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AN APOSTOLIC LETTER OF
HIS HOLINESS, PIUS XII,

BY DIVINE PROVIDENCE, POPE,

TO HIS BELOVED SON,

WLODIMIR LEDOCHOWSKI,

SUPERIOR GENERAL OF THE
 SOCIETY OF JESUS,

ON THE OCCASION OF

**THE FOURTH CENTENARY OF THE
 FOUNDATION OF THE SAME SOCIETY**

Beloved Son:

Greeting and the Apostolic Benediction. You doubtless know how dear to Us and how highly esteemed by Us is the Family of Ignatius, which you have governed with diligence and prudence for the past twenty-five years. It will be no surprise to you, then, if now, when four hundred years have passed since Our Predecessor of undying memory, Paul III, in his Apostolic Letter *Regimini Militantis Ecclesiae* approved the Society of Jesus and duly established it by apostolic authority, We wish to take part in your solemn celebration and share in your joy. Indeed, that joy, though it seems just now to be overcast with a cloud of sorrow, due to the distressful and alarming circumstances of the time, nonetheless is equally the joy of the universal Church, which is deeply indebted to your religious society for its glorious record of service during this long lapse of time. It is Our pleasure today to recall in a brief summary the memory of those glorious

deeds, and this not only to solace Ourselves and you, but also that all of you, while pondering with grateful hearts upon the brilliant achievements which God in his providence has effected through your forefathers and yourselves during the course of these four hundred years, may offer enduring thanks to the same Heavenly Father and at the same time, trusting in his providence, may derive from these memories encouragement to go on with undiminished strength in the advancement of the greater glory of God and the salvation of souls.

Hard, indeed, were the conditions which your Father and Lawgiver had to meet in his day. For on the one hand, the intensified study of the wisdom and civilization of the pagans so quickened and inflamed the minds of men that the Christian standards of life were oftentimes either looked down upon with contempt as something of lesser worth, or, judged in the light of mere human reason, were totally destroyed; so much was this so that the morals of many, even at times of those who should have set a good example for others, became very much relaxed, and, sad to say, brooking no restraints, went utterly to rack and ruin. No wonder, then, if it seemed as though the onrushing storm of the Innovators from the north was shaking and toppling down the very pillars of the Church. No wonder, if, with the rejection of the submission due ecclesiastical authority and even the obedience due the Roman Pontiff himself, so many peoples and nations were torn away from the centre of unity and wandered unhappily astray over devious ways.

On the other hand, while these grave disturbances of the minds and affairs of men caused much anxiety and worry to all good men and seemed to be sapping the strength of the sacred ministers, a new and arduous field of apostolic toil was thrown open to the priests of the Church. Vast regions were discovered to the east and to the west and the numberless inhabitants of those countries stood in need of the divine truth

given to us by Jesus Christ and were awaiting the gift of divine grace.

Yet it was at this truly critical juncture that Christ himself in a truly marvelous way gave evidence that he was preserving his most chaste Spouse from contamination by these dangers from within and without and was imparting to her a most abundant spiritual fecundity. A new spring, so to speak, awakened in the garden of the Church, the fairest flowers of sanctity sprang into being, burst into bloom, and spread the sweetest fragrance abroad. Men and women, outstanding models of Christian virtue, opposed unbreakable barriers to the surging flood of impiety; they devoted themselves with zeal and skill to the spread of the Catholic faith and with gratifying results they turned back the erring to the right way from the misleading paths of falsehood by exhortations full of fervor, writings full of wisdom, and, above all, by the example of their holy lives. It is a matter of common knowledge that in this number of holy men, who as "star from star differ in glory",¹ Ignatius of Loyola held a place of highest eminence and that the Society founded by him took a large share in those laborious enterprises. Justly and deservedly so. For, to quote the words of Our immediate Predecessor of happy memory, "History bears witness . . . that the Catholic world, fortified by the aid Ignatius had so seasonably provided, began speedily to recover its vigor. It would be no easy task to recount the many and great works wrought by the Society of Jesus for the glory of God under the initiative and leadership of Ignatius. Her indefatigable members could be seen victoriously beating back the stubborn attacks of the heretics, busying themselves everywhere with the reformation of morals, the restoration of the tottering discipline of the clergy, the leading of numerous souls to the very summit of Christian perfection. Many, too, devoted themselves to instilling piety into the minds of the young and instructing them in the liberal arts in the hope of seeing

1 Cf. I Cor. XV, 41.

a posterity truly Christian. Others, again, distinguished themselves in bringing the light of faith to the infidels to spread by new conquests the kingdom of Jesus Christ.”²

Wherefore, not only may it be asserted that as God Himself had sent other holy men at other times to combat error, so did he raise up Ignatius and the Society founded by him to oppose the errors of that age, but also that in the course of these four hundred years the unnumbered progeny of your Lawgiver and Father has with dauntless courage withstood newly rising errors, rendered strong support to the Church in emergencies, and brought forth most salutary fruits of every kind. In offering you Our congratulations, We wish to recall here briefly and summarily these rich and salutary results.

In the first place, it pleases Us to express the highest commendation of the ascetical discipline of Ignatius, which in directing and fashioning the souls of men has as its special aim that “Christ be all and in all”³ and as its single purpose, therefore, that all be directed to the greater glory of God as to its highest end. This ascetical discipline is proposed to your own members, as well as to men of all stations in life, who have their salvation at heart, especially in the timely institution and practice of the Spiritual Exercises, made according to the method prescribed by Ignatius in that golden little book, which Our Predecessor of immortal memory Benedict XIV in his Apostolic Letter *Quantum Secensus* styles truly *admirable*. How many men, indeed, who either because of their absorption in the affairs of this world were neglecting the things of Heaven, or miserably seduced by the allurements of pleasure and unlawful desire were wallowing in the mire of vice, have at last, on entering a spiritual retreat and there recollecting themselves even for a brief period, lifted up their thoughts that

2 Epist. Apost. *Meditantibus Nobis*, A. A. S., 1922, p. 630.

3 Col. III, 11.

were immersed in the things of time to the things of Heaven, have set their consciences in order, and obtained the pardon they craved for their sins, and grace and peace and quiet of conscience! For, when we are free from external occupation, and, in the quiet recesses of the mind, far from all disturbances of earthly cares, we are able to give our attention to divine wisdom and to find joy in meditating on holy things and the delights of eternity, we easily experience the truth of the saying that it profits a man nothing "if he gain the whole world, and suffer the loss of his own soul."⁴ At such a time, too, it becomes clear as the light of day that all those things that either turn us away from eternal beatitude or do not contribute to the securing thereof are "vanity and vexation of spirit."⁵ Justly, then, did Our immediate Predecessor Pius XI in his Encyclical Letter *Mens Nostra*⁶ assert that "in the exercises of the retreat is found established a unique safeguard of eternal life." And since the special method proposed by Ignatius of Loyola is of such marked excellence in this matter, the same Holy Father in response to the requests of the Sacred Hierarchy in his Apostolic Letter *Summorum Pontificum*⁷ appointed and declared Ignatius the heavenly Patron of All Spiritual Exercises.

Wherefore, let the members of the family of Ignatius hold this method of retreat most dear, let them at stated times perform the Exercises with earnest devotion and great diligence, and let them look on them as the cradle of their religious Order, since, as is piously believed, it was when their Lawgiver and Founder was leading a life of retirement in the cave of Manresa, praying and meditating far from the company of men and the distractions of the world, that there first dawned on his mind, aglow with light from Heaven,

4 Matth. XVI, 26.

5 Cf. Eccle. II, 17.

6 A. A. S., 1929, p. 691.

7 A. A. S., 1922, p. 420.

the idea of the Society of Jesus as a sacred militia.

And let not only the members of the Order exercise themselves eagerly and earnestly in this arena of the spiritual life for the attaining of their own perfection, but let them also strive in season and out of season, as they do not now fail to do, to have as many as possible, as well from the clerical order as from all classes of the laity, frequent with pious and religious intent the houses of retreat, which everywhere should lie open to all who wish to come.

There is another reason also why We should heartily congratulate you on this occasion and exhort you with fatherly affection. We are aware, indeed, that your Society from its very origin devoted itself wholeheartedly and with all its strength to the safeguarding of the Catholic faith in all its purity and fullness against the manifold deceits of erroneous doctrine, to the vindication of the most sacred rights of the Church and of the Roman Pontiffs, and, lastly, to the propagation of the Christian religion by apostolic men, who sowed the divine word among all nations. In regard to each and all of these ministrations, whoever will even very cursorily turn over your annals will find therein so many illustrious deeds worthy to be inscribed in characters of gold, not only in your own records but in those of the Catholic Church as well.

And here the names of those men of eminent holiness come to Our mind, who, like Peter Canisius and Robert Bellarmine, each of them proclaimed Doctor of the Church by Our immediate Predecessor, refuted by the spoken word and writings, full of wisdom, those who impugned Catholic doctrine, and by issuing at the cost of much labor volumes of the greatest moment, shed abundant light on that same doctrine; men, too, like Peter Claver and John Francis Regis and Francis Geronimo, who with the most ardent zeal and indefatigable toil led almost countless souls to the fold of Christ by instructing them in Christian precepts and cleansing them in the waters of baptism, or else

brought them back to a way of life more in accordance with the Catholic faith; men, finally, like Francis Borgia and Joseph Pignatelli, who while guiding your religious Order on its course, made it their constant endeavor carefully and wisely to instruct zealous evangelical laborers and brave soldiers of Christ, to form them, to direct them and inflame them with the fire of charity. Moreover, the task of subjugating distant nations to the sweet rule of Christ, a task which in his apostolic zeal the great soul of Ignatius had accepted when he traced the first lineaments of the new Order, was undertaken in the very first days of your Society at the bidding of Our Predecessor Paul III by that most illustrious son of Ignatius, Francis Xavier, whom the Sovereign Pontiffs, Our Predecessors, have styled the Apostle of the Indies, and have likewise proclaimed the Patron of all Missions. Very many others of your same Society, in an unbroken line, have followed Xavier and do follow him to the present day, heralds of evangelical truth, with great ardor and distinction toiling in mission fields the world over. Nor has there been wanting full many a troop of martyrs, who, after exhausting themselves in labors undertaken to advance and defend by every means the cause of religion, have also in almost every part of the world generously shed their blood for the faith of Jesus Christ.

And if the enemies of the Divine Redeemer and of the Church have persecuted your religious Society with a particular hatred and animosity, that must redound not to your discredit but to your highest praise; for whoever follows Christ the Lord with utmost fidelity and love productive of great deeds must, in a certain measure, necessarily incur the odium and execration of depraved men. This the Savior himself foretold long ago to his Apostles: "You shall be hated by all nations for my name's sake."⁸ "If you had been of the world, the world would love its own; but because

⁸ Matth. XXIV, 9.

you are not of the world, but I have chosen you out of the world, therefore the world hateth you.”⁹ In persecutions, then, of all kinds, in accusations and calumnies, do not lose heart; but mindful of the saying “Blessed are they that suffer persecution for justice’s sake, for theirs is the kingdom of heaven,”¹⁰ carry on with enthusiastic zeal the holy works you have begun, rejoicing exceedingly like the Apostles “that you have been accounted worthy to suffer reproach for the name of Jesus.”¹¹

Nor do We wish on this occasion to pass over in silence the high commendation won by your Society throughout these four centuries by the moral and intellectual education of youth. You, indeed, realize how very important this work is; you know that not only the destiny of the state but of the Church as well is very closely linked with the condition of the schools and the training they impart, since, generally speaking, the citizens will not be other, nor will the faithful of Christ be other, than their early education has shaped them to be. Well merited, then, is the praise We give you, because by opening almost innumerable schools and colleges, you cultivate the tender and impressionable age of youth with learning and form it to virtue, so that it presents a living image of the Christian manner of life, and for that reason bids us entertain bright hopes for the future. Praiseworthy, indeed, is your purpose of presenting to these young students for their contemplation the example of holy youths, who like Aloysius Gonzaga and John Berchmans and Stanislaus Kostka have kept bright and unsullied the virginal lily of purity, fenced round, as it were, with the thorns of penance.

Nor is it for adolescents only that you provide education, but as your Lawgiver and Founder had with a prevision of the times to come commended in

9 John XV, 19.

10 Matth. V, 10.

11 Acts V, 41.

his Constitutions, you erect houses of higher studies and universities in many places, where you instruct clerics unto the hope of the Church in the learning and holiness that will fit them for their sacred duties,—as you do with great distinction in our mother city, as it were, before our very eyes, in the Pontifical Gregorian University and the associated institutions,—and give a careful and suitable preparation for their future careers in private or public life to citizens of every rank. A strong support is given to this work of education by those organizations of piety and the Christian apostolate, known as the Sodalities of Mary, which the Church has at her call like to so many picked auxiliaries, enlisted in the ranks of peace under the standard of the Virgin Mary. Continue, then, with your accustomed zeal to promote these holy enterprises, and do not imagine that any forethought on your part can be so effective that none greater need be exercised. For as long as young people anywhere attend schools and lectures in which error, disguised as truth, ensnares the mind, and the foul breath of impiety corrupts morals, every effort must be made that schools of sound training and true learning may not be wanting in any place, so that the light that comes from sound doctrine and the teachings likewise of Christian virtue may illumine the minds of the students.

And do not cease to carry on and advance your other works of religion, charity and piety. Your ancestors have left behind for your imitation outstanding examples in all lines of endeavor and in all fields of training. Press on, then, in their footsteps with great good will and energy; and let their virtue and holiness of life arouse and constrain you to take up or promote ever greater enterprises.

The new times in which we live demand, it is true, even in spiritual lines new undertakings, works and safeguards, by which suitable provision may be made for the changed and increasing needs of this our age. In keeping with your ardent zeal do not neglect these

means and strive to bring it about that whatever this adult age may introduce may contribute in fuller and fitter measure to strengthening at home and extending abroad the Reign of Jesus Christ. Yet let your Institute, so dear alike to Us and to you, be ever the same; the mode of government on which it rests secure, the same; the spirit whence it derives its nutriment, the same; the same, finally, that enthusiastic obedience and devotion by which you hold fast, unflinching, to this Apostolic See. On this score, however, you need no exhortation from Us, since Pius XI, Our Predecessor of undying memory, in his Apostolic Letter *Paterna Caritas*,¹² has willed the Society of Jesus to continue unimpaired and has confirmed it anew by his authority; since, too, it is the distinctive characteristic of your religious Order, and, as it were, a sacred legacy from your forefathers, he willed that you keep your inheritance by all means unharmed and apply it to ever more glorious purpose.

We earnestly pray for God's heavenly aid in your behalf, that all that We have written in this letter, beloved Son, rather with the intention of praising than exhorting you, may in daily larger measure of blessing be given effect. Especially on this festive occasion, may your Lawgiver and Father be present with you, his children, from his throne on high to rejoice with you; and may those countless men of exalted sanctity be with you, who have shed so much lustre on the Society of Ignatius by their virtue and wisdom. May they win for you in fullest measure the divine favor and most abundant fruits of sanctity and of the apostolate from the Most Sacred Heart of Jesus, the love and worship of which you strive to instill and foster in every class of men, especially through what is called the *Apostleship of Prayer*.

We, in order to increase these fruits of sanctity by bestowing some gift from the treasury of the Church, very willingly grant that on the twenty-

12 A. A. S., 1933, p. 245-246.

seventh day of September next, the day of the quadricentenary celebration, or on any other day which the Superiors of your Religious Family may choose for this celebration, all the members of your Order, and all the faithful, who, having duly confessed and received Holy Communion, shall piously visit any church of the Society of Jesus, or one committed to its care, and prayed for Our intention, may be able to obtain a plenary indulgence.

Meanwhile, We impart, most cordially, to you, beloved Son, and to all the religious of the Society of Jesus and to their students the Apostolic Benediction, as a pledge of heavenly blessings and a token of Our fatherly affection.

Given at Rome, at St. Peter's, the sixth day of July, the Octave of the Holy Apostles Peter and Paul, in the year 1940, the second of Our Pontificate.

Pius PP. XII

A. M. D. C.

JESUIT HISTORICAL SCHOLARSHIP

EDWARD A. RYAN, S.J.

In the course of the four centuries of the Society's existence, a great number of its members have done distinguished work in history. Those, however, who have studied Jesuit historiography are few. Father Bernhard Duhr, historian of the German Jesuits, wrote in 1889 that no one had as yet undertaken to write a literary history (*Literärgeschichte*) of the Society and prophesied that the difficulty of the enterprise and the lack of nearly all the necessary preliminaries would hold up the work for some time. Considerable progress has been made in the last fifty years but Father Duhr's prophecy has proved true. There exists as yet no complete survey even of Jesuit historical productions. This is due in great measure, of course, to the variegated character of the work of our historians. Jesuits are of all countries and write in nearly all cultural languages. Jesuits have had a part in all the learned movements which the world has seen during the last four centuries. Jesuits have besides been makers of history. Their letters and memoirs constitute important sources for the modern history of many portions of the globe. This paper aims at giving a brief survey of the field.

First of all, a word as to what has already been done in studying our historians. They were of course too important to have been entirely neglected. One who takes up works like E. Fueter's *Geschichte der neuren Historiographie* or Harry Elmer Barnes' *A History of Historical Writing* not only finds chapters on the early Jesuit historians but also a discussion of some of the more noted of later Jesuit historians. The well-known historiographical works of L. Wachler and F. X. von Wegele also devote space to a number of Jesuits.

Furthermore, in some of the histories of sections of the Society which have been published since the beginning of this century paragraphs are devoted to our historical writers. Father Bernhard Duhr wrote a sketch of the German Jesuit Historians of the Old Society for the *Innsbruck Zeitschrift der katholischen Theologie*, vol. 13 (1889), pp. 57-89. Various articles in Father L. Koch's *Jesuiten-Lexicon* present useful material and Father Joseph Brucker in his *La Compagnie de Jésus. Esquisse de son Institut et de son Histoire* has summarized briefly but competently the historical work of the old Society (pp. 507-512, 786-793). The *Archivum Historicum Societatis Jesu* has also published important articles in this field. In 1851 J. N. Stöger, S.J., published at Ratisbon a book entitled: *Historiographi S. J. ab ejus origine ad nostra usque tempora*. C. Sommervogel says of this work: "L'auteur cite les ouvrages historiques de nos pères mais il néglige les biographies séparées." It has since then been supplanted by the work of P. Bliard in *Bibliothèque de la Compagnie de Jésus*, t. X, col. 1408 ff., where more than five hundred large folio columns are devoted to a list of Jesuit historical works.

A beginning has been made. A few more good articles like that of Father Duhr on the German historians and a reasonably sound synthesis could be attempted. Indeed, with the increased importance attached to historiographical studies in our day, it is perhaps not too much to hope for an exhaustive work in this field during the next few decades. A trained historian, having access to the principal libraries of Europe, should not find it too hard a task to pass an equitable judgment on the historical work of the Old Society at least.

When Jesuits first began to write history, there were two great intellectual currents which conditioned nearly all literary production. One was Humanism with its admiration for classical form and beauty and its determination to get at historical truth at all costs; the other was the conflict arising out of the

religious revolt of the Protestants. Early Jesuit historians were often masters of Latin prose and quite aware of the critical advances made by the Humanists. The fact however that the Church was engaged in what appeared to be a life or death struggle with Protestantism tended to cause Catholic historians to take up ultra-conservative positions.

E. Fueter in the work quoted above puts St. Ignatius Loyola himself at the head of the list of Jesuit historians. His *Autobiography* is praised as a model of realistic soul-description and as the first example of that psychological finesse which was to be the chief characteristic of all future Jesuit historians. According to Fueter they all give evidence in their histories that they have made the *Spiritual Exercises*.¹ Whatever may be thought of this judgment, it is certain that St. Ignatius appreciated the value of history. In his *Rules for Thinking with the Church* he insists on the value of positive or historical theology and in the *Constitutions*, IV, XII, 2A., he expressly mentions history. In the *Ratio studiorum* of Father Acquaviva, however, history, while not ignored, is not reserved special treatment. All available time was thought necessary to give the students a thorough mastery of the classical tongues. Greek and Roman history were learned from the Greek and Roman historians. In addition professors were supposed to provide their pupils with useful historical information in so far as it could be done without prejudice to the classics. We can get an idea of the historical information imparted in the early Jesuit schools from Torsellini's *Historiarum ab origine mundi epitome* (1600) which was widely used. The *Rationarium temporum* (1633) of Dionysius Petavius, S.J., while not a popular work by any means, was deservedly popular among Jesuit teachers. It was not till the 18th century that history was finally accorded an independent place in the curricula of Jesuit

¹ E. Fueter, *Geschichte der neueren Historiographie*, 3rd edition, p. 278 ff.

colleges. About 1700 a course in Bible History was instituted and in the seventeen-thirties courses in general history were added. Into the theological schools of the Order, history was not introduced as a separate branch until the *Ratio studiorum* of Father Roothaan appeared in 1832.

The lack of instruction in history in the Jesuit schools of the 16th and 17th centuries is not an index of the importance of the Jesuit contributions to historical scholarship during that period. It is, however, clear proof of the lack of esteem of history which characterized all the schools of the epoch.

During the first century of the Society, Church rather than profane history attracted Jesuit authors. This was natural since polemics with the Protestants received so much attention. Luther had maintained that the pope was Antichrist and that pure evangelical truth had been obscured by the Papacy. Protestant historians considered it their task to show in detail how corruption had overcome the Church. From 1559 to 1574 a monumental justification of the Protestant viewpoint appeared at Basel, the *Centuries* of Magdeburg, for which Matthias Flacius Illyricus, who had taken up Luther's conception of history with all the energy of an ardent nature, was responsible. For Flacius the development of Christianity was a process of ever increasing darkness and shadow. This absurd thesis was supported in the *Centuries* by real historical erudition and astonishing compiling and organizing ability.

The *Centuries* took Catholics by surprise. Up to the time of their appearance Protestants had been definitely on the defensive historically. Now the tables seemed turned. St. Pius V requested St. Francis Borgia to have a reply prepared by St. Peter Canisius.² As a result the two profound and scholarly works of

² O. Braunsberger, *Petri Canisii Epistulae et Acta*, vol. V, p. 480 ff.

Canisius, *De Verbi Dei corruptelis* and *De Maria virgine Incomparabili et Dei Genetrice sacrosancta*, appeared. Non-Jesuit professors at Ingolstadt also answered this call of the sovereign pontiff at the request of St. Canisius.

The real reply to the *Centuries*, however, was contained in the works of St. Robert Bellarmine and in those of Baronius, one of the companions of St. Philip Neri in the foundation of the Oratory. Baronius' monumental work deserves mention here because of his friendship with Bellarmine and because a handy epitome of his huge production was the work of a Jesuit, J. Bisciola. Bellarmine's work as a historian was also of first importance. When he began to compose his *Controversiae fidei adversus huius temporis haereticos* he found that no convenient manuals of patrology, chronology, or heresiology, existed. He composed clear succinct summaries for his own use. His outline of patrology, *De scriptoribus ecclesiasticis*, was first printed in 1613 and was the most popular manual of the 17th century.³ It also contained his outline of chronology. The *Compendium de haeresi* was not published except piecemeal in the *Controversies*. Bellarmine's historical scholarship was based on that of the Humanists and conditioned by that of the *Centuries* of Magdeburg. But it was exceptionally sure for his day. Through it he rendered the greatest services to the Church and it constitutes one of his titles to fame.

In addition to producing the volumes we have mentioned, St. Peter Canisius urged during his lifetime the establishment of a college of writers who should refute the historical attacks of heretics. After the death of the Saint, Father General Acquaviva urged the German Jesuits to put aside some good men to take up methodically the study of Church history. According to his plan they were to divide the field and endeavor to see all the sources. The departments

³ B. Altaner, *Patrologie*, p. 7.

contemplated were: Church history, acts of the councils and of the popes, writings of Fathers and theologians, lives of saints, doctrines and rites, heresies, chronology. Not much of this program was realised in Germany at that time. In France and Belgium, however, certain portions of the plan were carried out by Jesuits. The publications and historical work of J. Sirmond, P. Labbé, and Fronton le Duc were of great value. The greatest of French Jesuit historians was Dionysius Petavius (Denis Petau 1583-1652), the founder of positive theology and the inaugurator with Scaliger of the science of ancient chronology.⁴ In Belgium the publication of the lives of the saints was begun by H. Rosweyde and J. Bolland. The group charged with this task still continues its work and the *Acta sanctorum* represent one of the finest historical collaborations in history and one that did much for the evolution of sound critical methodology. The names of Rosweyde, Bolland, Papebroeck, Victor de Buck, Charles de Smedt, and Hippolyte Delehaye are perhaps the best known in the line of Bollandists.

Among the other Jesuit names of importance in the history of Church History are those of Jacob Gretzer, whose erudition was really tremendous, and Cardinal Sforza Pallavicino whose work on the Council of Trent, based on the original sources, and already begun by another Jesuit, Alciati, was a decisive refutation of the work of Paolo Sarpi. Marcus Hanfiz, Sigismund Calles, and other German Jesuits also produced works of importance in the field of German Church History. Philip Riceputi and Daniel Farlati deserve most of the credit for the masterly work *Illyricum Sacrum*.⁵ In the *Mémoires de Trévoux* there were always a number of important historical articles. Finally Faustino Arevalo, who belonged to both the

⁴ W. Kubitschek, *Grundriss der antiken Zeitrechnung*, p. 9 ff.

⁵ M. Vanino, *Philipp Riceputi S. J., Begründer des "Illyricum Sacrum"*. in *Archivum Historicum Societatis Jesu*, vol. I, (1932), pp. 204-237.

Old and the New Society, deserved well of the learned world for his edition of Isidore of Seville and his other learned publications.

The Old Society also produced noted writers of profane history. José de Acosta's *Historia natural y moral de las Indias* which was much translated and often reprinted taught Europeans a great deal about South American culture. Famiano Strada's *De bello Belgico* was reputed as well for its content as for its vivid style. It saw many editions. Juan Mariana wrote the humanistic history of Spain. Father Gabriel Daniel, royal historian under Louis XIV, was the first to apply critical methods to the history of France. Nearly every section of the German Empire also had its Jesuit historian in the 17th and 18th centuries. These writers had to labor under difficulties, being subject to the censorship of the temporal rulers who often desired an eulogy of their ancestors rather than the sober truth of history. The best known of this group are Matthew Rader, Nicholas Schaten, and Francis Wagner. Another historian of note was Joseph Hilarius von Eckhel, founder of the science of ancient numismatics. Seventeenth century Spain had in Fathers José Moret, Pedro Abarca, and Gabriel de Henao three Jesuit historians of recognized worth.⁶ Finally in Italy Girolamo Tiraboschi wrote a history of Italian literature which is a tribute not only to his industry but also to his critical penetration.

In the New Society, historical studies have as we have seen above had a larger part in the school curricula than formerly. The work of individual Jesuits has also been considerable and there is, perhaps, no branch of historical endeavor in which Jesuits have not done competent work. In addition to nineteenth and twentieth century Bollandists who have continued and perfected the work of their predecessors, many, notably German, Jesuits have won fame as historians.⁷ The

⁶ A. Astrain, *Historia de la Ccpañía de Jesús en la Asistencia de España*, vol. VI, p. 53 ff.

⁷ *Liber Saecularis Historiae Societatis Jesu ab anno 1814 ad annum 1914*, p. 446 ff.

best known of these are, perhaps: Cardinal Francis Ehrle, Hartmann Grisar, Alexander Baumgartner, Joseph de Ghellinck, and John J. Wynne. There are many others: In Spain, Fidelis Fita, Ricardo Cappa, Pablo Pastells, Pablo Hernandez, Zacharias Garcia Villada, Pedro Leturia, and Jesús Juambelz are favorably known. Portugal has a certain number of writers who have supplemented the historical work of Francisco Rodrigues. In Italy, Father P. Tacchi-Venturi's historical renown is not due solely to his work on Jesuit history while Father Camillo Beccari's *Rerum Aethiopicarum scriptores occidentales inediti* is a publication of the first importance. In France Father A. Carayon, C. de Rochemonteix, L. de Grandmaison, A. d'Alès and J. Lebreton deserve mention. In Belgium the work of L. Delplace and E. de Moreau has been outstanding. The work of the Dutch Jesuit, Father C. Wessels, has attracted wide attention. In the English-speaking world the names of the Englishmen, John Hungerford Pollen, Herbert Thurston, J. Brodrick, C. Martindale, and J. Stevenson have weight. The best known Irish historians among the Jesuits are, perhaps, Edmund Hogan, John MacErlean, and John Ryan. Among the Germans and Austrians, Nicholas Nilles, Theodore Grandenath, J. N. Strassmaier, Stephan Beissel, Joseph Braun, S. von Dunin-Borkowski, B. Jansen, and Otto Braunsberger have also done distinguished work. In America, in addition to Father John J. Wynne, Fathers Thomas J. Campbell, Michael Kenny, A. Guggenberger, F. Betten, and Gilbert Garaghan are outstanding names. In Mexico Father Mariano Cuevas' history of his country is justly considered a masterpiece. In South America, Fathers K. Leonhardt and G. Furlong-Cardiff are among the better known historians.

Jesuit foreign missions have also produced a number of eminent historians in recent times.⁸ The work of Henri Lammens, Louis Cheikho, A. Rabbath, F.

⁸ See a splendid summary in B. Arens, *Jesuitenorden und Weltmission*, pp. 104-177.

Tournebize, L. Charles, H. Poidebard, G. de Jerphanion and others in the Near East has been most significant. In the Far East Ernest Hull, Joseph Dahlmann, G. Schurhammer, H. Hosten, A. Vâth, P. Dahmen, J. Castets, Léon Besse, S. G. Perera, H. Havret, F. Théry, H. Doré, H. Bernard, and L. Wieger are all distinguished names. In the Congo and Madagascar Jesuits have also been in the forefront of historical workmen.

