THE WOODSTOCK LETTERS

VOL. LXX JUNE, 1941 NO. 2

JESUIT CHARACTERISTICS

THE MOST REV. JAMES H. RYAN, D. D.
BISHOP OF OMAHA

(*Sermon delivered at the Pontifical Mass, celebrated by the Most Rev. John J. Glennon, D.D., Archbishop of St. Louis, on the closing day of the Quadricentennial Celebration of the Society of Jesus, Sunday, October* 27, 1940.)

On September 27, 1540, Pope Paul III formally approved the Constitutions of the Company of Jesus, a religious orga ization started a few years before by a Spaniard, Ignatius Loyola, with the primary purposes of doing missionary work and of leading a life in all ways conformable to the life of Jesus Christ. To us today there seems nothing very novel about such an aspiration and program. Yet, up to the time of St. Ignatius, no religious order had been founded expressly for missionary purposes. Moreover, for four hundred years, with one short interruption, this Society has pursued its original objective, with singleness of purpose and with results beyond all compare. Four hundred years is a long life, even for an organization within the long-lived Catholic Church. To commemorate its foundation, therefore, seems both proper and laudable, not only for the membership of that holy and famous Society, but for all of us who have been, each in his own way, beneficiaries of the good works performed by the followers of St. Ignatius Loyola.

There is no need to recite the story of the foundation of the Society of Jesus nor to trace, even in large lines, its varied, its multi-colored, its most interesting career. For four centuries the Society has stood in the very forefront of the great religious orders which have brought glory to the Catholic Church. It has sent numberless missionaries to the Near and Far East, to Africa, to South America, to North America. It has founded and conducted, all over the world, seminaries, colleges, and universities. It has defended the faith at all times and with marked success. It has held an intellectual and scientific leadership, both inside and outside the Church, which no one can successfully gainsay. It has suffered trials, contradictions, and persecutions, almost beyond belief, even to unjust suppression. And yet, today, and I do not think that I overstate a fact, it is more vigorous, more youthful, more efficient, and more apostolic than at any other period in its long history. There must be, and there are, reasons why the Society of Jesus has been able to dominate the religious and educational life of the Church for so long a time as four centuries. What then, you may ask, are the sources of strength of this Society, why are the Jesuits what they are and what we know them to be?

In the first place, I would single out the rigid intellectual training which they must undergo as one of the most important elements in the making of a Jesuit. To the long years of spiritual formation which all candidates receive, there is added a no less arduous development of the intellect, of a very substantial and thorough character, to which is joined, whenever the individual will profit from it, specialization in a chosen field of knowledge. The end result of such policy has been not only a defined and quite characteristic esprit de corps within the Society itself but the exercise of an influence far beyond their numbers and out of all proportions to their worldly means. Membership in the Society of Jesus has always connoted acceptance among

the intellectual élite, the world over. The effect of such training has been manifest not only in the fact that Jesuits are, in large majority, college and university professors, but also in the numberless and solid contributions which they have made to the progress of human knowledge, in all fields: theology, philosophy, science, history and literature. I will not attempt to cite the names of even the great Jesuit writers or scientists of the past. They may be found, together with a complete list of their productions, in the monumental *Bibliothèque de la Société de Jésus* of Sommervogel. Suffice it to say, that in no period of the Church's history since the Protestant Reformation has any single group or organization done more, in a literary and scientific way, than the Fathers of the Society. Their truly immense scientific productivity is the direct result and fruit of the superb intellectual training which they have been fortunate enough to receive.

May I illustrate, by a single example, the type and quality of research, by reason of which the Society has made for itself an enviable place among the learned. The *Acta Sanctorum,* a small library of over seventy volumes in folio, was begun, three hundred years ago, by Father John van Bolland, and has been continued despite tremendous difficulties of all kinds to the present hours. It is an immense work of scientific, historical, geographical, and linguistic research, truly a *monumentum aere perennius.* It was begun with scientific criteria of the highest kind, and this is a noteworthy fact for a period when the critical historical sense was not too highly developed. This work of the Bollandists is recognized universally as one of the outstanding products of co-operative research of all times, as one of the great glories of the Society not only, but of the Catholic Church as well.

The Jesuits have always been educators, since the earliest days of their foundation. They have seen in the teaching profession the surest and most lasting means of propagating the teachings of Christ. I, for

one, contend that in this they are right, as right as right can be. If the Church is to advance, if it is to maintain itself, especially among modern peoples, it can only do so by a compelling appeal to their minds, by the intellectual and not the emotional or the political approach.

By an almost divine instinct the Sons of St. Ignatius have looked on the university as their special field of activity, as their chosen arena of combat. Here again they have made a solid contribution to the Church and to human welfare that will never receive its full meed of praise. Not only have they organized and staffed universities in large numbers, what is more important, they have brought to higher education a methodology which has been a prime factor in the constant advance of this science. When we realize that the *Ratio Studiorum* originated in 1599 we obtain a fair idea of what modern higher education owes to this, one of the most important documents in its history. The *Ratio Studiorum* is not, as some imagine, a concretization of methods of education, in the manner and spirit of the seventeenth century. It was never, not even from the beginning, a theoretical educational modus operandi, spun out by a scholar imprisoned in an ivory tower. On the contrary, it was always a practical scheme of teaching, checked and rechecked by classroom experience. It possessed the all-saving note of plasticity, for it specifically states that the methods it describes could and should be changed to meet the changing conditions of the times.

Nor has the Society, except in rare instances, made a fetish of the *Ratio*. They have seen it for what it was intended to be, a guide, a vade-mecum, a counsellor, not a straight-jacket, a casket, an idol. May I add that in no country have they been more successful in the university field than in the United States, for the very reason that they have regarded the *Ratio* as a signpost in their progress towards educational accomplishment, not as a goal which has been reached and which must be defended against all comers.

The second most notable characteristic of the Society, in my humble view, has been its complete and whole-hearted acceptance of the dogmatic teachings of the Catholic Church. For the Jesuit the faith is one as Christ is one. Orthodoxy is now and always has been a compelling mark of the true Jesuit. He knows the faith, he tries to live it, and he will defend it to the death. St. Ignatius did not found his Company, as some have affirmed, primarily to combat the errors of the Reformation. The Society took upon itself the work of the counter-Reformation by an inner necessity, as a logical consequence of its missionary purposes. Grounded solidly in philosophy and theology its membership found itself face to face with heresy and reacted as all convinced possessors of the true faith must do. The story of its battle against sixteenth century heresy is one of the brightest pages in the history of the Society. It is not too much to say that if the faith exists today in many countries of Europe, and particularly in Germany, much of the credit therefor belongs to the Society of Jesus. The Jesuits, since their very earliest days, have been missionaries. What more important missionary activity than to preach and defend the *depositum fidei?*

Almost as a by-product of this well-defined orientation towards orthodoxy, the Jesuits have given us a precious leadership in the fields of scientific theology and philosophy for over three hundred years. To recall the names of Suarez, Vasquez, Molina, Bellarmine, de Lugo and among the moderns, Lehmkuhl, Billot, Di Maria, Ballerini, and a host of others, is ample proof of the substantiality and vitality of the faith which has animated the Fathers of the Society from the very beginning to our own times.

A third mark characterizes the Society — devotion to the Holy See. That devotion is something more than the vow which its members take to go on any mission the Holy Father commands them to accept. Bred into the very marrow of the Jesuit is filial loyalty to the

Pope, which looks upon Peter, in all things and at all times, for what he is, the living Vicar of Christ on earth. I do not mean to suggest that other religious orders are not loyal and obedient sons of Rome. The loyalty of the Jesuit, however, burns with an intensity, is so profoundly a part of each man's religious profession, that it stamps him as one apart. Perhaps this is one of the fundamental reasons why the Society has always been persecuted by the world, for they have, ever and everywhere, been recognized as the legionnaires of the Pope, ready at a moment's notice to enter any fray at his command, and to lay down their lives, if need be, for him who is the representative of the very ideal of their Society, Jesus Christ Himself.

On this solemn occasion when we remember with holy joy the long and inspiring history of a great religious society, I think it would be much amiss not to recall, for a moment, the achievements of the Society in our own country, achievements which form, may we say with pardonable pride, one of the really remarkable pages in Jesuit history. The Jesuits were among the earliest missionaries in North America, as they have been on other continents. To the missionaries among the Indians, the names of whom are household words, succeeded Andrew White and the Fathers of the Maryland Province, to be followed by the saintly apostles of our own great Middle West, Van de Velde, Van Quickenborne, de Smet, and their successors. Father Garraghan has told, in three remarkable volumes, the tale of the *Jesuits of the Middle United States,* a saga of Christian missionary and educational effort which is as unforgettable as it is inspiring. As one outside the Society all I can say is that, if the Society of Jesus has had a glorious history, and this no one can deny, the Fathers of the Missouri Province have a particular history to which they can look back with every feeling of satisfaction, one comparable to that of any other Province of the Community. They have brought, in the short space of a

century, to the making of this vast part of our nation a marvelous contribution, in missionary zeal, in parochial work, and in educational accomplishment, and their names shall ever be held in high respect and in loving benediction by all the peoples of the Middle West.

And what of the future? Many are fearful, some are terrified at what it may hold for us, for our country, and for the Church, and not without good reason. The conquering onrush of the dictators' millions appears to spell finis for all which mankind accepts and cherishes. We face a veritable apocalypse of violence, the possibility of the crushing of every human and Christian value under the marching feet of a neo-pagan and revolutionary soldiery led by a defiant scoffer and arrogant unbeliever in God. Much indeed will be lost in Europe before this awful war is ended. Can anything at all be saved in America? I think so, I believe so, I know so. This very commemoration of four hundred years of Christ-like life, if it does nothing else, should rekindle our hopes and fortify our faith in God and His Providence. More than once, in the long course of the centuries, men have vowed the destruction of Christ's Church. They have promised, too, the annihilation of the Society of Jesus. Today both Church and Society live; their persecutors are dead and forgotten. The Church and this Society live, and shall continue to live, not for any mere human reason, but because of their faith, because of their acceptance of that Jesus who is "the way, the truth, and the life." No Catholic can doubt for a moment the perpetuity of Christ's Church for it is built upon a rock, and the gates of hell shall not prevail against her.

At this solemn hour the Church Universal joins with the Society of Jesus in singing a *Te Deum* of praise and thanksgiving to Almighty God for all the blessings which He has showered upon us through the medium of their sacred apostolate. In particular, we Americans are grateful to God for the Society of Jesus: a bulwark

of faith, a defender of orthodoxy, an apostolate of the truth. America would be much less than it is if the Society of Jesus had not existed. The Society, for its part, owes not a little of its success to that fine spirit and profession of religious freedom which has always characterized our nation. We Catholic Americans shall always cherish the Society of Jesus. The Society of Jesus, from its side, will always cherish and defend America. In this unbreakable bond of love, in the unity of a common faith we shall all go forward to the achievement of that lasting peace and happiness which is the possession of the sons of God.

A SALUTE TO THE SOCIETY OF JESUS

THE HON. HERBERT R. O'CONOR
GOVERNOR OF MARYLAND

(*An address, delivered at the Hotel Emerson, Baltimore, Maryland: the first of five radio broadcasts given on March* 23, 1941, *over a nation-wide network of the Mutual Broadcasting System by alumni of Jesuit colleges to their fellow-alumni, gathered at* 300 *Communion-Breakfasts throughout the country to celebrate the Four Hundredth Anniversary of the Society of Jesus.*)

Welcomed is the opportunity given to me, as Governor of Maryland, to make public acknowledgment of the far-reaching and lasting contribution by the Society of Jesus to the advancement of our civilization.

From a State which for over 300 years has felt the beneficial influence of the Jesuit Fathers, I voice the sentiments of the countless numbers in paying deserved tribute to that noble band of men, who have left the impress of their work upon the annals of our State and Nation. It was 307 years ago on Tuesday next when Father Andrew White landed at St. Clement's Island, Maryland, with his fellow settlers from the *Ark* and the *Dove*. Here the first sacrifice of Holy Mass was celebrated in this part of the world. A mission school in St. Mary's County opened what was to be the ancestor of all Jesuit schools and colleges in the United States.

Since the day of the Maryland pilgrims and their Jesuit spiritual advisors, centuries with an irresistible passage of time have come and gone. But the Archives of Maryland permanently preserved in our Hall of

Records in Annapolis, furnish unmistakable evidence of the definite part played in this formative period by the first Jesuit Fathers in our land.

An interesting insight into our first legal set-up reveals that the laws of the Maryland colony, largely under Father White's influence, contained no restrictions on religious grounds. In fact, it appears from a number of authoritative sources that a majority of Maryland's early settlers were not affiliated with the Catholic Church. Another interesting fact is noted revealing the enlightenment of the Colony's character, in that there was never a trial for witchcraft.

The great piety, fervor, and tranquillity among the early settlers in this part of the new world are directly traceable to the influence of the Jesuit Fathers. Justly has Father White been described as the "Apostle of Maryland". Rightly does this Free State take pride in pointing to the early missions as monumental testimony of an illustrious band of preachers and doers of the Gospel, dispensers not only of spiritual aid but also of bodily and material comfort.

Fortunate also have we been to enjoy the fruits of the early entry of the Jesuit Order into the field of education. The splendid institutions of higher learning conducted by the Order throughout the length and breadth of our country have been towers of strength. The long roster of well-educated men graduated into the professional, the business, and public spheres of activities from Jesuit colleges and universities is clear proof of their worth.

Of deepest significance, too, in this hour of emergency in which the country finds itself is the thoroughly accepted fact, while some other systems of education have been subject to criticism and doubt because of alleged subversive teachings, that never, now or in any previous hour of our country, has there been any question of the loyalty of the teachers or students of Jesuit institutions.

The situation is one that will be found of increasing

importance to the Nation if, unfortunately, the emergency should become even graver than it is now. It is the direct result of the religious and ethical principles imparted to the many thousands of our people who in the past have been favored with, or now are enjoying, instruction at the hands of such teachers. Those who have been thus well grounded in the tenets of faith and of ethical behavior, are not found and never will be found among the ranks of those misguided or ill-intentioned persons who would seek to destroy the democratic form of government that we all know and love so well.

The Jesuit alumnus realizes that he was educated not primarily for a career but for leadership in a way of life. That way of life is essential for the preservation of free institutions in a civilized world. He has been taught a philosophy of life which translates unchanging principles into actual living values. The doctrine to which he has been exposed is not confined to the realm of speculation. All that is true, just, and beautiful has practical every-day significance in situations of our existence This is true regardless of the selection of the particular field of human endeavor.

The Jesuit alumnus has not been taught merely the nature of virtue but he has been trained to its acquisition and application. You cannot escape the fact that no way of life will survive unless justice, prudence, temperance and courage become the moral resources of one's character. The teaching to which he has been subjected would enable him to acquire the vision to understand the opportunity and to acquire the courage to use it. The doctrine which he has absorbed is absolutely opposed to governmental dictation by human whims and caprices.

Such teachings, as have been the part of Jesuit training, naturally have caused dictators to expel members of the Order from their countries because of their influence on youth. Obviously, as long as youth is educated to intelligent independence of action and

liberty, so long will government by dictatorial rule be impossible. In the Jesuit spirit, as the very foundation stone of their Order, singled out by Ignatius Loyola and expressed in perpetual truth, true discipline is never a source imposed from without on a blind will. Rather, it is a power of self-conquest, within a man, based on solid religious and moral principles.

Our generation and generations before us have been enriched by such teachings. It was an established fact that the integrity of Christian truth could not be preserved without the integrity of the Christian democratic way of life. Government by the people and for the people has been possible only where their education equipped them to exercise their rights intelligently and to fulfill their obligations. It was for this reason that the Jesuits conceived, as early as 1640, the plan of erecting a college as a necessary part of their program. Although it was a century and a half before the realization of this dream, it came about through the establishment of Georgetown, then in Maryland, in 1786.

Certainly, any land endowed with such institutions of learning as the Jesuit Order has given to America may well feel it is blessed beyond the telling. Too well is it recognized today by thinking people everywhere that an accumulation of scientific or other facts, no matter how complete it may be, is a poor substitute for that rounded education which develops and disciplines the heart, while it develops the intellect.

On this occasion of the celebration of the 400th anniversary of the Jesuit Order, it is a source of deep gratification to us to be able to look back upon our years of training under the members of the Jesuit Order. It is also satisfying to realize that today many thousands of our young men and college graduates are receiving that very same education, and are being fitted by a fully-rounded education to step into the affairs of our country and to contribute their thought and leadership in the maze of problems that now con-

front us, and that undoubtedly will be with us for some years to come.

As Governor of Maryland, and as a former student who fully appreciates and treasures the traditions and philosophy that it has been a privilege to receive at the hands of the Jesuit Fathers, I respectfully salute the Order and ask the continuance of God's blessing on its work of education among the future leaders of our country.

JESUIT EDUCATION

THE REV. JOHN K. CARTWRIGHT, S.T.D.

(*Sermon delivered by the distinguished Pastor of the Immaculate Conception Church, Washington, D. C., and Professor of Pastoral Theology at the Catholic University, during the Jesuit Alumni Communion Mass in St. Ignatius' Church, Baltimore, Maryland, March* 23, 1941, *in commemoration of the Fourth Centenary of the Society of Jesus.*)

Four hundred years have passed since Pope Paul III set his sign and seal to the Bull which formally inaugurated the Society of Jesus. The opening words of that document are among the most significant and beautiful of the sonorous Latin titles by which the great papal documents are identified: *Regimini militantis ecclesiae* — "the rulership of the Church militant."

They portend the future of the society which was by that act created. They seem to carry a premonition of the role which this then small company was to play in shaping the future ages and in carrying out for the next four centuries some of the most brilliant and valorous actions in the campaign which the Church of God must ever wage against the rulers of the world of this darkness and the spirits of wickedness in high places.

The reign of Pope Paul III is the watershed which divides the history of the medieval from that of the modern Church and Papacy. His years and public acts are rife with significance to the historian. But no year of his was more important and no act more vital than

his sovereign act of commission to the soldier-saint, Ignatius, and to his soldier-company to serve as captains in the battles of the Lord.

Tantae molis erat Romanam condere gentem, sighed Virgil concerning the founding of the Roman race. It would be a theme worthy of his poetry to give properly the history of the Jesuit achievement. We should have to assist at the spiritual struggle of Loyola himself and of his first companions. We should see them finding their first object, like men of the Middle Ages, in a spiritual crusade to the Holy Land, and only gradually realizing that in Reformation-ridden Europe the Church had need of their gifts and devotion to save her unity and her very life in the souls of the people.

We should accompany them in their strange diversities of occupation and they would lead us now to the sermons in street and square, now to the wards of the hospital, now to the ante-chamber of Roman princes, now to the lecture halls where Scholasticism still struggled with the preoccupations of the problems of the Middle Age, now to the libraries where Humanists glowed with enthusiasm for the revival of pagan literature and, too often, of pagan life and ideals.

A Xavier would carry our mind to the distant fields of the missions; a Lainez, or a Salmeron to the halls where the Fathers of the great council debated the issues of free will and grace and laid down the principles on which the ancient Church should struggle against her new enemies.

The stage would next be occupied with those magnificent groups of scholars, of whom Bellarmine and Suarez and Petavius are only the leading names, whose genius laid down the lines of thought that recreated Scholasticism and passed on to us a moral theology equipped to cope with the complex problems of a newer time and a system of apologetics capable of sustaining the Catholic mind against the enthusiastic fallacies of the heretical theologian and the sophistries of the theological politician.

Meanwhile, the constellation of the Jesuit colleges was founded. Austria and the Germanies at one pole, Italy and Spain at the other, furnished Catholic Europe with its schoolmasters for five generations. The greatest intellectual and literary achievements of European man proceeded for all that time principally from Catholic countries, and for all that time those Catholic countries were instructed principally by Jesuit masters.

Great preachers rose and added to an age of supreme tragedy and belles lettres, the austere and classical eloquence of a Bourdaloue. Diplomats in black gowns concerned themselves everywhere with repairing the damages wrought by worldly statesmen—a hundred holy and experienced men worked for the Church to undo the worldly machinations of a Richelieu. Jesuits even approached the difficult task of guiding the elusive consciences of kings. History can not determine their success or failure in this task and can only wait the revelations of the great assize. The explorers were accompanied by the missionaries: often the two were one, as in the case of the great Marquette. The first of model colonies was conducted by Jesuits in the Reductions of Paraguay, while a Jogues or a Brébeuf added glorious names to the rolls of the martyrs.

To narrate these things at length would make an interesting and glorious record, a theme worthy of the highest eloquence. Yet it is perhaps more important to pass from these glorious reminiscences and to assay the work that is being done today by the world's 26,000 Jesuits. Will you allow me in particular to interpret what they have done for you and for me?

Let me sum it up in a brief sentence: They have made us men of fixed principles.

It is long since Jesuits or any other believing men have been the world's schoolmasters. Therefore, the present chaotic condition can not be attributed to them. But it can be attributed to its own chosen masters, the dereligionized intellectuals. The present destruction and terror spring out of the roots of intellectual and moral

confusion which prevail in all the centers of light and learning.

From those great centers of light and learning the systems of both Stalin and Hitler stem. In those centers the new generation was prefaced for its present life. From them came the ideas and the ideals of the statesmen who have made Versailles and Munich. In that atmosphere our youth are learning what?

That God does not exist as a person, that man is an animal, not only in part but in the whole of his complexity, that the bounds and conditions of man's being are essentially material and sensual, that man's health consists in a good balance of his corporal instincts, that intellect does not discover truth but expresses impulse, that individuals are not sacred, but are subordinate to society, that society progresses by utilitarian standards, that these standards are to be enforced by the power of a socialistic state (as witness the hygienic tests for marriage and the forcible sterilization of those whom sociology considers devoid of personality), that marriage is a subject of custom and convenience and not of sacred institution, that the form of a family is merely an accident of tribal attitude and habit, that patriotism springs from an old barbaric notion now outgrown, that the order of society is continually to be disturbed by the promotion of class war and that the eternal principle of right is the discontent of the proletariat and the politician's usufruct of that discontent, that religion is but a phase in the development of the terrestrial primates, a phase now discarded by the most advanced of those primates—these are the dismal and ineffectual dogmas imposed by the intellectual leaders who are the spiritual fathers of both socialist anarchy and of Nazi tyranny.

These are the notions cherished in the minds of our brothers and cousins as far as they take seriously the education thus imparted. And these are the doctrines you and I might hold, had it not been our good

fortune under God to go to school to the Jesuits.

But we went to school to the Jesuits and they taught us to be men of fixed principles. We learned not only to have dogmas (as all men have), but to have right dogmas and to honor the principle of dogma which is that of fixed and objective truth at the heart of things.

To you and me, therefore, the dogmas of the Catholic Church and the principles of her perennial philosophy are these: that God exists and that He is a person; that God made us and made us for a purpose; that our animal frame, however it originated, is joined to, but not confused with, an immortal spirit; that this soul sets out from God's individual creation and tends towards an eternity of love with God; that society, like man, was made by God, and that its institutions, including government, were made by Him for men, not men for society or for government; that society must be graced by order and by justice; that justice is not a pragmatic or mechanical thing and that it can in last analysis be reached only by the way of charity. These and such like principles are held by you and me.

As far as we realize them they are the principles of decency in our personal lives, and of safety and order in the commonwealth around us. We have learned these life-giving principles (rather than the corrosive and poisonous principles of the intellectuals) because we went to school to the Jesuits, who are still among the foremost schoolmasters of the Church of God.

Those who believe in evolution and psycho-analysis and socialism—that trinity of imbecile principles believed by nearly every "intellectual"—those who believe in those things will tell you and me that we have been indoctrinated with our principles. But you and I know that we hold these sacred principles of human and divine knowledge only because in our system of education we were allowed to look upon the face of truth.

It is a long and weary time since the world's leading statesmen knelt in Jesuit churches or went to Jesuit

confessors or sent their sons to Jesuit schools. It is long since Jesuits taught that loyalty to the Church and its Head which is the principle of their own life. It is a long while—long enough surely for even statesmen to have learned a lesson. And were the time not long enough surely its sudden and terrible edifice of ruin should drive them back from the spectacle of what man has made of man, from the disorder into which the world is brought partly, indeed, by evil hearts but still more by bad thinking and loose principles.

That such a lesson is being learned there is many a sign. That a great change will come into the world even in our time, even under the stress of our very disasters, is not too much to hope; not too much at least for those to hope, who have learned the lessons of history from masters steeped in a century-old tradition, and the lessons of faith from those who are among the mightiest defenders of the faith.

That faith our Jesuit masters have taught us, first, to understand, and, then, to love. And with that faith we face the problems of today and tomorrow.

Looking at the world's disasters, some might say—some do say—that we have come to the brink of the end—the *augusti terminus aevi.* But such is not the thought of Loyola's spiritual sons: neither of those who wear his gown nor of those who honor his tradition.

Not at the brink of destruction do we stand, but on the threshold of a new third empire of that Rome where Christ was once propitious to Ignatius and his first companions—a new empire of the Roman Catholic faith, an empire that will surmount all disaster and dispel all evils and illumine all shadows, an empire that will measure its limits not with the ancient Rhine or Danube but with the very poles of the world, an empire that will show to Christ the fine harvest of all the nations and the tongues of men, an empire whose census will be taken neither by Cyrinus and the Tetrarchs, nor by the filing systems of the Soviet of

World-Republics, but by recording angels and ministers of grace.

Of that empire the earthly capital will be the Rome of some successor of Peter and Paul and Pius, and alike in that capital and on its distant borders the Jesuits will be the proud pretorians. As of old, they will mount the watch and ride the marches guarding the fortunes and guiding the destinies of the souls who make the citizens of that commonwealth of grace.

THE JESUITS AND LIBERAL EDUCATION

DR. LOUIS J. A. MERCIER
ASSOCIATE PROFESSOR OF FRENCH AND EDUCATION
HARVARD UNIVERSITY

(*Paper read at the Symposium on Jesuit Scholarship, commemorating the Quadricentenary of the Society of Jesus, before the delegates of seventy-seven National Associations and Educational Institutions, St. Louis University, October* 26, 1940.)

Very Reverend President, Honored Guests, Faculties, Students, and Friends of Saint Louis University:

Four hundred years ago, the Society of Jesus was founded, as the western world was passing into an era which we still call the dawn of liberalism. It is dramatically signficant that we are met here to celebrate the four hundredth anniversary of that Society, as our boasted era of liberation is revealed to have been the era of the development of totalitarianism.

Against this new background of the bankruptcy of post-Renaissance and post-Reformation civilization, all the old questions which we may take up cannot but appear in a new perspective, and, particularly, the question of a liberal education, since it raises the most basic problem of what it means to be free.

Four hundred years ago, it was said that to be free meant to be free to interpret the Bible according to one's own lights. Some two hundred years later, it was said that to be free meant to be free to reject the Bible, and all Churches, as monstrous impostures, and to believe only in the natural religion of the Deist. Some fifty years later, it began to be said that even the God of the Deist was an illusion, but that the Absolute

was gradually realizing itself in man. Finally, even this Absolute was dropped and reality was conceived as a self-existing universe in constant and total evolution. To be free now meant to be ready to give up the very notion of abiding truth. Thus we moved on from the supposed bondage of Christianity to the supposed freedom born of atheistic naturalism.

Now, to believe in an antecedent God, the Creator of the universe, or to believe only in a self-existing and ever changing universe are evidently the two ultimate alternatives of thought open to us. We should note, however, that each of these two alternatives implies necessarily a consequent thought-system from which there is no escape.

If we do not believe in an antecedent God, then we can no longer speak of men endowed by God with inalienable rights, and the foundation of human liberty is swept away. If, as Hobbes and Rousseau said, the origin of civil society is to be assigned not to the God-given nature of man, but to a mythical social contract, then all rights are placed in the state, so that no group can exist, not even the Churches, except in subservience to the state. And that is the essence of totalitarianism. If, as Hegel told us, the strongest nation or race is a development of the Absolute, and weaker nations have no rights because they are obstacles to that development, then we have the dynamic totalitarianism of our day. As a Nazi Minister of Public Education put it recently: Race consciousness is a jealous divinity. It has driven out every other consciousness both of religion and of humanism.

Logically and inexorably, the naturalistic alternative of thought brought Europe to its present doom. Nor can we flatter ourselves that we at least can avoid that logical consequence. In so far as we, too, are atheistic naturalists, we cannot help thinking of individuals and institutions upholding even Deism as working against the social good. Hence, we must, if only subconsciously, wish to suppress them, which means that we, too, must yearn for the totalitarian power to do so.

The consequences of atheistic naturalism in education are no less inevitable. Since, in so far as we are naturalists, we, too, have forsaken humanism and religion, the humanism which proclaimed that man was distinct in nature, and the religion which, on the basis of Revelation, corroborated that highest thought of Antiquity, we cannot have a distinctly humanistic and religious education.

We must believe in a psychology which can only speak of our being determined by sense-stimuli, in an ethics which can only be subjective and pragmatic. We can find no values in subjects save in terms of immediate utility. We cannot believe in a wide transfer of training, since, for us, training means the conditioning of neural mechanisms. We must, perforce, constantly speak of educating in terms of the social frame of reference. Hence we cannot give a liberal education, an education which liberates from the particular, since for us man can only live in terms of the ever new particular exigencies of his ever new particular environment in a totally changing world. Nor can we have any view of history, save that the Christian centuries were centuries of illusion, and that the advent of naturalism meant the salvation of man from what we call "narrow religious and ecclesiastical interests."

To those of us who have long breathed the atmosphere of the naturalistic alternative of thought, it should be particularly interesting to explore in these harrowing days what are the possibilities of the other fundamental alternative of thought open to us, namely, the rational conviction and the supernatural faith in an antecedent eternal God, Creator of the universe, and in men, distinct in the universe, and destined for the vision of God. This conviction and this faith, our hosts of today have ever stood for, and it is really fascinating to see what consequences in turn flow from their premises.

If there is a God and His universe, then reality is

made up of the essence of God, and of the God-given natures of created being.

Education, as the Jesuits conceived it, is fundamentally humanistic, because it is wholly based on the principle that the God-given nature of man is essentially distinct in creation. The distinction of man's nature consists in this: that man has an immortal soul, endowed with the capacity of conceiving ideas of the God-given nature of things, and of acting on the basis of those ideas. In other words, man has an intellect and a consequent rational will, as well as senses.

Therefore, unlike animals, man is not necessarily determined or conditioned by sense-stimuli. He may become their master because his intellect can abstract from them the properties of particular objects, and gradually form an idea of the essence of each particular being. Hence, he can judge: compare any particular object with the ideal of its kind, or with any general attribute, and, because he thus can judge the particular in terms of the universal, he can choose objectively. He is a free being, and is capable of receiving a liberal education.

A liberal education will, therefore, consist in leading the adolescent to become acquainted with objective reality, with God-given natures, including his own, and with his necessary relations to them. It will teach him to be intelligent, and to be moral, that is, to recognize things as good in proportion as the possibilities of their God-given natures are actualized, and to use them in accordance with the needs and ends of his own nature. It will ask him what he thinks, only in terms of what he ought to think. Thus it will enable him to free himself from the subjectivism of his possible fancies, and unintegrated appetites, and from the provincialisms of his time and place. It will liberate him from the determinism of the particular by teaching him to dominate it from the height of the universal.

But if the universal is conceived through the intellect, then the first aim of a liberal education should be

to train the student to use his intellect. If it is the intellect which enables us to abstract, compare, discriminate, judge, and reason, then the adolescent must be given as many occasions as possible to perform these distinctly human acts as economically as possible, so that when acquainted with new sets of facts, he may have the power to reduce their multiplicity to unity.

