



# T H E W O O D S T O C K L E T T E R S

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## QUADRICENTENNIAL CELEBRATION IN ROME

*(An account of the audience granted the Society by our Holy Father, Pius XII—the address of Very Reverend Father General—the reply of His Holiness. Translated from the Osservatore Romano of April 28-29, 1941.)*

The Society of Jesus, crowning the celebration of the Fourth Centenary of its Foundation, presented to the Supreme Pontiff its devout and grateful sentiments for having honored with His presence the commemoration of the memorable act of His Predecessor, Paul III, by which the Order was approved.

A very large delegation of Jesuits—Fathers, Scholastics, Novices and Coadjutor Brothers—together with many representatives of the schools, seminaries and colleges, and activities which the Jesuits direct in Rome, gathered yesterday, the Sunday of the Good Shepherd and the Feast of Saint Peter Canisius, in the Hall of Benediction, where at exactly ten o'clock, a solemn audience with His Holiness was held.

The vast hall was filled. On the right of the Papal Throne stood the entire Curia of the Order, with its Father General, Very Rev. Father Wlodimir Ledóchowski; the Vicar General, Father Maurice Schurmans; the Assistant of Italy, Father Magni; and the other Assistants; the Secretary, Father Dumoulin; the Procurator General, Father Augustine Tesio; the



Postulator General, Father Charles Miccinelli; the Provincials of Rome and of Naples; the Deans of the Faculties and the Superiors of all the houses in Rome.

To the left of the Throne stood a group of distinguished laity, Senators, members of the nobility, judges, high officers of the military profession and university professors. In the Hall was a large throng of Religious and Laity including, among others, representatives of the Pontifical Gregorian University, the Oriental and Biblical Institutes, the German-Hungarian College, the Latin American College, the Russian College, the Brazilian College, the Civiltà Cattolica, the Institute of Religious Doctrine for professional men, the College of Mondragone, the Massimo, the Sodality of Our Lady, the Apostleship of Prayer, Associations of Street-Car Employees, Military and Working-Men's Retreats, the parishes of St. Saba and St. Robert Bellarmine.

The vast audience received the Supreme Pontiff with acclamations of filial love as he entered the hall, and the *Schola Cantorum* of the Gregorian University, directed by Father Rotondi, sang the *Oremus Pro Pontifice*. After the Pope had been assisted to the throne, Very Rev. Father Ledóchowski read an address of heartfelt allegiance to His Holiness and then presented to him an artistic reliquary containing the relics of the twenty four Saints of the Society and of four of the one hundred and forty-one Blessed who honor the Society, together with a parchment containing, a spiritual bouquet of Masses, Holy Communions, visits to the Blessed Sacrament, rosaries and acts of virtue.

The reliquary contained relics of the Saints, Ignatius of Loyola, Francis Xavier, Francis Borgia, Aloysius Gonzaga, Stanislaus Kostka, John Francis Regis, Francis Jerome, Paul Miki, John Goto, James Kisai, John Berchmans, Peter Claver, Alphonsus Rodriguez, Peter Canisius, Robert Bellarmine, René Goupil, Isaac Jogues, John Lalande, Anthony Daniel, John de Brébeuf, Gabriel Lalemant, Charles Garnier, Noël Cha-



banell, and Andrew Bobola. Of these, twelve are Martyrs. It also contained relics of the Blessed, John de Britto, Bernardino Realino, Peter Faber and Joseph Pignatelli.

The Supreme Pontiff, in response to the expressions of loyal devotion from the Very Reverend Father General and the treasured gifts presented to him, spoke impressively, praising the works accomplished by the Society and offering great inspiration and encouragement for the program of their future activities.

#### ADDRESS OF VERY REV. FATHER GENERAL

#### TO HIS HOLINESS, PIUS XII.

(April 27, 1941.)

Holy Father: Prostrate at Your feet, I beg Your Holiness with all my heart graciously to accept, in the name of the entire Society of Jesus, the expression of our overflowing and filial gratitude for having deigned to admit to your venerable Presence, on the occasion of the Fourth Centenary of our Order, the Fathers and Brothers residing in Rome and its vicinity, as also these groups representing the principal works which the Society directs and promotes. In truth, we feel that our whole Society is represented here in miniature: Superiors and subjects, professors and students, missionaries and writers, Scholastics and Coadjutor Brothers and Novices; universities, colleges and residences; the Institute of Religious Culture, the Apostolate of the Spiritual Exercises with its League of Perseverance, the Apostleship of Prayer, the Sodality of Our Lady, the Student Mission League, and, our crown and our glory, the devoted alumni of our colleges and universities. Our Brethren in distant parts are also surely here in spirit, united with us at the feet of the Vicar of Christ, to renew together with us the profession of our unconditional obedience and devotion to the Supreme Head of the Church.

If, owing to the present condition of the world, we could not find our way to celebrate here in Rome and



in many other places the festival of our centenary with that solemn splendor which it assumed in other countries, especially in Spain and the Americas, nevertheless, our celebration here in Rome, simple though it has been, advances now beyond all others to the very first place, because of this audience which Your Holiness has so affectionately granted to us. For all of us this meeting in our Father's House, no less than the beautiful letter which You wrote us, will forever remain the most cherished and abiding remembrance of this our Four Hundredth Anniversary.

As a slight token of our filial devotion and gratitude, we humbly place at the feet of Your Holiness this spiritual bouquet, an offering from ourselves and from the members of the various activities which we direct. Even this spiritual bouquet, however, has felt the pressure of the difficult times which have made communications with our various provinces either impossible or so slow that this spiritual offering includes scarcely a fourth part of the prayers and good works offered for the intentions which are cherished in the apostolic heart of Your Holiness.

We beg Your Holiness graciously to accept also this small reliquary which contains the relics of our Saints, a symbol of our own dearest aspirations. This will say to Your Holiness that we, too, despite all our shortcomings, long to imitate our Fathers and Brothers, who now enjoy the bliss of Heaven, and to follow them along the path which they have so clearly marked out for us.

In Your memorable discourse of December 24, 1940, Your Holiness brought out clearly that present circumstances impose "gigantic demands" on the apostolate, especially since there lies before us the task of healing the deep festering sores, spiritual and social, that are the sad heritage of every war. In this tremendous undertaking, we, too, as far as our weak forces will permit, wish to do our part at the mere word of Your Holiness, and we stand ready for any task no matter how perilous it may be, as did also, in similar trying



days of the past, our first Fathers, among whom we rejoice to number Saint Peter Canisius whose feast we celebrate today.

They were but a mere handful; today our members number many thousands. Yet we fully realize that what really counts is the spirit, not the numbers: that spirit which, even with insignificant instruments, produces great things. Therefore, we come humbly to beg Your Holiness to be pleased to strengthen us with Your Blessing, so that the spirit of our first Fathers may be kept living and vigorous in us, as we work for the greater glory of God and the eternal salvation of souls. And may Your Holiness be pleased to extend this blessing to our whole Society, now terribly harassed and afflicted in so many parts of the world, and to extend it also to all souls entrusted to our care in our colleges, in our ministries, and in the various works directed by us and represented here today, which in every part of the world, with the full approbation of the Holy See, and under the guidance of the Most Reverend Bishops, are striving to defend and extend more and more the Kingdom of Jesus Christ, Our Lord—the high purpose for which the glorious Predecessor of Your Holiness, Paul III, four centuries ago approved the Society of Jesus, and to which we, strengthened by Your Apostolic Blessing, dedicate for the future, all our energy and every breath of our lives.

#### ADDRESS OF HIS HOLINESS, PIUS XII,

#### TO THE SOCIETY OF JESUS

We have listened with joy to the sentiments of filial devotion that have come from the lips of the venerable, and to Us most dear, General of the Society of Jesus, its worthy Superior now for so many years, as he presents to Us, in this solemn Centennial Celebration, the Fathers and Brothers residing in Rome and its environs, together with various groups enrolled in the principal works directed and promoted by the Society. To these sentiments, expressed in the name of the entire Society, Our response can only be one



of joy, as we behold assembled and represented here about Us the entire Society of Jesus, near and far, that Society of Jesus which was approved and established here in Rome by Our Immortal Predecessor, Paul III. Rome was its cradle; in Rome it grew strong and from Rome it spread out into the whole world; in Rome it was restored and took on again such vigorous life that it rivaled the glowing pages of its early history by its outstanding practice of complete devotion and obedience to the Roman Pontiff. In this same spirit you have wished that We, too, should share in the happy festival which commemorates the completion of four centuries since the foundation of your Society, and We truly rejoice with you, because We know full well that to be and to live continually and completely at the service of the Vicar of Christ has ever been and is today the single wish of the Society of Jesus.

Was not this the purpose of its Founder, Saint Ignatius, when he presented and offered and bound by solemn vow to the Supreme Pontiff that small yet chosen group of his first companions, making them dauntless champions of obedience to Peter and intrepid heralds of the Gospel in every clime? It was for this very purpose that they were welcomed by Our Predecessors, who watched over and protected the infancy of the Society, so much so that Marcellus II could say to its first General: "You enlist recruits and train warriors; We shall use them."<sup>1</sup> To think, to feel, to labor with the Church and the Vicar of Christ—that has been the duty and the cherished task to which the Society of Jesus, for four centuries, from the time of Ignatius, has dedicated itself and from which it has never swerved. Nothing could ever shake its allegiance, not even when under the pressure of the unjust and envious secular forces of the times, in a sea of dark forebodings, a Father's sovereign hand sacrificed it for the tranquility of the bark of Peter. It was true unto death in those days, and when it again came into being, it continued true to its high purpose. Itself un-



changed, it was conscious of the changed conditions of the times, and took on fresh vigor of life, combining the youth and maturity of its past in order to attain a future not less rich in merits and sacrifices in its unwavering devotion to the Apostolic See.

We do not propose to weave a garland of praises for you, nor to take as Our theme that ardent spirit which raises up so many religious families and crowds the Church's army with so many heroes. The history of your life and labors during four centuries speaks eloquently with the persuasive language of facts and with the wonderful successes that have crowned your thoroughly Catholic ministry and suffering. And what is the soul of that history but the spirit of the wounded Captain of Pamplona, the spirit which on his bed of convalescence changed the knight of worldly ambition into the courageous soldier of Christ and His greater glory? And this spirit which he transfused into the hearts of his first companions, was it not the hidden force which energized their labors with spiritual power and effected such wonderful results? Some would attribute this success to the circumstances of the times. It is certainly true that external events contributed to form and bring to light a Benedict, a Bernard, a Dominic, a Francis, as also an Ignatius of Loyola. But their spirit and the driving force of their zeal were not the result of circumstances, but were born in the depth of their own hearts and minds by the light and the power of the Spirit of God. Their zeal struck hardest where difficulties were thickest; their spirit made them dauntless in the face of the chaotic conditions of their times, and spurred them on alike to rear on the solid foundation of the three religious vows the fortress of their works and holy enterprises for the good of the Church and of souls. From this solid rock came forth their strength. In the same manner two streams of energy issued forth from the young Society of Jesus which We are pleased on this occasion to mention in a special way, since even in Our day, Beloved Sons, they are of decisive importance in your apostolate.



In the first place, Ignatius, with his soul on fire, and wishing to inflame and enkindle the whole world, hurled himself, a stranger to all fear, into every situation where there was at stake an issue of supreme moment. Such is the character of Christ's heroes; such is the character of Ignatius, who, like Paul, wished his sons to be "*men crucified to the world and to whom the world is crucified,*" sanctified by the spirit and practice of poverty, by perfect obedience and complete self-denial. His character stands out in vivid contrast against cowardly retreat into the safe and secure havens of secondary and non-essential projects, the refuge of those who would shirk what is difficult, and what, by reason of its greater worth, necessarily entails greater sacrifice.

Nothing is more characteristic of Saint Ignatius, nothing more revealing of his mind and aims, than the book of his Spiritual Exercises, that manual of spiritual warfare and interior self-conquest in which a man makes a deciding choice in life or adjusts again the course of his life towards the goal of his earthly pilgrimage. At this training ground of the soul, the intellect and will, setting aside everything that is not to the purpose, struggle and exert themselves, in meditation and contemplation, to conquer nature and to yield to grace. Whoever enters this training ground and generously submits to its discipline, will come forth won over and deeply persuaded, both in theory and in practice, of the necessity of impressing on the very substance of his soul those fundamental supernatural truths which vitalize the whole man, coming in upon the mind, as they do, from such opposite realities as life and death, time and eternity, man fallen and yearning to rise again, and Christ beckoning, suffering and rising from the tomb to draw man on with Him to final triumph. In this way, Saint Ignatius himself moulded his own character, and in such a spiritual rebirth lies the highest and most precious attainment of man, as that wisest of kings once pointedly remarked, when he beheld and tasted the utter vanity of



all earthly things: "*Fear God and observe His commandments; for that is the whole man.*"<sup>2</sup> From this training school, Saint Ignatius came forth to select his companions, to found and govern, as General, his own Order, to assemble and concentrate his forces for that which counts most, for purposes and enterprises of the first order. These he marked out and entrusted to his sons as objects of their asceticism and apostolic zeal.

Imbued with this fundamental principle, the Religious of the Society of Jesus have gone forth humbly, but, with great courage and confidence in God, to employ to the full all their energies in the greatest works of the Church, for the good of society, for the conversion of infidels in the far-flung mission fields, and for the defense of the faith. And this fundamental principle has always been the source of every great, solid and lasting good which the Society has achieved.

Thus, among the many and varied works undertaken by the Society from its beginning, there is one in particular which seems to Us to reflect that all-embracing principle. We refer to the work of the education of youth: a work, which penetrates into the spirit of youth in order to mould it to manhood, at a time when under the assaults of awakening passions it has need of light and guidance along the path to virtue and to God. If it be true that a young man according to his way, even when he is old, will not depart from it,<sup>3</sup> it is wrong in educating the child to divorce the training of morals from the training of letters and to cultivate the mind while neglecting the heart. Against this danger and ruin, which threaten the children of Christian families in the very flower of their youth, the genius and zeal of Ignatius, led on by his love and desire to place the training and development of youth on a sound and sacred foundation, raised a formidable bulwark.

And it is the glory of the Society, recognized in a special manner by our illustrious Predecessor, Gregory XIII, that one of its principal duties and activities is



education in the sciences, both sacred and profane: *religioni ac bonis artibus*. Along these lines your Fathers have labored and here in Rome the Roman College was a striking and monumental testimony of their work. This activity grew unheralded and in silence, but far from passing over it in silence, We emphatically declare it to be the second great reason for your high merits in the eyes of Christ and His Church, the family and society. Religious and moral truth, which side by side with profane learning you instill into the hearts of youth, penetrates more deeply, because it is more vital and tends, even when the storms of passion submerge it, to keep rising up again above the waves in later years, until, in the evening of life, the figure of this world passes away. Such educational work was developed, as it is also being developed today, according to carefully tried and tested methods; and your Order has not hesitated to employ many of its greatest men in its colleges and schools, its universities of Europe, the New World and the Orient. These men are engaged in a work in which a modern and celebrated German writer, non-Catholic though he is, clearly sees: "Something that suggest the silent yet inflexible activity of the forces of nature; without fret or fury, without flurry or haste, moving on quietly step by step."<sup>4</sup> We know well that in this silent and tranquil work, if indeed tranquility can reign on the battlefield of truth, you bring with you deep faith in the good cause you are serving, boundless energy of heart and mind, so that you are reaping a rich harvest which, as in the past, so also now and in the future, is suited to signalize and make eminent, sustain and strengthen your ministry, and guarantee the worth and standing of the Society in the whole field of the Church's apostolate.

It is an apostolate of faith and of love, an apostolate gigantic in its proportions, called for by the monstrous ruin and desolation that is still spreading over the face of the earth and over the souls of men, an apostolate which meets the great need of alleviating the bitter



and agonizing sorrows that will be the sad consequences of this present strife between nations. And in this stupendous task of restoring spiritual health to the world, We welcome, with the greatest pleasure, the cooperation which your Society offers, noting again in your offer of assistance the same ardor of soul, the same fervor of love and of sacrifice which in the past made your heroic and saintly Founder, and your valiant brethren now honored on our altars, so glorious and so deserving in the eyes of the Church and society. Among these sainted brethren, St. Peter Canisius, whose feast we celebrate today and to whom Father General has already referred, stands out pre-eminently. He was a perfect disciple of Saint Ignatius, whose ideals he bent every force of his will to accomplish.

You have presented to Us, as a symbol of your own dearest aspirations and a memento of this Centenary, a reliquary containing the sacred relics of your Saints, relics once quickened by those immortal spirits who now in Heaven gaze on the face of God, and, by pleading before his throne, lend added power to the prayers and holy sacrifices which you have offered in this spiritual bouquet for Our intentions. We return paternal thanks for both these gifts, as also for your presence here today which makes your joys Our joys; and Ours, also, the trials and sorrows which in the present hour mingle with your rejoicing. The life of your Order is not unlike or different from the life of the Church.

Thus, just as your Society for the last four centuries has drawn its life from the Spirit of Christ, Who gave it His name, so also We find engrafted in the Church's history, the history of your Order—its great Founder and its Saints and martyrs, its indefatigable apostles, its Doctors and masters, its schools and universities, its sodalities of Our Lady, its retreats and Spiritual Exercises, its Apostleship of Prayer, its Institute of Religious Culture and its Students' Mission League. Hearing of and knowing your faith in the Lord Jesus



and your love for the Church of the faithful, We, too, for these and your many other works, say with Saint Paul: "that We never cease to give thanks for you, making memento of you in Our prayers, in order that the God of Our Lord Jesus Christ, the Father of Glory, may give unto you, in ever fuller measure, the spirit of wisdom and of revelation in the knowledge of Him and His greater glory."<sup>5</sup>

Wherefore, as a pledge of favors from on high, We invoke the bounty of God upon your venerated Father General and his Curia, upon all your Superiors and Provinces, your colleges and universities, all your activities and missions, upon the entire Society of Jesus laboring and suffering throughout the world. And with the fervent prayer that your Society, undismayed by difficulties and trials, which your Founder never feared but ever wished for, may, at the close of this fourth century of your life, rich in holiness, go forward with fresh vigor to new and not less fruitful undertakings in the service of Christ and His Church, We impart to all of you, Beloved Sons, here present and far away, from a Father's heart overflowing with affection, Our Apostolic Blessing.



The discourse and the Blessing of Our Holy Father were received with lively and long-sustained applause and were followed by the chanting of the "*acclamations*," taken up alternately by the *Schola Cantorum* and the vast assembly. In the meantime the more prominent personages and the representatives of groups who assisted at the audience came forward to render homage to the Supreme Pontiff. The following were permitted to kiss the right hand of His Holiness: Very Reverend Father General and the members of the Curia, the Provincials, many Fathers of the communities in Rome, beginning with Father Tacchi Venturi; the students of the Gregorian University with their Rector, Father McCormick; the group of the Institute of Religious Culture presented by



Father Gaetani; the students of Mondragone and the Massimo with their respective Rectors; the Sodalities of Our Lady presented by Father Garagnani; the Apostleship of Prayer presented by Father Genovesi, acting for Father Venturini who was absent for reasons of health; the group of Street-Car Employees presented by Father De Pascale and the representatives of the Retreat Work presented by Father Bitetti.

The Holy Father had very kind words for those who came forward, inquiring about the progress of each work and project. At the end the Supreme Pontiff left the hall, carried on the *sedia gestatoria* amid renewed and repeated expressions of affection and gratitude towards His august Person, and amid prayers for the prosperity of His Pontificate and for the fulfillment of His desires for the good of souls.

<sup>1</sup>Niccolo Orlandini, *Historiae Societatis Jesu Prima Pars*, Romae, 1614, XV, n. 3, p. 495.

<sup>2</sup>Eccle. 13, 13.

<sup>3</sup>Prov. 22, 6.

<sup>4</sup>Paulsen, *Geschichte des gelehrten Unterrichts*, 3 auflg. Leipzig, 1919, I p. 418.

<sup>5</sup>Ephes. 1, 15-17.

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## TRADITIONS OF BALLY

1741 — 1941

RT. REV. MSGR. LEO GREGORY FINK, V.F.

*(Commemorating the bicentenary of the coming of the Jesuit missionaries to Berks County, Pennsylvania, and the founding of the missionary-base of Bally by the Rev. Theodore Schneider, S.J.)*

The Scriptural words "the place whereupon thou standest is holy ground" were once uttered by God Almighty to Moses, the Law-giver of a chosen people. Upon the occasion of the bicentenary of Bally, the self-same words will re-echo in the hearts and souls of Catholics who out of love for this Colonial shrine of Catholicism will join the historical pilgrimage and honor the quaint and peaceful town with their presence. As historians who reverence the things of the sacred past, the visitors will find much inspiration in the primitive edifice with its records, relics and silent tombs.

It is the purpose of the writer in presenting the "Traditions of Bally" to show the importance of Bally in the pioneer development of the Catholic Church, not only in the Archdiocese of Philadelphia, but also in the entire State of Pennsylvania. Truthfully can it be said that the place whereupon the Church of the Most Blessed Sacrament is built is holy ground. Within the walls of this church is the first chapel dedicated to the Apostle of the Gentiles—St. Paul—circumscribed, and before the primitive mission-altar do we find the graves of the first Jesuit missionaries whose sacerdotal lives consecrated Bally to the greater honor and glory of God,



Before we enter the sanctuary of Bally's traditions, it might be well to briefly describe the portals of Catholicism in the present area of the United States of America, and thus see the strategic position of Bally in the opening of the first missionary trails in Penn's Forest. In few words, the portals through which the first Catholic missionaries and pioneer settlers entered our country were on the north, the Gulf of St. Lawrence; on the south, the Gulf of Mexico; and on the east, along the Atlantic seaboard, were New York Bay and Chesapeake Bay. Through these portals the ships from Europe brought our forefathers to this sweet land of liberty. From the St. Lawrence region the early settlers came both into Canada and into New York State, while from the Gulf of Mexico they entered Florida, Georgia and Louisiana. From the Chesapeake Bay they came into Maryland, Delaware, New Jersey and Pennsylvania; from the Delaware Bay and from New York Bay they entered New York State, Delaware, New Jersey and Pennsylvania. Since we are specifically interested in Bally, we find the first Catholics were pioneers with the Mennonites and Hernhutters and the majority were of German descent who came from the Schoharie and Mohawk Valley in New York State to Bally from the North, while others came from Bohemia Manor in Maryland to Bally from the South. Some naturally made their way into this section of Pennsylvania directly from Philadelphia and New York, which were the ports of entry for many immigrants from Germany.

The first Catholic missionaries came from Maryland and New York State, although there is a record of the first Jesuit Missionary entering Pennsylvania from Canada and his name was Father John Pierron, who in 1673 and 1674 "after passing the winter in Acadia took a favorable opportunity and went through the whole of New England, Maryland and West Virginia." New England in this instance embraced Pennsylvania in the years 1673 and 1674 and there were very few Catholics here at that time, for it is John Adams in



1785 who writes that "Roman Catholics are as scarce as comets."

The oldest mission-bases which served the first Jesuit missionaries in Pennsylvania were Conewago in 1721, Philadelphia in 1732, Goshenhoppen in 1741 and Haycock in 1743.

Some of the oldest mission stations which were cared for by the Jesuit missionaries on their regular journeys throughout Pennsylvania were the following:

- 1720—Willcox Mansion, Ivy Mills.
- 1721—Colonel Robert Owing's House, Conewago.
- 1741—John Utzman's House, Falkner's Swamp.
- 1741—Henry Kuhn's House, Cedar Creek.
- 1742—Matthew Keffer's House, Maxetani.
- 1742—Wendelin Helffer's House, Bethlehem.
- 1742—John Kuhn's House, Macungie.
- 1742—Jacob Pawlitz's House, Allemaengel.
- 1743—Thomas Garden's House, Haycock.
- 1743—Charles Pulton's House, Durham Furnace.
- 1743—Thomas McCarty's House, Haycock.
- 1751—St. Peter's Chapel, Reading.
- 1763—Philip Schmidt's House, Macungie.
- 1765—Widow Kuhn's House, Cedar Creek.
- 1766—Christian Henrich's House, Sharp Mountain.
- 1766—Peter Kas' House, Cedar Creek.
- 1766—John Keffer's House, Allentown.
- 1768—Nicholas Hucki's House, Ostonia, Easton.
- 1774—Franz Kupper's House, Allentown.

Now that we have set the stage of our historical sketch with the necessary topographical scenery centered upon Bally, we shall now endeavor to study the important facts and persons who made this quiet and peaceful village stand out so prominently in the dramatic narrative of Pennsylvania's fascinating history.

Bally, Churchville, Goshenhoppen—three names with a single meaning! "Bally," the modern name, was given to the little town by the postal authorities as a tribute to the memorable Father Augustin Bally, S.J., who labored so indefatigably for his people and won the admiration of every non-Catholic in the sur-



rounding country. "Churchville" was the name used for many years by both the Mennonites and the Catholics because it represented the place where they had built their churches and lived in harmony and peace. "Goshenhoppen" was either a combination of the biblical name "Goshen", a pastoral country where the Egyptian Pharoah's cattle were kept, and the German word, "Hafen," meaning a haven or sheltering place, or, as some suggest, it might mean "meeting place" from the Indian name "Couissahoppen," "Quesohopen" or "Cushenhopen." Whatever may have been the original derivation of its name, the town is truly "a sheltered pasture" in the richest farming section of Pennsylvania.

The first Jesuit missionaries to arrive in the district of what is now called Bally found it settled by friendly Indians and German pioneers, who were mostly Mennonites and Hernhutters. The entire extent of the land acquired first by Father Joseph Greaton, S.J., in 1742, and by Father Francis Neale, S.J., in 1747, amounted to 499 acres of rich farmland and forests. The reason for purchasing farmland in conjunction with Goshenhoppen as a mission-base was to provide food for the colleges which the Religious Order planned to erect in the future. The quietude of Goshenhoppen would also provide the ideal setting for the contemplative work of the missionaries after their long and arduous journeys. The people were most friendly and immediately Catholics and non-Catholics encouraged the Jesuits in their religious and educational projects. Thus in a most humble but ambitious way, Bally began its historic career.

