1936, we had our curriculum lined up, new laboratories built and a well-chosen staff of professors engaged. Our curriculum is built around four major subjects, namely, Food Technology, closely modeled after the one at M. I. T., Fermentation and Beverages, Soap and Cosmetics, Leather Tanning. These industries we consider important because their products find such widespread use in this country, millions of pesos are spent at present in importing these products, the industries can be established in many parts of the Philippines, and they require only a small amount of capital to start them. If our graduates, and such is our hope and such is their expressed intention, go back to their respective provinces and engage in these industries, either as owners or as managers, they will be contributing in a notable way to the solid and substantial growth of industrialization throughout the Philippines and will be promoting the economic development of their native land.

A few words about the minor subjects in the curriculum. Since it has an important bearing on a number of industries, we have a one year course in Bacteriology and Mycology, and another year in Microbiology, which is the industrial application of useful microorganisms. A one year course is devoted to the study of Economic Plants of the Philippines with a view to the possibility of their commercial exploitation. In the curriculum are included the usual Chemistry courses—Inorganic, Organic, Qualitative, Quantitative, Advanced Quantitative, Advanced Organic Analysis and Synthesis, Physical Chemistry and Biochemistry. Two years of Technical Analysis are given with specialization in the two major subjects that the student takes during his four years. A year of Physics and two years of Mathematics round out the science



subjects. In his senior year the student is introduced to applied research work. He finds out for himself whether he can tackle some industrial chemistry problem, work out for himself methods of solution, and finally arrive at a solution, depending upon himself alone. In this way the student, thrown upon his own resources, indicates whether or not he has mastered the facts and the laboratory technique that he should have acquired during his course of studies.

Since many of the students of this College intended to go into manufacturing business for themselves after graduation, it was thought wise to include courses in Mechanical and Electrical Engineering, to acquaint them with the machinery that they will use, and courses in Production and Business Management, to teach them how to start the business and carry it on.

Thus far I have treated of the technical subjects that we offer in our College. There are other subjects that we offer in addition to these, subjects we feel that are as necessary to a technical man, as a handle is to a sharp bolo. At the particular step in the ladder of education when the student comes to this college, that is, on graduation from high school, we feel that there are certain subjects knowledge of which will not only enrich the life of the student, but will also enable him to use to better advantage the the science that he learns. Of what use will be his accumulated scientific knowledge if he cannot take his place gracefully among his fellow social beings as a respected, educated and cultured leader? To put sole emphasis on the technical subjects and entirely neglect the social side of the student would be disastrous to the individual as well as to society of which he is a part.

We, therefore, include in the curriculum a course in religion in which the student not only learns the truths of the Christian religion, but his duties to his God, his fellowman, to society, to his country and to himself. Two years of foreign language acquaint the student with the people of another country, give him



facility in reading foreign scientific literature, and train him in more exact use of English. A year of English Composition and Rhetoric give him greater facility in written and spoken English. A year of English Literature not only brings him into contact with the great masterpieces of literature of the English, but also helps develop his imagination, without which a scientist is apt to get into a rut. Sometimes a student will object to the two-year course we give in Public Speaking; he will say, "What good is that to me? I'm not going to be a lawyer." And I will say to him, "Young man, whether you are arguing before a judge in a law court, or giving a speech in the National Assembly, or trying to persuade a board of directors to grant you a larger appropriation, or whether you are merely speaking to one man and trying to make him give you a job, this ability to present your arguments and reasons clearly and forcibly will be one of the best powers you can develop, for it will enable you to get the other fellow to do what you want him to do." Last but not least among these subjects is a course in Philosophy, which includes the subjects of Logic, or right reasoning, Psychology, Metaphysics, or getting down to the ultimate causes of things, Ethics or the philosophy of right living. This course in Philosophy we consider the keystone of Jesuit education and it finds an important place in any four-year college course given by us throughout the world.

With this plan of studies, with well equipped laboratories, with pilot plants erected for each major course to give the student actual practice on a semi-commercial scale, we feel that the student has at hand all the facilities for obtaining a sound training in technology, and laying a solid foundation on which to build his lifework as a scientist. We feel that the graduates who have finished their four-year course in Industrial Technology will be well prepared to take their places in the industries, both old and new, that need technical men, and that they will thus be aiding in the economic development of the Philippines.