Not without its importance for the history of the modern Church, the history of the Society itself is naturally of special interest to Jesuits. It has been written by friend and foe, scientifically and journalistically, critically and passionately, apologetically and polemically. It has been composed in Latin and in nearly all living languages which possess a literature. And yet no satisfying account of the origin, nature, work and success even of the Old Society exists. In fact it will only be possible to write a definitive history when the *Monumenta Historica Societatis Jesu* and the histories of the various assistancies and departments of the Society have been completed. There are however several short histories of the Society which are meritorious attempts at a synthesis. The best known are those of T. J. Campbell in English, of H. Rosa in Italian, and of J. Brucker in French. Despite the accessibility of these reliable accounts it is surprising how often even those who should know better go to incomplete and even hostile sources for their information. Yet it is a fact that Church history is best written by churchmen and French history by Frenchmen. Why should not the best history of a religious order be written by a religious? Impartiality in history is admittedly a mirage. This does not mean that critical principles can be sacrificed. The true historian must distrust and discipline self but he must feel in order to give warmth and life to his narration. Good history supposes inner conviction, for or against.

From almost the beginning of the Order, Jesuit history has been well written by Jesuits. In the Old Society Father Juan Polanco, trusted secretary of St. Ignatius, wrote the history of the origins of the Society. Perhaps because of its lack of humanistic elegance this competent work was published only in our times in the *Monumenta Historica Societatis Jesu*. In Pedro Ribadeneira, St. Ignatius found not only his beloved disciple but also his first and perhaps best biographer. This work, written according to the canons of Humanism, has been highly praised. E. Fueter considers it the very best biography which the Humanists produced. One is inclined to think that the exclusion of miracles in the earlier edition has contributed to this estimate.

The name of Niccolò Orlandini heads the list of our official historians. In 1599 Father Acquaviva summoned him to Rome for the purpose. When he died in 1606, the first volume on the generalate of St. Ignatius (1540-1556) was finished. It appeared in 1616 under the care of Orlandini's successor, Francesco Sacchini (1570-1625). In this volume the difficulties in Portugal centering around Simon Rodrigues are recounted. The story which was not to the credit of the Portuguese province was related by Orlandini with admirable candor. Complaints came into Sacchini who defended the work in a letter which has been published in the *Monumenta*.⁹ What Orlandini wrote is proved to be true. Sacchini shows that a historian if he is to be faithful to his profession and his conscience must not exclude shadows from his canvas. Failure to recount anything bad is equivalent to the affirmation that there was nothing bad to relate. Truth is the soul of history. If what should be written is suppressed, real history is also suppressed. Finally, it is pointed out that Orlandini has been as mild as he could be in the circumstances. This letter offers valu-

⁹ *Monumenta Historica Societatis Jesu, Scripta de S. Ignatio*, I, p. 701 ff.

able evidence of the critical spirit of the earlier historians of the Society.

Sacchini wrote a volume on the generalate of James Lainez (1556-1564), another on that of St. Francis Borgia (1564-1572), a third on that of Everard Mercurian (1572-1580) and a fourth on the first part of Claude Acquaviva's generalate (1580-1590). Joseph de Jouvancy (1643-1719) completed the history of the Society to the death of Father Acquaviva (1590-1615). Finally Julius Caesar Cordara (1704-1785) wrote two volumes on the generalate of Mutius Vitelleschi (1615-1632). The diffusion of the Society and the exigencies of modern historical methodology have up to the present prevented any continuation of this official history.

Under Father General Luis Martín (1892-1906), a new beginning was made. The plan which he approved called for the publication of the sources of Jesuit history in a series called the *Monumenta Historica Societatis Jesu*. The editing of the volumes concerning the foundation of the Society was naturally put in the hands of the Spanish Jesuits. Between 1894 and 1925 sixty-one large volumes were published at Madrid for the generalates of St. Ignatius Loyola, James Lainez and St. Francis Borgia. Documents having reference to the missions were not edited with the exception of the two volumes of the *Xaveriana*. Since the removal to Rome four volumes, prepared also by Spanish editors, have appeared, three of them concerned with the *Constitutions*. The preparatory work for the editing of the *Monumenta Historica Missionum Societatis Jesu* has been well advanced so that soon the documents relating to the first missions of the Society in the Orient and in America can be expected. These will include the documentation for the Jesuit mission of Florida (1566-1572) and much of interest for South American and Far Eastern history.

Father Martín also initiated work on a new history of the Society. Each linguistic group, Spanish, Portu-

guese, Italian, French, German, Czech, Polish, Belgian, Dutch, English, Irish, American, should have its own history. Some forty volumes have been produced. Antonio Astrain, Bernhard Duhr, Stanislaus Zalenski, and Thomas Hughes have produced complete histories of the Old Society in Spain, German-speaking countries, Poland, and that part of North America which was under British rule in the 17th and 18th centuries and is now included in the United States. The work for France, Italy, Portugal, the Low Countries and Bohemia has been well begun by H. Fouqueray, P. Tacchi-Venturi, Francisco Rodrigues, A. Poncelet, and A. Kroess. In addition, important works on the history of the New Society have been published by J. Burnichon for France and L. Frias for Spain. Stanislaus Zalenski wrote a history of the Jesuits in White Russia which has been translated into French. Father Gilbert Garraghan has published a work on the Jesuits of the Middle United States and Father A. H. Biever on the Southern Jesuits. A number of histories of other provinces have also appeared. The accounts of our missions prepared for the Vatican Mission Exposition of 1925 relate an important part of the history of the Society. In this field of mission history the work of H. Kroese, B. Arens, A. Brou and Pierre Charles has won the acclaim of all.

As a help to the historian of the Society, L. Carrez has published an *Atlas geographicus Societatis Jesu*. In the field of bibliography C. Sommervogel, has produced in the *Bibliothèque de la Compagnie de Jésus* one of the finest bibliographical instruments of modern times. Father Edmond Lamalle has announced the publication of a *Guide bibliographique de l'histoire de la Compagnie de Jésus*.¹⁰ Since 1932 a review, *Archivum Historicum Societatis Jesu*, has appeared regularly. Father Bernhard Duhr's *Jesuiten-Fabeln* is a work of great importance in view of the enormous

¹⁰ *Archivum Historicum Societatis Jesu*, vol. VII (1938), p. 177.

and increasing amount of anti-Jesuit propaganda of an historical nature.

The Society of Jesus has not, therefore, been careless of its history. Much has been accomplished. Much remains to be done but the work is in capable hands. The central bureau of Jesuit history at Rome is doing splendid work. In all parts of the world research students in and out of the Society are busy with many phases of Jesuit history. The recent foundation of an *Institute of Jesuit History* at Loyola University in Chicago means that American Jesuit History will receive the attention it deserves.

In summing up our brief account of Jesuit Historical Scholarship, it may be pointed out that the character of the work accomplished by the Old Society differs greatly from that of the New Society. In the 16th, 17th and 18th centuries modern historical science was struggling for a place in the sun. After the brilliant beginnings made by the Humanists, confessional polemics not only slowed up progress but threatened to submerge true history entirely. That it did not do so was due in a measure to Jesuit historians. Because there was little provision made for them in any of the schools of the epoch, historical studies did not make much progress. In these circumstances it is not surprising that several of the relatively few Jesuits who were able to devote themselves to historical research attained merited fame.

During the 19th and 20th centuries historical studies have risen steadily in the esteem of the learned. Branches which formerly were given a minimum of historical content are now not infrequently approached from the historical angle. Every country which fosters higher education now has scores of trained historians who are producing work of lasting value. It was natural that Jesuits should fall in with this movement. The result is that the Society now has more professional historians than ever before. It is well however when contemplating this scene to remember that com-

petition is much keener and that consequently work of distinction is becoming progressively harder to achieve.

Finally, the charge recently made in Germany that Jesuit historians of art and letters were responsible for the mediocrity of Catholic productions in those fields in Germany, although easily refuted, suggests that problems of great moment and complexity do exist in the historical sphere.¹¹ We are justified in cherishing the hope that they will be met with the competence and distinction which have ever characterized the work of Jesuit historians.

¹¹ *Stimmen der Zeit*, vol. 122 (1931-1932), p. 278 ff.

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THE SOCIETY AND ANTHROPOLOGY

HUGH J. BIHLER, S.J.

The science of Anthropology may be roughly divided into physical and cultural Anthropology.¹ The cultural aspect is concerned with the psychic side of races and peoples, from their beginnings down to historical times. It is particularly in the field of ethnology, or cultural anthropology, that the Jesuits have made their important contributions.

Long before there was a distinct science of anthropology,² pioneering scientific work was performed by Jesuits of the old and the restored Society. One of the first scientific treatises on cultural anthropology was the work in two volumes of Père Joseph Francis Lafitau, S.J., entitled: *Moeurs des Sauvages Américains Comparés aux Moeurs des Premiers Temps*, Paris, 1724. No mere theorist was Lafitau. At the age of 30, he went to Canada in 1711, where he was engaged in missionary work at the Mission of Sault St. Louis. After six years on the Mission, he was sent back to France to negotiate the transfer of the Indians to the reduction at Caughnawaugha and to secure some legislative enactment that would prohibit the sale of liquor to the Indians. His keen observational powers, developed during his missionary days, enabled him to interpret correctly, as implements of ancient man of the Stone Age, the paleolithic implements that were being unearthed at the time in France. He offers this interpretation in his book—perhaps he was the first to give it—on the basis of his experience of the same types of instruments among his Indian converts.

Père Lafitau never returned to his Indians in Canada but continued to serve the Mission in a propagandist capacity. It has been impossible for the present writer

¹ Muntzsch, *Cultural Anthropology*, p. 3.

² Max Müller, *Lectures on the Science of Language*, Vol. I, p. 140.

to ascertain whether or not Lafitau went to South America. However in 1733, nine years after his first publication, he brought out another two volume work, entitled: *Histoire des Découvertes et Conquêtes des Portugais dans le Nouveau Monde*, Paris, 1733. Both books of Lafitau are to be found in the John Gilmary Shea Collection of the Georgetown University Library.

A work of perhaps equal scientific value is the *Historia de Abiponibus* (3 vols.), Vienna, 1784, published by Father Martin Dobrizhofer, S.J.³ The author had been for 18 years a missionary to the Indians of the Gran Chaco and among the Guaranis of Paraguay. Upon the expulsion of the Society from Paraguay in 1767, Dobrizhofer returned to his native Austria. At the time of the Suppression of the Society, he became preacher at the Court of Maria Theresia. His work, which originally appeared in Latin, was translated into German and English.

These two outstanding works were but larger models of similar reports and histories, written by hundreds of Jesuit missionaries of the old and of the restored Society. Perhaps, the most renowned of all were the *Relations de Nouvelle France*, which, like the rest, were outgrowths of the *Annual Letters of the Society of Jesus to the Fathers and Brothers of the Same Society*. These French Relations, together with other materials, were rendered into English by Reuben Thwaites under the title of *The Jesuit Relations and Allied Documents*.⁴ The second part of this title involves some interesting history. The acrimonious war of pamphlets over the Chinese Rites led Pope Clement X to issue a Brief, *Creditus Nobis Coelitus*, which forbade the publication of any material on the Missions or pertaining to them without the explicit imprimatur of Propaganda, which was to appear at the beginning of the volume. Of itself, this Brief did not mean the discontinuance of the Relations, but for publication in

³ Article: Dobrizhofer, Jesuitenlexicon (Koch).

⁴ *The Jesuit Relations and Allied Documents* (72 vols.), Cleveland, Ohio, 1896-1901, Vol. I, pp. 1-42.

France the French Jesuits needed the royal permission as well and this was under the control of the Gallicans, who would never allow publication of works bearing the imprimatur of Roman Cardinals. As a consequence, the French Jesuits, after 1673, were forced to cease publication of their Relations.⁵

These Relations were mines of information on the ethnology and history of the American continent. They contain, also, reliable reports on botany, geography and languages of the western hemisphere. Parkman, Bancroft, Kip and many others draw freely from these sources and Reuben Thwaites expatiates on their reliability as historical sources.⁶ What Thwaites did for the accounts of the French Jesuits, Professor Bolton of the University of California plans to do for the Spanish Jesuits. He has already published considerably and his students, among them Father Jacobsen, S.J., are assisting in this work, which is deserving of wholehearted support.

Modern historians and anthropologists have not been slow to draw from the Relations and similar sources. It is interesting, however, to note that Jesuit scholars of the old Society were not slow to realize the value of the information contained in the missionaries' reports. Suarez was acquainted with them. Molina examines the question of the possibility of invincible ignorance of God in the light of the data supplied by his missionary-brothers in Brazil on the natives of that vast country.⁷ The *Wirceburgenses*, on the basis of such reports, admit the possibility of profound ignorance of the natural law. They assign as reasons for such ignorance either slender reasoning powers or some physiological defect and believe that such people ought to be ranked in the category of infants.⁸

These few examples illustrate the readiness of those

⁵ Delanglez, *French Jesuits in Lower Louisiana*, p. 375.

⁶ Cf. James Walsh, *American Jesuits*, N. Y., 1934, pp. 92 ff.

⁷ *Revue Apologetique* (63), 1936: *Obligation morale et Connaissance de Dieu*, p. 139.

⁸ Vol. De Peccatis, c. 1, a. 2, n. 10, p. 12.

Jesuit scholars to test their principles in the light of ascertained fact. That very readiness is the best refutation of the oft-repeated but unsubstantiated charge that the Jesuits of the 16th and 17th centuries were mere parrots, passing on the stereotyped theses of a decadent scholasticism.

The modern science of Anthropology has taught governments how to deal with aboriginal peoples in colonies or mandated areas. While inculcating hygienic habits and necessary improvements in the native environment, colonial officials in Africa are concerned to retain much of the natives' age-old customs and their law and religion. Some anthropologists have even placed hindrances in the way of missionaries in their fear of disturbing the native in his beliefs. This latter effort is an abuse, but we must welcome at least the general good intention of preventing the vices of modern civilization from entering and contaminating the natives in their village life. But long before this humanitarian movement, inspired by anthropology, seized the British and other governments, the Jesuits had created a paradise along the Paraná River in Paraguay in the so-called Reductions. Here was practical pioneering anthropology. According to Fassbinder,⁹ there were, at the height of the movement, some 30 Reductions in Paraguay, each consisting of from 2 to 7 thousand inhabitants. The Indians were taught agriculture, animal husbandry and some simple trades and a short-lived Utopia was realized in which each one had enough and plenty, without the means or need of hoarding.¹⁰ Communism would not have the sinister connotations it now has from the Russian experiment, if it merely meant the kind of Christian co-operatives that were in practice along the banks of the Paraná and the Paraguay. The Paraguayan Reductions were undoubtedly the models but they were not

⁹ Art. *Jesuitenstaat*, Der Grosse Herder.

¹⁰ Weld, *History of the Suppression of the Society of Jesus*, Chaps. II & III.

the only ones in existence in the Jesuit Missions. The Mohawk nation, known as the fiercest of the Iroquois, entered the Reduction at Caughnawaugha in Canada, and became a strong Christian people. The idyllic conditions that reigned in the Paraguayan Reductions for over 150 years, until their destruction after the suppression of the Society are a striking proof of the broad vision of the Jesuit missionaries. The calumnies of interested parties are refuted by the facts, as revealed by history and the testimony of men who on all other counts cavil at the very name of Christian. Weld gives a wealth of these testimonies in his account of the suppression.¹¹ The charge has often been made that the Jesuits were not original. Perhaps it can be sustained in regard to some of the Society's undertakings, but certainly in its missionary activity, the Society was startlingly original and unique in its methods of evangelization, as may be seen in the conduct of these Reductions. The Society here blazed new trails and anticipated the recommendations of modern anthropology, though it should always be borne in mind that the purpose of the Jesuits was not to initiate improvements in colonization methods but to insure their neophytes against the vicious example of bad Christians and the contamination of pagan environment. The Jesuits called their Reductions *Doctrinas*, places where the natives could be better instructed in the Christian way of life. The *Doctrinas* brought these erstwhile cannibals to the feet of Christ and kept them there, once they had been reborn supernaturally.

The contribution of the Society to the science of language cannot be treated adequately in a short article such as this. In fact, the complete record of these achievements is still to be written. Father Joseph Dahlmann,¹² himself a competent Indologist,

¹¹ Weld, op. cit. pp. 27-28.

¹² Jos. Dahlmann, S.J., *Die Sprachkunde u. die Missionen*, Freiburg, Herder, 1891 (Ergänzungshefte zu den "Stimmen aus Maria-Laach", n. 50).

has given, perhaps, the best summary of this record, though his brochure only embraces the Society's contribution up to the year 1800. Heimbucher¹³ in his *Orden und Kongregationen*, while bringing the record up to date, follows Dahlmann almost exclusively, as he himself owns.

Before outlining the various language families, to which the Jesuits have devoted their best efforts, it would be well to single out two Jesuits who have signalized themselves in the study of comparative languages. Max Müller, in his *Lectures on the Science of Language* credits Père Gaston Laurent Coeurdoux with the anticipation of modern theories of Indoeuropean language relationships. Born at Bourges in 1691, Père Coeurdoux spent 47 years on the difficult Madura mission. From 1760 to 1770, he was, like other fellow-Jesuits, in frequent correspondence with the French Academy on the subject of comparative languages. He advanced the theory and submitted proofs, that Sanskrit, Greek and Latin must originally have been one language. Müller says that Coeurdoux anticipated by many years many theories about the origin of the Indoeuropean languages.¹⁴ The work of Coeurdoux failed to receive recognition during his lifetime and only the discovery by Breal of the Coeurdoux communications in the *Annals of the Academy* brought to the great missionary this posthumous fame.

The name of Father Lorenzo Hervás y Panduro is one to be conjured with in the field of comparative languages. He was born at Horcajo, Cuenca, Spain, in 1735, entered the Society at the age of 14 years and, after a brief career of teaching at the Royal Seminary in Madrid and in the College of Murcia, went to the South American missions. When Spain expelled the Society from these missions, he along with many fellow missionaries were stranded on the shores of the

¹³ Heimbucher, *Orden u. Kongregationen*, Paderborn, 1934, II Bd., pp. 262-272.

¹⁴ Max Müller, *Lectures on the Science of Language*, New Edit., London, Longmans, 1882, Vol. I, p. 183.

Papal States. He lived successively at Forli, Cesena and, finally, Rome, where he became Papal librarian at the Quirinal Palace. During his 16 years of missionary activity among the various tribes of South American Indians, he had made a systematic study of these languages. But his great work *Catálogo de las Lenguas de las Naciones Conocidas*, Madrid, 1800-1805, was rendered possible, according to Potts,¹⁵ only by the help which he received from his Jesuit fellow-exiles, drawn from all the missions of the world. Heimbucher characterizes him as one of the founders of the science of comparative languages and the predecessor and inspiration of Wilhelm v. Humboldt. Hervas insisted against other workers in the field, who took similarity of sound as the basis of relationship, that the true foundation of relationship lay in grammatical construction. His fellow Jesuits furnished him with the lists of declensions and conjugations from all the various languages. Thus he was able to show the family relationships between Hebrew, Chaldaic, Syrian, Arabic, and Ethiopian. He even indicated the relationship between Finnish, Laplandish and Magyar. But according to Müller, his most brilliant achievement lies in the field of Malayan and Polynesian languages, as he was the first to point out the linguistic relationships of the peoples who inhabit the islands that stretch 200 degrees of longitude from Madagascar around the globe.¹⁶ Hervas was a master in this field. His above-mentioned work is in six volumes. The first volume deals with the American languages; the second with the peoples and languages of the Asiatic mainland and the islands of the Indian and Pacific Oceans. The four remaining volumes take up European peoples and languages. The only group untouched are the African languages.

If the Society, from the very beginning of its missionary activity, achieved eminence in the study of

¹⁵ A. F. Potts, *Ausgabe von: W. v. Humboldt, Uber d. Verschiedenheit des menschlichen Sprachbaues*, II Bd. s. 275.

¹⁶ Max Müller, *op. cit.*, Vol. I, pp. 130 ff.

languages, this is due entirely to its generosity in sending some of its best men to the missions. St. Ignatius himself set the pace in sending St. Francis Xavier to India. And Xavier was insistent that only capable men be sent to the missions because they had to be self-supporting in an intellectual way and needed to be above the average if they were ever to master the language problems. He himself and his first companions wrote a catechism in the Malabar tongue and Father Enrique Henriques, whom he appointed as his successor on the Fishery Coast, is credited with having written the first grammar and lexicon in Tamil, besides devotional and apologetical works in the same language. By far the most distinguished of all Jesuit Tamil scholars of the old Society was Father Joseph Constantine Beschi, an Italian, whose mastery of the idiom enabled him to write as a native and that in classical style. A lexicon, grammar and thesaurus of Tamil classical idioms bear his name. But his fame as a scholar rests on the epic which he wrote in honor of St. Joseph, which excited the admiration of the native Tamil speakers and the highest encomiums of critical scholars since then. Dahlmann cites some of this praise, which seems almost exaggerated.¹⁷

An English Jesuit, Father Thomas Stephens, who came to India in the last quarter of the 16th century, became a master of Konkani, in which he brought out a catechism, grammar, life of our Lord and various poems on the mysteries of our faith.

Heroic Robert de Nobili, who died in 1656, started a line of eminent Sanskrit scholars, who had been inspired by his example and labors and undoubtedly helped by his tutoring. De Nobili, nephew of St. Robert Bellarmine, published various apologetical, catechetical and ascetical works. Among his successors in their mastery of this tongue and in influence on the Brahmans, were Fathers Proenca, Henry Roth,

¹⁷ Dahlmann, *op. cit.*, pp. 13-15.

Hanxleden, Calmette, du Pons and Gaston Coeurdoux, whom we have mentioned before. In the restored Society, Father Robert Zimmermann (d. 1931) was held in repute as a Sanskrit scholar.

Perhaps, nowhere else in its missionary endeavors did the Society meet with larger problems than in China. The vastness of the Celestial Empire and its population, its complicated culture and difficult language seemed to offer insuperable difficulties. Yet it is true to say that nowhere did the Jesuit missionaries show their ingenuity and originality as in China. Matthew Ricci stands at the head of a long list of Jesuit Sinologists, who not only introduced Christianity but brought with them the treasures of European scholarship to China of the 16th century and translated them into Chinese. At the same time they opened up the cultural treasures of China to European academic circles. Not only lexicons and grammars but scientific works on astronomy, mathematics, spherology, geography and ascetical, apologetical and philosophical and liturgical works literally flowed from the pens of such men as Cattaneo, Aleni, Emmanuel Diaz, Diego de Pantoja, Adam Schall, Louis Buglio, Wang, Sino, Verbiest and others.

It is noteworthy that about 1670 Father Buglio translated the Roman Missal, Breviary and Ritual into Chinese, after publishing in the years following 1654 the *Summa Theologica* of St. Thomas in 30 vols. The work of Father Premare: *Notitia linguae sinicae* is a masterpiece of grammar and is still, according to Heimbucher, the basis of the best Chinese grammars of today.

In all this activity in China and elsewhere, it was not the achievement of an eminent name that urged on these Jesuit missionaries. This may be seen best, perhaps, from the grandiose scheme which the Jesuits in Brazil had in mind, namely, to construct one common Indian language for the whole of South America. These languages were means of conveying Christ to the

natives and they hoped that with a common language and a common Catholic culture, these former savages might become new great Christian nations. In Peru, Bolivia, Chile, Paraguay, Brazil and Mexico, difficult languages confronted the missionaries and they produced grammars, lexicons and various religious works. The names of Ven. Father Joseph Anchieta and Father Luis Figuiera were synonymous with eminence in the Tupi dialect. In Mexico, the Society had its scholars in Aztec, Otomi and various other Indian languages but here there were, also, great linguists belonging to other Orders such as the Franciscans and the Dominicans.

The achievements of the Jesuits who labored in the confines of the present United States interests us particularly. Father James Bruyas, who labored so many years on the Mohawk mission at Caughnawauqua, became very proficient in their language. He wrote in Ms. form a grammar of Mohawk, the first of its kind, entitled: *Radices Verborum Iroquaeorum*, which was printed in New York in 1863. He also wrote a catechism in French and Mohawk. Another Jesuit missionary, of unknown name, wrote an Onondagan lexicon. In the latter half of the 17th century, Father Joseph Chaumonot, who had labored 54 years on the Huron mission, wrote a grammar, lexicon and catechism in Huron. St. John de Brebeuf translated into Huron the catechism of Father Ledesma, which was printed in Paris after his glorious martyrdom. Fathers Stephen de Carheil and Masse also wrote in Huron. Fathers James Cravier and Joseph Le Boulanger completed a grammar and lexicon in the Illinois (Algonquin) language. Pilling¹⁸ states that Boulanger's work in Algonquin surpasses all other work in that language. Father Sebastian Râle, who labored for 35 years among various tribes, writes not only in

¹⁸ James C. Pillings, *Proofsheets of a Bibliography of the North American Indian Languages*. (Gov't. Printing Office) 1885. Under the names: Gravier and Boulanger.

Abnaki but in Illinois (Algonquin) as well. The Ms. of his lexicon is one of the proud possessions of Harvard University Library. According to Pilling there are other Algonquin Mss. of unknown authorship. The Jesuit, La Brosse, wrote both a grammar and lexicon in Montagnais and Father Andrew White, Founder of the Maryland Mission, wrote a grammar, lexicon and catechism in the language of the Maryland Indians.

The Jesuits in the Philippines emulated their religious brethren of other orders, who had preceded them thither, and became prolific writers in Visayan and Tagalog. As we have seen, Father Lorenzo Hervasy Panduro was one of the most eminent scholars in Malayan languages.

Part II

Father Dahlmann remarks¹⁹ that the pioneering scientific work on the East Indian, American Indian and Chinese languages was accomplished by Catholic missionaries. And we may say that the old Society had the lion's share in this achievement. Can we point to similar achievements in the restored Society? There are Jesuits who professionally play the part of laudator temporis acti. For them the modern Society is but a shadow of its former self. Others there are who believe that the modern sons of St. Ignatius are in no respect behind their brethren of two centuries ago. The truth lies in the mean, it seems to me. First we must recall that modern Jesuits have much more competition than did our Fathers of the old Society. Moreover, many of the fields in which we are engaged, as were our Fathers of old, have reached a stage of development, where progress, if any, is necessarily or de facto very slow. We have reached in many fields of knowledge what the modern psychologist loves to call a plateau, where there is actually progress but it is the slow advance of consolidation of principles or methods already achieved. And in the present-day world with the wide extension of knowledge, it is much harder to

¹⁹ Dahlmann, *op. cit.*, p. 3.

achieve eminence than it was at the time of our Fathers of two centuries ago. I daresay that some Scholastics who are counted eminent, could not achieve eminence today. However, be that as it may, what are the achievements of the Society in the modern science of Anthropology?

In the field of languages, which we have just been discussing, we may point to the *Cursus litteraturae Sinicae* of Father Angelo Zottoli, which appeared in five volumes from 1879-1886. It contains in Chinese and Latin version all that an educated Chinese must know about the literature of his country. Father Wieger's 12 volumed *Rudiments de Parler et de Style Chinois*, published in 1895, is in the best traditions of the Society. The French Jesuits of the Aurora University, Shanghai, publish *Variétés Sinologiques*, valuable monographs on the language, literature, history and geography of China. A recent contribution (No. 64) may be cited as a specimen of the type of contributions: *Chinese Script and Human Gestures*, by Bede Ming Tscheng-Tcheng. No. 65 of this same series, by the same author, deals with Parallelism in the poetry of Chen King.

St. Joseph's University at Beirut, conducted by the Fathers of the Lyons Province, has become a center of Syrian and Arabic studies and the Fathers engaged there have contributed much to the progress of our knowledge of the archeology of Palestine. Lexicons and grammars of the languages of mission-lands continue to flow from Jesuit pens, as witness the recent Sioux lexicon of Father Büchel of St. Francis Mission, So. Dakota, and similar grammars and a lexicon of Visayan by Fr. Rafferty of the Maryland-New York Province. Here too might be mentioned the grammar of Abnaki, written by Fr. Virgil Barber, of this province, in the early part of last century. The grammar is the proud possession of Georgetown University Library.

In the field of Paleontology, we have few laborers

but fortunately such outstanding ones as Père Teilhard de Chardin and Père Licent, both of Tien-Tsin University. Father Teilhard was active in this field as far back as 1911-12, when he discovered the tooth that was long supposed to have rested in the putative lower jaw of Piltdown Man. But his title to eminence in the field of paleontology attaches to two major discoveries in China. In 1924, Father Teilhard discovered cultural stations, belonging to the Mousterian or Lower Aurignacian period, in the province of Shensi. Together with Père Licent, S.J., later in the same year, he unearthed at a depth of 60 meters, in a river deposit in Northern Kansu, China, some skeletal remains and associated cultures, which are of the same age as the Shensi cultures and belong to the Mousterian period.²⁰

When the first *Sinanthropus* skull was unearthed in 1929, there appeared to be no evidence of any associated human culture and this circumstance was bruited abroad by some enthusiasts as a proof that *Sinanthropus* was not human, perhaps, even the missing link.²¹ In that year, Father Teilhard de Chardin was added to the staff of the Sino-American Expedition and within a year he discovered evidence of the now famous Choukoutien culture, which includes the use of fire, stone and bone implements.²² Presenting the evidence to Abbé Breuil without divulging the origin, Père de Chardin's suspicions were confirmed by that veteran authority. The humanity of *Sinanthropus* was firmly established. This was surely an epoch-making discovery. Since then the Father has been associated with a Harvard University Expedition into Burma and his contributions to various journals of anthropology are too numerous to detail here.

²⁰ G. G. McCurdy, *Human Origins*, Vol. I, pp. 153 and 372.

²¹ *Kultur u. Politik*, April 1937, pp. 333-337: *Die Kultur des Sinanthropus Pekinensis*, by P. Wilhelm Schmidt, S.V.D.

²² *Early Man* (George G. McCurdy, Editor), 1937, pp. 221 ff. Teilhard de Chardin, *La Découverte du Sinanthrope*, *Etudes* 232, 1937, pp. 5113.