The first settlers found the soil about the spot now occupied by the town a veritable swamp and frog pond. For the first hundred years little progress was made, but the industrious farmers cut down the timberland and drained the swamps. As an example of the condition of drainage required for this section, on one farm alone there are 30 miles of stone drains, most of which were put in by the pioneer settlers. The



spirit of the people, Protestant and Catholic alike, seemed to be peaceful, for many dwelt in perfect harmony without compromising their religious convictions.

**Rev. Theodore Schneider, S.J., 1741**

Goshenhoppen was apparently a Mennonite settlement, for it had a log church which was built as early as 1731. To this group of pioneer agriculturists in Pennsylvania, Father Theodore Schneider, S.J., who was once "Rector Magnificus" of Heidelberg University, Germany, brought the apostolic faith of his academic training and erudition. From the halls of the university to the little schoolroom, Father Schneider came with the spirit of another St. Francis Xavier. It was from Bishop Carroll's writings that he is described as "a man of much learning and unbounded zeal" and "a person of great dexterity in business, consummate prudence and undoubted magnanimity" who "spreads the faith of Christ far and near."

The Sacrifice of the Mass was first said in the homes of certain farmers when Father Schneider arrived in the year 1741. Afterwards he took up his residence in a two-story frame house which on account of its size afforded ample room to conduct a school within its walls. Since this school was the only one in Goshenhoppen, it was attended by both Protestant as well as Catholic children and thus the learned missionary won the high esteem of everybody in a very short space of time. It was in 1743 that he began to build a church which was named after the Apostle to the Gentiles—St. Paul. The Protestants gave much time and labor as well as materials towards the building of this church in recompense for Father Schneider's devotion in educating their children. Although on the pages of the Baptismal Register is found the expression "in the priest's house" for the date of November 8, 1743, it occurs as late as 1747. The prevailing tradi-



tion concerning the building of the Church of St. Paul is that the work was begun in the year 1743.

The apostolic spirit of Father Schneider won many friends for the little Chapel of St. Paul and the extensive missionary trips were always fruitful throughout the length and breadth of the land. From Goshenhoppen a missionary trail was opened to Reading, Douglassville, Mount Pleasant, Obolds, Moselem Springs, Hamburg, Port Clinton, Schuylkill Haven, Pottsville, Ashland and as far as Sunbury; they also branched off at Pottsville and passing through the Schuylkill Valley, visited all the little towns such as Port Carbon and Middleport, where the old Catawissa Trail was used to pass over the mountains toward Hazelton on the east and on the west towards Williamsport. From Middleport oft-times the Fathers traveled on a straight line through Brockton (then called Paterson), Tuscarora and Tamaqua towards Buck Mountain and Mauch Chunk, with Northeastern Pennsylvania as their objective. From Bally they also went to Reading, Kutztown, Tulpehocken, Moselem Springs, Mount Pleasant, through Wernersville to Lebanon and the western sections. Another favorite trail was Bally, Macungie, Vera Cruz, Emmaus, Maxetani, Cedar Creek, Allentown, from which one trail led to Bethlehem, Easton and down along the Delaware to Haycock, while the other trail branched off at Allentown to Catasauqua, Hokendauqua, Slatington, Berlinsville, Weissport, Walnutport, Parryville, Lehighon, to Mauch Chunk.

The proof of these missionary trails can easily be traced upon the Baptismal and Church Records, which leave a more enduring monument of glory to God and His Church than bronze or stone tablets would leave. With these foundations so well laid by the Jesuits in Pennsylvania, we shall proceed with our sketch of Bally—the missionary base of Jesuit operations in Eastern Pennsylvania.

The earliest record of Jesuit missionary work in the vicinity of Bally may be found in the very first Baptis-



mal Record for the year 1741. The Baptism took place in the home of John M. Utzman at Falkner's Swamp which is now known as Pottsgrove, near Pottstown:

Kohl, Albertina, of George and Barbara Kohl, born May 6th; baptized August 23rd, in John Utzman's house in Falkner's Swamp; sponsors, John Utzman and Albertina, his wife.

The first mention made in these records of "Bally," then known as Goshenhoppen, was in 1743:

Melchoir, George, of Nicholas P., and -----  
Melchoir, baptized February 13th, in Cushenhopen;  
sponsor, John George Gauckler.

While Father Schneider's mission base was in Goshenhoppen or "Bally," we know from his "Registers," which are the oldest in the 13 English colonies, that he traveled far and wide over the entire country, so that bigotry and fanaticism oft-times centered themselves upon the humble but zealous missionary and threatened to destroy his life. Nothing halted the work which Father Schneider began, and with infinite patience and charity he won as friends his bitterest enemies and more souls to the Catholic Church. In addition to caring for the spiritual needs of his people, Father Schneider actually took the place of the family physician, when one could not be obtained.

It was during the pastorate of Father Schneider that a most ludicrous report was made by the Justices of the Peace in Berks County to the Governor, James Hamilton. It appears that the devout Catholics in Goshenhoppen had celebrated the Feast of Corpus Christi in the usual way of Catholics throughout the world with a procession both inside the church and possibly outside the church, through the churchyard, cemetery and adjoining fields. What was in reality a devotional and liturgical custom of the Catholic Church was misconstrued as a military training and drill for the Catholics for the purpose of massacring the Protestants. The words of that report contain the attitude of mind of Conrad Weiser, who, whilst regarded as an able interpreter between the Indians and the Colonists,



nevertheless held an inborn prejudice against Catholics to his very death. In his last will and testament he explicitly stated this fact:

And as to the remaining part of my said Daughter Margaret's (Fricker) share of my residuary estate, I do order and direct my executors to put the same to interest on good Security, and pay her Yearly the Interest thereof during her natural life. Provided, nevertheless, if my said daughter doth educate her Children in the principles and according to the rites of the Roman Church, in such case—it is my Will and I do Order and Direct my Executors—to retain the Interest money of my said Daughter's share, etc. (Nov. 24, 1759—Vol. 1—Page 78).

With such sentiments of contempt for Catholicism and the impression that the Catholics were “very numerous,” fear crept into the hearts of Conrad Weiser and his fellow Justices of the Peace and they penned the following report to Governor Morris about the one hundred and seventeen adult Catholics who lived in Berks County, of whom about fifty worshipped in the little church at Goshenhoppen:

As all our Protestant inhabitants are very uneasy at the behavior of some of the Roman Catholics, who are very numerous in this country, some of whom show great joy at the bad news lately come from the army, we have thought it our duty to inform Your Honour to enable us, by some legal authority, to disarm, or otherwise disable the Papists from doing injury to other people who are not of their vile principles.

We know that the people of the Roman Catholic Church are bound by their principles to be the worst subjects, and worst of neighbors; and we have reason to fear just now that the Roman Catholics at Cussahoppen, where they have a magnificent chapel, and lately had large processions, have bad designs.—July 23rd, 1755.

Thanks be to God, neither the Governor nor the Legislature took these reports seriously, for the following extract from the Colonial Records shows the result of the official investigation:

The House have this afternoon examined Conrad Weiser, and some of our members have had an opportunity of speaking with another of the Justices of



the Peace of Berks County who signed the letter representing the state of the Roman Catholics in that neighborhood, from which, and from what further inquiry we have made, we apprehend there is very little foundation for that representation.

Thus the attempt to malign and falsely accuse the Catholics of conspiracy and enmity towards the Protestants was crushed and the few Catholics in Goshenhoppen lived in the peaceful pursuit of their agricultural ambitions in the shadow of the little Catholic Chapel of St. Paul.

Active and enthusiastic, both in his missionary search for souls and in the service of the Lord's House, Father Schneider proved his extreme poverty and thrift by copying entirely by hand the complete Roman Missal of over 700 pages in the quarto volume size. Two copies were made, one for the chapel and the other for his missionary tours. His letters to his superiors are most interesting and his Baptismal Records are prized as one of the most valuable bits of documentary evidence of Catholicism in American missionary work. It is said that the copying of the two Roman Missals was done during the long winter evenings when he was unable to travel to his mission stations. Another bright light in the life of this pioneer priest was the establishment of a school. From the records of the American Historical Society concerning Goshenhoppen, the historian, William B. Schuyler, states that Father Schneider arrived in 1741 and that he "built a small chapel and a mission house, which served as both school and residence." This "mission house" was, from all traditions, located on the other side of the road, directly opposite the chapel; and, if traditions of the local Catholics and non-Catholics are to be worthy of acceptance, we are satisfied to say that Father Schneider founded the first Catholic school in Pennsylvania.

Since Father Schneider early in life manifested unusual ability as a teacher and shortly after his ordination was appointed professor of philosophy and theology in the Jesuit Seminary at Liege, Belgium, and later became a professor at the University of Heidelberg, Ger-



many, and also became rector of the same university, we can easily understand how anxious this missionary priest was to teach. His first students in America were little children whom he suffered to come unto him as His Master, Jesus Christ, once did. His devotion to the little ones in the school made him not only the first Catholic educator in Pennsylvania, but also a promoter of good American citizenship. The fruits of his labors can be traced down through the history of the parish by the undeniable records of service to America in the army and navy, by men who were once pupils of the first Catholic school in Pennsylvania.

We are told that Father Schneider became ill and sent word to Philadelphia for one of the missionary Fathers. Father Farmer came and was privileged to give Father Schneider the Last Sacraments and finally bury him in the chapel in front of the altar. His death occurred on July 10, 1764, at the age of 64 years and in the 25th year of his missionary life, and his tombstone contains this account in addition to the words, "Theodore Schneider, founder of this mission."

#### **Rev. John Baptist de Ritter, S.J., 1764**

The successor of the Rev. Theodore Schneider, S.J., was the Rev. John Baptist de Ritter, S.J., who numbered 500 regular communicants as members of his little parish. The outstanding traditions concerning this priest's life always show him as a great horseman and, true to his name, "Ritter," he was a cavalier and felt better satisfied with the saddle as his pillow upon the rough floor than a comfortable cot or bed. After a most active missionary career, Father de Ritter died on February 3, 1787, at the age of 70 years, and in the 20th year of his missionary life. His body was also buried in front of the old altar beside the remains of Father Schneider.

Many of the Missionary Fathers from Philadelphia visited at different times the Church at Bally and upon the occasion of these visits preached both at Bally and in Reading. Best remembered of these



missionaries is the celebrated Father Farmer who in 1757 made a census of the Catholics in Reading. Father Farmer's correct name was Ferdinand Steinmeyer, but he changed his name to one easier to remember; as did Father Mathias Sittensperger who changed his name to Father Manners and Father Maurice van der Eichen who changed his name to Father Oakley. Father Farmer traveled to New York City in 1781 and did most of his priestly work in Philadelphia. He also covered Maryland, New Jersey and Delaware States in his missionary labors and although not recognized as the founder of St. Peter's Church in Barclay St., New York, yet long before the Revolutionary War, and exactly 28 years before the saying of Mass in St. Peter's Church in 1758, he acted as colleague to Father Harding and cared for the Catholics in New York. He was a philosopher and an astronomer, intimate with the literati of his day and in 1779 was one of the trustees of the University of Pennsylvania. Upon the conclusion of the Revolutionary War, Father Farmer headed a list of prominent Philadelphians who congratulated General Washington upon his happy conclusion of the War for Independence and tendered him a reception in Philadelphia on Monday, December 8, 1783. The death of this illustrious priest brought both Protestants and Catholics together in the common bond of sorrow and at his funeral the majority of the Protestant ministers of Philadelphia were present with the Philosophical Society, the trustees, professors and lecturers of the University of Pennsylvania as well as the leaders in civic and educational affairs of the State.

In ministering to the needs of the people, the Jesuit Missionaries generally used both the German and the English language. The old folks were well taken care of in the language which their hearts desired, while the younger generation was instructed in the English language. A happy compromise was always effected; nothing was destroyed which might weaken the faith of anyone; and the rights of all persons, irrespective of race, color and language, were upheld.



In the year 1773 the Jesuit suppression began. This meant that Jesuits were either removed or kept in non-official positions under the ruling of the times which lasted until 1814. During this time the parish and the Church of St. Paul were placed in the hands of the following priests: the Rev. Peter Helbron, O.M. Cap., from 1787 until 1791, when the Rev. Nicholas Delvaux succeeded him; in 1793, we find the Rev. Paul Erntzen, an esteemed preacher of great physical strength; and then came Father Schoenfelder from Reading, and Father Brennewitz. It is related of Father Erntzen, who died on May 26, 1818, that when he felt his end was near at hand he sent word to Philadelphia for a Jesuit priest; Father L. Barth answered the sick call but arrived too late, for he found the lifeless form of Father Erntzen in bed, with the *Imitation of Christ* by Thomas a Kempis in his cold hands; and the book, being open at the chapter "On Death," showed the preparedness of the lone priest.

**Rev. Paul Kohlmann, S.J., 1819**

On October 8, 1819, we find the Jesuits again in charge of the Church of St. Paul, with the Rev. Paul Kohlmann, S.J., as rector. This priest was a brother to the Rev. Anthony Kohlmann, the Vicar General of New York, and brought to his flock a deep sense of liturgical order and discipline. He laid the foundations of regular service in the church with the ringing of the Angelus, the recitation of the Rosary on every Sunday and holy day of obligation before the late Mass. He was a militant Catholic and powerful in his defense of Catholicism, but somewhat bitter in his condemnation of Luther, which frequently caused much ill-feeling amongst Protestants.

**Rev. Boniface Corvin, S.J., 1822**

In 1822, the next pastor was Father Boniface Corvin, S.J., whose proper name was either Krawkoffski or Kurkowski, since he came from Poland, and whilst in Paris changed his name to that of a French sem-



blance. It is said that he was of noble birth, a good horseman and a learned Catholic. In conjunction with Father McCarthy, another Missionary Jesuit, he made many long trips to Berks, Lebanon, Lehigh, Montgomery and Schuylkill counties, from the year 1827 until 1829. In the course of his activity this zealous priest built the new church which still stands out so monumental and noble in its colonial grandeur. The old chapel of St. Paul was included in the new dimensions of the church and the new edifice was termed the Church of the Blessed Sacrament, in the year 1827. The length of the building was 150 feet and the width was approximately 50 feet. After much zeal and activity in the newer and greater growing interests of his parish, Father Corvin suddenly died October 11, 1837. It is said that he rode on horseback from Bally to Philadelphia and placing his horse at the Black Horse Hotel, he went directly to St. Augustine's Church in Philadelphia, where he said Mass with great fervor, as was observed by the attendants at Mass. Later he walked towards South Philadelphia and was taken suddenly ill on the street; a priest from St. Mary's Church, S. 4th St., responded to the sick call and gave him the Last Sacraments; he was then buried from St. Joseph's Church in Willings Alley. The date of his death was October 11, 1837, and one year later his remains were brought to Bally, where they were interred beside the remains of the other pioneer Jesuit missionaries.

*(To be continued)*

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## THE JESUITS IN SAINT LOUIS

THE MOST REV. PAUL C. SCHULTE, D.D.  
BISHOP OF LEAVENWORTH

*(Address given at the Faculty Dinner to College Representatives in the Hotel Coronado, Saint Louis, Missouri, October 26, 1940, on the second day of the three-day celebration of the Quadricentenary of the Society of Jesus.)*

Mr. Toastmaster and Friends:

Upon being so kindly invited by Father Crimmins to address you this evening, I wrote him that I should be happy to accept his invitation and promised not to tell all that I knew about the Jesuits in St. Louis. For which I received in reply a note of thanks. Perhaps Father Crimmins did not exactly understand what I meant and gained a wrong impression from my remarks. I merely wished to assure him that I would make no attempt to review in my talk all of the history of the Jesuits in our city, since it would take volumes to contain their annals and, consequently, hours to recount their achievements in full. Certainly my time this evening will permit no more than a glimpse at the activities of the Jesuits in our midst.

In truth, to give the full story of the Jesuits in St. Louis we must for our beginning need go back almost three centuries to a day late in June of 1673, when there came drifting down the Mississippi and by the bluffs on which almost a century later was to be founded the city of St. Louis a canoe carrying a small band of men, commissioned by the Governor of Quebec to explore the great river. Louis Joliet and Pierre Marquette, a Jesuit, were in command of the expedition. They were the first white men to pass this way.



The first eyes, therefore, to behold the site of St. Louis were those of the Jesuit Marquette and his companion.

We have no indication that he paused here, and it would be, perhaps, a flight of the imagination to picture the saintly Marquette as saying Mass on the site. Yet it is not beyond the realms of possibilities. But we do know that, having descended the river as far as the mouth of the Arkansas, the little band of adventurers turned the prow of their canoe against the current, once more passed this way, and late September saw them making the portage from the Illinois River to the Chicago, and a few weeks later they were safely back at their starting point in St. Ignace.

On his way up the Illinois River, Father Marquette had come into contact with several tribes of Indians who were anxious to have him return and found a mission in their midst. This he promised to do. And, faithful to his promise, he returned in 1675 and opened a mission among them. After having spent the winter on what is now the site of Chicago, in early spring he made his way to the Indian village on the Illinois, called Kaskaskia, and there under the protection and title of the Immaculate Conception established the first mission in the Mississippi Valley.

Four years later Robert Cavalier Sieur de La Salle built Fort Crève-cœur at the lower end of Lake Peoria, and his lieutenant, Di Tonti, Fort St. Louis, on what is now known as Starved Rock, near Ottawa. Around these clustered Indian tribes forming the Mission of the Immaculate Conception, which lived but a short and tragic life. Constantly threatened and twice almost annihilated by the blood-thirsty Iroquois, the mission was doomed to dissolution. The tribes composing it sought a more secure retreat from their relentless enemies. Some of them moved westward across the Mississippi, while two of the more important tribes, among which the missionaries had had great success, moved southward.

In the year 1698 the Tamerois, accompanied by Father Pinet, S.J., took up their abode with remnants



of kindred tribes at Kahokia; and the Kaskaskias, in 1700, accompanied by Father Marest, S.J., made their way to the west banks of the Mississippi and for a year lingered there just north of the mouth of the River Des Pères.

Thus, again we find that the first white man, of whom we have record, living within what are now the confines of the city of St. Louis was a Jesuit, the missionary Father Marest.

Undoubtedly, you are all conversant with the early history of the Mississippi Valley, as well as with the long struggle between England and France for the mastery in the New World. You will remember how, shortly before the founding of St. Louis, the religious and missionary activities in the Mississippi Valley had been dealt a double blow. England had finally triumphed in her long battle with France and by the Treaty of Paris had gained all of the territory lying east of the Mississippi with the exception of New Orleans. In consequence of this the Seminary Fathers who had been in charge of Cahokia abandoned their post and returned to Quebec. At the same time the Jesuit Order, which had, since the time of Fathers Marest and Pinet, been in charge of the Indian Missions with headquarters in Kaskasia, had been suppressed, and the autumn of 1763 saw the missionaries on their way down the river to New Orleans. In all of the vast territory from Louisiana to Canada there was left but one priest, the old and infirm Recollect, Father Luke Collet, at Prairie du Rocher.

You will recall, no doubt, how the French, fearing lest their entire possessions in America fall into the hands of the English, had ceded by the Treaty of Fontainebleau, in 1762, all of their possessions lying west of the Mississippi. This treaty, however, was kept a secret, at least from the French inhabitants in Upper Louisiana, until some years later.

It was at this juncture that Laclède Liguist decided to place his new trading post out of reach of the English and chose the present site of St. Louis for his new



venture. Accordingly, in February, 1764, Auguste Chouteau under his direction laid out the new village of St. Louis.

It has been remarked by some writers as strange that no priest lent his presence to this grand occasion. On all similiar occasions heretofore the Church was represented by a member of the priesthood. The "Vexilla Regis" or the "Te Deum" ascended to God in prayer and thanksgiving and humble petition, while the scent of incense floated in the air, and the salute of guns announced that the place belonged to God and the King. Why was the exception in the case of St. Louis? The reason has already been indicated. While Chouteau and his friend and chief, Laclède, were busy with the preliminaries of the founding of their village, the only priest remaining in the vast territory of the Upper Louisiana, the Recollect, Luke Collet, bowed down with the weight of years and infirmities, was in hiding for fear of the British soldiery at the little village of Prairie du Rocher.

Although no priest was present at the founding of St. Louis, the infant village was not long denied a visit from its first spiritual director and father. We have seen how in the autumn of 1763 the Jesuit missionaries were called from their posts and all but one were placed aboard ship and sent to France. Father Louis Meurin, who, newly ordained, had come out from France in 1741 and had spent more than twenty years in the Mission at Kaskasia, begged the authorities at New Orleans to permit him to return to care for the spiritual wants of the people in the missions made desolate by the turmoil of the times. His request was granted, but his activities were curtailed by many restrictions. Early in May we find him back at St. Genevieve and starting on his rounds of missionary visits. Among the settlements visited was, undoubtedly, the new village of Laclède. Two years later he gave it the dignity of a mission to be visited regularly, and at which were kept its own records which to this day are preserved at the Old Cathedral.



The first Baptism administered by Father Meurin was that of Mary Deschamps and is entered on the records with the notation: "In the country of the Illinois, in St. Louis, in a tent for want of a church." It is signed by Father Meurin. Thus, again, not only were the first eyes to see the site upon which St. Louis was to rise those of a Jesuit, not only was the first white man of record to dwell upon the site a Jesuit, but the first missionary to perform any religious ceremony in the newly organized town was a Jesuit. Father Meurin cared for the little congregation for a number of years; at time, indeed, as we see from his own annals, his visits to St. Louis were "in secret and at night," because he had become a *persona non grata* to the Spanish authorities who had finally taken charge of the territory. His last entry in the Old Cathedral records bears the date of October 5, 1775.

Before turning over his charge to his successor, Father Gibault, the patriot priest, he had begun the building of a church in the village, which was blessed, however, by the new pastor. Father Meurin then retired to the parish of Prairie du Rocher where on February 23, 1777, he died and was buried in the little church at that place. At the middle of the last century his remains were removed to the cemetery of St. Stanislaus Seminary at Florissant, Missouri. With his death ended all Jesuit activities not only in St. Louis but in the entire Mississippi Valley for almost fifty years. In fact priests of some five different Religious Orders were to labor in the village ere a Jesuit was again to set foot within its borders.

With the departure of Father Meurin, the spiritual wants of St. Louis were supplied in turn by the secular priest, Gibault, the Capuchin Fathers Valentine and Bernard, then by the Dominican Ledru, to be followed by the Benedictine Didier. From 1808 to 1811 the Trappist Fathers were in charge, and, with the coming of Bishop DuBourg, the Vincentian Missionaries under the guidance of Father De Andreis administered the parish.



Had we been standing on the bluffs of St. Louis on the early afternoon of May 31, 1823, looking across the Mississippi, we would have seen a band of weary, yet determined, men making their way across the Illinois prairies. They were Father Charles Felix Van Quickenborne, Father Peter Joseph Timmermanns, and a group of seven Scholastics or students, all natives of the Netherlands. They were Jesuits coming at the invitation of Bishop DuBourg to take up again the missionary work among the Indians.

The St. Louis which greeted them was quite different in appearance from that which was reviewed by the departing glance of Father Meurin. It is true the village of Laclède had not grown at this time into a large city; it was still a struggling town of some 5,000 people. Perhaps the most prominent buildings to meet the gaze of the little band from across the river were those of DuBourg's new brick Cathedral, which had been lately erected, with its stubby, but never completed steeple, and beside it a two-story brick college building, also newly built by the Bishop to house his college of Saint Louis, manned at the time by the secular priests of the Cathedral staff. No other large public building greeted the eyes of the little band, but the town as it spread out before them did present a pleasing view with its narrow streets lined with pioneer business houses and homes, the most of which were neatly kept, situated in spacious yards and neatly enclosed with whitewashed fences. This was the St. Louis into which Father Van Quickenborne led his little band that Saturday afternoon, May 31, 1823.

St. Louis, however, was not at that time their destination. The next day they took part in the Corpus Christi procession. Father Van Quickenborne was privileged to carry the Blessed Sacrament. Then, that same afternoon he mounted his horse and made his way to Florissant to inspect the farm which Bishop DuBourg had presented them as the site of their new home.

Just a word as to the origin of the little group may not be entirely out of place here. As I have said, they



were all natives of the Netherlands; they had come to America filled with a true missionary zeal, inspired by the writings and personal entreaties of the saintly Father Charles Nerinckx, a Belgian missionary who had labored in Kentucky. Father Nerinckx had made two trips to Europe, the first in 1817, when he had interested Father Van Quickenborne and Father Peter Timmermanns in the American missionary field, and, then, again in 1821, when he had returned with a group of prospective novices who entered the Jesuit novitiate in Maryland, first conducted at Georgetown and then at White Marsh. It was here that Bishop DuBourg found them in dire financial straits, on his visit to Washington to arrange with the government for an Indian school. The Jesuit Community received the offer of Bishop DuBourg to take up their abode in his diocese and to open their institution at Florissant. The little band about which we have spoken was the vanguard and nucleus of the great Jesuit army of Christ which for the past 117 years has labored so zealously in our midst for God, for the Church, and for our country.

Besides the names of the two priests mentioned above we should remember the names of their student companions, Verreydt, Maillet, Van Assche, Verhaegen, Smedts, Elet, Peter DeSmet, all of whom played important parts in the development of the Church and Catholic education, not only in St. Louis, but throughout the Middle West.

We have seen that even before the coming of this little band of Jesuits Bishop DuBourg had, in 1815, opened a college in St. Louis, which was staffed by the secular clergy. It ran into many difficulties, however. Not because of lack of patronage, but because it was impossible from the few priests available to supply the necessary professors. Secular teachers were hired to supplant the religious, and in 1825 a Mr. Bruns was placed at its head. The Bishop realized that the set-up was not at all satisfactory. In fact, even before the arrival of the Jesuits, he had, as we can see by some



of his correspondence, the idea that ultimately they would provide a school for the education of the youth of his episcopal city.

Scarcely had the little band settled themselves in their new home at Florissant and entered upon large missionary and parish activities together with the organization of a school for the Indians, when the Bishop importuned them to open a college in St. Louis to take the place of his own college, which he found impossible to maintain. He offered them two blocks adjoining what is now Washington Avenue, between Ninth and Tenth, as a site for the proposed institution.