The physical sciences offer such opportunities, but evidently only with the help of much apparatus and at a very slow rate. The social sciences also offer them, but their data is most difficult to gather and to organize, and adolescents can hardly hope to solve their problems since they leave even aged specialists bewildered. Mathematics also are available, but they do not deal with man.

On the contrary, the Greek and Latin classics do deal with man, and offer material for the discrimination of particular elements in terms of universal norms, unsurpassed in compactness, and which the young are capable of handling, at least under careful direction.

Organized at the height of the Renaissance, the Jesuits could utilize with greater ease than the teachers of the Middle-Ages, the whole legacy of Antiquity. And what a legacy that was, not only matchless in forms, since recorded by geniuses in languages inexhaustibly pliable to the movement of thought and emotion, but an incomparable witness to the constants in human nature. The Jesuits, in the spirit of the humanistic movement of their day, but further enlightened by their Christian convictions, realized vitally that the masterpieces of Antiquity were the natural charter of the dignity of man, of his *humanitas* which the grace of God could quicken unto supernatural life.

So, fearlessly, they led their students to master the masters of human thought and expression, through the method promulgated especially in the *Ratios* of 1586, 1591 and 1599, but tentatively elaborated and perfected through experience since 1553. The heart of that method was the prelection, the guiding of the students by the

teacher to recognize and to absorb the merits of the masterpieces through analysis and assimilation. It called for a transmutation of the author's excellencies of thought and technique into keener intelligence, improved taste, and greater power of expression on the part of the pupil.

The aim was not to gather dissociated facts of erudition, though such facts were furnished in so far as they were needed for the understanding of the text, but to liberate the pupil's powers. The aim was formation, not mere information. So the student was ever stimulated by the teacher to be ever active, to react to his text till he appreciated all that made it a masterpiece, and to try at once to use the secrets he had thus been led to discover.

Analysis, occasional memorization as means of intussusception, constant oral and written self-expression as both a further means and a proof of this vital enrichment of his distinctly human capacities—such were the steps through which the Jesuits gave their students that initiation to an education truly liberal, since it liberated their talents, and freed them from the limiting peculiarities of their own environment, by leading them to live intelligently and lovingly with the greatest minds of the western world.

Nor were the Jesuits afraid to recognize the superiorities they thus developed in their students. They featured emulation through academies and contests where they were given due recognition.

We need not be surprised if the physical sciences and the vernacular literatures had little place in their curriculum in the late sixteenth and seventeenth centuries, since at that date both were still in their infancy. We shall later hear how the Jesuits themselves helped in the development of the sciences. But they may especially well claim the glory, as a proof of the efficiency of their methods, that it was largely through their students, in the countries where they flourished, that the vernacular literatures were enriched with master-

pieces. The influence of the Jesuit colleges in the development of the neo-classicism which dominated European literatures for nearly two centuries has yet to receive adequate recognition.

Why, then, in view of this extraordinary success of their teaching, are we confronted by the fact that the Society of Jesus, almost throughout its existence in Europe, was persecuted and vilified? It should be specially interesting for us, at this particular moment, to understand why, as it throws into sharp relief the question of education in relation to genuine liberalism.

Granting that some of their members may at times have been injudicious, the great reason why the Jesuits were persecuted or vilified almost throughout their existence, is that its four hundred years coincide with the whole period of the devolution from Christianity to Deism and from Deism to naturalism.

Voltaire hailed the downfall of his former teachers, whom he continued to praise as such, because he saw in it the first necessary step to the uprooting of that Christianity which, as a Deist, he spent the last half of his life in querulously denouncing. For the Jesuits worked not merely to free the natural powers of their students, or to acquaint them with the highest thought evolved by man. They did it so specifically, they recognized so fully the natural dignity of man, that they have been accused of at least a mitigated anthropocentric humanism. The truth is that they so recognized human dignity only because even sin could not change man's original rational nature, even though it could weaken it.

Hence the philosophical course which they added to their humanities, that they might give their students the full reasoned credentials of their unique place in creation.

But surely, though they boldly stressed that man can give glory to his Maker through the use of his natural endowments, the sons of the author of the *Spiritual Exercises* cannot legitimately be accused of

forgetting that only with the help of supernatural grace can man use those endowments in assured accordance with his ultimate end. If, through his natural powers, man can glimpse objective reality, as was shown by the intellectual achievements even of the pagans, it is only through co-operation with grace that he can achieve full freedom in God's order. Religion consecrating humanism was the soul of the Jesuit's liberal education.

But, as we now realize, both humanism and supernatural religion, man distinct in nature, and his elevation to the life of grace, were the conceptions from which the western world was moving away, on its march toward naturalism. To all champions of this naturalism, the Jesuits could only be the enemy. And, furthermore, as we may now better understand, inherent in naturalism was totalitarianism, the necessary repudiation of the inalienable rights of man by a doctrine which denies God the Creator, from Whom alone they can flow.

This should be of special interest to us in the United States of America, since the principle of the inalienable rights of man stemming from his God-given nature is the foundation on which they were erected. In spite of the sweeping trend of naturalism in our midst in the last thirty years, this American tradition still stands, our fundamental defense against the inroads of various types of national socialism, with their contrary doctrine that men are but tools of the state.

Now, no one ever made a better statement of the principle of the political rights of man, on which this nation was founded, than the Jesuit Cardinal and Saint, Robert Bellarmine. His words deserve to be inscribed in the corridors of all our legislative halls:

"Secular or civil power is immediately in the whole multitude . . . for this power is in the divine law, but the divine law hath given this power to no particular man. Power is given by the multitude to one man, or to more by the same law of nature; for the common-

wealth can not exercise this power, therefore it is bound to bestow it upon some one or some few."

Nor should it ever be forgotten or ignored that these words of Bellarmine could be read by Thomas Jefferson in his copy of Sir Robert Filmer's *Patriarcha,* now in the Library of Congress.

The Jesuits were persecuted and vilified in Europe, from the days of James I of England, against whose totalitarianism Bellarmine wrote, to our own day, by all advocates of state supremacy. This is the very reason why they should be understood, and appreciated, and recognized as bulwarks of our freedom in these United States of America.

Nor is this irrelevant to our discussion, because to safeguard a truly liberal education, you must have a truly liberal state. And to keep a truly liberal state, you must keep clear the distinction between the false liberalism based on the atheistic philosophy and total change which necessarily repudiates divine and natural law, and hence inevitably breeds despotism, and that true liberalism, based on the recognition of the rights and of the duties of men under God's eternal order, which alone can keep men free.

That truly liberal tradition to which the Jews, Greeks and Romans contributed, which the Christian Church consecrated, and on which western civilization was founded, the Jesuits have always fought for. Hence the value for us of their four-hundred-years-old record in these days of reckoning.

Now that Europe is wrecked by the logical culmination of naturalism in total despotism, it is evident that the saving of human values must become increasingly the responsibility of America. That saving can only be done through our schools. That our schools are now organized to take up that burden is not yet evident. With the lower school telescoped with the high school, and the college with both high school and graduate school, with vocational subjects choking up liberal studies where these should prevail, with secularism

shutting out religion while leaving the door open to naturalism, with naturalism imposing upon us orientations which distort history, and psychologies which muddle the learning process, our educational system is being criticized both by the naturalist, unsatisfied with their results, and by a number of educators who have recovered the humanistic outlook that the particular should be judged in terms of the universal.

Much good has already come from this critique of Babbitt, Foerster, Hutchins and others, but even more may be expected from our American Jesuits and the system of liberal education which the founders of their colleges brought from Europe, as developed in the further experience of their Order.

Caught in the trap of the American set-up of separate high school and college, that system, as they themselves tell us, has been compromised. But surely it should not be beyond their power to save it, especially since the combination of Junior High School, High School, and Junior College, toward which we seem to be moving, would coincide with their original institution.

The friends of liberal education may then well hope that while the need of vocational schools at vocational ages, and for those unable or unwilling to achieve a liberal education, may be judiciously recognized, the ancestral banquet hall of Jesuit secondary education where students were invited to meet intimately with the masters of human thought and expression, that they might learn to love the disinterested pursuit of the true, the good, and the beautiful, will not be wholly displaced by the utilitarian cafeterias of catch-as-you-can-and-get-your-ticket instruction, born of electivism and too early imposed departmental organization.

Because the American Jesuits inherited from their Order the vision of the whole humanistic and Christian inheritance, and the tradition of extraordinarily successful methods for the assimilation of its values; because they carry on, and very signally, indeed, in this great St. Louis University, the development of a philos-

ophy to which all Christians must return if they would safeguard the rational foundations of their creed, and which all educators must re-examine for a full understanding of man's capacities, and of his relation to objective reality; because the practice of the Jesuit Order has always been to consider local needs and to welcome new subjects as soon as organized, but always in due subordination to the essential humanistic disciplines; because the *Ratio's* methods of studying the classics can be efficiently applied to the study of the modern languages and literatures; because the *Ratio's* time-scheme fits in admirably with the separation we shall have to make between secondary or liberal education and higher or specialized education, if we are to escape from our admitted educational chaos; because the Jesuits' sense of proportion, born of their view of the whole reality, can safeguard their graduate work from losing itself in irrelevant research; because the Jesuits' awareness of the possible natural virtues to which even the pagans aspired, and of the theological virtues of which Christianity speaks, makes them conceive education as training not only in knowledge and power, but in self-control and charity; because the members of the Society of Jesus have always taught not only by precept but by example—for all these reasons, and many others that could be elaborated, we may say with full confidence that the more the American Jesuits will continue to develop their educational system from within the four-hundred-years-old tradition of their Order the more surely will they contribute to American education, and help to keep us free men in a free nation.

A TRIBUTE TO THE JESUIT FATHERS

DR. A. H. GIANNINI
PRESIDENT: BANK OF AMERICA

(*The fourth of five radio addresses delivered over a nation-wide network to fellow-alumni of Jesuit colleges and universities, gathered at Communion-Breakfasts throughout the country on March* 23, 1941, *to commemorate the Quadricentenary of the Society of Jesus. Dr. Giannini spoke from the campus of the University of San Francisco.*)

A subject so vast and encompassing a span of 400 years obviously implies an impediment to brevity. I need not tell you, therefore, how little, indeed, is the drop of time poured out to me—not even enough to hold a part of my thanks for the honor of participating in these proceedings.

To the Mother Church, His Holiness, and the Hierarchy, the observance of this day is a public ceremony of consecration. To the sons of Loyola, who in unbreakable brotherhood are to be found in more than forty nations, this occasion is one of dedication and rejoicing. What nobler crowning, then, upon this day so golden, than that each and all, lay and religious, inspired by the spirit of the hour, reaffirm our loyalty to the Jesuit Fathers, who, in consecrating themselves to the task of spiritual and intellectual training, have contributed so much to the growth of moral power, cultural influence and scientific scholarship.

From the earliest moment of the initial day when Ignatius on bended knee in the cave of Manresa prayerfully whispered, *Domine, ego sequar,* his followers

came to him inspired by a strong mission spirit and went forth into life's darkest corners, brightening the atmosphere of pagan gloom and giving to the night the promise of the Christian dawn. A new and vital missionary force was created, and thus began the epic story of the Jesuits in the establishment of an educational system with its far-flung institutional development of colonial colleges.

They encountered, these Jesuits, days of disappointment, months of anguish and great sorrow, periods of disparagement, slander and persecution, but no whimpering of weakened faith arose from them, rather did they reveal qualities of mind and soul that fired their hearts with courage and devotion. Their readiness to shed their blood for their cause is attested by a long and memorable row of martyrs. Verily, indeed, without a Good Friday, there can be no Easter Day of victory.

Around the Jesuit Fathers of California, who established the College of Santa Clara in 1851 and the College of St. Ignatius in 1855, there glows a grandeur, and it is right to see in its light the personalities of those who did so much to kindle such an enduring flame. Bright names arise in glad remembrance, names which it would be good to mention and pleasant to hear.

To me was given the rare opportunity of personal communion with some of the foremost, who came to guide and illumine. An intimate attachment of fifty-five years' standing was formed, which circumstances could not impair, and the memory of which the grave itself can never conclude.

We saw some of them as they emerged from the cloistral calm of clerical life of the Novitiate at Los Gatos. We saw them build to the eminence of success, step by step. They did not grow impatient of graduality. Theirs was a faultless personal record of competency, always forward looking, faithful to good government, their Americanism staunch and enlightened, their citizenship dignified and endowed with duties as

well as benefits. It would be difficult, indeed, to fully portray the resplendent completeness of their conquest of the hearts of all those with whom they came in contact,—Catholics and non-Catholics. To almost every home they had open sesame, for in many they were the first to catch the natal cry and the last to receive the dying sigh: sentries at the post of birth and death. The entire community was the beneficiary of their vast intellectual possessions. Of all the splendid scholarship of the West, none was more effective and none rings more sturdily down the years. Mediocrity has never been their goal. Of them excellence was demanded. As Mt. Olympus, sheer and unencumbered by foothills, rises from the Thessalian plains, so, in the California landscape of scholarship, the Jesuit Fathers stand out like mountain peaks—never dwarfed by their neighbors.

In paying homage to these Fathers, our impulse today is not of adulation, but of gratitude, gratitude so sincere that it is beyond our power either to embellish or to counterfeit. They were pre-eminent in the administration of their schools and colleges, and in their influence on the student body. They put a premium on youth and, consequently, encouraged its prolongation. They believed in discipline, because they disciplined themselves in accordance with Ignatian teachings. Theirs was not the soldier-on-parade immobile discipline. They never drafted youth for future Armageddons. If a boy was a private in their ranks, he remained always the captain of his soul. They brightened, ennobled and refined the life of the boy, for they knew how to touch the strings that tie together the hearts of teacher and pupil. The student rises to his full height before a Jesuit teacher, not as a soldier saluting, or challenging, or threatening. Erect, he lifts his gaze to the sun, as did Ignatius who was known to the children in the streets of Rome as the lame soldier who always looked up at the heavens, for he was the soldier of a king not of this world. There is no prebelligerency in

the boys attending Jesuit colleges. In many parts of Europe this very morning, youth stands embattled. He has been hypnotized by the spectacle of power, even, I dare say, jubilant in the fetters, and reckless of the moral cost of his self-submission. Arms and discipline are dishonored and conscience is sealed by an organized suppression of independent thought. Despotism has compelled these boys to worship the State as a cult and inspiration, not as a creed for human betterment, but of negation and destruction. Catholic philosophy, on the other hand, teaches us that the State has no rights other than the rights of those who compose it. It directs us to think less of the right of the nation and more of the rights of the men and women in it. It insists that the State should not be exalted over individual conscience. The more this distinction is understood, we, who know something of the system of Jesuit pedagogy, believe that there should be a more widening interest in religious education—a matter that has been too long regarded as academic or belonging to the battle-ground for controversialists. It is not a matter of opinion, but of fact, that too many of our younger people today are unacquainted with even the primary truths of religion. In proportion as the spiritual principles at stake are better understood, the greater seems the need not merely of defending, but of developing and encouraging the fundamentals of Christian education.

The new Dark Age threat today to the lights of civilization obliges us to turn to those who tend the lamps. Consequently, with the spectacle of infamies wrought by hatred that almost seem to justify despair about man's future, what better reassurance can be desired than that which should be given by a journey in spirit to the grotto shrine of Loyola?

Ignatius set up ideals for his soldiers, but his method of warfare was to fight with the sword of the spirit and the invincible arms of theology and philosophy. From the youth of today we will select our statesmen

of tomorrow. Of special value, therefore, is the leadership which is to dwell amongst us, and which will, with an inflexible determination, fight for the essential concepts so indispensable to Catholic teaching: the sacredness of the human person and the necessity of the moral law. With such leadership we may expect a better and more secure society of men and nations. The moral progress which may be derived from Jesuit teaching is no affair of the spectacular. It is no pyrotechnic manifestation of virtuous effort which, after a swift ascent, bursts and consumes itself. Jesuit education is a great moral good which comes from tireless striving, constantly renewed: a moral effort which must every day see its rebirth.

Friends, human nature abides. Qualities and principles abide. And it is because the Jesuit Fathers understand, that their Order abides.

The Universities of Santa Clara, San Francisco, and Loyola, in academic fellowship and with traditional California hospitality, salute their sister colleges and universities of America.

"THY KINGDOM COME, THY WILL BE DONE"

THE VERY REV. FRANK A. KILDAY, O.M.I.
RECTOR OF SAINT LOUIS CATHEDRAL
NEW ORLEANS, LOUISIANA

(*Sermon delivered, December* 7, 1940, *at the Pontifical Mass for the Clergy and Religious, celebrated by the Most Rev. Daniel F. Desmond, D.D., Bishop of Alexandria, Louisiana, at the opening of the three-day commemoration of the Fourth Centenary of the Society of Jesus.*)

Your Excellency, the Most Reverend Archbishop of New Orleans; Your Excellencies, the Most Reverend Bishops; Right Reverend and Very Reverend Monsignori, my Confrères in the Priesthood, Brothers, Sisters and Friends All:

We are present to join in thanksgiving to Almighty God for the Jesuits and for 400 years of glorious achievement. As we look back across the four centuries, we realize that the words of Pope Paul III in approving the constitutions of the Society of Jesus on September 27, 1540, were prophetic: "The finger of God is here."

When St. Ignatius and his companions gathered in the chapel on Montmartre to dedicate themselves to the never ending task of self-reform, they began to live the maxim that has been from that day to this the motto of the Order: *Ad Majorem Dei Gloriam.*

For a moment, let us glance at the world of Loyola and Xavier and Faber and the rest: 1534. The world was a troubled thing, an amazing thing, an exciting thing, even a dangerous thing. To the North, the authority of the Pope and of the Church had been ques-

tioned. Men were forming new alliances with their consciences and were trying to set up new relations with their God. Out of the South came word that a new world had been discovered: a new world teeming with gold and silver and precious stones and land and opportunity. From all about, from the North, the South, the East and the West, men were beginning to think differently—the result of the Renaissance. Europe had thought as Christians for about twelve centuries, and then it began to think again as pagans with the natural result that Europe was beginning to live as pagans.

So the beginning of the sixteenth century was revolutionary in thought, in hopes, in the way of life, and in license. Into such a world came the Spanish soldier, Ignatius, with his little band, with his ideas and his ideals, with his spirit and, especially, with his spirituality.

That frantic world of the early sixteenth century was experiencing the false joy of a new-found thing, a thing precious in itself because God-given: liberty. But the sixteenth century was exulting in the fool's paradise of a new heresy: the heresy of liberty. The Renaissance had started it all innocently enough with freedom of research; it proceeded to freedom of thought, thence to freedom of faith and naturally came to the philosophical and theological heresy of free thinking, and ended in the worse heresy of free living. In a few words, all of this may be put into this single statement: Liberty has bred license.

Many historians maintain there have been only three true, only three real revolutions in the annals of mankind: Christianity, the so-called Reformation, the Industrial Revolution. Against each of these there has been a counter-revolution.

Against Christianity there has arisen every type of opposition that the malignant mind of man could or can devise. The revolution counter to Christianity will

continue till the end of time because Christ has foretold that it will.

Men are still groping for the solution to the many problems brought into being by the Industrial Revolution. Marx and Hegel and Engels and Lenin and Stalin and Hitler and Mussolini and schoolroom economists all have laid claim to having the proper answer. So far, their theories put into practice have proved hopeless failures because they have failed to accept the fundamental truth that the individual and his rights antedate the State and the rights of the State. They have failed because they have refused to seek the solution in the only place in which it can be found—in the teachings of Him who drove the money-changers out of the temple and who insisted on equal justice and charity toward all.

The revolution counter to the Reformation (which is the revolution of license) was twofold: the Council of Trent and the Society of Jesus. True, Ignatius did not found the Order specifically to combat the new theories of his day; but true, likewise, the company became in effect the bulwark of the Old Faith against the new license. In our human way, we must ask the reason for this; and the correct answer is a paradox. The Reformation was the revolution of captious liberty. Loyola started a counter-revolution of liberty. Liberty means freedom—freedom to follow the law. Where there is license there is no law—where there is no law, there is no liberty. Ignatius' paradoxical revolution of liberty was builded on the paradox of paradoxes. He revolted in the name of liberty by binding himself and his companions by the strictest vow of obedience yet known to ascetics, who had realized for centuries that true liberty can be found only in strict obedience to the law.

When Ignatius and Francis and Peter and Simon and the others set their course, they knew not the destiny that was theirs. They set one objective and when that was achieved, they had a religious order on their hands,

an order whose destiny it was to bring many more sheep into the fold of Christ than had been driven out by the revolution of license. They had an order whose destiny it was to accomplish the revolt of true liberty and to help materially bring the cause of Christ to its apex.

Were I to stand here this morning and merely offer congratulations to the Jesuits of the Province and throughout the world, were I to sing their praises loud and long, I would not be fulfilling completely the duty that has been laid upon me.

To bring out fully the lesson of Ignatius, we must go back again and look at life as it was in the sixteenth century. It was the era of adventure and the conquistadores; the era of discovery and exploration; the era of daring and swagger; the era of brave deeds and physically brave men. It was an era of readjustment, too. New alliances were being formed politically. Novel concepts were borning in the field of economics. Untried ideals were paraded in spirituality. Men were running to the ends of the earth in search of adventure and gold. Other men rushed to the Antipodes looking for Utopia. Others, urged on by the zeal of the Christ, tramped to new horizons in quest of the souls that He had died to save. In the recently discovered lands and at home in Europe, man had spread himself in thought, in anticipation, in restlessness, in doubt, in skepticism, in heresy. But all were bent on the pursuit of greater freedom, greater liberty, and, later on, greater license.

All of this hub-bub and noise, this running about, this new thinking had unravelled the fibers of men's souls. Their consciences had come to accept a moral code based essentially on immorality. Then came Ignatius from Manresa, wounded, wan, worn, the veteran, not of a particularly brilliant mind, not over-charming in personality, not especially gifted in the natural sense of leadership. But in his mind burned a thought, and in his spirit lived a cause, and in his soul glowed a special grace. And that thought, that cause, and that

grace lent brilliance to his mind, charm to his personality, and leadership to his mission. He came, and with him came the solution, though most probably he knew it not. Remember "The finger of God is here." Ignatius planned to reform his little group by first reforming himself. Then he widened his perspective by persuading the little group to launch out on the same adventure of self-reform. Thus from group to group went the unheard-of thrill. In sum and substance, Loyola started with the idea we hear so much about today but the essence of which we miss so completely today: Catholic Action.

We who are priests and we who are religious expect the co-operation of the laity to bring about the Kingdom of Christ on earth. Perhaps we too have missed the point. We must start with ourselves before we can hope for the aid of the laity. Ignatius laid the foundation and placed the footings and constructed the grade beam of his spiritual structure. It was all made of but one thing: self-reform. We too live in a world that is amazed, troubled, exciting, dangerous. We, too, live in a world filled with revolution in thought, in principles, in the social alignments, in religion, and in morality. All these novelties will not change truth any more in the twentieth century than they changed it in the sixteenth. We have the same responsibility today that was Loyola's 400 years ago. We must save truth. We must save liberty. We will save truth and we will save liberty in one way and in only one way: the way Ignatius did. We must use the weapon of the soldier of Christ: the weapon of self-reform.

We thank God for Ignatius. We thank God for the Jesuits. We ask God today to bring into our own hearts the spirit of Ignatius. We pray God to preserve always His Jesuits *Ad Majorem Dei Gloriam.* "Thy Kingdom Come! Thy Will Be Done!"

THE UNIVERSALITY OF JESUIT EDUCATION

JUDGE PIERRE CRABITES

(*Address given at the Jesuit Alumni Communion-Breakfast in New Orleans, Louisiana, over a nation-wide network of the Mutual Broadcasting System, to fellow-alumni, gathered at* 300 *Communion-Breakfasts in commemoration of the Quadricentenary of the Society of Jesus.*)

I was more than pleased when those in charge of this program allotted to me the subject of The Jesuits as Educators. I say this, not because late in life I became attached to the Louisiana State University as a special lecturer on law, but because my twenty-five years experience in Egypt, as the American judge of the Cairo International Tribunal, gave me an insight into how universal and how well established is Jesuit primacy in the field of education. I shall bring out what I have in mind by an illustration. It may seem at first to have nothing to do with my theme, but if you will bear with me for a few moments I think that you will readily catch my point.

When, in the summer of 1925, Muhammad Samy Pasha was about to leave Cairo, Egypt, to assume his duties as Egyptian Minister to Washington, the American plenipotentiary accredited to King Fuad's government tendered him a banquet. We were, all told, about thirty guests, of whom some twenty-five were Egyptians. Among them were six Jesuit alumni, all of them Muslims and two of them members of the Egyptian Cabinet.

The American Minister acted as his own toast-

master. He gave a charmingly informal note to his remarks, telling his Egyptian friends that, as they had so often told him that they loved America, he was going to take advantage of Samy Pasha's impending departure for Washington to call upon each of them to arise and state publicly what they had so often said to him privately. The first four or five speakers had no difficulty in meeting the challenge. Some spoke in English, others in French, but each struck a different key. Their remarks were brief but they were little gems. They fixed a standard which the others were determined to meet. But the task of those who were called upon toward the end was obviously a difficult one because each man set his heart upon advancing a new reason for his love for America.

Finally, after some twenty-odd different explanations had been offered of the self-same all-consuming love for the United States, the chairman called upon the Prime Minister, Ahmed Ziwar Pasha. He arose slowly and deliberately. He weighs about three hundred pounds and was not a young man in 1925. Men of that size always take some little time to get on their feet, and he was no exception to the general rule. Ziwar Pasha is extremely jovial and a born tease. He was in his best form that night. He spoke in French and his remarks, as I remember them, ran along this line:

"Mr. Chairman:

I know my fellow-countrymen who have spoken to you this evening perhaps better than you do. All of them have told you the truth when they said that they love America How could any Egyptian fail to love America when you do so much for Egypt and when you ask for nothing in return? But, Mr. Chairman, sincerity and truthfulness did not inspire all the reasons for the love upon which so much emphasis has been placed. The vanity of my fellow-countrymen, that prompted them to attempt to give about twenty-five different reasons for this self-same affection,

caused some of them to impose upon your credulity and to flirt with the truth. I respect you too much and I love America too dearly to attempt to play any such trick upon you. I am about to advance a reason for my love for America that I have often proclaimed from the house tops. I am going to adhere to the truth, the whole truth, and nothing but the truth. I shall repeat here what I have said to many of you on other occasions but which I have never had an opportunity before today to mention to Your Excellency.

"I am an alumnus of the Jesuit College of Beirut, Syria. My entire intellectual training was given me by Jesuit Fathers. I am a Muslim, loyal to the faith of my forebears, but the development of my moral fiber was the work of these self-same Jesuits. They moulded my character when they built up my mind. Everything that I am, everything that I have accomplished for my King and for my country, everything that I may hope to do for Egypt, I owe and shall owe to the Jesuit Fathers. I love America because when Catholic France, a few years ago, expelled from France my old professors, they found a refuge in Protestant America."

This public tribute paid to the Jesuits as educators by that Muslim statesman in that far-distant capital, over which bombs may be dropping as I speak, has made a lasting impression upon me. It emphasizes their role not only in the dissemination of culture but also in the formation of character. It tells of the universality of leadership. It stresses the adaptability of their scientific methods of teaching to all climes, all races, all mentalities. It does more than that. It brings out that, while the fundamental Catholicism of their philosophy knows no frontiers, they inculcate in their students a sense of vigilant patriotism and of fervent nationalism. They teach those committed to their care to love their country and how to die for their flag with love of God in their hearts. And they have been doing this successfully in Continental

Europe for some four hundred years and throughout the other five continents for several decades.

No truer test of the wisdom of any system of laws was ever evolved than that to which Abraham Lincoln gave expression when he said: "You can fool some of the people all of the time, and all of the people some of the time, but you can't fool all of the people all of the time." Jesuit leadership in the domain of education, being both world-wide in its scope and time-resisting in its duration, finds irrefutable confirmation for its superiority over all other systems of teaching in the truth so tersely expressed by the Great Emancipator.

THE STAR SPANGLED BANNER OF IGNATIUS

THE REV. WILLIAM A. MILLER, C.SS.R.

(*Sermon preached at the Pontifical Mass celebrated by the Most Rev. Jules B. Jeanmard, D.D., Bishop of Lafayette, Louisiana, to the students of Loyola University and the Jesuit High School, New Orleans, on December 9th, the third day of the Quadricentennial Commemorative Exercises.*)

Today "the charity of Christ presseth us" to be mindful of St. Paul's words to the Corinthians: "Whatsoever you do, do all to the glory of God."

In a cave at Bethlehem was born the Saviour of the World, and His name was called Jesus. A telling event, indeed, heralded by angel choirs for the glory of God and the peace of men. In a cave at Manresa, Ignatius of Loyola, Heaven-inspired, is borne away with zeal for that same glory, that same peace. At Montmartre, he vows his resolve. With nine others, we have ten such men as St. Philip Neri said would suffice to convert the world. Not a Judas among them! Pope Paul III officially approves and receives them, September 27, 1540, by the Bull *Regimini militantis ecclesiae* —"For the Government of the Church Militant." "The finger of God is here!" he exclaims. In truth, God's right hand is here! The Society of Jesus was born *ad majorem Dei gloriam.* The greater glory of God and the peace of men have been the cherished goal of the Jesuits from Paul III to Pius XII—four centuries of loyalty and inspiration.

Jesuit vision is vast: it extends not merely to the Holy Land and the conversion of the infidels, as the

soldier-saint, Ignatius, first humbly thought, but is as comprehensive and as far-reaching as the needs of the universal Church.

"God wills it!" and on marched the Crusaders to Palestine. The Pope speaks, and the Jesuit tramps to the ends of the earth. Obedience, unswerving loyalty to the Holy See—that is a Jesuit. Father Peter Faber, the first priest of the Order, spoke for all Jesuits when he said: "It is not necessary to live, but it is necessary to obey." Others may limit their scope, but the Jesuit must go to any battle-front to fight for God and souls.

No distinctive garb, no breviary in choir, no parochialism, no rigorous penances, not even contemplative prayer may narrow the usefulness of the Jesuit. He must indeed sanctify himself, but by sanctifying others —anywhere, everywhere. Like Ignatius, he is primarily a man of action; God's glory through man's peace is his glory, his all-consuming concern.

The work of the Jesuit is in the pulpit and the confessional, in classrooms and institutions, in mansions and in hovels. He is pioneer and explorer into unknown lands. He is in the councils of Church and the courts of nations. He is the Church's sentry, vanguard, infantry and artilleryman. He is "all things to all men." In this complete obedience is his perfect freedom—*ad majorem Dei gloriam.*

Home and foreign missions have fired Jesuit zeal. Catholic countries and pagan lands, icebound regions and torrid zones, enlightened Europe and darkest Africa, barbarous Asia and the unknown Americas—to every point of the compass they have gone. There is no country on the globe that has not felt the footprint of a Jesuit missionary.

The wanderings of Ulysses and Aeneas, Alice in Wonderland and the Swiss Family Robinson lack the adventures and the adversities, the marvels and the raptures of the Jesuit odyssey. Jason's quest for the Golden Fleece fades, Aladdin's lamp pales before the Jesuit's thaumaturgic tread, talismanic thirst for God's

glory and souls. Truth is, indeed, stranger than fiction.

The Jesuits have been the champions of religious teachings, from theology in the most renowned universities to catechism on the most hidden country hillside. What a galaxy of names we could mention!

The Jesuits have been most efficient educators. Fair competition means Jesuit superiority. Leopold von Ranke declared that the Jesuits accomplished more in six months than other teachers in two years. Frederick the Great, when asked for the expulsion of the Jesuits, replied: "I know of no greater teachers for my Catholic subjects." The spirit of the Jesuits has never changed, the spirit of excelling their competitor or making him set a record. No wonder they triumph!