## Other Countries

*India: The Jubilee of St. Mary's College (1889-1939):* A Theologate in India cannot be a replica of our European or American Colleges; it must face and solve problems which are proper to the country.

Modern India has inherited from its forbears a religious system which in spite of numerous changes and adaptations is today as alive as ever. The Indian lives his religion, ignores human respect in his worship, and is always ready to have a conversation with you on a religious topic. Missionaries in India must have clear and well-grounded ideas on the doctrine of the Church. Many old adversaries of our dogma may be safely ignored; present day indifferentism must be attacked and shaken by an appeal to reason.

There is in India a whole army of Protestant Missioners whose chief conquests have been among the educated classes; hence the apologetical and polemical aspect of Theology will have to be developed.

India has been endowed with a code of laws which claims a long initiation if it is to be fairly mastered; special cases of morals, especially on matrimony, are of more frequent occurrence and require specialists to solve them.

But the most important task of an Indian theologate, a task also most delicate and urgent, is to adapt our teaching to the Indian mentality, and this supposes a working knowledge of the chief tenets, social customs, and language of the people.

St. Mary's has tried and is trying to cope with these problems. It has now reached its Golden Jubilee, and, while thanking God for the work achieved, we intend reviewing the chief events of these fifty years for the benefit of those, both in India and abroad, who know St. Mary's only from occasional reports.



*The Buildings: Their Growth and Expansion*

St. Mary's has not always been the three-storied, massive, and austere building which impresses the tourist visiting Kurseong, although our veterans, Fathers Bretaudeau and Carberry, who saw it grow from the ground, tell us that it has always been imposing. Well-seated on a broad flat cut into the flank of the mountain, it overlooks the bazaar and surrounding tea-plantations, and, 5,000 feet lower, the wooded stretches of the Terai, whilst in the North, it is sheltered by hills rising to 8000 and 9000 feet opening out to allow a glance at the snow-capped Himalayas.

Fifty years ago, when the Asanol Seminary, comprising 6 Fathers, 10 Theologians, 6 Philosophers, and 2 Brothers, exchanged the paralyzing heat of the plains for the coolness of the hills, they found here two Jesuits, Fr. Koch and Br. Rotsaert, hurrying up the building of the new house; still for six months they had to stay in 3 neighboring bungalows, watching between the monsoon-showers the roof being put on. In July St. Mary's was occupied, and on St. Ignatius' Day blessed by its founder, Fr. Grosjean, Superior of the Mission.

The new Seminary, 250-foot, two storied building propped up against possible earthquakes by annexes in the shape of hammer-heads at both ends and in the centre, had nothing else to boast of than a fine exterior appearance; the following monsoon made of it a huge sponge, soaked through and through by the thick "Kurseong mist." But this could be, and in fact was soon remedied.

Before increasing the number of scholastics, the House has had to expand on several occasions. In 1898, all of our Philosophers had left for the enchanting hills of Shembaganur, and St. Mary's had become the All-India Jesuit Theologate. That same year, accommodation was made for all the 35 inmates of the house by building a new refectory supporting a double suite of rooms, later called the "Corso." By 1906 the Com-



munity had risen to 55, and the house grew a wing at its western extremity. The War and its aftermath was a check to the expansion of the Community, but from 1926 to 1932 more rooms had to be procured: hence the building of a third story all over the house, the knocking down of partition-walls to enlarge the classrooms, and the division of big rooms into two smaller ones. The record number of 122 inmates was reached in 1935, the year preceding the opening of a second Theologate at Poona. In this Jubilee year, we have come down to 84 Theologians, belonging to 10 different Missions, with a staff of 10 Professors and 4 Brothers.

### *Evolution of the Studies*

In the seclusion of these hills, St. Mary's looked very much like a Benedictine Monastery of the Middle Ages. But if the monks had at times to handle the spade, their chief occupation was to prepare themselves for the Priesthood and for Mission-work in India.

Little by little, the library was supplied with the classical works on theology and spirituality; in this domain Fr. Grosjean, Rector from 1900 to 1902, did much to endow the House with an up-to-date library.

The great preoccupation of our Superiors has always been to obtain from Belgium specialized Professors. Several of them, like Fr. Lenain, who joined the staff in 1906, were acknowledged authorities in Morals and Indian legislation. In 1914, our reverend and dear Archbishop, then Superior of the Mission, wanting to make St. Mary's a Model Seminary, did all in his power to procure new Professors trained in European universities, but the War prevented the realization of his cherished scheme. Yet we obtained from Kandy an experienced Professor of Scripture, Fr. Dasnoy, in 1916.