It was not, however, until 1828, when after much legal proceedings and some exchange of real estate, that the site came unencumbered into the hands of the Jesuits. The project of the school was at once advanced, and the school was formally opened on November 2, 1829, when, with the transfer of a number of students who had been attending their school at Florissant and with the new scholars from the city, we find 29 boarders, 6 half-boarders, and 109 day students in attendance.

To sketch the history of the Jesuits in St. Louis would necessitate the viewing of the history of the St. Louis University, which, certainly, my time does not permit. Nevertheless, we may point out the milestones in its development. Beginning with the opening in 1829, we find an uninterrupted academic life to the present day. Among the students entered at its opening the college roster contains such names as Charles P. Chouteau, Francis Cabanne, Julius Cabanne, Du Thill Cabanne, Bryan Mullanphy, Francis Vosseron, Julius Clark, Howard Christy, and others, who afterward made industrial, financial, and political history in our city.

The original building, built of brick, commenced in the autumn of 1828 and completed a year later, was fifty feet in length by forty feet in width, three stories high, fronting south toward the public road leading out of town to St. Charles. The site of the college then



was outside the city limits and was surrounded by weedy grounds and suburban farms. Within two years the school had outgrown its quarters, and in 1831 it was decided to erect an additional house, forty feet by fifty feet, on the east end of the main building, already occupied, and the work was begun early in the year of 1832. It was ready for occupancy at the beginning of the next summer.

On October 24, 1831, Father James Van de Velde reached St. Louis and at the beginning of 1832 visited Louisiana with a view of making the institution known in the South. As a result of his visit, in July, 1832, there were registered 31 additional boarders from Louisiana alone. In the early days of the St. Louis school the South always provided a great many of the students. It became immediately necessary for another addition, which was built to the west of the original college.

At this time the faculty was convinced that the St. Louis college supplied a real want in the Valley of the Mississippi and that its permanent success was assured. Encouraged by this conviction, the president and faculty petitioned the General Assembly of Missouri for a charter. The official document granting its charter as St. Louis University was approved and signed by the Governor of the State on December 28, 1832. The regular faculty was finally organized under the charter, April 3, 1833, with the Reverend P. J. Verhaegan as the Rector of St. Louis University.

It has often been remarked that it is to be regretted that the Jesuit Fathers in St. Louis at the beginning of their educational activities could not have foreseen the future trend and growth of the city. Striving to keep abreast of the city's needs, we find them building addition after addition to their college until, at the time when it became apparent that Washington Avenue was no longer a suitable place for it, some eleven different units comprised the physical make-up of St. Louis University. In 1836 the good Fathers did realize that the college should be situated in a more suburban



location and bought a farm of 370 acres lying along North Broadway, near what is now its conjunction with Grand Avenue.

The panic of 1837, however, stopped all thought of proceeding with their project at that time, and it was not long after that they realized that even this site was not an advantageous location, although they did construct a theologate there and for a time conducted classes for their own students. Again, we find, in 1869, a farm of some more than 300 acres bought adjacent to the St. Louis, Kansas City and Northern Railway, but, because of the rerouting of the road, this location, too, became impractical. Already two years before, in 1867, the square of ground bounded by Grand, Lindell, and what is now West Pine Boulevard, was purchased. And it was to this place in 1888 that the college was moved. It was on the corner of Lindell and Grand that St. Francis Xavier Church, that had been built in 1843 on the corner of Tenth and Washington, was relocated. Around the administration building, built at that time, we have seen grouped one by one the other edifices of the institution which is now the pride not only of the Jesuits, or of the Catholics, but of all St. Louisans.

As early as 1843 a chair of Medicine was established. Although it was discontinued in 1854, it was reestablished when the university moved westward, as well as was the department of Law. A Commercial course was always part of the curriculum, and finally developed into the department of Commerce and Finance as we now see it.

But why should I speak of these things which are known to all of you? Perhaps a word of estimation and appreciation of the Jesuits' work in St. Louis would be more to the point. That the Jesuit Society deserves well of St. Louis and St. Louisans goes without question. For almost 120 years they have been unselfishly laboring, asking nothing for themselves individually and giving gratis the best of their talents and endeavors to the commonwealth.

That little band of twelve Jesuits which arrived in



1823 has now grown into a company of almost two thousand. They have branches in all directions, with schools today in New Orleans, Louisville, Cincinnati, Chicago, Milwaukee, Omaha, Denver, Prairie du Chien, Kansas City, and other places, all of which were the off-shoots from that little pioneer community of 1823. Surely they have every right to be proud of this growth and of their achievement. For us to estimate the value of their 120 years of life amongst us is impossible. It is difficult for us even to appreciate their influence. We know that the greatness of a nation, of a city, or of a community is not to be measured by its great buildings and broad boulevards, not by its smoking chimneys and busy industries, but rather by the character of its people. And surely the influence of the Jesuits upon the character of St. Louisans both intellectually and spiritually has been extremely great. Following the traditions and philosophy of the Catholic Church in their methods of education, namely, that not only is man to be educated so as to provide for a financial or material success, but that he is to be trained to aid him in attaining his eternal salvation, their schools have ever placed responsibility to God in the first place in its norm of instruction. And when we look over not only their large roster of students but the great number of graduates they have sent forth from their schools, we find names by the hundreds of men who have made fame for themselves, and have taken great part in the development of St. Louis.

Perhaps only on the day of judgment will we be made to realize what part these humble followers of St. Ignatius had in that advancement. Not only in their school work, but as priests of God, as pastors, and as preachers they have labored with untiring zeal. As we have seen, as early as 1843 they had taken charge of St. Francis Xavier Church on Washington Avenue; a year later St. Joseph's parish was organized and cared for by them; the work among the colored has been in their hands almost from its inception; while through the Sodality and Retreat movements of our



own day they have added much to the spiritual life of our city.

Thus we might go on for hours. We could mention names that stand out among them as educators or preachers. But we know that they would not have it so. Let, then, this suffice for this evening—to offer our thanks and congratulations to them, not as individuals, but as the great society that they are. Surely these expressions of our appreciation are due them.

They were the first to behold the site of our city; they were the first of the white race to dwell thereon; they were the first to administer to the spiritual wants of the infant town; and now for more than a century, they have unceasingly labored in our midst to our spiritual and educational betterment; and we feel sure that as our city lives on they will remain with us to humbly continue their important roll. And should the time ever come when St. Louis becomes depopulated and a wilderness, paraphrasing a thought of Lord Macaulay, “and a traveler from New Zealand shall in the midst of a vast solitude take his stand on a broken arch of Ead’s Bridge to sketch the ruins of Saint Louis’ Cathedrals,” more than likely that traveler will be a Jesuit Missionary.

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## A SKETCH OF THE MARYLAND PROVINCE WRITTEN A HUNDRED YEARS AGO

*(A translation of Father Stephen L. Dubuisson's unpublished French document, recently discovered in the Archives of the Gregorian University. Father Vincent A. McCormick, former Rector of the Gregorian, kindly sent the copy to the Woodstock Letters.)*

Short notice concerning the Province of the Society of Jesus in Maryland (United States of North America), for Messrs. the Directors of the Association for the Propagation of the Faith. (1841).

Our humble Province of Maryland, although it does not offer any of those missions among the savages which arouse so much interest in Europe, does not fail to receive the dew of Heaven and to produce some fruits of edification. Entrusted with the charge of quasi-parishes in many places since the secular clergy is far from sufficient for this task, our Fathers have not been able as yet to devote themselves exclusively, as in Europe, to the work of education of the young, preaching, etc. Nevertheless, they have the good fortune to contribute effectively (we shall be pardoned for saying it) to the preservation and progress of religion among numerous flocks of the faithful in Maryland, in Pennsylvania, in the District of Columbia, and on the border of Virginia. They are, moreover, constantly receiving into the bosom of the Church souls disabused of error, as happens over the whole extent of the United States. If, then, we must mourn the loss of so many Catholics who are brought up strangers to the Church, or who end by becoming such, because of the lack of spiritual help, we have, on the other hand, the great consolation of seeing the



truth triumph more and more in the hearts of our errant brethren. At Alexandria, for example, in the District of Columbia, of sixty persons confirmed in 1839, nineteen were converted Protestants, and Alexandria is, certainly, behind many other places in the number of conversions. It is evident that in the midst of attacks and difficulties of every sort, Catholicism is more and more attracting public attention, winning the respect of the Protestants and leading them back to the fold of Jesus Christ.

Our College of Georgetown, in the District of Columbia, has for a number of years counted from 120 to 150 boarders, a large number for this country. The exercises at the end of the academic year, in July last, were much applauded, even in the public press. The present President of the United States, His Excellency Mr. John Tyler, graciously assisted at the exercises and distributed the prizes with his own hand. His Excellency did the same this year for the Boarding School for Young Ladies kept by the Religious of the Visitation at Georgetown, where he placed his own daughter.

The college at Frederick, in Maryland, open several years now for day scholars only, is likewise succeeding very well. It numbers more than 100 pupils. The spirit there is excellent and much good is being done. The new church built there by Father McElroy (finished in 1837, but still burdened with a debt of eight to ten thousand dollars) is really magnificent for this young Catholic community. The number of faithful who frequent it is growing perceptibly. There is in the city a group of Catholic establishments: the new church; the old church, which today serves as chapel for the novitiate; the college and the house of the Fathers who direct it; the house of the novitiate; and, finally, another house occupied by the Sisters of Charity, with a public school, in the same street, a short distance away. All these form an ensemble which is not only remarkable but admirable in a small city where, a few years ago, the Catholics had nothing be-



sides their church, and where the spirit of antipathy toward our holy religion was carried to a very high degree.

At Philadelphia our Fathers, at the present writing, are trying to start an educational establishment, but so far it has been only the outline of a college. The want of a suitable building, and, even more, the lack of professors of our Society, have not allowed this work to develop. We are, nevertheless, all but certain to succeed fully so soon as the Lord will deign to provide us with what is necessary. This mission of our Province at Philadelphia is of the highest interest.

Our old church of St. Joseph, which was regarded in the city as a privileged sanctuary, has been replaced by a new edifice, built on the same land. The expenses were defrayed (save a remaining debt of a few thousand dollars) by the rental of pews, the profits of a few bazaars, and the voluntary offerings of the people. The new building is beautiful, but without any imposing exterior, the site not permitting a façade. The high altar, of marble and in good taste; two beautiful side altars; and the whole elaborate interior, really make it one of the most beautiful churches in Philadelphia. It is attracting attention by a kind of good work that is very meritorious, namely, the teaching of Christian doctrine to children. More than a thousand of both sexes are under instruction. Father Barbelin, who directs the work, enjoys a reputation well deserved by his piety and tireless labor. Two societies, one of ladies and the other of young men, have taken charge of the details of the teaching. For this there has been arranged a magnificent hall underneath the church. In this same hall our Fathers have recently resumed another work formerly proper to our church. The colored people gather there in large numbers to engage in pious exercises, accompanied by the singing of hymns, the effect of which is very edifying.

The Catechism classes at Frederick, and at the Church of the Most Holy Trinity, at Georgetown, not



far from the college, are also very well attended. Even at Alexandria, where the Catholic population is anything but numerous, the number of children in the Catechism classes has risen to nearly seventy; and many Protestants, both children and adults, assist regularly at the instructions, which are given in the church before vespers. It is no more than simple justice to say that our Fathers of the Province of Maryland are devoting themselves, *Deo favente*, with consoling success to this sort of ministry so dear to the Society and so highly esteemed by our holy Mother the Church—the instruction of the rising generation in Christian doctrine and virtue. This Province now has twenty-four Fathers occupied with the care of quasi-parishes, twelve in the colleges of Georgetown and Frederick, and two at the novitiate. Our young men destined for Holy Orders number twenty-three, of whom fifteen are born Americans.

But if our Fathers cannot yet devote themselves entirely to the works most proper to our Institute, they are at least beginning to do more in this way than they have been able to do heretofore. The tireless Father McElroy, whose zeal is happily matched by his physical strength, besides governing the college and mission at Frederick, has acquitted himself with profit of the task of giving the spiritual exercises of St. Ignatius to the faithful and to ecclesiastical retreatants, not only within the limits of the Province, but even in places as far as New York, Cincinnati in Ohio, and Bardstown in Kentucky. Father Barbelin has done the same at Emmitsburg in Maryland and at the house of the Ladies of the Sacred Heart in New York. Father Havermans just recently gave an extraordinary course of sermons with marked success in the lower counties of Maryland. All the faithful, including the lawyers and doctors, were seen approaching the Sacraments. From Georgetown, Father Ryder, Rector of the College, went every Sunday afternoon during the spring and a part of last summer to give controversial talks in the new Church of St. Matthew



in Washington. The crowd was always considerable and many distinguished persons were present. The fruit, no doubt, will be abundant. Already there is talk of some thirty conversions, a niece of the President of the United States among them. But in the present state of society as regards religion, it is impossible to estimate in numbers the fruit of such labors. They prepare people's souls, they convince men's minds, they spread light and truth, which will in time be carried far. This is particularly true of the preaching of Father Ryder, whose winning eloquence is praised by all.

It is known that the spirit of opposition to Catholicism among the Protestants occasionally breaks out in hostile acts. The catastrophe of the Ursuline Convent at Charlestown, near Boston, was a sad instance. At Baltimore some attempts were made evidently to the same purpose, but, doubtless, because of the imposing numbers and firm attitude of the Catholics, the matter did not go any further. At the present moment, His Lordship John Hughes, Coadjutor Bishop of New York, is engaged in a controversial struggle and, in a way, a law-suit to obtain what is, after all, only simple justice. In the city of New York the Catholics are obliged to contribute to the formation of a fund to meet the expenses of the public schools and, yet, they cannot in conscience send their children to these schools, in view of the impressions which they would there receive against their religion. With the Bishop at their head, they are protesting and demanding their share of the contributions being collected, in order to give their children an education conformable to their religious beliefs. The fundamental law of the land is in their favor, and it is probable that they will eventually win out. Nevertheless, they have experienced a stubborn opposition, openly based on hatred of Catholicism. In our Province, we are happy to testify to a more favorable spirit shown by our separated brethren. The facts are of themselves of slight importance. We mention them because of the contrast



with the spiteful opposition of which we have just spoken.

At Georgetown we have a free school, attached to the Church of the Most Holy Trinity. It was unheard of even to hope to receive aid from the City Council, although it appropriates funds annually for public education. Nevertheless, a few years ago, we asked and we obtained, on two occasions, a sum of one thousand francs for our school. At Frederick, to judge both by aid obtained for our schools by Father McElroy and by the growth of the Catholic population, there can be no doubt that the change in our favor has been very great. And even at Alexandria, which counts twenty Protestants for one Catholic, a similar change may be observed. Here is an instance. A Frenchman, named Foucard, when dying some eight or nine years ago, willed a sum of one thousand francs to the Catholic priest for his church; but, the will being found irregular, according to the law, the sum was as good as lost; precedents in the United States proved the point. The City Council, on whom the case depended, were approached in the matter, but in vain. Even a certain hostility toward us was clearly manifested at the time. We had to let the affair rest for the time being. However, when the business of the estate had been wound up, the debts paid, and a balance still remaining was about to be assigned to the City Treasury, the demand for the legacy for our church was renewed. The City Council was composed of sixteen members, among whom there was found not a single Catholic. The President of the Council expressed himself as opposed to the claim. The affair attracted public notice (this was in 1839): people said it would be a shame to refuse our claim. In a word, of the sixteen members of the Council, thirteen were in our favor, and the matter was settled without further ado.

Another thing that happened in our Province brought us great consolation, and may serve, also, as an instance of the respect inspired by our holy religion. Here is the incident. An inhabitant of —,



born of a Catholic father but of a Protestant mother, baptized in our church, and instructed in childhood in our Catechism classes, afterwards abandoned himself to error. At the age of thirty, married to a Protestant, and father of a child of five years, he seemed, he said, to have lost faith even in the divinity of our Lord Jesus Christ. To add to the obstacles against conversion, he had become a member of the Freemasons. He was honest, however, and had a good, frank, generous heart and had many friends. A very serious illness seized him. Full of courage, of strength of soul in his own way, he did not seem in the least frightened. Little by little, however, he began to return to the fold: he entered into communication with the Father of the Society who served the local church; he took a pew for his little family in this church and went to no other. His illness grew rapidly worse. Some Methodists saw him regularly; a Presbyterian minister called on him. None of them made the slightest impression. Finally, a few weeks before his death, he opened his eyes completely to the truth, abjured every error and all secret association, and received the Sacraments. The Freemasons had already spoken of burying him with the honors of their fraternity. He learned of this and on his own initiative expressed to them his positive wish that they drop their project. It was a thorny case. It is well known that in the United States the Freemasons have sometimes shown their unwillingness to yield in a similar case. But when death had claimed its victim, a new difficulty! They wanted at any cost to have him buried in the Presbyterian cemetery. Our missionary had to display firmness. Let us say rather, God changed their hearts, although only a few hours before the ceremony. Everything was arranged according to the Catholic rite. The Masonic friends of the deceased assisted at the obsequies without wearing any distinctive sign. They listened very attentively to the funeral discourse in which were explained the motives which had guided the deceased in his last actions. The body was in-



tered in the Catholic cemetery; an inscription was placed on the tomb: everything went off as though by perfect agreement. The widow returned to \_\_\_\_\_, her native city, and did not fail to call upon His Lordship the Bishop, in order to have her daughter brought up in the principles of Catholicism according to the father's desire. *Deo sint laudes!*

At Lyons, the 22nd of October, 1841

Stephen L. Dubuisson, Soc. Jesu.

✠ You are earnestly requested not to have this notice printed.

N.B. The missions of our Province in Pennsylvania, among the inhabitants of German origin, will form the subject of a separate notice.

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## CHRISTIAN ART IN THE INDIAN STYLE

H. HERAS, S. J.

(*Translated from Nuntii De Missionibus, Jan., 1939.*)

The art of fashioning religious statues after the national style, an art that has already long flourished in other missionary lands, is a completely new one in India. I am not speaking here of the art of painting, which has already been successfully developed by Angelo da Fonseca, Alfred Thomas, and a number of other recent artists who have followed in their footsteps. I am speaking of genuine images or statues, works of sculpture, in which India since ancient times has been so rich, endowed as she is with a tradition as inspired as it is artistic. The announcement of an exposition of "Christian Art in the Missions" which His Holiness Pius XI desired to take place in the Vatican in 1942 was the occasion for the production of the first images in the Indian-Christian style.

The Christian sculptor who would produce religious statuary must first take into account the fact that it is unlawful for him to depart from ecclesiastical tradition as prescribed in the Code of Canon Law (Can. 1279 No. 1, 2). Accordingly it would be contrary to this tradition to represent Our Lord with several pairs of arms, as would be demanded by Indian usage in the sculpturing of the images of gods. But there is nothing to prohibit our making use of Indian ornamentation around the image. Such would be an Indian frame, as it were, surrounding a Christian painting. Likewise, instead of using European symbols, Indian figures ought to be used. The lily, for example, is a symbol of purity; but the lily is a European flower, quite foreign



to India. In India we, too, have a no less lovely bloom which is a symbol of purity, namely, the lotus-blossom. Thus to put a lily into the hands of a Saint as a symbol of purity would be extremely incongruous; the lotus-flower will tell the Indians much more than will the lily.

Many gestures and positions in which the European images of Saints are commonly seen are perhaps artistic, but they do not tell a great deal. European sculpture is very poor in this detail. Indian sculpture cannot ignore the wealth of significance in the gestures of the hands, the *mudras*, as they are called in Sanskrit, each with its own well-defined meaning. They are well known in Indian iconography; they are repeated thousands of times by modern dancers and actors, and they are interpreted in the same way by all classes of people devoted to art. These *mudras* must be used by the Christian Indian artist unhesitatingly and with all confidence of success in the artistic as well as in the devotional order. For example, the figure of Saint Thomas of Aquinas, whose wisdom illumined and still illumines the Church of God, would have to be represented with the *gñāna-mudrā*, 'the gesture of wisdom'; that is, the thumb extended over the palm of the right hand as it rests over the heart.

It is necessary that our Christian statues reveal the Indian spirit which will make them familiar to our Indians, Christian as well as pagan. The Indian is not satisfied merely with hearing a dogma enunciated, or a deed in the life of a Saint narrated. To obtain satisfaction he must see it in its plastic representation. A very interesting case will illustrate this principle. In very ancient inscriptions of India it is said that God is endowed with the eyes of a fish. "How horrible!" certain Europeans used to say to me when I would explain these inscriptions to them, "Fish eyes! Why fishes have most ugly eyes, eyes that say nothing, eyes that arouse disgust." These Europeans had not yet understood the Indian character. They lingered over the



material ugliness of the eye of a fish and would go no further.

The Indian mind is more metaphysical than that. Without delaying on the unaesthetic appearance of the eye of a fish, the Indian knows that fishes have no eyelids, that he who has no eyelids cannot close his eyes, that one who does not close his eyes sees everything. To say that God is omniscient is not of great significance for an Indian. To say that God possesses the eyes of a fish, *minkan*, is to say that God is the 'open-eyed One', *Vidukan*, who sees all. It is the plastic expression of a dogma of the true religion. Thus, for example, when we fashion a statue of Saint John the Baptist and represent him with his mouth closed, but at the same time speak of him in Gospel terms as the "Vox clamantis in deserto," "the voice of one crying in the desert," the Indians will naturally say: "How can he be the 'voice-that-cries' when his mouth is closed?" And after all they are right. One who preaches must have his mouth open; and in this way the holy Precursor must be represented.

In conformity with these principles the writer has prepared the sketches of several images that have been worked in marble by the "Ivory Art Gallery" of Trivandrum, capital of the State of Travancore in the South of India. The following descriptions will give a slight idea of the perfection of the sculpture, the devotion which the statues evoke and their artistic beauty. These statues, about 15 milimetres in height can now be reproduced in greater dimensions and venerated in our churches throughout India, thus reminding all Indians that the Catholic Church is universal, as Indian in India as she is European in Europe.

In the statue of the Immaculate Conception the Most Holy Virgin is dressed in the characteristic Indian *Sari*, as modest as it is elegant and artistic. She is represented just as Saint John describes her for us: dressed in the sun (which is seen behind her head), the moon beneath her feet and upon her head a crown



of twelve stars; "amicta sole, et luna sub pedibus ejus et in capite ejus corona stellarum duodecim." The crown is in the Indian style and the stars appear along the lower edge of the diadem. The image rests upon a lotus-flower throne which possesses a deep symbolic significance. The lotus-blossom appears as a natural wonder resting upon the surface of the water without any apparent connection with the earth. Thus to place Our Lady upon the lotus signifies that she is free of all imperfection and earthly impurity. Just as the lily in Europe is the symbol of purity, so too in India the lotus-flower is the sign of that virtue. The horseshoe-like arch which opens up behind the image is characteristic of Indian sculptures. In Sanskrit it is called *prabhāvali* which means 'way of light' and is equivalent to our aureole. Originally they were rays of the sun, but by the eleventh century of the Christian Era the *prabhāvali* was depicted in the conventional manner we have described. On the upper part of this arch where the Indian images frequently show a conventional or simply ornamental lion's head we have placed the dove, the symbol of the Holy Spirit, because in a most extraordinary manner the wonders of the Holy Spirit were realized in the Most Holy Virgin.

The robe of Our Lady, Mother of Purity, is the same as that of the statue which has just been described. The crown, however, has been omitted in order to present her more definitely as the Mother of her Divine Son. In her right hand she holds the lotus-flower, symbol of purity. The Child is looking at the symbol and fascinated by it He reaches out for it thus indicating how much Christ loves the virtue of purity. For the rest this *prabhāvali* resembles the others in every detail, except in the symbol which rests upon the upper part of the arch; in this case one has been chosen that is frequently met with in the sculptures of the Jain School. Here it is a *kalasa* or flower-pot. In Indian images and upon the towers of many temples this vase is simply ornamental. In this image we have



adopted it as a symbol of the Most Holy Virgin under the invocation in the Litanies "Vas insigne devotionis."

Saint Stanislaus Kostka is represented in the ordinary garb of the Novice of the Society. His features are copied from a probably authentic likeness of the Saint painted by Titian at present in the National Museum in Vienna. His eyes are raised to Heaven to remind us of that favorite maxim of his: "I was born for higher things." The upper part of his habit is open and flames of divine love are seen bursting forth from his breast. In his right hand he bears a ciborium to symbolize his great devotion to the Eucharist and to recall the fact that he was twice fortified with the Heavenly Bread from the hands of angels. In his left hand he holds a lotus-flower as a symbol of purity. The Saint is likewise depicted barefoot by way of indicating his complete indifference toward the things of the world. Only one of his feet is visible, giving him the appearance of one walking; this reminds us of his heroic act of trudging from Vienna to Rome, leaving behind the comforts of his father's house in order to enter the Society of Jesus. The pedestal upon which his feet rest is also adorned with somewhat stylized lotus-flower petals. At the top of the *prabhāvali*, which is likewise embellished with lotus-blossoms, is seen the name of Jesus in Sanskrit. Jesus, in very truth, permeates Stanislaus' entire life. He did all for Jesus.



## FRENCH-CANADIAN JESUITS CELEBRATE THE QUADRICENTENARY

J. IV. D'ORSONNENS, S.J.

The Province of Lower Canada commemorated the four hundredth anniversary of the approbation of the Society of Jesus by Pope Paul III with a series of manifestations throughout the country.

Montreal inaugurated the ceremonies on December 1, 1940, by a solemn triduum of thanksgiving held in our Church of the Gesu. At 11 o'clock there was a Pontifical High Mass celebrated by His Excellency the Most Reverend Joseph Charbonneau, Archbishop of Montreal. The sermon was delivered by His Excellency the Most Reverend Ildebrando Antoniutti, the Apostolic Delegate to Canada and Newfoundland. In a most striking panegyric which he introduced by the words of Saint Ignatius: "Ite, incendite, inflammate omnia", he eulogized the apostolic work of the Society on Canadian soil, stressing the fact that it gave to the country its first glorious martyrs. "Like the Church," he said, "she has had her hours of suffering, her martyrs, her persecutors, her calvary; but, like the Church, also, she has had her victories and her triumphs." The eminent orator then undertook to sing the glories of the Society, by exposing the circumstances, historical and providential, of her foundation. He extolled her Catholic spirit, her illustrious apostolate, her hardy combats, her remarkable victories. This discourse made such an impression on the Fathers present, because of its polish, verve and masterliness, that it was spoken of long afterwards with much delight and admiration.