The Jesuits recognize the knowledge and practice of virtue as supreme, but they are aware that virtue must be armed with worldly wisdom. It was this realization that made Ignatius, already in his thirties, take his place alongside children in a classroom.

At once conservative and progressive, the Jesuits are "not the first by whom the new is tried, nor yet the last to lay the old aside." They waste no time on fads and fancies, but develop masters in every kind of worth-while endeavor. Jesuit methods are strikingly human as well as supernatural. The Jesuit believes that all things depend upon God, but strives as though all things depended upon himself. Redemption is the work of the God-man alone: salvation is the work of God and man. The Jesuits make use of every lawful means to further their aim. As Christ counseled, they are "as wise as serpents and as meek as doves." They do not quote a Holy Rule for horseback travel when an aeroplane is more serviceable. "The letter killeth: the spirit quickeneth."

The Jesuits' zeal for the glory of God does not exclude, but implies interest in, the glory of man. The Jesuits do not destroy, but perfect, what is good in the individual. They encourage lawful human ambitions,

foster material success in the various professions, arts, and sciences; but there is never prejudice to the infinitely higher and truer greatness, the glory of God and the peace of men.

Even the Jesuit himself may shine as Sirius, but ever as a star amid the entire greater firmament. As a football player, forgetful of self, he may win applause because of the work of the entire team. Lights may shine, but only in union with the dynamo hidden away in the power-house. "I am the vine," says Christ, "you are the branches." The Jesuit's glory must serve the greater glory of God.

The Jesuits are never daunted. They pursue their goal not only when sharing Thabor but when crushed on Calvary. From the very beginning Ignatius and his companions even prayed for persecution. Féval infers that they have a right to persecution. Persecution has been their lot. Pombal, Choiseul, D'Arranda and Tannucci vowed their destruction. They were stoned even by those who thought that they were doing a favor to Heaven. Pope Clement XIV unwillingly signed the document that broke his own heart and shattered his own mind. John Adams, the second President of the United States of America, resolved to suppress them. R. W. Thompson, one-time Secretary of the Navy, warned as late as 1894 that the one danger for the Constitution of our country is the teaching of the Jesuits. Noah Webster, seldom offensively erroneous, reflects a too prevalent calumny of even our own day in an opprobrious definition of a Jesuit. Chesterton asserts: "They cannot hope to lose the long laudation of lies." The disciple cannot be above the Master. Always, within as well as without the Church, the Jesuits have been misunderstood and maligned.

With Christlike magnanimity the Jesuits pray for the forgiveness of their enemies. Pombal, the ringleader of their persecutors, fell from power and died in lonely old age, a loathed leper. The coffin with his

spurned remains awaited nearly half a century for the restoration of the Jesuits to Portugal and for burial by their charity. What Christlike Jesuitical vengeance!

Father Thomas Campbell, the Jesuit historian, justly boasts: "Their scars are not disfigurements, but decorations." "A Divinity shapes their end." To apply the words of Dryden, they have been "doomed to death, yet fated not to die." As Tertullian said of the Church, the blood of their martyrs is the seed of their Order. St. Alphonsus Liguori, the founder of the Redemptorists, so admired their spirit and believed in their immortality as to declare: "Were there but one Jesuit left in the world, that last surviving member will suffice to restore the Society." From the siege of Pampeluna to the siege of Heaven, the spirit of Ignatius prevails. Once when things looked dark, Christ assured Ignatius: "I will be gracious to you." We now echo Gamaliel: "If it is of God, you cannot overthrow it."

The usefulness of the Jesuits may some day cease, as did that of Joan of Arc; but then, as John the Baptist gladly decreased as Christ increased, so the Jesuits will yield their place with eager joy to anyone who can better fill it. Such is their humble spirit, concerned only about God's glory, a spirit breathed upon them by Ignatius, who declared that fifteen minutes of prayer would be sufficient for him to resign himself cheerfully to the dissolution of the Society. The cynic may sneer at the Saint for consuming so much time, but the cynic sneers at the God-man also, who when His soul was sorrowful unto death, thrice prayed the self-same prayer: "Father, let this chalice pass from Me. Yet, not My will but Thine be done."

As God stayed the hand of Abraham, that Isaac might live; as Christ, glorified, survived His crucifixion, so may the Jesuits remain unto the consummation of the world—*ad majorem Dei gloriam!* "Blessed are

they who hunger and thirst after justice, for they shall have their fill."

How mindful is God of the glory of those who seek first the Kingdom of Heaven! Today, rallying from nearly fifty years of apparent death, despite persecutions, a century and a quarter after its restoration in 1814 by Pius VII, the Society of Jesus numbers more than 26,000 members—three thousand above the count at the time of its suppression in 1773, after two hundred and thirty years of existence. Twenty-four of its members have been canonized saints, and 141 have been beatified. Of these, 148 are martyrs and two are Doctors of the Church. Moreover, 185 more await promotion by the Church to higher honors. Behold the *Star Spangled Banner of Ignatius!* Truly the gates of hell have not prevailed. "Blessed are they who suffer persecution for justice' sake, for theirs is the Kingdom of Heaven."

At the name of Jesus, we bow our heads. Likewise for that Order that bears His most holy name. Shall not those be honored whom Christ the King has a mind to honor?

Today, as admirers, friends, beneficiaries, we solemnly acclaim the Jesuits. Today, we express our gratitude to them for their ideals, principles and example. The best recognition, the greatest joy that can be given to the Jesuits is to live in conformity with their teachings for the greater glory of God and the peace of our own souls. In vain would be the Jesuits' efforts without these results, empty the honor and praise, cold the gratitude and congratulations.

Irreligion is the rampant vice we must condemn. How saddening the legions of those yet in their teens or early twenties professing atheism. Of course, their denial of God is self-condemnatory pretense; but alarming and destructive is the attitude that godlessness constitutes or enhances greatness. During the rather recent exodus of so-called Loyalists from

Spain, the land of Loyola, to Mexico, two young men about twenty years old, Catholic college boys, of that type in whom faulty home-training and evil associations frustrate the efforts of the best teachers, chuckled and gloated in the longing to have the opportunity to take the life of the priest who had taught them. Not that he had done them any wrong—they admitted his kindness and goodness—not from any insane impulse to murder, but to enact their diabolical hatred and contempt for religion, just as the beneficiaries of Christ had clamored for His crucifixion. What wasted talents and efforts! Crying abuses have always existed in the name of religion, but the Church of Christ has never needed a reform. The lives of men have needed reform, and the Church has all the necessary remedies within herself. We must not be misled by those who would rob God of His glory and destroy our peace of soul. We must hate irreligion whole-heartedly.

Fortitude is the rare virtue we must love. The best minds often prove the weakest wills. Many do right until difficulties confront them; then they compromise and succumb. Then is the time to concentrate on the words of Christ dinned by Ignatius into the ears of Francis Xavier, converting him from a would-be worldling into the great Apostle of the Indies: "What will it profit?"

Many delude themselves that they can become martyrs at the flip of a coin. No one ever merited the crown of martyrdom who was not first of all a deserving Confessor of the faith. If you would die for God, you must live for Him. Do not scratch any one of the commandments from the decalogue! Uphold each as you would the existence of God or the Divinity of Christ! The gain of worldly goods, of influence, or life itself cannot justify incontinence or injustice, any more than it can justify blasphemy or apostasy.

Be faithful in all tests, as was Father Le Jay, one of the first ten Jesuits, who, when threatened with drowning in the Danube, smilingly answered: "If I

reach Heaven, what matters it whether I go by land or water?" Be loyal as that young Jesuit, Father Pro, and his companions, martyrs of our own day, who died proclaiming: "Long live Christ the King!" Be resolute as Ignatius, the soldier-saint, who when Satan would dishearten him at the thought of a long warfare, readily replied: "What assurance have I that I shall live for forty more years, another day, or another hour?" Be diligent as John Berchmans: "Do the ordinary things extraordinarily well!" Be wise as Aloysius Gonzaga; often ask yourself, especially in time of temptation: "Of what value is this for eternity?" Be ambitious as Stanislaus Kostka; often reflect: "God has created me for greater things."

Some of you, we hope, will hear and heed the call of fellow-membership with the Jesuits. All of you can preserve and increase your esteem and love for the ideals the Jesuits have upheld, by timely renewal of your spirit through the *Spiritual Exercises* of St. Ignatius, called by him his *Armory.*

All of you can give your moral and material cooperation for the continuance and furtherance of Jesuit activity for the glory of God and the peace of men. Since God ordinarily acts through natural means and human sacrifice, financial aid must abound. But untruthful and damaging is the statement that the Jesuits are wealthy or seek wealth for themselves. Those whose avarice confiscated their property and seized their treasury have suffered disappointments, as the man who killed the goose that laid the golden egg. No central fund finances the Order. Each unit must support itself, and few suspect the many hidden sacrifices and struggles.

The Jesuits, by declaration of Pope St. Pius V, are a mendicant Order in the strict sense of the word. Its every member has a vow of poverty. What the Jesuits receive belongs not to themselves but to God and souls. If the Jesuits were given millions of dollars today, their first thought and only act would be to devote

them more progressively and energetically to those for whom they labor.

What a boon it would be if they could follow their beloved ideal and resume more fully their former practice of gratuitous education for the glory of God and the peace of souls! How happy they would be to redeem those schools whose poverty has excluded them from the accredited list by standardizing agencies! What a striking contrast to observe that there are in this country a half-dozen private universities whose combined endowment approaches close to half a billion dollars, over and above their costly buildings, equipment and student-fees! Perish the thought of Jesuit opulence! Remember always: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."

The brother of Ignatius one day said to the youngest of thirteen children: "Never forget that you are of Loyola!" The life-work of Ignatius shows how well he remembered. Remember, you, too, are of Loyola, that you have been educated by the Jesuits! Reflect credit on them! Like Ignatius, "Whatsoever you do, do all to the glory of God;" die, as he did, with the sweet name of Jesus on your lips; go, as he did, to persevere eternally in the Society of Jesus in Heaven!

May Mary Immaculate, Our Mother of Perpetual Help, obtain this grace for all of us! Then, in truth, immune from all dangers and malice of men and demons, can we exclaim with St. Paul, that genius guiding to God's glory: "To the King of Ages, the only God, be honor and glory forever and ever. Amen."

400 YEARS OF JESUIT PHILOSOPHERS

HUNTER GUTHRIE, S.J.

(*Continued from Vol. LXIX, No.* 3)

Second Part: *The Golden Age* (1563-1660)

It is not so much a new doctrine as a new method which will characterize this period and lay the foundation for its greatness. The Jesuits following the counsel of their founder, St. Ignatius, did not seek novelties or follow a path of hazardous or vain speculation. St. Thomas had given stability, substance and precision to much of the Church's teaching. But two tasks, therefore, remained to be done: 1) to complete his work, if possible, and 2) to impregnate the whole doctrine with timeliness. The first task had necessarily to be left to the occasional genius. The second was a problem of method which was to be an implement for all and for each according to his measure of talent. The method, which originated at Salamanca and was perfected by the Society during this period about to be reviewed, comprises three synthesized elements.

The first was the synthesis of speculative and positive or historical philosophy. In the concrete this element in the new method meant that our authors once more were grafting their philosophical speculation to the vital roots of the science furnished by history. Since the fourteenth century, philosophy had tended more and more to sever itself from its own roots. It had, as a consequence, withered to a science of mere dialectics. This tendency reached its culmination in Descartes who especially cut himself off from the past and presumed to discover an objective starting-point in his

own unhistoric and contingent ego. The same tendency was even more apparent in theology. In the two centuries which followed the great age of St. Thomas and Scotus, theology forgot that it was the science of revelation and became the victim, on the one hand, of emotion which led to an unorthodox mysticism, and, on the other, of a repetitious formulation which gave birth to Nominalism. It was for this reason that St. Ignatius insisted both in his *Rules for Thinking with the Church* and in the *Constitutions* that a prominent part be given in his schools to the study of positive theology, that is, to the Scriptures, the Fathers, the Councils, the Constitutions and laws of the Church. How well his sons practised this precept of their holy Founder may be judged from the fact that Vasquez won for himself the encomium of the "Spanish Augustine", Ripalda was known as the "Modern Cyril", Fonseca was called the "Portuguese Aristotle", while Bossuet said of Suarez "in him is heard the voice of the whole School". Moreover, in other Jesuits of this period the positive sciences find their greatest exponents. In Sacred Scripture there are Maldonado, Salmeron, Toledo, Prado, Bellarmine, a Lapide and de Pineda; in patrology: Torres, Canisius, Ducaeus, Gretser, Sirmond and Petavius; in Canon Law: Laymann, Pirhing, Wiestner and Schmalzgrueber.

The second element of the new method was a synthesis of doctrinal matter and literary form. Ever since the death of John of Salisbury in 1180 Scholastic thought had been divorced from humanism; its doctrine clad in literary garments which became increasingly barbaric. On this score the humanists of the Renaissance had a just reproach to make against Scholasticism. For this reason reflective men in Scholastic circles of the period strove to introduce a certain literary elegance into their lectures and writings. Once again this reform of method derived from the two-fold source of Salamanca and St. Ignatius. Time and time again in his letters and in the *Constitutions* he urges

his sons to acquire a "good Latin tongue", by which he meant a certain facility and style in the language. This precept too was taken to heart by his followers as is evident from the frequent references of competent critics to the Ciceronian style of this or that author. In passing, it is noteworthy and paradoxical that this reform was wrought for the most part by Spaniards, the people least affected by the humanism of the Renaissance.

The third element was the synthesis of timeless truth and the timely application of its principles. This element in the method recalled to both philosophy and theology that in their plenary conception they were wisdoms as well as sciences, practical as well as speculative, in a word, they were judgments on the meaning of life and guides for human conduct. This practical element had been lost in philosophy through the predominance of sophistry; in theology through the factional disputes of the various Schools. The Jesuits, ever conscious of the practical goal of their Institute were certainly the greatest single influence in restoring to both sciences their utility and their timeliness. They saved both from becoming mere dialectic pastimes and forged them into formidable arms for the defense and propagation of truth and, at the same time, into instruments for the elevation and perfection of Christian souls.

Other noteworthy factors which contributed to this reform were: 1) the development of the critical sense. The Renaissance had already made great strides in this direction through the investigation of manuscripts and its nascent passion for historical accuracy. Other causes for the growth of a critical sense were the Catholic reaction to the Protestant misuse of Scripture and the renewed interest both philosophy and theology were taking in their own documentary sources; 2) the increasing clarity of the distinction between the sciences of philosophy and theology. Though the Middle Ages had been conscious of the formal distinction

which exists between these two sciences, its philosophy consisted merely in an incidental treatment of some philosophical problem by a theologian or, after the discovery of the texts of Aristotle, is a series of commentaries on these texts. Hence theology was an amalgam of theology and philosophy, while philosophy, at best, was a commentary on some Greek author. During this period theology began to clean house, while philosophy, the pagan handmaid, built herself a house of her own; 3) finally, through the adoption of St. Thomas as a guide, both theology and philosophy made definite progress. Theology thereby ridded itself slowly but insistently of the sectarian strife between Thomists, Scotists and Nominalists. This was accomplished mainly by the Jesuits joining the considerable weight of their authority to the Thomist School, by their substitution of Thomas for the Master of the *Sentences* as the *liber textus*. By that same fact philosophy improved, because in adopting Thomas' commentaries on and interpretations of Aristotle, the death-blow was given to Nominalism in Scholastic circles.

By his sanctity and learning, coupled with a prompt obedience and true humility, **Luis de Molina** (1535-1553-1600) does honor to this first place in the list of Jesuit thinkers of the Golden Age. Born at Cuenca in Spain in 1535, he entered the Society at the age of eighteen and was sent to Coimbra for his philosophical and theological studies. Here he came under the influence of the great Fonseca and at the end of his studies had the privilege of teaching philosophy at Coimbra in company with this renowned master. After a few years at this post he was changed to the college of Evora where for twenty years he lectured on the *Summa* of St. Thomas. Called to Madrid to teach moral theology at a new school the Society had founded there, he died shortly after his arrival, October 12, 1600. Asked on his death-bed what disposition he wanted to make of his writings, he answered, "Let the

Society do with them what she wishes." Molina has left us, practically, no philosophical writings as a fruit of his period of teaching at Coimbra. However, in his remarkable work, *De iustitia et iure,* (partly published in his lifetime and partly posthumously, finally appearing in 5 vols., Coloniae, 1733), he reveals himself not only as a moral theologian of exceptional authority but as a great philosopher. He also published in two volumes a commentary on the first part of the *Summa* (Conchae, 1592).

But Molina's claim to greatness both as a philosopher and as a theologian rests on the *Concordia liberi arbitrii cum gratiae dono, divina praescientia, providentia, praedestinatione et reprobatione,* first published at Lisbon in 1588 and in many subsequent editions. This was the first work on Scholastic theology published by a Jesuit. Besides this fact, it also has the signal honor of presenting in print for the first time a doctrine on grace, free-will and the foreknowledge of God which has been taught in the Society from its first articulate years and whose essential theses have been maintained ever since by the Society's theologians and philosophers. Several years before Molina's work appeared, Toledo, Bellarmine, Lessius, Valentia and Suarez had proclaimed fundamentally the same doctrine. It was for this reason that on the occasion of the controversies to which this book gave rise, Acquaviva felt safe in saying that he was ready to defend its doctrine in the name of the whole Order. In its negative aspect, Molina's doctrine rejects the proposition which declares grace to be efficacious *ab intrinseco.* Such a grace by its very entity would have an infallible connection with the performance of a free human act in virtue of a physical movement which would predetermine the human will to that act previously willed by God. In its positive aspect, Molina's doctrine proposes a grace which is efficacious *ab extrinseco,* that is to say, its efficacy derives from the extrinsic element of God's

foreknowledge, which is logically anterior to the absolute decrees and which is called *scientia media.* This *scientia* is the divine knowledge of all conditional future events, including those free acts which men would perform, if they found themselves under the influence of such or such a grace, in such or such circumstances.[1]

The reality of the *scientia media* in God cannot be successfully disproved whatever difficulty there may be in understanding the *how.* It is manifestly supposed in Christ's reproaches to the cities of Galilee (Matt. xi, 20-24; Luke x, 13) and at least insinuated in the celebrated text of St. Augustine: "To whom God would show mercy, he calls him in the manner which He knows is adapted to him (*quomodo scit ei congruere*) so that he cannot resist the call." (*Ad Simplician.* lib. 1, quaest. 2, n. 13). With this knowledge it is easy for God to execute all the designs of His bounty toward the elect without ever encroaching on their liberty. For knowing the use they would make of that liberty in all possible circumstances, He can have them produce all the good actions He wills, simply by choosing to confer on them those graces which He knows they will *de facto* not resist. The essence of Molina's thesis, then, is that man can always resist grace however powerful it may be and that, if he does not perform a salutary act, the fault is not with grace but with the lack of cooperation of man's free will. Hence, it follows that grace is neither efficacious nor ineffacious of itself, independently of man's free consent.[2]

This doctrine has been developed at some length because it is one of philosophy's really important contributions to theology and, moreover, because that contribution was the product of the spirit of St. Ignatius, manifested in his *Rules for Thinking with the Church,* as well as the personal product of Luis de Molina. The

---

[1]cf. *Dict. de Théol. Cath.* Vol. VIII, Jésuites c. 1026.
[2]cf. Brucker, *La Comp. de Jésus,* pp. 461-2.

judgment of the ages on this system, its author and the controversies it excited has been well summed up by De Maistre (*De l'église gallicane,* t. 1, liv. 1, ch. 9): "[Molina was] a man of extraordinary talent, author of a system at once philosophical and consoling on that redoubtable dogma which has so exhausted the mind of man, a system which has never been condemned and which will never be (for any system, publicly taught in the Catholic Church for three centuries without being condemned, cannot be supposed condemnable), a system which, after all, presents the happiest effort ever made by Christian philosophy to bring together in harmony according to the forces of our feeble intelligence *res olim dissociabiles, libertatem et principatum.*"

Gregory de Valencia (1549-1565-1603), one of the truly great men of this period, has not always received, even among his brethren, the recognition which his merits deserve. Born in March, 1549, in Medina del Campo in Spain, he went at the age of fourteen to the University of Salamanca to complete his philosophical studies, already begun at Medina, and to spend a year at law. Having won his bachelor's degree, March 26, 1565, on November 23 of that same year at the age of 16 he entered the Society. After a year of novice-ship, he studied theology at Salamanca for two years and at Valladolid for two more. In philosophy it would seem that Valencia followed the course of Luis de León, who is numbered among Spain's greatest humanists. In theology at Salamanca he had for professor Mancio de Corpore Christi, one of the great Vittoria's pupils, while for fellow-pupil, fellow-Jesuit and companion, he had Francis Suarez, who studied at Salamanca from 1564 to 1570. In 1573 he was sent to Germany where for two years at Dillingen and then for twenty-two years at Ingolstadt he taught theology and spent his forces in the composition of his great works. This quarter of a century in Germany was the most fruitful period of his life. By his teaching

and writings, by his scholarly methods and the influence of his personality, by his formation of two great disciples, Gretser and Tanner, he introduced the reform of Salamanca and the spirit of Ignatius into Germany and so deserves the title of founder of the new Scholasticism in that country. In 1598 he was called to Rome, named professor of the Roman College and entrusted with the defense of Molina's *Concordia* at the *Congregationes de auxiliis.* In his 55th year he died at Naples on April 26, 1603.

Father Hentrich in his excellent article *Gregor von Valencia und die Erneuerung der deutschen Scholastik im XVI Jahrhundert* (Philosophia Perennis, I Band, pp. 291-308, Regensburg, 1930) tells us that, despite the assertions of biographers and historians, Valencia probably never taught philosophy. Moreover, despite the fact that Valencia was a most prolific writer—42 printed works are ascribed to him in Sommervogel—none of these works and none of his manuscripts deals directly with philosophy. Nevertheless, on the strength of Valencia's four volumes of *Commentarii theologici* alone, Fr. Hentrich thinks it just to list him as a philosopher. In fact, Valencia is a great philosopher and this work marks an important development in the history of Scholasticism. In marked contrast to the great medieval *Summas,* which indifferently threw together philosophical and theological arguments to prove a thesis, this work very carefully distinguishes the character of each argument and so makes very definite progress in outlining the independent character of philosophy. Hence, Fr. Hentrich is correct in saying that Valencia's *Commentarii* forms in the independent development of Scholastic philosophy a sort of bridge from the *Summa* of St. Thomas to the *Disputationes Metaphysicae* of Suarez. But his importance to philosophy is found in other characteristics besides that of more clearly defining the boundaries.

1) By his method he turned the attention of his Nominalistic and Formalistic contemporaries away

from words back to the thing itself. Most of the disputes of his era, he claimed, when not arguments merely for the sake of argument, were arguments over words. The *thing itself,* which should have been discussed or explained, had been forgotten. "They are like little children," he says, "who build sand-houses merely for the pleasure of destroying them." And again he writes: *"Argumenta solent ubique studiose conquirere et formare, quae rursus dissolvunt, absque alia fere utilitate quam quod argumentati fuisse videri possint."*[3] So careful was Valencia to return to a study of reality itself that, even though he had dedicated himself to follow St. Thomas, he never accepted the conclusions of this author merely on his authority. Commentator or interpreter is not the role he chose for himself as he tells us in the foreword to the third volume: *"Minime instituisse me fungi munere meri interpretis seu commentatoris; sed de rebus ipsis per se Disputationes sive Commentationes Theologicas ita conscribere, ut et Theologicae doctrinae veritas, et (quae a veritate ipsa vix unquam differt) sententia D. Thomae intelligi possint."*[4] Moreover, even on those points where he followed the Angelic Doctor's opinion, Valencia, if not satisfied with the argument, would substitute a more conclusive demonstration of his own.

2) His critical sense and his scholarly care in consulting authorities were precious contributions to the reform movement. The opinions he accepted or rejected, the authors he cited, had not been gleaned from one of the numerous medieval Collections of Citations or *Catenae,* as they were called, but from the works of the authors themselves. In the preface to his first volume, we read: *"Laboratum a me multum est, ut si quae sententiae, sive orthodoxorum, sive haereticorum ad rem pertinere viderentur, eas omnes commemorarem*

---

[3]Hentrich, *op. cit.* p. 305.
[4]Hentrich, *op. cit.* p. 204.

fideliter, ipsis fontibus inspectis, ne quid falsi aut incerti a me citaretur." How well he carried out this scholarly plan is evident throughout his work. Where it was not possible for him to study primary sources, he was always careful to indicate his secondary sources, as in the case of the Presocratics, whom he quotes from Aristotle, Cicero and Augustine. In citing Greek authors, he always noted the translation consulted. The inaccuracies and mistakes in St. Thomas' citations, he never failed to correct. Some idea of the sheer clerical labor which this passion for accuracy involved may be gained from the fact that 102 authors from every period and different fields of thought have been quoted by Valencia in this work alone—and, of course, this list is by no means complete. The purpose of these citations was no mere *tour de force.* Valencia wanted to review the historical status of every question he chose to discuss. In this manner, he hoped to ground his own conclusion not merely upon his private opinion but to found it on the corporate historical thought of mankind. This social thinking has ever been a characteristic of truly Catholic thought and remains today one of Scholasticism's greatest challenges to the individualists of non-Catholic circles.

3) And, finally, Valencia was a zealous exponent of the wedding of humanism and philosophy. This zeal he probably inherited from his Salamanca professors, notably, from Luis de León. Scheeben writes (*Natur und Gnade,* 2 Mainz 1922, p. 309) : "His prose is a model of clarity, precision and manly elegance."

Though Fr. Hentrich seems to have established that Valencia was not the first at Ingolstadt to substitute St. Thomas for the Master of the *Sentences,* being anticipated in this by two Jesuits, Peltau and Hieron. Torres, nevertheless it remains true that he was the first to comment on the entire *Summa* and the first by his learning and personality to impress upon his

hearers the full value and importance of that substitution.

In his philosophical doctrine, while remaining essentially Thomistic, he agreed with Suarez on denying the real distinction between essence and existence, in accepting his notion of *materia prima*, the principle of individuation, as well as several of his opinions on the doctrine of the soul and the psychology of abstraction. As regards the problems of his day, he did not shirk the conclusions of logic, nor hesitate to apply those conclusions to different problems. We find him, therefore, teaching the lawfulness of accepting interest on loans and defending Molina's reconciliation of human liberty and divine grace. In this matter, his able intervention at the *Congregationes de auxiliis* won for him from Clement VIII the title of "Doctor Doctorum".[5] That Valencia is entitled to lasting fame has been recognized even by Protestants. Morhof writes at the end of the seventeenth century: *Ille inter heroes scholasticos, cuius celebratissimum nomen tum apud pontificios, tum apud nostros est.*[6]

We next meet the very interesting and stimulating personality of *Gabriel Vasquez* (1549-1569-1604), who seems to have been the *enfant terrible* of his era, which included some of the men we have met, such as Toledo, Molina and Valencia, and some we are still to meet, notably Suarez. With Suarez he spent a most turbulent year and a half from 1591 to 1593 in the same house at Alcala. An interesting account of this sojourn together is to be found in De Scorraille's *Suarez* (Vol. 1, pp. 183-314). In general it may be said that Vasquez played Scotus to Suarez' Thomas. Vasquez was always the keen critic, rapier-like in his thrusts, brilliant and subtle, alert, impetuous, confident, and worshipped by his students. When the news of his departure from Rome reached the students, their cry went up: "Si Vasquez abit, tota

---

[5] *op. cit.* p. 295.
[6] *Ibid.*, p. 307.

schola perit". But he had the defects of his virtues: his keenness and subtlety lacked the profoundity of Suarez; his brilliance sometimes lacked solidity; his impetuousness and confidence sometimes called for retractions and the exercise of humility. Be it said to the memory of a great man that Vasquez could retract and that Vasquez was humble with the same generosity and eagerness that characterized his other actions.

Gabriel Vasquez was born at Villaescusa de Haro, near Belmonte, in Spain, probably in the year 1549. While studying philosophy at Alcala he entered the Society on April 9, 1569. After his noviceship he returned to Alcala for his theological studies, which he crowned with a public defense. Following this success he lectured to the Jesuit students on the *De Anima* of Aristotle. The next five years were devoted to teaching moral theology in various places. Though not yet thirty years of age, Claudius Acquaviva called him to Rome to fill the post of moral theologian at the Roman College. At the end of six years he abruptly asked for and obtained permission to return to Spain. After two years devoted to writing, he was appointed to the chair of theology at Alcala, a post which he held until his sudden death on Sept. 23, 1604. Though he wrote no philosophical work as such, after his death a disciple gathered into one volume his philosophical doctrine scattered throughout his published works. This compilation appeared under the title, *Metaphysicae disputationes* (Madrid, 1617; Antwerp, 1618), a last posthumous challenge to his great rival, Suarez.

Vasquez is too personal in his doctrine to be listed under any school—as a matter of fact, some of his more sanguine disciples attempted to start a School of Vasquez at Alcala, but its success was short-lived. He has left us a commentary on St. Thomas in 8 volumes (*Commentariorum ac disputationum in S. Thomam*, Alcala, 1598-1615), which has real exegetical and critical merit. But his warm and generous nature could not help but attract him to St. Augustine. De-

votion as well as critique characterized his life-long study of this great Father and Doctor of the Church. No doubt it was this Augustinianism in his intellectual equipment which led him to accept as valid St. Anselm's famous proof for the existence of God. Another unusual opinion he held in philosophy was that a strict moral obligation derives from human nature considered in itself. At times his dialectical skill led him to wander astray in the field of useless questions, as, for example, in his commentary on the first part of the *Summa;* he takes up the problem: *An Deus extra coelum, vel in vacuo intra coelum esse possit, aut ante mundi creationem alicubi fuerit.* It is characteristic of the man that two years before his death he was put in prison for his part in defending the thesis: *Non est de fide talem hominem* (v. g. Clementem VIII) *esse S. Pontificem.*[7] The fact that Clement VIII was Pope and that perhaps he might not share Vasquez' speculative disinterestedness in the truth of so personal a matter seems never to have occurred to him.

---

[7]Lange, *De Gratia,* Friburgi, 1929, p. 449. cf. De Scorraille, *Suarez* Vol. 1. pp. 227-232, where he gives a detailed and quite different account of this affair than contained in Lange's brief notes.

(*To be continued*)

SAINT IGNATIUS LOYOLA

THE RT. REV. MSGR. FULTON J. SHEEN

(*Sermon delivered during the Alumni Pontifical Mass opening the Jesuit Quadricentennial—Xavier University Centennial Celebration, St. Francis Xavier Church, Cincinnati, Ohio, September* 22, 1940.)

As one casts his eyes about the world today, one notices throughout Christian Europe an invasion from the East, the invasion of a paganism that is worse than a heresy. Only one country has successfully combated it, and that is Spain, where the civil war came to an issue just a short time ago. Already that paganism has swept through a country which finds it difficult to reconcile itself with other countries who share a Christian civilization. Italy, which might be depended upon to have defended Christian civilization, has, to some extent, sold out to the advent of that paganism. It is remarkable, indeed, to note that these were exactly the conditions that existed about four hundred years ago.

The Turks were then sweeping through Christian Europe. Constantinople had fallen. All the Balkan Peninsula, Africa, Asia and Egypt had fallen prey to the Turks. Rhodes had been captured, almost the last outpost of the Christian Crusades. Only one country at that particular time had successfully combated the Turks, and that was Spain. Italy as a nation did not exist at that particular time, but Venice had a treaty with the Turks for commercial reasons.