The most characteristic feature of St. Mary's is the Indian Academy, founded in 1905. Not that it claims



the monopoly on questions Indian, for the whole teaching never loses sight of the conditions of the country we live in,—witness the numerous “*explica Pandito*” interspersed in lectures on dogma, but the Academy represents a call for volunteers, a contribution to the understanding between East and West. The idea was suggested and the statutes planned by Fr. Feron, assisted by FF. Wauters and Hosten, the latter much gifted as a historian. The Rector, Fr. Bernard, welcomed the idea and became the first Moderator. Much sympathy was also met with outside the House; both from our Superiors in Rome and Brussels, and from oriental scholars. To them, and to every generous benefactor, we owe the greater part of the Indian Academy Library, which numbers close on 5000 volumes, dealing with all the fields of knowledge relating to India.

Excepting the examination period, the Academy meets once a week. One or two essays are read and discussed. Many of these papers have been published, but the chief fruit remains within doors: it is the interest for Indian problems, proved by the crowded audiences attending the meetings. The Moderator’s task is to keep the fire burning by interesting the students in the workings of the Academy. Worthy of special mention in this line are the terms of office of Fr. Danday (1917-1923) and Fr. Turmes (1932-1937).

Besides the Indian Academy, a course of 6 lectures on Hindu Philosophy has been delivered yearly by Fr. Johanns since 1917; with the coming of Fr. Bayart, the number of lectures has now been raised to ten.

In 1932, following on the new program sketched by Rome for Ecclesiastical studies, two new Professors joined the staff. St. Mary’s has the honor of being one of the Colleges recognized as a Theological Faculty, with the right of conferring the degrees of Licentiate and Doctorate in Theology.



*Ministry around St. Mary's*

Fifty years ago, there were only a few Catholic Europeans in Kurseong, mostly railway people and children in the Government School. The apostolate among the natives started with a school opened by Fr. Motet in 1889. Three years later, the small chapel which has now, after due expansion, become the parish church, numbered already 30 Catholics. Slowly and steadily their number increased, until in 1928, Fr. Wery was appointed parish priest; he has now the charge of about 700 souls. By the side of the boy's school, in 1895 a school for girls was opened and entrusted to the catechist's wife; it was transferred to St. Margaret's as soon as the Daughters of the Cross came to occupy their present convent (1899).

In 1936, the boys' school, St. Alphonsus', was recognized as a High School; it has now reached a high degree of efficiency. St. Joseph's High School for girls, started last year, is the natural outgrowth of St. Margaret's.

St. Paul's, once the parish church, was built in 1905. Before that year Mass was said, on Sunday, in the Dakbungalow by a Father of the staff. The priests of the staff have always been happy to minister to the spiritual needs of the various institutions surrounding the scholasticate. In order of foundation, these are Dow Hill and Victoria Government Schools (1879 and 1895); St. Helen's Convent, with Novitiate and Orphanage, under the Daughters of the Cross, who came to Kurseong in 1880; Goethals' School, directed by the Irish Christian Brothers (1907) and their Novitiate (1915).

From 1904, one of the professors undertook regular visits to the tea plantations at the foot of the mountains; there were living there some 400 Chota Nagpur Christians whom poverty had forced to emigrate. For 14 years, Fr. Tryen did splendid work among them. In 1932, these Christians were formed into a separate parish, around the Gayaganga Station, built and developed by Fr. Bossaers.



*The Work of our Lay-Brothers*

Fifty years ago, St. Mary's had to face the problem of supporting an important community with its own resources; the Kurseong bazaar was then insignificant. The 115 acres of our property consisted of waste land covered with jungle; attempts at cultivation had been made and given up. Our Brothers started working a farm and a vegetable garden even before the buildings of St. Mary's were habitable. Little by little, with the help of volunteers from among the scholastics, the slopes were planted with trees, and paths traced through the property. In 1897, a grotto was erected and became the terminus of the annual procession, which deeply impressed the numerous pagan onlookers. This grotto had to undergo the onslaught of the terrible cyclone of 1899 and of several severe monsoons; it was rebuilt and made part of the hill in 1920.