Our church that day had also within her walls two other bishops, four vicars-general, the provincials or representatives of Religious Orders and Congregations,



the superiors of the Jesuit houses of the city and many others of Ours. The church was well filled with alumni and friends. An added item of interest that escaped the notice of many present, was the canopy over the throne of the Apostolic Delegate. This work of art, brought to Canada by the Reverend Father Point, S.J., had served at the coronation ceremonies of the French King Charles X, over one hundred years ago.

After Mass a banquet was held in the refectory of Saint Mary's College which is attached to the church of the Gesu, or, rather, the church is linked with the college, for the latter boasts of more than ninety years of existence, while the former can pride itself on only a little more than seventy-five years. At this most successful dinner there were over three hundred present. At the table of honour were seen Their Excellencies the Most Reverend Ildebrando, Apostolic Delegate; the Most Reverend Joseph Charbonneau, Archbishop of Montreal; the Most Reverend Bishops Joseph Prud'homme and Reginald Duprat, O.P.; Very Reverend Father Emile Papillon, S.J., the Provincial of the Lower Canada Province; the vicars-general, the superiors of Orders and Congregations, the representatives of provincial and civic governments, several judges, and distinguished alumni of our various colleges. At other tables were placed numerous Religious, priests and laymen.

There were three speeches given at the banquet. The Most Reverend Charbonneau eloquently offered to the Society the homage of Canada and of the diocese of Montreal; the Honourable Fabre-Surveyer praised the Society in the name of the Jesuit alumni and of the laity. This eminent speaker replaced the Honourable P. Casgrain, Secretary of State, who had fallen ill the day previous. Our Provincial gave a brief résumé of the work of his religious brethren and thanked the previous two speakers in the name of the Society for their kind words.

On that same evening at 8 o'clock, His Excellency the Most Reverend Joseph Prud'homme delivered a



sermon on "The Sacred Heart and the Society". Benediction of the Most Blessed Sacrament was then celebrated by Monsignor Conrad Chaumont, P.A., V.G. A special invitation was extended to the members of the League of the Sacred Heart.

On Monday, December 2, 1940, in the evening, there was another sermon in the church, this time by the Reverend A. Lortie, O.M.I., on "The Blessed Virgin and the Society of Jesus". Monsignor O. Maurault was celebrant at the Solemn Benediction which followed. The members of the Sodality of the Blessed Virgin were particularly invited to attend.

On Tuesday, December 3, 1940, the Feast of St. Francis Xavier, a Solemn Mass was sung for the benefactors of the Society, living and dead, by Monsignor Georges Chartier, P.A., V.G. The sermon preached by the Reverend R. Hamel, O.P., was on "The Missions and the Society of Jesus". The students of the three French Canadian Colleges in Montreal, numbering about eleven hundred in all, attended in a body, as well as many of the laity. A special invitation was given to Religious men and women, members of missionary leagues and to all who are interested in the missions. In the evening of the same day there was a solemn closing of these celebrations in the Academic Hall of the Gesu. This meeting was attended by the alumni of Jesuit colleges and members of various associations organized by Jesuits and still conducted by them. The president of honour of the gathering was His Excellency Archbishop Charbonneau. Senator Leon-Mercier Gouin spoke on "The Society of Jesus and Education." He was followed by the Reverend J. M. Melançon who delivered a tribute in poetry. Eight further speakers described the work of the Society in different parts of Canada and among various organizations for men. Reverend Father Provincial thanked all who had taken an active part in making the evening a success.

During these three days there was also an exposition on the Society inaugurated by Their Excellencies the Most Reverend Ildebrando Antoniutti, Joseph Char-



bonneau and Joseph Prud'homme. By means of maps, graphic displays and collections of the most ancient documents the Society possesses in Canada, the different branches of the apostolate were illustrated: devotion to the Sacred Heart and our Blessed Mother, the Missions and Education. In different show-cases were documents, ancient volumes and manuscripts. A statue of St. Ignatius held a prominent place in the foreground. To the right of this statue were to be seen the *Constitutions* with a commentary by one of the first superiors and theologians, and Ignatius' recital of his conversion, of his attraction to the Great Master and of his submission to His service. Then there was the *Book of the Exercises*, ancient lives of the Saints, and a venerable book, the first edition of *Affectus amantis Jesum Christum* by Peter Chastelain, Missionary to the Huron country from 1636 to 1649 and companion and spiritual director of Saints Jean de Brébeuf, Charles Garnier and Isaac Jogues. This was the first spiritual book written in Canada, during the arduous exercise of the missionary labours, in the midst of smoke and dirt in the Indian cabins. Behind this display was the painting of the Sacred Heart given in 1850 to the Sodalists of St. Mary's College by the Sodalists of Collège de Brugelettes. To the side was a fine statue of the Blessed Virgin, coming from the ancient residence of the Jesuits of Montreal at Champ-de-Mars. Proceeding further, one found philosophical commentaries of Pedro de Fonseca, the Portuguese Aristotle; then, the great book of St. Robert Cardinal Bellarmine, *De Controversiis*, a stinging reply to the *Centuries of Magdeburg*; and finally a splendid edition of the *De Concordia* of Molina.

To the left of the statue of St. Ignatius was a section devoted to the Missions of the Extreme Orient. A work of sculpture representing St. Francis Xavier dominated this exhibit. Immediately in front of it, were numerous Chinese books. The name of Father P. Wieger, S.J., the renowned Sinologist, is inscribed on the first page of one of them. Moving on a bit further one



encountered maps recalling the different episodes of the missionary conquest of Canada and statues of Kateri Tekakwitha. The visitor could likewise examine certain interesting writings: *The discovery of the great river which empties its waters into the Gulf of Mexico* and *The narration of the martyrdom of St. René Goupil* written by Saint Isaac Jogues. A souvenir number of the *French Canadian Messenger* grouped together the sermons and speeches delivered in the Gesu Church and in the Academic Hall.

In Quebec City the ceremonies began on December 8, 1940, for the Feast of the Immaculate Conception. This date coincided with the feast of Laval University, Quebec, and the patronal feast of the Basilica. His Eminence, Cardinal Villeneuve, O.M.I., Archbishop of Quebec, sang the Solemn High Mass. Monsignor Eugène C. Laflame was assistant priest; the assistant deacons were the Reverend Canons F. Blanchet and F. Vandry; the deacon was Reverend Father Flavien, O.F.M. Cap., and the sub-deacon was Reverend Father Joseph-Henri, O. F. M. Reverend Fathers Paul Nicole and Irenée Frenette acted as masters of ceremonies. In the sanctuary were many of the diocesan clergy and priests and Religious of various Orders and Congregations. Before the sermon, the pastor of the Basilica, Monsignor Laflame, spoke and presented his compliments and the compliments of the clergy and parishioners to the Jesuits on their four-hundredth anniversary. The preacher was the Reverend Father Thomas Landry, O.P., pastor of St. Dominic's Church. In his eloquent manner he laid stress on the special mission of the Jesuits in the Universal Church and the part they have always played in the Church in Canada. At the end of the Mass, His Eminence, Cardinal Villeneuve spoke briefly and extolled the Jesuits for their work in the early days of Canada and at the present time. His Eminence expressed his pleasure at the large and distinguished numbers in the congregation. He was pleased beyond words that the Lieutenant-Governor of Quebec was present; remarked that he was de-



lighted to notice the presence of Her Imperial Majesty, Empress Zita of Austria, and her family; and gave the Papal Benediction to all present.

In the evening of December 9, 1940, in the Palais Montcalm, Quebec, an Academic Convocation was held. This hall has a seating capacity of 2,000 and it was filled; in fact, many were turned away, there being no room for them. His Excellency the Lieutenant-Governor of Quebec, Sir Eugène Fiset, and Lady Fiset were honorary presidents. In the audience were His Highness the Archduke Rudolph of Austria; their Highnesses the Archduchesses Charlotte and Elizabeth; the Countess de Schmising de Verssenbrock; Very Reverend Father Emile Papillon, S.J., the Provincial of the Lower Canada Province; Reverend Romeo Bergeron, S.J., the Rector of Garnier College, Quebec; Monsignor Camille Roy, P.A., V.G., the Rector of Laval University; many superiors of Religious Orders and Congregations and numerous prominent business and professional men. Judge Ferdinand Roy spoke in a brilliant discourse on the "Enemies of the Jesuits". One salient remark of his was that the enemies of the Jesuits were in reality the enemies of the Church. The speeches following were by Father Bergeron, S.J., and by His Excellency the Lieutenant-Governor, Sir Eugène Fiset. His Highness the Archduke Rudolph of Austria, an alumnus of St. Michael's College in Brussels, also paid his compliments.

On December 10, 1940, almost 500 guests assembled at the Château Frontenac for dinner. The Honourable Mr. Adelard Godbout, Premier of the Province of Quebec, presided. All the superiors of Religious Orders and Congregations were present and many pastors and priests of the diocesan clergy. At the right of the president was seated the Lieutenant-Governor, Sir Eugène Fiset. At the table of honour were His Excellency Archbishop Alexander Vachon of Ottawa, His Excellency Bishop Francis-Xavier Ross of Gaspé, His Excellency Bishop Joseph-Eugène Limoges of Mont-Laurier, His Excellency Bishop Philip Desranleau of



Sherbrooke, and His Excellency Bishop Arthur Duville of St. Hyacinth. Accompanying the Honourable Mr. Godbout were five of the ministers of his cabinet. After the banquet, speeches were given by Mr. Jean Bruchesi, President of the Alumni Association of Quebec; the Honourable Mr. Adelard Godbout; Monsignor Roy, P.A., V.G., and our Father Provincial.

During the three day ceremonials, an exhibit under the direction of Father Lavoie, S.J., was held. Many interesting and important documents, souvenirs and the like were on display. On the morning of December 8, 1940, the exhibition was inaugurated by His Excellency Bishop Plante, Auxiliary Bishop of Quebec. His Eminence Cardinal Villeneuve, O.M.I., paid a visit to this showing in the afternoon, accompanied by our Father Provincial and the Provincial of the Congregation of the Fathers of the Blessed Sacrament. It was estimated that during the three days over three thousand people visited the exhibition and were entranced by the richness and excellence of the Chinese Art section. On the last day of the ceremonials, Father G. H. Levesque, O.P., conducted Her Imperial Highness Empress Zita, her venerable mother the Duchess of Bragance, Their Highnesses the Archdukes Rudolph and Charles-Louis of Austria, Her Highness the Archduchess Charlotte and Countess de Verssenbrock to the Exhibition.

In Sudbury, Ontario, on February 16, 1941, was begun a tridium by Monsignor Alphonse Lécuyer, P.D., V.G., pastor of the Sturgeon Falls, Ontario, Church. Father Achille Cournoyer, the pastor of Gogama Church, preached the sermon, his subject appropriately being "The Sacred Heart and the Society of Jesus." On the following morning a Solemn High Requiem Mass was celebrated for the deceased Jesuit Fathers who had laboured in the district of the diocese of Sault-Sainte-Marie. In the afternoon of the same day, Benediction of the Most Blessed Sacrament was given for 1,500 school children and students in the schools and college of Sudbury.



On the evening of February 17, 1941, Reverend Father Arthur Joyal, O.M.I., of Ottawa, who is the director of the Association of French-Canadian Education of Ontario, spoke on "The Jesuits and the Christian Education of the Young." In his sermon the Oblate Father paid a magnificent tribute to the Jesuits in their educational work all over the world and emphasized how much had been done in our Sacred Heart College in Sudbury for all of Northern Ontario. High Mass was celebrated on February 18, 1941, in our parochial church of St. Anne by the pastor of the Capreol Church, Reverend Father Mulligan. At this Mass over 1,000 children received Holy Communion. The curate of Sturgeon Falls Church, the Reverend Father Vailancourt, preached in French. The sermon in English was given by the curate at Killarney, Reverend Father McHugh. Both of these sermons dealt with the strength and valour of the character and soul of our Holy Founder, Saint Ignatius. A four act play, "Joan of Arc," in French was presented that same afternoon by the students of our Sacred Heart College. In the evening, Reverend Father J-M. Pelchat, the pastor of Noranda, gave an inspiring and appreciative sermon on "The Jesuit Missionary." On February 19, 1941, the Most Reverend R. H. Dignan, D.D., Bishop of Sault-Sainte-Marie, celebrated Pontifical High Mass. The sermon in French was given by Monsignor Côté, P.A., the pastor of Chelmsford, his theme being the early work of the Jesuits in Sudbury and Northern Ontario. The English sermon was preached by Reverend Father Joseph Salini, the pastor of St. Clement's Church in Sudbury. Father Salini spoke well and with much feeling on the life and religious formation of Saint Ignatius. After the Mass a banquet was held in the Hotel Frontenac, Sudbury. Doctor Rudolph Tanguay was chairman. His Excellency Bishop Dignan spoke about the history of the Jesuits and paid many compliments to Ours in connection with the great work done by the Jesuits in Ontario. Speeches were also given by Doctor Raoul Hurtubise, M.P.; Reverend Father Oscar Racette, the



pastor of Verner; Mr. T. Murray Mulligan, K. C.; and Reverend Father J-Germain Parent, the president of the Alumni Association of the Sacred Heart College in Sudbury. The final speech and appreciation of the speakers was given by our Father Provincial. At the head table were many dignitaries of the Church, including Very Reverend Father H. Côté, the Provincial of the White Fathers. Mayor W. S. Beaton welcomed the guests to Sudbury and in a few words told how much our college had done for Sudbury and district. In all there were approximately 25 guests at the banquet. That evening the play, "Joan of Arc," was again presented by our students to a capacity house.

In the Province of Manitoba the celebrations were confined to an Academic Convention, on March 12, 1941. St. Boniface College Hall was filled to capacity; nearly all the priests of the diocese were present and many priests, also, had come from Winnipeg, among whom were Very Reverend Father T. M. Mullally, the Provincial of our Upper Canada Province; his Socius, Reverend Father F. C. Smith, S.J.; and Reverend Father J. Holland, S. J., the Rector of our St. Paul's College, Winnipeg. At this large meeting, Judge Joseph Bernier, who has a son and a brother in the Society, gave a very interesting lecture on the Society.

This series of festivities will be closed with the celebration of the Fourth Centenary which will take place in June next in Chicoutimi. It is being prepared by the priests of this diocese themselves. In this north-eastern part of Quebec our first Jesuit missionaries travelled and laboured for the conversion of the Indians and, in a recent letter to his flock, His Excellency Bishop Melançon of Chicoutimi paid them (the Jesuits) a beautiful homage.

A very fine little book in French was put before the public during the above celebrations, *The Society of Jesus*, a series of monographs of the Saints and principal Blessed of the Society, with a preface by His Eminence Cardinal Villeneuve, O.M.I. Father Louis Lalonde, S.J., Dean of Jesuits of Lower Canada, still



straight of back despite his eighty years, made possible this little book, directing the work of his numerous collaborators and supplying some of the most interesting sketches himself. Other French publications were *The Letter of His Holiness Pius XII*; a study by Jean Guiraud entitled: *The Jesuits—What They Are And What They Do*; and the book, *What Is A Jesuit?* by Father Doncoeur. Father Leon Pouliot, wishing to make a general history of the famous *Jesuit Relations* which could be easily accessible to the general reading public, edited his *Study On The Relations Of The Jesuits of New France*.

A pastoral letter of the Episcopacy of the Province of Quebec, dated December 12, 1941, appeared, paying a solemn tribute to the Society. It expressed the feeling of gratitude and admiration of all its Catholic people. It recalled the educational and spiritual works of the Society, its numerous Saints, Blessed and Venerable, but laid particular stress on the missionary accomplishments of the Society in Canada and its gift to Canada of its first eight glorious martyrs and canonized saints. The closing words of this letter may serve to end this summary: "To mark at the same time Our gratitude to Heaven for all its blessings, and Our admiration for the illustrious Society which the Sovereign Pontiff, His Holiness Pius XII, in the footsteps of such a large number of his august predecessors in the See of Peter, has just honoured with the most enviable eulogies, and to the end that we may obtain for this battalion of apostles and through it for our country the heavenly blessings, with one common accord, We decree what follows: Sunday, December 22nd, in all the Churches and Chapels of Our respective dioceses, a solemn TE DEUM will be chanted with the prayer Pro Gratiarum Actione."

This document was signed by His Eminence Cardinal Villeneuve, O.M.I., the Archbishop of Quebec, by Their Excellencies the Archbishop of Montreal and Archbishop of Ottawa and by their sixteen suffragan Bishops.



## MISSIONARY LIFE IN MADAGASCAR

LEON DERVILLE, S.J.

*(A letter from Mission Catholique, Fianarantsoa.)*

**Life of the missionary in Betsileo**—Each Father is in charge of a district; i. e., a territory ranging in extent from 30 to 40 kilometers in length to 100 and 200 kilometers. Hence the number of Christians to be visited, the pagans and Protestants to be converted, churches and schools to be built, maintained, and supervised, and the personnel to be directed, is a variable factor in each district. This diversity is enhanced by the condition of the roads, bridges, and means of transportation. All the districts have been laid out in the same manner. They are made up of a central post with a church of some importance, three or four secondary stations and, finally, thirty, forty and, occasionally, more minor centers. Thus the missionary goes from station to station reserving feasts and the most important Sundays for the central station, other Sundays for the secondary posts, and week-days for the small stations. This does not prevent him from remaining several days where the necessity of his apostolate demands it of him.

Is it difficult to follow the missionary of Betsileo from day to day? After all, his days bear such a resemblance to one another that such a narration would soon become boring to the reader. The story of one day's work will suffice to give an account of the Betsileo missionary's life.

Day has hardly dawned and I find myself riding a horse along the dusty road which the sun will soon be heating a little too much for my liking. The road is a difficult one in the region of the High Plateaux; up and down and up and down again it goes skirting



ravines out of which rises the muffled sound of a torrent, crossing railless bridges whose planks are poorly fitted, yet happily spared by the seasonal floods which usually carry them away. . . . It is noon. From the top of a hill I see the village where I must stop. There is the church roof in the midst of the eucalyptus and beside it my hut.

I have not yet got off my horse when someone calls me for a sick person. When I return I eat in haste since the school children are already milling about at the church. I go into the confessional; it is two o'clock. I won't get away before nightfall for the children are followed by the grown-ups who are summoned by a conch-shell at quarter-hour intervals. The mountain echoes multiply its sound and bring notice to the most hidden spots that the Father has arrived.

In the evening I return to my shanty, arrange the following day's program with the catechist, take supper, finish my Office and retire.

The day has not yet begun before I have plunged into the reading of my Breviary; and I do well, for the Christians are arriving and I begin Confessions again. It is after ten o'clock when I finish. After the blessing of two marriages, Holy Mass begins. More than 400 Christians receive Holy Communion at the Mass. At what time do I finish? I do not know. While the catechist speaks a few words to the crowd, I take Holy Communion to the sick woman whom I visited yesterday; then I return home. Then come the customary petitions addressed to the Father by the Christians, the marriage registrations, and investigations to be made upon my return, the numerous and varied difficulties to be straightened out, family or household disputes, complaints, requests. . . . My catechist begins to lose patience: the children who are to be baptized are here waiting: "Good: I'm coming."

It is two o'clock before I can even think of eating. In the meantime my horse is saddled. While I am fastening my bag, there is a knock at the door.

"Father, there's a sick man."



"Where is he?"

"Along your way; someone will show you where."

Indeed, after an hour on the road, my guide makes a sign.

"Up there?"

"Yes."

On the slope of a hill a house is perched half-hidden in the brushwood. It is impossible to get there on horse. A bridgeless stream has to be crossed; two men manage to carry me across and I begin the ascent. The way is steep; the sun is pitiless; my kit seems heavier than usual. At last I arrive. In the smoke from the hearth which eddies about and darkens the only room of the house, I hear the sick man's Confession; then I go down the hill. Night overtakes me while I am still far from my destination.

Thus the days pass in Betsileo, not always so full nor so calm. There are periods of hard work during retreats for catechumens, for first Communions, or for Christian communities; there are great feast days which attract real crowds to the center whose Confessions the Father has to hear all alone. There are the rainy months that complicate journeys and greatly increase the number of the sick who must be visited day and night; there is the fatigue of the hot seasons which bring fever. There are buildings to put up at the expense of great patience and labor. There are tornadoes and cyclones which in no time at all level the labor of long months and consume in a few hours funds that have been painfully collected with great difficulty. There are—But it is of small moment after all, so long as good is done and the Kingdom of God is spread in the country of Betsileo.

**Conversions in the Betsileo Country**—What roads do Malgache souls follow to salvation? Malgache souls follow the common law; they arrive at truth through the preaching of missionaries, the example and exhortation of Christians, the prayer and sacrifices of all those who interest themselves in the salvation of souls.



These roads, however, are multifarious. Do not all roads lead to Rome? It may well be a matter of interest to follow Malgache souls in their progress toward the Light; we shall wonder the more at the action of the Holy Spirit who does not cease to breathe upon souls of good will.

The family spirit is one of the channels that most often lead the Malgaches to the Truth. Does not mutual love imply the desire for perpetual union in the world to come? Such indeed was the determining factor in the conversion of a pagan woman of Andriana, named Rabao. Driven to despair after the loss of her child, Georgine, who died in giving birth to her first child, Rabao was on the verge of insanity. She was forty years of age, but you would have thought her a child, had you seen her molding little oxen of clay for her amusement. She refused all consolation; nothing could shake her from her listlessness. One day, however, the catechist said to her:

"Come, Rabao, there is no need for such despondency. Do you want to find your child again? Learn the catechism, receive Baptism and when you die you will go to Heaven to see your Georgine again."

It was like a lightning flash in the poor mother's mind. Without delay she took up the study of the catechism; she found the Faith. At her Baptism she insisted on receiving the same name as her daughter.

Children themselves become apostles to their own parents. One day among the catechumens two little girls presented themselves and asked permission to take the catechism examination.

"Where do you come from?" the Father asked them.

"From Bevava."

Bevava is a little village not far from Fianarantsoa. The Father called the catechist, who said that he did not know them, that they did not attend the Catholic school, and that their parents were zealous Protestants. The examination was put off for a fortnight for the purpose of investigation. On the appointed day the



youngsters were there and answered the questions perfectly.

"But you don't go to the Catholic Church, do you?"

"No, but we will from now on."

"Do you go to the Protestant Church?"

"We don't go any more."

Baptism was again postponed, but now these little girls, of their own accord, began to attend the Sisters' school. The parents, though at first opposed, acquiesced. There was no further obstacle to the Baptism and first Communion of Marie-Anne and Cécile.

A short time after, both came to see the Father accompanied by their mother, now desirous of becoming a Catholic.

"What about the catechism?"

"I know it."

And as a matter of fact she knew it very well. The children had been the zealous catechists of their mother, Ratsara. But their zeal did not stop there; soon after they brought along the head of the family, who in Baptism took the name of Jerome. Jerome Rasoas's children at this time were eleven and eight years old.

At times the Holy Spirit spurns the use of all human agencies and acts independently. Here we are in contact with something mysterious, but the clear, real, stark fact of conversion is there. Such is the story of old Rainizanaka.

His daughter, Rasoambola, fell gravely ill. Rasoambola asked a visiting Catholic mother for Baptism. Time was pressing. Quickly she taught the child the elements of the Faith and baptized her with the name Cécile. Alarmed by the progress of the disease, the girl's father called for the medicine-man. Cécile refused; the man of Satan would have nothing to do with the child of God. Greatly angered, Rainizanaka threw his child out of the house. The catechist gave her shelter until the father, moved to contrition, consented to take her back to his house, where she died soon after.



Now one day Rainizanaka had a dream, which he tells as follows:

"I saw Cécile. She appeared above me holding a beautiful flower. I reach out to take it, but each time Cécile withdrew it.

"Isn't that flower for me?" I asked.

"No, unless you prepare for Baptism."

"But I don't know how to read."

"Talk to that Lady over there."

"And indeed a lady was standing on the mat before me. She held a book and was reading things which I did not understand, but which you people say in your prayers. As for myself, I know but one thing: I must receive Baptism."

Even more astonishing was the conversion of Rainialohotsy, whom a catechist met one Sunday at the door of the Cathedral of Fianarantsoa.

"What are you doing here?"

"I don't know, but this thing draws me here." He pointed to a rosary which he had picked up in the road and hung around his neck. Now this Rainialohotsy was a confirmed pagan who had never shown the slightest inclination toward prayer.

Such stories are numerous and are of such infinite variations that we are forced to limit ourselves in their narration. We know at least enough to give a fair account of the ways by which Malgache souls come to the Faith. May the friends of the Missionaries help in speeding the movement toward the Light.

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# THE JESUIT DISCOVERER OF THE SOURCE OF THE BLUE NILE

VINCENZO INSOLERA, S.J.

*(Translated from I Gesuiti, April, 1940)*

It is only fair to the ancients, for whom the discovery of the source of a river was a glorious achievement, to give them the credit of being logical, when they expressed their opinion that the whole volume of river water flows from springs connected with each other by subterranean channels. These springs, according to them, are the true source of a river.

One river more obstinately than all the others refused to reveal the mystery of its source, the Blue Nile, the Father of Rivers. In vain did Cambyses expend time, men and money to discover it; his expedition after many harrowing experiences was swallowed up by the desert. Alexander the Great sought a solution of the problem from the oracle of Jupiter Ammon, but when that powerful monarch complied with the directions of the oracle and came with joy in his heart to the source of the Indus, he soon learned his error. Ptolemy Philadelphus, hoping to trace the course of the Nile, straightway thought of making war on the Negus of Ethiopia. Nero, out of love of science or through vanity, sent out an army of legionnaires to make the discovery, but the advance of his troops was completely stopped by the luxuriant mass of vegetation growing in the Nile. And, to add one last item of ancient history, Lucan in the tenth book of his *Pharsalia* tells us of another, Julius Caesar, who would have preferred to see the intriguing sight of the renowned source of the Nile to his civil wars. Evidently the men of the ancient world were filled with a burning ambition to make that discovery, but when nothing



came of their efforts they came to the conclusion that the Nile hid its source in impenetrable recesses.