There was need at that time of a great man that might meet this paganism as well as the heresy which

came in its wake. Just about one hundred years before, a great Dominican Saint, who was preaching penance in Spain, St. Vincent Ferrer, looking into the future, had said: "Within the next hundred years a new society will be founded which will be called the Society of Jesus. Its members will teach, preach, live for Jesus, and even seek death that they may be more intimately united with Him."

On the 20th day of May in the year 1521, a little Dutch boy was born. The priest came to visit the family, and prophesied over that child that he would one day become a member of a Society of which St. Vincent Ferrer had spoken. On the very day that the prophecy was made in the Netherlands, a romantic soldier fighting against the French at the battle of Pampeluna was struck by a cannon ball. The cannon ball hit his right leg and then rebounded off and left him wounded. That man was Ignatius, of whom Vincent spoke; and that boy over whom the prophecy had been made was to be one of the great saints of the Society of Jesus, St. Peter Canisius.

We are now celebrating the 400th anniversary of the foundation of this Society, and I suppose that the most notable thing that could be said about St. Ignatius was that he was not a man of his times.

We who live so very close to this world are very apt to believe that a great man always belongs to his times. It is the contrary which is true. Men who belong to their times die with their times. If you marry the spirit of this age, you will be a widow in the next one. The modernism of 1940 will not be the modernism of 1943. Blum, the Premier of France, is a man of his times, but he is not a man who will live in history. Freud, the psychologist, was a man of our times, but he can live only in an era of carnality, only in a day when men and women are exclusively wedded to sex. But when men and women get back to the normal course of human living, he will be forgotten.

What is it that makes a classical piece of literature?

It is the fact that it recounts human passions and human motivations which are beyond time. That is why Shakespeare lives today. Why is it great dramas of Sophocles and Euripides live today? It is simbly because they recount the yearnings and aspirations of a human soul for redemption, and these yearnings are not peculiar to any age. "Look not for any end, moreover, to this curse, until some god appear to accept upon his head the pangs of thy old sins vicariously," was in the drama of Sophocles over five centuries before Christ. And so Ignatius was a great man because he did not belong to his time.

If there was anything that characterized his times, it was heresy and doubt. The heresy, that I speak of, came in the wake of that Turkish invasion when Christian unity was broken up, and yet we find practically nothing in the writings of St. Ignatius concerning that heresy. He entered the University of Paris as John Calvin left it, but we find nothing in his writings about John Calvin. He spent a quarter of his life in Rome at the time Michelangelo was giving to the world his works of art, yet as you read over the writings of Ignatius you would never know he had visited the Sistine Chapel. Michelangelo is mentioned only once in the life of Ignatius, and that was just in passing, when he said that out of devotion Michelangelo had consented to retouch the murals of the Chapel of Santa Maria della Strada.

When the final acts of the drama of Redemption came to our Saviour, He permitted himself to be stripped of His garments. The clothing localized Him. It identified Him with a certain time, with a certain race. So He stripped Himself of all of those identifying marks, that He might become the universal Man of the world, be unfurled almost like a banner on the crossroads of the three civilizations of Athens, Jerusalem and Rome. And Ignatius, who was as detemporalized

from his time as from ours, can, therefore, preach to our time.

That is why we are gathered here to celebrate the memory of a living man, as far as influence is concerned. And there are two great lessons to be learned from his life, which, I repeat, are just as applicable for this day as any other. The first lesson Ignatius leaves us is that we are to meet the errors of our time not directly but indirectly. And, secondly, there is hope for sinners.

First of all, St. Ignatius reminds us we are to meet the errors of our time not directly but indirectly. I say there is very little in his writings about heresy, but he was very much concerned with heresy. When a man is starving, you need not go to him and tell him to avoid poisons. You need not present to him a piece of research by a Chemical Department of a University, showing there are certain kinds of poison in certain kinds of food. Neither need you go to that man if he be starving and remind him that the Chemistry Department of a well-known University has proven there are vitamins A, B, C, and D in bread. If he is starving, all you need to do is give him the bread. The laws of nature will do the rest. And when the minds and hearts of men have broken down, you need not go to them and tell them how wrong they are. You need only to go to them with the great truth, and the grace of God will do the rest. That was the method of Ignatius.

In other words, instead of trying to prove how wrong heresy was, he set out to make Catholics a little more Catholic. That was the burden of his life, as it was the burden of every great man who has ever lived. If you want to do anything for anyone, you must always be devoted to a higher ideal.

"I could not love thee, Deare, so much,
Lov'd I not Honour more,"

said the poet. It is only by living ideals of purity we will ever find a basis for human love. Perhaps no one has ever given as much inspiration for art as St. Francis of Assisi. Yet he wrote nothing about it, nor said anything about it. He sought something else that was higher, and thus indirectly influenced art.

The method of Ignatius was the method of our Lord on the Cross, whose enemies came beneath it and said: "Others He saved; Himself He cannot." Of course He cannot save Himself. No man can save himself who is saving another. The acorn cannot save itself, if it is to bud the oak. The sun cannot save itself, if it is to light our world. Soldiers cannot save themselves, if they are to save their countries. And so we cannot save ourselves directly, if we are to save the world.

St. Ignatius then left as his great contribution to the world a method of prayer. It could all be summed up in some such propositions as these: If you are intensely devoted to this world, you will make a mess of it. The only way to save the world is to be devoted to Christ. In the best of his writings is told his method of prayer and thirty days of contemplation in solitary penance, to bring home to us the true sense of values. That is the way to influence the world.

He was attempting to remind men by that hidden life, a complete and total self-donation, that they could possess power only on condition that they were indifferent to it; that the only men in the world who should ever be entrusted with power were men who knew how to obey; the only ones in the world who should have wealth, were to be those who were conscious of the stewardship of wealth.

And when it came to the taking of vows, the same Ignatian philosophy pervaded them. Why should he ask his followers to take the vows of chastity, obedience, poverty? Did he ask them to take the vow of poverty because there was something wrong with wealth? Most certainly not. He reminded his followers

of that over and over again. Wealth is a creation of God. We have too many in this world who have failed to learn the lesson of Ignatius, selfish poor; too many who hate the rich, and who never earned the right. No man has a right to hate the rich until, like our Blessed Lord and Ignatius, he has proven he is free from the passion of wealth. Every Communist is nothing but a Capitalist without any cash in his pockets, the involuntarily poor man.

Ignatius asked his followers to take the vow of poverty, not because wealth was wrong, but because there were some people in the world who did not know how to use their wealth, because they were consecrated to it as an end. In order to establish an equilibrium in God's universe he asked that some detach themselves from it; then, as it were, bend backwards to make reparation for those who had God's gift and knew not how to use. it.

Why the vow of chastity? Because the flesh is wrong? Most certainly not. Flesh is capable of being elevated to a Sacrament. Anyone who would deny that it is, that it can be elevated to a Sacrament, should be read out of the Church. Why then should he ask that there be detachment from the flesh, if it be not wrong? Because there are some people in the world who know not how to serve it. The only ones who know how to serve the flesh are those who are consecrated to God, either by a vow or by the nobility of their own lives. And in order, therefore, that an equilibrium might be established in God's universe, he asked his own followers to bend backwards, to detach themselves from legitimate pleasures, in order to make atonement for those who had the right to use it and abused the right.

Why the vow of obedience? Because the human will is wrong? There is nothing wrong with the human will. As a matter of fact, the human will is the only thing we can really call our own. Everything else is God's; our wealth, our health, our position, our pres-

tige and our power God can take from us. There is one thing that He cannot take, and that is our freedom, because He would be denying Himself if He took that away.

Freedom, therefore, is the only perfect gift that we can make to God. If, then, freedom is one of the greatest of God's gifts and that gift is the most personal, why should there be a vow of obedience? Because there are some people in the world who know not how to use their freedom. And in order, therefore, that God's purposes might be served, he asked some souls to surrender their own freedom to a superior in the name of Christ, to establish a balance in God's universe.

In other words, the way that Ignatius met the errors of his time was by bringing people back again to God. He attempted to establish something, and he did actually establish something, which Plato wanted established but could not because of the circumstances of his time. The old Greek philosopher was one of the wisest men who ever lived. He had envisaged a republic of great and noble souls. It could never be achieved as Plato envisaged it. It has been achieved as Ignatius saw it, for he did establish throughout this world what might be called an Ignatian Republic. Philosophers are not willing to die for their cause; saints are. That is why Ignatius prospered where Plato failed, and the Ignatian Republic is made up of souls who will first seek the Kingdom of God and His justice, and thus become the leaven in the mass.

That method of Ignatius is probably far more appropriate now than it was in his own time, for I think the day has passed when we can look for any group conversions. We will not see in our lifetime the resurrection of a truly Christian State. The hope of the rebirth of the world will be by and through individuals who will influence the world by the nobility of their lives; and that, incidentally, is why the retreat move-

ment, which the followers of Ignatius are instituting throughout the world, is perhaps one of the most effective remedies for the ills of our time. It is in the spirit of Ignatius and it is in the spirit of Christ, who spoke of His chosen followers as always being few—the salt of the earth, the city on the hill, the leaven in the mass.

And as Ignatius told us how to meet the errors of our time by loving Heaven, so also he taught us hope as far as our own individual lives are concerned. Ignatius was not what we could call a model youth—and that is putting it mildly—and yet he became a saint. When he was wounded at the battle of Pampeluna, he suffered an injury in both legs. He submitted to an operation, and after the operation, which was very painful, he had a protruding bone. He did not like that protruding bone, because he could not wear high boots; and he submitted to another operation of having that bone sawed off without the aid of an anesthetic. When the bone was sawed off, again vain Ignatius still could not wear his high boots. He permitted his leg, therefore, to be put in a machine and stretched, in order that it might be restored to normal posture. He called these experiences his martyrdom of vanity.

I suppose that the generality of mankind, hearing a story of that kind about Ignatius, wonders how he could ever become a saint. I am not indicating that it was the worst thing he ever did, as St. Augustine certainly did not indicate the worst thing he ever did when in his *Confessions* he spoke of having stolen an apple. But if we understand character, we will see in the martyrdom of vanity of St. Ignatius the possibility of sanctity.

Too often we think of characters as being passive. As a matter of fact, there are too many people in this world who are getting credit for being good, when they are only passive. They have not enough energy to do anything good, and they have not enough energy to do

anything bad. A character is one who has an infinite potentiality for virtue and for vice. Not virtue alone, because how could you be virtuous in this world and in the present order of things without the possibility of being vicious? A man can be a hero only on the battlefield in which it is possible to be a coward. A man can be a patriot only in a country in which it is possible to be a traitor. And a man can be a saint only in a church in which it is possible to be a devil.

The icebergs that float in the cold streams of the North deserve no credit for being icebergs. They cannot help it. But let those icebergs come down to the warm streams of the South and remain icebergs—they have character. They are real icebergs.

And so it is with the character of the soul. The great characters of the world are not the mediocre Christian people. Potential saints are in prison, potential criminals are in the convents and in the monasteries. They have tremendous energy, and it could flow in the direction of Christ and it could flow in the direction of Satan. Ignatius was one of those characters. A man who could be vicious, and a man who could be vain.

We canonize the Little Flower. But the Church had to have heroic character to canonize her. The Little Flower tells us that if she had not struggled all of her life to correspond with the great graces God had given to her, she would have been one of the most wicked women who ever lived. In other words, the height to which we climb can be measured also by the depths to which we could fall.

In the life of Ignatius, therefore, is hope for us all. If we be sinners, there is hope of great sanctity. If we are just passive, there is still hope and the saints are raised upon our altars to be imitated. It is unfortunate that practically all of the lives of saints which we read are, for the most part, the lives of people who cannot be imitated. We can read the life of our Lord in the Gospels, and we feel we can imitate Him who is the Son of God. We then read the life of a saint, and we

feel we cannot imitate his life at all. It is not the fault of the saints, it is the fault of the men who wrote their lives. We may each and every one of us see in Christ's Resurrection the potentialities of our own, if we by the grace of God can transform our humdrum existence into great sanctity.

Down in the gutter of the city street was a drop of water, soiled and dirty and stagnant; and way up in the heavens a gentle sunbeam saw it, reached from out his azure sky down to the drop, kissed it, thrilled it through and through with new strange life and hopes, and lifted it up higher and higher and higher beyond the clouds, and one day left it as a flake of immaculate snow on a mountain-top. Just so our own routine lives can be ennobled and perfected, provided we bring together the inspiration of vigor, of apostolic zeal and salt, the inspiration of a Great Captain bearing five wounds in the forefront of the battle.

When we see this, we, like Ignatius, may understand through his method of prayer the meaning of the shape of the human heart. He tried to bring home to us what was our destiny, in his meditations, and in that I see he solved the mystery of the heart. Our human heart is not perfect in shape and contour, like a valentine heart. There seems to be a small piece missing out of the side of every human heart that may symbolize the piece that was torn out of the heart of the universe, of humanity, on the Cross. But I think the real meaning is that, as Almighty God made each and every human heart, He kept a small sample of it in Heaven and sent the rest of it into this world to be ever reminded that it would never be really happy, never be really peaceful, never be really wholehearted, until it went back again to God to recover the piece that He has been keeping for it from all eternity.

AD MAIOREM DEI GLORIAM

THE MOST REV. HENRY P. ROHLMAN, D.D.
BISHOP OF DAVENPORT

(*Sermon delivered at the Pontifical Mass celebrated by the Most Rev. Henry Althoff, D.D., Bishop of Belleville, in the University Church, St. Louis, Missouri, on October* 26, 1940, *the second day of the exercises commemorative of the Four Hundredth Anniversary of the Society of Jesus.*)

Your Excellency, the Most Reverend Ordinary of Belleville, Right Reverend, Very Reverend and Reverend Fathers, Esteemed Members of the Various Religious Communities, and Dear Brethren of the Laity:

First of all I must express my heartfelt thanks to Father Brooks, the Provincial of the Missouri Province of the Society of Jesus, and to Father Crimmins, the President of St. Louis University, for offering me the opportunity to have part in this happy celebration, which marks the four-hundredth anniversary of the Confirmation of the Society.

To say that this is the four-hundredth anniversary of the Jesuits is to say that we are rejoicing in the fact that the ideas of St. Ignatius, endorsed four hundred years ago by the Holy See, have endured and have been propagated until this day by a body of men whom he founded to secure their endurance and their propagation. *Ad maiorem Dei gloriam*—for the greater honor and glory of God—that is the Ignatian ideal. In its light, we see Ignatius whole. In it, we have the simple key to the whole romance of the Society of Jesus.

Reared to be a statesman, Ignatius saw the glory of

a Spain united under Ferdinand and Isabella. Indeed, he saw the young Charles tower as emperor in two hemispheres. But then he beheld a company that no man could number doing imperishable service under a mightier empire. He left the glory of a national court in order that he might offer a free lance to the Lord of all. He forsook the glory of self and chivalrously obliterated his own identity under the helmet of perfect generosity, so that he would give the glory not to his own name but to that of his Liege Lord. No salaried soldier, he entered the lists with the Lord Jesus as companion-in-arms in a service of love.

His next step was to communicate his ideal to certain others, who decided with him to perpetuate men of their viewpoint in a company which Ignatius insisted on calling the Society of Jesus. The instrument he used to communicate his vision was the *Spiritual Exercises*. These remarkable considerations, their value now attested by several Papal documents, invite men to withdraw from worldly business and from themselves in order to see what Ignatius saw about God and man. They draw men to become by profession sharers in the defeat of Calvary, companions-in-arms to the Lord Jesus.

But Ignatius had a great, almost a terrible, simplicity of mind. Parts and particulars could not narrow his vision. So it was that he envisaged nothing short of the whole world as the Kingdom to be conquered for Christ. So it was, too, that he conceived his service in this Kingdom so broadly as to make it no more specific than seeking "the greater honor and glory of God." Precisely wherein that greater glory would lie, Ignatius and the other Companions of Jesus did not know. It is important to note that they did not care. But they were ready to act on any occasion when they did know.

However, to this broad view, this limitless outlook, two things were plain. The first, that it was the business of these Knights of Manresa to communicate this attitude of Loyola to every one they could reach. The

second, that they would extend the frontiers of the Kingdom that is not of this world not only in the endeavors that first occurred to them, like propagating the *Exercises*, or going with Xavier to the Orient, but also in dropping everything to do whatever those in the best position to know, could tell them was for the greater honor and glory of God.

As a matter of fact, if St. Ignatius had set himself to the task of realizing his universal viewpoint in terms of particulars, his ideal would have vanished like a dream-theory. We have remarked simplicity as his characteristic quality. Now, simplicity is the cause of wisdom, and wisdom is prepared to deal with any particular, precisely because it ties itself down to none. St. Ignatius did not think of combating the error of the religious innovators of the sixteenth century. He did not seize upon Germany as a particular field of endeavor any more than he foresaw the hundreds of periodicals to be published by his Company. The history of his life shows us that he actually fought shy of schools. He was not thinking, in other words, of all those very things which everybody associates with the idea of the Jesuits today. Yet those same things, after four hundred years, are startlingly Ignatian. All the teachers, the astronomers, the physicists, the inventors, the theologians, the poets, the editors, who today write "S. J." after their names, give brilliantly varied expression of the mind that was in Ignatius. That is so, first because those tasks were handed to members of the Society by men in a position to judge where the interests of God's greater glory lie. It is because any of these men, on a minute's notice, would leave their university chair, their telescope, their test tubes, their typewriters, and go to teach catechism in China, to become radio announcers at the Vatican, or to do any other work which those who could know would declare to be for the greater honor of God.

Sons of St. Ignatius these men remain, too, in their devotion to the common Father. Indeed, that devotion

is an ideal in which their world-wide outlook finds a simpler expression, as it did with Ignatius and his little band four hundred years ago. The Spain that Loyola knew was a Spain that loved the Church. It was a peninsula that did not suffer the general sixteenth-century disillusionment in Papal unity. Yet the abundance of its affection was of a sort that embarrassed the Church, which found itself unduly domesticated. To be a Spanish churchman meant in too large a degree to participate in a kingdom of this world. To be freer in this regard, then, is one of the freedoms that the free-lance, Loyola, was seeking.

The Founder of the Society found this freedom in obedience to the Pope. By a fourth vow, his little Company became by profession couriers of the Vicar of Christ, ever ready to run to the uttermost parts of the earth to do his bidding. Thus by a simple action he secured the simplicity of his universal viewpoint, and allied himself with wisdom. He would not be tied down to any particular national philosophy, and he and his company were at the direct disposition of the one in the world capable of knowing just where and how in the whole universe of Christian endeavor the greater glory of God might be best promoted. We need not search far for an example of the Society's perennial devotion to the See of Peter and its official utterances. St. Louis University not long ago fought the battle of every Catholic institution of learning in the country in a staunch defense of Christian ethics and morality as proclaimed by the pronouncements of the Holy See. This is the Ignatian service, one not of words but of deeds.

We, who have chosen the lot of the Lord, and heeded in a very special way the injunction "Him only shalt thou serve," are thankful to the Society of Jesus. We are thankful to them for having preserved for four hundred years the attitude of St. Ignatius Loyola. We realize that ideas do not live in books; rather they die there. For example, in the very century of the con-

firmation of the Society, the religious innovators consigned their kind of Christianity to a book, the Bible in fact, and deserted the living tradition. Now that kind of Christianity, as we can see, is almost dead. The Bible is the very word of God, but fallible human beings cannot use it apart from the living tradition, summed up in the Roman See. It is interesting to contrast, by the way, the history of those two movements: one against the Pope, now split in innumerable schisms and dying in dry and separated fibres; the other, vowed to serve the Pope, and persisting today with its pristine spirit on a united front. The idea found in the *Spiritual Exercises* has not been interred in a book. The Jesuits are still living it, and communicating it to us in their retreats, their sermons, their magazines, and their schools.

In fifty Provinces extended through forty nations these Companions of Jesus "press forward with great strides towards their heavenly country, and by all means possible and with all zeal urge on others also." They number 26,309 and in their sodality groups find five million laymen and laywomen. Thus, the Ignatian ideal is presented on a world-wide scale.

It is but proper that we of the United States in general and of the Mississippi Valley recall on this festive occasion some of the achievements of the Society in our own midst. Without going into the question of the extent to which the Founding Fathers were indebted to St. Robert Bellarmine for many of the ideas which determined the framing of the Constitution, it should be recognized that the Society is linked with every period of our history, colonial and national.

In this respect it is interesting to note that St. Ignatius was born the very year that Columbus was planning his voyage westward to find a new world. Later on, Jesuit teachers, martyrs, and colonizers claimed for the Church a new spiritual empire. Jesuits of France and Spain appear on practically every page of French and Spanish American history. In fact, the

martyrology of the American Church reveals the Jesuits as having watered with their blood many sections of the country. Virginia saw its first martyrs when Jesuits were put to death near the present site of Jamestown, thirty-six years before the founding of that colony. Meanwhile, in Maine the heroic Father Râle, and in New York the saintly Jogues and his associates, wrote pages of Jesuit and American history in blood and sacrifices; while here in the Middle West the figure of Marquette became known to Indians from the Great Lakes southward; whereas the very valley of the Mississippi cries out of what deeds of courage and heroic missionary endeavor it saw of men such as De Smet, Miège, and Van Quickenborne. For us here this morning it is important to realize that St. Louis is particularily fortunate in having been the cradle of the Society west of the Alleghenies. In fact, the city itself is indebted to the good Fathers whose guests we are privileged to be on this day for the distinction which is hers of possessing the oldest university west of the Mississippi.

We congratulate the members of the Society of Jesus on their four hundred years of a sustained program of God's greater glory. We offer our heartfelt congratulations on the prosperity of their innumerable activities which constitute that program. We rejoice with them and wish them every happiness, every blessing, and every success in continuing to strive for the greater honor and glory of God. Amen.

OBITUARY

FATHER ALBERT I. WHELAN, S.J.

1889-1941

In the Providence of God, Father Albert I. Whelan, the California Province representative of the staff of *America,* was called to his eternal reward shortly before noon on Friday, January 10, 1941. Apparently he had been in excellent health. However, some months before, he had suffered a rupture of a ligament in his leg. The doctors judged that it might be well for him to have this rather slight injury adjusted and, therefore, recommended an operation. Under the impression, both of himself and of the doctors, that this operation would be more a nuisance than a danger, he entered the hospital on January 7. After the operation, which was duly performed on January 9, to the surprise and consternation of everyone, there appeared symptoms of partial paralysis. At seven in the evening, it was thought well to administer to him the Last Sacraments. Later, he lapsed into unconsciousness and on the following day gave up his soul to God.

Father Whelan was born, August 13, 1889, in San Francisco, California, the fourth of six children, three boys and three girls. The Whelan home was a truly Catholic home in every way. Mr. and Mrs. Whelan, who lived but for their family, set their children the best of example.

Albert, in his early years, attended a nearby public school; there was no parochial school in the parish where the Whelans lived. But his last two years of grammar-grade work were completed at old St. Ignatius College, which then included the two last gram-

mar grades. From then on he remained at St. Ignatius, finished his high school course, and his Freshman year of College.

At school he was a good student, not giving much promise at first, but developing steadily with each year; by the time he had completed Freshman year, he had become a splendid student, capturing his share of the class awards. As a boy, and all through his life, he trained himself to take a great interest in the thing of the moment. Whatever was the immediate problem, that was the one thing to be done. The result of that self-schooling showed itself in the years that were to come, in his great capacity for work, and in the realization of that capacity. He was fairly popular as a boy at school, but was a little too set in his pronouncements for his side of an argument. He saw his own side so clearly and was so interested in it that he could not possibly conceive that there was another side to the argument. This particular trait did not leave him altogether for many years; only in his more mature years was he able to appreciate fully the other side of an argument.

This tendency had its advantages in that he relentlessly pursued what he thought to be right and put his indomitable energy into his every task. Thus, later on in the Society, Albert never could conceive that one would not give the best that was in him and the utmost to every task. He was impatient with those who might seek anything that was akin to a life of comparative ease in the Society.

He was greatly interested in athletics when at school, and this interest remained with him all his life. He played a fair game of tennis, was a good baseball player, and a splendid track-man. He had perfect form in the hundred and the two-twenty. When he was just a little over seventeen, a few months before he entered the Society, he astounded the knowing ones at a track-meet sponsored by the A.A.U. by capturing the races from the well known stars of the day.

No one ever thought he had a vocation to the Society; at least he never gave any sign of it. He was a weekly communicant for years; but somehow people did not think of him becoming a Jesuit. One day he told his mother: "I am going to Los Gatos in two weeks." "To see Ed?" asked the mother. Edward was an older brother, older by two years, who had entered the Novitiate two years previously. "No," said Al, "I am going to enter the Novitiate." "You are not," said his mother.

The next Sunday Mr. and Mrs. Whelan were down at Los Gatos to talk it over with Ed. Mrs. Whelan had not had the slightest idea that Al was thinking of entering the Novitiate; never once did he give the slightest indication by any word of his that he was thinking of such a step. When his mother told him that he should not enter the Novitiate, she felt that in Albert this was the whim of the moment, a resolution he had taken without any previous thought. Edward assured his mother that such was not the case, that Albert had been seriously thinking of this step for a long time and had quite made up his mind. So that settled all doubts in the parental mind. On August 5, 1907, just eight days before his eighteenth birthday, Albert Whelan became a novice of the Society.

Toward the end of his Juniorate he was not so well, so it was thought best by superiors to have him do some teaching before applying him to the study of philosophy. Accordingly, in 1912 he was sent to the newly founded school at Los Angeles.

The Vincentian Fathers had for quite some years conducted St. Vincent's College in Los Angeles; but their superiors determined that they should withdraw from their schools and confine themselves to the work of training young men for the priesthood, in the seminaries. The Most Rev. Thomas James Conaty, Bishop of Los Angeles, himself a graduate of Holy Cross College, Worcester, Mass., invited the Jesuit Fathers to carry on the work of education in place of the Vin-

centians. As our Fathers had to start from the very beginning, a piece of land was purchased on the east side, in the Garvanza district. Los Angeles was a comparatively small city in those days. The census of 1910 gave it 319,000; that of 1940 assigns it 1,496,000. Many new districts have developed that were not even contemplated in 1912. Though the Fathers were from the outset not convinced that the Garvanza site would be a permanent one (subsequent events proved that they were right) it was a beginning. Three bungalows were purchased which served as a faculty home and classrooms, and a shell was constructed with a few more classrooms, with sliding doors in between, to be used as an assembly hall and as a parish church on Sundays.

Father Richard A. Gleeson headed the little band of pioneers, seven in number; and they were indeed pioneers. There were not even seven chairs in the dining-room; boxes had to serve for a while. The new school had been running only a few months, when Albert Whelan was assigned to duty there. He proved a capable teacher from the very beginning; he never had any trouble in discipline and he had the ability to impart knowledge by his clear exposition and incessant drill even to the most backward. The school started with the four years of high school; and in the following year the first year of college was added. Father Gleeson often tells of the real hardships the little community put up with; but the work was blessed because of the generosity of all. On the day that the student-body reached the one hundred number, a holiday was declared.

Albert Whelan was quite a jack-of-all-trades. He taught mathematics in which he was very proficient, English, history, and religion; he conducted the Glee Club—he himself had a fine baritone voice; he ran the dramatics; coached several of the athletic teams; and, in his second year, also filled the office of Procurator. From all this load of work, he became subject to quite severe headaches and was, really, on the verge of a

nervous breakdown. However, they were days of good training for him. Even the students of those days in the little school look back upon them with fondest memories. For the students were pioneering too. Everyone knew everyone else, and there existed a spirit both in the faculty and in the boys that is not found today in our large schools, despite all their adequate facilities.

In 1915, Albert was sent to Mount Saint Michael's, Spokane, for his philosophy. There is one incident that stands out and which is quite characteristic of his generosity. Just before Easter, on March 20, 1918, a group of Philosophers and a Coadjutor Brother were sent out to the Villa at Twin Lakes, Idaho, about thirty miles from Spokane, to gather greens for the Easter decorations. As the Villa was on the far side of the lake, and as the lake was frozen over, they crossed on the ice. With the cut greens strapped to their backs they started back across the lake. Suddenly, the ice gave way under Brother Zwak and he fell into the freezing water. As the ice continued to break up under anyone who attempted to reach the Brother, some hurried to the Villa to get planks. Albert crept along the ice as far as he could and into the chilling water, at great danger to himself, but, just as he was about to reach the Brother, the latter disappeared. His heart had given out and the heavy bundle of greens pulled him down. When the others arrived with the planks, they pulled out Albert, unconscious and seemingly dead. Back to the Villa they brought him and worked for two hours applying hot blankets to him before he gave any sign of life. Brother Zwak's body was not recovered until the ice melted some weeks later.

After his philosophical studies, he was sent again to Los Angeles for two more years of teaching. By this time the old school at Garvanza had been abandoned for another location, the site of the present high school on Venice Boulevard. Again he threw himself into his

work of teaching, as well as into the several extra-curricular activities in which he was so apt. He was always intensely interested in anything he had to do, whether it was teaching mathematics, directing a glee club, or coaching a baseball team. One of his superiors, noting his extreme interest and excitement while his team was playing a game of baseball, confided to Albert's brother that he doubted whether Albert had a strong vocation, for he did not see how one could be so interested in a baseball game and still have a strong vocation. But if the good man had seen Albert in class he would have seen the same intense interest.

For his course in theology Albert Whelan was sent to Oña, Spain, in 1920. There was quite a colony of Californians in Oña in those days, as well as in other scholasticates of Europe, for the very simple reason that there was no room in the few existing theologates in America. The addition at Woodstock had not yet been built; Weston was not as yet in existence; the Missouri Province had not moved its theological students from St. Louis to the more spacious accommodations at St. Mary's, Kansas; and California was some years away from having its own course of theology. Albert, as usual, applied himself seriously and systematically to the study of theology and to the acquisition of the Spanish language. He became so proficient in the latter that he was the only one of all the Americans there—and there were men there from four American Provinces—who preached a sermon in the refectory in Spanish. That sermon, if you please, was on St. Patrick's Day; thus, the Spanish brethren had an opportunity at first hand to learn what American Catholics think of the great St. Patrick.

Ordination Day for Albert was July 30, 1923, and the following day he said his first Mass. He did very well in his theological studies, and passed his *Ad Gradum* examination with satisfaction. Immediately following theology, he returned to America, and made

his Tertianship at Poughkeepsie. Tertianship over, he was sent to San Francisco, where he was stationed from 1925 to 1936.

In those eleven years he held several positions. He taught at St. Ignatius High School during his first year. The following year he was made Principal of the High School, where he immediately showed the powers of organization that were his. Nothing was left undone to keep the school up to the highest standards. He urged on the teachers; he urged on the students. And while he may have seemed too aggressive to some, whose ways were more easy going, everyone had the highest admiration for the industrious example he set. Some of the scholastics teaching under him had a wholesome fear of him, but to a man they all contended that whatever success in teaching they had they owed to Father Albert Whelan. When a teacher was out of class owing to illness, he would step into the class, whatever the subject to be taught might be, and carry on. There were times when for four and five weeks at a time he taught four hours a day, doing besides the work of the office. He established an early class for those who wished to make up conditions in Latin; and he took that, himself, every day.

During his time as Principal, the new High School building was constructed; and he gave much thought and attention to the plans of what has proved to be one of the very best-planned high schools in the country.

Yet, he found time for work in the ministry. Every Sunday during all his years in San Francisco he attended the County Jail. The wardens, both men and women, found him particularly helpful and were quite heartbroken at his death. He was made a member of the Prison and Parole Board. After his work in the prison, he would return in time to take his turn at preaching at the late Masses in our church on Sundays. Father Whelan was no ordinary preacher. There were many in the congregation who looked upon him

as the best in our church, and that at a time when there were some really notable ones there. During the vacations he engaged in retreat work and gave an occasional mission, and whenever there was no one else found ready or willing to take an assignment of preaching, or hearing confessions, or visiting a hospital, Father Albert was never known to refuse.