Another Jesuit field-worker, who has brought credit to the Society and the science he represents is Père Bovier Lapierre, who has made major contributions to the National Egyptian Museum of specimens of prehistoric cultural implements from the Pre-Chellean (Challosien) and upwards.²³

For the past few years, Father J. Franklin Ewing of the Maryland-New York Province and Father Joseph Doherty of the New England Province have been excavating at Ksar 'Akil, situated on the north side of the north branch of the valley of Antilias, about ten miles distant from Beirut in Syria. On August 23rd, 1938, a skeleton, apparently belonging to the transition period between the Levalloiso-Mousterian and Lower Aurignacian periods, was discovered. Since then the excavations have been resumed, but with no further reports on the results. American Jesuits will read with interest the full report of this great discovery.

In the varied fields of cultural anthropology modern Jesuits have borne some share of the labor. The classic on comparative religion, by a Catholic, is the work of the present Conferencier of Notre Dame, Father Pinard de la Boullaye, S.J.²⁴ Paul Radin pays high tribute to Father Pinard in his *Primitive Religion* (p. 254). A more recent work by Father Karl Prümmer, S.J., of Innsbruck, entitled: *Der Christliche Glaube und die Altheidnische Welt*, 2 Vols., 1935, is, perhaps, the ablest defence of the Catholic Faith against the charge of borrowing from pagan religions that has yet appeared. *Recherches sur les Superstitions en Chine*, from the pen of Père Henri Doré, is an important addition to the vast literature on comparative religion. With the assistance of five other Jesuits, among them Father C. Messina, of the Gregorian University, Father Tacchi-Venturi has edited a *History of Religions*.²⁵ Father Joseph Williams, founder of the

²³ *Stimmen d. Zeit*, 1928, p. 28.

²⁴ *L'Etude comparée des religions*, Paris, 1922.

²⁵ *Storia delle Religioni* (2nd Edit.), 1939.

Department of Anthropology at Boston College, is the author of several books on the history of religions and comparative religions. It will suffice to mention his *Africa's God, Voodoos and Obeahs: Phases of West Indian Witchcraft*.

The Society is also represented in the field of Cultural Anthropology. Of late years Father Wilhelm Schmidt, S.V.D., the most prominent exponent of the famous Culture-Cycle theory, has been severely criticized and charged with dogmatism. One of the ablest and most constructive critiques of Father Schmidt's method is the doctorate work of a young Belgian Jesuit, Father Gaston Van Bulck.²⁶ Father Van Bulck is an authority on the Negroes of the Congo and has published other studies of the same merit. Another Belgian Jesuit, Father M. Plancquaert, contributed a valuable study of the Jaga and Bayaka tribes of the Congo to the *Memoirs*, publication of the Belgian Colonial Institute.²⁷ In our own land, Father Albert Muntsch, of St. Louis University, has published a text in Cultural Anthropology. Finally, the Colombian Jesuits issue the *Boletín de Antropología*. There are other efforts in this field which cannot be mentioned here.

One cannot attempt to survey the whole field of Jesuit endeavors and achievement in Anthropology without deploring the fact that so much that could be published by our missionaries and that would be of great value to the scientific world has never seen the light. It is true that our missionaries have always been intent on the salvation of souls and the glory of God. But the work of the missionaries of the Society of the Divine Word in contributing to the scientific journal of their Society: *Anthropos*, is a splendid example that might well be emulated by Jesuit mission-

²⁶ *Beiträge zur Methodik de Völkerkunde*, in Wiener Beiträge zur Kulturgeschichte und Linguistik, Jahrgang II, 1931.

²⁷ *Les Jaga et les Bayaka du Kwango*, in *Memoires publiés par l'Institut Colonial Belge*. Tome I, fasc. 1.

aries throughout the world. The training of the Society, coupled with some tutoring in the history of religions and the science of comparative religions, would equip our missionaries for the task of observing and reporting the religious beliefs and practices of their charges and the result might well be the overthrow of false theories of religion.

The Society has a glorious past and will have, we hope, a glorious future in the field of Anthropology. The hope of that future, as well as of present ventures, rests, however, not on the past but on our efforts.

Woodstock College.

A. M. D. G.

400 YEARS OF JESUIT PHILOSOPHERS

HUNTER GUTHRIE, S.J.

The year 1940 marks the 400th anniversary of Pope Paul III's first approbation of the Society of Jesus, granted in the Bull *Regimini Militantis Ecclesiae*, Sept. 27th, 1540. *The Woodstock Letters* takes this occasion to honor those members of the Society who have signalized themselves in various fields of endeavor. This article will review 400 years of Jesuit activity in the field of philosophy. It is evident that in an essay of such modest length designed to cover so vast a terrain, there is little room for originality or scholarly research. Most of the matter has been gathered from secondary, though it is believed, reliable sources. The review follows the chronological and, as far as possible, synchronous order. Scheeben¹, summarizing the history of Dogma from the beginning of the sixteenth century to the present day, divides his treatment of this period into five parts: I. The period of preparation from 1500 up to the end of the Council of Trent in 1563; II. The golden age from 1563 to 1660; III. The decline from 1660 to 1760; IV. The dark age from 1760 to 1830; V. The restoration from 1830 to the present day. Remarkably or rather naturally enough, this division can serve for this brief history of the Society's philosophy, with two exceptions. First, since the Society was not founded until 1540, its period of preparation is shortened to twenty-three years, viz. 1540 to 1563. Second, the dark age from 1760 to 1830 broadly corresponds to the period when the Society was suppressed, viz. from 1773 to 1814. Hence, this fourth division drops out so far as our summary is concerned.

Scheeben² alleges three reasons for the revival of

¹ *Dogmatik*, Vol. I, p. 445, Freiburg, 1933.

² *Ibid.*, p. 444.

Scholastic theology in the sixteenth and early seventeenth centuries. Once again these reasons may serve to explain the restoration of Scholastic philosophy. They are: (1) the invention of printing; (2) the renaissance of classical studies; (3) the reaction of the Church against the errors of the Reformers.³

Lastly, in summarily listing the agents responsible for this rebirth of theology, Scheeben⁴ asserts that the lion's share fell to the newly founded Order of the Society of Jesus. In all truth, the same may be said for philosophy.

In the Catholic universities of the sixteenth century philosophy was not a separate discipline as we understand it today. It is true that since the introduction of Aristotle's works into the Arts' Course at Paris in the middle of the thirteenth century (beginning with *De Anima* in 1252 and ending with the official requirement of all his then known works in 1255⁵) philosophy played an important role in the intellectual formation of the student. Nevertheless, philosophy was still considered a mere adjunct to theology or law or medicine. No student, certainly no clerical student of this period, would dream of devoting his life exclusively to the study. As a master he would draw up his commentaries on Aristotle and lecture on them against the day he would be called to a chair of theology or Sacred Scripture or law. Consequently, in the first century after the founding of the Society, there will be found no names on her roster which may be listed exclusively as philosophers. Their true greatness, just as in the case of St. Thomas or Scotus, must be sought in theology or Scripture. However, their commentaries on Aristotle together with their incidental treatment of philosophy in their theological works are of more than sufficient importance to warrant their inclusion in this list of philosophers. In passing, it may

³ Cf. Grabmann, *Geschichte der Katholischen Theologie*, p. 144, Freiburg, 1933. Grabmann confirms this division and these reasons for the revival.

⁴ *Ibid.*

⁵ Mandonnet, *Siger de Brabant*, pp. 23-24, Louvain, 1911.

be stated as significant that when philosophy and Theology were finally divorced in the seventeenth century, luster fades from the name of both philosophers and theologians.

It is safe to say that St. Ignatius originally never intended that his followers be professors of theology or philosophy.⁶ Though he had gathered about him at Paris men who had distinguished themselves during their university careers, he never intended that their apostolic work should be confined to the walls of a classroom. However, force of circumstances, the needs of his day, decreed otherwise. As early as 1537 when Ignatius, Le Favre (1506-1546), and Lainez (1512-1565) went to Rome to offer the services of the First Companions to Pope Pius III, Le Favre was assigned by the Holy Father to teach Sacred Scripture and Lainez Scholastic theology at the Roman University of the Sapienza. This was the beginning of many similar assignments for the First Companions. This fact together with the pressing need for professors to man the new seminaries in Germany, whose formation had been urged by Le Favre and LeJay (1504-1552) as early as 1544, and finally the opening of the Society's first colleges for Scholastics and externs in Gandia and Messina (both in 1548), brought home to Ignatius, ever sensitive to the exigencies of reality, the realization that he could not in principle exclude teaching from the ministry of the new Order he was forming. Hence, in the definitive Constitutions he accepts the inevitable and lays down the principles, which are to guide his professors of philosophy and theology: "in logic, natural and moral philosophy and metaphysics, the doctrine of Aristotle is to be followed,"⁷

⁶ Teaching as distinct from preaching, is not mentioned among the ordinary ministries of the Society in the first formula of the Institute (1540). In fact, in the first draft of the Constitutions, subscribed to by six of the first companions, March 4, 1541, teaching is expressly excluded: "neither studies nor lectures in the Society". Cf. Brucker, *La Compagnie de Jésus*, p. 77, Paris, 1919.

⁷ *Constit.*, Pars IV, cap. xiv, no. 3.

while "in theology, the Scholastic doctrine of Saint Thomas is to be taught."⁸

In these two short precepts we find foreordained the chief characteristic of the Society's philosophy. It is Aristotelico-Thomistic. The natural question arises, why did St. Ignatius choose Aristotle and St. Thomas as the twin patrons for his new Order's philosophy and theology? The many reasons, which could be alleged, can be boiled down to the following. Aristotle was chosen as the guide in philosophy because of the predominant influence the University of Paris exercised on him and his first companions. It must be remembered that he and all of his first followers had received their intellectual formation at Paris. Paris, though fast fading and soon to share the palm with the universities of Spain, was still the intellectual center of Christendom. That St. Ignatius realized this fact and that he had been permanently impressed by his contact with the University is evidenced by his imposing the *modus Parisiensis* on his newly founded colleges rather than the *modus Italicus*, nor did he hesitate to introduce this method into Italy itself. Moreover, and this evidence is quite conclusive, in a letter to his nephew, Beltran de Loyola, he writes: "I am informd that your brother, Emilian, is endowed with an excellent intellect and is very ardent in his studies. I greatly desire that you foster such favorable dispositions, and if you trust me in this matter, you will send him nowhere else than to Paris, because there you will enable him to acquire in a few years what he would learn only after a long time in any of the other universities."⁹

Since 1255, the texts of Aristotle, commentaries on these texts and incidental *Quaestiones* had constituted the staple of philosophy in the Arts' course at Paris. This is the course in philosophy which St. Ignatius and his first companions followed in their studies at that university. It is natural, then, given

⁸ *Constit.*, Pars IV, cap. xiv, no. 1

⁹ *Monumenta Ignatiana* I, no. 20. Cf. also no. 3.

St. Ignatius' love for Paris and his respect for its methods, that he should select Aristotle's texts as the doctrine to be taught in his colleges.

But how did he come to choose St. Thomas as the guide for his theologians? It must be remembered that in the sixteenth century the Angelic Doctor did not enjoy the unique authority that he commands today in the Church.¹⁰ The official text still expounded in the classes of theology was the *Sentences* of Peter Lombard. This was prescribed by the statutes of all Catholic universities as the text to be commented on by the professor who held the chair of Prime, the most important post in the university system of those days. Next in dignity came the chair of Vespers, where Peter Lombard also furnished the course-matter. Finally came the lesser chairs, generally three in number: the chair of St. Thomas, usually located in the neighboring Dominican convent; the chair of Duns Scotus, which belonged to the Franciscans; and the chair of the Nominalists or *cáthedra de Durando*, where Gabriel Biel and Durand de Saint-Pourçain were taught. It is clear from this arrangement that Peter Lombard was still the theologian *par excellence*, while St. Thomas was merely the head of a faction, which from the standpoint of numbers and distinguished masters was inferior at this time to the school of Duns Scotus. However, beginning about the year 1508 with the election of Thomas de Vio Cajetan (1469-1534) as Master General of the Dominican Order, a real renaissance of Scholastic theology under the aegis of St. Thomas was inaugurated. Among the principal protagonists of this movement must be named Cajetan himself; Peter Crockart, who taught at Paris from 1503 to 1514; Conrad Koellin (1476-1536) at Cologne; Javelli (+1537), who in a question entitled: *De Dei praedestinatione et reprobatione*, attached to his commentary on the First Part of St. Thomas' *Summa*, first formulated the theory of *prae-*

¹⁰ St. Thomas did not receive the official title of Doctor of the Church until 1565 during the Pontificate of Pius V.

visa merita; Franciscus Silvester Ferrariensis (1474-1528), Javelli's colleague at Bologna; finally, from these scattered efforts at reform which took place all over Europe, there grew up at Salamanca a glorious line of Dominican theologians starting with Franciscus de Vittoria (circ. 1480-1546), disciple of Peter Crockart, who taught not in the Dominican convent, but in the chair of Prime at the university. Here for the first time in 1530 he substituted parts of the *Summa* and the *Quaestiones* of St. Thomas for the official text of Peter Lombard; a discreet practice which was continued by his successors, Melchior Cano, Dominicus de Soto, Pedro de Sotomayor and Joannes Mancio de Corpore Christi, until in 1561 the University of Salamanca formally permitted the *Summa* of St. Thomas to take its place beside Peter's *Sentences*.¹¹

Though St. Ignatius does not seem to have had any contact with any of these leaders of this new reform, he certainly was aware of its existence and in his own way he participated wholeheartedly in the movement. Evidence of this is furnished by his *Rules for Thinking with the Church* which terminate his *Spiritual Exercises* and again by chapters XII and XIV in the fourth part of his *Constitutions*. It seems safe to say that he chose St. Thomas as the guide for his theologians and interpreter of Aristotle for his philosophers because, besides uniformity and solidity of doctrine, he desired above all utility, applicability of learning to the contemporary needs of the Church. This quality seemed to him to be found in a greater degree in St. Thomas than in Lombard and Scotus. So St. Thomas was chosen as the Society's Doctor, but not in any blind or absolute sense, for St. Ignatius was quick to add: "If, however, in the course of time some future author should seem more useful for the students, as, for example, if some *Summa* or work of Scholastic theology were compiled which seemed better

¹¹ Ehrle, in *Der Katholik*, quoted by de Scorraile, *Suarez*, Vol. I, p. 71.

accommodated to the times, this, after serious consideration and after the matter had been weighed by those of Ours chosen for their outstanding competence and with the General's permission, could be selected as the standard text . . . our aim of the universal greater good should always be kept in mind."¹² How seriously St. Ignatius himself considered this quality of timeliness in an author may be judged from the fact that during his own lifetime, he urged Lainez to compose a *Summa*, which would serve as the *liber textus* for the new Society. Multifarious duties prevented Lainez from completing it.

The Society's doctrine, then, was to be Aristotelian and Thomistic and such it has been through 400 years. However, it is worthy of note that a Founder who demanded of his followers "blind obedience" and an Order of religious which has throughout the centuries been distinguished for its practice of the virtue of obedience, both thought that virtue consonant with a true love of liberty. In this spirit, then, the Society has fostered in its theology a modified Molinism, which "is above all determined to throw a wall of security round free-will"; in her moral she taught Probabilism which claims "that liberty may not be restrained unless the restraining force rests on a basis of certainty"; finally, in her philosophy, she followed St. Thomas and Aristotle in all matters where they were in accord with truth, she followed them as guides even in matters of probable opinion as long as the opinion seemed grounded on seeming truth, but when she found cogent reasons for the contrary opinion, the Society never hesitated to adopt that opinion. Her adherence, then, to Thomas and Aristotle has been characterized by liberty, for liberty, she claims, is nothing but obedience to right reason.

First Part: *Period of Preparation* (1540-1563).

I. ST. IGNATIUS AND HIS FIRST COMPANIONS

St. Ignatius' claim to head the list of our philoso-

¹² *Constit.*, Pars IV, Cap. xiv, B.

phers is based on his Spiritual Exercises and his famous "*Letter on the Virtue of Obedience*" to the Scholastics of Coimbra (1553). In both these modest documents our holy Founder shows a theoretic understanding of the movements of the soul and a mastery of "applied psychology" which are unsurpassed in the writings of spiritual directors. Among the first companions of St. Ignatius, there are four who deserve special mention for their theological and, consequently, philosophical learning. These are Le Favre, Lainez, Salmeron and LeJay. At the request of Paul III, St. Ignatius named the first three to attend the Council of Trent (opened Dec. 13, 1545) as Papal theologians. Le Favre unfortunately died at Rome, Aug. 1, 1546, before he was able to attend any of the meetings. Lainez and Salmeron arrived at Trent on May 18, 1546, where they found LeJay already installed as *procureur* of the Cardinal Bishop of Augsburg, Otto Truchsess. In this capacity, LeJay was admitted to the general meetings which were reserved for prelates. Brucker writes of him: "The acts of the Council point out his learned contributions to the last reunions of the fourth session, on the decree concerning Sacred Scripture and the Apostolic Traditions. He intervened with great cogency in the debates of the following sessions until the first interruption of the Council which took place after the 8th session (March 1547). So far as one can judge from the summary bulletins of the meetings, almost all the corrections, which the Jesuit, often the first, proposed to the drafts of decrees submitted to the General Congregations, were incorporated into the definitive texts."¹³ Together with LeJay, Lainez and Salmeron spent much of their time at the request of the Fathers defining the doctrines of recent heresies and searching texts from previous Councils and Popes and from the Fathers of the Church, where these heresies had been condemned in advance. To guarantee orthodoxy even among the

¹³ *Op. cit.*, p. 77.

other theologians present, the legates arranged in their discussions to have Lainez or Salmeron take the floor as one of the first speakers to propose the *status quaestionis*, while the other was to speak near the end of the discussion and rectify the errors of his predecessors. The general esteem and respect which these theologians won from the prelates present at the Council did much toward spreading the renown of the new Order. One of several important foundations which were started on this occasion is that of Mons. du Prat, Bishop of Clermont, who founded the Jesuit College of Clermont, later Louis-le-Grand, at Paris, one of the glories of the Society in France.

2. EARLY JESUITS

One of the first, if not the first Jesuit to teach theology in one of our colleges was Father Jerome Nadal, Rector and professor of Scholastic theology in the college of Messina, founded in 1548. It is interesting to note that Peter Canisius was named professor of rhetoric in this new college, but the following year he was sent with Salmeron to teach theology at Ingolstadt. Two years later, in 1551, St. Ignatius founded the Roman College, which he intended to be a model for all the other colleges of the Society. Here the first professor of theology was the Spaniard, Martin Olave (Olavius), who continued the tradition of his time by commenting on the *Sentences* of Peter Lombard. The first illustrious name we meet in a long and illustrious line of philosophers is that of Francisco de Toledo (1532-1596), who taught philosophy and then theology at the Roman College from 1559 to 1569. Born at Cordova on October 4, 1532, he completed his studies at Salamanca under Dominicus de Soto, who, it is alleged, called Toledo a prodigy. At the age of 23 he taught philosophy at Salamanca. Ordained priest, he entered the Society in 1558 and the next year was sent to the Roman College by Francis Borgia. There he wrote the *Introductio in dialecticam Aristotelis* (Romae, 1561) and the famous *Commentaria una cum quaestionibus in 3 libros Aristotelis*

de anima (Venetiis, 1575), which was adopted as a textbook in the University of Salamanca. It has gone through seventeen editions. The *Introductio* was, apparently, the first work by a Jesuit printed in Mexico. After three years teaching philosophy, he was given the chair of theology which he held for six years. There is good reason to believe that he was the first professor to introduce the entire *Summa* of St. Thomas as the text for the regular course: a change he announced at the beginning of his course: "*Nos divino favore non Magistrum, sed sanctum Thomam suscipimus interpretandum.*" In 1569 St. Pius V made him preacher at the Sacred Palace, a post he held for 24 years. During this time successive Pontiffs entrusted him with many delicate and important missions; one of these was the promulgation of the condemnation of Baius by Gregory XIII in 1579. In 1593 Clement VIII, against Toledo's protests and those of the Society, made him the first of the Order to receive the dignity of the Cardinalate. Two years later he was instrumental in reconciling Henry IV of France with the Church. In theology, he was a prime mover in the promulgation of St. Thomas; in philosophy, he was a potent force in the new reform. He abandoned the discussion of vain and useless questions and attacked his subject in a profound and thorough manner. Gregory XIII in 1576 wrote of him to Albert, the Duke of Bavaria: "*Omni cum veritate confirmamus, hunc hominem esse illum quidem omnium, qui nunc sunt, sine ulla controversia doctissimum.*"

From Rome we go to Coimbra in Portugal to the famous college founded there in 1542 by John III and given to Simon Rodriguez for the Society. Here we meet Pedro Fonseca (1528-1599), known to his contemporaries as the "Portuguese Aristotle". He studied at Evora under Bartholomaeus a Martyribus, O.P., a disciple of Melchior Cano. After teaching philosophy there for a few years, in 1566, having entered the Society, he became professor of philosophy at Coimbra.

During this time he composed his philosophical works, which were to have an extraordinary success as class manuals. His *Commentarium in libros Metaphysicorum Arist. Stag. t. 4*, (Romae, 1577), were used as class manuals throughout the sixteenth and seventeenth centuries. Besides this work, he composed *Institutiones dialecticae*, (Romae, Coloniae, 1567) and an introduction to philosophy, *Isagoge philosophica*, (Lisbon, 1597). In 1573 at the order of Superiors he left the class-room for administrative work. In this year he attended the Third General Congregation as Portugal's representative. He was then appointed Assistant for Portugal by the newly elected General, Everard Mercurian. Later as Provincial of his province under Claudius Acquaviva and at the General's express command he started and edited the famous *Conimbricenses*, or to give this work its full title, *Commentarii Collegii Conimbricensis Soc. Iesu*, which were originally the lectures of philosophy professors at Coimbra on the works of Aristotle. For collaborators Fonseca had Manuel de Goës (1547-1593), Cosmas Magalhaens (1553-1624), Sebastian de Couto (1567-1639) and Balthasar Alvarez (1561-1630). This monumental work comprises 8 parts and is published in 5 quarto volumes. According to Athanasius Kircher it was translated into Chinese. Grabmann describes it as "an ambitiously planned exegetical work on the writings of Aristotle, written in beautiful Latin, whose worth above all consists in its rich knowledge and excellent use of the extant literature on Aristotle and its independent mastery of this vast material."¹⁴ Fonseca enjoys the unique distinction of being the only Jesuit of the early period to have consecrated himself solely to philosophy. The reason for this, of course, is that he was removed from the class-room before he could follow the normal course of events by teaching theology. However, his work had serious consequences in theology. For it was he who first formulated the doctrine of *Scientia Media*, thereby erect-

¹⁴ *Mittelalterliches Geistesleben*, Vol. I, p. 526, Munich, 1926.

ing a middle division in the divine knowledge between the free and necessary, the contingent and natural knowledge of God. His fame in this regard has been overshadowed by the controversy which arose over the use of this doctrine by his pupil, Louis de Molina.

History now takes us to Paris where we find at the college of Clermont Ioannes Maldonado (1534-1583), disciple of Dominicus de Soto and Francisco de Toledo, teaching philosophy for three years from 1564 to 1567 and then theology for ten years. Though none of his philosophical works have been published, the worth of his theological writings and the incomparable brilliance of his exegetical treatises in Sacred Scripture warrant his being listed here among the great philosophers of the Society. Among his pupils at Paris, where he lectured with such acclaim that frequently his classes had to be held in the open air, must be mentioned Francis de Sales and numerous Calvinist ministers, 400 of whom he is said to have converted. This work of conversion was carried on not only at Paris but especially at Poitiers, one of the Calvinist centers in France. Ever since the publication of Pomponazzi's *De immortalitate animae* in 1516, a controversy had been raging in philosophical circles on the interpretation of Aristotle's *De anima*. This explains why most of the Jesuit commentaries of this period are devoted to this work of the Stagirite; it explains too why Maldonado devoted much of his time to this question. Because of the factual and critical method and the faultless elegance of his Latinity, not to mention the elevation of his thought, he played an important role in the contemporary renaissance of philosophy. He is said to have composed one of the first drafts of the *Ratio Studiorum*.

Blessed Edmund Campion's (1540-1581) valiant work in England and his glorious martyrdom at Tyburn often obscure the fact that he was a very successful professor of rhetoric and philosophy at Prague and Vienna. Among his published works (*Opuscula*, 1889), though we find nothing in philosophy, we may,

however, list the well-known *Decem rationes* (Antwerpiae, 1582), a polemic work, revealing great dialectic skill, written "in a pure Latin with Ciceronian elegance", says Raess,¹⁵ and thought worthy to be printed together with Tertullian's *Adversus haereticos* and Vincent of Lerins' *Commonitorium* (Coloniae, 1594).

¹⁵ Quoted by Hurter.

(To be continued)

A. M. D. G.

THE JESUITS IN SCRIBNER'S DICTIONARY OF AMERICAN BIOGRAPHY

EDWARD J. DUNNE, S.J.

The *Dictionary of American Biography*, projected in 1922, actually begun in 1926, and brought to completion in 1936, attempts to include within its covers all those "who have made some significant contribution to American life in its manifold aspects". It is not surprising, then, that the Council of Learned Societies of America, under whose guidance the twenty volume work came into being, selected as apt subjects for their cyclopedia the names of sixty-four Jesuits and former Jesuits. Of this number five did not remain in the Society until death or until the Suppression; one became an apostate. A previous dictionary of famous Americans was Appleton's *Cyclopaedia of American Biography*, but this work left much to be desired, in that it contained the names of many, among them of not a few Jesuits, who never existed. If the new work has done no more than correct its predecessor in this respect, it has served a useful purpose. The twentieth volume of the *Dictionary* contains an account of the origin and progress of the work, a list of the benefactors who made it possible, and varied information on the number of lives treated, the length of the articles and the contributors.

It is interesting to note that the country which contributed the largest number of names to the list of Jesuits in the *Dictionary* is France. It is disconcerting to have to record that apparently not a single Jesuit of Spanish origin is included. The French Jesuits, including two *donnés*, all of whom, with the exception of Father Thébaud, came to America or New France before the middle of the eighteenth century, number eighteen. The next largest group is that of native

born Americans, in which we find the names of twelve Jesuits. There are eight Italians, seven English, six Belgians, six Germans, four Irish and three Swiss. It is surprising, when one considers the contribution of Ireland to the Church in America, that only four Irish Jesuits are mentioned. Most of the Catholic countries of Europe are represented. However, it is regrettable that Catholic Spain, which, among others, gave to America the martyrs, Father Pedro Martinez and Father John Baptist Segura, and Catholic Poland, to which we are indebted for that holy man and illustrious Jesuit Father Francis Dzierozynski, receive no notice.

All the Jesuits, whose biographies appear in the *Dictionary*, with four exceptions: St. René Goupil who was a *donné* on the French Mission and pronounced his vows before his martyrdom at Auriesville, two other *donnés*, Perrot and Groseilliers, and John Gilmary Shea, who left the Society after spending only four years in religion, were priests. A glance through the list of names in the *Dictionary* gives us an indication of the versatility of the Jesuits who have made history in the United States. Though many of the names might be put under many of the following headings, we give here a list of those who won fame in some particular field and merited special mention in the *Dictionary* because of it.

Five of these Jesuits were famous as *bishops*: John Carroll, Benedict Fenwick, Leonard Neale, James Van de Velde and Michael O'Connor. The last named resigned the See of Pittsburgh to enter the Society.

The list of *missionaries* is large, including, besides seventeen French Jesuits, Father Kino, Mengarini, Palladino and Ravalli of Italian birth, all the six Belgians and two of the three Swiss.

Father Marquette heads the list of *explorers*, closely followed by Father Kino, who is not so well known to Americans. Father De Smet may be classed as a trail blazer, as were all his mission helpers.

Many are the names of Jesuit *educators* which appear in the *Dictionary* and this does not surprise us since most Jesuits at one time or another in their lives are employed in educational activities. Those who receive special mention in the pages of this *Dictionary* for their educational work are: Fathers Tondorf, Finn, Nobili, Sestini, Campbell, Fenwick, Maas, Coppens, Ming, Bayma, and McElroy.

The early Jesuit missionaries could easily be ranked as *scientists* since their letters on the people and geography of the New World are source books for the scientists of today yet for those who wish a more orthodox definition of scientist we mention Fathers Sestini, Levins, Rigge, Bayma, and Tondorf.

All of the Jesuits who came to this country from Europe had to be ready to defend the Church with tongue and pen but those who receive special mention as *authors* are: Fathers Coppens, Campbell, Finn, Finotti, Kino, Palladino, Kohlmann, Maas, and Tierney. There are two outstanding *preachers* among the Jesuits listed: Fathers Pardow and McElroy.

Among the *superiors* who are praised for their executive ability are Fathers Campbell, Maas, Kohlmann, Andrew White, De Smet, and Bishop Neale. Truly in the sketches we have a great cross-section of the work of the Society and we glimpse the versatility of these great men who played a distinguished part in the founding and advancement of the American Church.

The editors of the *Dictionary* in their declaration of policy declare that they have endeavored to secure competent scholars in every field for the preparation of their sketches. An impartial and unbiassed reader will agree that they have succeeded admirably in their task. Yet it is a rare reader who will accept all the findings and opinions of the authors as gospel truth. On page 8 of volume XX there appears a set of rules which governed the compilation of the *Dictionary*. We quote from rule three: ". . . . that the articles should

be based as largely as possible on original sources; should be the product of fresh work; should eschew rhetoric, sentiment, and coloring matter generally, yet include careful characterization; should be free from the influence of partisan, local, or family *prepossessions*, striving to the utmost for impartial and objective treatment; . . . and should be written as largely as possible by persons most specifically qualified." In considering our own list we find that there were eighteen contributors who wrote sketches of the Jesuits. Two of these, Richard J. Purcell and Louise Phelps Kellogg, wrote twenty-six and fourteen respectively. There were five Jesuit authors, Fathers Wynne, Tondorf, Sohon, Betten and Corbett, and between them they contributed eight articles. It does seem as though we might take issue on this score with the statement of the editors, that the articles "should be written as largely as possible by the persons most specifically qualified." At any rate it is significant that in a secular work of this type many of the Jesuits who have become famous in America are praised by non-Jesuit and even by non-Catholic scholars. In addition such authors, provided they took their task seriously, were in a position to judge the work of a priest more objectively and their judgment was less likely to be affected by a too close perspective.