No, the ancients did not discover the source of the Nile, nor did the iron men of the Middle Ages, nor the men of the Renaissance. We have to wait until the seventeenth century, when the Jesuit missionaries had set foot in the fabulous lands of Prester John. Among the Jesuit missionaries who evangelized Abyssinia from 1557 to 1640 there was none greater than the Spaniard, Pedro Paez. Not only was he an apostle who brooked no obstacle but he was a brilliant scientist as well. Alone he was able to convert three kings of Abyssinia and a good half million Abyssinians. Alone he supervised the construction of royal palaces and mansions, something never seen in Ethiopia before; he erected churches and laid out gardens on the banks of Lake Tana. The Abyssinians venerated him and even the Coptic monks and priests exalted him to the stars. When he died in May, 1622, universal mourning filled the land and the grieving emperor, Seltan Segâd, in a letter to the Provincial of the Jesuits in India expressed his sorrow in these words: "If this paper were as wide as the heavens and this ink as deep as the sea, We think that they would not suffice to write the story of his goodness, his achievements and his teachings. To relate his accomplishments is as impossible as to revive the already withered flowers, to make the course of the day turn backwards, or to gather up the water that has once been spilt". Four years after the death of Father Paez, the king still cherished a vivid remembrance of the great missionary and sent a richly wrought rug as a covering for the tomb of the apostle.

The following is the account of Paez' discovery of the source of the Blue Nile. He first saw it on April 21, 1618, and candidly confessed that he was "overjoyed to see what in ancient times Cyrus, Cambyzes, Alexander the Great and the great Caesar had desired to see". On drinking from his cupped hands some of the water, he found it limpid and light, but without any of the marvellous rejuvenating virtue at-



tributed to it by Galen. The source was two springs at a short distance from each other. The ground around was tremulous, shaken by the underlying waters in perennial conflict with the roots of trees. Nearby soared Mount Guiz (today Amidamid) on whose summit pagan tribes made sacrificial offerings to their false gods. The surrounding country was sown in barley and wheat and further away towards the south the dense shade of tamarisk woods met the eye. The Nile swiftly and noisily flows on its way, constantly increasing in volume, until it empties itself into Lake Tana and after a few miles even more majestically runs out again. About a hundred feet from the lake it drops from a height of about a hundred and sixty-four feet, forming one of the most imposing falls in the world, the Falls of Tisisat or Alata. The roar of the crashing waters is tremendous and audible at a great distance. In the middle of a verdant cup of striking vegetation a dense curtain of mist is broken up into a thousand rainbows, forming one of the most beautiful scenes in all the world. From there the spuming river fights its way through narrow channels and flows through kingdoms and provinces everywhere distributing the beneficence of its waters. All this and many other additional details can be found in the minute and interesting description that Paez has left us in a chapter of his beautiful *History of Ethiopia*.

Incredible though it may seem, Paez' discovery was emphatically denied by the Scotch explorer, Sir James Bruce of Kinnaird, who travelled in Ethiopia from 1768 to 1773 with this express purpose "to discover the source of the Nile". His denial of crediting the missionary with the discovery was so concise and vociferous that not a few even of the learned modern historians are beguiled by him and entertain a certain diffidence with respect to Paez' claim. "No Portuguese", Bruce vigorously asserts, "not Covillan nor Rodrigo de Lima, not Cristofaro de Gama nor even the Patriarch Mendez saw the source of the Nile, nor has any one of them claimed to have seen it. The honor of having made the



discovery in the reign of Za Denghel is attributed to Paez. I came to examine into these pretensions, to see if they are well founded . . . They are without foundation, since Paez in the history which he wrote of Abyssinia has not one word about this discovery."

With all due respect to Bruce, he is egregiously wrong. The whole 26th chapter of the first volume of Father Paez' history is devoted to his discovery, as anyone can read in Beccari's edition. An English edition of the accounts of Paez and of Father Lobo, who visited the source of the Blue Nile ten years after Paez' discovery, was written by Sir Peter Wyche and published in 1669, a year before Bruce visited the source, by order of the Royal Society of which Sir Peter was an original Fellow. Moreover, in 1772, while Bruce was still in Egypt the French geographer, D'Anville, issued a new edition of his map of Africa in which by a careful study of the writings of Paez and Lobo he had anticipated Bruce's discoveries. D'Anville's map is singularly accurate.<sup>1</sup>

Naturally, Bruce's pretensions, crediting himself with the discovery of the source of the Nile, gave rise to a lively controversy, in which well-known scholars took part, who after studying the data voted in favor of Paez' claim. But these men solved the question at their desks. It remained for another explorer, the Englishman, Charles Tilstone Beke, to clinch the argument in favor of Paez. He visited the source on March 26 and December 23, 1842, on both occasions making observations and comparisons and jotting down notes. On returning to Europe he published "a memorial in defense of Paez on the question of the sources of the Nile", in which Bruce is definitely condemned and Paez defended for the simple reason that his description is in exact conformity with the truth. Since that time few have dared to raise even the shadow of a doubt on the missionary's claim. Thus science ruled in favor of the Jesuit and the accusations which Bruce hurled against him recoiled on his own head.

Now that the question is settled, we may ask what



motivated Bruce, who also has distinguished himself by important contributions to the study of Ethiopian geography, in bringing up such accusations against Paez. Why falsifying and exaggerating the content of the description did he wish to take advantage of the ignorance of his readers and of the authority his long sojourn in Abyssinia gave him? Let us prescind from the fact that James Bruce was a fervent Scotch Protestant and Pedro Paez a Catholic priest, moreover, a "fanatical Jesuit". The true motive for the opposition of the living explorer to the dead missionary was, no doubt, the disappointment that Bruce must have experienced when he saw that he had been preceeded in the discovery of the source of the Blue Nile by more than a century and a half and in the frustration of his ardent ambition to win the renown of such a discovery. This he could not do until he had cleared away every claim of Paez that stood in his way; hence his accusations. We have clear proof of this in volume III of Bruce's work, where the author, or someone else in his behalf, had two medallions engraved; on the face of one we see the image of Bruce and on the other—here is the key to the solution—a radiant nymph in the act of uncovering to Bruce the veiled head of the ancient Nile lying at full length over three amphorae from which water is pouring. An inscription at the top quotes the words of the poet, Claudian: "Nec contingit ulli hoc vidisse caput" and below, deliberately, "A. D. 1770".

The Jesuit, Paez, had the pleasure of contemplating that venerable head unveiled on April 21, 1618, exactly one hundred and fifty-two years earlier than Sir James Bruce of Kinnaird.

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<sup>1</sup> Cf. Ency. Brit. art. *Nile*, Vol. XIX, p. 697 c.  
Cath. Ency. art. *Geography*, Vol. IV, p. 451 a.

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## FATHER ROOTHAAN AND THE MISSIONS

(Translated from Nuntii De Missionibus, Apr., 1939.)

In our day the missionary work of the new Society has acquired a magnitude scarcely known to the missions of the old Society. This splendid development is due in large part to Reverend Father Roothaan, General from 1829-1853; he it was who laid the foundations of the new Society's missions. This accomplishment was rightly attributed to him by Father Minini in the funeral oration given before the General Congregation that elected his successor; but that does not mean that Father Roothaan was the sole creator of the Ignatian missionary spirit. For that spirit was kept alive even after the suppression of the Society, during its survival in Russia, and after its restoration. Father Roothaan had merely to direct it to concrete activity. That is why a history of the foundation of the missions of the new Society ought to embrace the preliminary period of preparation for mission enterprises.

The work published by Father Jos. Alb. Otto, S.J., takes this fact into account. It is called *Gründung der neuen Jesuitenmission durch General Pater Johann Philipp Roothaan*. (Missionswissenschaftliche Studien. Veröffentlichungen des Instituts für missionswissenschaftliche Forschungen. Dritte Reihe, No. 1.) \*

The period treated extends from 1773 to 1853; it includes the Russian exile, the restoration up to the death of Father General Fortis in 1829, and the Generalship of Father Roothaan (1829-1853). The part concerning the first period is drawn from almost entirely new sources. The author has made use of many unedited works. The letters of the Vicars General and of the Generals have constituted an exceedingly rich mine of information. The registers of Father Root-



haan's letters alone take up 56 volumes in folio; they cover 20,000 letters in some 15,000 pages. The abundance and the richness of the sources made definitely possible a complete survey that would clearly depict the distinctive characteristics of that heroic period. The scene is dominated by the figure of Father Roothaan; from his first years in the religious life the missionary vocation made its attractions felt and young Roothaan dreamed of devoting his entire life to the missions. During his incumbency as General he opened the way to pagan lands for hundreds of Jesuits animated with a missionary spirit that recalls the glorious days of Saint Ignatius and Saint Francis Xavier. The history of the new Society's missions brings before our eyes missionaries whose names cannot be forgotten. This time they have to combat a new enemy, namely, the Protestant host. Their labors during this period of the decline and revival of missionary activities are evaluated through the description of geographical, ethnographical and, religious factors.

Father Otto's work is made up of three main parts. First there is the Historical Introduction (1773-1829). There he indicates the two fundamental factors that led to the reestablishment of Jesuit missions: the mission-mindedness manifested throughout the world, and the new Society's eagerness to take up missionary activity again. The demands for missions so universally addressed to the Society before and after 1814 are an imposing testimony to the effectiveness of the mission activities of the Jesuits of the old Society. These appeals, coming from Popes, Propaganda, from bishops, and civil authorities met with a most enthusiastic reception within the Society, though, at first, its confinement within the boundaries of Russia restricted any such activity; the petitions sent by members of the Society to their superiors leave no room for doubt in this regard. The superiors of the Society, in spite of the extrinsic circumstances, were very well disposed toward the missions. Nevertheless, the hour had not yet come. Missionary work was at first limited



to sporadic efforts. Several Jesuits of the old Society who were residing in mission lands were readmitted into the Society.

It was desired to take up the work again at Peking, but negotiations for the voyage lasted many years. Father Otto delves deeply into correspondence, for the most part unedited, between Rome, St. Petersburg, Dresden, Lisbon, London, Peking, now preserved in the secret archives of the Vatican; these documents indicate graphically the precarious situation of the Society in the years immediately preceding its official re-establishment. Nevertheless, those efforts to take up the work anew in China were the occasion for the first written approbation of the existence of the Society in Russia (1801). In the great Russian Empire the Jesuits failed to develop a mission field because of the opposition of the Orthodox Church. The year 1823 was an epoch-making one regarding America; the first missionary caravan of the new Society left for the Far West of the United States. Father Charles Van Quickenborne established the Indian mission. But these activities as others elsewhere were but beginnings. At the death of Father Fortis in 1829 there were only three Jesuits on the "missions." These were Father Franco in the islands of Greece, Father Barber among the Abenaki Indians in the State of Maine, where there was a neglected Catholic Indian population, and Father Van Quickenborne in Missouri where he ran a little Indian school which was closed in the following year.

In short, the real founding of the Missions of the new Society of Jesus remained yet to be accomplished. This was consummated under the Generalship of Father Roothaan (1829-1853). Father Otto considers this phase in the second part of his book. The author begins his treatment in this aspect with a survey of the history of the Society of Jesus during these years. He shows us how Father Roothaan, more and more convinced of the importance of the missions, finally decided to lay the pagan world open to his subjects. His



memorable circular letter addressed to the entire Order on the feast of St. Francis Xavier in 1833 had a profound effect upon the youth of the Society. More than half the members of the Society answered the General's call. The archives preserve these petitions and the register upon which the names were recorded following the requests. The heroic sentiments revealed by these letters made a great impression upon the General; he saw clearly thereby that the true spirit of Saint Ignatius was thriving among his subjects. The mission foundations multiplied rapidly, and the author traces their history for us as he takes us from continent to continent: to the islands of the Aegean Sea, to Albania and Herzegovina, to Syria and Mesopotamia, to Algeria among the Arabs and the Kabyli, to Madagascar and the other islands of Eastern Africa, to the Sudan where Father Ryllo led the first expedition into Central Africa, to India—to the regions of Bengal, Madura, Bombay, Poona, the Island of Ceylon—and on into China. There was even a project for the inception of a Japanese mission. In the two Americas the missions flourished among the Indians of Canada, Missouri, the Rocky Mountains, and the Abenakis of Maine. Missions were established in Jamaica, Belize, in Colombia and among the dread savages of Brazil. According to the statistics of the Propaganda for the year 1843, the Society had the most numerous missionary contingent of all the Orders.

In the third part of his book Father Otto makes a study of the characteristic features of the work accomplished. He sketches the method of evangelization in its broad lines, as it followed the principles laid down by Father Roothaan. He considers in order the questions of Jesuit missionary government, the Jesuit personnel of the missions, the formation of the native clergy.

The results of the missionary work accomplished under the guidance of Father Roothaan are the more astonishing when the fact is considered that the Society was then living through the most stormy years



of its existence. It is enough to recall that between 1848 and 1850 the General himself had to flee from Rome and more than half the Jesuits (about 2,000) were put out of their houses.

The establishment and the organization of new missions in all quarters of the world will redound forever to the credit of Father Roothaan who, despite so many trials and such persistent persecutions, toiled on with a profound appreciation for the interests of the Church, a great zeal for souls, and an indomitable courage.

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\*Grand octavo, XXVIII-551 pp., Freiburg in Br. 1939. Herder & Co. Price: 16 Marks in brochure; 18 Marks bound. 25% discount on orders coming from non-German countries.

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# OBITUARY

FATHER EDGAR J. BERNARD, S.J.

1862-1940

*(This obituary is a digest of the booklet, A Hidden Apostle of the Sacred Heart, written by Albert S. Foley, S.J.)*

In an old New Orleans home, on a sultry June afternoon in 1872, a fever-racked lad of ten lay dying. Around his bed his widowed mother, his brothers and sisters hovered in reverential silence while the priest gave the boy his First Communion as Viaticum and administered Extreme Unction. The doctors had pronounced the case hopeless. But, kneeling at his bedside, a saintly mother prayed. Her maternal intuition convinced her that God would heed her prayer and spare this, her youngest boy, whom she hoped to raise to be a priest some day.

Teresa Martinez Bernard's petition was granted. Edgar returned from death's door, destined to spend forty-five years of his life at God's altar. The consciousness that he was chosen to become a priest seemed to have dawned upon the boy soon after he arose from that sickbed. He was a changed lad indeed. Previously he had been somewhat of an *enfant terrible*. Mettlesome, mischievous ways came natural to him from his father's French vivaciousness, his mother's Spanish fire and the Celtic ardor of his grandmother. Once in anger he had thrown a brick at a playmate's head. Another time he had kicked a large crack in his bedroom door in a burst of temper. Upon still another occasion his mother was obliged to untangle him from a brawl with another boy. "You'll never be a priest



with that temper of yours," she lamented, leading him home for his punishment—not a spanking, but an hour on a chair before the crucifix in the little oratory at home.

With the passing of the summer of 1872, however, young Edgar began to respond to Madame Bernard's excellent training in solid piety. Frequently now he attended weekday Masses and Sunday Vespers with his mother, rose and dressed each morning in good time for prayers, conducted in the oratory for the whole family, and learned how to pray while he watched his mother recite the Rosary or lead the simple French hymns they sang.

Devotion to the Sacred Heart made a lasting impression on him. His mother early taught him the significance of the First Friday Communion and imbued him with the spirit of reparation which characterizes the devotion. Madame Bernard placed upon the oratory altar during June a large heart-shaped and thorn-filled pincushion from which, after night prayers, the children were allowed to extract a number of thorns in proportion to the acts of mortification and self-denial they had performed that day. Young Edgar was especially zealous and generous in amassing these tokens of his newly awakened love of the Sacred Heart.

While he was attending school at the Jesuit college on Baronne St., New Orleans, Edgar began to show marked signs of his vocation. Besides serving Mass faithfully at the Jesuit church he undertook some boyish imitations of St. Aloysius. But Edgar's practice of mortification was somewhat disconcerting to his sister, Mimi. Once when she came to awaken him for Mass, she discovered that he was sleeping on sticks. Immediately she shook him awake and threatened to tell Mother on him. "Mimi, mind your own business!" was Edgar's only remark. Upon another occasion the curious Mimi pried into Edgar's business again and found noted down in his memorandum book numerous acts of mortification.



However, Madame Bernard was obliged to take Edgar in hand when Father Bouige, vice-president of the college, learned that he was wont to give his lunch to the beggars who invaded the college yard during the noon recess. Considering this imprudent self-denial for a growing boy, Father Bouige insisted that Madame Bernard instruct her son to find other channels for his zeal for mortification and the poor.

The good widow did find other means of training her children in compassion for the poor. On one occasion, while carrying some of their mother's gifts to the Little Sisters of the Poor, Edgar and his sister Amelie confided to each other their intentions of becoming Religious consecrated to God. Such was their mutual joy that right there in public they stopped and kissed. An old negro mammy passing nearby exclaimed in feigned astonishment: "Well, jes' looka dese sweet-hearts kissin' on de street!"

Amelie and Edgar were seventeen and fifteen respectively when they journeyed to Grand Coteau, August 5, 1877, Edgar to enter the Jesuit college as a postulant and Amelie to apply for the veil at the Sacred Heart Nuns' Convent there.

Because of his extreme youth, young Bernard was given an extended postulancy. For a year he was registered in the Poetry class of the college and it was not until December 3 of the following year that he received the Jesuit habit.

In later years he expressed his gratitude to God that he had been privileged to inaugurate his Jesuit life under so excellent a Novice-Master as Father Widman and in a town hallowed a dozen years previous by a miraculous apparition of Blessed John Berchmans. From his aunt, Mother Victoria Martinez, superioress at the Convent of the Sacred Heart where the miracle occurred, Edgar imbibed a keen personal devotion to this youthful Saint. With the start of his noviceship, he took Berchmans as his model and shaped his whole life on the pattern of the cheerful, every-day holiness canonized in him



Before his first year as a novice was completed the Novitiate at Grand Coteau was closed and all the novices were dispatched up the Mississippi to Florissant, Missouri, to complete their probation under the famous Father Isidore Boudeaux. The next fall Edgar performed the exercises of the Long Retreat and the following winter, on the feast of the Immaculate Conception, 1880, he pronounced his first vows.

Thereafter the years of his training slipped by at a rapid but routine pace. Under Father Hagemann he continued his progress in the spiritual life, as he also did at Woodstock under Father Sabetti during the years of philosophical studies there, 1882-1885.

For his teaching period, 1885-1891, Mr. Bernard was assigned to Spring Hill College. Those years were marked with a cumulus of successes. The years of faithful observance of rules, of earnest devotion to the Sacred Heart, and of steady, profound study were beginning to bear fruit. His companions acknowledged that first place in observance of rules and in spiritual things belonged to him. His fervor was unflagging, his fidelity to duty quiet, gentle and constant. Already the promise of the Sacred Heart that those devoted to Him would win hearts was manifesting itself in Mr. Bernard's dealing with his fellow-scholastics and with the boys. One of the strongest and least impressionable of the students admitted: "I was sometimes angry, mad, violent. But the voice of Mr. Bernard calling me sweetly by name disarmed me. It was irresistible."

In September, 1891, Mr. Bernard left for Woodstock to pursue his theological studies. During his first winter there his charity caused him imprudently to endeavor to live out some of the cold days without turning on the steam in his radiator. He thought that those down the line might not get enough heat. But the result was that he was attacked by articular rheumatism and confined to bed for three months, partially losing his hearing during the long siege—a cross he was to carry through life. Though his rheumatism cleared up,



his deafness continued and even the efforts of specialists could not cure it.

Ordained by Cardinal Gibbons on June 25, 1894, and having completed his theology the following year, young Father Bernard returned to the South. After a summer of ministerial work in lower Louisiana and a year as prefect of studies at Spring Hill, young Father Bernard commenced his Tertianship at Sault-au-Recollet, near Montreal, where he made the Long Retreat under the famous Tertian-Master, Father Charles Charaux, who summed up the Jesuit ideal in the pithy motto: "*Avec Jésus, comme Jésus, pour Jésus.*" This became the election or great resolve of Father Bernard—to devote himself utterly to a life, "With Jesus, like Jesus, for Jesus." For the next forty-three years his daily spiritual life was devoted to its achievement. Each year this resolve was renewed during the meditation on the election of the annual retreat and his examen book for the twelve years before his death shows that he daily marked thirty to sixty actual occasions on which he put it into practice in his busy life.

From his novice days he had admired the practical spirituality of St. John Berchmans and the heroic vow of perfection pronounced by the great apostle of the Sacred Heart, Blessed Claude de la Colombière. Actually to vow, like the latter, "the perpetual observance of our rules" seemed to Father Bernard the exclusive privilege of Saints. So for himself, with the guidance and consent of Father Charaux, he framed the following "promise of love" by which he bound himself completely as if by vow, but without the scruple-breeding obligation under pain of sin: "Dear Jesus, out of the love I bear Thee, and trusting in your grace, I promise to always most perfectly observe our holy Rules and execute the least wishes of my Superiors." This promise the young priest thenceforth renewed daily at his first visit to the Blessed Sacrament. His fidelity to it meant the achievement of a life



"With Jesus, like Jesus, for Jesus." It alone accounts for the fact that even after his diamond jubilee Father Bernard kept his rules as faithfully as the most fervent novice.

As a young priest Father Bernard had shown great promises as a preacher. In Tertianship he had achieved brilliant success in this capacity during his Lenten Trial at the Cathedral at Montreal; and, after the completion of his Tertianship, when he was appointed as spiritual father of the Juniors and professor of Humanities at the Novitiate in Macon, Georgia, he had vindicated rare talents in giving the community retreat, the monthly exhortations, points to the lay-brothers and retreats to Religious in various parts of the province. But the rector, thinking his deafness interfered with his effectiveness, ordered him to give up his ambition to be a preacher. The young priest submitted, though later he admitted that humanly speaking it was the greatest mistake of his life. The South sorely needed speakers of his high caliber, and a great and fruitful career lay before him.

In the fall of 1898, Father Bernard was appointed minister and treasurer of the Novitiate at Macon, a hidden task that he fulfilled for the next twenty-two years. But this secluded life gave him opportunity for years of labor in a fertile spiritual field, the apostolate of reparation. As a Scholastic and young priest, he had been haunted by those plaintive words of the Sacred Heart: "Behold the Heart that has loved men so much . . . yet in return receives only coldness, indifference and sacrileges in the Sacrament of its love . . . But what wounds me still more keenly is that there are hearts consecrated to me who treat me thus." This last sentence stirred the heart of Father Bernard to try to do something in reparation for this keenly smarting wound. In atonement, he redoubled his penances and mortifications and entered upon forty years of hidden crucifixion, the worth of which in the eyes of God no man can tell. His days began one hour



earlier than was required by rule. At Mass he usually wore a penitential chain and for almost twenty years took a discipline nightly. Usually he fasted three days a week all year long; nightly he slept for five or six hours on a board, this rest being interrupted for a short vigil prostrate before the Blessed Sacrament; and on the eve of the First Friday each month he kept an all-night vigil.

In 1911, a new source of suffering was opened for this ardent devotee of reparation. His penances began to tell upon his constitution. Headaches plagued him so continually that he could not move without pain. In 1914 an epidemic of typhoid fever gripped the Novitiate and Father Bernard fell victim to it. The stricken priest suffered on for three months, and at times seemed at the point of dying. When he recovered, Father Bernard was an old man; yet he took up again his routine life of prayer and penance and his usual duties as minister and treasurer. To many of those who lived with him his glowing love of the Sacred Heart was communicated in a marked way. He every year invited the more fervent of the new Juniors to join him in offering their Mass and Communion on the First Friday of the month for the purpose of making special reparation to the Sacred Heart. Soon he had a legion of five hundred souls kneeling with him each month in this thoughtful act of atonement.

On November 7, 1921, the building at Macon burned to the ground and later, after the Novitiate was moved to Grand Coteau, Father Bernard renewed his old tasks, now sixty years of age, somewhat rotund despite his asceticism and much younger than his years in spirit and looks. His hair was snow-white, and set off the aura of sanctity that radiated from his benevolent countenance. One could not converse with him without becoming aware of the keen, childlike faith by which he lived. Yet already the burdens of old age were upon him. Periodic rheumatism, fallen arches, aching limbs and knees—all gave him matter for his



apostolate of suffering. His deafness was a fixture in the life of the Novitiate and Juniorate. Yet no one ever heard him bemoan his ill-fortunes, nor complain of the trouble it was to use his cheap, home-made hearing apparatus—a small tin horn with red rubber tubing connecting it to the earpiece. Nevertheless, in the hope of doing some little bit of active priestly work before his death, he continued to pray for the restoration of his hearing. His novenas to St. John Berchmans for it were perpetual, and it is said that after having made more than eleven hundred of them without securing his request, he held his horn up to the Saint's picture one day and whispered: "Here, St. John, you seem to need it more than I do!"

Usually, he was cheerful about his infirmity; he would laugh as heartily as others when a Father would flick his cigar ashes into it for an ashtray. The humor of the situation was not lost on him either when a stammering lay-brother, who could not make Father Bernard understand him in confession, wrote out his faults the next time and stuffed the paper into the priest's waiting horn. Upon another occasion he was knocked down in the hallway by a Novice carrying a mattress over his head. Chuckling, Father Bernard picked himself up and remarked: "Good sir, I had my horn, but I did not blow it!"

Despite his age and deafness, the old priest still hoped to extend his apostolate in behalf of the Sacred Heart. In the year after his arrival at Grand Coteau, he wrote in his diary:

I was forty-five years a Jesuit (on Nov. 20)—what a grace! It made me realize also the 'advesperascit' of my day of life—a few more years and it will be all over—O let me be "up and doing"—make the very most of the short time left for a spiritual "spurt"—the race is drawing to its close—yes, "up and doing" to atone for the past, "up and doing" to heap up all possible merit during the little daytime left—the night is fast approaching.