Father Whelan's next assignment was that of Treasurer in San Francisco. The office is a busy one, for there is the Community, which serves both St. Ignatius High School and the University of San Francisco, as well as St. Ignatius Church. The church is one of the two in the country that is not a parish church, but which has the status of a collegiate church. And to these duties were also added those of Moderator of Athletics. Along with this, he kept up his various activities in the ministry. He was Treasurer for two years, and, then, for three years Dean of the University, which office he held until 1936, when he was appointed as the representative of the California Province on *America.* While Dean of the University he began a very fine summer school, that is steadily growing from year to year.

Father Bernard Hubbard, S.J., a boyhood schoolmate, fellow-novice, and fellow-teacher of Father Whelan, writes of him:

"His sudden, utterly unexpected, and untimely death has been already described, and his life eulogized in issues of *America.* I wish merely to give the keynote of his character as I knew him. It was simple, humble, and—putting it in a rather paradoxical way—utterly, aggressively unselfish. His whole life can be summed up in the one word *work*—but never for himself, always for others. If there was a holiday picnic where a hundred or so young Scholastics convened at some vacation spot, Father Whelan did the cooking and the work in order that the others might relax. He was the idol of his pupils, though a severe disciplinarian and a hard task-master, because he was just. It was after school hours that his real generosity shone out; he

was a *refugium imbecillorum,* helping the slow or backward, charitably and patiently, over the rough spots and through the maze of difficulties that otherwise might have ended in discouragement. Many a toilsome hour he put in with me when I dumbly tried to assimilate his practical explanations of teaching-matter in which I was rusty. We shared the same room in the cramped quarters at Gonzaga in Los Angeles. He never in the least indicated any displeasure, though I gave him many opportunities. Father Whelan was always neat and orderly and I wasn't. He was the student and I was the explorer. When I would unload into our common stockroom rock-specimens and fossils, he would not complain—he didn't even object when I kept a vegetarian pet lizard on our mutual sleeping porch! Especially—and here is the real test of friendship and spirituality—Father Whelan was a most loyal defender and booster. Having suffered much himself from what might be called his excess of character and the constant, untiring hard work that undoubtedly shortened his life, he knew how charitably to interpret the actions of others.

"I am not making a Saint of Father Albert Whelan, not the ascetic of common interpretation. Far from it. I like to think of him as I would vainly try to think of myself—as a fearless, resolute man's man, who, owing to his natural qualities and unusual abilities, was appointed by his Religious Superiors to engage in the somewhat mundane business details of a complex, materially necessitated, spiritual organization in order that his fellow Religious might the more easily strive for sanctity.

"Almighty God is never outdone in generosity. Generosity was the characteristic in Albert Whelan's life. He was generous only because of his love for God. He is with God now. May he rest in peace."

Father Leonard Feeney, S.J., his companion on the staff of *America,* draws this pen-picture of him:

"In his case that awkward word 'culture,' is inescapable. Albert Whelan's culture was not the result of a course in politeness lessons. It was the clear overflow of his mind and heart, beautifully reflected in everything he did: in the calm generosity of his judgment, in the immaculateness of his person, in the effortless courtesy he bestowed on everyone who met him, in his priestly bearing, particularly in the way he knelt at prayers in chapel, or celebrated the Holy Sacrifice of the Mass. If there ever was a man who looked the part in priestly vestments, it was he.

"The charm of his personality was supported by a thorough and versatile education. He was a splendid theologian, a disciple of the great Beraza of Spain. He had also taken a course in the physical sciences under the Spanish Pérez Pulgar. He spoke Spanish like a native and was conversant with all the best in Spanish literature. He was especially fond of music, could hum the arias from most of the important operas, and could sing attractively the rapid words and music of his especial favorites, Gilbert and Sullivan. My estimate of his taste in literature can be measured by the fact that during my four years of association with him in the Literature and Arts department of *America,* I never wrote a single line of prose or verse that I did not submit to him for judgment."

We close this obituary of Father Albert Whelan with an estimate of his character and achievements by the Editor of *America,* Father Francis X. Talbot, to whom the death of Father Whelan proved a severe loss:

"Four years passed, during which we worked closely together every day on every weekly issue. During four years he never failed me once, on even the most trivial matter. He never said yes, unless he could in conscience and in intelligence say yes. If he disagreed, on any policy or any proposal or any method, he very bluntly argued his point. But then, after all the talk, we invariably reached a satisfactory conclusion, his

way or my way or the way of both, and that conclusion was the rule followed without a deviation, and with a determined enthusiasm.

"Most of his time was spent amid the details of the Managing Editor's office, to which was added the very trying and very burdensome office of Book Review Editor. All of this book work, when he began, was totally new to him. Before six months had passed, he had amassed a wealth of ready information about current book publications, and developed an amazing power of judgment about literary output. Of course, there were very few hours of the day and night in which he was not working.

"Then, he found time to do some writing. He had been well known as a preacher in San Francisco. He had always written out every word of his sermons. He wrote laboriously at first, and the labor was evident. Within a few months more, he was writing fluently, in a rapid, incisive style, clear as his own mind, with the vigor and intensity that appeared in his every gesture. He had the making of a very powerful editorial writer. All he needed was the time and the opportunity. He never had much of the former, but the latter was forced on him, by the exigencies of his twofold responsibility, as Managing Editor and Book Review Editor.

"Of his generosity, there was no end. Of his thought for others and his personal sacrifices, there could be no possible accounting, so many they were. He was the flaming idealist, the most violent exponent of justice, the most turbulent debater, but the most sincere and meek seeker after truth and right. And then, he was the most hard-boiled practicalist and rational realist. At one and the same time, he was all soul and all material. In appearance as in action, he was, for lack of a better term, streamlined.

"To speak of him, without including his spiritual values, creates a distortion of a sort. But to discuss

his virtues, would have created in him a nausea; so, we had better reverence his memory and spare him what would have been a torture. For he had a terrific pride and a terrific humility, again, all at the same time; in a way, they were identical. His anger and his tenderness, likewise, stemmed from the same source. He was all gentleman and all priest.

"For four years, we all worked with him, and the work revolved around him. We had a tiny bit of fear of him, in his possible wrath, but no fear that he would have any resentment. As Managing Editor, we depended on him and his decisions implicitly, on his balanced judgments, on his effectiveness which, of course, included the bromidic term of efficiency. He was, potentially, an explosive character; in reality, a patient and most helpful and mild person.

"His whole soul was in *America*. He loved his editorial duties. But last summer, I was forced to ask him to make another sacrifice of his personal likings. He was needed, temporarily, in the business department. He had proved his loyalty and dependability, his virile, soldierly spirit, through four years. He had had experience of business and finance and management out in California, and rather liked it. He had experienced editorial work, and preferred it with his characteristic intensity. To go back to business and finance, though he was so eminently fitted for it, was thoroughly disagreeable to him.

"He knew the situation and the need. And I knew how the thought of becoming Business Manager revolted him. But he relinquished his editorial duties, at a suggestion from me, and assumed charge of the Park Place office. By a strange coincidence, just remembered, he undertook his duties on September 8, the anniversary of his first association in the editorial office. He remained there four months, revitalized all with whom he dealt, won their devotion and respect, achieved a truly remarkable success, enjoyed a most

wretched sort of existence within himself, and wore himself down physically.

"In October, he tripped on the steps, and suffered a minor leg injury. In January, he thought he had better see a doctor. On January 9, the doctors decided to fix him up surgically, in case, just for the future. On the next day, about noon, having been unconscious for more than twelve hours, through an act of God, he quietly, most decisively, went to God. That was the way he always acted. Something has to be done? It's better to get it over with. God wants me forever? I'm willing."

The Office of the Dead was recited in the Community chapel of Campion House. The funeral Mass was said in the Church of St. Francis Xavier in New York and was attended by several Monsignori, including Monsignor Joseph Donohue, Vicar General of the New York Archdiocese, and Monsignor Casey, Secretary to His Excellency, Archbishop Spellman. Burial took place at the Novitiate of St. Andrew-on-Hudson, Poughkeepsie, New York.

R. I. P.

BROTHER PATRICK HAGERTY, S.J.

1860-1940

The death of Brother Patrick Hagerty deprived the Society of the indefatigable labors of a man who had become such a fixture in many a Jesuit's life that it seemed as if Brother Pat should go on forever. He was one of those rare souls who seem so identified with life in the Society that almost everyone simply took him for granted. When illness came or the angel of death was calling, the presence of Brother Hagerty seemed always presupposed. Even when transferred from the city of Woodstock Hill, his spirit so remained that many felt his absence was only temporary, and that he must needs return after a short lapse of time. He himself was the last one in the world ever to suspect the dynamic influence of his quiet, unobtrusive personality. As infirmarian, a position he held for many years, he seldom came into contact with men in their normal dispositions. Many an indisposed man can thank God that this infirmarian was gifted with a sense of humor, a rare balance, a steady nerve, a skilled objectivity, a factual point of view, and, above all, an almost superhuman normality. He never had to return to normalcy, because he never left it. His life was spent in restoring it in body and mind to others.

Patrick Hagerty was born on November 29, 1860, in the quiet, mossy town of Barthlemy, County Cork, Ireland. When he was seventeen years of age, he arrived in New York, an adventurous lad who wanted to see what this new world had to offer him. From the metropolis he soon departed for Haverhill, Mass., where some close relatives resided. There he lived and worked for several years, except for a short stay in Beverly, Mass., as a tailor and, occasionally, as a blacksmith.

What this ardent young Irishman lacked in formal schooling was plentifully supplied by the inspiration that enlivened his life and came from the memory of a

heroic mother. We know very little of the gradual processes of his vocation and the strong call that came from Christ in his young life. His answer to that call was probably not a gradual growth at all; more likely his response was a sudden one, like that of Peter, and John, and Matthew. From what we know of him now we can safely assume that young Hagerty with his cool, appraising eyes took a comprehensive glance about him, rapidly concluded that this new world was no place for him, silently and without seeming emotion, packed-up his meager belongings, said a casual "Good-bye" to those he loved, and boarded a train. The lark of his Irish Faith sang aloud in his heart as he rang the Novitiate bell in Frederick, Maryland.

"And you're from Cork, Patrick," said Father James A. Ward, the Novice-Master.

"I am, Your Reverence," replied young Hagerty with a bit of pride. Today, his fellow-Novices, Brother Horwedel, Nestor, and Leddy, recall the vehemence of his protestations that "he did *not* have two cork legs."

The young novice-Brother was, at first, assigned to help the cook. It is surprising in this our day to learn that in the beginning of his life in the Society the very adept Brother Infirmarian was not a success as a cook. Brother Nestor recalls that Brother Pat continually got in the way of others and burned not only his hands but the food as well. Wasting good coal to burn one's hands might have been condoned, but spoiling the meats and the vegetables removed him from the environs of the kitchen.

Brother Hagerty came to Woodstock in the Fall of 1892. He was made assistant in the clothes-room under the sometimes benign direction of Brother Dan Fortescue. Evidently there was nothing to burn in these surroundings! The following year added responsibility, when he was listed as infirmarian in his own right, but remaining still under the eye of Brother Dan as assistant in the clothes-room.

In 1894 and for the following twelve years Brother

Hagerty was the consoling angel of the Infirmary at Georgetown University. His immediate predecessor at Georgetown predicted that Brother Hagerty would never become a proficient infirmarian. But Brother Pat slyly winked and went into medicine as if his own life as well as the lives of others depended upon it. To say that he succeeded would be to put it mildly. He became an expert infirmarian, and also a proficient psychologist, but what is more he became an excellent religious. It was during this period at Georgetown that Brother Hagerty took his final vows on February 2, 1906.

Sixteen long years of service as infirmarian at Woodstock began for Brother Hagerty in the summer of 1906. It is an enviable record, and rare, indeed, is the Woodstockian of those days who could not add an interesting episode to the long series of chapters that record his life. The combination of Doctor Shipley and Brother Hagerty made history amid the tragedies and comedies, and incidents and accidents that partook of both. When the near-tragedy was over, the silver lining inevitably broke out into a smile. Brother Hagerty witnessed many deaths and felt them keenly, but, nevertheless, to him they were only the way to our true home.

Perhaps the most trying and crucial event in his life occurred during the famous Spanish influenza epidemic in the winter months of 1918 and 1919. It was then that the Woodstock cloister of the first corridor was relaxed to allow the nursing Sisters of Bon Secours to enter. The front parlors were speedily turned into a small hospital, and day and night they labored tirelessly to save the lives of Fathers, Scholastics and Brothers. Many a man would have broken under this terrific strain, but not Brother Hagerty. With the help of Father Francis McQuade, now Rector of St. Ignatius Church in New York City, and a group of able-bodied Theologians, the work went on under the genial and sane direction of the Brother (shadowed by the

prediction that "he would never make an infirmarian"). Is there a Jesuit alive today, who spent those eventful days and nights of the 'flu' at Woodstock who treasures no picture at all of the faithful Brother who came and went, every hour of the siege, from one fever-stricken victim to another? The only forgotten man in that day was Brother Hagerty. The infirmarian did not even know that he himself was ill!

The 'flu' passed and Brother Hagerty sat down and breathed a fervent "Thank God," and life went on serenely for him as he plied his way from his drug-shop in the Infirmary to the Chapel and his beads. It may possibly be that on some very exhausting day in his life Brother Hagerty failed, out of charity for other Christs, to make his beloved Stations of the Cross.

With other New Englanders Brother Hagerty was recalled to his *locus originis* when the division of the province was complete. In 1922, Brother Hagerty said "Farewell" to Woodstock and took up his work at Holy Cross College, Worcester, Mass. He was no longer a young man but his spirit was youthful, and his activity and energy were endless. The task of being first-aid to a thousand boys and almost a hundred members of the Faculty called for patience and endurance. The Faculty knew him and loved him, and he easily won his way into the hearts of the students, who could appreciate a thoroughly tireless and spiritual man. Here at Holy Cross he found his old friend and *plaguemate,* Brother Patrick McCarthy. They had been many years together at Woodstock. In and out of recreation, Brother Hagerty seldom raised his voice; he had an excellent foil in this old friend, who seldom lowered his. The pair were invaluable in enlivening any hour of the day. Brother McCarthy protested that opposites attract; Brother Hagerty slyly added "and sometimes explode." To Faculty and students at Holy Cross Brother Hagerty was as good as a doctor, and to many a student this indefatigable Brother was not unlike a very saintly priest.

According to his friend, Brother McCarthy, "It took Brother Pat a long time to get to Tertianship, but he finally made it." The work at Holy Cross became too strenuous and, when St. Robert's Hall was opened at Pomfret, Connecticut, in 1935, Brother Hagerty went to take care of the bodily health of the Tertians. His intelligent sympathy, acquired through long years of experience with Ours, his serenity, his reassurance in troubles, and the atmosphere he created will long live in the memory of those fortunate enough to fall under his influence. His was an outlook on life that many a wise man could only hope for and, perhaps, only a saint could attain.

On September 27, 1939, amid a group of fast and firm friends, among whom were Bishop Dinand, the Provincial of the Maryland-New York Province, Father Thomas White, many Superiors, and several Brothers of the Woodstock Community, Brother Hagerty celebrated his Golden Jubilee in the Society of Jesus. Golden years they were in truth!

One of Brother Hagerty's wise bits of advice was: "Never canonize a man while he still lives." The hundreds of Jesuits whom this Brother served under the mantle of mercy for so many years are now free to assume the role of canonizers. When a former Provincial heard of Brother Hagerty's death, he remarked: "St. Peter won't keep Brother Pat waiting long." For years he seemed to walk midway between Heaven and earth; both were vivid realities to him. Brother Hagerty's name will ever be associated with that hallowed group of names of Brothers of the Woodstock Community: Hill, Vorbrink, Hamilton, Coffey, Reilly, Mattingly, O'Connell, Gaffney, Fitzpatrick, and Langan —all stamped with the image of Ignatius. They passed to their eternal reward with the grateful blessings of hundreds of Jesuits priests and will linger long in grateful and admiring memories.

Brother Hagerty went peacefully back home to God at St. Vincent's Hospital, Worcester, Massachusetts,

July 12, 1940. His body awaits the day of resurrection, next to those of his old and beloved friends, Father John M. Fox, Father Francis J. Dolan, and Brother Patrick McCarthy, in the cemetery of Holy Cross College.

R. I. P.

FATHER EDWARD F. GALLAGHER, S.J.

1875-1940

Father Edward F. Gallagher, S.J., died Tuesday afternoon, June 10, at Georgetown Hospital. He was born October 6th, 1875. Educated at, and graduated from, St. Francis Xavier College, New York City, in 1895, he entered the Society of Jesus at Frederick, Maryland, September 7, 1895. After completing his philosophical and theological studies at Woodstock College, Maryland, he was ordained to the Priesthood in 1910 by the late Cardinal Gibbons. He was professor of the Classics at Fordham University, New York; Brooklyn College, Brooklyn, N. Y.; St. Joseph's College, Phila.; and St. Francis Xavier's College, New York. He was assistant pastor for several years at St. Peter's, Jersey City; St. Aloysius, Washington; the Immaculate in Boston; and St. Ignatius in New York. He labored in the Missions in Southern Maryland for five years at Leonardtown and Ridge. In 1933 he came to Holy Trinity, Georgetown, where he remained until his death.

Father Gallagher, always a quiet and retiring man, was deeply religious. Though at no time of robust health, yet his generosity and self-sacrifice for the poor and the sick have merited for him not only their gratitude but also their love. They, most of all, will

miss his kindly and thoughtful ministrations. His one aim in life was charity to others, no matter what the cost to himself. He really spent himself doing good. His cheerfulness and regard for the feelings of others, always prominent, were strikingly manifested during his long illness. Those who visited him during his stay in Georgetown Hospital were forcefully struck by this cheerfulness amidst his sufferings. He always had some merry little story to regale his visitors. Always on the alert to be of as little inconvenience to others as possible, he thought more of ways and means to save them from extra trouble than to demand the attention which his sickness really required. To the end, he was a real example of patience and charity.

R. I. P.

FATHER FRANCIS B. GOEDING, S.J.

1854-1940

Father Goeding has long been known and called "the grand old man of the Mission Band." Possibly his long service as a missioner in this country is a world's record. It is certainly a record for the World to come. Francis Goeding was born in Holy Trinity Parish, Boston, on January 13, 1854. He entered Boston College in 1865 when the famous Father Bapst was Rector. After five years of study he entered the Society of Jesus and went to Frederick, Maryland, for his novitiate, on September 20, 1871. After his Juniorate studies and Philosophy he taught at Georgetown and Holy Cross. In 1883 he returned to Woodstock and was ordained on August 28, 1886 by Cardinal Gibbons. After leaving Woodstock Father Goeding served as Minister at Georgetown University for one year. He was then

transferred to St. Joseph's College in Philadelphia, and in the following year was assigned to the Mission Band. In that year, 1893, he became a missioner and remained that until his last days—for forty-seven long and wonderful years.

Father Goeding was a venerable figure. For many years he seemed to walk and talk between two worlds, utterly at home and familiar in each with things both of time and eternity. He has a host of friends in Heaven whom he helped to put there, and, while the last years thinned the ranks of loved ones on earth, there are still hundreds of those who revere his memory and are the happier and holier for having known and loved the Jesuit priest and missioner. At Holy Trinity Rectory, Father Francis B. Goeding, S.J., returned to God on June 25, 1940.

R. I. P.

VARIA

QUADRICENTENNIAL CELEBRATIONS

JESUIT ALUMNI CELEBRATE THE QUADRICENTENARY

On Sunday, March 23, the alumni and former students of the Jesuit colleges of the country celebrated the Quadricentenary of the Society of Jesus at Communion Breakfasts held in 180 cities throughout the United States, Canada, Puerto Rico, Panama, and Cuba. The ceremonies began with the presence of the alumni, in a body, at the Holy Sacrifice of the Mass and a sermon suitable to the occasion preached by some distinguished graduate. This was followed by Communion Breakfasts at which those present listened in on a broadcast over a nation-wide hookup of the Mutual Broadcasting Company from 12 to 1 P.M. (E. S.T.). It was estimated that 75,000 alumni participated in this magnificent tribute to the Society.

Mr. Thomas J. Ross, senior partner of the Ivy Lee-T. J. Ross Company, introduced the five radio speakers: the Honorable Herbert R. O'Conor, Governor of the State of Maryland, an alumnus of Loyola College, Baltimore, speaking from the Emerson Hotel, Baltimore; Mr. William F. O'Neill, President of the General Tire and Rubber Company, Akron, Ohio, an alumnus of Holy Cross College, Worcester, Massachusetts, speaking from Miami, Florida; Judge Pierre Crabites, former American judge of the International Tribunal, Cairo, Egypt, and now special lecturer on law at the Louisiana State University, an alumnus of Loyola University of the South, speaking from New Orleans; Dr. A. H. Giannini, President of the Bank of America, an alumnus of the University of San Francisco, speaking from San Francisco; and Very Rev. Zacheus Maher,

S.J., American Assistant of the General of the Society of Jesus, who, from the breakfast in the Waldorf-Astoria Hotel, New York City, expressed the thanks of the Society to the alumni for their marvelous manifestation of loyalty. Father Assistant read the following cablegram from Very Reverend Father General: "Please convey to the Jesuit Alumni my deep appreciation of the magnificent tribute they have paid the Society this morning. May the Christ in their hearts be ever in their lives and may we all meet at that table whereat Christ is the host and eternity the measure of duration!"

DOUBLE JUBILEE OF THE JESUITS IN FLORIDA

Gathered at Miami, February 2-5, Church dignitaries, Diocesan clergy, members of Religious Orders, civil officials, and numerous enthusiasts of all faiths celebrated the double jubilee of the Florida Jesuits—the 50th anniversary of the re-establishment of Jesuit Missions within the State and the 400th anniversary of the founding of the Society.

Markedly conscious of its Christian heritage, Florida is proud of the romantic part the Jesuits played in its development. The flags of Spain, France, England, the Confederate States and the United States have flown over Florida; and under each of those sovereignties the Society has carried on its strenuous missionary labors.

In the early decades, after Ponce de León had discovered Florida in 1513, Spain sent many expeditions of exploration and colonization; but all attempts to establish a permanent settlement failed until Pedro Menendez de Avilés founded St. Augustine in 1565. In 1566, three Spanish Jesuits, Father Martinez, Father Rogel, and Brother Villareal, answering the appeal of

General Menendez, arrived in Florida and commenced to sow the seeds of Faith among the natives. Many other Jesuit missionaries were soon to follow their heroic footsteps and suffer the trials of deprivation, disease, and persecution; some even to sanctify the soil with the blood of martyrdom. Ultimately, under the leadership of Father Segura, a number of Missions were established on the Eastern Coast, but with the death of Francis Borgia in 1572 and the bitter obstacles confronting the Florida Jesuits the First Mission came to an end.

Not until the late eighties of the last century did the beginnings of a restoration take place. Then it was, when the yellow fever was raging, that Father Philip de Carrière, S.J., arrived in Tampa and for a decade remained the lone apostle of South Florida ministering to the needs of the stricken populace. Bishop Moore of St. Augustine, motivated by the edifying example of Father de Carrière, requested Father O'Shanahan, S.J., Superior of the New Orleans Mission, to assume the spiritual care of South Florida, then a territory of 260 miles long and 150 miles wide with some 20 small villages and more than 1,000 Catholics. The immediate result was the appointment of Father John Quinlan, S.J., as pastor of St. Louis. To come later were Fathers Fontaine and Faget. At the outbreak of the Spanish-American War, Father Patrick J. Kenedy, S.J., arrived as chaplain of the Second Louisiana Regiment.

After these beginnings rapid strides were made by the Jesuits of the New Orleans Mission, which had been largely "instrumental in preparing the ground for a rich harvest which is now being gathered in such abundance." With the development of Florida as a land of promise the Jesuits increased in numbers and apostolic labors, founding a number of schools and churches from which have sprung almost all the now flourishing parishes of Southern Florida. Indeed "they

are proud of the thirty-five churches they have built in Florida and most of which have been turned over to the Bishop of Florida. (Father Latiolais, one of the few surviving pioneers, assigned to the Florida Mission in 1912, alone built or renovated no less than twelve churches). They are above all proud of Tampa, the Mother House of all Florida activity, with its fine high school built by Father McNally, S.J., and its parochial school and high school built by Father Ray, S.J."

Besides commemorating the double anniversary of the Jesuits, the four days celebration added a welcoming gesture to the guest of honor, the Most Reverend Joseph P. Hurley, D.D., the newly-appointed bishop of the diocese of Florida, who on this occasion was making his first official visit to Miami.

The ceremonies opened with a Solemn Pontifical Mass celebrated by the bishop in Gesu Church. Assisting him were Very Rev. Thomas J. Shields, S.J., Provincial of the New Orleans Province, as archpriest; Rev. Thomas Comber, pastor of the Church of the Little Flower, Coral Gables, deacon; Rev. Louis Rinaldi, S.C., director at Mary Help of Christians School, Tampa, subdeacon; Rev. William A. Kearney, S.J., and Rev. Louis J. Mulry, S.J., assistants at the Gesu, masters of ceremonies; Rev. Dr. J. B. Walker, O.P., professor of philosophy at Barry College, Miami Shores, and Rev. J. H. Driscoll, C.SS.R., pastor of Sacred Heart Church, New Smyrna Beach, deacons of honor to his Excellency. Also present in the sanctuary was the Right Rev. Abbot Francis Sadlier, O.S.B., of St. Leo Abbey, assisted by his deacons of honor, Rev. Joseph M. Borg, O. Carm., of St. Mary's Church, Miami, and Rev. Aloysius Goodspeed, S.J., Socius to the Provincial of the New Orleans Province. The Rev. Augustine Aylward, C.SS.R., of New York preached the sermon. In it he reviewed the 400 years history of the Society of Jesus, saying in part: "Today the Jesuit Order leads all others in the number of its missionaries, nearly 5,000 working

faithfully in the different fields of the earth, while 20,000 others, in splendid obedience, take to their posts in numerous universities, colleges, and parishes, ready at a moment's notice to fill-in the ranks of those who succumb to the heat of the day, or enrich the soil with their blood while working for God, the Great Master of the fields." A congregation of more than 1,600 attended the ceremonies of the first day.

The next day, a number of Catholics of Miami gathered at a reception given to Bishop Hurley in the rectory of the Gesu Church. Alexander Orr, Jr., Mayor of Miami, sounded the keynote of the celebrations of this day by the following proclamation:

"WHEREAS, Many Catholic pioneers joined forces with their neighbors and aided in the phenomenal progress and advancement of southern Florida, and

"WHEREAS, The Jesuit Order has just completed 400 years from its foundation in public service, by education, pioneering missionary discoveries and developments and by its great educational institutions in all lands;

"Now, therefore, I, Alexander Orr, as Mayor of Miami, Florida, do proclaim our appreciation of the Catholic pioneers of Florida and the Jesuit Fathers and pay tribute to the Jesuit missionaries on the happy occasion of their double jubilee."

As a grand climax to the celebrations of the final day, Mayor Orr, of Miami, and Mayor Paul D. McGarry, of Coral Gables, sponsored a banquet for the Florida Jesuits at the Miami Biltmore Country Club. Among the more than 700 who attended were His Excellency, Bishop Hurley, as guest of honor; Very Reverend Thomas J. Shields, S.J.; Monsignor Fulton J. Sheen; Judge David J. Hefferman as toastmaster; Mr. Harold W. Colee as guest speaker; and representatives of the state and local governments, and of the patriotic, fraternal, civic, professional, educational, and business organizations.

In his address Bishop Hurley recounted the work of the Jesuits of Florida during the last 50 years, lauding them for their "record written in letters of gold in history," which he declared was "an augury of a still more glorious future."

The presence of Mr. Harold W. Colee, the guest speaker, lent an appropriate historic significance to the occasion. Besides being the great-grandson of the French Huguenot Colee, founder of Colee, St. John's County, Florida, Mr. Colee is an authority on the Catholic history of Florida. Taking into account the place of the Jesuits in Florida's Catholic heritage, he said in part: "Florida was the first of the Spanish borderlands to be discovered, traversed, settled and christianized. St. Augustine is the cradle of Christianity in these United States."

Very Rev. Thomas J. Shields, S.J., voiced his pleasure in being privileged to speak for the Jesuits who "accepted the task to raise the cross of Christ through religion, love, and charity to all citizens, whatever their faith," and to extend an expression of their gratitude for the magnificent manifestation of benevolence accorded them on the occasion of their double jubilee.

The Rt. Rev. Fulton J. Sheen had as his topic, "The Society of Jesus." As is his wont, he swayed the vast audience by his eloquence and wit, placing emphasis on the need of God in modern civilization. Rendering a beautiful tribute to the Society, he asserted that three great contributions were made to the world and the Church by: the introduction of the counter-Reformation under the leadership of St. Ignatius and the *Spiritual Exercises;* by Bellarmine's contributions to the philosophy of government; and by the military sacrifice effected upon the world through the military training, example, and teaching of the men of the Society.

The program was handled in a masterful way by the toastmaster, Judge David J. Hefferman, a daily communicant at the Gesu and a leading jurist in Miami for many years.

FOURTH CENTENARY CELEBRATION IN DETROIT

The Celebration in the Community

In preparation for the Quadricentenary a novena of Benedictions was held in the Community Chapel. The following prayers were added to the Litanies: 1) "Suscipe;" 2) "Vouchsafe, most bountiful Jesus, etc." (Liber Devotionum); 3) The Prayer of Thanksgiving from the Missal. During the novena each of the Fathers on assigned days offered up the Holy Sacrifice of the Mass, and the Scholastics and Brothers offered up their Communion and beads in thanksgiving for the many graces and favors received by the Society during the past four hundred years.

Shortly before the 27th of September an exhortation was given to the Community on the spiritual significance of the Quadricentennial Celebration for the individual members of the Society.

On September 27, 1940, a Solemn High Mass, of which Rev. Father Rector was celebrant, was sung in the students' chapel of the University of Detroit High School. Fr. James Daly, S.J., preached the sermon, taking as his theme, "Preparedness," i.e., a Jesuit should be prepared for any work assigned by his Superiors. He emphasized the supernatural spirit of the Society as flowing from the *Spiritual Exercises* of St. Ignatius. This was a family celebration in which the several communities residing in Detroit participated. A choir made up of Fathers and Scholastics sung the Mass "Regina Pacis," by Pietro Yon. Immediately after the Mass a luncheon was served in the High School cafeteria.

The Celebration in the School

The Quadricentenary was the theme of the baccalaureate sermon preached by the Very Reverend Edward J. Hickey, Chancellor of the Archdiocese of Detroit, in the Gesu Church, June, 1940.

The Mass of the Holy Ghost for the students of the University of Detroit was held in the Gesu Church, September 25, 1940. Reverend Father Rector was celebrant of the Solemn High Mass and preached the sermon in which he outlined the accomplishments of the Jesuits in their various fields of activity during the past four hundred years. In his talk he asked the students to join with the Jesuits in thanking God for the many graces bestowed on the Society since its establishment and to pray that the Jesuits of the present day might live up to the high ideals set them by their illustrious predecessors.

A program in honor of the Fourth Centenary was arranged for the University general assembly in the Varsity Theatre, October 25, 1940. Mr. James Fitzgerald, Executive Secretary of the Society of St. Vincent de Paul, gave the main address. Other shorter addresses were given by student leaders. Mr. Fitzgerald stressed the cultural aspect of Jesuit education. The student leaders discussed the missionary activity of the Jesuits and the training which the Jesuit receives.

In honor of the Quadricentenary a holiday was declared on September 27, 1940, for students of all the schools of the University.