One may say that in general the treatment accorded the Jesuits in the *Dictionary* is objective, and at times even sympathetic. On a controversial topic, like the apostasy of Charles Wharton, it was to be expected that the author should try to make a case for his subject. This the writer, Harris Elwood Starr, one of the editors of the *Dictionary*, attempts to do, but he also mentions all the controversial writings that appeared at the time of Wharton's apostasy. One seeking information and dissatisfied with Starr's findings, may go to the sources.

Where the subject is treated in a merely factual manner, there is little or no room for disputing the

opinions of the writer, but careful checking has revealed that errors do exist, though in most cases only minor ones. In a large work of this kind, these slips may be attributable to the printer, the editors, or finally to the author himself. In some cases they are due to ignorance of Catholic practice. We give here some specimen cases.

In the article on St. Isaac Jogues, no account is taken of his canonization though he had been raised to the altar two years before the volume in which his name appears had gone to the press. The author also gives the impression that St. Isaac was permitted to *serve* Mass after his fingers had been mutilated by the Indians, and in addition makes mistakes in the Latin quotation to substantiate this statement. There are in addition some slips with regard to the course of studies Jogues followed in the Society.

In the article on John Carroll there are a number of statements which leave much to be desired and which open the way for misconceptions. The author should have explained or at least qualified his remarks.

In the life of Anthony Kohlmann, the author, in this case a priest of the New York Archdiocese, ascribes to Kohlmann a book written by another Jesuit, John Beschter. He is following the lead of J. M. Finotti and like the latter asserts that Beschter was a pen name. In *Early Catholic Americana*, Father Wilfrid Parsons clears up the mystery and notes, moreover, that Finotti had in a list of *errata*, privately printed, retracted his error.

The author of the sketch of Father Robert Harding makes the following strange statement: ". . . he made on April 2, 1735, solemn profession of his Tertianship vows which he had taken two years earlier without submitting the customary fourth vow." To say the least, the writer seems to have succeeded in inventing a new kind of Jesuit vows, the Tertianship vows. We think that he should have taken the trouble to find out the technical names of the vows taken in the

Society or should have refrained from speaking of them at all. He would not then have made such a glaring mistake.

In the life of the heroic Sebastian Râle, the writer states: "In 1717 Governor Shute of Massachusetts held a council with the Abnaki (Indians), offering them an English Missionary in place of the French priest." The refusal of the Indians to accept this change is made to seem unreasonable because the author fails to state that the English missionary was a Protestant minister, and hence the Indians would have nothing to do with him. Further down in the article the author belittles the martyrdom of Father Râle by this remark: "Râle perished, not as a martyr to the faith, but as a victim of the political policy of Canada's officials, who used the missionaries as agents to maintain their hold on the Indian tribe in the district that had been ceded to the British by treaty." We know not whether to ascribe this remark to ignorance or downright prejudice. At the very least, one would expect a more cautious statement when there is question of denying to a man of the stature of Sebastian Râle the credit due him.

In the life of John Gilmary Shea we are arrested by this statement: Shea studied "at St. Mary's College, Montreal, from 1850-1852, where he learned enough canon law to be consulted in later years by various prelates . . ." Shea studied law before entering the Society but it does seem dubious that he could have learned enough canon law in two years as an undergraduate in a seminary to become such an expert. Is the author by any chance confusing his competence in civil law with his knowledge of canon law? Space does not permit us to include all the errors discovered in the examination of the sixty-four Jesuit lives. The cases mentioned above will be a guide to the careful reader, to show him what can be expected, and how he must be on his guard against accepting all statements in the articles as established truth.

It is worth stressing the fact that not one of the Jesuits treated in the pages of the *Dictionary* is mentioned for his outstanding holiness or heroic virtues, as we understand them. Perhaps the editors of the work do not consider sanctity an outstanding contribution to American life. More probably it is due to the scanty material available in regard to saintly Jesuits who were not at the same time distinguished in some other field of endeavor.

As one reads over the list of Jesuits, whose biography appears in the *Dictionary*, there immediately leap to the mind the names of many others who deserved space in this work. The omission of all Spanish Jesuits is especially striking. It is true that the Spanish Jesuit Missions are represented by the Italian Father Kino. But why was Father Salvatierra, also an Italian, ignored? Why were the martyrs, Father Pedro Martinez and Father John Baptist Segura, passed over in silence? Although they spent the greater portion of their lives outside the United States, the addition of articles on Cardinal Camillus Mazzella and Father Angelo Secchi would have increased the value of the *Dictionary*. Father Secchi taught at Georgetown University; Cardinal Mazzella not only taught at Georgetown University and at Woodstock College, but also became a naturalized American citizen. Many great preachers are omitted: Father Francis Xavier Weniger, Father Bernard Maguire, Father James Ryder and Father Arnold Damen. Men of the stature of Angelo Paresce, Joseph Cataldo, John Hagen and George de la Motte should have been included.

The editors try to explain their limitation of the subjects included by saying that the number of names treated was fixed in advance for each volume and that no two people would agree on the importance of any one given person. But one is led to ask what contribution Billy, the Kid, a noted desperado, made to American civilization. Many readers would prefer to see the

name of some eminent priest or scholar in place of an individual of this type. And he is by no means the only one of this kind who receives space.

In conclusion one can say that, despite the criticisms offered above, the Society of Jesus has been accorded a place of distinction in this collection of American biographies. That sixty-four members should have been considered important enough to be included is a tribute to the broad interest of the editors. The lives of the men chosen reflect the history of the Catholic Church in America, from the earliest Jesuits who landed with the colonists of Canada and Maryland down to the men who within our own memory have made the Church and the Society known and loved in America. The list of names also suggests the important political upheavals in Europe which resulted in blessings for America. The imperialism of Richelieu was responsible for the long line of French Jesuits who came to convert the Indians when French power was the greatest in Europe. With the decline of France, recruits from Belgium, Germany and Italy took up the work. The revolutions of the nineteenth century sent many scholars and priests to America to help the immigrant to keep the faith and to found colleges and seminaries. The lives of Archbishop Carroll and his associates recall our own struggle for Independence. Later names indicate all too imperfectly the phenomenal growth of the Church and the Society in nineteenth century America. In short the list of Jesuits in Scribner's *Dictionary* proves conclusively that the Society of Jesus has made many and great contributions to the development of the United States. May many more names be added in volumes to come as the Church and the Society continue to add illustrious names to the pages of American history.

Jesuits, whose biography appear in the
Dictionary of American Biography,
listed according to country of birth.

French: Allouez, André, Biard, Charlevoix, Chaumont, Dablon, Druillettes, Goupil, Gravier, Guignas, Jogues, Marest, Marquette, Menard, Râle, Thébaud and two donnés: Perrot and Groseilliers.

American: Campbell, Carroll, Fenwick, Finn, Neale, Pardow, Pise (ex), Rigge, Tierney, Tondorf, Shea (ex), Wharton (ex).

Italian: Finotti (ex), Kino, Mengarini, Nobili, Palladino, Ravalli, Sestini, Bayma.

English: Altham, Copley, Harding, Gasson, Greaton, Molyneux, White.


Belgian: Coppens, De Smet, Hoecken, Van de Velde, Van Quickenborne, Verhaegen.

German: Behrens, Graesel, Kohlmann, Maas, Schneider, Farmer (Steinmeyer).

Irish: Larkin, Levins (ex), McElroy, O'Connor.

Swiss: Bapst, Menetrey, Ming.

Woodstock College.



Obituary

FATHER EDMUND JOSIAH YOUNG, S.J.

1822-1892

Almost a half-century has gone by since Father Edmund Josiah Young yielded up his innocent generous soul to God, having filled out the Scriptural three score years and ten.

This tardy appreciation of his truly wonderful life is a tribute from one who knew him as intimately as a young scholastic teacher might know a man venerable already for years and service in the Society of Jesus.

Father Young, sprung from a sturdy family in Maine, was born January 24, 1822. His father was a graduate of Yale and a great student in the spare hours from farm work, especially during the long winter months.

The Young home was a rendezvous during the long winter months for neighbors of an intellectual turn of mind. Discussions were had on current topics and very frequently on religion. The head of the family was well versed in the truths of the Catholic Religion, and would defend it successfully against the various proponents of other forms of Christianity. Yet, strange to say, whilst one after another of his children and his wife embraced the Catholic Faith, he who had been their inspiration and guide was the last to enter the Catholic Church and that when well advanced in years.

One of his brothers, Right Rev. Josue M. Young, was the second Bishop of Erie, Pennsylvania, suc-

ceeding Right Rev. Michael O'Connor who later died a Jesuit at Woodstock.

All I recall of Edmund Young's education was that he spent some time at Mount St. Mary's College at Emmitsburg, Maryland. He spoke with deep affection and gratitude of the Dear Old Mount, as he tenderly called St. Mary's College, and especially of the President at the time, who was the distinguished, learned and beloved Father McCaffrey.

He entered the Society of Jesus September 7, 1848, just a year before the admission of California as a State of the Union, and only three years before the Foundation of Santa Clara College where, by a sweet providence, the last thirty years of his own zealous fruitful religious life were to be spent in the classroom.

He made his novitiate at Frederick City, Maryland. The two following years he taught grammar and arithmetic at Georgetown College and Loyola College, Baltimore. In 1853 he was a student of philosophy, and later prefect in Georgetown College. He began his theology there in 1855, and was ordained to the Priesthood in 1858. In those heroic days of the Province he showed his generosity during his theology by fulfilling the duties of prefect, teacher and socius to the procurator. During his Tertianship at Frederick 1858-1859 he taught rhetoric in the Juniorate. He pronounced his solemn vows on the Feast of the Assumption, 1859. The following year he taught humanities and mathematics at Georgetown, and for the two following years the same branches at Holy Cross College, Worcester.

In 1862 owing to the urgent need of capable instructors in English in the Mission of California, which was almost entirely staffed with Fathers and Scholastics from the Mother Province of Turin, Italy, Father Young was loaned to California. Apart from the zeal which animated Father Young in leaving old associates and beloved surroundings he was getting

away from the thunderstorms which were the bane of his life.

Coming to Santa Clara College in 1862, he was welcomed with open arms. The College was only yet in its infancy, having been founded only a decade before by the illustrious and saintly Roman Jesuit, Father John Nobili. From that day until his blessed death thirty years later, Father Young became part, and a great part of the Institution. Of all the Professors connected with Santa Clara, there was no one more universally beloved and respected than was Father Edmund Young. He gave tone both to the English and the Mathematical Departments of the College. He was an ideal teacher, and had the faculty of drawing out what was best in his pupils. He encouraged the timid and aroused ambition in them. He took great interest in Dramatics and staged year after year many of Shakespeare's Plays and some excellent Sacred Dramas translated from the Italian. He took keen interest in the Debating Societies and here he did marvelous work in developing good speakers. Some of his pupils, who owed their formation to him, attained eminence later as public speakers. We may mention Hon. Delphin M. Delmas and U. S. Senator Stephen M. White.

It is not generally known that our country owes to him the first Debating Societies that were called after the House of Congress and the Senate of the Nation. One was the Philopeisterion House and the other the Philalethic Senate. Only after many years did other universities of the country follow his example.

He was a man of tender piety, and so Catholic in life and judgment that no one would ever detect in him even the slightest intimation of his ever being aught than a Catholic with faith bred in the bone. His sermons and instructions were like himself rugged, outspoken and with an eloquence straight from the heart. He was a favorite confessor, full of sympathy and good sense. He was tenderly devoted to the Blessed Mother of God and could never speak of her in public without deep emotion. Blessed with a robust constitution, he

was unsparing of himself. He was of a joyous temperament and radiated happiness. At the Golden Jubilee of Santa Clara College in 1901 his old pupil and lifelong friend, Hon. Delphin M. Delmas, gave a most touching, sincere and eloquent tribute to the memory of Father Edmund Josiah Young which found a hearty response in the souls of all that had the privilege of ever having known him.

Father Young was a delightful community man, and utterly devoted to the Society of Jesus our Mother, and prized his vocation next to his peerless faith of which he was so proud and for which he was most grateful.

The first visitation of the grippe in the winter of 1891-1892 took four or five of our veterans at Santa Clara College, and amongst them Father Edmund Young. Even now after half a century the Old College, which owed more to him than to any other of its distinguished preceptors, keeps his memory green and presents him as a model and inspiration to the new generations of teachers.

The name of Father Edmund Josiah Young is, and ever will be, in benediction at Santa Clara, to whose upbuilding and service he joyously gave the best years of his life. Peace to his soul.

RICHARD A. GLEESON, S.J.

FATHER WILLIAM H. JUDGE, S.J.

1850-1899

Over two score years have elapsed since the death of this truly remarkable Jesuit, and only now is any record of him presented to his brethren. There is a biography of Father William H. Judge by his brother, a Sulpician Priest, which is a truthful and edifying tribute.

Father Judge was born of truly Catholic parents in Baltimore, Maryland, on April 28, 1850. He left school in 1865 and went into business life acting as a clerk

in the stores of Baltimore until his 25th year when he heard the call of God to a religious life and entered the Novitiate at Frederick, Maryland, on August 23, 1875, which he said "was the happiest day of his life".

William Judge was serious-minded and gave the best that was in him to his vocation. He was a model novice and endeared himself to all thus early by his utter unselfishness and readiness to help others. This continued all through his studies and regency and, in fact, through his entire life, as his most striking characteristic.

After one year's Juniorate he was called on by Superiors to make a sacrifice by delaying his study of philosophy and to give three years to teaching various classes in Gonzaga College, Washington, D. C. His business experience made him a very practical and efficient teacher and his unaffected and ardent piety left a lasting impression on his students. Again the man of sacrifice was devoted, after one year of philosophy at Woodstock College from 1881-1882, to act as prefect and teacher at Georgetown College for one year when he finally took up theology in 1883 and was ordained to the Priesthood in 1886. For two years he was Minister at Woodstock College, where he was respected and beloved by all for his cheerful unselfish devotion to each and all of the community. During these years and the following one at Frederick where he also fulfilled the duties of Minister, he heard the call of the Missions in the Rocky Mountains and obtained permission from the Superiors of his own beloved Province of Maryland to offer himself for work amongst the Indians or the pioneers in the Northwest. He knew that he was embracing a life of hard toil and sacrifice and he did so with all the spirit of his generous nature.

Quite fittingly he made his Tertianship at the Sacred Heart Mission at Desmet, Idaho, in the midst of the truly Christian Tribe of Coeur d'Alene Indians.

Father Judge was now about to enter on his zealous missionary work in the Yukon Valley in Upper Alaska. Up and down the River Yukon this hunter

of souls, never counting the sacrifice, travelled, serving the interests of the hardy pioneers who were in search of gold. His evident sincerity, his undoubted piety, his sympathy, his practical good sense appealed to this polyglot aggregation of men from the four quarters of the world and he became the friend and counsellor and father to all.

This became more striking after the discovery of gold by an Indian half-breed, named Cormac, at Klondike in 1897, when a stampede was started which converted the straggling settlement of a few hundred into a town of fifteen thousand miners. As happened in all the mining towns of the Northwest, there were many good earnest men who came there, but there were also adventurers and they, possibly, in greater number who had scant regard for law and decency.

One unfortunate effect was had upon the Eskimos to whose salvation and betterment Father Judge was devoted. He confessed to a friend that the only real pain he endured in Alaska was in seeing criminal white men ruining his dear Eskimos.

The Apostle of the Yukon now rose to his full stature. He devoted his days and his nights to the mining population. Knowing the unselfishness of their devoted friend and father, the hardy, generous miners of the Klondike were responsive to his every appeal. Not only did he build a church for the good of their souls but also a hospital for the ills of their bodies. And, wonderful to say, he himself in the crisis conducted this hospital. The writer has met many of the old-time miners and pioneers of the Yukon, and each and all of them, not without emotion, spoke of Father William H. Judge the Apostle of that wild country who was the friend of all.

The missionary was never robust. He now spent himself and was spent for his people. Assiduous in the confessional, ready night and day and in all weather to serve the sick, anxious and worried over the financial strain of the hospital, he was soon only a semblance of his former self.

Pneumonia, contracted in his devotion to the sick in

the fearfully cold winter of early January, 1899, confined him to the hospital. All loving care and devotion were unavailing, and the valiant man of God and servant of God's poor and afflicted succumbed to the dread disease. He met his death like the Soldier Son of St. Ignatius that he was, and, fortified by the Sacraments of the Church he loved and served, he passed happily to his Divine Master on January 16, 1899.

At the unlooked for news the whole community was in consternation. His funeral was attended by hardy miners who gave their father and friend the tribute of their tears as well as their prayers. The Oblate Fathers of Mary Immaculate conducted his Solemn Requiem and laid his poor remains away with the glorious prayers of Holy Church and the tears of the entire community.

Blessings on the venerable Province of Maryland, the mother and nurse of so many heroic, learned and saintly sons of St. Ignatius, for her gift to the Yukon Mission in Alaska, of Father William H. Judge as her Apostle. R. I. P.

RICHARD A. GLEESON, S.J.

REVEREND HENRY T. CASTEN, S.J.

1863—1936

The most prominent characteristic of a teacher according to the Ratio Studiorum is his willingness to be at the service of his disciples; it connotes considerable self-sacrifice and is the highest expression of unselfishness. With a solicitude akin to the maternal, he is most interested in the training and progress of his pupils. When the cynical Voltaire had spoken disparagingly of his former Jesuit professor of poetry because the master had never published any poems, the reply of the Father was evidence of his full appreciation of the role of a Ratio professor: "I may not write poems myself but my pupils do." Those who have

published the best text books and the most learned treatises are not always the most efficient teachers.

Fr. Henry T. Casten will be best remembered as a teacher. In recalling his many years of teaching of philosophy and theology, undoubtedly he stands out as one who spent himself upon his classes; he never begrudged the hours of intense preparation. In the classroom itself he was always most sympathetic and kind. In 1900 immediately after his tertianship at Florissant he was appointed to teach logic and general metaphysics at Woodstock. The new philosophers were keen to know what type of master they were going to have, and a small gathering sought this information from a former fellow theologian of Fr. Casten; the answer came back: "He has the reputation of never having said an unkind remark in the classroom." We feel quite sure that at the close of his professorial career of 32 years at Woodstock, the same judgment held true. The secret of it all was his humility; he was never intellectually high-handed; he never took undue advantage of his position on the platform. When difficulties were offered, he was always patient, and above all he was honest and laid no claim to omniscience. He was moreover quite tolerant of that particular type of classroom bore whose one ambition seems to be to prove the professor wrong.

Henry T. Casten was born in New York City September 23, 1863. On July 29, 1882, he entered the old Novitiate of St. Stanislaus at Frederick, Maryland, where Fr. Archibald Tisdall was Rector and Master of Novices. He had finished the class of Rhetoric at the College of St. Francis Xavier, New York. The only other novice to enter at that time was Ambrose J. O'Connell who died at Georgetown Infirmary during his third year of theology. At the time there were four priests in the Novitiate, three in the second year and one in first. Among the dignified *secundi anni* was Joseph H. Rockwell who later became Provincial of the Maryland-New York Province. Fr. Casten always spoke most affectionately of another fellow novice, Francis J. Russell, who was perhaps his most intimate friend.

Due to home circumstances the latter was obliged to leave the Society a few months before the Woodstock ordination; he was immediately received into the Archdiocese of Boston. The morning of his departure, which was during his third year of theology, Fr. Casten, who had recently been ordained, celebrated Mass in a private chapel at Woodstock, and the then Mr. Russell served. Evidently this was one of the saddest experiences Fr. Casten had ever had: for years afterwards he could not refer to it without most touching emotion. He always felt aggrieved that some provision could not have been made so that this ever loyal and devoted friend of the Society might have been able to remain where his heart always was. This became all the harder to bear as the new provincial, Fr. Purbrick, said he would have made a different decision. Fr. Russell passed away in Boston several years before his friend; theirs was a friendship until death.

Mr. Casten spent one year in the Juniorate under the direction of Fr. James A. Ward, who became a tradition as the model teacher of the classics. The first position of authority which Mr. Casten was called upon to occupy was beadle of the Juniors. His three years of philosophy were spent at Woodstock during which at the 1888 autumn disputation he had the defense in Psychology. Fr. Casten's five years of regency were spent at Boston College where in addition to a regular High School Class he had charge of the Students' Sodality, was master of ceremonies and was assigned to give points to the Brothers. During the summer of 1893 he returned to Woodstock for four years of theology. His virtues as a beadle were again appreciated, namely in the class of Hebrew and later in Dogma. He was ordained by Cardinal Gibbons on June 27, 1896. During the autumn disputation he defended selected theses from the *De Deo Creante*, upon which treatise he was later to lecture as professor of evening dogma and to publish probably the best book of his dogmatic series. At this disputation his great friend, Mr. Francis Russell, to whom we have referred, was one of the ob-

jectors. After his fourth year he became Prefect of Studies and Discipline at Fordham. His year of Tertianship was made at St. Stanislaus Novitiate, Florissant, Mo.

In the fall of 1900 he began his long career of teaching at Woodstock. He held the chair of philosophy till the summer of 1906 when he began lecturing on dogmatic theology. It was in those years when the rotary course required the same professor to take up a different treatise annually for four years. It was a herculean task, and with all deference to the *laudatores temporis acti*, it was asking too much of even the most brilliant. It is indeed quite marvelous that under such a system such excellent results were achieved. Moreover, in order to spare the philosophers and theologians the drudgery of taking down dictated theses, it was during Fr. Casten's time that printed notes were distributed. That original and unusual productions could be forthcoming would be expecting too much. It was surely a praiseworthy feat to have put together in precise, clear and cogent style the traditional treatises of universal theology. Nor is any apology needed for a rather liberal taking of excerpts from recognized authors especially when these same distinguished writers have had no scruple themselves in appropriating without quotation marks so much material from the more ancient theologians. Fr. Casten always retained great fluency as a Latinist and seemed to delight in an occasional echo of Cicero and Tacitus. He was always an acceptable examiner, kind and considerate of the examinee, helpful without being intrusive, nor was he ever anxious to display his own victorious learning at the expense of his victim.

Fr. Casten was par excellence a community man, and those who were privileged to live with him attest that during recreation he was always good natured, interesting and appropriately lively. He possessed a remarkable ability in stimulating conversation, and he used to delight in starting some topic and watch it catch fire as it went the rounds. He had a strong per-

suasion, and he often expressed it, that one who dodges community recreation or at least refuses to contribute his bit to the family circle, is losing his love of the Society; he even claimed to have seen defections due to this. "There's something wrong," he used to say.

It is probably due to his good nature and innate kindness that he was eminently successful in giving the Spiritual Exercises to religious. We have been told that in several communities his retreats have had lasting fruit, and have been referred to as outstanding in their results. During his few years at parish work at old St. Joseph's, Philadelphia, he was most devoted to the confessional, and those who have had experience in this hidden shrine know what a vast field it possesses for a patient, wise and comforting confessor.

During his last illness, he had no delusions in regard to his condition and faced it like a man. To one of Ours who visited him, he gave a rather realistic similitude. "Death," he said, "is like being in the ring, when you have been battered around, and you are only waiting for the knock-out blow. We have to expect it."

On February 15th, 1936, Fr. John Dixon, of old St. Joseph's, remained near the sick room all night at St. Agnes Hospital. The next morning six others of our Fathers were also present when Fr. Casten died peacefully after several hours of coma. The burial was supposed to be at the cemetery of the Jogues Novitiate at Wernersville; on account of a severe winter storm which impeded the road and made it practically inaccessible, Superiors decided it were better to take the remains to Woodstock, which, though more distant, was considerably more easy of access. There was an evident fitness that one who had given all he had to the old Scholasticate should find his last resting place with his dear friends who had gone before, near the Mortuary Chapel with its sad but saintly memories, beneath the unsurpassed inscription that tells of the maternal solicitude of the Society which so lovingly cherishes the dear ashes of her many devoted sons, "coelo reddendos." R. I. P.

FATHER DANIEL J. QUINN, S.J.**1864-1940**

Daniel J. Quinn was born on May 12, 1864, in St. Michael's Parish, New York City, the son of Daniel and Mary Spillane Quinn. After graduating from the parochial school, he enrolled at St. Francis Xavier College, Sixteenth Street, as a member of the class of 1883. Here he met with fair success in his studies until the end of his Rhetoric year, 1882, when he failed and was about to leave college. Father Thomas J. Campbell, S.J., who had been appointed to teach the Rhetoric class the following year, visited his parents and persuaded them to have their son repeat the year at the college. It was during this year that Daniel Quinn began to develop a keen interest in oratorical analysis. In later years he often referred to the debt he owed Father Campbell, who was the instrument Divine Providence used in saving his vocation to the Priesthood and to the Society. The writer first saw Daniel Quinn on the occasion of the June Commencement at St. Francis Xavier College in the year 1884, when, as a young man of twenty years, Dan received his degree of Bachelor of Arts, delivered an oration on "The Average Man," and was awarded the gold medal for elocution.

During the summer of the same year Dan with other students from the Archdiocese of New York entered the North American College, Rome. There he made a second year of philosophy and was coming toward the close of his second year in theology, when whilst pitching in a baseball game he injured the cartilage of his knee. He was granted permission to spend the summer in Germany, where for the greater part of the time he enjoyed the company of the theological students of Innsbruck. The writer met him there and again a week later in Lucerne, Switzerland, where he told Quinn of his intention of returning to the United

States as a candidate of the Society of Jesus. Dan expressed his hearty congratulations and said that he had always envied the boys from Sixteenth Street who became novices in the Society.

Our next encounter was in the Canisianum, opposition having made it necessary for the writer to postpone his entrance into the Society. Mr. Quinn had returned to spend a few weeks in Innsbruck before the retreat began in Rome. Father Edward V. Boursaud, S.J., Substitute Secretary of the Society, directed the Exercises that autumn at the North American College and during them Mr. Quinn gave serious thought to the possibility of his vocation to the Society. Despite the opposition of the Rt. Rev. Rector of the College, who tried to dissuade him from entering the Society, on December 30 he wrote to Archbishop Corrigan of New York of his inclination and in the following month received his permission to enter the Religious State. This letter Father Quinn preserved all his life.

After he had been accepted by the Very Rev. Fr. Fulton, Provincial, who was at that time Visitor in Ireland, he was instructed to go north to Innsbruck that we might make our return trip together. We left the Tyrol on March 16, spent the following day at Feldkirch, a few days at St. Joseph's Residence in Paris and a few more days at Farm Street, London, where we had the privilege of meeting Father Peter Galwey, Father Coleridge and Father Albany Christie. In early April we were in New York and went to Frederick, paying a visit to Woodstock on the way. We had arranged to enter the Society on April 26, the eve of the Feast of Blessed Peter Canisius.

The extraordinary grace of perseverance in the Society and the longevity of the twenty-two first year novices is worthy of record. Only two were forced to discontinue the course: one left for a seminary and was ordained a diocesan priest, the other had to forego further studies because of a serious accident. Fifteen years later the remaining twenty became priests of

the Society of Jesus. One of these left before his final vows; three died in middle age; the other sixteen spent over forty years in the Society; nine of these celebrated their Golden Jubilee and seven have completed fifty-two years of service. The survivors are: Fathers Thomas A. Becker, John Corbett, The Most Rev. Bishop Joseph N. Dinand, Fathers William J. Duane, Laurence J. Kelly, Joseph J. McLoughlin and William J. O'Gorman.

Father Michael O'Kane, the Master of Novices, was highly esteemed and dearly beloved by his charges. They recall vividly his eloquent insistence on humility, obedience and zealous work as characteristics of the ideal Jesuit. Another great and beneficent influence was that of Father William O'Brien Pardow, who came to Frederick in September, 1888, as Tertian Instructor and Spiritual Father of the Juniors; all the novices and Juniors learned from his instructions and interviews an abiding esteem of the Spiritual Exercises of our Holy Father and a love for the Society and its ways.

A fellow-novice of Father Quinn recalls the marked impression he made on his contemporaries:

"To us novices he seemed a wonderful acquisition, for he was a graduate of Xavier's, New York, had gone to Rome to study for the priesthood in the North American College and had finally given up all shortly before the day of his ordination in order to become a Jesuit. Since he was older than any of us, more advanced in studies, and of a far wider experience, we all looked up to him with admiration. Simple, unassuming and kind, he was a novice in the truest sense of the word, neither seeking nor accepting any exemption from the daily routine of common life. He used to say: 'I want the full training of the Society.' He was the centre of our recreations and had a remarkable fund of stories of his college days. His exceptional talent for public speaking soon became evident to all his companions.

Father Michael O'Kane understood his character from the beginning and fully realized what a mature man he had in charge. Yet, this lovable, tender-hearted, human, Master of Novices did not spare his novice one whit and while laying deep in his soul the spirit of

obedience and hard work, so characteristic of himself, led him on to the heights of spirituality.

Never once did I see in our fellow-novice any sign of a superiority complex, because of his age, previous studies or worldly experience; he was humble, affable and companionable as any one of our group."

This last trait in Mr. Quinn's character is remarked by another contemporary, who writes of him as

"A college graduate and a third year theologian who fitted himself to his surroundings with good nature and humility. There was no assumption of superior wisdom gained through his years of experience. The grown man indulged in no patronizing airs, but mingled with his young brethren, some of them just out of High School, very much like the rector convivii in Ecclesiasticus 'among them as one of them.'"

During the summer of 1888 he received in Frederick a visit from his younger sister, Elizabeth, who was on her way to enter the Congregation of the Holy Cross at South Bend, Indiana. Mother Mary Claudia was for many years dean of St. Mary's College, Notre Dame, and from 1931 to 1939 was Mother Provincial of the Western Province of the Congregation. She died about a month after Father Quinn.