To his amazement, on September 10, 1925, orders



came from Rome that he should be "up and doing" henceforth as Rector of the Novitiate at Grand Coteau. Immediately he set about improving the house and grounds. The statues were at last brought from Macon and pedestaled at the end of well laid-out walks; a massive grotto for our Lady of Lourdes was erected as well as a beautiful statue of the Sacred Heart. All this was made possible by the donations he had secured from friends and visitors in the course of years. Though there were many other physical improvements made, they were of less importance in Father Bernard's mind than was the extension of laymen's retreats and boys' week-end recollections. He collaborated in this work as well as he was able, even giving some retreats himself. He always made it a point to secure permission from the retreat-master for one conference on the League of the Sacred Heart and another on the Rosary. The result of these talks was usually that he would enroll all the retreatants in his Apostleship of Prayer, of which he was local, diocesan and province director, and would also make them members of the Confraternity of the Rosary, blessing their beads with the ABCD indulgences.

Keeping up his routine work for the Sacred Heart League during this time, Father Bernard made continual efforts to stimulate the local promoters in various parts of the Province to greater zeal in their work, furnishing them with ample materials for it, including his leaflet, *The Sacred Heart and the Society of Jesus*, which he published to encourage them with the great promises of the Sacred Heart to the Society.

Upon one section of the League, the venerable priest lavished exquisite attention. He himself had become a member of the "League of Sacerdotal Sanctity" in 1913, and had been its national director since his last months in Macon in 1922. From then on until the end of his life he worked unflaggingly for the interests of this holy association. He wrote articles and pamphlets for its promotion and made efforts to secure



regional directors for it in the persons of the Eastern, Midwestern and Farwestern Tertian-Masters whom he considered as ideally situated to promote the good work. Later when Father McMenamy, the Midwestern Tertian-Master, undertook to publish a national organ for the League, *Alter Christus*, Father Bernard enthusiastically cooperated, contributing many articles, even up to his last years of life. The same zeal prompted him to publish a translation of Father Giroux's excellent *Retreats for Priests* and a supplementary leaflet, *Monthly Recollections for Priests*.

After the celebration of his golden jubilee in the fall of 1928, Father Bernard launched an effort to extend the particular devotion to the Sacred Heart that was his favorite: The Little League of Special Reparation. Accordingly he secured official approval both from the Provincial and from the Bishop to print and distribute a small leaflet describing the purpose of the League and inviting more members into it. The response was gratifying. Before the end of his term as Rector, the Little League had spread to thirty-four states, to Canada, Alaska, Cuba, and even Rome itself. He had listed the names of about 7,000 members, mostly Religious and priests.

Trusting in Providence, Father Bernard was never without funds to meet financial needs. When money was needed, some kind bishop or some rich benefactor would send a timely check to cover the costs.

He used the utmost ingenuity to secure the extension of the League. He wrote articles for religious publications, circularized religious communities and picked out certain generous souls to serve as promoters, others to offer up for the cause their sufferings and prayers, to which he united his own increasing infirmities.

In October, 1931, his term as Rector was completed and reluctantly but obediently he left Grand Coteau to take up his new task as minister at Spring Hill College. The next year, when he passed his seven-



tieth birthday, Father Bernard realized that the evening of his life was nearing its close. Consequently he began to search for a means of perpetuating his Little League of Special Reparation, after he had departed. Some attempts were made to confide the work to religious communities of nuns, but ultimately Father General intervened, deciding that it belonged to the Society to promote the interests of the Sacred Heart, and accordingly turned the matter of its perpetuation over to the Director General of the Apostleship of Prayer, Father Zeij. At first the Director General was averse to accepting the Little League as a section of the Apostleship, maintaining that Father Bernard had not insisted on previous membership in the Apostleship as a prerequisite for membership in his League and that its object was not distinct from that of the ordinary Third Degree of the Apostleship.

In defense of his cherished idea Father Bernard wrote letter after letter as the negotiations dragged on for almost a year. For awhile his controversy seemed destined to failure. But eventually he convinced the Director that the League should endure and should be made a section of the larger Apostleship. The terms of the merger were finally agreed upon in 1935, when Father Bernard was stationed at Jesuit High School in New Orleans. Moreover, he had the happiness of being appointed Secretary-General himself, with the assurance that the Society would carry on his work after his death.

By this time the League had reached almost 20,000 members and had associates in Ireland, France, Germany, Japan, South Africa, Mexico and South America. His leaflets and pamphlets had been translated into French and Spanish, as also many of his articles. Within the next five years the membership again doubled and separate centers of the League were established in some other countries.

During this time Father Bernard promoted other interests of the Sacred Heart as well. Before his death over 45,000 copies of his booklet on *The Consecration*



of *Families to the Sacred Heart* were demanded, the vast majority going to families actually consecrated to the Sacred Heart. Besides this he published and distributed an equal number of leaflets containing *Monthly Recollections for Religious* and also the pamphlet, *Why Make a Retreat?*

On his 75th birthday Father Bernard happily found himself back again at his old task as minister and treasurer of the Novitiate at Grand Coteau. The same kindness was manifest in dealing out the penances and admonitions his office obliged him to impose. To a Junior found breaking silence he would casually remark, "You have permission to keep silence." Upon other rule-breakers he would impose the penance of meditating on carefully chosen subjects, outlines of which he supplied to them. Still others would be obliged to kneel down and receive his most fervent blessing repeated two or three times.

In the midsummer of 1938 he was again made Superior of the house. And for four months pending the arrival of a new rector, the aged priest administered the affairs of the college as kindly, as genially, as edifyingly as he had done fifteen years before. When, on October 10, he was relieved of this office, he was, contrary to his apprehensions, not given a change of residence. He was kept at Grand Coteau, as he said, "in charge of the Sacred Heart," and also allowed to undertake again his cooperation with the retreat work. Even when he became too feeble to walk the few blocks to the retreat house, he would be taken there in a car. During this time Bishop Jeanmard of the Lafayette diocese secured his services in giving talks to his priests on their days of monthly recollection at the retreat house. The sight of the holy old priest was a spiritual tonic for the priests and lay retreatants.

All—bishop, priests and layfolk—joined with the Jesuit community to honor Father Bernard on his diamond jubilee as a Jesuit, November 20, 1938. Even from Rome came the congratulations of Father General. But deaf to all praises, he manifested his old age



and indifference by nodding through the magnificent eulogy pronounced in the sermon that day. When asked to speak at the jubilee banquet he seized the occasion to talk, not of himself but of the League of Sacerdotal Sanctity and to urge their attendance for monthly recollections.

The ceremonies of his jubilee took their toll on his feeble health. After travelling to New Orleans to celebrate High Mass for his friends and relatives he returned to Grand Coteau to prepare for death. He feared for a while that all his activities would be over. But he improved somewhat and for a while was able to take "charge of the Sacred Heart" again. But for the next year and a half it was a race between his approaching death and his desire to be "up and doing" for one last "spurt." One infirmity after another slowed him down, but even in his 78th year the veteran jubilarian refused to retire and rest. All through his last two years his eyes continually bothered him. Oftentimes they were so bad that he could not say his breviary. But he still continued his praying, his immense correspondence and his promotion of his leagues by means of propaganda and new articles. With the aid of some zealous Scholastics who typed his dictations, he prepared a number of articles for publication—one on the cherished Little League of Special Reparation appeared in the *Sponsa Regis*; another on Consecration of Families in the *Messenger*; three or four of his short writings were printed in the new *Alter Christus* and an equal number in the bulletin of the Archconfraternity for the Conversion of Israel. He also found time and energy to compile a rule book for the Missionary Sisters of the Divine Child, to write a new pamphlet on St. John Berchmans for altar boys, and to complete a series on Kateri Tekakwitha after a novena to her, which had secured for him a five-month respite from his eye trouble.

It is astonishing how vast his correspondence had become: he dispatched continual letters and notes to



Rome in reference to his Sacred Heart work and numerous answers to requests from missionaries in China, India, Ceylon, South America and other distant fields. He was constantly writing to editors of the American, Canadian, Spanish American, Irish and French Messengers of the Sacred Heart. And many of the letters he himself pecked off on the typewriter while able to see with only one eye and lift only one hand.

But his body could not keep up the pace much longer. Sciatica plagued him and poor circulation plus paralysis rendered his right arm impotent. Sometimes he could not even lift it for the elevation at Mass, nor could he give Communion. But he struggled through Mass, using his left hand for elevation and Communion.

In June, 1939, when the community fell victim to an attack of ptomaine poisoning, his case was among the worst. It left him so weakened that thenceforth he perceptibly declined.

On Thursday afternoon, April 4, 1940, while walking on the second-floor gallery, he had a sudden heart attack. He managed to reach the west end door and a chair just inside before he collapsed. Soon the spell passed and he returned to his room and resumed his typing. However, he soon realized he was more than ordinarily indisposed and manifested his condition to Father Minister. The doctor was immediately summoned. He diagnosed arteriosclerosis, prescribed complete quiet, even refusing Father Bernard's request for permission to say Mass next day, the First Friday. Toward midnight the old priest experienced another severe attack. He half expected, half hoped for death all through the Sacred Heart's consecrated day. He called the infirmarian and requested the Last Sacraments. But towards Friday evening he owned, "I do not think our Lord will take me now. I have lots still to suffer."

He, indeed, did have much to endure. He slept but



little and could retain only milk and water. At times he was at the point of death from choking when bronchial pneumonia touched his chest and throat. His right arm pained him severely. Whenever they turned him over on that side to fix his bed, he winced at the shock but bravely bore it. The region about his heart too was extremely sensitive; he could not rest at all on that side and so remained on the flat of his back for days at a stretch. When it became unbearable, he would sit up or even get out of bed to walk about the room for a respite.

All during this time, however, he prayed continually, in French and in English. "Jesus, Mary and Joseph, I give you my heart and my soul!" he whispered in French, "Assist me in my last agony. May I breath forth my soul in peace in your holy company!" Sometimes he chanted some of the simple French hymns his mother had sung many years before. One in particular he repeated over and over: "I have need of a heart to love me . . . And that heart, O my God, it is thine."

Often it seemed as though he could bear no more suffering. Two or three times he even stated that he did not think he could last the night out. But he survived to suffer still more, offering all his pains for some soul who was dying at the time. He realized, as he expressed it, that "Our Lord has not given me the Little League of Special Reparation for nothing." The large doses of nitro-glycerine needed to relieve his heart had taken their toll on his eyes. He became totally blind. The Lord accepted the holocaust he had made sometime before on remarking: "Maybe our Lord wants the sacrifice of my sight; if He wants it, He can have it." But his blindness doubled his suffering by adding untold mental anguish to his physical distress. At times he seemed almost dead, with no sign of breathing and a mere flutter of the pulse. Nevertheless, he would stir himself into activity, shaking his head or twitching his fingers, for the dread of being buried



alive had gripped him. He would summon up strength enough to mumble: "Don't bury me alive. I'm not dead yet."

Upon first taking sick, Father Bernard had optimistically remarked, "I'm ready. It isn't hard to die." But after two weeks of this endless death-watch he had to acknowledge, "I did not know it could be so hard to die." Amid his gaspings for breath, his struggles against the waves of choking that overtook him, he would sighingly murmur, "Sweet Jesus, I love you!" To his crucifix he would turn and whisper, "Forgive me! Forgive me!" He covered it with kisses even after his hands had become powerless to raise it.

For the last week of April he seemed in a coma. Few lucid moments were observed. But on the morning of the 27th he regained consciousness for a while and called out, "Hurry, there's just enough time for Communion." It was his last. He had stated that our Lord would come and get him quietly and he prayed to die alone.

Early Tuesday morning, April 30, he was very low. Occasionally he mumbled, "Jesus . . . Jesus . . . Domine . . . Domine." About 6:15 the infirmarian relieved the Junior who had been watching with him since five o'clock. A few moments later he began sinking, his pulse barely discernible. The Brother rushed out to secure a priest for the final absolution. When they returned, Father Bernard was dead.

He died as he lived, hidden and unobserved. But his death and his life were equally precious in the eyes of the great Christ to whose loving Sacred Heart both had been entirely devoted.

R. I. P.



**FATHER JOSEPH CHIANALE, S.J.****1860-1941**

Father Joseph Chianale, S.J., dean of western philosophers, died on January 4, after a short illness, at Sacred Heart Hospital, Spokane. In spite of failing strength, he had said Mass up to the last day of his life. Thus closed a splendid career of eighty years.

Born at St. Mauro, Italy, on October 6, 1860, Father Chianale entered the Society of Jesus in 1886, when he was already a priest and a Doctor of Divinity. In 1890, due to a confusion of names, he received sudden orders, meant for someone else, to go to the Rocky Mountain Mission. Cheerfully and without protest or question, he left his homeland and relatives, never to see them again.

After reviewing his theology at Woodstock College, he took his final examinations in 1891, and, immediately after, went to Pendleton, Oregon, as director of the Indian school. In 1895 he was on the staff of the first faculty of the new philosophate opened at St. Ignatius, Montana. His tertianship, begun at St. Ignatius, was completed at Gonzaga, where he had been called to teach philosophy. When the Rocky Mountain Mission was joined to the California Mission in 1907, Very Rev. Father General appointed Father Chianale a Consultor of the new Province. A year at the Immaculate Conception Church, Seattle, was followed by five years of teaching philosophy at Gonzaga. Twenty-five years ago, to the day on which he died, he entered the portals of St. Michael's as a member of its first faculty. This long period as a professor of philosophy, 1916-1931, was interrupted by three years at Port Townsend as Tertian-Master, 1928-1931. In 1937, failing health necessitated his retirement.

This brief survey of a life, hidden for the most part in the classroom, does little justice to Father Chianale. The mere mention of his name recalls to his many students rich memories of a tireless, happy priest, who



was convinced that whatever work obedience enjoined was for the greater glory of God and for the good of souls.

Perhaps the most remarkable characteristics of Father Chianale were the contrasting penetrating intellect and childlike simplicity. Opening his door, one would find him engrossed in some complicated metaphysical problem, keenly delighted as any student with a new discovery, but, in a flash, at the request that he be a companion in some game, his wrinkled, kindly face would glow with boyish pleasure. Make a false statement, tease him about his argument, at once he eagerly jumped into the fray, nor did his smooth Latin cease until he sent his opponent cowering in defeat. "Confound it!" he would exclaim in mock anger. The next moment, he was convincing some convincing padre that he must simply see a basket-ball game. Acceptance gained, Father Chianale would show his ulterior motive by generously offering himself as a companion.

He had taught virtually all the Jesuits on the Pacific Coast during forty-four years, and, yet, to see him playing games with them, one wondered who had the most energy. Even at eighty years of age he still had copious vigor. "Cito, Billy!" and away he would go to the horseshoe-pit where he ruled supreme, even if, in the heat of the game, he happened to count by twos.

His remarkable musical talent gained the admiration of all. But the harmony of a holy life was even more admirable to his fellow-Jesuits. Happy, eager, warm in friendships, filled with gratitude at small favors done to him, thoughtful of the sick, a lover of profound philosophical and theological truths, a successful teacher, a frequent visitor—rosary in hand—to the Tabernacle (when too tired to climb, he knelt on the steps outside), Father Chianale was one of those saintly men with whom God blesses life.

R. I. P.



**FATHER JOHN B. SIFTON, S. J.****1871-1940**

The news of Father Sifton's death was picked up by local amateur radio stations. The radiogram stated that he was found dead at his bedside at 8:45 p.m., on Sunday, October 20, at Hooper Bay; that he had been in good health all day, and that the church was crowded to overflowing for the funeral Mass at which all the natives went to Holy Communion.

Father John B. Sifton (Sifferlein) was born in Alsace-Lorraine on November 17, 1871. After attending the French Apostolic School in Little Hampton, England, he entered the Jesuit Novitiate at Prairie du Chien, Wisconsin, on September 7, 1889. In 1892, he began his Juniorate at Sacred Heart Mission, DeSmet, Idaho. After he had completed his course in philosophy at St. Ignatius Mission, Montana, he was appointed to teach the Indian boys at St. Paul's Mission. Meanwhile he had acquired a thorough knowledge of the Gros Ventres language.

He was ordained in 1903, having studied theology at St. Louis University, St. Louis, Missouri. Completing his year of Tertianship at St. Stanislaus Novitiate, Florissant, Missouri, he spent nine years among the Shoshones and Arapahoes at St. Stephen's Mission, Fremont County, Wyoming. He learned to speak the language of those tribes with the same fluency which characterized his mastery of the Gros Ventres.

During the remaining years of his life, he was not destined to use either of these tongues, but to learn yet another—that of the Eskimo. In 1912, we find him at Holy Cross, Alaska, studying the native language. On September 6, 1913, he was appointed superior of the Missions of Northern Alaska, succeeding Father Lucchesi.

In 1916 he made St. Michael's Mission his headquarters, remaining there until 1928. Father Delon succeeded him as general superior in 1924.



His next appointment was Akularak, in the Yukon Delta. There he remained until July 26, 1933, when again he became superior of Northern Alaska, residing at Mountain Village.

When, on October 10, 1936, Father Francis Prange succeeded him as general superior, he was appointed as assistant to Father O'Connor at Akularak. Here, in spite of all his changes, we see the same untiring visitant missionary. He continued to teach the Eskimo language to the younger priests. He was assistant to Father Fox, at Hooper Bay, when death found him on his knees by his bedside.

Father Sifton possessed a remarkable ability for the mastery of languages. The Eskimos called him "the man who speaks," meaning that he was outstanding in his command of their native tongue. He was gifted with an unfailing sense of humor, and brought cheer into every gathering. He is credited with the origin of the epigram "In Alaska there are but two seasons,—the break-up and the freeze-up."

The annals of a life devoted to God's service voice more eloquence than any panegyric. Although the complete pattern of life cannot be known except to the Author of life, the history and memory of those Fathers, who labored when the West was young, are enriched with many inspirations for the living.

Father A. G. Willebrand, S. J., his former assistant, says of him: "He was a missionary of great zeal, one who would make all sacrifices, spare himself no hardship when the salvation of a soul was at stake. He was above all comforts. When left to his choice, he would select the poorest and hardest missions,—places where he had to do his own cooking and housekeeping. He would not ask those working with him to endure what he himself was unwilling to endure."

R. I. P.



## BROTHER JOHN WARD, S.J.

1859-1940

Brother John Ward had been ailing for some months and in recent weeks had been anointed twice. On the morning of June 28, 1940, he received Holy Communion as usual in the Infirmary. At breakfast he took almost nothing. A little later, the Brother Infirmarian heard him coughing, and when he came to the room, he found that Brother Ward had tranquilly expired, probably about 7:45 A. M. He was in his 81st year; he had spent 34 years in the Society.

John Ward was born at Meenmore, County Donegal, Ireland on July 6, 1859, the fifth of the six children of Michael and Catherine Ward, sturdy and devout Catholics. At the age of nine John was taken so seriously ill that he was prepared for death. Because they loved him, the children of the neighborhood stormed Heaven with prayer, with the result that he recovered almost immediately and returned to school. When he was sixteen, his father died. Thirteen years later the mother brought the whole family to America. They settled first at Lowell, Mass., and four years later removed to Omaha, where John went to work as a carpenter in the Union Pacific shops. Here he remained for ten years and then quit because of a strike. Subsequently, he was employed as a carpenter until his entrance into the Society, May 31, 1906, at the age of forty-seven.

In the world, John Ward was an upright man of strong faith. He sacrificed himself without stint to support his widowed mother and family, even to giving up the idea he once had of becoming a Christian Brother. He was greatly devoted to his mother who died in 1901. As a mature man he obeyed her like a child. On one occasion, she told him not to go on a distant outing with some of his fellow-workers from the shops. Dutifully he obeyed. The train on which the pleasure party was travelling was wrecked and several of his friends were killed.



In the Society of Jesus Brother Ward was a true Religious, faithful to his spiritual duties and faithful to his work. From the very beginning he was appointed carpenter of St. Stanislaus' and he held this post without interruption until his death. Not only was he an excellent carpenter, he could also be an architect and a builder who built solidly. It was he who built the addition to the Juniorate building, a three-story brick structure with basement. One of the bricklayers on the job said, "You could put a thirteen story building on top of this foundation." He was very faithful to his work and he did it with a finish. He had that professional interest and legitimate pride in his work which is so conducive to stability in a Brother's life.

His piety was unostentatious. The daily round of spiritual exercises produced the effect intended by St. Ignatius: it made him habitually prayerful. After work he prayed much, read spiritual books, and studied the catechism. At recreation he liked to speak of spiritual things or of science, especially astronomy. He could play a good game of checkers, except that he had the disconcerting habit of deliberately making a false move in order to let a younger Brother win the game. His more than ordinary respect and reverence for priests and the younger members of the Society were noted by all and reciprocated.

Above all, as became the imitator of the carpenter, St. Joseph, Brother Ward had a deep devotion to Our Lord in the Blessed Sacrament and to His Blessed Mother. "To Jesus through Mary" was the simple formula of his holiness.

Once he asked his sister on a visit to him to pray that God would give him the grace to be a good Religious, to die a Jesuit, and to be buried in the Novitiate cemetery. God granted him all three graces. Though he entered only in middle life, he served the Society for a long term of years, faithfully and loyally, like so many other Brothers, whose hidden and devoted lives form not the least glory of our least Society.



## FATHER JOSEPH L. DAVIS, S. J.

1872-1940

The measure of Father Davis' stature as a man, as a Jesuit, as a priest, was taken in the last weeks of his life, when his soul, his mind, and his heart were allowed to show themselves in all their childlike simplicity and directness. With an equanimity that approached the heroic, he heard the sentence of approaching death pronounced by his physician. With a piety worthy of Xavier, he listened to suggestions of a brother-Jesuit to prepare for death. With the assurance of a Regis, he rejoiced that he was going to his Master to render an account of the use of his talents as a priest. He accepted his death simply, piously, even enthusiastically. He set about preparing for it in a manner suggested by his own phrase "This business of dying' must be attended to." He welcomed his death in the spirit of the prayer which had been dear to him through life and which was repeated often in his death, the *Anima Christi*. The intensity of his awareness of responsibility as a priest was evident by his constant request for Absolution and his frequent reception of the Sacrament of Penance. A momentary glimpse of what was passing in his soul was afforded only a few hours before his death when he said: "Give me Absolution again as I must meet Christ."

Father Davis was born in St. Louis on January 31, 1872. At first he attended a public school, but later went to St. John's Parochial School. At the age of twelve, he entered St. Louis University, where at that time, a combined high school and college curriculum was completed in six years. He did not remain, however, to complete this curriculum, but in 1889, at the age of seventeen, entered the Novitiate at Florissant. In 1893, he began the study of philosophy, finishing it in the usual three years. In September 1896, he was sent to St. Xavier College, Cincinnati, Ohio, for a period of four years which were marked by a great intensity of



action in his teaching and prefecting. In many respects, this period of Father Davis' life was most active. He took a great interest in athletics; developed a winning football team; inaugurated track events and did much to lay the foundations for Xavier's future success in athletics. He then spent one year in teaching at St. Mary's College, performing the same duties as at St. Xavier. In 1901, he began his theological studies at St. Louis University and was ordained in 1904. His ordination was followed by another year's teaching activity at St. Xavier and by his tertianship at Florissant, after which, Father Davis returned to St. Louis University as a member of the Faculty.

His teaching was characterized by thoroughness, enthusiasm, and directness. His field of choice was English, particularly, English literature and public speaking. He was most happy in his power of diction and gloried in his undoubted ability in the interpretation of the great authors. Shakespeare, Tennyson and, to a less extent, Longfellow, were the poets whose lines he delighted to unfold to his classes. Burke and Webster were the orators whom he taught by predilection. His strong sense of the dramatic and his ability to penetrate to the implications of a statement made him a master of his English classes. His teaching was strongly individualistic and subjective. He was intolerant of many of the trappings of modern scholarship and preferred to reveal to his classes his own understanding of the meaning behind the words of his favorite authors rather than to put before his pupils a multiplicity of interpretations of the commentators. His power as a teacher of English was due in no small measure to his love of the Latin classics, which he had read to an extent rare, indeed, among the English scholars of our day.

During this period of Father Davis' life, he was in great demand as a pulpit orator and as an occasional speaker. For nine years, he gave instructions during the eight o'clock Sunday Masses at the College church, and the care with which he prepared these confer-



ences was an evidence of his desire to be painfully exact in his theological thinking.

In 1910, came Father Davis' great opportunity. Father John P. Frieden entrusted to him the task of establishing the School of Commerce and Finance. He threw himself into this work with an unsparing expenditure of his interest and of his energy. His duty now became his one great absorption. Beginning with an enrollment of less than fifty students in evening classes, restricted to not more than two classrooms and an office, and with an almost entirely volunteer part-time faculty, he developed the School to its present greatness and significance. What all this meant in terms of anxiety, tact, competence, personal sacrifice, only those can appreciate who have faced and carried out undertakings of similar import. The field was almost unknown to him. He had to begin with an understanding of the problems of business, business education, and business methods. Father Davis read and conversed ceaselessly upon these questions until from a tyro, he developed himself into a trusted, valued, and competent counsellor on all the phases of modern business, from finance to management, from accounting to national policies, from business law to the social problems of business. And as his own understanding grew, so grew, also, the School which he was developing. The growth in the student body which now exceeds 1000 pupils was the least significant feature in this growth since it was only symptomatic of the growing importance of the School's curriculum, the School's faculty, and the School's teaching of business policy. The 2,000 graduates of the School are today scattered in positions of major responsibilities in numerous sections of the country. St. Louis, however, was the chief beneficiary.

Father Davis' funeral was a public testimony to the esteem in which he was held as a man by men in public life; of the love extended to him as a friend; of the reverence in which he was held as a priest; of the confidence reposed in him by those who sought his counsel.