The Celebration for the Public

Previous to the official celebration, Archbishop Edward Mooney introduced the theme of the Quadricentenary in his address at the dedication of Manresa, the Jesuit House of Retreats in Birmingham, Michigan, on May 26, 1940. He lauded the success of the Order's work in laymen's retreats through the past centuries.

The Quadricentenary was celebrated in the downtown parish, SS. Peter and Paul (Jesuit) Church, on the feast of Christ the King, October 27, 1940. The celebrant of the Solemn High Mass was the pastor, Fr. Arthur Spillard, and the sermon was preached by Fr.

Marshall Lochbiler. In his sermon he pointed out the contribution of the Jesuits in the United States to education, and, particularly, to the manner in which they fostered the democratic ideal.

The Quadricentennial commemoration was held in the uptown parish, Gesu Church, November 10, 1940. Fr. Thomas Moore, the pastor, sung the Solemn High Mass, and Fr. John McEvoy preached the sermon. In his sermon Fr. McEvoy spoke of the unifying spirit of the diverse activities of the Society, namely, personal salvation, and the sanctification and salvation of the neighbor.

As part of the celebration, Fr. James Daly's book, *The Jesuit in Focus*, was mailed to friends and benefactors of the University and to near relatives of Ours, with a personal card of Rev. Father Rector explaining the occasion of the gift. Some 600 copies of the book were mailed, which included 125 copies sent to members of the clergy.

Five radio programs over WWJ, a local radio station, were presented by the students of the University of Detroit as part of their effort in publicly honoring the Fourth Centennial. The subject of these programs were dramatic incidents in the history of the Society, which served to indicate to the public the various activities of the Society. The themes of five programs were: 1) Conversion of St. Ignatius, 2) The Winning of St. Francis Xavier to the Cause, 3) The Jesuits in England during the Persecution, 4) The Martyrs of North America, 5) The Present-Day Jesuits in the Parish, the Classroom, Scientific Research, and Missions.

The Celebration for the Clergy and Religious

On December 30, 1940, at 10:30 A.M., a Solemn Pontifical High Mass was sung in the Gesu Church by Archbishop Edward Mooney. The officers of the Mass were chosen from the Superiors of the major Religious Orders in the diocese; the servers were chosen

from the Alumni diocesan priests. Msgr. Daniel Ryan was asked to preach and had accepted when a serious illness prevented him from appearing. Msgr. John Babcock, alumnus of the University and chaplain of St. Mary's Chapel, Ann Arbor, Michigan, was then asked and graciously accepted. He eulogized the Society, speaking of the work of the Jesuits in the fields of education, retreat work, and missionary labors. The three Ordinaries of the dioceses of Michigan: Bishops Plagens, Albers and Murphy, and the Detroit Auxiliary Bishop, the Most Rev. Stephen Woznicki, were present in the sanctuary. The clergy of the diocese, secular and religious, and the Religious women of the diocese were invited. A choir made up of Fathers and Scholastics under the direction of Fr. John McEvoy sung the Mass, "Regina Pacis," of Pietro Yon. Solemn chanting of the "Te Deum" concluded the religious service. Souvenir cards, a beautiful etching of Chamber's "The Queen of the Society of Jesus," were distributed as mementoes of the occasion.

Immediately after the service in the church, a dinner was served the clergy in the Gesu School Hall. Fr. John Vizmara, an alumnus, conveyed the greetings of the clergy. The Archbishop congratulated and eulogized the Society on its four hundredth birthday and spoke of the function of the Order in the Archdiocese and the co-operation that should obtain between the secular and the religious clergy. Rev. Father Rector responded in the name of the Detroit Jesuits, and thanked the clergy for their felicitations extended to the Society on the occasion of the Fourth Centenary.

Publicity

Extensive publicity was given the various Quadricentennial Celebrations in the local and diocesan papers. The *Detroit News* devoted a full page of its rotogravure supplement to the work and history of the Society.

JUNIORATE TRIUMPHS

Wernersville.—On Sunday, April 20th, four Juniors: V. T. O'Keefe, P. J. Scharper, W. A. Scott, and W. F. Troy answered questions concerning the *Bucolics*, *Georgics*, and *Aeneid*, which were proposed by professors from Georgetown, George Washington, Fordham, Georgetown Prep, Franklin and Marshall, Swarthmore, Haverford, Muhlenberg, Lebanon Valley, Pittsburgh, Pennsylvania, Wm. Penn Charter School, and Princeton. There were also in attendance the Deans of Ursinus, Muhlenberg, and Lebanon Valley. The externs had high words of praise for the Society's devotion to classical studies and for the scholarship exhibited by our expositors, who for two hours answered the grammatical, metrical, mythological, and aesthetic difficulties arising from the text of Virgil's major compositions.

* * *

For the past several years, the American Classical League has been sponsoring a verse-writing contest in the national field. Heretofore, the verses of many contestants were published in the League's magazine, *The Classical Outlook*, but the committee did not publicly announce which it adjudged the best. This year, the committee announced a prize of a gold medal would be conferred on the student submitting the best verse. Wernersville has been signally honored by having two of its students, P. J. Scharper and W. F. Troy, picked as winners *ex aequo* of the first prize. Mr. Scharper wrote an English sonnet, entitled "Penelope," and Mr. Troy a Latin poem, entitled "Concentus Vergilianus." The chairman of the board of judges wrote: "You will be pleased to know your college has swept all before it, in the contest this year." Besides the prize winners, Mr. Lavin has been awarded a certificate of honorable mention and his Latin verse, "Ad Didonem," will be published in the May *Classical Outlook*. Furthermore, the committee has promised to publish at a later date

the verses submitted to the contest by Messrs. Conway, Fitzmyer, Boylan, Svec, and Dolan.

OUR PROVINCE AND THE "FIRST GENTLEMAN OF EUROPE"

JOSEPH F. CANTILLON, S.J.

It has long been a vague tradition in the East that one of the early students of Georgetown was a legitimate son of George the Fourth, King of England. This same student was in the Society about six years, left, and married to bring up a large and distinguished family in Washington. *What are the facts?*

Mrs. Fitzherbert, a charming Catholic widow, was long pursued by George, when he was Prince of Wales. She was married to the Prince by the Rev. Mr. Burt, a non-Catholic minister, on December 15, 1785. This was a real marriage in her eyes and in the eyes of others, because (a) Trent's legislation *Tametsi* had never been promulgated in England; and (b) in penal times, a Catholic priest would not be available for a month or more. Therefore, any offspring of this marriage would be legitimate, though the marriage was morganatic.

1. Was this marriage childless? The probable answer is no. Old family retainers and nurses testified in later years that a child had been born. Mrs. Fitzherbert never declared that the marriage was childless. In the month of July after their marriage, the Prince and his wife stayed very quietly at Brighton. At that time, the Earl of Mornington wrote: "Mrs. Fitzherbert is here and they say with child."

II. If a child was born, he or she could never succeed to the throne, but such a child could be a real nuisance and the best (i. e. most expedient) thing to do would be to remove the child secretly from the country. Knowing her character, the child's mother would insist on a Catholic upbringing. The Prince Regent would insist on secrecy and on the impossibility of the child's ever returning to England.

III. The scene shifts. A poor seaman, named James Ord, a good Catholic, was discharged from the British navy. To be exact, on May 19, 1779. He settled down with his sister, Mary. A few years later, in 1785, she married a man of the same name, Richard Ord. A son, James, was born of this union. He was baptized on April 9, 1786. Probably this boy died, shortly afterwards.

IV. On the 28th of August, 1786, this poor retired seaman, James, received a remarkable appointment. Through the good offices of the Duke of York, he was made Inspector of Shipping and Dockyards for the King of Spain with a salary of two hundred pounds a year. This sum would probably be equal to five thousand dollars a year, in our purchasing power.

V. Things happen rapidly. Mary Ord's husband dies around this time. Within six months the elder James, his sister Mary, and his "nephew" are living in Bilbao, Spain. In 1790 or 1791, the Ords sail for America and settle in Washington, or Georgetown. The boy grows up and is soon told by the elder Ord that he is not his nephew but somebody who would be great in England, if he received his rights.

VI. In 1800 James Ord, the younger, enters Georgetown (cf. Gilmary Shea's history of the college and C. Nevil's *Miniatures*). When the American mission of the Society is established, Oct. 10, 1806, he is enrolled as a novice. He taught at Georgetown and at the New York Literary Institute. He left the Society between 1811 and 1812. His "uncle" had died shortly before, unable to tell him much more than that narrated above. The younger James died in 1873 and his grandchildren still live in Washington today.

VERDICT. *With high probability,* James Ord, the younger, was the son of Maria Fitzherbert and the Prince of Wales. Fr. Herbert Thurston, S.J., reaches this verdict.

Ours seem to have been very interested in the case. Notley Young, S.J., and not the boy's "uncle," paid his

tuition at Georgetown College. Fr. Wm. Matthews supplied the boy with many of the above facts. Possibly John Carroll brought the family to this country.

Confer *Woodstock Letters,* Volumes 16-18.

American Dictionary of Biography, s. v. Ord.

The Month, January, 1906.

AN INTERESTING LETTER BY FATHER GRASSI DISCOVERED IN CONGRESSIONAL LIBRARY

A very rare letter of Father Grassi, President of Georgetown from 1812 until 1817, was uncovered in the archives of the Library of Congress recently by Father Ruben Vargas Ugarte, S.J., of Peru. Father Ugarte, who is associated with the Catholic University of Peru, is in Washington to do research in Peruvian history. It may seem strange for a resident of Peru to be coming to the United States in order to do research in Peruvian history, but Father Urgarte explained that the Library of Congress possesses many pertinent manuscripts, also books, that were printed in Peru, but are no longer to be found in that country.

The letter is written by Father Grassi to Father José Ignacio Amaya, a Jesuit South American missionary who was in Mexico at the time. It was found in the Jeremy Robinson papers, Portfolio 1818-1820. The contents of the letter, originally written in Italian and translated into English for us by Father Ugarte, are as follows:

"Rev. Father in Christ. P.C.

"The Marquis Piazelli arrived last month at Philadelphia and immediately sent to me your kind letter dated at Cadiz the 11th of February of the present year (1817). He also gave to a friend of mine the parcel which you were pleased to receive from Father Montesisto in Genoa. The new Spanish Consul coming from Mexico just reached Baltimore and brought the happy news of the joyous success which the Fathers of our Society have been experiencing in Mexico City.

Our Lord be praised, who looks after the just and brings to light the innocence of the Society so long persecuted.

"A gentleman of Virginia, called Robinson, has given me the opportunity of sending you these lines and my friendly and sincere congratulations for all the benefits which Our Lord has seen fit to bestow upon the Society, our common mother. I thank you for your letter, and now shall add something about Mr. Robinson, who is going to Mexico and who will bring you this letter. He has not been brought up in the Catholic Religion, but he asserts that, after thinking seriously on this subject, so important, he has determined to accept it. As he is not able to stay here longer and receive proper instruction, I hope he will find an instructive book, and, perhaps, before he meets you he will have done all that a good Catholic should in order to be a true son of Holy Church. He will give you information about the College where I dwell.

"Father Grassi whom you were unable to meet at Rome is my cousin. I did not return again to the capital of the Christian World, and it is now sixteen years since my departure from Italy, where at Colorno, near Parma, I was a novice with the gracious, venerable and saintly Father Joseph Pignatelli. After a stay in Russia for four years I was appointed to the China Mission, but, as I could not sail from Portugal or England for Macao or Canton, I was obliged to stay at Stonyhurst in Lancashire, where I spent three years. At last I was sent to the United States where I arrived six years ago. If Father Rodriguez of Yucatan, who was teaching grammar at Colorno when I was a novice, is there, I beg you to give him my friendly regard.

"I was told that Father Perez passed away, and am very sorry to hear this. I have never had the pleasure of meeting you, but, nevertheless, I wish to extend to you and to all my brothers this expression of my sincere attachment. You have faced courageously the

dangers of the ocean in coming to this hemisphere, to restore, as I hope, the Society in South America.

"Here we find many obstacles as we progress in our undertaking. We have a College with nearly a hundred boarders, and a Novitiate with thirteen or fourteen novices. The government, however, interferes with us in no way whatever. The Catholic religion is absolutely free, and we can preach without the fear of violating laws to the contrary. But we are few for the task. If we could have more men endowed with the spirit of St. Francis Xavier, this country would produce excellent fruits for the Gospel's harvest.

"May your Reverence fail not to pray to our Lord and to remember your friends of our Society in this country. If I can serve you in any way I shall be most happy to do so.

"With humble and affectionate devotion I remain sincerely yours in Christ.

"Gian Antonio Grassi of the Society of Jesus.

May 2, 1817.

"This is my address—To the Rev. Father John Grassi, President of the College of Georgetown, District of Columbia."

The letter of Father Grassi is found in the Congressional Library among the papers of Jeremy Robinson, who had been in South America in 1812, and who was appointed in April, 1817, by the Department of State, Commercial Agent in those countries. Afterwards this appointment was withdrawn by John Quincy Adams, Secretary of State. But later Robinson went to South America as a member of the Museum of Natural History of New York of which DeWitt Clinton and Daniel Webster were members.

POINT DABLON, NEW YORK

Father John J. Wynne, S.J., has kindly sent us some correspondence concerning the United States Government's approval of the substitution of the name "Point Dablon" for the former "Stony Point."

A letter of the Rev. Edward J. Byrne, St. Bernard's Seminary, Rochester, New York, dated December 22, 1940, reads as follows:

"Dear Father Wynne,

Your Christmas will, I feel sure, be made the happier by the knowledge that the U. S. Government has officially recognized the name "Point Dablon" as the proper designation of the point, projecting into Lake Ontario, near Cape Vincent, east of Watertown, where Mr. Herman Hatzler and I dedicated a monument to the memory of Father Dablon over a year ago. The chief credit for obtaining this official designation of the name belongs to Mr. Matthew Long, who owns most of the land on the point and who had graciously given permission for the erection of the monument. You will recall that it was near this point that Father Dablon in returning from the Onondaga Indians in March, 1656, suffered great hardship, including the death of three of his Indian companions. I am enclosing some of the correspondence relative to the obtaining of the recognition of the name "Point Dablon" . . .

Yours sincerely,
(Signed) Edward J. Byrne"

The following is a copy of the letter received from the Department of the Interior by Congressman Francis D. Culkin, a copy of which he forwarded to Mr. Matthew Long of Watertown, New York:

UNITED STATES
DEPARTMENT OF INTERIOR
OFFICE OF THE SECRETARY
BOARD OF GEOGRAPHICAL NAMES
WASHINGTON

December 6, 1940

"Hon. Francis D. Culkin
House of Representatives
Washington, D. C.
My dear Mr. Culkin:

This board has rendered a decision approving

for Government use the name *Dablon Point* (Not Stony Point) for a point between Wilson Bay and Mud Bay near Lat. 44° 04' 20" N., Long. 76° 21' 40" W., in Cape Vincent, Jefferson County, New York.

"That action was taken following the changing of the name from Stony Point to Dablon Point by the New York State Committee on Geographic Names. You requested action in the matter, in behalf of a group of your constituents headed by Mr. Matthew D. Long, 1212 State Street, Watertown, New York, by a letter which you addressed to this office November 1, 1939. Official action in regard to the new name by both the Federal and the State authorities is now completed.

Sincerely yours,

George C. Martin,
Executive Secretary"

Father Claude Dablon arrived in Canada in 1655, the thirty-seventh year of his life and the sixteenth in the Society. He was at once appointed with Chaumont to begin a central mission among the Iroquois at Onondaga. The diary he kept of this journey and of his return to Quebec in the year following gives a graphic account of the terrifying conditions under which these journeys were made. A sketch of his life and work is found in the *Catholic Encyclopedia.*

PHILIPPINES

Anti-Catholic Magazine Suspended—Because it published statements "derogatory to the Roman Catholic Church and, also, pronouncements that are offensive to Christians in general, whether Catholic or Protestant," the use of *The Philippine Magazine* in the Public Schools was ordered suspended by Dr. Jorge C. Bocobo, Secretary of Public Instruction, on January 27, 1941. Suspension of the magazine from the list of

required reading in the high schools was a result of a "blasphemous attack on the Holy Eucharist" in one of its issues.

Ever since the Commonwealth Hour broadcast, early in September, in which a dramatization of the life of the Portuguese Corporative State was given, Mr. A. V. M. Hartendorf, editor of the magazine, has been charging the Chesterton Guild, the Ateneo Fathers, and the Church in general, with anti-democratic propaganda and a love of Fascism. Though the charges he made at the time were fully disposed of in the broadcast of the following week, the policy of the magazine has not changed. The November number contained an article, entitled "The Jesuits and Reaction," which is nothing but a rehash of all the old calumnies.

In a letter dated March 24, 1941, written to Mr. Hartendorf, the Hon. Secretary of Public Instruction, refuses the lifting of the suspension in the following words:

> In reply to your letter of February 3, 1941, asking that my order suspending the use of *The Philippine Magazine* in the Public Schools be lifted, I wish to inform you that after careful consideration, I can see no reason why said order should be lifted.
>
> An evidence of the impossibility of continuing the political campaign of the Magazine without at the same time assailing the Roman Catholic Church is the fact that in your own letter of February 3, 1941, you tried to justify the four objectionable statements of *The Philippine Magazine* in the issue of September, 1940, mentioned in my decision of January 27, 1941. Those statements are:
>
> 1) "There appears to be an affinity between Catholicism and modern corporative chambers."
>
> 2 "The representation, as in Portugal, of moral (Church) and cultural (also largely Church) entities in the corporative chamber runs counter to the fundamental democratic tenets of the separation of the Church and State."
>
> 3) " 'Reasons of State are not valid when they conflict with the moral law'—as laid down by the Roman Catholic Church."
>
> 4) "But not only the past, but the present shows that

we cannot think of organized Catholicism as such except at our own peril. Catholicism as an institution is authoritarian and is today, before our eyes, allying itself with political authoritarianism—fascism."

The four statements referred to are objectionable because they influence the pupils against the Roman Catholic Church. The fact that in your opinion those four statements are not objectionable, because they do not criticize any doctrine of the Roman Catholic Church, shows that in the future, whether the suspension of the Magazine is lifted or not, similar statements will again appear. If so, then, to restore *The Philippine Magazine* as required reading in the Public Schools would be contrary to law, and would be in contravention of the policy of this government to observe impartiality towards all churches. Public School students should not be compelled to read any magazine which attacks or defends any church.

Japanese and Chinese in Agreement — Professor Ogashara, a Japanese scientist, has asked permission to translate and to publish, in whole or in part, Father Deppermann's articles for the benefit of his fellow-meteorologists. Not long ago, the Professor wrote in one of his publications: "The origin of the present research-work is referred to the author's interest in the Norwegian meteorological school, but it was Dr. Deppermann, in Manila, pioneer of Oriental frontology . . . who quickened the author's interest and exerted a great influence on his study."

A Chinese meteorological magazine says: "Father Deppermann is the best meteorologist in the Orient in the study of typhoon-formation. His other essays (besides the one under review) on typhoon-formation have given much light to the meteorological field."

The First Filipino Jesuit—Father Repetti tells us that the first Filipino admitted to the Society was Martin Sanchez of Pampanga. He was received in Rome in 1591, at the age of eighteen years, as a Temporal Coadjutor for the Province of Toledo. After contracting tuberculosis, he returned to Manila on May 19, 1601, and died on June 6 "leaving a glorious example in life and death."

THE FIRST JESUIT RESIDENCE IN THE PHILIPPINES LAGUIO, 1582-1590

WILLIAM C. REPETTI, S.J.

In a previous issue of the *Woodstock Letters*[1] we have given a portion of a letter of Father Antonio Sedeño, S.J., written in Manila on June 12, 1582, in which he describes the journey across the Pacific, after leaving Acapulco, Mexico, on March 29, 1581.[2] We now present another portion of Father Sedeño's letter in which he describes the first Jesuit Residence. He recounts that they were received with great charity by the Francisiscan Fathers and:

> "two days later we went to visit the Governor who received us very well and then began to discuss the question of giving us a location and building a house. Suiting the action to the word he gave orders that wood be cut and designated a plot of land in the best, most healthful and pleasant part of the city, although at the end of it. He assigned us a credit of two hundred pesos. When I informed him that we had come to investigate and that possibly the Society would not make a permanent establishment here, he replied that the King was bearing the expense and would retain the house in case we were ordered to another place.
>
> "We look from the front door of our house to the sea, a distance of a little more than one hundred paces, and from the back to an estero which connects with the large river coming from the lake which supplies this city.
>
> "The lake is very large and its shores are thickly populated and supply everything necessary for human life.
>
> "In this location we have our house, the best in the city of its size, the wooden posts of which are very long and thick and so incorruptible that they will last hundreds of years above and below ground. The height of the floor above the ground is about three brazas; the building is very cool and large enough for those of the Society who will come in good time.

---

[1] *Woodstock Letters,* February, 1940.

[2] Blair & Robertson, Vol. IV, 316. Concepción seems to have been the first to make the mistake of putting the arrival in Manila in March, but he lived 200 years after the event.

"Our neighbors are fishermen who catch great quantities of sardines, like those of Spain, and other fish, and they always make us a present of some. When the tide rises many fish enter the estero, which is near our kitchen, and nothing is needed but a weir to prevent all the fish that enter the estero from escaping when the tide falls.

"For our support (the Governor) has ordered that the same be given to us as to the other Religious, namely, one hundred pesos and one hundred fanegas of rice to each one, until a cedula of his Majesty confirms this . . .

"Our plot of land is large and in the rear of our house there are more than three hundred coconut trees which will provide support for those who may come, even though they may be more than twenty in number."

Father Chirino relates that the first Jesuits spent three months with the Franciscan Fathers in Manila while the house was under construction.[3] Since they arrived in September, 1581, we may date the opening of the Residence in Laguio from January, 1582.

The Estero. An estero is a narrow natural canal. The house was one hundred paces from the sea, and an estero was not a great distance from the kitchen and it afforded a means of communication with the city. We have in our possession a very good map of Manila of 1902 and on this we note that the Balete estero, which now ends at St. Rita's Hall, formerly continued to the west and had a branch running south. The map shows this branch passing through the present Philippine University and General Hospital grounds and reaching beyond Herran Street. Another estero, Estero de San Antonio de Abad, is shown extending north from the fort as far as the old cemetery of Malate. There can scarcely be any doubt that in the sixteenth century these two esteros were continuous and formed the estero mentioned by Father Sedeño.

Distance from the city. On November 30, 1585, Father Mendoza, Provincial of Mexico, said that he had been informed that the house was a good quarter of a

---

[3]Colin-Pastells. I, p. 262.

league from the city and a half a league from the more populous section of it.[4]

The barrio Laguio. According to a list of encomiendas made in 1591, Laguio and Malate constituted one village,[5] and in 1624 Laguio was still in existence on the seashore and nearer to Manila than Malate.[6] In 1877 there was a street "Laguio" separating Melate from Ermita.[7]

From all the data given above we conclude that Laguio, in the course of time, became identified with Malate and that the name survived on one street until recent times. And we fix the site of the first Jesuit Residence, which was in Laguio,[8] on or very near the present Military Plaza which faces on Dewey Boulevard. But, for Father Sedeño to assert that it was, at that time, in the city was worthy of a real estate agent.

In a former publicaton, *Pictorial Records of the Society of Jesus in the Philippines*, the writer expressed the opinion that the first Jesuit Residence was on the site of the old San Miguel Residence, but in view of the description given by Father Sedeño that opinion is no longer tenable. We were led to that opinion by the fact that there was another Laguio in the general vicinity of Calle Concepción, mentioned by Morga and Delgado.

Other citations regarding the house. In writing to Father General Aquaviva on June 19, 1585, Father Alonso Sanchez mentioned that:[9]

> "Here in Manila were Father Antonio Sedeño and Brother Gallardo and I . . . completing our house which is very good and in which eight persons can each have a very good room . . . it has distinct offices well arranged and convenient."

Father Hernan Suarez was not favorably impressed

---

[4]Astrain. Vol. 4, p. 475.

[5]Blair & Robertson. Vol. VIII, p. 99.

[6]Blair & Robertson. Vol. XXI, p. 89.

[7]*Anuario Filipino* by Ramon Gonzalez, 1877, p. 121. Map of Manila by Salcedo, 1872.

[8]Chirino Manuscript History, lib. I, c. XVIII, in Colin-Pastells, I, p. 360.

[9]Roman Archives, Society of Jesus. Phil. No. 9, ff. 67-69.

by the chapel in the Residence, saying that:[10]

> "the church is very small and far from the city, and, due to lack of devotion and the great heat, not six persons come to Mass on Sundays."

About a year later he did not deign to dignify it with the name church, but said that it was, on his arrival:[11]

> "a small chapel, the size of two rooms, dirty and unbecoming, with one picture fastened to the wall and nothing else but some old ornaments."

Father Chirino's versions. We find descriptions of the Laguio Residence and the poverty of the first Jesuits graphically set forth in the *Relación* and also in the *Manuscript History* by Father Pedro Chirino, who arrived in 1590, but there is quite a discrepancy between these and the first hand, personal experiences, which we find recorded in the letters of the first Jesuits. Without spending any time trying to harmonize these discrepancies, and remembering that history was written differently three hundred years ago, we accept the evidence of the personal letters and merely state that it is our opinion that Father Chirino has greatly exaggerated some minor features or incidents.

We wish to express our appreciation of the assistance rendered by Rev. Horacio de la Costa, S.J., in the preparation of this article.

---

[10]Roman Archives, Society of Jesus. Phil. No. 9, f. 44v. June 12, 1585. Suarez to Aquaviva.

[11]Roman Archives, Society of Jesus. Phil. No. 9, f. 88. June 25, 1586. Suarez to Aquaviva.

REFERENCES

Astrain, Antonio, S.J. *Historia de la Compañía de Jesús de la Asistencia de España.*

Blair & Robertson. *The Philippine Islands,* 1493-1898. 55 volumes

Colin-Pastells. *Labor Evangelica . . . de la Compañía de Jesús . . . en las Islas Filipinas.* New edition of Colin by P. Pablo Pastells, S.J. Barcelona. 1900. 3 volumes.

ST. FRANCIS XAVIER AND THE PHILIPPINES

William C. Repetti, S.J.

We have written several articles in the past to point out that St. Francis Xavier did not enter the Philip-

pines in the course of his missionary journeys. It is accepted by all who have studied the matter that he did not, and those who do not agree with this conclusion have nothing on which to base their opinion except the statement that he went to the Island of Moro and the declaration in the Bull of his canonization that he evangelized Mindanao. The Island of Moro was a definite place in the region of Maluco, perfectly well known to the Portuguese and Spanish of those times. The Bull of canonization was written in Rome where geographical ideas of the Far East were hazy, to say the least. The document states further that he also evangelized Java and Sumatra, a statement that shows how little reliance can be placed on these names.

We are now able to present the written testimony of one who was personally acquainted with the region, and this before the Bull of Canonization. In 1593 Father Antonio Pereira and Father Antonio Marta of the Maluco Mission came to Manila to solicit Spanish help against the Moros, but, when Governor Dasamriñas was killed on his way to Cebu, all preparations for the expedition collapsed. On December 5, 1593, two weeks before returning to Maluco, Father Marta wrote a disconsolate letter from Cebu in the Philippines to Father General. He had passed Mindanao when coming to Manila and would pass it again on his return, and so he had no mistaken ideas about it. At the very end of his letter he said:

> "I take advantage of this letter to call the attention of your Paternity to something which I have written at other times, for it is something of moment in the life of Father Ignatius, where it is written that Father Francis Xavier went to Maluco (i. e. Ternate.—R) and from there went to an island called Moro, a land the most distressful and sterile in the world, inhabited by cannibals. The Father who wrote this was badly informed, because of all this archipelago of Maluco, as also of Amboina, there is not a better land than the island of Moro, not only in itself but also in the aptitude of the people, both men and women."

So, we here have one who was personally familiar

with the East Indies stating that the island of Moro was included in the archipelago of Maluco. This does not really add anything to the knowledge of the subject; it is only another reiteration of a fact which must be made from time to time in the hope that eventually the truth may prevail.

Father Marta's letter is preserved in the Philippine documents of the archives of the Society in Rome: Philippines No. 9, f. 289, Marta to Aquaviva, Cebum December 5, 1593.

WOODSTOCK COLLEGE

The Second Semester Disputations took place on March 5 for the Theologians and on March 14 for the Philosophers.

Ex Tractatu de Revelatione, Mr. Cornelius Eller defended; Messrs. John Creaghan and James Meany objected. *Ex Tractatu de Ecclesia,* Mr. Joseph Fitzpatrick defended; Messrs. Francis Clark and George Flattery objected.

Ex Psychologia, Mr. Robert Springer defended; Messrs. Thomas Cullen and John Mitchell objected. *Ex Ethica,* Mr. James Byrne defended; Messrs. William MacBrearty and Thomas Hennessy objected.

New Entrance Road—Those who remember the old entrance into the grounds, opposite the barnyard, especially auto drivers, will be glad to learn that the sharp curve from the Old Court Road into the property and the ever present danger, due to the fact that the curve was at the crest of a hill, are no more. Besides eliminating the danger of auto collisions, the new entrance adds much to the appearance of the place.

Rev. Fr. Rector planned the new entrance, which forks off into two sweeping curves, beginning about half-way between the Mile Path tunnel under the main road and the Old Court Road. After our workmen had laid a deep, solid, rock foundation, the Drummond Company of Pikesville completed the work with an asphalt surfacing. Suitable landscaping will follow and make our entrance a thing of beauty.

The New Academic Hall—The new Library building has long since swallowed up all the books formerly housed in the old library on the second floor of the main building. The balconies of the old library, except the portion of the first balcony on the back wall, where the moving-picture booth is located, have been removed. Our carpenter remarked the excellence of the carpentry used in the construction of these balconies. The painters are now nearing the completion of their job. They started by cleaning and preserving the ceiling with its general pictorial description of the heavenly bodies and their orbits, designed and painted by Father Sestini about 1875, and are now applying the last coat of paint, a light gray. As was the case with the chapel, the light-colored paint gives a bright, cheerful, expansive appearance to Academic Hall. Further improvements of the Hall are to follow.

BRAZIL

Rio de Janeiro—The Catholic University, which the Brazilian Bishops at the First Brazilian Plenary Council decided on founding, began regular classes in April. Months before the opening over 100 students had enrolled.

A large building was bought on São Clemente Street, in the city, near the Jesuit school and the new American Embassy, to house the new university's faculties.

Although not a Jesuit university, the new foundation has been placed under the direction of the Society of Jesus, and at least three of the faculty presidents or directors will be members of the Society.

CHINA

Nanking: Renascence—"Rome wasn't built in a day!" In the Far East the corresponding expression, "Things move slowly in China," is perhaps more familiar, but just as true, and it is very well illustrated by the history of the Catholic Church in Nanking. For here, after more than three centuries of Christianity

in China, and after one year of the current, man-sized "incident," the present status of the Church is a census of some two hundred Catholics and one church in which they worship. This is in a city that last year numbered over one million souls; now the walls shelter probably some four hundred thousand Chinese, with their number increasing daily.

Two hundred Catholics among such a large population may not seem very promising; as a matter of fact, in any other large city in China it would seem definitely discouraging, but, strange as it may seem, past history gives evidence that Nanking is just a bit different from other places, and for some unknown reason the spread of Christianity has always been slow here. So it is that now, in the beginning of a new phase of the city's long history—and incidentally the beginning of the second decade of the California Jesuits' efforts in China—the question is: Will history repeat itself, or has a new era of Christianity dawned in China's once proud capital? All signs indicate an affirmative answer to this second interrogation.