At the beginning of the year 1890, Mr. Quinn was transferred to the Juniorate to review his classical and literary studies and in the following June was sent to Woodstock, where he went through the full three year course in philosophy. He was never a brilliant student, but worked faithfully and passed his examinations. He was not inclined toward speculative studies and although his studies in Rome had given him a facility in speaking Latin he made no claim to classical scholarship.

At Boston College, to which place he was assigned on finishing his course in philosophy in 1893, he became very much interested in the training of boys, an interest that was to remain with him for the rest of his life. Joy filled his heart when a number of his pupils told him of their desire to become Jesuits. After four profitable years he was changed to Holy Cross College, Worcester, not at the request of the Father Rector.

The latter came to Worcester during the Scholastics' retreat and asked Mr. Quinn to propose to Rev. Father Provincial to let him remain in Boston. After seeking advice and pondering it well, Mr. Quinn decided that it would be more in accord with obedience not to make the request.

When the five years of regency were over in 1898, he returned to Woodstock to resume the study of theology. Father Purbrick, who had become Provincial in March, 1897, on learning of Mr. Quinn's studies at the North American College in Rome, decided that one more year of theology at Woodstock would fulfil the Church's requirements for ordination to the priesthood, provided, of course, that Mr. Quinn should pass the *Examen ad Audiendas*. His ordination by His Eminence Cardinal Gibbons took place on June 27, 1899. However, Father Quinn went on through the entire four years of the theological course.

On the completion of these four years, he was sent to Holy Cross College, where he spent two years as Prefect of Discipline. During the year 1904-05 he made his Third Year of Probation at St. Andrew-on-Hudson under the direction of Father Pardow. In July, 1905, he was appointed to teach mathematics in Boston. He made his profession of the four vows on August 15, 1906.

And now a wide field was to be thrown open for his many and great talents. After being appointed Vice-Rector of St. John's College, Fordham, on March 1, 1906, he was read out as Rector on January 6, 1907. As the Schools of Law and Medicine had been established a short while before, in May, 1907, the name of the college was changed to Fordham University. Father Quinn, though he had never been associated with Fordham before his appointment as Rector, devoted himself zealously to the many labors his new appointment involved and identified himself completely with Fordham. He was generally known as "a very genial, kindly priest, who made friends easily". With

a view to promoting the interests of the university he formed a wide circle of acquaintances; among these were many who were prominent in the government of the city. Father Quinn may be credited with paving the way for the opening of the Graduate School.

When Father Terence Shealy undertook the task of giving retreats to laymen in 1909 and decided to begin at once, he sent the first promoters to ask Father Quinn's permission to hold them that summer at Fordham College. This permission was promptly granted. The laymen's-retreat movement was launched and summer retreats were held at Fordham until the opening of Mount Manresa on Staten Island.

Students of that period recall that their Rector made upon them the impression of great manliness. Teachers tell of his success in getting the cooperation of his assistants. His ability as a preacher and a fluent speaker on public occasions brought him many invitations and earned for him a solid reputation for competence in that line.

This talented gift of Father Quinn for preaching and for any kind of public speaking was remarked, as we have already said, from his earliest days in the Society. In the novitiate after he had given the general *Toni*, the Master of Novices said: "I have never heard them given better". Without showing any elation at this gift from God, Father Quinn ever strove to develop his facility in speaking and for the forty years of his priestly life he consecrated it to the service of God. In the pulpit he was most popular, fluent and eloquent, ranking among the best preachers of the Province. As late as 1937 he preached golden jubilee sermons for six of his fellow-novices and showed no sign of decline in his oratorical ability. His was an excellent speaking voice and he used it well. Some thought him overdramatic at times, but the general public found his sermons very moving and very practical. As an illustration of Father Quinn's ability to simplify the most abstruse subjects and make them intelligible to the ordinary hearer we give the follow-

ing incident. He was giving a course of Sunday evening instructions on "Things Catholics Should Know". A lawyer, a graduate of a Jesuit college, asked his sister on her return from the church one evening: "What did Father Quinn talk about?" She answered: "Evolution." "For goodness sake!" he exclaimed, "What is the use of talking on such a subject to people like you?" "Well," said she, "ask me some questions about it." He did and afterwards confessed that he marvelled at Father Quinn's skill as a teacher. Not his was the fault of some facile speakers. He thought his subject through. During his theological studies he exchanged notes with one of his companions, each making out a list of all the topics that might be drawn from texts of each Sunday's Gospel. Even during the last months of his life he always carefully prepared for any address in public.

Father Quinn's ability as a preacher is especially remembered in the Parish of Our Lady of Mercy. Father Patrick N. Breslin, who became pastor of the church during Father Quinn's Rectorship at Fordham, had been a devoted friend of Father Quinn's brother, the Rev. Edmund Quinn, who died in 1895. They had been fellow assistants under Monsignor Edwards in the Immaculate Conception Parish. Gratitude was an outstanding trait in Father Quinn's character. He cooperated generously and effectively with the parish priest not only during his stay at Fordham but up even to the time of Monsignor Breslin's death on June 28, 1938. He was ever a welcome preacher for novenas and tridua, whenever his other duties permitted and he is credited with having given the Three Hours on Good Friday in that church for twenty-six years, the last one in April, 1938.

For four years, after being relieved of the burden of office as Rector, in October, 1911, Father Quinn was engaged in retreat work with his residence at Kohlmann Hall, 801 West 181st Street, on Washington

Heights, Manhattan. From his earliest days in the Society he had prepared to give the Exercises faithfully according to the letter and the spirit of St. Ignatius. As a result he was everywhere received with complete satisfaction. The number of clergy retreats he was called on to conduct is clear evidence of this. During the summer of 1912 he gave the clergy retreats in Brooklyn, Philadelphia and Pittsburgh; in 1913 in Hartford, New York and Trenton; in 1914 in Charlottetown (P. E. I.), Fall River, Rochester and Springfield; in 1915 in Albany, Antigonish (N. S.), Halifax, Portland, Providence and Wilmington. Archbishop Mundelein, who was inducted into the See of Chicago early in 1916, asked for him to give the clergy retreats in that diocese that summer. The same summer he gave the retreats in Newark, St. John's and Trenton. In 1917 he went to Hamilton and Ogdensburg; in 1918 to Boston; in 1919 for the second time to New York; in 1920 to Manchester and Springfield; in 1921 to Portland and to Trenton for the third time; in 1922 to Manchester and Newark; in 1923 to Ogdensburg; in 1927 to Charlottetown; in 1931 for the third time to New York; in 1933 to Salt Lake City; in 1936 to St. John's and in 1937 to Newark for the third time. The mere recital of the names of these dioceses is a glorious tribute to his work for the sanctification of our American priests from 1912 to 1937.

From 1915 to 1919 Father Quinn served as assistant priest in the parish of St. Ignatius Loyola, New York. Then he was made Superior of the mission for the Italians at Nativity Church, New York. In 1922 he was transferred to the Gesù Parish, Philadelphia, where he remained until 1924 when he was appointed Superior of the retreat house at Mount Manresa, Staten Island. A serious heart condition developed in the early part of 1926 and forced his retirement that summer. Again he was back in Philadelphia to spend three years as professor of philosophy at St. Joseph's College and three more years in parish work at the

Gesù. He returned to St. Ignatius, New York, in 1932.

One who was associated with Father Quinn for at least six years, writes of him:

"In his years here he labored zealously in almost every field of activity known to the Society. He was truly a 'bonus pastor in populo, opifex bonorum operum.'

As chaplain of the penitentiary he toiled fruitfully for the reformation of the unfortunate convicts and endeared himself to them.

As a parish priest he spent himself in the usual works of the ministry. Owing to the number of hospitals in our area, the sick-calls are at times very trying and fatiguing. To his advancing years this work at times, for example, to be aroused out of a warm bed to rush to accident cases in midwinter, could not have been congenial. By his gentleness and kindness of heart Father Quinn was a comforting angel at the bedside of the sick and dying of the parish.

As head of the Men's Sodality and the Holy Name Society he did grand and effective work for the salvation of souls. As you know, he could mingle naturally and gracefully among men.

For long hours he sat in the confessional, a well-beloved and prudent guide of souls. Among the people of the Gesù parish the name of Father Quinn will long endure as that of a loyal son of St. Ignatius Loyola.

As a preacher his eloquence was a mighty force A. M. D. G. in the pulpit and drew crowds from all parts of the city.

For a time Father Quinn was Spiritual Father of the community and during several years gave the exhortations. I have had the pleasure of hearing men of the caliber of Father James Casey and Father Hill, but I never heard conferences more solid, more practical or more moving than those given by him in our domestic chapel.

He left his impress also on the collegiate life of St. Joseph's. For several years he taught psychology and was well beloved by the students.

As for his personal character and interior life I think I knew him intimately. He was a Jesuit of solid piety, habitually observant of the rules of the Society, loyal to its spirit and its ideals. That God may raise up among us many a Jesuit cast in the noble mould of Father Daniel J. Quinn is my fervent prayer."

Another Father, who was of the Philadelphia Community writes:

"One outstanding characteristic of his was his appreciation of any kindness, little or great, that he received from others of the community. All these seemed to be stored up in his memory and helped him in his readiness to do kind and charitable things for others. I have experienced this myself on many occasions and it drew me always closer to him as to a reliable father and friend. This, I am sure, was also the experience of others, because it came from his earnest religious character."

From a Brother, who lived with Father Quinn at Kohlmann Hall, we have received these lines:

"Of his many good qualities, what impressed me most was his cheerfulness and geniality. I do not recall ever having seen him sad. The happiness and contentment which he manifested must have been due to a vivid realization and deep appreciation of the great grace that God had conferred upon him of devoting his life A. M. D. G.

His genial spirit endeared him to priests and people. His very appearance helped to uplift souls. A parishioner of Our Lady of Mercy Church, where he often preached, told me that only to see him evoked a 'God bless Father Quinn! What a good priest he is, living only to lead us up to Heaven.'

The children were attracted to him and it was not uncommon to see him, when leaving the rectory, flanked on each side by half a dozen or more. I was told that he was an inspiration to the Fathers of the parish and he must have been such also to the people, for they came in greater numbers than usual whenever he preached in that church."

From this brief outline of his activities it is evident that Father Quinn never forgot the rule that idleness should find no place in our communities.

After his return to St. Ignatius Church, New York, at the age of sixty-eight his infirmities forced him to a slower pace. The knee that had been injured in Rome began to trouble him. In October, 1936, he was appointed Director of the Bona Mors Confraternity and during a triduum for the Holy Souls he admitted 200 to membership and arranged for meetings each

month. He was greatly pleased with the hearty response on the part of the people and noted in the new register the names of those he received at each meeting. Last September he had a leaflet printed, giving the topics of his talks on each third Sunday under the general heading, "What Death Teaches Us". The last topic on which he spoke to them was, "Vanished Years". The last topic on his list was announced for June 16, 1940, "Peace Now and Forever".

During 1938 and 1939, the last years of his life, a diary in which he noted his preaching engagements gives evidence of his extraordinary activity. In January he gave three sermons during the Forty Hours Devotion, preached at the low Mass each Sunday and on January 30 at the Solemn High Mass. In February he gave a novena at Monsignor Breslin's church in honor of Our Lady of Lourdes and six fervorinos on February 27 at White Plains. In March he preached a Lenten course at St. Augustine's in the Bronx. In April he preached eight times during the retreat of the Boston Young Men's Catholic Association and gave sermons in Holy Week on Wednesday and Thursday nights as well as the Three Hours on Good Friday. On Easter Sunday he preached at a low Mass in St. Ignatius and at the 11 o'clock Mass at Our Lady of Mercy Church. Twice during May he gave the sermons at Jubilee Masses of New York pastors. On May 26, during Vocational Week, he addressed four hundred High School boys at St. Ann's Academy conducted by the Marist Brothers of the Schools and on May 29 he delivered the sermon at the departure ceremonies in St. Ignatius Church of our Philippine missionaries.

Early in June, 1938, he caught a cold that obliged him to go to St. Francis Hospital, where he found his friend, Monsignor Breslin, who died there on June 28. He returned home on July 2, having been unable to attend the Monsignor's funeral. After a short stay at Inisfada, he had to go back to the hospital and remained there until August 21. On September 17 he

told Rev. Father Rector that in a week or two he would be able to take up the ordinary work of confessor of the High School students and confessor and preacher in the church. In fact, on September 22 he resumed a work very dear to his heart, the hearing of the confessions of the Regis High School boys, who remember him as "the most devoted confessor they ever had".

Another duty that occupied Father Quinn's last years was the giving of conferences to several religious communities of women. His profound simplicity, geniality and saintliness have left a deep impression upon them.

The announcement on April 24, 1939, of the appointment of Bishop Spellman, Auxiliary Bishop of Boston, to the Archbishopric of New York was a great source of joy to Father Quinn. The new Archbishop had been a boy at Fordham University during his presidency there. During the intervening years they had kept up affectionate relations. At the luncheon following the installation ceremonies the Archbishop graciously promised to call on him; this he did on Sunday evening, June 18.

The last sermon Father Quinn delivered in St. Ignatius Church was on June 16, 1939, at the closing of the Novena to the Sacred Heart. This devotion was one of his favorite subjects and many were the times during his long active life when he was invited to give the Novena to the Sacred Heart. On June 28 he attended the Anniversary Mass for Monsignor Breslin and in the afternoon of July 2 he preached in the Church of Our Lady of Mercy, when a memorial shrine was blessed in honor of the late pastor.

Father Quinn's last illness began towards the end of September, 1939. He contracted a disagreeable cold but thought that it would clear up without the doctor's care. On October 15 he felt too weak to give his usual instruction to the workmen at their early Mass and asked Rev. Fr. Rector to assign another Father in his stead to give the sermon at the Solemn

Mass. However, he went that afternoon to Marymount where he gave a conference, which, as he said, "served as a tonic", and in the evening spoke for twenty-five minutes at the meeting of the Bona Mors Confraternity.

On October 24 he spent four hours and a quarter in consultation with the boys of Regis High School, who were making their retreat, and "crawled home", so he expressed it, quite ill. Father Rector was informed and sent for the doctor, who ordered Father Quinn to bed at once. The heart was weak and there was congestion in different organs. Not until the First Friday, November 3, was he able to say Mass. On the following Sunday he gave a conference to the Sisters of Charity at St. Lawrence's Academy and on November 19 an instruction to the workmen, a conference at Marymount and spoke from the altar-rail at the Bona Mors meeting. This was Father Quinn's last talk in the church. On November 24 he felt too weak to say Mass. He returned to St. Francis Hospital on November 26 and remained there until December 19. On December 21 he began to say Mass again. On January 2 the sick man had the honor and pleasure of a visit from His Excellency, the Archbishop, "making", as he said, "his only New Year's call in New York City". Father Quinn gradually grew weaker and, due to much coughing, was unable to sleep. Many of his hours were devoted to reading. Towards the end of the month he was too feeble to say Mass, but went each morning to the chapel to receive Holy Communion with the Brothers. On March 3, the doctor advised that he return to the hospital because of the serious condition of his heart.

When it was proposed to him that he receive Extreme Unction, he demurred because, as he explained, if his sister, Mother Claudia, who was herself seriously ill at the time, heard that he had been anointed, the news would have a bad effect on her. However, when the Spiritual Father came to administer the Sacrament, he made no objection and after the rite mani-

fested the joyousness of a child. In the morning of Saturday, March 9, it was announced that he had taken a turn for the worse, was delirious and might die that night. He died at 7:45 P. M. in the seventy-sixth year of his life and the fifty-second in the Society.

On Monday morning, His Excellency, the Archbishop, telephoned and, on learning that the funeral Requiem would be at nine o'clock on Tuesday, announced that he would come to St. Ignatius to celebrate the Mass and to give the absolution. Tuesday was the very day on which His Excellency was to receive the Pallium in St. Patrick's Cathedral. Accordingly, immediately after the Requiem Mass he had to repair to the Cathedral without his breakfast. This extraordinary manifestation of gratitude and affection for Father Quinn was the subject of wide comment among the fifty-nine Archbishops and Bishops, who had come from afar to witness the conferring of the Pallium.

As was to be expected, our church was crowded at the obsequies. The most Reverend Charles Francis Buddy, Bishop of San Diego, was in the sanctuary with seven of the New York Monsignori and a large gathering from our other houses. Many more Monsignori and priests of the diocese would have been present, were it not that they had to be present at the ceremonies in the Cathedral. Immediately after the Mass the body was taken by train to St. Andrew-on-Hudson, accompanied by a small group of relatives and friends. Rev. Father Rector read the burial services in the presence of the Fathers, Scholastics and Brothers of the Novitiate.

It is a matter of regret that we have found no spiritual notes, that would give us a glimpse into his interior life, and no letters. From living with him we know that he was most careful to obtain the permission of his Superiors whenever he accepted invitations for outside work. One of these superiors remarked that he never met with the least sign of reluctance on Father Quinn's part to take up any duty assigned him.

He sought occupation. He was ever a pleasant companion in community life, ever ready to join in the recreations and that even up until the end. His pleasant smile made him an attractive personality and won him a host of friends in every walk of life.

Father Daniel J. Quinn's long, active life of forty years carried out in practice the lessons of humility, obedience and hard work, which his Master of Novices, Father Michael O'Kane, said were characteristics of the ideal Jesuit. May his soul rest in peace!

FATHER JOHN A. McHUGH, S.J.

1871-1940

Father John McHugh was born in Philadelphia on February 8, 1871. After completing his elementary education in the parochial school he took up a business course and succeeded in obtaining employment as clerk in a Railway Office of his native city. A business career, however, did not seem to satisfy his outlook on life; from his earliest years his thoughts inevitably turned toward a priestly vocation. With this in mind he began the study of Latin under a competent instructor with the hope that some day he would be ready to apply for a place in the seminary in preparation for a foreign mission, preferably in South Africa. Blessed with a mature mind and with a zest for study beyond his years he was ready to make his application when a providential circumstance turned his thought toward the Indian Missions of the Rocky Mountains.

At that time news of those Indian Missions in the Far West was much talked of in Catholic circles in Philadelphia, and it so happened that one of the Jesuit Fathers was just then visiting in the city to solicit recruits for the new novitiate which had been recently established at De Smet in the panhandle of Idaho. Young McHugh immediately asked for an interview with the missionary from the Indian Missions. Father Van Gorp was much taken with the promising qualifi-

cations of the future candidate, and arrangements were made for him to go to Gonzaga College, Spokane, to finish his classical training for the novitiate. During his year at Gonzaga he distinguished himself principally in English composition, Latin classics and elocution; the fact that he was a ready speaker and a good debater augured well for his success as a future pulpit orator. Besides, he was looked up to by the student body as a manly young fellow, taking a keen interest in field sports and prominently interested in the work of the College Sodality.

John McHugh entered the Society on August 16, 1894, at De Smet, Idaho. In later years he was fondly reminiscent of his novice days, particularly of the high esteem in which the saintly Master of Novices, Father Cocchi, was held by all. He would humorously recall the realistic spirit of poverty and real privation characteristic of those pioneer days and so generously borne by Fathers, Scholastics and Brothers. His scholastic companions remember him as a young man of cultured mind and serious disposition, yet withal possessing a nice sense of humor linked with kindness which, like a single thread among many twisted strands, ran through his whole life. Being somewhat sensitive by nature, his very gifts often hampered him in the various ups and downs almost inseparably connected with the rough and tumble of executive life and inclined him to shun all publicity.

The entire regency which then was normally five years, and in his case an extra year was added, was spent at Gonzaga College teaching what were called in those days the Academic classes. Those who knew Mr. McHugh, Ours as well as externs, gave unreserved praise to his excellence as a teacher. He developed a technique of his own in the art of interesting his pupils which made class discipline easy and elicited their earnest cooperation; this was in striking evidence in arousing their interest in the study of religion. His great success in the class room was due in no small measure to the careful preparation given his subject

matter and to his almost meticulous attention to detail.

His philosophical studies were made in the new scholasticate at Spokane, a period which divided his six years of regency in two. During those years of regency, due to the fact that his talent was above the average in dramatic interpretation, he was given charge of the principal plays, which in those days gave the College enviable prominence in dramatic art above all the schools in the Northwest. The recently appointed Postmaster General in President Roosevelt's Cabinet, the Hon. Frank Walker, was one of his distinguished pupils.

Father McHugh began the study of theology in Spokane, but due to climatic conditions unfavorable for his declining health it was recommended that he be sent for a change to his native air in the East; he finished the remainder of his theology at Woodstock College where he was ordained in June, 1907, by His Eminence Cardinal Farley. In the autumn of that year we find him at St. Andrew-on-Hudson for his period of Tertianship. After the Tertianship a pulmonary infection began to set in, which gave his physician some alarm; so he was sent to Mexico City for the benefit of the balmy air in that higher latitude. Within less than a year such a notable improvement took place that he was recalled to the province and appointed Pastor of St. Clare's Church, Santa Clara, California. Two years later he took over the pastorate of St. Patrick's Church, Spokane. His ability as a parish administrator became so evident that after two years at St. Patrick's he was sent to the more important parish of St. Joseph's in Seattle as assistant to Father James Morisey, whom he replaced as Pastor the following year.

It was during his term of office at St. Joseph's that he made an important change which has been blessed with very practical results ever since. Before that time the parochial school supplied the educational needs of both boys and girls, but the increasing number of families necessitated either the building of a new

school or some other arrangement to take care of the steadily growing enrollment of the grade pupils. With admirable tact he arranged with the Sisters of the Holy Names' Academy, located two blocks from St. Joseph's Church, to have the parochial school girls attend the corresponding classes at the Academy. The parochial school in this way became one exclusively for boys, the only one of its kind in Seattle. Its care was entrusted to the Sisters of the Holy Names. This arrangement has given satisfaction to all concerned for over twenty years and has the decided advantage of assuring an excellent group of well trained youth for our high school at Seattle Prep.

The number of boys increased so rapidly in the grade school of St. Joseph's that it was no longer adequate for the accommodation of the boys. The following year Father McHugh was ready with the plans for a new parochial school building. The structure is modern throughout, is equipped with every up-to-date facility and is large enough to accommodate 300 boys.

The Seattle Prep was also an object of Father McHugh's loving attention. He was fortunate in winning the friendship of a well-to-do parishoner, a namesake of his, who took an active interest in the affairs of the Jesuits in Seattle. A select sectarian school, Adelpia Hall, housed in two substantial brick buildings on Interlaken Boulevard and in the very heart of the city, was obliged to close. This property of fourteen acres, commanding a splendid view of Portage Bay, Lake Washington and the mountain ranges of the Olympics and the Cascades, was up for sale; the appraised valuation at the time was \$150,000. Father McHugh's friend, Mr. Thomas C. McHugh, bought the property for \$65,000 ostensibly as an investment but, in reality, he made the purchase to donate the property to the Jesuit Fathers for their Seattle Prep. For this generosity Very Reverend Father General sent Mr. McHugh a letter of grateful acknowledgment.

Now, when he was at the peak of his efficiency, an announcement on *status day* named him President of Gonzaga University, Spokane. In this new sphere his

ripened experience augured well for a very successful tenure of office; but after one year a return of his old trouble brought on intermittent attacks of insomnia, and he felt the responsibility too heavy for his declining energy. Accordingly, he was relieved of the office and was sent to Hollywood, California, to take charge of the Blessed Sacrament Parish. The whole Southland was then on the crest of a wave of unprecedented growth and financial prosperity. The old church, very dear in its associations to the Catholics of Hollywood, was altogether too small to meet the needs of the increasing congregation; it was decided to build a new church with a seating capacity of 1750. In two years the church was ready for dedication; it has excellent acoustics and being located in the heart of the Movie Kingdom of Hollywood draws capacity throngs for the Sunday Masses. Father McHugh enjoyed the confidence of the Archbishop who looked on him as a man of mature judgment and a very efficient pastor.

The division of the Province put an end to Father McHugh's work at Hollywood. The California Province had rapidly grown to such large numbers—at the time there were one hundred and ten novices at Los Gatos—that Very Reverend Father General decided to divide it into two provinces along the old territorial lines of the California-Oregon boundary. This necessitated a move on the part of some north or south according to the *locus originis*. Father McHugh was called to Seattle where he was made Rector of Seattle College. His long experience as an executive and as consultor under successive provincials enabled him to grasp the difficulties of the new situation confronting him. Due principally to the financial depression of the time, Seattle College had for a long period suffered a serious decrease in the number of its students; as a matter of fact, the old college building was closed for many years, and the combined student body in college and high school had ample room for classes in the present Prep building on Interlaken Boulevard. With

only forty boys in the college department, the situation was critical enough to test one of a more sanguine spirit. Nonetheless, Father McHugh with the excellent cooperation of his staff set to work for the complete renovation of the old college building on Madison and Broadway, and by dint of persistent effort it was ready for the opening of classes in September. Since then, Seattle College has grown steadily. Today, there is a record attendance of over 1400, and at the Seattle Prep 275.

Needless to say, this marvelous increase is not due to Father McHugh alone. He himself would be the last to entertain a passing thought of any such personal claim. The College is blessed with a very efficient staff, men altogether devoted to their work; it is fully accredited to the State University; it enjoys the backing of the Bishop and the Clergy, and has merited an enviable reputation for standard educational methods on the Pacific Coast. However, it is but meet to state that almost insurmountable obstacles were in the way when Father McHugh took charge, and but for his shrewd foresight the outlook of Seattle College would not be as promising as it is today.

In the status of 1936, he was retired from the office of Rector, and for the third time took over the charge of St. Joseph's parish. It was during those last years that the steady decline of his energy began to take its toll, though he did not permit his condition to interfere with his official work. In 1939, he was relieved of the pastorate.

However, he did not retire into inactivity. He felt that there was still some other work he might do in the interest of Ours in Seattle. This work he found in the Treasurer's Office of Seattle College. As Procurator he was, as it were, to the manner born. His early training in the Railroad Office in Philadelphia gave him an orderly turn in the method of transacting business, a trait not often noted in Ministers of the Gospel, and among Ours the distinction of a few. With Father McHugh, exactitude in every detail of parochial accounting and official business was char-

acteristic of his intense nature. We need not wonder, then, that in his dealings with bishops, clergy and laity their implicit confidence was given to him as an efficient executive. His daily tasks up to the last day of his life were done in his wonted methodical manner and he never sought nor accepted exemptions on the plea of declining health.

Apparently the cardiac affection troubling him seemed to cause him no immediate alarm, though he was well aware of the danger signals that from time to time gave warning that the end might come with dramatic suddenness. The symptoms indicated the presence of angina pectoris. Knowing this, his condition brought on an over anxious fear of death and the judgment, that bordered on spiritual desolation. He spoke of this some months before his death to the writer, who said to him: "Father John, none of Ours need have aught to fear for the consequences of a life well spent in the Society. The judgment was given long ago on the morning of your religious oblation, when you took the Lord at His word. Ever since He has kept His word and granted you the hundred-fold guarantee of the perfect fulfillment in the life to come". These encouraging words brought a smile to his face and these naive words to his lips: "Well, I didn't think of it in that light before". A newly found consolation dispelled his desolation.

Just as he had long anticipated, the end came quickly. On Saturday evening, May 4th, he went to the refectory as usual with the Community. While at table, when one sitting next to him asked him about his health, he said that there was a slight pain in the region of the heart. That evening he did not attend the Community recreation, but went to his office to write some letters; one of these was to his sister in Philadelphia and being anxious to get that letter off, he asked Father Minister to post it by air-mail.

The writer, on returning from Tacoma at 8:30 P.M., knocked at Father McHugh's door and, when he did not hear the expected "Come in!", was going away, when a Scholastic, Mr. Bisciglia, said: "There is a light

in Father McHugh's room and the water has been running in his water-basin for a long time". Instantly returning, I called Father by name and on getting no response, we entered the room to find Father lying on the floor, his head against the radiator. Though there was no sign of life, the body was still warm; death must have taken place not long before. Conditional absolution and Extreme Unction were administered immediately. Needless to say, his sudden passing caused a profound shock not only to our Community but to the Catholics and non-Catholics of the city among whom Father McHugh had a host of devoted friends.

During his last year he was the Bishop's confessor. His Excellency, deeply moved by the sad news, expressed a wish that the obsequies be carried out with a Solemn Requiem Mass at St. Joseph's Church, where the deceased was for so many years Pastor. Reverend Father Francis E. Corkery, Rector of Seattle College, officiated as celebrant, Father Patrick O'Reilly as deacon and Father Philip Soreghan as sub-deacon. Father John McAstocker was the master of ceremonies. The Vicar-General of the diocese, Monsignor Gallagher, represented His Excellency, the Bishop, who was out of the city at the time and Monsignors Hanly and Ryan were in the sanctuary. Fifty diocesan priests and members of many religious Orders, Benedictines, Dominicans, Franciscans, Oblates and Redemptorists, as well as religious of the various communities of nuns honored the dead Father by their presence. The Holy Name Society and the members of the Sodality filled the remaining space in the church. The body lay in state until the evening, when it was taken to Spokane for interment in the Jesuit cemetery at Mount St. Michael.

R. I. P.

VARIA

American Assistancy

QUADRICENTENARY CELEBRATIONS

Fordham University.—To commemorate the four hundredth anniversary of the founding of the Society and the Centenary of Fordham University The JESUIT PHILOSOPHICAL ASSOCIATION OF THE EASTERN STATES held its seventeenth annual convention on September 4, 5, 6 in Keating Hall, Fordham University.

PROGRAM

Wednesday, September the Fourth

8:30 P.M.

ADDRESSES

The Four Hundredth Year of

Jesuit Education.....ROBERT I. GANNON, S.J.
President, Fordham University

Whither American Education?.....FERDINAND W. SCHOBURG, S.J.
Loyola College

Philosophical Genesis of
American Education.....MARTIN J. SMITH, S.J.
Fordham University

Thursday, September the Fifth

10:00 A.M.