It will surprise some who knew Father Davis not too well that his love for the Society was one of the controlling motives of his life. He was deeply interested in the Society's interests all over the world. His appreciation of those whom he regarded as closest to the spirit of the Society was keen and deep. The verses which he wrote at the time of Father Reno's Golden Jubilee, with all their humor, gave evidence, nevertheless, of a depth of insight into the Society's methods and purposes. Less than three months before his death, he penned a congratulatory poem to Very Reverend Father General, "One Jubilarian Greets Another," which in its personal humility, in its presentiment of coming death, in its sense of triumph and in its simple piety reveals much of Father Davis' soul.

R. I. P.

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### **BROTHER HENRY BILLING, S. J.**

**1861-1940**

Brother Henry Billing was born in the parish of Malgarten in Old Hanover, Germany, on February 16, 1861. He was baptized eight days later. When a child, Henry was apparently miraculously rescued from the death-grip of diphtheria when his younger sister said: "Henry, you will get well and I will die." Henry did get well, and Anna died.

Since Henry felt called to the religious life, he had no desire to enter the Prussian army, as he would have been obliged to do on reaching his eighteenth year, so he sought an opportunity to go to America. When he was seventeen such an opportunity presented itself. On arriving in America Henry became an apprentice baker and worked at the trade until he went to Buffalo, New York, in 1881.



Henry's desire to enter the religious life had never left him. Through the help of Msgr. Tappert, the Pastor of Mother of God Church at Covington, Ky., he was received as a postulant lay brother at Canisius College, Buffalo. He remained there until Sept. 1883, when he entered the Novitiate at Florissant, Mo. After seven months at Florissant he was sent to the Sacred Heart College (now Campion), Prairie du Chien, Wisconsin, where as a novice-Brother he worked as baker and refectorian. His religious vows were taken on October 4, 1885. It was here that Brother Billing witnessed a remarkable incident—the appearance of three Jesuits Saints to a Campion student who was dying of black diphtheria.

Soon, however, Brother Billing was on the road again. On the 25th of March, 1886, Brother Billing in the company of Fr. Perrig, S.J., and three Franciscan Sisters arrived at the newly opened St. Francis Mission on Rosebud Indian Reservation in South Dakota. In June, 1887, Fr. John Jutz, S.J., Brother Billing, and John Schilling (who later became Brother Schilling) started in a prairie schooner to locate the new mission, Holy Rosary, on the Pine Ridge Reservation.

In the fall of 1887 Catherine Drexel and her sister came out from Philadelphia to visit the Jesuits and the Oglala Sioux Indians and to formulate plans for the new school which, in their Catholic generosity, they were to establish. They had already given the money for the establishment of St. Francis Mission, which they likewise visited on this trip. Since the Indians depended on buffalo for food, shelter, and clothing, a ranch was acquired across the line in Nebraska to supply the demand for the school. Brother Billing was put in charge of this venture. He remained in charge from 1902 until his retirement in 1932, from which year until his death he was given less strenuous work at the Mission.

A Postoffice in northwest Nebraska is named after Brother Billing. For many years he was elected Justice of the Peace, in which office, with his good judg-



ment and kindly ways, he composed the usual difficulties arising in a rural community.

Brother Billing possessed a happy disposition, a gift that made him a likeable man and won the love of every one that met him. His was also a deep spirituality. He was a true Jesuit and a model lay brother such as the rules of Brothers depict. Great and yet discreet was his zeal for souls. Since he was a keen observer and fine judge of men, his zeal helped him to do much good to individual souls. It can be said of him that he was not only gifted by God with the aforementioned qualities but that he loyally cooperated with them for the greater glory of God.

R. I. P.

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### **FATHER JOHN M. CRONIN, S. J.**

**1873-1939**

Father John M. Cronin was born November 13, 1873 in Listowel, County Kerry, Ireland. He received his elementary education in the Listowel National School and his high school courses in the Christian Brothers School in Tralee, County Kerry. In this latter school, he began his teaching career as a layman in 1888. But after four years, the voice of the Great Teacher called him to St. Stanislaus College, Macon, Ga., the novitiate of the Southern Province of the Society of Jesus in America. After the usual period of novitiate, young John vowed his life to God perpetually as a Jesuit on September 8, 1894, and for three years remained at Macon pursuing his classical studies.

In 1897, he was transferred to St. Charles College, Grand Coteau, La., where the study of scholastic philosophy and the natural sciences arrested his time and attention until the year 1900 when his superiors as-



signed him the duty of teaching in the same college where he had been studying for the past three years. In 1902, Mr. Cronin was sent to teach at the College of the Immaculate Conception in New Orleans, where he remained until 1905. During these five years of teaching, his solid piety merited for him the consoling duty of directing the altar boys. But the time had come when once again he must return to the role of a student in the capacity of a theologian. Great was his joy when he returned to his dear old Ireland for his course in theology; but greater still it was when he was ordained to the sacred priesthood in Dublin on July 26, 1908, by the late Archbishop Walsh of Dublin. After his ordination, the young Levite came back to the United States to make his third year of Novitiate at St. Andrew-on-Hudson, Poughkeepsie, N. Y. With the exception of this year, practically his entire priestly life was spent in the hidden and laborious work of the classroom. From 1908 to 1911 we find him teaching at Sacred Heart College, Augusta, Ga., and at the same time for two years acting as the Father Minister of the Jesuit community. From 1912 to 1914, the responsibility of Assistant Master of Novices was laid upon his youthful shoulders, carrying with it also the task of teaching the young Jesuit novices then at Macon, Ga. From 1914 to 1922, the classroom at Tampa College claimed his attention on school days, and the neighboring mission churches his pastoral care on Sundays and Holydays. After eight years of service here, Father Cronin was changed to Jesuit High School in New Orleans, where he remained until the closing of the school year in June, 1939.

In the early summer months he was forced to enter the Mercy Hospital in New Orleans where he died on Saturday, December 9, 1939.

Few Jesuit professors, if any, have ever been responsible for more vocations to the priesthood than was Father Cronin. By word and example, he was to the students an inspiration of Christlike charity, kindness, consideration, humility and patience. To him



they flocked for Confession and advice. This same spirit of his was ever in evidence during his six months of suffering before his death. His was not the life of glamor before men; rather was it that deeper, constant reminder of the teaching of the Sacred Heart, "Be ye imitators of Me as I am of the Father."

It might be added in closing that Father John was only one of the six Cronins of the same family who consecrated themselves to God in the New Orleans Province of the Society of Jesus. He leaves behind him his two Jesuit brothers, Father Michael, the pastor of St. Francis Xavier Church in Miami, and Father Patrick, the assistant pastor of Sacred Heart Church in Tampa. He was also first cousin of Father Daniel Cronin, Secretary of Spring Hill College, and Father Timothy Cronin, Treasurer of Jesuit High School. Another cousin, Father Michael F. Cronin, died a few years ago.

R. I. P.



# V A R I A

## FORDHAM UNIVERSITY

### NOTES ON FORDHAM CENTENARY

One hundred glorious years of service to God and country in the field of Catholic education were commemorated, Sept. 15-17, by Fordham University, the largest Catholic institution of learning in the United States. The completion of Fordham's first centenary was marked by a three-day program of religious, educational and social events that attracted some 600 representatives from the greatest universities, colleges and learned societies throughout the world. The nation, the state and the city were officially represented, while many Bishops and hundreds of Monsignori and priests were present at and participated in the several meetings and events of the three days. Some idea of the extent of the program prepared for the three days may be gained from the fact that no less than 180 scholars took an active part in the general sessions, the group meetings, the panel meetings and discussions which covered such matters as the classics, English literary forms and trends, psychology, romance languages, economics, education, American literature, history, sociology, Celtic, law, biology, physics.

For an entire year the observance of Fordham's centenary has been going on, beginning with a convention of the Jesuit Philosophical Association in September, 1940, and including many lectures, forums and symposiums.

Among the Centenary lecturers were Otto of Austria, Dr. Hu Shih, the Chinese Ambassador, and Rear-Admiral Richard Evelyn Byrd. Last May the staging



of the *Oedipus Tyrannus* of Sophocles in Greek stressed advantageously the importance Fordham attaches to the classics, and the four-hundredth anniversary of the departure of St. Francis Xavier for the Far East was signalized by the Departure Ceremony on the Campus in front of Keating Hall of our Philippine missionaries.

The opening ceremony on September 15 saw a goodly number of delegates and guests assemble in Keating Hall Auditorium at ten o'clock to hear the President of the University welcome them to Fordham and thank the Committees and their efficient Director, Father Dumas. In introducing the two days of learned papers and discussions which had been prepared for her guests' delight, Fordham had thought, Father Gannon said, not of the race or the religion of the participants but rather of their high competence. Replying for the delegates of institutions of higher learning, Dr. Frank Aydelotte, Director of the Institute for Advanced Studies and Delegate of Oxford University, noted that classicism has characterized Fordham's hundred years and expressed the conviction that classical studies must inevitably yield some ground at Fordham as elsewhere to the advancing tide of the newer learning. Mr. Harry Miller Lydenberg, Director of the New York Public Library and Delegate of the American Council of Learned Societies, responded for the delegates of learned societies and associations. He mentioned the high esteem in which Fordham is held by the American Council of Learned Societies and said that it confidently expected that the achievements of Fordham's second would surpass the great record of her first century.

Among the many learned papers read that day, those of Professors Torrielli, Misrahi, and Vial of Fordham University on the Jesuit Theatre in Italy and France were favorably received and the lectures of Edward Kennard Rand of Harvard University and of Karl Young of Yale University were especially significant.



Late Monday afternoon the delegates and guests assembled informally at a garden party on the East Athletic Field.

At nine-thirty o'clock on Tuesday morning, Bishop Eustace of Camden celebrated Pontifical Mass, at which the Most Rev. Francis J. Spellman, Archbishop of New York, presided, "to signalize and memorialize the foundation of the diocesan seminary of New York, now St. Joseph's Seminary, Dunwoodie, on the grounds of St. John's College, now Fordham University, in 1841 . . . by the first Archbishop of New York, John Hughes." In his sermon at this function, Bishop Kearney of Rochester deplored the practice of not a few Catholics who are led by worldly motives to prefer for their children non-Catholic to Catholic universities. As episcopal chairman for Newman Clubs, he spoke, he said, with a complete knowledge of the situation. After Mass a plenary indulgence was published, grant of Pope Pius XII who on February 24, 1941, had dispatched a most paternal letter to Fordham, recalling that he, too, is numbered among her alumni. In the afternoon Pontifical Vespers in the open air on the campus was celebrated by the Most Rev. Stephen J. Donahue, Auxiliary Bishop of New York, in the presence of the Most Rev. Archbishop Cicognani, the Apostolic Delegate, Archbishop Spellman, Bishop Ireton, and Bishop McGuinness. The Most Rev. Joseph M. Corrigan, rector of the Catholic University, was the preacher on this occasion.

Tuesday's learned sessions were especially attractive and well-attended. Those on geo-physics were so successful that after morning and evening meetings, a supplementary conference was arranged for Wednesday. At the brilliant meeting on the French Revolution, over which Dr. Carlton J. H. Hayes of Columbia University presided, Professor Robert R. Palmer of Princeton University read a paper on Joseph Cérutti, a Jesuit of the Old Society, who after the Suppression became a revolutionist. In the afternoon the philo-



sophical conference on the nature of man heard the views of three outstanding Jesuit thinkers from Georgetown and Fordham examined by experts from the Bureau of Standards, Columbia and Yale. The general impression of the delegates was that the intellectual program of the centenary was a great success.

The president's dinner, held at the Waldorf Astoria Hotel on Tuesday night was one of the most brilliant affairs of its kind ever held here. It was attended by eighteen Archbishops and Bishops, including the Apostolic Delegate and Archbishop Spellman. President Roosevelt was personally represented by the Vice-President of the United States, the Hon. Henry A. Wallace. New York State was represented by its Governor, the Hon. Herbert H. Lehman, and New York City was represented by Mayor Fiorello H. LaGuardia. More than 500 universities and colleges in North and South America, Europe and the East were represented by delegates at the dinner.

When shortly before eleven o'clock Tuesday evening, Father Gannon arose to speak, his twenty-two hundred guests had already listened to the Apostolic Delegate's praises of Fordham, to New York University's Chancellor Chase extending the felicitations of colleges and universities, to a stirring appeal for racial and religious tolerance by Governor Herbert H. Lehman, and to a demonstration by Vice-President Henry A. Wallace that the Roosevelt-Churchill aims dovetail repeatedly with the peace proposals of Pope Pius XII. In a masterly after-dinner speech, the President of Fordham praised Vice-President Wallace for his quiet, sane integrity, announced the receipt of \$132,000 in gifts that day, evoked in brilliant fashion President Roosevelt's autumnal visit to Fordham Campus and emphasized the real and true loyalty of Fordham and Fordham's sons to the Chief Executive and to the Nation. Archbishop Spellman of New York followed Father Gannon and in a kindly and informal vein announced that the palm for quotations from the Holy Scriptures



would have to be given to either Governor Lehman or Vice-President Wallace. The prelate also praised Father Gannon's inimitable eloquence, extolled Fordham as the apex of the Catholic educational system in the Archdiocese of New York, and finally in very serious tone entered a plea against birth-control in behalf of generations yet unborn. It was a happy and joyous throng which quitted the great Ball Room after grace had been said.

The final triduum finished brilliantly Wednesday with the solemn observance of the founding of Fordham University. The terraces in front of Keating Hall had been transformed by trappings, poles, flags, crests, seals and seating paraphernalia into a great theatre. The marvelous mechanics of electrical broadcast had been pressed into service in order to carry the voices of the speakers to the farthest limits of the campus. A tide of color in the gowns, hoods, caps, brocade, braid, silk, velvet, ermine, and golden tassels of the five hundred delegates of colleges, universities and learned societies lent a medieval air and brilliance to the scene. As the institutions and societies were named, the delegates arose in their places to bow to the President of Fordham. Next, honorary degrees were conferred on Father Talbot, General Hugh A. Drum, Governor Lehman, Archbishop Cigognani, and others. Then Father Gannon delivered an oration on the motto of Fordham *Sapientia et doctrina*. Condemning materialistic trends in education and urging the universities to try to restore wisdom to the world, he attacked Communism for desiring to begin a new world, not by building on, but by obliterating the old. Archbishop Spellman, who pronounced the benediction, took occasion in his prayer to proclaim his agreement with the thesis of Father Gannon.

The graceful prayer of the kindly prelate ended the festivities. The sense of conclusion was complete and incomplete: complete in the glad consciousness that Fordham has worthily and with dignity marked her



hundredth year; incomplete because the delegates felt that they had to carry something of the final tridium to far-away places for continuation; incomplete, because although something was over, all realized that something was about to begin, the opening of the 101st academic year at Rose Hill Manor. Fordham's second century was beginning *ad maiorem Dei gloriam*.

HIS HOLINESS FELICITATES FORDHAM UNIVERSITY  
ON ITS CENTENARY

*To Our Beloved Sons, the President, Faculty, Students  
and Alumni of Fordham University:*

It is with heartfelt affection that We join with the Maryland-New York Province of the Society of Jesus and with the directors, professors, students and friends of Fordham University in the centenary celebrations of that magnificent institution. And Our paternal joy is, indeed, deepened and made more intimate by the thought that We are numbered amongst your alumni and by the happy recollection of Our visit with you some years ago, when We had occasion to see with Our own eyes the evidence of your outstanding accomplishments for God and country. As Vicar of Christ upon earth, and as Guardian of His precious heritage to mankind, We have still further reason for rejoicing with you on this auspicious occasion, because throughout the hundred years of Fordham University's history its directors and professors have fostered and encouraged, with undeniable success, the principles of Christian education upon which the University was founded and without which all education is barren and must constitute a menace to society as well as to the individual.

We are well aware of the development which, under God's Providence and by His divine favor, has marked the history of Fordham University. From a very humble beginning, with five students, it has expanded, and grown until it now boasts an enrollment of approximately eight thousand students; many beautiful



buildings have been added to the original Manor House; and the first college and ecclesiastical seminary have become a complete university that may justly take its place with the great universities of the United States. But this material progress, this increase in numbers and facilities, in a land where educational institutions have flourished, might easily be passed over were it not accompanied by the zealous and eminently successful efforts of the loyal sons of St. Ignatius to instill in the minds of the Catholic youth entrusted to their care the principles of sound philosophy and revealed truth which are the birthright of Christian education.

We are greatly consoled, in the midst of the sorrows which afflict Our Apostolic heart, by the thought of the many thousands of students who have gone forth from Fordham University, carefully trained in the secular sciences and arts, deeply imbued with the principles of the Faith, and ready and eager, both in mind and in heart, to defend the Kingdom of God, to contribute generously to the advancement of Christian civilization and to live at peace with their fellowmen. And it is Our confident and prayerful hope that all those who in the future will partake of the rare privileges and bounteous advantages offered by your University may be even more fully prepared to encounter with courage and conviction the difficulties and the perils which await them and which seem likely to be very greatly accentuated in the troublous times which may lie ahead. Thus your alumni will continue to be a very definite asset to the great country to which they owe allegiance and a source of joy and consolation to their Church and to their university.

Among the names of the distinguished and illustrious men who have been closely associated with the history and tradition of Fordham University are to be found those of your courageous founder, John Hughes, first Archbishop of New York, and John Cardinal McCloskey, your first president; from your



alumni records one might cite the names of numerous bishops and priests, justices and lawyers, writers and orators, civil and ecclesiastical leaders who by their eminent accomplishments have brought fame and repute to the university. On this happy occasion of the Centenary you may, indeed, proudly honor the memory of those courageous men who played so important a role in the history of your school and of those outstanding graduates who should be a continual source of joy and inspiration—the joy that derives from glorious achievement and the inspiration that leads to future progress. But while paying due honor to those illustrious men of the past and present, We would add a word of praise and gratitude for that other success achieved by countless thousands who have gone forth from the hallowed halls of your institution to bring prestige to their Alma Mater in their own quiet way, without personal fame or renown. by demonstrating in a very practical manner that as graduates of a Catholic university they are worthy Christian citizens rendering valuable service to both Church and State. It was, indeed, to insure that every student would be fully trained to play that important, though perhaps obscure, part in the drama of life that your university was founded and it is for that same end that its directors are striving so earnestly and so capably today.

Speaking some years ago to the large gathering of friends and students who had assembled on the campus to welcome Us to your university, We reminded you that your future is rich in promise because you cherish the priceless inheritance of the past; and in urging you to be true to the traditions, the principles, the ideals of Fordham, We assured you that in doing so you would not only be serving God and country, but that you would likewise be meriting for yourselves an incorruptible crown which would be yours for all eternity. Those sentiments and exhortations were expressed in anticipation of your Centenary. We renew them, with heartfelt meaning, now that the Centenary



is actually being commemorated. And, in extending Our paternal felicitations on this happy occasion, We earnestly pray that Fordham University may continue the loyalty and devotedness, the sacrifices and the labors that have marked its glorious past, and that Almighty God in His infinite Wisdom may enlighten the way to a still more glorious future.

In testimony of Our paternal affection and as a pledge that divine light may be vouchsafed you in abundant measure, from Our heart We impart to you Our Apostolic Benediction.

Given at the Vatican this twenty-fourth day of February in the year of Our Lord nineteen hundred and forty-one.

PIUS PP. XII

COLUMBIA UNIVERSITY AND BOWDOIN COLLEGE  
HONOR FORDHAM'S PRESIDENT

The following citation was read by President Nicholas Murray Butler at the Commencement on June 3rd, when Columbia University conferred the Honorary Degree of Doctor of Letters on the Rev. Robert I. Gannon, S.J.: "President of Fordham University; born on Staten Island; trained at Georgetown University and at Woodstock College; quickly becoming a center of influence and scholarly endeavor in the fields of English literature and of philosophy; member of the Society of Jesus; now offering inspiring leadership to Fordham University, an institution of higher learning of well recognized importance in the intellectual life of New York and of the nation, which is about to celebrate the 100th anniversary of its foundation; who knows well the full meaning of Walter Savage Landor's phrase 'Religion is the elder sister of philosophy'."

President Kenneth C. M. Sills read the following citation at the Commencement on June 21st, when Bowdoin College conferred the Honorary Degree of Doctor of Laws on Father Gannon: "Bachelor of Arts



of Georgetown University; Master of Arts, Woodstock College and Cambridge University; Doctor of Sacred Theology, the Gregorian University; Doctor of Letters, Georgetown University; Doctor of Laws, Manhattan College and Holy Cross College; member of the Society of Jesus; President of Fordham University, this year celebrating its centenary; representing today in the most liberal and friendly spirit the great Roman Catholic Church and the contributions of that Church to higher learning; known for his leadership and his oratory; who follows the teaching expressed by a Renaissance writer that Science seeks Truth, Philosophy finds Truth, Religion possesses Truth; devoted priest now training hundreds of youths to walk in Christian paths."

#### HAYDEN FOUNDATION GRANTS

Ninety-four awards, of which thirty-eight are outright scholarships awarded for 1941-42 to entering freshmen, twenty-seven supplementary assistance grants for 1941-42 and twenty-nine second renewal grants for the same period have been made in the various schools of Fordham University under the Charles Hayden Foundation Grants according to an announcement by Very Rev. Robert I. Gannon, S.J., President of the University, in making public the report of the Scholarship Committee of which the Rev. James A. Cahill, S.J., regent of the law school, is chairman.

The Hayden grants are made only to students of exceptional ability and promise whose financial needs are such that they cannot meet the expenses of university training without special assistance. They are granted only to students of the metropolitan areas of Boston and New York and the amount of each award varies in individual cases according to the character of the need, the number of applicants who may be considered and the extent of the funds that may be available.



## ST. BONAVENTURE COLLEGE HONORS THE SOCIETY

*(Citation read by Very Rev. Thomas F. Plassmann, O.F.M., President of St. Bonaventure College on the occasion of the conferring of the honorary degree of Doctor of Laws on Very Rev. James P. Sweeney, Provincial of the Maryland-New York Province, and on Father Francis A. O'Malley, late President of Canisius College, at the Commencement exercises, June 8, 1941).*

“From this Eightieth Anniversary, which casts a gleam of joy over these Cattaraugus Hills, we pass on to a jubilee whose triumphant sound arises upon the hills of the Eternal City and spreads its joyful echoes over the seven seas into the far-flung corners of Christ's Kingdom.

“September 27th, of the year 1540, marked the day when Pope Paul III issued the Bull ‘Regimini Militantis Ecclesiae’ and by that act solemnly approved the Society of Jesus. Any attempt to recount the tremendous influence that St. Ignatius and his gallant soldiers have exercised in the realm of the spirit, of truth, and of love would be like seeking to enhance the glory of the mid-day sun with a painter's feeble brush. The world stands in admiration of their glorious work and Mother Church breathes a prayer of gratitude and spiritual comfort.

“There are many reasons why this institution which is in charge of the Order of Friars Minor should commemorate that great event. ‘As star differs from star,’ so may the spirit of St. Francis differ from the spirit of S. Ignatius, but both stars derive their brilliance from the sun which is Christ. ‘Unus est magister vester, Christus.’ Their sons are like children with distinctive features but of the same household, which is the Church. And it is this fine distinctiveness which has linked the brown-robed and black-robed priests



together in charity and understanding, and which has imparted strength to their unity of purpose, spirit and color to their apostolate, and God's own zeal to that healthy rivalry and emulation which followed them ever since they met at the solemn Council of Trent, whether it was among the mighty tomes of Aristotle, Plato, and the great Schoolmen, or in the laboratories of scientific research, or at the pulpits and cathedrals of Europe or in the wide and barren mission fields of Asia, Africa and the Americas.

"In order duly to commemorate the fourth centenary of the Society we had hoped that this occasion would be graced by the presence of a beloved neighbor, a sincere friend, a noted educator, and efficient administrator, and, above all, a holy priest and true son of St. Ignatius, the Very Rev. Francis A. O'Malley, S.J., late President of Canisius College. But, it seems that the Lord desired to teach our graduates the true meaning of Commencement Day; to remind them that it marks not merely the completion of a school program, but rather the commencement of a better, a higher and a more spiritual life; that it should bring to our minds the truth of the verse of the Mediaeval Monk Notker Labeo, 'Media Vita in morte sumus'—'At the highway of life we are surrounded by death.' So it was God's Holy Will. May the noble soul of our beloved friend rest in peace eternal! We ask his colleague, Father Schlaerth, to take this document, which bears Father O'Malley's name, back to his brethren and lay it on his grave while we whisper the fervent prayer that it may serve as a pledge of a better document, written not by the hand of man but by the hand of an angel, assuring him of his well-merited crown in the kingdom above the clouds.

"There is no halting in the ways and works of God. The Church of Christ must continue, and so must the Society of Jesus, to the end of days. Every storm brings sunshine and every sorrow has joy in its wake. Celano said of St. Francis' death 'Cantando coelum



adivit'—'Singing he went up into Heaven.' Our joy today is that we may greet in our midst a tried and trusted friend, an educator of the true type, a worthy priest, an outstanding administrator, whose prudence and practical wisdom have induced his superiors in the Eternal City to intrust him with the government of the Maryland-New York Province of the Society of Jesus. As St. Paul said this morning 'How incomprehensible are the judgments of the Lord and how unsearchable His ways' (Rom. 11, 33). For it so happens that we now commemorate the fourth centenary of the Society, with a vision of glorious days to come for this galaxy of noble men as we joyfully present for the degree of Doctor of Laws the Very Rev. James P. Sweeney of the Society of Jesus."

#### EXCERPT FROM FATHER O'MALLEY'S ADDRESS

*(Delivered posthumously by Father William J. Schlaerth, S.J., Regent of the Graduate School, Canisius College.)*

"After four hundred years of a checkered career, a career which for blazing light and black shadows has rarely been equaled in the modern history of the Church, the Society of Jesus, or, as we are more familiarly known, the 'Jesuits', all around the world these sad days are joyfully chanting, 'Te Deum Laudamus,' that solemn and stately way of saying, 'Praise and thanks be to God.' And your voices are lifted today on the quadricentennial anniversary of the formal establishment of the Society of Jesus to swell that chorus, 'Te Deum laudamus.'

"We, the members of the Society of Jesus, do humbly thank God that He has added to our supernatural joy a touch of everyday natural happiness, a happiness which stems from friendships like yours, from public and mutual understanding and from brotherly co-operation in our common enterprise of educating and producing leaders, full-grown members



of the Mystical Body of Christ, to meet every and any crisis.