For, in the first place, there is apparent here in Nanking a definitely different attitude toward the proponents of Christianity. The heroic examples of charity and devotion to duty that have characterized the missionaries during the events of the past year have not been lost on the observant Chinese, with the result that the spirit of antagonism that was formerly rather evident with regard to missionary enterprises has disappeared completely. And in its stead there is manifest an interest in Christianity and in the work of the priest and Sisters, as well as of the Protestant missionaries, that gives promise of a rather widespread movement towards the faith.

Since our return to Nanking (June, 1938) we have watched the customary process of rebuilding that has followed in the wake of every former Chinese catastrophe. The capacity of the Chinese people for 'shedding' misfortunes is proverbial, and the present in-

stance is just another illustration. But this time, in addition, we can see something else, something different, something that has never before, perhaps, been seen here. We are greeted with smiles wherever we go; we are treated with respect every place. People are showing an interest in the Church. The dispensaries which the Sisters have opened are crowded and provide an efficacious means of attracting attention to the true import of Christianity. Already there have been some adult Baptisms and some first Communions, while the first Mission held here in a long time resulted in the rounding-up of a large number of lax Catholics. Nanking is indeed undergoing a renascence, spiritual as well as physical.

Moreover, our work here is just beginning. This winter will bring the necessity of caring for many refugees who have thus far been unable to return to their homes, or who have no homes to which they can return. We are planning to do much in the line of carrying on such relief work, and at the same time to see to it that the refugees have their spiritual as well as their corporal nourishment. As far as we can tell now, they will welcome the one as much as the other. The prospects, therefore, for a new Nanking are very bright; for a new Nanking that will far surpass the old in the quantity as well as the quality of its Christians. The present misfortunes have shown the people the existence of a charity, not to be explained by any human motives, and they are now awakening, being "born again" to a new life, of Christ and His Church.

J. K. Lipman, S.J.

COLOMBIA, S. A.

EXPROPRIATION OF COLEGIO DE SAN BARTOLOME

Bogota—The government's seizure of the Jesuit Colégio de San Bartolomé marks a return to barbarity in a time when religious education is sorely needed, say opponents of the action.

Silvia Vellegas, noted Colombian orator, told a dis-

tinguished audience that "the visage of our country is veiled because the new barbarity has profaned this sanctuary of science and natural progress . . . The Colégio de San Bartolomé has been the colossal smithy in which were forged the souls of the scholars, statesmen, martyrs, and saints who founded the republic and have preserved it."

Señor Vellegas said the seizure was as hypocritical as it was perfidious since "the chief executive who stimulated and consummated the attack, when he was in Europe and could freely choose an educational institution for his sons, did not select either a secular or a Protestant college, but one conducted by the Society of Jesus."

Eighteen senators and 28 deputies placed their protests in the *Congressional Record.* The senators condemned "the spoilation suffered by the meritorious Society of Jesus in the closing of the glorious cloister of San Bartolomé by virtue of the unconstitutional dispositions of an iniquitous law." The deputies called the seizure a slur upon the three-hundred-year old educational activities of the Jesuits of San Bartolomé.

TWO UNEDITED LETTERS OF PHILIP II OF SPAIN URGING CANONIZATION OF IGNATIUS LOYOLA

Bogota—Father Francis X. Talbot, S.J., Editor of *America,* has forwarded to us a clipping from the Newspaper *El Siglo* of Bogotá, Colombia, dated September 26, 1940, containing an article by a Spanish lawyer, Señor Francisco de Larcegui, apropos of the quadricentenary of the Society, in which two unedited letters of Philip II of Spain, one to Cardinal Deza and the other to Cardinal Aldobrandino, asking their assistance in forwarding the cause of the canonization of Ignatius of Loyola, are quoted: the first in its entirety and the other in part.

Señor Larcegui discovered these letters, while doing some research work for a historical book he published some years ago, in the library of the University of

Geneva, Switzerland, among the unedited Spanish documents of the Favre Collection of the House of Altamira, Volume XXIX, pages 226 and 229. "I do not believe," writes Señor Larcegui, "that they have been published, even in the detailed histories of the Society written by the members of the Society."

Except for some minor orthographical changes introduced to make the letters more legible, Señor Larcegui gives us the exact Spanish text of one of the letters in its entirety and of the pertinent paragraph of the other. We subjoin both, hoping that they may be of interest to the historian.

The first letter bears an embossed seal with the words: "Philipus II D. G. Hispaniarum Rex" and is addressed:

"Al Muy Rdo. Padre Cardenal Deza, Nuestro muy caro y muy amado amigo, Don Phelipe, por la gracia de Dios Rey de Castilla, de León, de Aragón, de las Dos Sicilias, de Jerusalem, de Portugal, de Navarra y de las Indias, etc."

The body of the letter is as follows:

"Muy Rdo. en Cristo, Padre Cardenal Deza nuestro muy caro y muy amado amigo:

"Aunque antes de agora he suplicado a Su Santidad se sirva de dar principio a las averiguaciones y circunstancias necesarias para la canonización del Padre Ignacio de Loyola y sé que el Duque de Sessa (Embajador de Felipe II en Roma) ha hecho oficios en ello, agora habiendo entendido de estos Padres de la Compañía que, para que lo tomen allá con más calor, sería a propósito para tornar a refrescar los oficios pasados con nuevas cartas, he querido enviar al Duque (de Sessa) las que de él entenderéis y porque verdaderamente deseo yo que esta obra se lleve adelante y se acabe y ayudar a ella con cuanto en mí fuere, por lo que todos debemos a quien tal fruto dejó de sí; os encargo mucho que informándoos del Duque y de los que más tratan del negocio ayudéis por otra parte a encaminarle y facilitarlo, de manera que tras no impedir el curso de

las diligencias con el peso y consideración que se requiere no pare ni haya las dilaciones que suelen en Roma en otros semejantes.

"Sea, muy Rdo. en Cristo, Padre Cardenal nuestro muy caro y muy amado amigo, Nuestro Señor en vuestra continua guarda.

De San Lorenzo (del Escorial) a 19 de julio, 1597,
(Firmado) Yo el Rey.
(Refrendado por el Secretario de Su Majestad)
Juan de Idiaquez."

The second letter, of the same date, was written in the same place and directed, as was the former one, to Rome, to the Italian Cardinal Aldobrandino. In it Philip II says:

"La canonización del Padre Ignacio de Loyola es tan deseada en estos Reinos, y aun en toda la Cristiandad, que muchos la deben de acordar a Su Santidad; y la sangre que derraman sus nijos en defensa de la fé católica clama por ella. Yo por la devocion particular que le tengo sigo (roto en el original) también de muy buena gana el mismo oficio."

FRANCE

(*From Chez-Nous, Province of Toulouse, Jan.-Feb.*, 1941.)

Vals during the War: 1939-1940:

In August, 1939, we were surprised by the order for mobilization, which brought a painful end to our annual retreat. Hasty departures, almost daily. The house became empty. Several professors left, among them two of the college of Sarlat. On October 1, classes reopened for a dozen Scholastics, divided among two years, first and third. Two private rooms served for classrooms: it was a miniature Scholasticate. But in spite of sorrows and anxieties the regular life of study went on.

In September, requisitions: the ground floor of the house (north and west parts), Chabalier (lower floor),

Mons (the whole house) were to take in refugees from Upper-Savoy, due to arrive soon. Reverend Father Rector was a member of the Committee of Welcome of Vals. Measures had to be taken, accounts and inventories to be kept. Resources were organized. We were to run a restaurant for 60 refugees: for that, tables were placed the length of the "Tunnel". But the refugees did not arrive.

Periodically our men who had been exempted from military service were summoned before the examining board: departures and cancelled departures: several were taken for service. From the start there was established an interchange of letters and packages between Vals and its fifty-odd soldiers in various places. A weekly mimeographed bulletin brought them a word from Father Rector, occasionally from the Spiritual Father, with news of the house and extracts from their own letters: various packages at Christmas, a box of sweetmeats. Father Mussard, who had transformed his "Workshop for the Missions" into one for soldier priests and Religious (Ours especially), supplied warm clothing.

After sixteen Scholastics of Lyons (stationed at Yssingeaux for the first months of the war) had visited us in small groups, the rotation of leaves of absence for rest brought us a succession of short visits from our soldiers at the front, which were so many fraternal feasts.

On two occasions the house received groups of young men for a day of recollection: young farmers (JAC) the first time, then young students (JEC); while at Easter about 30 young men of the "Patronage" of Vals, with Mr. Gaudart at their head, made a three-day retreat at Mons.

The work of the "Assemblées" went on slowly; too few Scholastics, and all of poor health. The nearby "Assemblées" were visited regularly every fortnight: with the more distant ones we kept in contact thanks to all-day outings. Wonderful to relate, the three tra-

ditional pilgrimages, more numerous perhaps than ever, took place in April and May, in spite of difficulties of transportation.

Spring arrived, harbinger of tragic days. After a fresh threat to use Mons for the concentration of prisoners or undesirables, came renewed requisitions for refugees, who were expected to arrive at any hour. The authorities distributed bedticks, straw, and blankets. Cloister was lifted, and there was a great bustle in the Allée de Chabalier as Fathers and Scholastics, villagers, Sisters, women and children hastily filled 150 straw mattresses, which were immediately arranged in the larger rooms (north part of the ground floor and "Manresa"). And then . . . the refugees were sent elsewhere!

All the necessary provisions and arrangements had been made to offer hospitality to the Scholastics of Fourvière (Lyons). Fortunately so, for thus everything was in readiness to receive the Belgian Jesuits. One after another arrived a group of Novices, sent the next day to Notre Dame, Mons; a group of Juniors from Tronchiennes, a group of Philosophers from Eegenhoven with three Theologians, a few Fathers and Brothers, and a dozen servants. At the same time, in flight from Italy, five professors of the Gregorian (four Frenchmen and a Belgian) sought refuge with us. Thank goodness, the four French "Romans" found lodgings at the Convent Villa Jeanne d'Arc! All the usable bedding and furniture was brought down from Mons: every room was crowded.

Then there arrived several Fathers from the Province of Champagne, coming from Metz and Nancy. Reverend Father Assistant himself, ill, in flight before the invader. Groups of Religious (Oblates of Mary, Salesians, Camillians), of young Catholic workmen (JOC), of students, arrived, asking hospitality for one, two, three nights. Fortunately, the unused straw mattresses were still on hand.

A little later, military requisitions. At Chabalier the rooms of the "Patronage" had already been occupied

by the successive waves of soldiers swept back from the front. The General Staff of Artillery of the Second Army arrived to take the places destined for the refugees. It took up its quarters in the assembly room, the two adjoining classrooms, and a few living rooms. One of the parlors was for some days the office of the General. Autos and trucks were parked in long rows in the Allée de Chabalier: chauffeurs and secretaries took over the "Patronage". The result was that for three months the house counted 143 inmates, of whom 85 were Belgians, to say nothing of passing guests and the officers, to whom 17 beds were allotted.

At the end of July the officers, finding themselves too far from their headquarters, left us one by one to find lodgings at Le Puy. By the first of August the last of the General Staff's personnel had disappeared, just as the Scholastics had succeeded in arranging a "Foyer" for the soldiers in a nearby hall put at their disposal by Mme. de Vaubercy.

At the same time, we nearly lost Mons. The requisitions of the preceding autumn, and the arrangements subsequently made, had rendered our weekly holidays at the villa rare and difficult for several months. Were we going to see our Scholastics deprived of their vacations at the villa, just when our soldier Scholastics were beginning to return?

General Viant, for some time our guest, and at present commandant of the colonial troops at Dakar, spared us a new requisition, already decided upon in favor of the demobilized soldiers of the occupied area. The Philosophers, French and Belgian, went to Mons on August 1, for the customary villa, the Junior remaining at Vals for a fortnight of vacation.

August 15 brought a change. On that day, after many negotiations, our Belgian Fathers and Scholastics were able to leave for their own country, in six Belgian commercial trucks. They left memories of great edification and a life in common that was truly fraternal.

The house, which again had ample room, was not

long in being filled. From every point of the compass, in every sort of garb, without warning, waves of Scholastics from the four Provinces broke in upon the house, and Father Rector and Father Minister were forced to find room for them at all costs.

Vals 1940-1941:

No fewer than 150 names of Priests, Scholastics, and Brothers figured in the house status of the Collegium Maximum et Facultas Philosophiae Valsensis. To these add a few soldiers, soon to return. The upper floors and the outlying buildings of the college saw these names on the doors of classrooms transformed into dormitories; and the little rooms, where usually lived a single Philosopher of the third year, now numbered two or three occupants. . . . The only Philosophate of the French Assistancy serves the Provinces of Lyons, with 40 Scholastics and Father André Bremond; of Paris, with 32 Scholastics and Father Burdo; of Champagne, with 27 Scholastics; and of Toulouse, with 19.

This year, the "Assemblées" and catechism classes in 26 villages occupy no fewer than 60 Scholastics each Sunday.

JAPAN

Japanese Catholic Encyclopedia—Volume one of a Catholic Encyclopedia in Japanese, the first work to attempt a general presentation of the religious thought of the West in an Eastern language, was presented to the Holy Father towards the end of January, 1941, by the Cardinal Prefect of the Congregation of the Faith, in the name of the Apostolic Delegate in Japan and of the Editor, Father John Kraus, a German Jesuit.

The beginning of the work was due to the late Holy Father, Pope Pius XI, who entrusted the Catholic Universities of Tokyo and Pekin with the task of compiling encyclopedias in Japanese and Chinese. The present Holy Father, who as Secretary of State was associated with the work, maintained his patronage when he became Pope. The Tokyo University has been able to progress more quickly and has now published

its first volume. The University is under the direction of the Jesuit Fathers, most of whom are Germans.

When it is recalled that none of the works of the Fathers of the Church, practically none of the writings of the great philosophers and theologians, and not even the whole of the Scriptures, has yet been translated into Japanese, the great difficulties of the editors of the new Encyclopedia will be better understood. They have had to evolve a whole language of philosophy, theology, and mysticism, in order to present the spiritual patrimony of Christianity to the East.

The first edition of 3,000 volumes has been already sold out.

Catholic University, Tokyo—Father Bruno Bitter, S.J. Editor of *Sun Rise,* the English news-sheet of Jochi University, gives the following account of the changes necessitated by the changing order in Japan, in the Christmas, 1940, issue:

"In the Far East, too, forces have arisen of late desperately struggling to bring about a new order of things. A mighty urge is being felt coming from the very depths of the nation's soul, an urge to bring the genuine spirit of Japan back into its own, to purge its cultural expression from all foreign trappings that have accumulated since the Restoration of Emperor Meiji, seventy years ago.

"As soon as the Catholic church in Japan became aware of this movement she took steps to reconsider her position and to bring her outward appearance more into harmony with the new spirit. In September of this year those headmasters of Catholic schools who were not Japanese decided to resign from their positions to make room for competent Japanese successors. This they did in the best interests of the very cause they were serving. Such a change of personnel can have no serious repercussions in a church which is truly Catholic. Thus Bishops and Prefects Apostolic, too, at a plenary session, have declared their readiness to resign in favour of the Japanese clergy. Shortly

after, this declaration took concrete form in the Vicariate of Hiroshima, where Bishop Ross, S.J., asked for his resignation in favour of a Japanese. On October 11, the Holy See appointed Father Ogihara, S.J., as Administrator Apostolic of Hiroshima.

"Father Ogihara was born on June 21, 1896, in the North of Japan. After his secondary studies he enrolled at the Catholic University, Tokyo, and in 1922 entered the novitiate of the Society of Jesus at Heerenberg, Holland. His higher studies he made first at St. Ignatius College, Valkenburg, and later at the Canisianum in Innsbruck. On July 29, 1929, he was ordained priest in beautiful Spain and celebrated his first Holy Mass at the ancestral castle of St. Francis Xavier. Father Ogihara is thus the first Japanese Jesuit to have begun his apostolic career in the home of the great apostle of Japan. After his return to his native country in 1931 Father Ogihara was first appointed pastor of the church in Shimonoseki. We have had frequent occasion to tell our readers of his excellent work there. Last year he was transferred to the parish church in the naval port of Kure. Now, after his nomination as Administrator Apostolic, he resides at Hiroshima, the centre of the Vicariate. . . .

"At the Catholic University of Tokyo, too, the new spirit of the time has made a change desirable. At the beginning of September, Father (Hermann) Heuvers signalled to the Ministry of Education his intention to lay down his duties as Director of the University. He wanted to clear the way for a thorough reorganization of the university in accordance with the 'new order.' In spite of his resignation, or rather because of it, Father Heuvers will continue to enjoy the respect and friendship of the many who know him as a loyal friend of the Japanese people.

"The Ministry of Education has approved of Father Tsuchihashi as the new Director. Father Tsuchihashi has been connected with the university for the past 26 years. Of late he has filled the post of chancellor. His

duties are now taken over by Father Oizumi who has revealed great organizing talents."

THE NETHERLANDS EAST INDIES

Java—The Dutch East Indies witnessed the consecration of the first native Javanese Bishop, when Father Albert Soegijapranta, S.J., was elevated to the Hierarchy and appointed Vicar Apostolic of Semerang, in Central Java. The demonstrations of enthusiasm and devoted affection not only from the Catholic Javanese, but also from the Dutch, Chinese, and Catholics of other descent, were a tangible proof that the decision of the Church came at an opportune moment. The consecrating Bishop was Msgr. Willekens, S.J., Vicar Apostolic of Batavia, assisted by the co-consecrators, Msgr. Albers, O.C., of Malang, East Java, and Msgr. Mekkelholt, S.C.J., of Benkoelen, Sumatra.

POLAND

St. Andrew Bobola—A strange encounter in the streets of Warsaw between a German officer and a Jesuit whom the officer afterwards identified as St. Andrew Bobola has been reported.

A Nazi officer entered the Jesuit community house in Warsaw and demanded to see the members of the community. He explained that a man in the clothes of a Jesuit had stopped him on the road earlier in the day and had told him that Poland eventually would be free. The officer said that he considered the remark seditious, but rather than create a scene in the street had decided to defer settling the matter until later.

The officer studied the faces of the Jesuits and then suddenly pointed to a picture of St. Andrew Bobola on the wall, exclaiming that he was the Jesuit he was seeking. The Fathers assured the officer that St. Andrew Bobola, the Polish patriot and martyr, had been dead for centuries, that he had been martyred in 1657, beatified in 1853, and canonized in 1938.

STATISTICS

RETREATS GIVEN BY THE FATHERS OF THE MARYLAND-NEW YORK PROVINCE
January 1, 1940—December 31, 1940

DIOCESAN CLERGY

	Retreats	No.
Wilmington, Del.	1	53
Baltimore, Md.	2	270
Newark, N. J.	2	402
Paterson, N. J.	2	82
Seton Hall College, South Orange, N. J.	1	26
Trenton, N. J.	2	210
Albany, N. Y.	2	290
Retreat House, Auriesville, N. Y.	12	62
Buffalo, N. Y.	2	375
New York, N. Y.	4	819
Ogdensburg, N. Y.	2	150
Rochester, N. Y.	2	338
Syracuse, N. Y.	1	175
Harrisburg, Pa.	2	122
Philadelphia, Pa.	3	750
Pittsburgh, Pa.	3	550
Richmond, Va.	2	94
Chicago, Ill.	2	740
Davenport, Iowa	1	140
Burlington, Vt.	2	88
Total Diocesan Clergy	50	5,738

SEMINARIANS

	Retreats	No.
Immaculate Conception Seminary, Darlington, N.J.	3	278
St. Joseph's Seminary, Yonkers, N. Y.	1	226
St. John's Seminary, Boston, Mass.	1	156
St. Peter's Seminary, London, Ont.	1	149
Total Seminarians	6	809

ORDERS OF MEN

	Retreats	No.
Jesuits:		
Georgetown University, Washington, D. C.	2	40
Gonzaga High School, Washington, D. C.	2	24
Loyola College, Baltimore, Md.	2	12
Georgetown Prep School, Garrett Park, Md.	2	10

	Retreats	No.
Loyola High School, Towson, Md.	2	22
Woodstock College, Woodstock, Md.	5	817
St. Peter's College, Jersey City, N. J.	2	28
Tertianship, Auriesville, N. Y.	3	114
Brooklyn Prep School, Brooklyn, N. Y.	2	28
Canisius College, Buffalo, N. Y.	2	10
Canisius High School, Buffalo, N. Y.	2	34
Inisfada, Manhasset, N. Y.	2	66
Fordham University, New York, N. Y.	2	54
Regis High School, New York, N. Y.	2	28
Xavier High School, New York, N. Y.	2	26
St. Andrew-on-Hudson, Poughkeepsie, N. Y.	7	497
Bellarmine Hall, Blue Ridge Summit, Pa.	2	158
St. Joseph's High School, Philadelphia, Pa.	2	32
Novitiate, Wernersville, Pa.	4	367
Weston College, Weston, Mass.	1	190
Society of Divine Saviour:		
Salvatorian Scholasticate, Washington, D. C.	1	20
Brothers of the Holy Cross:		
St. Vincent de Paul's, Albany, N. Y.	1	12
Marist Brothers:		
St. Ann's Hermitage, Poughkeepsie, N. Y.	2	125
Brothers of the Sacred Heart:		
St. Joseph's, Metuchen, N. J.	1	90
Brothers of St. Francis Xavier:		
Sacred Heart Novitiate, Fortress Monroe, Va.	1	47
Total Orders of Men	56	2,851

ORDERS OF WOMEN

	Retreat	No.
Sisters Auxiliaries of the Apostolate:		
St. Stanislaus Convent, Monongah, W. Va.	1	10
Little Sisters of the Assumption:		
Convent, Walden, N. Y.	2	40
Sisters of the Assumption:		
Ravenhill, Germantown, Philadelphia, Pa.	1	19
Benedictine Sisters:		
St. Benedict's Convent, Bristow, Va.	1	80
Sisters of the Blessed Sacrament:		
St. Elizabeth's, Cornwells Heights, Pa.	2	226
Bon Secours:		
Convent, Washington, D. C.	1	14
Convent, Baltimore, Md.	1	36
Carmelites:		
Monastery, Baltimore, Md.	1	21
Monastery, Buffalo, N. Y.	1	20
Monastery, New York, N. Y.	1	16
Monastery, Schenectady, N. Y.	1	16
Religious of the Cenacle:		
The Cenacle, Lake Ronkonkoma, N. Y.	1	69
The Cenacle, New York, N. Y.	1	64
The Cenacle, Boston, Mass.	1	50
The Cenacle, Newport, R. I.	1	29
Sisters of Charity of Nazareth:		
St. Mary's Academy, Leonardtown, Md.	1	42

	Retreats	No.
Sisters of Charity:		
Our Lady of Angels, Brooklyn, N. Y.	1	45
St. Agatha Home, Nanuet, N. Y.	1	30
Mt. St. Vincent, New York, N. Y.	6	1,152
Assumption Academy, Wellesley Hills, Mass.	1	100
Sisters of Christian Charity:		
Mallinckrodt Convent, Mendham, N. J.	2	212
St. Ann's Academy, Wilkes-Barre, Pa.	1	81
Sisters of Christian Doctrine:		
Marydell Convent, Nyack, N. Y.	1	39
Sisters of Christian Education:		
St. Genevieve of the Pines, Asheville, N. C.	1	40
Sisters of Saints Cyril and Methodius:		
Sacred Heart Villa, Danville, Pa.	1	143
Sisters of Divine Compassion:		
Good Counsel College, White Plains, N. Y.	1	85
Dominicans:		
Queen of Rosary Convent, Amityville, N. Y.	1	114
Sisters of St. Dorothy:		
St. Patrick's Academy, Staten Island, N. Y.	1	30
Franciscans:		
St. Ann's Convent, Buffalo, N. Y.	1	28
St. Michael's Convent, Buffalo, N. Y.	1	37
St. Francis Hospital, Poughkeepsie, N. Y.	1	18
St. Anthony's Convent, Syracuse, N. Y.	3	283
Mt. Alverno Retreat, Warwick, N. Y.	1	40
Our Lady of Angels, Glen Riddle, Pa.	1	267
St. Joseph's Hospital, Reading, Pa.	1	30
St. Aloysius Academy, New Lexington, Ohio	1	73
Sisters of the Good Shepherd:		
Convent, Washington, D. C.	1	18
Collier Foundation, Wickatunk, N. J.	2	23
Convent, Albany, N. Y.	1	16
Convent, Brooklyn, N. Y.	2	60
Convent, Buffalo, N. Y.	2	90
Mt. St. Florence, Peekskill, N. Y.	3	85
Convent, Troy, N. Y.	1	18
Convent, Philadelphia, Pa.	1	18
Convent, Wheeling, W. Va.	1	17
Daughters of the Heart of Mary:		
St. Joseph's Institute, Brooklyn, N. Y.	1	35
The Nardin Academy, Buffalo, N. Y.	1	32
St. Joseph's Institute, New York, N. Y.	2	90
Helpers of the Holy Souls:		
St. Elmo's Hill, Chappaqua, N. Y.	2	60
Mothers of the Helpless:		
Summer Home, Nyack, N. Y.	1	14
Sisters of the Holy Child Jesus:		
Old Knoll School, Summit, N. J.	1	15
St. Walburga's Academy, New York, N. Y.	2	93
Holy Child Academy, Suffern, N. Y.	2	78
St. Edward's Convent, Philadelphia, Pa.	1	29
St. Leonard's Academy, Philadelphia, Pa.	1	42
Rosemont College, Rosemont, Pa.	1	110
Motherhouse, Sharon Hill, Pa.	3	123
Sisters of the Holy Cross:		
Dunbarton College, Washington, D. C.	2	235

	Retreats	No.
Sisters of the Holy Names of Jesus and Mary:		
Convent, Albany, N. Y.	1	75
Sisters, Servants of the Immaculate Heart of Mary:		
Villa Maria, Stone Harbor, N. J.	1	250
Immaculata College, Immaculata, Pa.	1	165
Sisters of the Infant Jesus:		
St. Joseph's Villa, Hempstead, N. Y.	2	120
Religious of Jesus and Mary:		
Convent, Highland Mills, N. Y.	1	40
Sisters of St. John the Baptist:		
Convent, Staten Island, N. Y.	1	58
Religious Hospitallers of St. Joseph:		
Fanny Allen Hospital, Winooski Park, Vt.	1	28
Sisters of St. Joseph:		
St. Mary's by the Sea, Cape May Point, N. J.	3	660
St. Michael's Villa, Englewood, N. J.	2	156
Motherhouse, Brentwood, N. Y.	5	1,663
Mt. St. Joseph, Buffalo, N. Y.	3	445
Nazareth Motherhouse, Rochester, N. Y.	3	577
St. Joseph's Seminary, Troy, N. Y.	2	365
Immaculate Heart Academy, Watertown, N. Y.	1	30
Mt. Gallitzin Academy, Baden, Pa.	1	150
St. Joseph's Academy, McSherrystown, Pa.	1	122
Mt. St. Joseph, Chestnut Hill, Philadelphia, Pa.	6	644
St. Joseph's Convent, Wheeling, W. Va.	1	90
Servants of Mary:		
Sacred Heart Convent, Massena, N. Y.	1	16
Sisters of St. Mary of Namur:		
Mt. St. Mary, Kenmore, N. Y.	1	103
St. Joseph's Academy, Lockport, N. Y.	1	86
Sisters of Mary Reparatrix:		
Convent, New York, N. Y.	3	84
Mount Mary, Detroit, Mich.	1	45
Sisters of Mercy:		
Convent, Washington, D. C.	1	16
Mt. St. Agnes, Baltimore, Md.	4	295
Mt. St. Mary's, North Plainfield, N. J.	2	142
St. Joseph's Academy, Brasher Falls, N. Y.	1	40
St. Agatha Convent, Brooklyn, N. Y.	1	13
St. Brigid Convent, Brooklyn, N. Y.	1	21
Holy Innocents, Brooklyn, N. Y.	1	13
Holy Rosary Convent, Brooklyn, N. Y.	1	12
Convent of Mercy, Brooklyn, N. Y.	1	56
Sacred Heart Convent, Brooklyn, N. Y.	1	14
St. Thomas Convent, Brooklyn, N. Y.	1	16
St. Bridget's Convent, Buffalo, N. Y.	1	21
Mt. Mercy Academy, Buffalo, N. Y.	2	204
Sanatorium Gabriels, Gabriels, N. Y.	2	96
St. Catharine's, West 152nd Street, New York, N.Y.	2	48
St. Catharine's, Madison Avenue, New York, N. Y.	3	210
Devin Clare Residence, New York, N. Y.	1	10
Sacred Heart Convent, Bronx, New York, N. Y.	1	12
St. John's Convent, Plattsburgh, N. Y.	1	23
Convent of Mercy, Rochester, N. Y.	1	105
Our Lady of Mercy Academy, Syosset, N. Y.	3	335
Motherhouse, Tarrytown, N. Y.	3	122
St. Paul's Convent, Troy, N. Y.	1	18

	Retreats	No.
Mercy Hospital, Watertown, N. Y.	1	30
College Misericordia, Dallas, Pa.	1	125
Fitzgerald-Mercy Hospital, Darby, Pa.	1	17
St. Genevieve's Convent, Harrisburg, Pa.	2	63
Sylvan Heights Home, Harrisburg, Pa.	1	14
St. Xavier's Academy, Latrobe, Pa.	1	100
Mater Misericordiae, Merion, Pa.	3	362
St. Mary's Convent, Pittsburgh, Pa.	1	160
Mercy Hospital, Pittsburgh, Pa.	1	54
Mercy Hospital, Wilkes-Barre, Pa.	1	38
St. Joseph's Convent, Portland, Maine	1	150
St. Mary's Academy, East Providence, R. I.	1	82
Mission Helpers, Servants of the Sacred Heart:		
Sacred Heart Convent, Towson, Md.	1	40
Sisters of Notre Dame:		
Trinity College, Washington, D. C.	1	137
Trinity Preparatory School, Ilchester, Md.	2	114
Notre Dame Convent, Moylan, Pa.	1	60
Notre Dame Convent, Philadelphia, Pa.	1	52
Notre Dame Convent, Lawrence, Mass.	1	50
School Sisters of Notre Dame:		
Holy Angels Institute, Fort Lee, N. J.	1	171
Daughters of Our Lady of Mercy:		
Mater Misericordiae, York, Pa.	1	40
Little Sisters of the Poor:		
Convent, Wilmington, Del.	1	15
Convent, Washington, D. C.	1	14
Convent, Albany, N. Y.	1	15
Convent, W. 106th St., New York, N. Y.	1	17
Convent, Germantown, Philadelphia, Pa.	1	18
Sisters of the Presentation:		
Mt. St. Joseph, Newburgh, N. Y.	2	195
Mt. St. Michael, Staten Island, N. Y.	2	146
Sisters of Providence:		
Immaculata Seminary, Washington, D. C.	1	32
Oblate Sisters of Providence:		
St. Frances Convent, Baltimore, Md.	1	30
Sisters of Reparation:		
St. Zita's Home, New York, N. Y.	1	16
Handmaids of the Sacred Heart of Jesus:		
Convent, Philadelphia, Pa.	1	22
Religious of the Sacred Heart:		
Convent, Washington, D. C.	1	21
Kenwood, Albany, N. Y.	2	124
Manhattanville, New York, N. Y.	2	112
Convent, E. 91st St., New York, N. Y.	1	27
Maplehurst, Bronx, New York, N. Y.	2	64
Convent, Rochester, N. Y.	3	99
Overbrook, Philadelphia, Pa.	2	69
Eden Hall, Torresdale, Philadelphia, Pa.	2	78
Convent, Noroton, Conn.	2	72
Religious of the Sacred Heart of Mary:		
Convent, Sag Harbor, N. Y.	1	27
Marymount College, Tarrytown, N. Y.	1	150
Grey Nuns of the Sacred Heart:		
D'Youville College, Buffalo, N. Y.	1	73
Blessed Sacrament Convent, Jackson Heights, N.Y.	1	26