DISCUSSIONS

The Influence of Psychology in
American Education.....JOSEPH C. GLOSE, S.J.
Woodstock College

Discussion: EDWARD B. BUNN, S.J., *President, Loyola College*

The Philosophy of Educational Measurements—*Panel Discussion*

1. Measurement of Qualities

in Education.....FREDERICK W. SOHON, S.J.
Georgetown University

2. Concerning the Interpretation of

Educational Measurements JOSEPH T. O'CALLAHAN, S.J.
Holy Cross College

Discussion: MILES J. O'MAILIA, S.J., *St. Joseph's College*

2:00 P.M.

DISCUSSIONS

The Philosophy of Character Education
and Measurement—*Panel Discussion*

1. Character Formation in the Jesuit
System of Education.....FLORANCE M. GILLIS, S.J.
Holy Cross College

2. Modern American Systems of
Character Education.....DAVID R. DUNIGAN, S.J.
Boston College

3. Character Measurement
in America.....EDWARD J. BAXTER, S.J.
Woodstock College

The Function of Liberal Education in the
Formation of a Stable, Democratic

Culture.....W. EDMUND FITZGERALD, S.J.
Boston College

Discussion: FRANCIS P. DONNELLY, S.J., *Fordham University*

8:30 P.M.

ADDRESSES

Toward a Christian Humanism:

Aspects of the Theology of
Education.....

JOHN COURTNEY MURRAY, S.J.
Woodstock College

The Philosophy of Academic Freedom...EDWARD B. ROONEY, S.J.
*National Secretary, Jesuit
Educational Association*

Friday, September the Sixth

10:00 A.M.

DISCUSSIONS

A New Syllabus in American

Education.....RICHARD F. GRADY, S.J.
Loyola College

Discussion: JOSEPH R. N. MAXWELL, S.J.
President, Holy Cross College

Education and Government in the

United States.....WILFRID PARSONS, S. J.
Catholic University

Discussion: PAUL L. BLAKELY, S.J.,
Associate Editor of AMERICA

2:00 P.M.

ADDRESSES

Education for the Christian Individual...HUNTER GUTHRIE, S.J.
Fordham University

Education for Christian Society.....	JOHN P. DELANEY, S.J. <i>Director, Jesuit Social Center</i>
Education for World Citizenship.....	JOHN LAFARGE, S.J. <i>Associate Editor, AMERICA</i>

Fordham University—Most Rev. Joseph M. Corrigan, Rector of the Catholic University of America, was awarded the honorary degree, Doctor of Letters, by Fordham University on Friday, Sept. 27, as part of a celebration at Fordham of the approbation of the Society of Jesus by Pope Paul III 400 years ago.

Most Rev. Francis J. Spellman, Archbishop of New York, who graduated from Fordham in 1911, presided at the celebration as “both father and son” of Fordham.

Very Rev. James P. Sweeney, S. J., Provincial of the Society of Jesus Maryland-New York Province, represented Very Rev. Wlodimir Ledóchowski, Superior General of the Society of Jesus, who resides in Rome. Father Sweeney read the apostolic letter Pope Paul wrote on September 27, 1540, recognizing the great Society.

Conferring the degree on Bishop Corrigan, Fordham’s citation said that both the Society of Jesus and Fordham University were deeply grateful to the Sovereign Pontiffs for the many favors they have conferred, and in token of gratitude wished to confer the university’s highest honor on the Rector Magnificus of the Pontifical University of this country.

Bishop Corrigan recalled that Jesuits were among the early martyrs in this country.

“When our nation was formed and the Church of the United States took its place among the hierarchies in communion with the Holy See,” he added, “again it was a Jesuit who was to father the episcopate of this country, and John Carroll became the first Bishop and the first Archbishop of the primal See of Baltimore.”

Bishop Corrigan said that the history of the United States gave the Society of Jesus lasting claims for grateful appreciation from every Catholic in this country.

Recalling the beginning of the Society of Jesus, Bishop Corrigan declared that an idea that began then that "man can stand alone and may dismiss God" has been fought by the Jesuits valiantly ever since. Bishop Corrigan added that "all the world is witnessing today, in the air, over the British Isles and the Continent of Europe, and nearby Africa" is traceable to that idea. Had the world but listened to the Jesuits, there would have been no French Revolution, no Stalin and no Hitler, he declared.

"In all the efforts of the Society it is an understatement to say they have deserved the grateful recognition which should be made manifest in the course of this glorious anniversary," said Bishop Corrigan. "They have earned a very special place of honor in our country, inter-twined as their history is with our very origins as a free and independent country. The fellow-religious of Bellarmine should be proud to know that from him were learned the accents of liberty and of popular sovereignty which resounded at the birth of our independence."

Holy Cross College.—On Friday, September 27, the students and faculty joined in the world-wide celebration of the Fourth Centenary of the Society. Presiding over the ceremonies in Memorial Chapel was His Excellency, Most Rev. Thomas M. O'Leary, D.D., Bishop of Springfield. After the procession from Commencement Porch had entered the chapel, the President of Holy Cross College, Rev. Fr. Joseph R. N. Maxwell read the Papal Bull, *Regimini Militantis Ecclesiae*. The Solemn Pontifical Mass was celebrated by Bishop O'Leary. Rt. Rev. Msgr. John P. Phelan, V.G., of the Class of 1892, was the Archpriest; Rt. Rev. Msgr. John F. Fagan, of the Class of 1883, and Rt. Rev. Msgr. Thomas F. Cummings, of the Class of 1894, were the Deacons of Honor; Rev. Joseph D. Fitzgerald, S.J., Dean of the College, was Deacon of the Mass; Rev. John J. Reed, S.J., Dean of Men, was the Subdeacon; and Rev. Robert L. Ahern, Chancellor

of the Diocese, and Rev. Joseph F. Busam, S.J., were the Masters of Ceremonies. Rev. John F. McDonnell of the Class of 1900, Pastor of St. John's parish, Worcester, preached a stirring panegyric.

HIS EMINENCE RECALLS HEROIC VIRTUES AND DEEDS OF ST. IGNATIUS LOYOLA IN ADDRESS GIVEN AT IMMACULATE CONCEPTION CHURCH

Boston.—The 400th anniversary of the confirmation of the Society of Jesus by Pope Paul III was fittingly commemorated on Sunday, September 29th, with a Solemn Mass of Thanksgiving celebrated in the Church of the Immaculate Conception, Harrison Avenue, Boston. The venerable edifice was filled to overflowing with a congregation which included priests, Sisters, scholastics of the Society, and students and alumni, with many others from all parts of the Diocese.

In the sanctuary, presiding at the solemn function and afterward addressing the great gathering was His Eminence the Cardinal, most distinguished alumnus of Boston College, whose presence and words brought a very special joy and satisfaction to the Jesuit Community, their students and guests.

The beloved Chief Shepherd addressed the gathering as follows:

“We come here today to join with all those present and with Holy Mother Church throughout the world in thanking Almighty God for the gift of St. Ignatius and all his wonderful company. The Jesuits were founded 400 years ago. Of course it would take volumes and hours even to narrate the chief events of that wonderful achievement, which is known as the story of St. Ignatius and his sons.

I am not here to give that story in detail, but to thank Almighty God for giving to the Church St. Ignatius and his sons of the Society. It is a wonderful story of the Church, as one goes from one century to another of its growth, its influence, its occasional defeat and then its glorious triumph again.

It is a most interesting thing to see how Almighty

God provides every need of the Church with some great apostle to fit just the need of the time. At the time of St. Ignatius a disillusion and disintegration existed everywhere. What was needed at that time was cooperation and the creation of a tremendous force which only unity can bring.

Whence was the apostle to bring that light, that incandescent light? Out of the armies of Spain, out of its gallant knights came Ignatius to serve Christ, his Master.

The world and the Church needed a united front to face the enemy, in a time of disintegration. There was disillusion, disintegration everywhere because every man sought to exercise his own will in the name of liberty. Liberty—license, not liberty. There can be no civilized life without obedience to the will of God.

St. Ignatius recited the Lord's Prayer, as we do, and as if by a flash he realized he had been saying that wonderful prayer in a casual way, as we sometimes do. What was the meaning of the petition: 'Thy kingdom come'? He lived in a kingdom; he knew what it meant. It meant somebody at the head with laws to restrain license, and to compel order, because without order there can be no civilized life.

'Thy kingdom come.' He served the court; he knew that sort of kingdom was not the kingdom of God, although it might lead to the kingdom of God. Nevertheless, it was a worldly kingdom with abuses and it was not 'Thy kingdom.'

The next phrase petitions: 'Thy will be done.' There is the unity of the kingdom of God. But Saint Ignatius knew perfectly well just at that time the trend of everything outside of the Church, to let everyone have his own way. 'My will be done.' That is not the command of Christ but the word of a tyrant, the command of the totalitarian, producing absolute discord and chaos then as it does today.

That is the essence of the fight today between Christianity and the forces of evil. It is all summed up in that phrase, the difference between 'Thy will be done,' and 'My will be done.' It was the task of St.

Ignatius to show the world the difference. You cannot have it both ways. It must be Thy will, not my will.

That is the force which is bringing unhappiness to the world today—self will. Wilfulness is the gospel being preached and we are seeing the fruits of it because when all of the world is trying to have its own way then comes a Master Will, the tyrant. That is what we see, today, the iron will of a few men dominating millions. Why? Because the people will not realize the sacredness of that prayer, 'Thy kingdom come, Thy will be done.' We are taught to be proud of being wilful. Then comes the confusion of hopeless anarchy, tyranny and despotism. The world has them today.

By boasting of having their own way people are just trying to deceive themselves. They are not having their own way. They cannot have their own way without complete chaos. For order and law there must be obedience. Submission of our will to God's will, self renunciation, that is the keynote of the founding of the Society of Jesus. That is why it is the vanguard of the body of the Church, its members soldiers of Jesus Christ, knowing obedience down through the four centuries from the time of St. Ignatius.

Willingness to obey, which after all is the finest thing that the will can do, dedication to the finest cause, is the sublimity of self will.

Therein you see the character of the glorious body of men which filled the world with triumph for Christ.

The world tires of its own folly. Like children we will have our way. Yes, for a time, but not for long. Either we have the spirit of tyranny from without, or we must choose the way of St. Ignatius, obedience to God's law. In that obedience we have complete renunciation which brings complete satisfaction on earth as well as in heaven."

Chaplains to His Eminence at the Mass were Rt. Rev. Msgr. Jeremiah J. Minihan, Secretary to His Eminence the Cardinal, and Rt. Rev. Msgr. Francis A. Burke, of Jamaica Plain. The Celebrant of the Mass

was Rev. Francis L. Archdeacon, S.J. Fr. Archdeacon was assisted by Rev. William J. Duffy, S.J., as Deacon and Rev. D. Augustus Keane, S.J., as Subdeacon. Rev. Edward S. Swift, S. J., was Deacon of Honor. The sermon was preached by Rt. Rev. Msgr. Joseph F. McGlinchey, of Lynn.

On Sunday, September 30, Fr. Michael J. Ahern, Weston College, spoke over Station WNAC and Associated Stations of the Yankee Network on "The 400th Anniversary of the Jesuits".

Washington, Sept. 30—Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, celebrated a Solemn Mass in the Jesuits' *St. Aloysius Church* here yesterday to mark the Society's fourth centenary.

More than 1,000 persons thronged the church and heard Rt. Rev. Msgr. Fulton J. Sheen, of the Catholic University of America, declare in the sermon of the Mass that St. Ignatius, founder of the Society of Jesus, was, like Our Lord, a man "who belonged to no time." He characterized St. Ignatius as "one with infinite potentialities for both virtue and vice" and pointed out that he, by a change of will, suffered for the cause of Christ, proving the possibility of transforming individual lives.

Across the city, *Georgetown University*, oldest Catholic college in the country, commemorated the centenary of the Society which has conducted it from colonial times. Following a High Mass in Holy Trinity Church, Jesuit parish in the Georgetown section, a convocation was held at the university, which was addressed by the Very Rev. Arthur A. O'Leary, S. J., President of Georgetown. Father O'Leary called the Society "an instrument against godlessness" and "the powers which would wreck our republic and place as a gloating monument over its grave a mockery of government in defiance of God, the Supreme Lawgiver."

The *Washington Post*, large secular daily here,

added its tribute to the Society of Jesus in an editorial, declaring that "the missionary exploits and adventures of the Jesuits over four continents, their heroisms, martyrdoms and triumphs form a tale more strange and wonderful than the wildest romances." "From Japan to Paraguay, from India to New France, they could number their converts in millions," the editorial says.

Cincinnati, Sept. 30—"The world today must be taught morally and spiritually," Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, reminded in his sermon at the Pontifical Field Mass in *Xavier University* Field House here recently, commemorating the Jesuit quadricentennial in the world and the completion of a centenary in this city.

Addressing a gathering of 10,000, including visiting ecclesiastical dignitaries, monsignori, clergy and laity from the Central West, the Archbishop asserted "the vast legion" of Jesuits "knows no fear in a war-mad world." "Its leader points to the Vicar of Christ, Who, in turn, looks to the Divine Saviour of mankind and speaks in the name and by the authority of Christ," His Excellency added. "This brave regiment of the Society of Jesus is a powerful defense unit of the Church. It is prepared for every contingency, ready to face every danger. Difficulties, trials, persecutions, martyrdom—all indicate not defeat but herald the ultimate victory of Christ."

Most Rev. George J. Rehring, Auxiliary Bishop of Cincinnati, was the celebrant of the Mass. A choir of 2,000 voices directed by Prof. John J. Fehring, Archdiocesan Director of Music, sang.

Archbishop McNicholas read a message signed by Cardinal Maglione, Papal Secretary of State, conveying the blessing of His Holiness Pope Pius XII. The cablegram is as follows:

"On the occasion of the celebration of the one hundredth anniversary of the Apostolic labors of the Jesuit Fathers in Cincinnati, the Holy Father, deeply touched

by the expression of their filial homage and in pledge of abundant Divine Grace imparts to all participants in the celebration and to friends and benefactors the Apostolic Blessing."

Among those present were Bishops Francis W. Howard, of Covington, and Francis C. Kelley, of Oklahoma City and Tulsa, and Rt. Rev. Frederick M. Dunne, O. S. B., Abbot of the Trappist Monastery of Gethsemane, Ky.

The Field Mass was the concluding event of a week of solemn religious celebrations.

Last Friday, Bishop Howard was celebrant of a Students' Mass of Thanksgiving in St. Francis Xavier Church. The Mass was attended by students of all Jesuit institutions in Cincinnati.

Baltimore.—The celebration of the Four Hundredth Anniversary of the Society took place at St. Ignatius Church on Sunday, October 13. His Excellency, Most Rev. Michael J. Curley, D.D., Archbishop of Baltimore and Washington, was the Celebrant of the Solemn Pontifical Mass. Very Rev. Ignatius Smith, O.P., preached the sermon. The other officers were: Very Rev. Vincent L. Keelan, S.J., Vice-Provincial, Archpriest; Very Rev. John F. Fenlon, S.S., and Very Rev. John J. Long, S.J., Deacons of Honor; Very Rev. George J. Forest, C.S.S.R., Deacon of the Mass; Very Rev. Leonard Gownley, C.P., Subdeacon; and Rt. Rev. Msgr. Harry A. Quinn and Rev. Cornelius M. Cuyler, S.S., Master of Ceremonies. The Mass was sung by the Scholastics' choir of Woodstock College.

We subjoin the entire text of Fr. Smith's sermon.

THE CHARACTER OF THE SOCIETY OF JESUS

REV. IGNATIUS SMITH, O.P.

We assemble to celebrate the Fourth centenary of the Society of Jesus. On September 27, 1540, four hundred years ago, Pope Paul the third, bestowed pontifical approval on the dynamic new religious project of Ignatius Loyola, called the Company of Jesus. Today we memorialize that outstanding event in church

history and world development and we celebrate it for itself and for the myriad of other great events and persons for which it was responsible.

The 400th birthday of the Society brings joy to 26,309 sons of Loyola scattered over the entire world in 1531 houses, of fifty provinces and in more than 40 nations. Along the icy stretches of the Arctics, in the jungles and sandy wastes of the tropics, on bleak mountains and in verdant valleys of these many countries, in teeming metropolitan congestion and in rural isolation the living members of the Society join with the legions of their departed brethren in heaven above in rejoicing on this great occasion.

Holy Mother Church celebrates this significant event through the Pope, the hierarchy and the clergy. His Holiness, Pope Pius XII, issues to the Society of Jesus an Apostolic letter which echoes enthusiastically the appreciation of the Church universal for the four hundred years of service rendered to it by the illustrious company of gentlemen pledged by definite profession to warfare for Christ, to unflinching, steady and emergency support of the Church and to active and enthusiastic devotion to the Holy See and the Hierarchy. The Cardinals, Bishops and clergy consort these days with the legions of Loyola in grateful celebration. They share the appreciation of the Society expressed by Pope Urban VII, 16 August, 1623. "The religious sons of this Society following the luminous way of so great a parent, continue to give unfailing example of the religious virtues and a distinguished proficiency in every kind of learning, more especially in sacred, so that, as their cooperation is a great service in the successful conduct in the most important affairs of the Catholic Church, in the restoration of morality and in the liberal culture of young men, they merit new proofs of Apostolic favor."

I say that you of the laity represent the vast army of the living and the dead who are, and who, for four centuries, have been, beneficiaries of the progressive and varied ministrations of the members of the Society of Jesus. Survey even sketchily this army of the

living laity indebted to the Society and celebrating with it the world over. In 67,117 sodalities there are five million sodalists. In 12,084 schools are 533,905 students. 140,000 of these pupils are taught by 3500 members of the Society in 15 universities and 421 colleges and schools of secondary education. In missionary fields 3,785 members of the Society conduct fifty-four missions for 3 million Catholics and three hundred thousand catechumens. For these inhabitants of the missions are conducted 8,359 educational institutions with a total student population of 481,800.

This is but a small part of the army of Catholic laity who are reached by the activities of the Society and who rejoice in its strength and service on its 400th birthday. To this one must add the millions of Catholics administered to in their parishes, preached to on missions and retreats and influenced by about 150,000 authors of books, and contributors to periodicals covering every phase of literature and the sciences. To be added to the far flung family of Catholics who glory with the members of St. Ignatius' religious family are millions of non-catholics who acknowledge their debt and the debt of civilization and culture to the great works of the members of the Society.

The high lights of a painting are emphasized by its somber shadows. The glorious achievements of the Society of Jesus stand out more vividly against the background of black and traducing indictments leveled against it. The symphony of praise of the Society by the Popes, prelates and people is more significant when heard against the background of the silence of the envious or the sinister slander of the unenlightened. Of those who, in the past or today, would remain mute or would damn instead of praise there is not time to speak in refutation. They are a small and insignificant minority when compared to the intelligent, grateful and outspoken millions who rejoice today that the Company of Jesus "scarlet and splendid with eternal slander" has endured, vigorously and fruitfully for four centuries.

It might be interesting to analyze the character of this religious order that has so endeared itself to Christendom since Orders, like individuals, possess distinctive characters. In the analysis of this character you may discover the deeper secret of the ability of the Society of Jesus to make itself almost indispensable in the campaign to bring Christ to the world and the world to Christ. In the understanding of this character you detect why the Society enjoys the confidence not only of its own members and of the laity but of the Papacy and the Hierarchy as well.

The Society of Jesus is faithful to the ideals for the realization of which it was established and because of which it was approved. It has never ceased, in the spirit of St. Ignatius, the urbane courtier and intrepid soldier, to fight *for* Christ and the greater glory of God, and *against* the enemies of the Church and Christian civilization. Neither economic, political and social security on the one hand, nor poverty, political oppression and public derision on the other, have deterred the Society from constant memory of its sacred ideals and endless endeavor to realize them.

The Company of Jesus has a most marked ability to win the undeviating loyalty of its own members. Without disparagement of the glories or efforts of other religious orders, or other shock troops in the campaign for Christ, it succeeds in imbedding in its own young men the realization that their Society is, for them and for the Church, of paramount importance and of unquestionable worth. This very distinctive and enviable loyalty, this family pride are impossible of achievement even by vow of complete obedience or by fear. They are created in the members of the Society, even when they are freedom-loving-American youths, because the Society is able to present to them a record of four centuries of gorgeous service, a record glittering with extraordinary achievements and the names of gigantic geniuses, a record so stirring as to arouse the loyal pride of all.

The Society of Jesus during the four centuries of its existence has displayed a vitality identical with

that with which the Holy Spirit protects the Church of Jesus. By this vitality I mean not only the power to grow numerically, to spread geographically and to develop internally, but also the power to repair damages suffered in the course of time. The numerical membership of the Society has always been phenomenal even when insufficient to meet the demands made of it for workmen in the vineyard of the Lord. Its geographical expansion, in wake of pioneer explorers and along the teaming boulevards of congested metropolitan areas has been and is phenomenal. Its ability to maintain and deepen the solidarity of the Society amid shifting secular political forms and kaleidoscopic national and racial spirits is a mysterious evidence of a vitality more than natural. But the most convincing evidence of life in the Society is the ability of this religious family to triumph over the erosive factors to which all human institutions are subjected and to emerge, vibrant and dynamic, from the shadows of death that have enveloped it. There is scarcely a European country from which, at some time or other, it has not been expelled. Suppressed by Pope Clement XIV in 1773 it lay torn and bleeding for forty-one years until reestablished by Pope Pius VII in 1814, a little more than a century ago. In this century is seen clearly and convincingly the marvelous and vital power of the Society to recover, to leap with supra-human agility from country to country, to span the oceans and to take root even in stony soil unwanted by others. They have grown to over 26,000 members. In their many faceted activities, in countries of peace and in nations at war, they are a living proof of mysterious vitality.

No analysis of the character of this Order would be complete without recognition of its restless and Christ-like spirit of industry and toil. Kinship with great names and careers, basking in their glory, sometimes produce in religious as well as secular organizations lethargy and paralysis. In the Society of Jesus this affinity with great men and marvelous deeds has cre-

ated a determination and an industrious effort to sustain the glories of the past, to reproduce today the energy of the pioneers and to keep faith with their example. By their apostolic labors, each generation and each individual seem to add new increment to community reputation and the glory of Christ.

Personal sanctification and salvation are the ultimate motives of all members of religious communities no matter to what special cause they be dedicated. In the religious life that combines both contemplation and action personal sanctification *for* work, *in* work and *through* work is the secret of apostolic industry. They are almost inseparables. We are justified therefore in expecting great holiness in the character of a society distinguished for industry. We do not look in vain for such sanctity on both heroic and less lofty levels. Do you ask for proof of the power of life in the Society to produce heroic sanctity? Twenty-four members of the Society of Jesus have been canonized, twelve of them martyrs. 141 have been beatified of whom 136 died for the faith. 185 have been declared "Venerable", the first step in the long process of canonization. Do you ask evidence of the ability of Ignatian life to create high spirituality? The eagerness of men and women, religious and lay, who take the work of personal perfection seriously, to procure the expert direction, printed, written and oral, of members of this Society is a sure indication that the passing of 400 years has not blunted the drive of the Society of Jesus for the perfection of its own members.

In analyzing the character of the Society objective students are impressed by the humility which has manifested itself in dignified silence under attack and patient endurance of suffering and persecution. Some identify dignity with haughty pride and confuse humility with cringing sycophancy. Correct thinkers know that pride is blatant and aggressive while humility is silent, inoffensive and genuinely dignified. Correct thinkers know too that grovelling can not be reconciled with the thinking or the living of men who

are passionately devoted to human freedom, psychological and political, and that voluntary submission and meekness are the powers that emerge from Christ-like humility. To develop this dignified humility the Society of Jesus has had many opportunities in the innumerable oppressions, confiscations, discriminations and persecutions to which it has been subjected. On this occasion may Heaven be thanked that it has not only met them successfully but by humble endurance of them has created within the Society and its members a soul of steel that will stiffen it for strifes the future is sure to bring to all of us. Not the least of the signs of the greatness of the Society is its ability to be meek after the pattern of the dignified humility of Jesus.

Another quality in the character of the Society of Jesus is its capacity to produce leadership. So consistently and steadily has this been evident through four centuries that one is forced to the conviction that such achievement is due, not to accident or miracle, but to normal operation of the spirit and mechanism of the Society. Mediocrity seems to be feared and excellence, for the sake of Christ and the salvation of souls, is demanded. The results of this holy urge for excellence have been very beneficial for the arts, the sciences and for all other approaches to civilization and culture. Discoverers, explorers, scientists, scholars, poets, literary geniuses and leaders in every sphere of learning and life parade across the stage of 400 years in the black soutane of the Society of Jesus eliciting the grateful acclaim of unbiased lovers of human betterment.

The quality of which the Society itself is probably most proud is that of loyalty and mobile service to the Church of Jesus Christ and to the Vicar of Christ on earth, the Pope, the Bishop of Rome. In the Providence of God and in the procedure of the Church it is for flexible, mobile, emergency, defensive or aggressive service to the Church and to the Holy See, that religious orders originate and are approved. By such

selfless service and generous loyalty over a stretch of 400 years the Society of Jesus has continued to deserve that approbation conferred on it in 1540. Of our late and beloved Supreme Pontiff, Pius XI, it has been written by Father Philip Hughes, in the *Dublin Review*, April, 1939: "The known affection of Pius XI for the Society, the succession of important Catholic works he committed to its members, . . . had much more than personal preference behind it. Tasks needed doing and the Pope wanted to be assured that there would always be men competent for the work, and that these could somehow be rapidly mobilized. And in the Society of Jesus he found a whole corps of specialists who could adapt themselves, technicians prepared at a moment's notice to fill gaps and, if need be, spend their lives filling gaps."

I have presented to you in broad outline a picture of those who rejoice with the Society of Jesus in its fourth centennial year. I have presented merely a few outstanding qualities in the character of the Order which commands such respect. I ask, in conclusion, that our joy take practical form.

Rejoice with the Sons of Ignatius. Respect as Catholics and friends the exalted stature of the legions of Loyola. Manifest by encouragement, fidelity and support the gratitude these valiant defenders of Christ have deserved. Pray God, from grateful and hopeful hearts, to bless them abundantly with a continuance of vocations worthy of the mission and of the historical and contemporary achievements of the Order. Pray God that they may continue to grow in numbers, in power, in sanctity and in consecrated service for the integrity and perpetuity of the United States of America, for the betterment of society, for the salvation of souls, for the strength of the Church and for the greater glory of God. "Ad Majorem Dei Gloriam." Amen.

October 13, 1940

Philadelphia, Sept. 30.—Cardinal Dougherty, Archbishop of Philadelphia, celebrated the Solemn Pontifical Mass in the *Church of the Gesu* here yesterday commemorating the four hundredth anniversary of the Society of Jesus.

Rev. Wilfrid Parsons, S.J., Professor of Political Science at the Catholic University of America, preached the sermon.

St. Francis Xavier's, N. Y.—The fourth centenary of the founding of the Jesuit Order was observed by parishioners and friends of the Church of St. Francis Xavier on Sunday, September 29, at a Solemn Pontifical Mass celebrated by His Excellency the Most Rev. Stephen J. Donahue, D.D., Auxiliary Bishop of New York, in the presence of His Excellency the Most Rev. Francis J. Spellman, D.D., Archbishop of New York, who presided.

Also present in the sanctuary were their Excellencies the Most Rev. James E. Walsh, M.M., Superior General of the Foreign Mission Society of America, and the Most Rev. Thomas H. McLaughlin, Bishop of Paterson, a graduate of the College of St. Francis Xavier of the class of 1901. More than fifty archdiocesan priests, including several Monsignori also attended the Mass. The sermon was preached by the Very Rev. Ignatius Smith, O.P., dean and associate professor in the School of Philosophy in the Catholic University and director of the Preachers' Institute in Catholic University. (Father Smith's sermon is printed elsewhere in this issue.)

Archbishop Spellman, in a brief address at the close of the Mass, praised the work the Jesuits have done for the Church, for religion, for charity and in ways of piety, and added that he was present at the exercises to voice his congratulations and the congratulations of the archdiocese of New York to the Jesuits of the province.

Archbishop Pays Tribute

"Dearly Beloved in Christ: Father Smith in his inspiring and eloquent sermon has told us of the joy of

the Sons of St. Ignatius on this world-wide observance of the fourth centenary of the establishment of the Society of Jesus. But, as our Holy Father, Pope Pius ter to which Father Smith also referred—this day is XII, said in his letter to the Father-General—the let-also a day of joy for the Church Universal, because the story of the Society of Jesus during the last 400 years has gone along parallel lines with the story of the Church. Therefore, throughout the world not only the Sons of St. Ignatius, but all Catholics are rejoicing on the triumphs of the past and praying for blessings on the years that lie ahead.

“While I am here officially this morning, still I prefer to be here as an individual. I cannot glory, as can 20,000 Jesuits, in the title of sonship of St. Ignatius, but I still can claim membership in that family, because it was my privilege to have studied with and under the direction of the members of the Society of Jesus, and, what is even more important, to have studied the members of the Society, and to have been influenced by them.

Congratulations of Archdiocese

“My feelings this morning in coming to this church are somewhat akin to my feelings some eight years ago, when I was consecrated a Bishop in Rome, and the Father General of the Society came to bid me goodbye as I left that city for home. I have always had and still retain admiration and affection and reverence for all Jesuit priests, for all Jesuits. You can imagine, I am sure, my gratification at the thought of the honor that the Father General of the Society had done to me. I had been honored with his friendship and had frequent association with him over an eight-year period, and his humility, his sanctity and his ability had and still have on me a vivid beneficent effect. It is in somewhat of the same state of mind that I come here today before my teachers to voice my congratulations and the congratulations of all the archdiocese of New York to the Jesuits of this province. While we are happy in the triumphs of the Society and the achievements of the Society through-

out the world, we take special consolation in what the Jesuits of North America from the time of St. Isaac Jogues down to our times have done for the Church, for religion, for education, for charity and in works of piety.