The Brothers have been also among the first apostles of our hills; Br. Didier is still famous for his medicines, which, still more than his words, did good to the sick, especially to the dying. His present successor, Br. Buysse, is for many, "the great man of St. Mary's", his reputation as a doctor equals and surpasses that of qualified practitioners. As for his talents as a builder, well. . . come and see. In a word, St. Mary's history would have been quite different without our Brothers.

*The Jubilee Celebration*

Throughout the three days of June 4th to 6th, St. Mary's rejoiced over the great things God has done within its walls. The Jubilee celebrations were gloriously commenced with the Pontifical High Mass on Trinity Sunday, June 4th, at which a jubilant throng of past and present united to give glory and thanks to God for the bounteous blessings bestowed on St. Mary's and her sons. After Mass the new library was



blessed by His Grace, the Archbishop of Calcutta. At the Jubilee Banquet, Very Reverend Father Superior paid high homage to His Holiness the Pope and thanked the Holy See for its patronage in the past. Reverend Father Vice-Rector, in a most cordial talk, welcomed St. Mary's guests to their *Alma Mater*. His Grace, first in the capacity of an "Old Boy" and then in that of the Archbishop of Calcutta, congratulated St. Mary's and thanked Almighty God for the blessings He has showered upon India through her instrumentality. May St. Mary's, a *civitas supra montem posita*, become more and more a *lumen ad revelationem gentium*.

*Italy: Silver Jubilee of Le Missioni della Compagnia:*

The magazine, *Le Missioni della Compagnia*, having had its inception at the time of the World War, is now in the twenty-fifth year of its existence and, though it has passed through turbulent times, has steadily progressed until it has now a circulation of 40,000, a goodly number considering the fact that many religious orders and dioceses in Italy have today their own particular mission periodicals. On the occasion of its anniversary the Holy Father, Pope Pius XII, sent a message of congratulations, saying in part, "Le Missioni della Compagnia di Gesù is a new consolidating proof of the zeal of the Fathers of the Society of Jesus in such an apostolic labor."

*China: Gratitude of the Chinese People to the Catholic Church:* In the terrible Sino-Japanese conflict the Church has shown herself as she really is, the Mother of the poor, Refuge of the suffering, and Divine Mistress of true charity. The Chinese people, who hold thankfulness as one of their greatest virtues, have not been slow or niggardly in manifesting their great gratitude. The Catholic missionaries have received countless *Piens*, horizontal inscriptions conceived in an artistic fashion on which are written, together with



the names and virtues of the benefactors, the help they have given and the expression of gratitude of those who have received this help. Subjoined here are a few examples of the gratitude of the people as described by Jesuit missionaries in China.

Thus, Father Lopez writes from Pikiakiao: "For some time now the people of Pikiakiao have been devising some way to manifest to the missionary here their gratitude for all that he has done for them during this awful year of strife. They wish to thank *Tien-chutang* (the Catholic Church). To do this they are preparing a *Pien* and a commemorative stone. As soon as I learned this I managed to have the idea spread abroad that my greatest joy would be to have all of them give honor to the One, True God, and that all the people of Pikiakiao were in reality a Christian people, God's people. The idea took root and they decided to hold a meeting of the chief authorities together with the Mayor and the Military Commandant. The result was that not a few of them enrolled as catechumens, others delayed this step for a while, and all promised that each one of them would bring at least three families to the Catholic religion. . . All of them are talking about how good our religion is and there is no one who speaks ill of it."

In September, 1938, Father Gurrea wrote: "The region of the Yuntsao has some 17,000 inhabitants and Father Echarri, the missionary there, has performed wonders of charity and daring for five tragic months. Thanks to him all who remain in the region, and they are the majority, have been saved, and all freely and continually acknowledge their debt. As a consequence of this, this mission, formerly so small and so unpromising, has become one of the most prosperous, for many of the people have accepted Catholicism."

In an ancient city of Kiangsu, one of the chief notables of the place, a bulwark of Buddhism, came to pay his respects to the missionary. "Father," he said,



"you have suffered much for us; we shall never forget it." And the soldiers who were evacuated from Suchow and were helped by the missionaries and the Sisters said with great emotion, "You are our Fathers and Mothers; you are our Brothers and Sisters."