	Retreats	No.
Missionary Sisters of the Sacred Heart:		
Sacred Heart Villa, Dobbs Ferry, N. Y.	2	104
Sisters of St. Ursula:		
Marygrove, Kingston, N. Y.	1	27
Our Lady of Lourdes Convent, New York, N. Y.	1	22
Mt. Ave Maria, Phoenicia, N. Y.	1	29
Ursulines:		
Convent, Wilmington, Del.	1	32
St. Michael's Convent, Frostburg, Md.	1	10
Hiddenbrooke, Beacon, N. Y.	1	21
Convent, Middletown, N. Y.	2	31
College of New Rochelle, New Rochelle, N. Y.	2	165
Mt. St. Ursula, Bronx, New York, N. Y.	2	125
Convent, Grand Concourse, Bronx, New York, N. Y.	2	49
St. Jerome's Convent, Bronx, New York, N. Y.	1	17
Visitation:		
Monastery, Washington, D. C.	1	58
Monastery, Frederick, Md.	2	61
Villa Maria Convent, Wytheville, Va.	1	12
Mt. de Chantal, Wheeling, W. Va.	2	91
Total Orders of Women	240	16,889

LAYMEN

	Retreats	No.
District of Columbia:		
Georgetown University, Washington	3	991
Gonzaga High School, Washington	1	550
Bennings Conservation Camp, Washington	1	79
Bl. Martin de Porres Home, Washington	1	25
Maryland:		
Manresa on Severn, Annapolis	43	2,047
Loyola College, Baltimore	1	350
Loyola High School, Towson	1	440
Georgetown Preparatory School, Garrett Park	1	100
Conservation Camp, Rock Creek	1	50
St. Jerome's, Hyattsville	1	215
St. Joseph's, South Baltimore	1	150
New Jersey:		
St. Joseph's Home, Englewood	1	140
Hudson College, Jersey City	1	260
St. Peter's Prep School, Jersey City	3	851
Loyola House of Retreats, Morristown	48	2,007
Immaculate Conception Seminary, Darlington	1	80
St. Anthony's, Tenafly	1	24
St. Benedict's Prep School, Newark	1	645
St. Patrick's, Newark	1	72
Workingmen, Passaic	1	94
New York:		
The Vincentian Institute, Albany	1	700
Brooklyn Prep School, Brooklyn	1	500
Canisius College, Buffalo	4	1,300
Canisius High School, Buffalo	2	554
Loyola School, New York, N. Y.	2	63
St. Ann's Academy, New York, N. Y.	1	700
Regis High School, New York, N. Y.	3	712
Xavier High School, New York, N. Y.	3	835

	Retreats	No.
Fordham University, New York, N. Y.	8	3,310
Mt. St. Michael's Academy, New York, N. Y.	4	917
Mt. Manresa, Staten Island, N. Y.	45	2,048
Helpers of Holy Souls, New York, N. Y.	1	230
Pennsylvania:		
St. Joseph's College, Philadelphia	2	470
St. Joseph's High School, Philadelphia	2	943
Sacred Heart Convent, Torresdale, Philadelphia	1	38
Catholic High School, Rossmere, Lancaster	1	235
West Virginia:		
Workingmen, Wheeling	1	80
Connecticut:		
Sacred Heart Convent, Noroton	1	95
Manresa, Keyser Island, South Norwalk	1	80
Iowa:		
St. Ambrose College, Davenport	1	120
Total Laymen	198	23,100

LAYWOMEN

	Retreats	No.
Delaware:		
Ursuline Academy, Wilmington	1	108
Little Sisters of the Poor, Wilmington	1	175
District of Columbia:		
Visitation Academy, Washington	2	184
Holy Trinity High School, Washington	1	112
Notre Dame Academy, Washington	1	350
Convent of Perpetual Adoration, Washington	1	60
Sacred Heart Academy, Washington	1	86
Trinity College, Washington	1	370
Holy Redeemer, Washington	1	125
Maryland:		
College of Notre Dame, Baltimore	1	75
Mercy Hospital, Baltimore	1	56
Visitation Academy, Baltimore	1	55
Visitation Academy, Frederick	1	50
Trinity Preparatory School, Ilchester	1	52
St. Mary's Academy, Leonardtown	1	192
St. Elizabeth's, Baltimore	1	350
St. Joseph's College, Emmitsburg	1	154
St. Jerome's, Hyattsville	1	300
New Jersey:		
Caldwell College, Caldwell	1	32
St. Aloysius High School, Jersey City	1	430
St. Dominic Academy, Jersey City	1	189
Mallinckrodt Convent, Mendham	7	153
All Souls Hospital, Morristown	1	50
Mt. St. Mary's Academy, North Plainfield	1	100
Old Knoll School, Summit	2	80
Holy Name Hospital, Teaneck	1	83
Cathedral Girls High School, Trenton	1	600
St. Peter's High School, New Brunswick	1	615
Immaculate Conception High School, Montclair	1	425
Sacred Heart High School, Vineland	1	225
Marylawn of the Oranges, South Orange	1	55
Cenacle, Stirling	2	51

	Retreats	No.
Teachers Sodality, Jersey City	1	40
Our Lady of the Valley, Orange	1	370
Villa Maria, Stone Harbor	1	180
New York:		
Sacred Heart Academy, Albany	3	398
The Vincentian Institute, Albany	1	505
St. Mary's Hospital, Amsterdam	1	75
Holy Family High School, Auburn	1	170
St. Joseph's Academy, Brentwood	1	165
House of the Good Shepherd, Brooklyn	1	135
Mercy Juniorate, Brooklyn	1	250
Holy Angels Academy, Buffalo	1	265
Mt. St. Joseph's Academy, Buffalo	1	120
The Nardin Academy, Buffalo	2	190
St. Mary's Seminary, Buffalo	1	70
Sacred Heart Academy, Eggertsville	1	414
Academy of Our Lady of Bl. Sacrament, Goshen	1	54
Ladycliff on Hudson, Highland Falls	1	115
The Cenacle, Lake Ronkonkoma	9	476
St. Joseph's Academy, Lockport	1	67
Ursuline Academy, Middletown	1	19
St. Agatha Home, Nanuet	1	400
Blessed Sacrament School, New York	1	60
St. Catherine's Academy, New York	1	174
The Cenacle, New York	11	652
Holy Cross Academy, New York	1	170
St. Lawrence's Academy, New York	1	68
Little Sisters of the Poor, New York	1	240
Mary Reparatrix, New York	10	318
Marymount School, New York	1	75
Our Lady of Lourdes Academy, New York	1	78
Manhattanville College, New York	2	415
Sacred Heart Academy, New York	3	335
St. Vincent's Hospital, New York	2	325
Mt. St. Ursula Academy, Bronx, New York	1	325
College of Mt. St. Vincent, New York	3	620
Sacred Heart Academy, Bronx, New York	3	205
Ursuline Academy, Bronx, New York	1	80
St. Joseph's Home, Peekskill	1	555
Nazareth College, Rochester	1	350
Our Lady of Mercy High School, Rochester	1	400
Sacred Heart Academy, Rochester	4	357
St. Joseph's Hill Academy, Staten Island	1	60
St. Patrick's Academy, Staten Island	1	39
Holy Child Academy, Suffern	1	40
Our Lady of Mercy Academy, Syosset	1	35
Marymount College, Tarrytown	3	455
Helpers of Holy Souls, Tuckahoe	2	60
Good Counsel College, White Plains	1	30
St. Mary of the Angels, Williamsville	2	306
Long Island City Hospital, Long Island City	1	100
Queen of All Saints High School, Brooklyn	1	400
Bishop McDonnell High School, Brooklyn	1	210
Miss Hourigan's School, New York	1	5
Mt. St. Michael, Staten Island	1	270
St. John's Academy, Rensselaer	1	150
St. Joseph's Hospital, Syracuse	1	85

	Retreats	No.
Pennsylvania:		
College Misericordia, Dallas	1	225
Dominican Retreat House, Elkins Park, Pa.	2	103
Seton Hill College, Greensburg	1	200
Immaculata College, Immaculata	1	145
St. Joseph's Academy, McSherrystown	1	99
House of the Good Shepherd, Philadelphia	1	339
St. Leonard's Academy, Philadelphia	1	50
Mt. St. Joseph's College, Chestnut Hill, Phila.	2	470
Notre Dame Academy, Philadelphia	2	170
Sacred Heart Academy, Overbrook, Philadelphia	4	275
Sacred Heart Academy, Torresdale, Philadelphia	3	289
House of the Good Shepherd, Reading	1	105
St. Joseph's Hospital, Reading	2	80
Rosemont College, Rosemont	1	35
Marywood College, Scranton	1	550
Holy Child Academy, Sharon Hill	2	300
Catholic High School, Lancaster	1	280
St. Mary's, Wilkes-Barre	1	450
Virginia:		
St. Francis de Sales High School, Rock Castle	1	110
West Virginia:		
Visitation Academy, Wheeling	3	137
Ohio		
St. John's High School, Canton	1	190
Total Laywomen	175	23,069

SUMMARY

	Retreats	No.
Diocesan Clergy	50	5,738
Seminarians	6	809
Orders of Men	56	2,851
Orders of Women	240	16,889
Laymen	198	23,100
Laywomen	175	23,069
Grand Total	725	72,456

RETREATS GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE
January 1, 1940—January 1, 1941

	Retreats	No.
Jesuit Communities	9	612
Diocesan Clergy	13	750
Pallottine Fathers and Brothers	1	22
Sacred Heart Fathers	1	24
Salvatorian Fathers	1	150
Christian Brothers	2	290
Franciscan Brothers	1	8
Seminarians	2	640
SISTERS		
Benedictine	1	8
Blessed Sacrament	1	25
Carmelites	3	44
Cenacle	1	17
Charity (B.V.M.)	17	1,233
Charity (Cincinnati)	2	407
Charity (Incarnate Word)	2	370
Charity (Leavenworth)	5	492
Charity (St. Vincent de Paul)	1	35
Christian Charity	1	45
Dominicans	1	30
Franciscans	8	798
Good Shepherd	8	301
Helpers of the Holy Souls	2	40
Holy Family	1	6
Hospitallers of St. Joseph	1	12
Humility of Mary	2	182
Little Sisters of the Poor	2	32
Loretto	2	205
Mercy	23	1,154
Missionary Srs. of the Sacred Heart	1	24
Notre Dame	8	1,042
Pallottine Missionary Srs.	3	51
Poor Clares	1	35
Presentation	5	865
Religious of the Sacred Heart	9	348
Servites of Mary	3	127
Sorrowful Mother	2	112
St. Joseph	12	1,439
St. Mary	2	160
Ursulines	8	411
Visitation	2	93
LAY PEOPLE		
Laymen	101	4,581
Laywomen	55	4,882
Nurses	10	404
Students	93	17,561
Total	429	40,067

RETREATS GIVEN BY THE FATHERS OF THE NEW ENGLAND PROVINCES
January 1, 1940—December 31, 1940

SECULAR CLERGY

	Retreats	No.
Antigonish, N. S.	1	110
Boston	5	834
Hartford	2	460
Portland	2	220
Springfield	2	420

RELIGIOUS MEN

Natick, R. I., Missionaries of the Sacred Heart	1	7
Waltham, Mass., Stigmatini Fathers	1	66
Washington, D. C., Benedictines	1	23

SEMINARIANS

Brighton, Mass. (St. Clement's)	1	25
Hartford, Conn. (St. Thomas')	1	220

BROTHERS

Xavierian Bros., Danvers, Mass.	1	96
Marist Brothers, Tewksbury, Mass. (30 Days)	1	24

RELIGIOUS WOMEN

Charity, Baltic, Conn.	1	95
Halifax, N. S.	2	422
No. Sydney, N. S.	1	40
Wellesley Hills, Mass.	1	90
Charity of Nazareth, Brockton, Mass.	1	48
Newburyport, Mass.	1	58
Cong. Most Holy Redeemer, Danvers, Mass.	1	12
Cong. Notre Dame, Antigonish, N. S.	1	120
Daughters Heart of Mary, Burlington, Vt.	1	22
Daughters Heart of Mary, Canaan, N. Y.	1	27
Faithful Comp. of Jesus, Fitchburg, Mass.	2	96
Providence, R. I.	2	77
Good Shepherd, Boston, Mass.	1	22
Hartford, Conn.	1	12
Peekskill, N. Y.	1	30
Holy Child Jesus, Melrose, Mass.	1	20
Hosp. Sisters of St. Joseph, Winooski, Vt.	1	26
Mercy, Baltimore, Md.	1	50
Burlington, Vt.	2	260
Bridgeport, Conn.	1	25
Danbury, Conn.	2	38
Fall River, Mass.	3	300
Hartford, Conn.	5	548
Hooksett, N. Y.	2	305
Leicester, Mass.	1	90
Manchester, N. H.	4	267

	Retreats	No.
Milford, Conn.	2	310
Middleton, Conn.	1	25
New Haven, Conn.	1	9
Portland, Maine	2	270
Providence, R. I.	1	116
South Norwalk, Conn.	1	9
Stamford, Conn.	1	24
Notre Dame Namur, Boston, Mass.	1	72
Peakes Island, Me.	1	35
Roxbury, Mass.	1	150
Tyngsboro, Mass.	2	284
Waltham, Mass.	2	190
Worcester, Mass.	2	315
Providence, Chelsea, Mass.	1	21
Holyoke, Mass.	4	484
Malden, Mass.	1	16
Pittsfield, Mass.	1	25
St. Casimir, Chicago, Ill.	1	120
St. Martha, Antigonish, N. S.	1	120
St. Joseph, Brighton, Mass.	2	367
Chicopee, Mass.	1	100
Hartford, Conn.	1	150
Holyoke, Mass.	2	500
Springfield, Mass.	1	70
Rel. Sacred Heart of Mary, Tarrytown, N. Y.	1	16
Rel. of Sacred Heart, Providence, R. I.	1	30
Newton, Mass.	1	30
Ursulines, Wilmington, Del.	1	30
Visitation, Brooklyn, N. Y.	1	47

SECULAR LADIES AND GIRL STUDENTS

Cenacle, Brighton, Mass.	7	507
New York, N. Y.	1	94
Lake Ronkonkoma, N. Y.	1	50
Charity, Baltic, Conn.	2	130
Convent Sta., N. J.	1	450
Wellesley Hills, Mass.	1	160
Good Shepherd, Boston, Mass.	1	190
Washington, D. C.	1	84
Daughters Heart of Mary, Burlington, Vt.	2	43
Daughters of the Holy Ghost, Hartford, Conn.	1	68
Holy Child Jesus, Melrose, Mass.	1	130
Mercy, Burlington, Vt.	1	175
Hooksett, N. H.	1	55
Milford, Conn.	2	200
Portland, Me.	2	128
Notre Dame Namur, Boston, Mass.	1	117
Tyngsboro, Mass.	1	150
Rel. Sacred Heart of Mary, Sag Harbor, N. Y.	1	62
Sisters of Christian Doctrine, Nyack, N. Y.	1	55
Rel. of Sacred Heart, Providence, R. I.	1	65
St. Joseph, Chicopee, Mass.	3	240
Stamford, Conn.	1	127
Weston, Mass.	2	450
Ursulines, New Rochelle, N. Y.	2	871

TO STUDENTS (Boys) IN COLLEGES AND HIGH SCHOOLS

	Retreats	No.
Boston College	3	1,550
Holy Cross College	2	1,325
Boston College High School	2	850
St. Peter's College, Jersey City	1	500
Cranwell Preparatory School	1	100
St. John's Preparatory School	1	214

LAYMEN

Campion Hall (men)	44	1,172
Campion Hall (boys)	12	229
Private	6	6

SUMMARY

Priests (Secular)	12	2,044
Religious Congregations (men)	3	96
Seminarians	2	245
Religious Brothers	2	120
Religious Women	80	7,133
Secular ladies and girl students	38	4,601
Students (Boys) Colleges and High Schools	10	4,539
Laymen	56	1,401
Private	6	6
Total	209	20,185

Books of Interest to Ours

Kirishito-ki und Sayo-yoroku Japanische Dokumente zur Missions-geschichte des 17. Jahrhunderts. Mit einem Vorwort von Professor Dr. Naojiro Murakami. By Gustave Voss, S.J., and Hubert Cieslik, S.J., Tokyo: Sophia University Press. Pp. viii + 232. $2.75.

The History of the early Catholic missions in Japan deals with a most dramatic episode in the long history of the Church. The coming of S. Francis Xavier in 1549 marked the beginning of the first intercultural relations between the Far East and the Occident, and laid the foundations for one of the most promising missionary enterprises in modern times. At one period it might well have seemed that the Faith would be gladly accepted by almost all the inhabitants of the Japanese islands. But soon after it was subjected to a persecution so fierce that its severity has seldom, if ever, been equaled in all the previous annals of the Church. By 1640, Catholicism seemed dead and buried, wiped off the face of the Japanese soil.

The story of this incipient success and its bloody tragedy has been told numberless times. But thus far all the information was drawn almost exclusively from European records, which, on their part, were based mostly on the reports of the missionaries stationed in Japan. Historians were safe in using this material as long as they dealt with facts and events concerning the first ninety years of the mission work. But then, due to the isolation of the country and to the expulsion of all Portuguese and Spaniards, their research work soon came to a stage where the scattered bits of information still available did not provide for more than mere guess-work. As a result the last phase of the once so prosperous Japanese mission was hidden in dark mystery. In recent years, however, Japanese historians drew attention to Japanese sources which, they pointed out, promised an abundant wealth of new historical information. In the beginning, one looked rather sceptically at this new source material, but to-day every Japanologist realizes that it is most difficult, if not impossible, to do any thorough work in this field without the ample consultation of these Japanese sources.

Due to the stupendous language barrier, however, these sources were of little or no use to European readers. The present translation, therefore, published as the first volume of the

Monumenta Nipponica Monographs by the Catholic University of Tokyo, must be considered as the most timely publication. It makes accessible two outstanding Japanese documents, the *Kirishito-ki* (Records of Christians, or, the Christian Religion), and the *Sayo-yoroku* (Inquiries about Christianity). Though these do not give a complete history of the time in question (1640-1692), they do give numerous facts which are not mentioned elsewhere, thus showing the still active spirit of Catholicism and the feverish activity of the government officials to suppress the "evil religion." More important, however, than the communication of numerous new facts is the circumstance that the first of them, the *Kirishito-ki*, was compiled by officials of the government, by the very same men, therefore, who were responsible for the most rigid and most successful persecution which was ever carried out. The *Sayo-yoroku* cannot claim the same high authority. It has the appearance of a personal diary kept by one of the guards in charge of the famous Christian Prison in Edo (now Tokyo), but it nevertheless reflects the attitude of the officials and the government against Christianity and gives the best picture of how the persecution was enforced.

The two main documents contained in the book (pp. 41-157) are introduced by a short though elaborate introduction, in which the results and the new findings are briefly summarized and analyzed (pp. 1-40). In an Appendix numerous other Japanese documents have been examined for new information concerning the scattered remnants of Christianity between 1640 and 1692 (pp. 158-208). Detailed indices (pp. 209-232) and an abundance of annotations and footnotes refer to numerous other historical works written in Japanese, which are not generally known to foreign readers.

The monograph cannot be overlooked by any student interested in Japanese history and in the history of the Church in the Far East. It will find wide circulation not only among scholars, but among all interested and engaged in the magnificent effort to fulfill the task which was entrusted by Christ Himself to all of us: "Go, teach all nations." Considering the work of a missionary only as a display of human effort, it is full of dramatic interest. But as evidence of vitality in the living, imperishable Church of Christ, it has a higher significance. That is brought out clearly by the anti-Christian records contained in the present study. The most extreme vigilance and severity could not extinguish the Faith in Japan. It drove the orphaned Christians into the catacombs. But they came forth again after two long centuries of hidden life. We can have no better testimony for the fruitfulness of our Catholic missions and for their final triumph.

Have You A God? Pamphlet. By Martin J. Scott, S.J. America Press. New York. 1941.

An imaginary dialogue makes good framework for the easy, conversational way in which the above question is discussed. The incredibly complex design of the universe, the harmony and inflexible regularity of its laws, prove the existence of an intelligent Maker. As First Cause of all things, God must contain in Himself all perfection, for the same reason that no water can flow from a dry reservoir. The phenomenon of human conscience and the age-old persuasion of our whole race are further testimony to God's personal existence. Best part of the pamphlet is its discussion of the problem of evil in the world. As Robert E. Lee, kindest of men, could order his soldiers into the face of murderous cannon-fire, for a high cause, so God, the all-good, can permit sickness and other evils for the achievement of a supremely nobler cause. A God we cannot trust is no God at all.

J. J. B.

Prove There's A Soul That Will Live Forever. Pamphlet. By Martin J. Scott, S.J. The America Press. 24 pages.

Proving the immortality of the soul without using too much technical Scholastic phraseology is apt to be a tedious and difficult process. That is true, whether the person seeking the proof be a day laborer or a college professor whose specialty has left him no time for the study of Scholastic philosophy. Father Scott makes a valuable contribution to the elimination of this difficulty in the present pamphlet. Without over-simplifying, and by means of apt and illuminating examples, he succeeds in presenting his arguments for the soul's immortality in language that is at the same time adequate and easily understood.

The author proves first the spirituality and simplicity of the soul as shown in the power of the "ego" to form abstract ideas and to reflect fully upon itself. From these he deduces the immortality of the soul. The familiar Scholastic formula would be: Forma quae est simplex non potest corrumpi per se; forma quae est spiritualis non potest corrumpi per accidens.

But Father Scott realizes that he has thus proven only that in the soul there is no real principle of non-being. To demonstrate that the soul could not lose its being through the action of some extrinsic agent (annihilation by the Creator), Father Scott appeals to the instinct-desire for perfect happiness which is in man. Such a desire, argues the author, cannot be satisfied in this life and, therefore, demands a future life. But even in a future life that happiness would be marred by the knowledge or the fear that at any moment it might all end. Such uncertainty is not admissible in perfect beatitude; the soul is immortal. Implicit in this argument is the idea that God would not implant such a natural desire in the soul only to frustrate it.

We must remember, however, that Father Scott is discussing

immortality with the man in the street, not with the reclining guests at a Platonic "Banquet." For his purpose, the argument from the desire of the soul for "perfecta beatitudo" is both legitimate and apt. Forced by the exigencies of time and space to select from the available arguments, he has made the choice that best suited his end.

The other arguments presented in the pamphlet may be called ethical rather than metaphysical. Briefly they run thus: Christianity, natural law, natural morality and goodness are senseless if the soul be mortal; the infinite justice of the Creator demands an after life in which to rectify the present state of affairs wherein the just frequently suffer and the unjust prosper; the universal belief of mankind has at all times held for the immortality of the soul.

The question of immortality is always timely. Proof of this may be found in the publication of a book some years ago, entitled *The Lawyers' Proof of the Hereafter* (The John Winston Company, Phila.) This morass of tangled thinking contains the contribution of 353 lawyers, garnered by Claude W. Rowe. A typical remark is this of a former District Attorney: "I am supposed to be a good Catholic. I have never been able to find any evidence." Some brave souls attempted to give some proof of the soul's immortality, but their reasons are pitifully unsatisfactory. One contributor thought there was "no evidence except faith." We mention the above only to show that a vast majority of educated men, Catholics among them, are only too unfamiliar with the solution of an age-old problem. Surely there is a definite need for Father Scott's pamphlet. It should be actively publicized and disseminated far and wide.

M. J. C.

FRUCTUS MINISTERII PATRUM PROVINCIAE MISSOURIANAE
ANNO 1940

DOMUS	Quot in ea Patres?	Quot proprie operarii?	Missiones populares	Tridua novenae	Contion. exhortat. conferent.	Explicat. catechismi	Confessiones	Communiones in nostris templis	Visitat. infirm. incarcer.	Adulti ad fidem conversi	Parati ad primam commun.	Quot Congreg. aut Assoc.?	Numerus omnium Sodalium	Ubi Exercetur Cura Parochialis			
														Baptismi	Matrimonia	Pueri in scholis	Puellae in scholis
Denver, Coll. Reginum	31		2	7	666	526	38,164	7,216	859	10	8	6	541	5	2		
Denver, Eccl. SS. Cordis		5		3	672	590	24,521	64,000	2,020	59	50	24	863	380	64	225	260
Florissant, Dom. Prob. S. Stan.	21		4	5	275	113	8,617	6,183	92	3	21	1	13	6	2		
Florissant, Eccl. SS. Cordis		2	1	3	204	515	13,360	56,465	166	4	38	5	2,321	40	11	148	135
Florissant, Eccl. S. Ferdinandi		2		7	207	192	6,508	12,540	71	1	18	8	703	14	8	49	53
Kansas City, Coll. Kansan.	24	3	6	18	845	828	40,802	124,500	1,011	42	103	12	3,515	29	23	223	245
Kansas City, Eccl. S. Aloisii		3		10	241	230	18,000	47,300	66	32	60	7	700	34	30	119	125
Mankato, Eccl. SS. Petri et Pauli		7		9	303	562	44,808	92,457	6,620	28	103	21	3,813	98	62	462	411
Milwaukee, Coll. Marquette	39	6	8	15	965	1,632	104,345	208,120	7,282	108	184	24	17,417	248	102	246	213
Omaha, Coll. Creighton	33	3	14	22	998	3,124	85,925	156,000	778	68	104	22	3,689	73	60	275	265
Omaha, Eccl. S. Benedicti		2	1	6	342	321	3,625	9,975	66	31	16	8	153	20	6	79	64
Prairie du Chien, Campion	19		1	7	227	903	25,252	82,455	1,139	5	9	3	420				
Prairie du Chien, Eccl. S. Gabriel		2	1	2	165	626	16,597	39,950	240	19	56	9	456	58	27	141	136
Pueblo, Eccl. Montis Carmeli		2			210	136	3,300	14,400	137	2	74	9	685	303	76		
St. Charles, Eccl. S. Caroli		4	3	2	271	422	21,267	42,500	290		31	4	365	32	27	127	118
St. Louis, Coll. S. Ludovici	90	3	95	75	2,104	1,329	172,715	176,500	2,185	56	170	10	15,515	45	121	89	88
St. Louis, Acad. S. Ludovici	23				350	670	42,490	2,000	1,323	9	5	4	405	3	1		
St. Louis, Eccl. S. Elizabeth		5		2	525	984	15,175	23,425	5,850	423	687	10	409	80	13	140	147
St. Louis, Eccl. S. Josephi		5	16		348	252	20,474	19,450	229	56	51	5	150	11	7	41	34
St. Marys, Coll. S. Mariae	30		15	8	916	203	42,544	34,902	645	11	53	88	4,737	30	13	118	120
South Kinloch Park, Eccl. Angel.		1	1	5	329	108	3,862	9,171	102	12	25	4	160	14	11	84	96
Trinidad, Eccl. SS. Trinitatis		9	1	16	1,146	513	43,119	96.726	263	21	427	30	832	711	105	259	317
Pine Ridge, Miss. SS. Rosarii		9		3	1,205	917	20,100	69,785	900	20	140	17	1,500	130	26	193	234
St. Francis, Miss. S. Francisci		7	1	1	656	1,721	27.872	90,888	2,633	58	178	4	1,000	165	53	200	255
St. Stephens, Miss. S. Stephani		4		1	135	525	5,020	4,000	155	11	27	2	50	75	19	90	110
Beliziani Episcopalis	7	4	2	6	970	1,107	36,560	84,426	1,120	27	402	9	2,560	277	44	912	857
Beliziani, Eccl. S. Ignat.		1		4	234	200	3,653	11,518	85	29	57	4	508	75	11	182	193
Benqueviejensis		1		9	216	205	7,557	13.060	165		61	6	550	71	19	168	198
Cayensis		2		4	382	230	7,529	13,519	135		96	6	530	143	17	349	294
Corozalensis		3	4	10	766	210	13,098	32,071	431	4	152	13	522	453	71	551	616
Orange Walk		2		6	217	72	9,892	13,110	94	1	79	7	860	156	26	462	419
Puntagordensis		3		10	1,054	1,019	7,539	28,453	229	11	225	5	510	232	50	445	425
Stann Creek		1		2	250	325	5,100	13,700	150	7	102	6	190	136	29	501	503
SUMMAE TOTAE	317	101	176	278	18,394	21,310	939,390	1,700,765	37,531	1,168	3,812	393	66,642	4,147	1,136	6,878	6,931

ELENCHUS STATISTICUS MINISTERIORUM IN PROVINCIA NOVAE ANGLIAE
ANNO 1940

DOMUS	Quot in ea Patres?	Quot proprie operarii?	Missiones populares	Tridua novenae	Secessus 1 aut 2 dierum	Contion. exhortat. conferent.	Explicat. catechismi	Confessiones	Communiones in nostris templis	Visitat. infirm. incarcer.	Adulti ad fidem conversi	Parati ad primam commun.	Quot Congreg. aut Assoc.?	Numerus omnium Sodalium	Ubi Exeretur Cura Parochialis			
															Baptismi	Matrimonia	Pueri in scholis	Puellae in scholis
Campion Hall	5	5	4	12	56	172	.....	11,491	3,170	180	3	4	1	120	....	....	....	.....
Boston College	78	3	2	30	20	1,214	4,621	47,484	57,504	1,146	26	51	3	178	45	56	....	.....
Boston College High School	33	8	1	39	11	1,228	1,249	168,014	158,759	5,607	44	49	22	5,808	110	23	....	.....
St. Andrew Bobola	18	....	13	10	7	492	143	18,984	.....	760	6	53	...	.....	...	....	...	....
St. Mary's Church	18	13	.....	25	7	821	127	111,786	93,000	3,057	49	137	4	1,228	236	59	137	143
Holy Trinity Church	7	6	.....	9	1	372	364	51,500	87,000	1,346	12	63	22	3,260	57	27	176	277
Keyser Island	7	.....	.....	3	.....	184	.....	3,500	300	78	1	...	...	.....	...	....	...	.....
Shadowbrook	15	.....	.....	6	1	381	652	12,966	7,165	2,391	21	80	...	.....	...	....	...	.....
Cranwell Preparatory School	13	....	....	3	....	197	128	7,142	3,800	15	2	7	...	.....	...	....	...	.....
St. Robert's Hall	32	....	1	11	16	641	67	40,634	3,750	10,853	10	4	....	.....	...	....	...	.....
Holy Cross College	64	...	33	32	16	903	136	50,493	46,500	1,667	3	75	3	1,645	...	....	...	.....
Weston College	93	....	16	51	20	1,340	154	54,114	1,200	1,772	9	21	....	.....	...	....	...	.....
Mission Band	12	12	121	54	10	473	180	85,163	.....	449	7	46	...	.....	...	....	....	.....
SUMMAE TOTAE	395	47	191	285	165	8,418	7,821	663,271	462,148	29,321	193	590	55	12,239	448	165	313	420

NEW ENGLAND PROVINCE — LIST OF DEAD

1940

	Age	In Soc.	Date	Place
Fr. John M. Fox	59	38	Feb. 15, 1940	Pomfret Ctre., Conn.
Fr. Francis J. Driscoll	64	34	Mar. 28, 1940	Boston, Mass.
Bro. Andrew E. O'Reilly	77	57	Jun. 20, 1940	Weston, Mass.
Fr. Francis B. Goeding	86	69	Jun. 25, 1940	Boston, Mass.
Bro. Patrick Hagerty	80	51	Jul. 12, 1940	Worcester, Mass.
Fr. Joseph J. Williams	65	47	Oct. 28, 1940	Pittsfield, Mass.
Fr. Charles P. Gisler	72	52	Dec. 15, 1940	Boston, Mass.