“Those who have been associated with them have by their sacrifices enabled them to build temples devoted to the worship of God throughout our country like this beautiful church dedicated to St. Francis Xavier and Catholics throughout the country from the very beginning have enabled the Society to establish centers of learning. But the members of the Society have with that help erected greater monuments than any monuments that can be seen with human eyes. They have built temples of the Holy Ghost and established living sanctuaries of faith in men’s souls. So, my dear brethren, you rejoice with them and with me, and I rejoice with you and with them, as on this anniversary we thank Almighty God for the blessings that have come to the Church through the ministrations of the Sons of St. Ignatius. The life of St. Ignatius is apparent to us all, in greater or less degree, in every member of the Society, be it priest or brother or novice. From the pattern of his life, every Jesuit and every Catholic should be to some degree a mystic. That is one of the points emphasized by our Holy Father. The mysticism means communion with Almighty God, living close to Almighty God. We can pattern our lives after St. Ignatius by living lives that are full of love of God and sacrifice, for our own sakes and for the sake of others, and finally as soldiers following the leadership of Christ the King.

“Father Smith concluded his sermon with the words of St. Ignatius, the motto of the Society: ‘To the Greater Glory of God.’ The lives of Jesuits and the lives of Catholics are directed towards the fulfillment of that motto. I shall conclude my own remarks with words taken from the epistle of St. Paul, another soldier in the army of Christ, who summarized what the Jesuits live and teach, and what all

Catholics in so far as is possible live and exemplify: 'Christ is all and in all.' "

Assisting Bishop Donahue at the Mass were the Very Rev. Henry I. Stark, C.S.P., Superior General of the Paulist Fathers, as assistant priest, and the Very Revs. Thomas Plassmann, O.F.M., rector, St. Bonaventure's College, and William F. McCarty, C.S.S.R., Provincial of the Redemptorist Fathers, as deacon and sub-deacon, respectively. The Revs. William Meyers, assistant at the Church of the Holy Name of Jesus, Manhattan, and Harold Folser, S.J., of Our Lady of Martyrs Tertianship of Auriesville, N. Y., served as masters of ceremonies.

Archbishop Spellman was assisted by the Right Rev. Monsignor Joseph P. Donahue, P.A., Vicar General of the archdiocese of New York, as assistant priest, and the Very Rev. Monsignor John J. Casey, the Archbishop's secretary, as master of ceremonies. Deacons of honor to the Archbishop were the Right Revs. William E. Cashin, pastor of St. Andrew's Church, Manhattan, and John J. McCabe, P.R., pastor of the Church of St. Augustine, Bronx.

St. Louis University.—Three days were devoted to the solemn celebration of the Four Hundredth Anniversary of the Society.

On Friday, October 25, the Most Rev. George J. Donnelly, D.D., Auxiliary Bishop of St. Louis, was Celebrant at the Solemn Pontifical Mass of the Holy Ghost. The Most Rev. Francis Clement Kelley, D.D., Bishop of Oklahoma City and Tulsa, preached the sermon. The other officers were: Archpriest, Rt. Rev. Msgr. John P. Spencer; Deacons of Honor, Very Rev. Msgr. Mark K. Carroll and Very Rev. Msgr. Leo J. Stack; the Deacon of the Mass, Rev. John J. Butler; the Sub-deacon, Rev. M. J. O'Keefe; Masters of Ceremonies, Rev. Charles H. Helmsing and Rev. John J. O'Brien, S.J.

On Saturday, October 26, the Most Rev. Henry Althoff, D.D., Bishop of Belleville, celebrated the Solemn Pontifical Mass and the sermon was given by the Most

Rev. Henry P. Rohlman, D.D., Bishop of Davenport. The other officers were: Archpriest, Very Rev. Martin J. O'Malley, C.M.; the Deacons of Honor, Very Rev. Vincent Schrempp, O.F.M., and Very Rev. Sylvester Juergens, S.M.; the Deacon of the Mass, Very Rev. Thomas M. Palmer, C.S.S.R.; the Subdeacon, Very Rev. John S. Mix, C.R.; Masters of Ceremonies, Very Rev. Msgr. M. J. Gruenewald and Rev. John J. O'Brien, S.J.

On the afternoon of October 26, a Symposium on Jesuit Scholarship was held. After the address of welcome by the President of the University, the following papers were read: "The Jesuits and Liberal Education" by Louis J. A. Mercier, Associate Professor of Romance Languages, Harvard University; "The Jesuit Contribution to Philosophy" by Gerald B. Phelan, President of the Mediaeval Institute, University of Toronto; "The Jesuit Contribution to Science" by James B. Macelwane, S.J., Professor of Geophysics, St. Louis University; and "The Jesuit Contribution to Theology" by Thomas Plassman, O.F.M., President of St. Bonaventure College.

In the evening at the Faculty Dinner to College Representatives at the Hotel Coronado the Hon. Bernard F. Dickmann, Mayor of St. Louis, offered "Greetings from St. Louis"; George Reeves Throop, Chancellor of Washington University, "Greetings from Washington University"; and the Most Rev. Paul C. Schulte, D.D., Bishop of Leavenworth, spoke on "The Jesuits in St. Louis".

On Sunday, October 27, the Most Rev. John J. Glennon, D.D., Archbishop of St. Louis, was the Celebrant at the Solemn Pontifical Mass of Christ the King and the Most Rev. James H. Ryan, D.D., Bishop of Omaha, delivered the sermon. The other officers were: Archpriest, Very Rev. Peter A. Brooks, S.J.; the Deacons of Honor, Very Rev. Harry B. Crimmins, S.J., and Very Rev. Charles E. Zachman, S.J.; the Deacon of the Mass, Very Rev. J. Joseph Horst, S.J.; the Masters of Ceremonies, Rev. Alfred G. Thompson and Rev. Charles H. Helmsing.

The celebration closed with a reception in the University Gymnasium for the St. Louis friends of the Jesuits.

WORKINGMEN'S RETREAT MOVEMENT

The warm welcome and cordial cooperation of the hierarchy, evidenced in a number of letters received by Father John P. Gallagher, Director of Workingmen's Retreat, from Ordinaries within the territory of the Province, augurs well for the success of this apostolate. We subjoin the letter of His Excellency, the Most Rev. Michael J. Curley, Archbishop of Baltimore and Washington.

February 27, 1940

Rev. John P. Gallagher, S.J.

19 Eye Street, N.W.

Washington, D. C.

Dear Father Gallagher,

You have been appointed by your Very Reverend Father Provincial to take charge of the Retreat Movement for our working people in the Province of New York and Maryland.

I hereby confirm your appointment for that work in the Archdioceses of Baltimore and Washington and promise you, on my own part, every possible cooperation to the end that you may be able to bring many of our poor working people to see the truth of the Church's teaching regarding labor and capital and to bring them closer to the great Divine Worker—Jesus Christ Himself.

Not only do I confirm your appointment and promise you my own cooperation, but I hereby recommend you most warmly to all the Clergy—Regular and Diocesan—of both Archdioceses. I expect them to give you every possible help in this great work to which you have been appointed. I recommend you to our Diocesan Clergy who are taking a very particular interest in the work of bringing before the working class the teaching of the Church as outlined clearly and em-

phatically by Leo XIII and Pius XI on the question of Labor.

Your presentation of this letter of mine to any member of the Clergy is equivalent to my own personal request that such cooperation as I have mentioned above be given to you. You are free to select the places for your retreats and I have the fullest confidence in your judgment regarding the form such retreats should take.

Wishing you every blessing in your new field of work, I remain

Yours sincerely,

Michael J. Curley,
Archbishop of Baltimore.

FORDHAM UNIVERSITY

Fordham University has announced that it will attempt to raise a Centenary Fund of \$1,570,000 in connection with the all-year celebration of Fordham's one hundredth anniversary, which is just beginning.

Part of the Centenary Fund will be used to erect a \$1,000,000 12-story building in downtown Manhattan about a half mile from the famous Wall street financial district. The rest of the fund will be used for the construction of other major improvements at Fordham.

Two new residence halls to accommodate 104 boarding students were completed last week at Fordham at a cost of \$210,000. An anonymous donor subscribed the entire cost.

The \$1,000,000 building in downtown Manhattan will be erected on a site near the 57-story Woolworth Building, where five divisions of Fordham University occupy rented quarters. The building will contain fifty classrooms seating 3,500 students. The divisions now in the Woolworth Building will move into the new Fordham building. Day and evening sessions will be held, so that about 5,000 students will be accommodated.

The building will include a combination auditorium and gymnasium, seating 700 persons; a chapel, general administrative offices, two laboratories, a practice

courtroom, faculty offices, a library and many other rooms. Fordham's Schools of Law, Social Service, Business and Education, and the Manhattan Division of Fordham College, will use the building.

The operating expenses of the new building will be \$65,000 a year. Fordham now pays \$96,000 a year rent in the Woolworth Building. The new building also will provide twice as much space.

Fordham was founded with six students in 1841. It now has 8,300, making it the largest Jesuit university in the world.

MISSION BANDS

Hereafter there will be two Missions Bands, one for the Northern Jurisdiction of the Province and another for the Southern. The Directors (and the Assistant Director for the Northern Jurisdiction) will not give missions, but all arrangements for missions should be made with them.

The division of the two bands and the residences of the Fathers will be as follows:

Name	Residence
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Northern Jurisdiction

Fr. William J. Duane, Director.....	Xavier, N. Y.
Fr. Thomas Coffey, Asst. Dir.....	Xavier, N. Y.
Fr. John A. Cotter.....	Brooklyn Prep.
Fr. John J. Collins.....	Morristown, N. J.
Fr. Philip J. Clarke.....	Morristown, N. J.
Fr. Charles F. Connor.....	Manresa, S. I.
Fr. John F. O'Hurley.....	Manresa, S. I.

Southern Jurisdiction

Fr. John F. Cox, Director.....	Willings Alley, Phila.
Fr. Joseph Phelan, Asst. Dir.....	Willings Alley, Phila.
Fr. Godfrey A. Kaspar.....	Willings Alley, Phila.
Fr. Charles J. McIntyre.....	Willings Alley, Phila.
Fr. Peter J. Torpey.....	Willings Alley, Phila.
Fr. Samuel J. Robb.....	Willings Alley, Phila.

FR. CANNON'S ADDRESS ON MISSIONS IN CONGRESSIONAL RECORD

Jesuit Missions.—The radio address given by Father Thomas B. Cannon, Director and Treasurer of the Jesuit Philippine Bureau and of the Jesuit Seminary Fund, on June 23 over Station WABC on *The Story of Jesuit Missions 1540-1940* was printed in its entirety in the *Congressional Record*. Mr. Martin J. Kennedy, who moved the printing in the House of Representatives, said: "Mr. Speaker and Members of the House, under leave unanimously granted me, I am happy to insert a radio address delivered by Rev. Thomas B. Cannon, S.J., on the Church of the Air program over Station WABC on June 23, 1940. I am honored to insert Father Cannon's address because of my interest in the work of the Jesuit Mission Bureau. The headquarters of this bureau are at 51 East Eighty-third Street, New York City, in my neighborhood and serves as a center of a mission band which encircles the globe and ministers to the peoples of the world. The address was a story of Jesuit missions and it is to me a source of inspiration to read of the glories of these outposts of civilization, which today, as for hundreds of years, are carrying forward the banner of peace—the emblem of Christ, and we must indeed be conscious of the present need to encourage and promote the message of peace and hope throughout the strife-torn world."

WOODSTOCK COLLEGE

Home News.—Ordinations. The newly painted and decorated chapel was ready for the ordination of the large class of fifty-three. Besides making the chapel bright and cheerful, the decorators brought out the beauty of the molding and gave the chapel an appearance of greater spaciousness. The expense of the work was met through the generosity of a benefactor.

The following is the list of the new priests ordained on June 21, 22 and 23:

Edward L. Bartley	Francis M. Martin
Albert A. Beckwith	Peter J. Martin
William C. Bier	Philip P. McAvoy
Bernard V. Boyle	Charles J. McBride
Francis X. Brock	Vincent P. McCorry
John P. Brown	James J. McGinley
Daniel J. Carey	John J. McGrail
James Cawley	Laurence C. McHugh
Francis J. Diamond	Edwin G. McManus
Joseph K. Drane	John J. O'Brien
Edward J. Dunne	Joseph E. O'Brien
Francis J. Fingerhut	Kevin O'Brien
Eugene B. Gallagher	DeRoss B. O'Connor
Paul J. Gibbons	Frederic M. O'Connor
Paul C. Guterl	Ralph M. O'Neill
Walter J. Handren	James J. Pallace
John J. Hooper	William G. Perry
Joseph C. Kelley	William H. Powell
John P. Kenna	Anthony J. Quevedo
Thomas A. King	Justin J. Reimondo
Irving J. Kirshbaum	Paul J. Scanlon
Denis F. Lynch	William H. Schweder
James J. Lynch	Joseph I. Stoffel
Ralph E. Lynch	Matthew G. Sullivan
Alvin S. Mahlmeister	Edward W. Tribbe
William J. Manning	Francis J. Wagner
Arthur A. Weiss	

Faculty Notes.—The following changes have taken place in the faculty: Fr. Ferdinand Wheeler is Procurator as well as Minister; Fr. Callahan is now teaching Dogmatic Theology, *De Virtutibus et De Beata Maria Virgine*, and Liturgy; Fr. Joseph Gallen, Canon Law and Moral Theology of the Sacraments; Fr. Laurence McGinley, Apologetics and Introduction to the Gospels and the Acts; Fr. Philip Walsh is the dean of the Faculty of Philosophy; Fr. Anthony McMullen teaches Logic and Fathers Bihler, Hanrahan and O'Connor

have come from Inisfada to teach the same subjects here.

Biennists.—European conditions having made it impossible to send graduates to Rome for the *biennium*, Fr. Elmer Alf, Fr. Thomas Brophy, Fr. Thomas Henneberry and Fr. Paul Palmer are taking the *biennium* course at Woodstock. Fr. Courtney Murray, Fr. Edward Ryan, Fr. John Sweeney and Fr. Edwin Sanders will conduct the special courses for them.

Improvements.—Besides the redecoration of the chapel, another welcome improvement awaited the scholastics on their return from the villas. All Woodstockians will recall the din of clashing silver and china ware and the roar of crescendoing voices on *Deo Gratias* days in the refectory. Due to the Acousticon Celotex ceiling installed in the panels between the beams during the vacation season fifty per cent of the noise has been eliminated and when the community realizes that to be heard it is no longer necessary to shout across the table the improvement will be still more marked. It was at first feared that the reading and preaching in the refectory would be adversely affected, but the statement of the installing company that the reading and preaching would suffer no loss of volume and would be softer on the ear and far more distinct has been proved true.

Within the next few weeks the Art Metal Construction Company will complete the work of installing the stacks in the Woodstock College Library Building. Two tiers of steel stacks are provided, separated by a solid concrete floor covered with mastic tile. The total footage of shelf space exceeds 17,000 feet. At the same time the Archive room and vault are being equipped with all the modern facilities for the preservation of our archives. When the work is finished, the books that still remain on the second and third floors of the old library will be moved into the Library Building.



Other Countries

BATAVIA, DUTCH EAST INDIES

The People.—The Dutch East Indies, according to the census of 1930, have a population of nearly 61,000,000. Of these about 40,000,000 are in Java, the smallest of the “Great Islands of the Sonde”, but culturally the most advanced and the seat of the Government.

The multiplicity of races in the Netherlands Indies gives a singular character to the work of the apostolate there; two hundred different languages are spoken, of these about one hundred and ten appear in the Atlas of Tropical Netherlands (*Atlas van Tropisch Nederland*). In the government school-supply store there are text-books in 26 languages. Archipelagic India is a museum of races, languages, customs, civilizations and cultures and, as a consequence, a complicated field for missionary work. It is not one mission but many.

The Vicariate of Batavia, confided to the Jesuits of the Province of Holland, comprises two sections of the Island of Java: the extreme west: (*Bantam, West Preanger*) and the center: (*Semarang, Djokjakarta and Soerakarta or Solo*). There are missions among the Javanese, the Soendanese, the Malays, the Chinese, and parochial work among the Europeans. Since each of these divisions speaks its own language, separate schools and churches must be provided for each and priests must be able to speak the language of the racial unit among whom they work.

Moreover, due to historical reasons, the Vicariate of Batavia is charged with many works of general utility: a quasi-regional seminary and preparatory seminary, five retreat houses where the Exercises are given in Javanese, Malay, English and Dutch, central

normal schools at Moentilan and Ambarawa, a printing press at Djokakarta. In Batavia, the Capital of the Indies, are located a secondary school, the Central Bureau of the Missions, the offices of the Catholic daily, *De Koerier*, the Catholic Radio Station and the headquarters of professional, social and youth associations.

To carry on these many diversified works, besides 90 Jesuits, there are in Western Java 12 Franciscans, 4 Conventuals, 3 Missionaries of the Sacred Heart, 1 Capuchin and in Central Java 9 Missionaries of the Holy Family.

The 1930 government census for the parts of the Vicariate situated in Western Java and Central Java and the 1938 religious statistics for these same regions give a clear and exact notion of the scope of the apostolate here and of the success achieved.

1930 government census:

Western Java: 4,625,521 natives (mostly Soendanesse and Malays), 49, 335 Europeans, 194,126 Chinese, and others.

Central Java: 7,565,561 Javanese, 37,676 Europeans, 118,772 Chinese, and others.

1938 religious statistics:

Western Java: 17,155 European and 1,117 other Catholics, 187 catechumens, 41 Priests, 55 Brothers, 211 Sisters (3 natives).

Central Java: 16,231 European and 24,133 other Catholics, 4,433 catechumens, 82 Priests (11 natives), 117 Brothers (23 natives), 417 Sisters (62 natives).

The Apostolate of the School.—This work is divided along racial lines, as we have already indicated.

1. *The Javanese* of Central Java number about 30 million and speak their own tongue, the most difficult of the whole archipelago. During the centuries Java experienced many large invasions, but of these there is little exact historical data. The great temples found in Java, of which Boroboedoer is the best known, are of Hindu architecture and it is to the conquering Hindus who intermarried with the aborigines that the

greater part of the present culture is due. Later on, Islam made its entrance and, as a consequence, Moham-medanism, mingled, however, with a good deal of animism, is the common religion of the Javanese.

Despite their ancient civilization, which is really remarkable from a social point of view, economically the Javanese are below the standard of the other inhabitants of Java. The Dutch, as is usually the case with Europeans in the colonies, are in the front rank. The Chinese who control the trading business are almost on a par with them; in all the towns, even the least important, almost all the shops are in the hands of Chinese, who are often hated by the Javanese because of their riches and because they are looked on as usurers. The Javanese, themselves, have no head for business and are improvident of the future. The great majority of them gain their livelihood by agriculture, either on their own lands or on the great plantations of the Dutch, where sugar, tobacco, coffee, tea, caoutchouc (rubber) and quinine are grown.

The Mission among the Javanese dates from 1897. It is true that two years earlier two small schools were opened to the south of Magelang and in 1894 the first converts were made, but this first success proved illusory, as scarcely one of the converts remained faithful. This convinced the Missionaries that they must begin with the children.

Schools were opened and there was no lack of pupils among the prolific Javanese, who at that time had come to realize the advantages of an education. The costliness of the system, however, soon became apparent. Protestant competition forced us to increase the number of our schools everywhere. Moreover, this method was a slow one: in many places it was impossible to teach the Catholic doctrine in these schools. Great patience was and is still needed to win over these prejudiced or even hostile souls. Meanwhile the Missionary makes use of school-teachers, whom he himself forms, and anxiously awaits the hour of grace. Every school, nevertheless, is a center of influ-

ence and a means of gaining entry to the village.

We must now explain in greater detail the school-system introduced by the State and adopted by the Missionaries.

For the *natives* there are three kinds of primary schools: the *Three Year School*, also called the Public School, which is very elementary, the *Five Year School* for more advanced classes and the *Seven Year School* for the well-to-do. The teaching in the first two kinds of schools is done in the language of the place, in the third in Dutch and for that reason it is called the *Hollandsch Indische School* (H. I. S.). A child who has gone through this last school may continue his studies in any of the schools for Europeans. Three distinct normal schools prepare the teachers for the three kinds of schools.

For the *Chinese* also there are three kinds of Malay-Chinese primary schools. The first two of these are similar to the first two mentioned above; the third, the *Dutch-Chinese School* (H. C. S.) corresponds to the *Hollandsch Indische School*.

For *Europeans* there are almost all the types of schools found in Holland, besides the *Algemeene Middelbare School* (A. M. S.), a general secondary school.

Quite a number of the Mission schools receive a substantial subsidy from the government; the others financially are entirely dependent on the Mission. Here are the 1938 statistics:

	Subsidized	Not Subsidized
Three Year Primary Schools.....	159	98
Five Year Primary Schools.....	50	33
Seven Year Primary Schools.....	12	19
Intermediate Type Schools.....	2	16
Dutch-Chinese Schools	1	15
European Primary Schools.....	26	4
	-----	-----
	250	185
Normal Schools	6	3
Intermediate Schools	8	0
Secondary Schools	2	1

There are, moreover, vocational, home-economic, and other schools, 16 in all, some of which receive government aid. The Seminaries, of course, are maintained entirely by the Vicariate.

The total number of students in the Vicariate is 50,721.

The Soendanese and the Malays inhabit the western portion of the Vicariate. Malay is spoken by about a million in the city of Batavia and the environs, Soendanese in the remainder of that part of the Vicariate. Their culture is not equal to that of the Javanese, properly so called, but their financial status is better. Islamism is the predominant religion; the natives of Bantam, especially, are well known for their religious fanaticism and nationalistic spirit. On this account the Mission among them is all the more difficult. Yet, even there the Vicariate has opened several schools, but an imprudent word by an over-zealous Missionary would empty the schools of the students so hardly won.

The Chinese. Although the school is the principal means of evangelizing the Chinese as well as the others, adult conversions are more frequent among the former. As they speak Malay and rarely attend the schools of the others, an entirely distinct apostolate must be devoted to them. The Mission among them is one of great promise, providing that men and means are found for it.

The Europeans and Indo-Europeans, who dwell in the towns, require special care. Their ignorance in matters religious is shocking; this is due to the lack of any home training. It was for their benefit the earlier Missionaries opened up the large orphanages in Batavia, Buitenzorg and Semarang.

The Apostolate of the Catechists.—In Java, as in all Missions, the catechists are invaluable aids to the Missionaries. They are of three classes:

a) the school-teachers who give catechetical lessons in their free time. Among our 1458 teachers quite a number have undertaken this work;

- b) those who, after completing a course in catechism, pursue their ordinary vocation, but devote a certain number of hours daily to catechetical work;
- c) those who devote themselves exclusively to the work of evangelization.

There are 92 men and 14 women catechists of the second and third class. The most effective work in this line is done by the members of two Native Congregations, founded last year: the *Brothers of the Apostolic Life* and the *Sisters Servants of Christ*, the principal aim of both being evangelization by teaching and catechizing.

The Apostolate of the Sick is, with that of the school, the most important aid in the spread of the Gospel. The Vicariate maintains hospitals for Europeans in Batavia and Semarang; for Europeans and natives in Rangkasbetoeng, Soekaboemi and Djokjakarta; for natives in Moentilan, Gandjoeran, Ambarawa, Bara and Soekanegara; and dispensaries with maternity wards under the management of the Ladies of St. Melanie at Batavia, Meester Cornelis, Kampong, Sawah and Djokjakarta; and dispensaries primarily for natives are found in the villages near the hospitals at Soekaboemi, Djokjakarta, Gandjoeran and Bara.

The Apostolate of the Press.—Besides the Catholic daily, *De Koerier*, which keeps all the Catholics of the Indies in touch with one another, the *Europeans* issue church weeklies published by different groups of parishes, four periodicals edited by social organizations and a political periodical. For the *Javanese* there are a "Social-Religious Weekly Journal", a political weekly and a religious periodical. Furthermore, the Seminary publishes in Javanese and Malayan a series of brochures and tracts on religious subjects.

Vocations and Progress.—The greatest glory of the Javanese Mission is the rapid development of numerous vocations to the religious life and to the priesthood. The first conversions had hardly been made when vocations made themselves manifest. The very Missionaries were taken by surprise. The number of

vocations is steadily increasing; at present there are 12 seminarians from the Vicariate of Batavia in the Seminary, 89 in the Preparatory Seminary and every Order or Congregation of Missionary-Priests have natives among their members.

The grace of God seems to be making up for the delay caused by the opposition of men to the conversion of Java. The Vicariate of Batavia is deeply indebted to the Mercy of God, which during these last thirty years has been so generous to this country.

Progress of Catholicism in the Netherland Indies.

Year	Priests	Catholic Europeans or Indo-Europeans	Catholic Natives	Total
1856	12	-----	-----	7,233
1861	13	-----	-----	22,183
1870	16	13,830	11,480	25,310
1890	40	-----	-----	45,872
1900	46	23,207	26,464	49,671
1910	60	29,659	34,197	63,856
1920	93	34,489	72,590	107,179
1925	203	51,536	157,293	208,829
1930	272	66,911	233,116	300,027
1935	429	79,224	364,176	443,400

The 1940 issue of the *Catholic Annual of the Dutch Indies* has just appeared. A comparison of it with that of ten years ago shows that the ecclesiastical divisions have grown from 10 to 15; the total number of Catholics from 274,791 to 549,690. The number of Catholic natives has more than doubled, increasing from 210,405 to 461,338. There are 570 priests, 16 of them natives; 334 seminarians: 10 Europeans and 244 natives in the Preparatory Seminary and 22 Europeans and 58 natives in the Seminary. In the Vicariate of Batavia, of which the Society has charge, there are 60,875 Catholics, 26,877 of these being natives; 122 priests, of whom 11 are natives; and 101 seminarians: 12 in the Seminary and 89 in the Preparatory Seminary.

BELGIUM—FRANCE

Rudely awakened by the bombardments of the morning of Friday, May 10th, our Fathers of the two Belgian Provinces, sharing the lot of the whole population, almost immediately began their expatriation. To the last, they had not seriously entertained the thought of invasion and had made no preparations for flight.

Saturday the theologians and philosophers of Louvain and Eegenhoven were on the road, with the French scholasticate at Enghien (Belgium) as the first stop. The third year theologians managed to reach Laval, with the intention of continuing on to Jersey. The fourth year Fathers arrived at Lyons in small groups, very weary from the incredible journey they had to make. They are now at the villa of the scholasticate (Ste-Foy-lès-Lyon). Father Charles joined them there. After their examinations they will be mobilized or will be ready to aid their countrymen stranded in France.

The philosophers, with no choice in the matter, were switched from station to station as far as Toulouse. Since all our houses were full, they received hospitality for forty-eight hours at the Villa Emmanuel, Côte Pavée, and then set out again for Vals with two of their professors, two coadjutor brothers, and five young workmen.

The Tronchiennes tertians, equally victims of unforeseen events, together with many other priests from various residences, hastily crossed the frontier and are now scattered here and there among our residences and colleges, five or six at Sarlat, as many more in the colleges at Bordeaux ("Tivoli") and Montpellier (Regis). The novices of Arlon, who had taken refuge at Tronchiennes in August, fled to Tournai on Pentecost Sunday. There an accident divided them into two groups. The first group, with Father Socius, set out in a moving-van, and after several eventful days, with a night's stop at Yseure and another two days' halt at Vals, near Le Puy, reached the novitiate at Mons.

The second group, with the Master of Novices, has just reached the same place. The sixty-five novices of the Province of Northern Belgium, with their Father Master and his Socius, were sheltered at our Agricultural School at Purpan and have recently moved to La Bastiolle.

At Vals a vehicle carrying novices to Mons was still at the door, when along came twenty Flemish juniors, two priests, and three brothers, all of the Northern Province; those of the Southern Province are travelling by unknown ways, with Vals as their journey's end. But it is certain that all these young men will shortly be called for military service.

The apostolic schools and the colleges were closed and the older students immediately evacuated by order of the Belgian government; some of the students had not even the time to see their parents. Le Caousou at Toulouse took in some students, and St-Louis welcomed twenty pupils from Turnhout with their prefect. It is a fact that the Nazi occupation involves deportations and religious persecution. Most of the superiors have nevertheless remained in their houses.

The French house at Enghien, having sheltered the scholastics from Louvain, was itself in turn evacuated. Fathers Merveille, H. D'Herbigny, and Kurtz reached Nantes and Quimper, as well as Fathers Bocquet, Debeauvais, and Gaudefroy. The coadjutor brothers had left earlier for Tournai, on their way to France. Reverend Father Monnot and Brother Lopez alone remain at Enghien. Reverend Father Provincial of Champagne, temporarily at Vanves, is settled at Dijon. Our houses in Rheims were soon evacuated. The students were sent home from the colleges at Amiens and Lille. The apostolic school at Amiens left on Friday, May 17th, for the Petit-Séminaire at Ste-Anne-d'Auray. The French house at Florennes (Belgium), likewise evacuated, suffered from the bombardment. Father Huvelin and Brother Desrumeaux remained courageously at their post. The novices of the Province of Champagne, at first lodged at the villa Ste-Anne,

Angers, were later moved to the chateau d'Orgemont, seven minutes from the villa.

Finally, a diplomatic repercussion of the events in Northern Europe, the French Fathers left Rome. Very Reverend Father de Boynes, Assistant for France, is at Fourviere (Lyons). Fathers Galtier, de Guibert, and Boyer (Toulouse), Father Arnou (Champagne), and Father Hocedez (Belgium) are at Vals. It is assumed that Father Boubée will in all events remain near the Vatican.

The following items were received from a reliable source:

The College at Verviers in Belgium is completely ruined.

Ninety incendiary bombs were dropped on the roof of the College of Turnhout, but little damage was done as the roof is of concrete.

Our church in Mechlin was burned.

The Maastricht Theologate is a military hospital.

There are 300 Belgian Jesuit refugees in France.

Eegenhoven Philosophate was destroyed.

At St. Michel in Brussels 2000 soldiers are quartered.

In Holland all is relatively quiet. Valkenburg goes on as usual.