Similar testimonies have come from thousands of Chinese hearts, from all classes of society, ministers, merchants, engineers, doctors, farmers, and laborers. And this tribute of praise is joined by Protestants and Mohammedans. The Protestant medical missionary of Shunan said one day to Father Calavia, the Spanish Jesuit missionary of the district, "Father, what a Heaven is awaiting you Catholic missionaries! You have not abandoned your people as our Protestant pastors have. I would like to come over with all my people of Shunan to you missionaries of the Catholic Church." We have heard of a fervent Mohammedan who for the past year has been wearing a medal of the Blessed Virgin. In Shanghai and Shantung there have been many interesting contacts and great cooperation in which the great ideal of charity has succeeded in keeping sectarianism under control. A poor old woman of Shanghai on seeing the charity of the missionaries united with their heroic sacrifice exclaimed: "I want to learn about the religion which teaches people to be so good to those who are suffering." Many of her compatriots have drawn the same conclusion. With a wonderful instinct they have learned that a religion which teaches a charity so disinterested, so tender, and so heroic, cannot be anything less than the true religion, and have hastened to enroll themselves among the catechumens.

In Sienhsien, twenty villages petitioned catechists to instruct them, and 14,500 new catechumens have been enrolled. In Tsinanfu, 5,000 have already received Baptism and 7,000 others are preparing to receive it. In Yenchowfu, between 50,000 and 60,000 has asked to be received into the Church. The number of missionaries is insufficient for the instruction of such a mul-



titude, but, fortunately, many of the new catechumens are of the educated class, and with the aid of good books the shortage of missionaries is in a way compensated for. A single Father of that Vicariate who is in charge of forty villages has received 20,000 requests for Baptism. In Yishien, formerly called the "unconvertible" city, the first thirty-five adults have already been baptized and soon many more will follow them, since there is a great movement towards the Church.

Since the war began the number of Chinese catechumens has doubled; they now number more than a million. It is estimated that some fifteen to twenty million Chinese have been placed in close contact with the missionaries by reason of the disasters of the war, and they have begun to learn and appreciate the Catholic religion. Has the happy hour of their salvation come for them? That this holy desire of all Catholic hearts may soon become a reality, that these four hundred and fifty millions of the Celestial Empire may as soon as possible partake of the copious benefits of our Redemption, we join our prayers to the fervent prayer of Our Holy Father the Pope, and to those of our heroic missionaries in China. May the Sacred Heart of Jesus reign soon in China!

*France: Bringing the Mass to Country Parishes in France:* One of the greatest problems facing contemporary French Catholicism is the lack of priests in sufficient numbers to take care of country parishes. A direct result and, at the same time, one of the causes of this dearth, is the growing religious indifference of the peasants. In 1935, Father Ranson of the Province of Champagne tried an experiment which has since contributed considerably toward counteracting this movement in northeastern France. At Easter of 1935 he brought a group of young Catholics to the village of Bouvigny to assist him in celebrating the Easter ceremonies in all their traditional beauty. The



next year the same thing was done for another country parish. This was the root of a plan for a regular service to hitherto deserted churches, first on the principal feasts of the Church, then on Sundays.

Briefly, the organization functions as follows: at the beginning of each week the central bureau contacts staff organizers in the large industrial and mining centers of Lille, Roubaix, and Tourcoing. Plans are made outlining parishes to be taken care of, priests at hand, automobiles and drivers who can cooperate. And the latter have given most generous cooperation in all weathers. Some cover as many as a hundred and sixty miles every Sunday. The results have been worth the effort. By the end of last September two thousand Masses had been said in seventy-five parishes. There is an average of twenty-eight Masses each month in the forty-four villages which are served in rotation.

That the faithful may participate more actively in the Holy Sacrifice, the priest is accompanied by a layman who explains and leads the dialogue Mass or the ordinary hymns. Catechism classes and the more solemn liturgical ceremonies have been introduced with a view to raising parish life to its former level. Father Ranson expects this service to needy parishes to be developed throughout France. In northeastern France the only similar service is that of the Tertianship at Amiens which supplies twenty-five parishes.

*Germany: The End Of An Era In Jesuit Education:* In the years that followed the World War, the German provinces opened three Gymnasia in Germany in addition to Feldkirch in Austria, which the Province of Upper Germany had operated since before the war. By Easter of this year these four schools had ceased to exist. The following is the story of the closing of one of them, the Aloysiuskolleg at Godesberg on the Rhine.

On January 31, 1939, notice was sent to Father Rector that the city of Godesberg was opening a new



Gymnasium for boarders and externs, and that consequently there was no further use for the Aloysiuskolleg. Father Rector wrote immediately to the parents of the boys to inform them of the situation. It came to them as a painful surprise, and the next week brought many visitors to the school seeking or offering assistance and advice. Very many letters were received by the Fathers, an abundant proof of the esteem which the college had gained in the nineteen years of its existence on German soil. Meanwhile Father Rector sent in a protest to the authorities, but after some delay this was rejected.

Swiftly the news spread among the former students, and many of them requested permission to hold a last Alumni Day at the school. The date was set for March 12 to coincide with a first Mass celebration of three former students. Two hundred and fifty alumni spent the day at the college, occupied, it seemed, more with the thought of the indissoluble bond that would always hold them together, than of the separation that must come. This, too, was the feeling at the Graduation Exercises on the twenty-first of February, which were attended by almost all the parents.

In the meanwhile the buildings and ground had had to be leased to the city for three years. Part of the grounds, however, were taken over by the army for the Air Corps. The city likewise purchased the school equipment while residences throughout the province and friends of the school acquired various other furnishings.

On March 22, a farewell ceremony was held in honor of Our Lady, to whom the faculty residence, Stella Rheni, had been dedicated. On the next day many of the parents of the boys assisted at the Mass of Thanksgiving and at the annual distribution of prizes, their last function at Aloysiuskolleg. That evening the community gathered for a final reunion, and on the next morning most of the Fathers departed. Since then the community has scattered to various parts of Germany, England and Holland.



**ELENCHUS STATISTICUS MINISTERIORUM IN PROVINCIA NOVAE ANGLIAE**  
**ANNO 1938**

DOMUS	Quot in ea Patres	Quot proprie operarii	Missiones populares	Secessus 1 aut 2 dierum	Contion. exhortat. Conferen.	Explic. catechismi	Tridua Novenae	Confessiones	Communiones in nostris templis	Visit. infirm. incarcer.	Adulti ad Fidem conversi	Parati ad primam Comm.	Quot Congreg. aut Assoc.	Numerus omnium Sodalium	Ubi Exercetur Cura Parochialis			
															Baptismi	Matrimonia	Pueri in scholis	Puellae in scholis
Andover Dom. Exerc.	4	.....	5	48	1509	74	17	14,150	1,200	58	4	3	.....	.....	.....	.....	.....	.....
Bostoniense Coll.	67	3	5	31	1724	459	37	43,585	91,000	6824	11	73	4	600	102	92	.....	.....
Boston. Schola Alta	33	9	9	8	812	585	26	138,914	145,370	13685	34	46	20	5,105	160	4	.....	.....
Bos. Res. S. Andreae	15	.....	1	21	83	.....	5	9,532	.....	274	1	2	.....	.....	.....	.....	.....	.....
Bos. Res. S. Mariae	12	9	1	13	651	30	28	93,857	90,500	530	11	2	5	1,596	40	30	175	180
Bos. Res. SS. Trinit.	8	6	.....	.....	282	295	14	49,480	73,000	848	20	48	7	1,800	62	28	165	245
Keyserensis Resid.	8	.....	.....	.....	178	.....	1	6,150	.....	7	.....	8	.....	.....	.....	.....	.....	.....
Lenox Dom. Prob.	15	.....	.....	2	578	224	15	24,470	1,000	713	11	107	.....	.....	.....	.....	.....	.....
Pomfret Dom. Ter. Prob.	52	.....	12	33	794	167	13	66,285	500	1596	4	4	.....	.....	.....	.....	.....	.....
Vigorniense Collegium	50	.....	3	9	514	357	19	46,841	50,915	12309	5	4	2	1,300	.....	.....	.....	.....
Weston Coll. Maximum	69	.....	7	44	668	251	22	31,965	4,418	273	2	100	.....	.....	.....	.....	.....	.....
Miss. excurr.	11	10	91	8	512	244	51	66,862	.....	329	12	.....	.....	.....	.....	.....	.....	.....
SUMMAE TOTAE	344	37	134	217	8305	2686	248	592,091	457,903	37,446	115	405	38	10,401	364	154	340	425