BRAZIL

Work among the Japanese.—"The year, 1939, was the most fruitful in the history of the mission", Father G. Del Toro joyfully writes. "Here in São Paulo I baptized more than 200 Japanese adults and there is a large number of catechumens whom I hope to baptize in 1940. During the last year two former students of our college of St. Francis Xavier pronounced their vows as scholastics in the Society in Nova Friburgo and three other Japanese former students of the same college will take their vows next year in Córdoba, Argentina. In 1939, also, Yukiko (Luigi Tamura), a young man of exceptional talent, was the first graduate of St. Francis Xavier College to receive the Doctorate in Law. The number of students, board-

ers and day-students, surpassed all expectation. We never imagined that there would be 450 Japanese pupils on our roll. Many of these Japanese boys want to become Jesuits. Many of the Japanese girls, also wish to enter the religious life and already not a few of them have made their vows in various Religious Congregations. This inclination towards the religious life and the great number of Communion received make me morally certain that the 2000 already baptized have been well instructed.

Thus far, I have baptized here in our Church of St. Gonsalo, the Japanese martyr, 1996 Japanese, almost all of them adults. The last group baptized on December 17, 1939, gave me great consolation. A Japanese lady had instructed them, 63 boys and girls, for a whole year. On Christmas Day I baptized four more. These bring the number of Japanese I have baptized here in our Church of St. Gonsalo to 2000."

Diamantino.—Two Priests and two Coadjutor-Brothers with the assistance of a family of colonists are working for the salvation of the savage Nhambiquaras, along the banks of the river Juruena. During the winter an epidemic of influenza wrought havoc among the Indians. As a result of this there was some coldness towards the missionaries, who were accused of being the cause of this misfortune. Now, however, with the passing of the influenza, trust in the Fathers returns to them.

CANADA

MEETING OF THE BIBLICAL ASSOCIATION AT TORONTO

The spring of 1941 will probably bring us at length the long expected English revision of the New Testament, prepared from the Vulgate for American Catholics by American teachers of biblical science. This of itself would mark an epoch for the Church in the United States. But the organization of the Revision Committee, early in 1936, saw the launching of an other movement quite as symptomatic of her progress.

On that occasion a scholar of international repute, the late Dr. Romain Butin, S.M., moved the formation of the Catholic Biblical Association of America. That learned, holy and lovable priest happily survived his own proposal long enough to see it fully realized, for the Association was organized in New York on October 3d, 1936, a little more than a year before Dr. Butin's sudden and irreparable loss to us.

At the beginning of its fifth year the Catholic Biblical Association has nearly 200 active members, and more than twice that number of associate members, the latter class comprising educational institutions and individuals not engaged in teaching the scriptural branches. For the past two years it has published the *Catholic Biblical Quarterly*, a magazine dealing with all departments of exegesis, in a method and style which, while not merely popular, is as free as possible from technicalities, and designed for the use of the clergy at large and the educated laity.

The Association's annual meetings are usually held together with those of the Confraternity of Christian Doctrine, occupying two days of the customary four. This year, however, an Eastern regional meeting was found advisable; and, in view of its quota of Canadian members, the Association met in Toronto, under the patronage of Archbishop McGuigan. About seventy active members were in attendance during the two days August 27th and 28th. Seven of Ours were present, representing three of the American Provinces.

The first day's sessions were held at Toronto University, in St. Michael's, the college of the Basilian Fathers. Papers were read and discussed, on the following subjects: "The Prophecy of Balaam," by the Rev. Gilmore H. Guyot, of Kenrick Seminary, St. Louis; "Isaias as a Font of Jewish Piety in Hellenistic Alexandria," by the Rev. Patrick W. Skehan, of the Catholic University; "The Ras Shamra Texts and the Hebrew Festival of Mazzoth," by the Rev. John J. Dougherty, of the Immaculate Conception Seminary, Darlington, N. J.; "Dominus Deus Sabaoth," by the

Rev. William H. McClellan, S.J., of Woodstock College; "Rhythm, Hebrew and English," by the Rev. Patrick Cummins, O. S. B., of Conception Abbey, Conception, Missouri; and "A Textual Study of Psalm 72: 24," by the Rev. Edward F. Grossland, of Toronto.

On the second day, the Feast of St. Augustine, the members were the guests of the Toronto archdiocesan Seminary of St. Augustine. The academic exercise of the morning was a "Discussion and Demonstration of Visual Aids in the Teaching of Scripture," by the Rev. Stephen Hartdegen, O.F.M., of Holy Name College, Washington. This was followed by the annual business meeting before adjournment for luncheon. In the afternoon papers were presented on "The Possibility of Mistakes Made by the Greek Translator of the Aramaic Gospel of St. Matthew," by the Rev. Louis Hartman, C.S.S.R., of Esopus, N. Y.; and "St. Paul's Rabbinic Exegesis," by Rev. John J. Collins, S.J., of Weston College. The sessions then closed with the Presidential Address of the Rev. Joseph L. Lilly, C.M., of St. Thomas' Seminary, Denver, Colorado, who noted the disastrous effects of the European war upon scholarly equipment and pursuits, and urged this incentive to still greater energy in preserving and furthering our own intellectual inheritance from the older world.

The occasion of this annual meeting was embraced by the Bible Revision Committee to discuss its forthcoming revision of the Old Testament, and to formulate some additional principles of method in the pursuit of that next and more laborious task.

MISSION TO ESTHONIA

(Excerpts from a letter of Father F. J. Baeten, S.J., to the *Mededeelingen voor de Nederlandsche Provincie*).

We took the last train that passed through the Polish Corridor before the war. After a few weeks' stay at Talinn, the capital of Esthonia, an English

Father and I set out for Esna, "somewhere in the interior." What a wilderness that was! Our train covered the seventy-five miles in three and a half hours, and soon all the milk on board was butter.

We got out at the last stop, to be greeted by a French Father who drove us home by horse and wagon. The poor old horse was in the last stage of decrepitude and covered in an hour what we could easily have done on foot in half the time.

The next morning I was awakened rather early by the sound of birds in the corridor. How they got in I could not understand until I saw one suddenly disappear through a hole in the wall. On examination I found that there were several cracks from two to four inches wide. Some time later I was awakened at night by cold and dampness; snow and rain poured through the leaks in the tin roof. Such is the house we rented some months ago.

Before that it had been a farm house. The present parlor was the only room inhabited by the family; the chapel was a blacksmith shop, the refectory a chicken house, and the kitchen a storeroom for hay and straw. Well, we have changed all that so that at least we can live in it.

We have an extra building in the garden which serves as our school and as a meeting place for our boys' club. In the summer they use our garden as a play-ground and in the winter they come to us with other boys to learn different languages. The English Father teaches Russian, an Esthonian layman English, and this Hollander German. For this I had to write my own grammar, since it would not do to travel with a German grammar in war-time.

After the first two weeks of work, a letter came advising me to leave as soon as possible. In two hours' time we had reached the station. It was like a fourth class funeral. Before leaving we had made a meal of our rye bread and jam, for we were in no mind to leave a picnic for the Russians. I reached Talinn in the evening and learned that the situation was not as dangerous as we had feared. So, the next day I re-

turned to Esna. It was a rain darkened evening and rather windy and the mud road ran through swamp and field. I put on my overshoes, pulled my socks over my trouser-legs and, with a cigar box of toilet articles under my arm, marched home, a philosopher in plus-fours. The house was silent as death when I finally arrived. I walked into the refectory. The community looked up in fright and the lay-teacher fell right out of his chair. Whereupon, we all went to work again on the bread and jam, for you can never tell when that Russian picnic will be held.

Since then community life has gone on as usual. Sugar and gasoline have been rationed. We bake our own bread and that has complications. The oven opens out on our garden, which also serves as a chicken yard. On more than one occasion we have had to let out half roasted chickens that had been shut in by mistake. Our Polish brother is a great lover of animals. One day we found in the kitchen our eighteen chickens, the cat, the neighbor's dog, a horse standing in the door-way, and our pig sitting on the stairs. Said pig is the community's pet, for when it gets big enough to break out of bounds, it will be big enough to eat.

So our life here rolls on its way. We sew, launder, iron, cook, and bake, we study Esthonian and make contacts with the people. The latter work is very promising. Talks are given to youngsters and to their elders as well, and by means of a publication and letters we are getting in touch with the Orthodox clergy. Progress is very slow, but it is the right moment to make friends with these people. Later on we hope to see rich fruits of our labors. For the present it is much to make even this progress. The future is in God's hands; what it will bring us we know not.

NAN-YO OR THE SOUTH SEA ISLAND MISSION

First Missioners.—The first islands in the South Sea to receive the Gospel were the Marianas Islands and

Jesuits were their first missionaries. The first expedition, under the leadership of the Venerable Father Diego de Sanvitores, arrived at the Island of Guam on June 16, 1668. In less than a year some 13,000 natives, mainly Chamorros, were baptized. By 1672 there were already 13 islands where the Gospel was known and Catholics numbered 30,000. Nor was there a dearth of martyrs' blood. The protomartyr of the mission was the Venerable Father Luis de Medina who was killed by a spear in 1670. Two years later Father Sanvitores himself fell, his heart transfixed by lances and his head wounded by a blow from a cutlass. The number of Jesuits martyred in those regions at that time reached the total of fourteen.

With the purpose of facilitating the conversion of so many islands scattered about in the ocean, Father Gerardo Bouwens in 1669 proposed the difficult task of gathering together the Chamorros on three islands. This undertaking was carried out by the Governor, D. José Madrazo, albeit with enormous difficulty. We read that by the year 1702 the Catholic Mission already had churches on the three islands of Guam, Rota and Saipán, with ten Priests and two Coadjutor Brothers. Many fanatics stirred up war anew against the Spaniards and laid ambushes for them, a thing so prevalent at the time of the original colonization. Disorder, unsanitary conditions and famine gave rise to great epidemics which ravished the poor Indians, and many of them decided to fly to faraway isles; accordingly, in 1705, of the 30,000 aborigines originally brought together, only 3,000 remained.

The Jesuits were likewise the first missioners of the Carolines. In 1708 under the Captain-General of the Philippines an expedition set out from Manila for Yap; on it went Father Bobadilla with the purpose of evangelizing that island. Violent storms, however, prevented a visit to the place. The attempt was repeated in the following year and the outcome was equally disastrous. In 1710 the valiant Father insisted on the project anew and he was accompanied on his venture

by Fathers Duberon and Cortil. These two fathers succeeded in gaining an approach to one of the Palaos Islands (Sansorol). Before the ship could cast anchor, together with fourteen others they jumped into a small boat and without more ado made for the interior. Faced with the impossibility of effecting an anchorage the vessel had to put out to sea again, and there the Fathers and their companions remained marooned, unheard of for many years. It was finally learned that they were murdered by the islanders. In 1711 the fourth expedition, this time with three members of the Society, set sail from Manila harbor; but a storm sent the ship to the bottom and all on board perished. Such sorry results were sure to give rise to profound misgivings on the part of the Spanish authorities, who for many years abandoned a project that seemed to be rightly called foolhardy. The Jesuits were still insistent. In 1722 Father Cantova made an attempt in a tiny craft to cross over to the Palaos from the Marianas where he was stationed. This time the boat was shattered on the Philippine coast and all the occupants, with the exception of Father Cantova, lost their lives.

The missionary did not lose heart; having returned years later to the Marianas, he again set forth, in 1731, on his way to the Palaos with Father Victor Walter as his companion. Divine Providence crowned their efforts with success on this occasion, for they were able to arrive at the Uluti group. Here they established themselves, remaining for several months on the Island of Mogmog, home of the Samol or tribal chieftain, and then on Fanalap, a place which gave promise of workable fields and good drinking water.

Father Cantova then forwarded to the Father Provincial, Pedro de las Heras, an outline map indicating thirty-six small islands to the south-east of the Marianas and at the same time wrote: "I am concerned with gathering together all the people on one or two islands, but it cannot take place immediately; one must walk with leaden feet". The conduct of the

aborigines, submissive and loyal as it apparently was, and the cordiality with which they received the missionary Fathers and attended the first instructions, inspired Father Cantova with quite roseate hopes. But unfortunately these vanished sooner than he expected. "I have become aware", he writes, "that they have a much changed spirit since the arrival here of an Indian who was in Guam, and I suppose that he has filled their ears with stories of the many labors and trials suffered by the natives in the Marianas". Because of this, he decided to send Father Victor Walter to the Marianas. Some months later Father Cantova paid a visit to the Island of Mogmog, where he was assassinated by the Carolinians. With this the plans for the spiritual conquest of that people came to naught. The evangelization of those islands remained suspended for an indefinite length of time; nevertheless, relations with the Caroline Islands were continued indirectly by way of the Marianas. Between 1740 and 1770 they were visited several times by ships engaged in stamping out pirates; but then the Governors from the homeland seem to have forgotten the great sacrifices originally made to win the inhabitants for religion and the Fatherland.

Shortly after the expulsion of all the Jesuits from the Peninsula and the Colonies, the Augustinian Fathers, also Spaniards, were substituted for the Jesuits. Little by little the Faith kept penetrating the hearts of the Chamorros and dominating their thoughts and ambitions. But the Carolines had a less happy fate. Up until 1886 the Capuchin Fathers had been unable to gain an entry for the evangelization of these islands.

The Marianas had remained attached to the Diocese of Cebú. As a result of the Spanish-American War the Marianas and the Carolines were separated from that diocese. In 1905 an Apostolic Prefecture was set up for them and entrusted to the German Capuchins. For reasons of a political nature the Island of Guam had to be separated ecclesiastically from the Marianas;

this island was constituted an Apostolic Vicariate under the control of the Spanish Capuchins. The rest of the Marianas under German domination were united in the ecclesiastical order to the Carolines and together made up another Apostolic Vicariate established on March 1, 1911. This is our present Vicariate; together with the Marshall Islands it is called Nan-Yo or South-Sea Islands. In their turn the Spanish Capuchins had to yield the field to their German brethren of the same order in the years 1904-05. One factor or another had already given great impetus to this mission until as a result of the European War the entire Vicariate had to be abandoned again.

The Present Era: Expansion of the Mission:—

Among the problems raised by the Treaty of Versailles one was that of the religious status of Nan-Yo. His Holiness arranged with the Japanese Government that new missionaries of a friendly nationality should be admitted to take the places of those who had departed. The Society of Jesus was able to satisfy the desire of the Roman Pontiff. The first expedition was manned by twenty-two missionaries, led by Msgr. López de Rego who was forthwith named Vicar Apostolic.

With God's grace Christian communities have multiplied and some have been placed on a relatively firm foundation. It is true that in relation to other missions this enterprise exhausts more men and money than one could easily believe, considering the small number of people in it. One ought, however, to consider the difficulty of effecting communications in an insular territory, a result of the enormous distances between the islands; then one will see the need for so large a personnel and especially for such great expenditures of money. Nevertheless up to the present we have been completely lacking in capital, subsisting on alms alone and entirely dependent upon Providence.

The Mission now has 12 Priests on the Islands, 13 Brothers and 21 Religious Sisters. With the departure from the Mission of our Vicar Apostolic, His Excellency, the Most Reverend López de Rego, we lost a

great missionary in Truk and another in Ponapé, our beloved Father Superior, who upon the departure of Msgr. Rego, has been named Administrator Apostolic, and, as a result of present circumstances, has been constrained to take up his residence in Tokio. We have 16 schools for boys and girls with an enrollment of 722, 40 Christian communities with chapels and 27 without chapels and more than 32 pious congregations.

Much effort has been made to encourage a native clergy also, but only two youths have persevered. Faced with the inconstancy of the candidates from among the islanders, it has been thought more suitable to maintain a Japanese Clergy. For this purpose several seminarists are already undergoing training in the Seminaries of Japan, but the circumstances of this mission are so exceptional that even this measure, perhaps, will not yield the hoped-for results. In addition to the schools mentioned above, we have well-organized catechetical classes in almost all the islands with a total of some 4,500 attendants; in these classes the boys and girls learn the Christian doctrine and other subjects suitable for their ordinary life.

The Religious Sisters labor at present on the three little islands of Saipán, Ponapé and Fefen (of the Truk Group). They have a great number of natives and one Japanese girl, resident and day-students, on the Island of Saipán. The seeds of religious vocations have matured in these schools, and several of the students have already embraced the religious state in different Congregations established for women in Tokio. One of these Chamorritas, Mother Mary Ursula Matsunaga, is at present acting as Reverend Mother in the school of Fefen. We may say with confidence that the missionary Fathers and Sisters can entertain bright hopes for a still more fruitful future. At times even Protestants and pagans, aware of the approach of death, ask the privilege of dying in the bosom of our Holy Religion.

For the 50,000 natives of the Nan-Yo 27 Priests and 25 Brothers have already been sent to these islands; of these five Fathers and six Brothers have

died; others disabled by infirmities have had to be sent to other parts. The best method would be to have here at hand motor-boats and numerous catechists for the many islands. Then, the missionary might devote himself solely to visiting the islands that have been made ready by the catechists. But then again it would be necessary to establish schools for those catechists; this brings up again the problem of funds and sustenance.

The Coadjutor Brothers care for houses, farms and churches and their zeal also urges the natives to labor and devotion. The yearning to contribute to the work of conversion increases their numbers and constrains them to learn as much as they can in order to be useful to the Mission.

SPAIN

The Visit of General Franco to the Sanctuary of Loyola.—On October 14, 1939, General Franco paid his long awaited visit to the Basilica and Holy House of Saint Ignatius. In the morning it was announced by telephone that the General would arrive that afternoon. This was the signal for the decoration of the Basilica and for the Juniors to prepare the music which they would sing for the occasion. At three forty-five it was announced that the General was approaching and the bells of the Basilica began to send out the happy news to the people of the Valley. In five minutes the cortege appeared at the end of the avenue and proceeded slowly toward the house. On arriving at the Basilica the General and his wife were met by Father Rector and Father Caballero, Master of Novices of the Province of Toledo. After very cordial salutations they proceeded to the Basilica. Father Rector walked at the left of the General and while the latter talked to him in a simple manner he directed his gaze from side to side toward the members of the community who were lined up on either side of the steps.

As they entered the Basilica the choir sang the National Hymn. On their arrival at the altar rail the two illustrious visitors knelt on priedieux. The choir then entoned the hymn "Christus Vincit, Christus Regnat, Christus Imperat" and as a commentary on this hymn to Christ the Conqueror the following supplications were added for the Caudillo:

"Praise and long life to our leader Francisco Franco, the unconquered victor over the enemies of the Holy Church of God." Christus Vincit, etc.

"Praise and long life to our leader Francisco Franco, the Custodian and Propagator of our ancient Catholic Tradition." Christus Vincit, etc.

"Praise and long life to our leader Francisco Franco, restorer of the Society of Jesus in Spain." Christus Vincit, etc.

While these prayers were being chanted the Caudillo followed the Spanish translation with great devotion. When the singing was over Father Rector approached him and began to explain some things about the high altar, which he followed with great interest. When Father Rector came to the silver statue of Saint Ignatius he told the Caudillo briefly about its history, informing him that the statue was the property of the town of Azpeitia through cession of the government, just as the whole house was the property of the Province. He took occasion to thank the Caudillo in the name of all for the decree reestablishing the Society in Spain adding, "It was not then, as now, when we have a government which has restored the Society all of its property." The Caudillo smiled, pleased at the allusion.

They then went through the sacristy to the Holy House entering through the Chapel of the Immaculate Conception. The visit was long and very devout. From the very first moment it could be seen that this was not one of those "official" visits but a real visit of homage. During the forty minutes that it lasted they went through all of the rooms of the Holy House. The General's deportment, questions, and the expression of his

face, all showed the pleasure he felt when seeing so many reminders of Saint Ignatius of Loyola.

His attention was attracted especially to the Chapel of the Relics where he experienced great devotion at seeing so many relics in one place and he was gratefully surprised at their artistic arrangement. He himself stopped to examine some of the reliquaries after Father Rector had told him about them.

In the ancient Oratory he heard with great interest the story of the painting of the Annunciation over the reredos. On fixing his eyes upon the silver bas relief above the side door, Father Caballero who was accompanying the General made the remark, "Some time ago, Your Excellency, when I was making my retreat in this house while on furlough from the front, the idea occurred to me that Saint Ignatius ought to be made the patron of the wounded and mutilated of the war, since he was also wounded for Spain." To which Franco replied with spirit: "You are right; he, indeed, was mutilated for the truth."

On mentioning the name of Father Huidobro who had been Father Caballero's companion chaplain in the legion, General Franco repeated the words of encomium which on another occasion he had spoken about this heroic priest: "It was a shame," he said, "it was a shame; they should not have let him go to the front. We now need such men in Spain."

He also made a very delicate reference to our Father General. During the course of Father Rector's talk, the name of Father Ledóchowski was mentioned incidentally. "Poor Father General!" the Caudillo exclaimed with great feeling. "How greatly he must be suffering because of the misfortunes of his country in the present war."

Now in the Chapel of the Conversion he knelt before the altar and prayed with great devotion for several minutes. He was greatly impressed by the story of the conversion of our Holy Father as related by Father Rector.

In the sacristy he examined with great attention

one of the autographs of our Holy Father. At the end of the visit Father Rector presented him with the album of signatures of famous persons, asking him to add his own. This he did very graciously.

When the illustrious visitor began his descent of the stairway of the Holy House the community had again formed a line along the façade to the entrance of the Basilica. There was also a goodly number of the townspeople of Azpeitia who had come to the sanctuary on hearing of the visit. When the General came out they shouted the triple salute "Franco, Franco, Franco." Standing on the threshold he looked at the crowd with impressive and captivating gravity. After inspecting the façade of the Holy House he passed between the lines of the community and asked Father Rector, "Have you had an increase in the number of vocations?" "Yes, thank God," answered Father Rector. The Caudillo gave a gesture signifying great pleasure. Just before the General departed Brother Zuriarrian believing that he should show the General of the National Armies his merits as veteran of the Carlist Wars, appeared dressed in his cassock and a red beret adorned with stars. He was introduced to the General who greeted him amiably and congratulated him with a prolonged handshake.

As a memorial of the visit and in testimony of the gratitude for the restoration of the Society in Spain General Franco will be given an artistic reliquary which is being made at Eibar and in which will be placed relics of the Saints of the Society. On the upper part of the reliquary there will be a gold monogram of the name of Jesus: on the sides the escutcheons of Spain and of Loyola: and on the inside the inscription, "Duci Nostro Francisco Franco, Restitutori Societatis Iesu In Hispania, Laus Et Vita." ("To our leader Francisco Franco restorer of the Society of Jesus in Spain, praise and long life.") On the pedestal will appear the Holy House and on the lower border the inscription, "Remembrance of the visit of our Caudillo to Loyola, October, 14, 1939, Year of Victory."

Books of Interest to Ours

Theologia Fundamentalis. By Anthony C. Cotter, S.J. Hefferman Press, Worcester. 1940. Pp. x, 739. \$3.50.

Everyone familiar with the characteristic merits of Father Cotter's writings will rejoice at the appearance of this latest and most impressive of his publications. For Father Cotter is a teacher and an author who has developed transparency of language to a degree where he stands unique in his chosen field. Utter lucidity, a simplicity of style which is always pregnant with meaning yet never at the expense of absolute accuracy, a frugality of language which never uses three words where two will suffice and whose outstanding charm and mark of merit is its unobtrusiveness,—these are the merits which we have come to look for with confidence, in any publication which bears this author's name. Perhaps most significant of all the tributes which have been given his writings is the spontaneity with which *student* philosophers and theologians turn to his books for their first endeavor to solve any perplexing question in the fields which his pen has covered. Certainly no tribute, we feel, would be more welcome in Father Cotter's own estimation. It is for them,—“not for the trained theologian, but for the theologians still in the process of their formation”,—that he has always and so adequately written.

Reviewing is a pleasant task when a new book affords as many praiseworthy features as this one. We have already mentioned its clarity and simplicity both of Latin and of thought. In addition, the volume is rich in frequent and apt illustrations and examples. Fuller treatment is habitually given to those precise points which long experience in the class-room has taught the author that students are most likely to misunderstand. Copious and excellent references are given both to standard authors and to special articles; and the advantage of American students of theology is well served by the frequent citation of English-speaking authors, both apologete and adversary. Finally in this catalogue of the more general merits of the work, there should be mentioned the apt choice and concise presentation of difficulties, the orderly procedure in terse thesis form, and the success with which

an attractive format makes clear the accurate progress from argument to argument.

More specific merits of the book lie in the achievement of three aims which the author acknowledges in his foreword. An entire Apologetic, logically complete,—from the initial problem of the possibility of Revelation to the completion of the treatise on Tradition and Sacred Scripture,—is arranged into an orderly sequence of fifty-four theses and gathered into the limits of one volume. Particular commendation is due to the fullness with which the section on Sacred Scripture is treated. The second of this volume's specific merits lies in its relatively brief, but original and richly documented exposition of "Practical Apologetics" (pp. 487-502). Lastly, dogmatic arguments are skillfully isolated from purely apologetic arguments and a clear presentation of the former goes hand in hand with the establishment of each successive thesis on the validity of the latter alone.

The absence of those things which the book leaves to be desired is perhaps inevitable by reason of its single Apologetic aim. Thus development of the apologetic half only of the Treatise *De Ecclesia* deprives the reader of such clear exposition as the author might give to such fundamental subjects as the Salvific End of the Church, the Membership of the Church, the Mystical Body of Christ, the Relation of Church and State, etc. Again, the adaptation to modern conditions which so distinguishes this work would be heightened, it seems, by the inclusion,—if only for the sake of the student's *erudition*,—of a brief section in the beginning on Religion in general (its Philosophy, Psychology, History) and a summary of the Immanentistic Apologetic, expounding its aims and proponents, its virtues and its defects.

In conclusion, here is a text-book which it is a pleasure to highly recommend. Father Cotter has taken upon himself the performance of an important service to theological students and has performed that service with the clarity, the orderliness and the thoroughness which those who knew his methods would expect. May we hope that a companion volume may some day extend that service to the other topics we noted above? In the meantime we confidently predict that the present work will abundantly receive a text-book's highest tribute, hard service at the hands of all those students to whom it is made available.

Joseph Bluett, S. J.

Katharine Tekakwitha. The *Positio* of the Historical Section of the Sacred Congregation of Rites on the Introduction of the Cause for Beatification and Canonization and on the Virtues of the Servant of God Katharine Tekakwitha, the Lily of the Mohawks. Being the Original Documents first published at the Vatican Polyglot Press now done into English and presented for the edification of the Faithful. Fordham University Press. New York. 10½ x 7½ in., pp. viii and 468, illustrations, map.

The prospectus announcing this work for subscription raised hopes of a book that would delight the eye and the heart. Those hopes have been generously redeemed. Lovers of fine printing and lovers of "the Holy Savage" will alike rejoice over *Katharine Tekakwitha*.

The *Positio* opens with a Statement of the Relator-General. Next comes a Summary of the Life and Virtues, Signal Favors, and Reputation for Holiness of the Servant of God, Katharine Tekakwitha. Then follow twenty-one Documents, arranged in chronological order, from a "Fragment of a Letter of Father James de Lamberville, 1677," to the "Process Instituted by Authority of the Ordinary in the Episcopal Tribunal in Albany, 1931-1932." "In accordance with prescriptions of Canon Law" this last document is not here translated. An Appendix contains a Bibliography of the Servant of God, the Notes that accompanied the Maps in the Latin Original, and the Observations of the Relator-General. The present volume closes with an Index to the Summary, to which were happily relegated the innumerable references printed in the margin of the original. On the end papers is a map of the "Tekakwitha country."

The map, the cover design, the frontispiece, the hand-lettered title page, the many full-page woodcuts, and the minor decorative elements, are by LeRoy H. Appleton.

Over two hundred pages are taken up by two of the documents, *The Life of the Good Katharine Tegakowita, Now Known as the Holy Savage*, by Pere Chauchetiere, and *The Life of Katharine Tekakwitha, First Iroquois Virgin*, by Pere Cholenec. Drawn from the *Jesuit Relations*, these lives offer spiritual reading of robust quality and authentic inspiration.

The original *Positio* is a tribute of historical scholarship to its subject; to this scientific tribute the English version adds an artistic tribute to Katharine Tekakwitha. It is incidentally a tribute to the tireless zeal of the here anonymous Vice-Postulator of her Cause, and to the Fordham University Press.

Will it set the bibliophiles' teeth on edge to hear one regret expressed? The book "is limited to one printing from type,

after which the metal is to be melted." But perhaps some provision has been made for the larger libraries of our war stricken Provinces, so hospitable to the Jesuit student from overseas.

N. J. T.

Saints and Blessed of the Society of Jesus, by Fr. A. Ambruzzi, S.J., Good Shepherd Convent Press, Bangalore, India. 160 pages. \$.40

The fourth centenary of the Society is the occasion for this revised edition of the author's "Saints and Blessed of the Society of Jesus." In this second edition many of the lives have been rewritten, and the liturgical prayers in the Mass, together with an authentic likeness, for each Saint and Blessed have been included. The author feels, and we must agree with him, that "if men and institutions are known by their fruits, the Society of Jesus will surely be better known and more properly appreciated by bringing out the moral greatness and the outstanding merits of those of our Brothers who were the best embodiment of her spirit."

The Jesuit will find in this unpretentious book a handy reference for the most salient facts in the lives of his fellow Jesuits raised to the honors of the altar. In many cases Father Ambruzzi brings out the peculiar note of each one's sanctity. Yet most of the lives are far too brief for sermon material; in fact when reading the book one regrets that several lives, particularly of the martyred Blessed, are so short. However, it should be noted that due emphasis both in characterization and accumulation of detail is placed on the sketches of those Saints who have contributed most to the fame of the Society.

Perhaps this volume will prove most inspiring and useful to the laity who wish to know more about the Society. The book should find its widest circulation among the Sodalists of our colleges and high schools. If placed in such hands it will undoubtedly stir many a generous heart to follow Christ Our Lord after the example of our most illustrious Martyrs and Confessors.

J. E. H.

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