"I, therefore, speak with deep sincerity when I voice my profound appreciation for the honor of being enrolled among the members of this graduating class. At the same time I am conscious of the fact that the distinction accorded me is but a token and symbol, while for you, the diploma is a well-earned and properly acquired recognition of years of diligent submission to the intellectual and moral disciplinary code of training which merits you a place in the academic family of this great institution. That your Faculty and your esteemed President should take this formal occasion to express their congratulations to a neighboring sister college and to the Society of Jesus at large, on her four-hundredth anniversary, is not only a most gracious gesture but a mark of mutual esteem and Catholic purpose which has existed between two great Religious Orders of the Church.

"Between the Franciscans and the Jesuits there has always been a strong bond and it was forged at the very beginning of the establishment of the Company of Jesus. It will come to some of you as a surprise to learn that it was a Franciscan who gave to the Society of Jesus her very first and greatest general of the Order, St. Ignatius Loyola, our holy founder. It transpired in this way. Some months after the official founding or confirmation of the Society by Paul III, St. Ignatius Loyola was unanimously elected General by his companions in April, 1541, but St. Ignatius refused to accept the office, pleading his many faults and deficiencies. He begged his companions to spend three days in prayer and then proceed to a fresh election. The result was the same, but still Ignatius refused the charge. His companions were adamant in their decision to recognize no other head but Ignatius; if he refused, they resolved to dissolve the Society. The Saint agreed to submit the decision to his confessor, Fra Teodosio, a Spanish Franciscan of San Pietro in Montorio, in Rome, a famous Franciscan monastery



and today a flourishing community of learned Franciscans. To the Franciscan, after spending three days in prayer, he made a general confession, using every subtle means to prove his unworthiness and unfitness for the office. Fra Teodosio, however, declared in a written statement, opened and read before the first Fathers of the Society, that Ignatius was obliged to submit to the desires of his companions and to accept the office of General of the Order. The Saint obeyed his confessor and thus it was that a Franciscan was instrumental in giving us our first and most glorious General. It was the beginning of that collaboration and cooperation between two great Orders which has not ceased to this day.

“Other instances of brotherly cooperation readily come to mind but to detail all of them would take us too far afield. Who was it who first greeted the great St. Francis Xavier on his arrival in India? A Franciscan. Who were the pathfinders in our new world and set the pace—as they had done for well nigh three centuries before—in missionary activity? The Franciscans. Indeed, the Society of Jesus stood upon the strong shoulders of all the Religious Orders before her time in order to see those wider fields white unto the harvest; and from all of them the Society learned precious lessons, yet perhaps she learned most from her elder brother—the Order of Friars Minor. A deal she learned from those typical Franciscan traits of Catholicity, practicality and piety; much from the poverty and humility of the Poverello, your Founder, and not a little from the mystical love of the Seraphic Doctor, your own St. Bonaventure, your Second Founder. May both great Orders, the youth of four centuries and the strong giant of eight, continue to strengthen that bond forged of old and kept well-knit through the years and may they both be drawn more closely one to the other with hoops of steel for God’s greater glory!”



## MISSIONARY DEPARTURE CEREMONY

This year on Sunday, May 18, for the first time the departure ceremony for our missionaries destined for the Philippines was held out of doors, in front of Keating Hall on the campus of Fordham University. The setting was a beautiful one, the weather ideal, and the number of people in attendance larger than at any previous ceremony. An altar, tastefully decorated, was placed in the archway before the main entrance to Keating Hall; on the terrace in front of the building, at the gospel side of the altar, were seated Most Rev. Stephen J. Donohue, Auxiliary Bishop of New York, and the attending clergy; on the epistle side were grouped the members of the Fordham University Glee Club who sang the hymns for the Solemn Benediction and the responses of the *Itinerarium*. On the spacious field below were gathered more than three thousand people to witness the simple but impressive ceremony, which not only served as a sacred farewell to our departing Fathers and Scholastics, but also commemorated the four-hundredth anniversary of St. Francis Xavier's departure for the Indies and formed a fitting part of the Province celebration of the Society's quadricentenary and Fordham's centennial celebration of its founding.

The preacher for the occasion was Rt. Rev. Msgr. Thomas J. McDonnell, National Director of the Society for the Propagation of the Faith, who paid a fine tribute to the missionary work of the Society and gave a brief review of present conditions in the world mission field. Rev. Father Socius, acting in the absence of Very Rev. Father Provincial, delivered the *Mandatum* to Fathers Leo E. McGovern, Joseph H. Bittner, Thomas P. Tuite, Thomas J. Rocks, John J. McKeaney and Messrs. Leonard C. Hacker, Francis C. Madigan, Edward B. McGinty, Charles W. Riley, John P. Ruane, Charles E. Wolf. Father Joseph J. Parrell was



prevented from taking part in the ceremony because of an attack of appendicitis.

Reception of the *Mandatum* was followed by Solemn Benediction of the Blessed Sacrament, with Bishop Donohue as celebrant and two of the departing Fathers as deacon and subdeacon, and the ceremony was brought to a close with the chanting of the *Itinerarium*. Father Harold A. Pfeiffer acted as Master of Ceremonies, and Father John J. Welch and Father Leonard V. Abbott of Fordham as assistant Masters of Ceremonies. Special thanks are due to the Superiors of Fordham University for their gracious hospitality and the services of the Glee Club, and to the Superiors of 16th Street for the services of the altar boys who served at Benediction and for several of the Xavier Cadets who formed a guard of honor for the procession.

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## CONVENTION OF PHILOSOPHICAL ASSOCIATION

The delegates to the eighteenth annual convention of the Jesuit Philosophical Association for the Eastern States gathered in Copley Lounge, Georgetown University at 7:30 P. M., September 2, where they were welcomed by Father Arthur O'Leary, president of the university, and listened to the presidential address of Father McNamee. Organization meetings were then held and committees appointed.

The first public session was held on September 3 in Copley Lounge. The subject of the two papers read was "The Integration of American Culture." Two studies were presented. Father James L. Burke, S.J., of Boston College, examined the attitude of the Founding Fathers of these United States on the inclusion of a Bill of Rights in the original Constitution itself. His presentation showed that contrary to the general public belief the men who formed the early American government did not look with favor on the inclusion of such a bill in the Federal Constitution itself. They seemed to have



had a blind spot so far as a federal constitutional guarantee of these fundamental liberties was concerned. He showed that only since the adoption of the Fourteenth Amendment has the modern trend of the extension of the Federal Government's guarantee for these liberties grown more vigorous and predominant in American legal procedure. Thus the Bill of Rights in this year, 1941, its one hundred and fiftieth year, due to the gradual strengthening process of court interpretation is a better guarantee of the fundamental liberties of democracy than it was at its birth.

Father Wilfrid Parsons, S.J., of the Carroll House, Catholic University, examined some of the philosophical factors that went into the formation of early American cultural life. His thesis can best be presented by this quotation: "By a sort of natural affinity the modern intelligent Catholic finds himself drawing more closely to the early American cultural origins at the same time that his fellow American non-Catholics are disavowing those origins with almost indecent haste. A strange turn of history has brought it about that the very Catholics who were hated and persecuted by the old Puritans now find themselves looking back upon them with something approaching affection or at least a sort of nostalgic and sympathetic understanding. He, the old Puritan, and we, the modern Catholic, after all these years have found a common ground or at least we have realized that were he alive today, we would find ourselves, to our surprise and to his, fighting in the same trenches against a common enemy."

The second public meeting took place on September 4 in Copley Lounge. Some one hundred and fifty philosophers, historians and social scientists from the various Jesuit colleges and universities of the East were present. The same departments in the Catholic University of America were also represented, as well as several Sister Colleges of the same university.

The discussion centered around the development



of American philosophical and ethical thought in the immediate past. Father Hunter Guthrie, S.J., of Fordham University, reviewed the four periods of American philosophical life. In his view a study of these periods reveals a steady disintegration of the sturdy religious philosophy of the colonial and revolutionary periods towards the chaotic situation in current American philosophical thought. American philosophy on coming of age has freed itself from reason and has disintegrated into the philosophy of current pragmatism—the metaphysics of sentiment.

Father John C. Ford, S.J., a graduate in both canonical and civil law, and at present professor in Weston College, Mass., presented a study of the basic philosophical principles underlying the jurisprudence of the late Oliver Wendell Holmes. The justice was selected because at present he is the figure astride the field in the United States and his voice speaks on in the decision of many disciples of his who are making the decisions that are so vital in our national life today. Father Ford said in part: "To Oliver Wendell Holmes the essence of law is physical force. Might makes legal right. The law is to be divorced from all morality. There is no such thing as moral *ought*—it is mere fiction. Ultimately there is only the physical necessity of behaving or being killed. There is no absolute truth. Man is a cosmic ganglion. His ideas probably have no more cosmic value than his bowels. He himself has no more cosmic significance than a baboon or a grain of sand. There is too much fuss about the sanctity of human life. To the state man is a means to be sacrificed if necessary in the interest of the state. The ultimate arbiter of all life is physical force. The ultimate *ratio decidendi* when men disagree, is this: 'We don't like it and shall kill you if we can.'"

During the sectional meetings, papers were read on September 3 by Father Philip J. Donnelly, S.J., on "A New Study of Final Causality" and by Father J. F. X. Murphy, S.J., on "Some Reflexions on The Ori-



gins of Representative Government." On September 4 there was a panel discussion on "The Integration of Ethical Principles and Sociological Facts in Some Marriage Problems," Father Joseph F. McDonnell, Father Joseph Ayd and Father John J. O'Connor leading the discussion. Forums on practical problems in metaphysics and psychology were held; and Father Edward A. Ryan spoke on "Bellarmine and Democracy."

The convention closed with the election of officers for the coming year. Father Timothy F. O'Mahoney, S.J., of Holy Cross College is the new President; Father Joseph J. Ayd, S.J., of Loyola College, Baltimore, Vice-President and Father Stephen F. McNamee, S.J., of Georgetown University, the permanent Secretary.

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### LOYOLA UNIVERSITY, CHICAGO QUADRICENTENNIAL CELEBRATION

A special convocation was convened on May 13, 1941, in Loyola Alumni Gymnasium as the closing exercises celebrating the quadricentenary of the Society. After the invocation, offered by the Very Rev. Msgr. Malachy P. Foley, Rector of the Quigley Preparatory Seminary, and the introductory remarks by Father Samuel K. Wilson, S.J., President of Loyola University, Dr. Robert Maynard Hutchins, President of the University of Chicago, gave an address on "Education and the Defense of Democracy," and Father William J. McGucken, S.J., Director General of Studies of the Missouri Province spoke on "The Jesuits and Democracy."

Dr. Hutchins, at the opening of his address, made the following tribute to the Society's educational ideals and achievements: "As a Protestant and the president of a university founded by a Protestant denomination, I am happy to pay tribute to the educational achievements of the Society of Jesus. For four hundred years—for four hundred and two, as I count it. But this is your celebration—the Society has felt a peculiar obli-



gation for the education of boys. The Society achieved instantaneous success in the field of education, so much so that even Francis Bacon said: 'For schools you must go to the Jesuits, for nothing better has been invented.' Since Bacon's day the Society has maintained its standards and preserved its educational tradition. Even in America, where education has become almost synonymous with vocational training and physical culture with a good time thrown in, the Jesuits have succeeded in retaining the spirit of the liberal arts as the basis of education. The educational ideals of the Society are the ideals to which secular education must come if we are to defend democracy in this country."

The Honorary Degree, Doctor of Laws, was conferred on three members of the episcopacy: the Most Rev. Joseph Wagner, D.D., Bishop of Marquette; the Most Rev. William David O'Brien, D.D., Auxiliary Bishop of Chicago and President of the Catholic Church Extension Society; and the Most Rev. James Aloysius Griffin, D.D., Bishop of Springfield, Illinois.

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### JESUIT-CHAPLAINS IN ARMY AND NAVY

Fr. Michael I. English (Chicago),  
Chanute Field,  
Rantoul, Illinois.

Fr. Robert C. Goodenow (Chicago),  
Station Compliment,  
Madison Barracks, New York.

Fr. Patrick J. Mulhern (Chicago),  
5th Division,  
Fort Custer, Michigan.

Fr. Thomas A. Duross (Md.-N. Y.),  
Cavalry,  
Fort Bliss, Texas.

Fr. Stephen J. Meany (Md.-N. Y.),  
102nd Quartermaster Corps,  
Fort McClellan, Alabama.



Fr. Herbert P. McNally (Md.-N. Y.),  
Naval Training Station,  
Norfolk, Virginia.

Fr. Charles A. O'Neill (Md.-N. Y.),  
Navy Yard and Hospital Marine Baracks,  
Norfolk, Virginia.

Fr. William J. Walter, (Md.-N. Y.),  
102nd Engineers,  
Fort McClellan, Alabama.

Fr. Paul M. Carásig (Md.-N. Y.),  
Philippine Islands.

Fr. Peter M. Dimaano (Md.-N. Y.),  
Philippine Islands.

Fr. John E. Gaerlán (Md.-N. Y.)  
Philippine Islands.

Fr. Burton J. Fraser (Mo.),  
Reception Center,  
Fort Benjamin Harrison, Indiana.

Fr. Laurence M. Brock (N. E.),  
182nd Infantry, 26th Division,  
Camp Edwards, Massachusetts.

Fr. John L. Clancy (N. E.),  
68th Coast Artillery, (A. A.),  
Camp Edwards, Massachusetts.

Fr. James J. Dolan (N. E.),  
63rd Coast Artillery.  
Fort Bliss, Texas.

Fr. John J. Dugan (N. E.),  
2nd Cavalry Division,  
Fort Riley, Kansas.

Fr. Daniel J. Lynch (N. E.),  
26th Division,  
Camp Edwards, Massachusetts.

Fr. George M. Murphy (N. E.),  
241st Coast Artillery,  
Fort Andrews, Massachusetts.

Fr. Joseph T. O'Callahan (N. E.),  
Naval Air Station,  
Pensacola, Florida.



## FIRST CATHOLIC CHAPLAINS IN U. S. ARMY AND NAVY

Writing in *America* for Sept. 13, 1941, Father Joseph T. Durkin, S.J., says that "Father Adam Marshall of the Society of Jesus, serving on the ship-of-the-line North Carolina, was buried at sea on September 20, 1825. While his official rank was that of Schoolmaster to the midshipmen, he had also acted as Chaplain to the Catholic sailors. . . So far as the scanty records of the period indicate, he may have been the first Catholic priest to hold an office on an American ship of war.

"Father Marshall's diary (of the Mediterranean cruise of the North Carolina) has lately been discovered. . . The Schoolmaster boarded the ship as she lay off Norfolk in early December, 1824. . . . The diary ends rather suddenly for the reason already noted. Its final entry is made not by Father Marshall but by the Lieutenant of the Watch: 'Sept. 20, 1825. . . At 2:30 A. M. the Revd. Adam Marshall, Schoolmaster, departed this life. . . At 10 A. M. called all hands to bury the dead, and committed the body of the Revd. Adam Marshall, Schoolmaster, to the deep.' "

The first officially commissioned Catholic chaplains in the American Army were two Jesuit priests—Father John McElroy and Father Anthony Rey. Father Durkin in the current issue of *Thought*, Fordham University quarterly, writes that the two Jesuits were appointed in May, 1846, by President Polk to serve with the army of General Taylor in the war with Mexico. At the time there was no law of Congress authorizing the appointment of chaplains, and the Chief Executive made out the Jesuit Fathers' commissions by executive discretionary power.

"The chief aim of the Government in sending the priests to Mexico was frankly avowed," Father Durkin tells us. "The President felt that their presence



with the army would be the best refutation of the opinion held by the Mexicans that the United States was warring against their religion."

Father McElroy served in Matamoras, where General Taylor's troops were stationed before marching against Monterey, while Father Rey accompanied the troops. The latter was murdered by Mexican bandits as he was returning to Matamoras at the end of the campaign against Monterey, where he had conducted himself with heroism under fire. Father McElroy's principal work during the ten months he served in Matamoras was at the hospital ministering to the wounded and dying. In the course of that time he attended approximately 600, of whom he baptized eighty-five. Earlier in the campaign, before the chaplains arrived, 600, many of them Catholics, died without spiritual assistance.

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### ST. IGNATIUS LOYOLA PARISH, NEW YORK JESUIT DIAMOND JUBILEE

A Solemn Pontifical Mass on Sunday, May 18, in the Church of St. Ignatius Loyola at Park Avenue and Eighty-fourth Street, marked the seventy-fifth anniversary of the coming of the Jesuit Fathers to the parish. The celebrant of the Pontifical Mass was His Excellency, the Most Rev. Auxiliary Bishop J. Francis A. McIntyre, a former altar boy in the church, while another member of the Hierarchy, the Most Rev. Bartholomew J. Eustace, Bishop of Camden, was the preacher of the occasion. Members of the parish St. Vincent de Paul Society acted as an escort to the prelates, in the procession from the rectory to the sanctuary.

In addition to Bishop McIntyre, the officers of the Mass were: assistant priest, the Rev. Francis A. McQuade, S.J., pastor of the Church of St. Ignatius Loyola; deacon, Rev. J. Harding Fisher, S.J., rector of



Fordham University; subdeacon, Rev. Vincent J. Hart, S.J., rector of the College of St. Francis Xavier; master of ceremonies, Rev. C. E. F. Hoefner, S.J.

The Fathers of the Society of Jesus, who took charge of the present parish of St. Ignatius Loyola seventy-five years ago, were not at that time establishing a new parish. Under the patronage of St. Lawrence O'Toole the parish had been functioning for fifteen years prior to their advent, under the management of secular priests. For the first three years the parish of St. Lawrence was attended by priests from St. Francis Xavier's, who served as administrators. The first Jesuit superior and pastor of St. Lawrence's was the Rev. William Moylan, S.J., who had been rector at Fordham. Father Treanor, S.J., a New York boy, during his pastorate began the preparations for building a new church.

The basement chapel of the present church was dedicated by Archbishop Corrigan in 1885, on the Sunday within the octave of the Feast of St. Ignatius. Father David Merrick was pastor at that time. Father Neil N. McKinnon, S.J., undertook the work of completing the magnificent limestone structure, with its fourteen monolithic interior columns, which was solemnly dedicated by Archbishop Corrigan on Dec. 11, 1898, the Apostolic Delegate, Archbishop Martinelli, later Cardinal, celebrating the Mass. On that occasion Rome granted permission to change the title of the church to that of St. Ignatius Loyola, on condition of retaining also that of St. Lawrence O'Toole. St. Lawrence is the patron of the lower church and St. Ignatius patron of the upper church.

Men of outstanding ability in the Society of Jesus have left their mark on the old parish. To mention one who came after Father McKinnon, builder of the magnificent Loyola school, Father William O'Brien Pardow, one of America's greatest preachers and missionaries.



## NEWTOWN MANOR MONUMENT

On Sunday, August 17, 1941, the Very Rev. Vincent L. Keelan, S. J., Vice-Provincial of the Maryland-New York Province, blessed the monument erected in the Newtown Manor Cemetery, Maryland, to perpetuate the names of the Fathers and Brothers buried there. The Rt. Rev. Msgr. Edward P. McAdams, pastor of St. Joseph's Church, Washington, D. C., delivered the sermon.

Thus was fulfilled at long last the hope of Father William P. Treacy, author of the article, "Newtown Manor and Church," published in the *Woodstock Letters*, 1884 and 1885, Vols. 13 and 14. "Near the little church on the east," he wrote, "is the burying-ground of the Fathers and Brothers of our Society. Not a single stone marks their respective graves. A simple wooden cross, without mark or inscription, is the only monument raised above the last resting place of our loved and honored dead. We trust the time is not far distant when suitable headstones will be placed above the graves of those who sleep in the quiet shades of this little burial ground."

The generosity of colleges and residences of the Province made it possible to erect not individual headstones but a large monument with the names of the Fathers and Brothers, who labored at Newtown Manor and are buried there, carved thereon. The monument is a heavy, arch-topped red granite slab, about six feet high, four feet wide, and eight inches thick, polished on the front surface. At the top of the polished surface is carved a cross surrounded by mulberry leaves and in the center of the cross the monogram of the Society, I. H. S. Beneath the cross are sculptured the names of the Fathers and Brothers buried in the cemetery there. The mulberry leaves are commemorative of the place where the first Mass was said at St. Mary's City beneath a mulberry tree. Fortunately, the



names of the Fathers and Brothers buried at Newtown Manor are preserved in the records and short biographical sketches of most of them are found in Father Treacy's article.

The following is the list of names carved on the monument:

1647	Fr. John Pennington	S.J.	1685
1658	Fr. John Matthews	S.J.	1694
1679	Fr. Henry Poulton	S.J.	1712
1663	Fr. Robert Brooke	S.J.	1714
1692	Fr. Francis Floyd	S.J.	1729
1703	Fr. John Fleetwood	S.J.	1734
1682	Fr. Peter Attwood	S.J.	1734
1717	Fr. James Carroll	S.J.	1756
1725	Fr. Michael Murphy	S.J.	1759
1714	Fr. James Ashby	S.J.	1767
1718	Fr. James Beadnell	S.J.	1772
1743	Fr. Peter Norris	S.J.	1783
1709	Fr. Bennet Neale	S.J.	1787
1730	Fr. Ignatius Matthews	S.J.	1790
1743	Fr. John Boarman	S.J.	1794
1742	Fr. Augustine Jenkins	S.J.	1800
1742	Fr. John Bolton	S.J.	1809
1765	Fr. John Henry	S.J.	1823
1783	Fr. Leonard Edelin	S.J.	1823
1797	Fr. Ignatius Combs	S.J.	1850
1796	Br. Richard Jordan	S.J.	1828
1809	Br. Mark Fagharty	S.J.	1841
1769	Br. Walter Baron	S.J.	1855
1799	Br. Edward Nolan	S.J.	1862
	Fr. Cornelius Mahoney		1805
	Fr. John Franklin		1819

The last named two Fathers were secular priests who served the Newtown Manor church during the suppression of the Society.



## BOSTON COLLEGE

His Eminence William Cardinal O'Connell, Archbishop of Boston, who is an alumnus of Boston College, has purchased and presented to the college the adjoining estate of Louis K. Liggett. The property consists of about ten acres. The principal building, which has been named Cardinal O'Connell Hall, will be used for classes, offices and student activities rooms.

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### BAPTISMS IN THE MINDANAO MISSION

WILLIAM C. REPETTI, S.J.

The evangelization of the island of Mindanao in the Philippines was carried on by Recoleta and Jesuit missionaries from 1596 until the expulsion of the Society in 1768. After that date the Recoletos bore the entire burden, but, as they found it increasingly difficult to supply enough men for the work, the missions began to be taken over again by the Jesuits who had returned to the islands in 1859.

The first Jesuits of the restored Society went to Mindanao in 1861 and steadily increased in numbers. The last post given up by the Recoletos was Cagayan and this occurred at the outbreak of the war between the Filipinos and Americans in 1899. The northeast section of Mindanao had been taken over by the Benedictines in 1896 and they also left at the commencement of hostilities.

For the past century or more there has been a stream of immigration of Christian Filipinos to Mindanao and since the beginning of the American regime it has increased tremendously in volume. But the supply of apostolic workers did not keep pace with the new demands and fell far short of the needs. About 1910 the Fathers of the Sacred Heart from Holland took over the Province of Surigao and have manned it very well. By 1930, it was obvious that one Province



of Jesuits, the Maryland-New York, could not adequately man the growing missions.

The death of Bishop Clos delayed developments until his successors, Bishops Del Rosario and Hayes, could be appointed, and it was some time before they could become thoroughly familiar with the needs of the newly arranged dioceses. Then they began to solicit the aid of other Congregations. The Fathers of the Sacred Heart extended their area to take in the Province of Agusan; the Oblates of Mary Immaculate have taken over the Province of Sulu and will shortly have the full care of the Province of Cotabato. In the very near future the entire province of Misamis Occidental will have been taken over by the Columban Fathers, and the Province of Davao by the Missionary Society of Quebec. This leaves the Society of Jesus with the spiritual administration of the Provinces of Lanao, Bukidnon, Misamis Oriental and Zamboanga.

What have the Jesuits accomplished in Mindanao? A tabulation in detail of all the spiritual work done would be too lengthy to be given here, even if such a record could be made with accuracy. Catholic population numbers would be unsatisfactory because the boundaries of Provinces have been changed from time to time, and one may very reasonably doubt the accuracy of the old census figures. We have resorted to the baptismal records of the missions. These do not account for the increase due to the immigration of baptized Catholics from other islands but they are very definite records which can be counted and show what may be called the natural growth of the parishes. The period covered is that from the advent of the first Jesuit missionary into a parish until December 31, 1935.

The Provinces are taken according to present day boundaries. During the period mentioned the number of Baptisms in the Province of Surigao was 70,454; in the Province of Agusan, 81,136; in the Province of Davao, 89,244; in the Province of Cotabato, 18,163;



in the Province of Misamis Occidental, 58,102; and in the Province of Sulu, 5,335.

In the Provinces still under the full care of the Jesuits we have the following numbers by parishes.

Prov. of Lanao		Prov. of Bukidnon	
Dansalan .....	662	Sumilao .....	22,189
Iligan .....	16,236	Malaybalay .....	8,782
<hr/>		<hr/>	
16,898		30,971	
Prov. of Misamis (Or.)		Prov. of Zamboanga	
Tagnipa .....	21,470	Ayala .....	8,334
Gingoog .....	12,417	Dapitan .....	43,202
Talisayan .....	27,945	Dipolog .....	22,655
Balingasag .....	38,409	Zamboanga .....	37,223
Jasaan .....	18,435	Basilan .....	4,048
Tagoloan .....	14,939	Mercedes .....	16,314
Mambajao .....	672	Tetuan .....	17,628
Cagayan .....	12,384	<hr/>	
<hr/>		149,404	
146,671			

The grand total of all Baptisms by Jesuits is 666,378.

## REGISTRATION IN OUR PHILIPPINE SCHOOLS

San Jose Seminary	Ateneo de Iligan
124 Total	New High School
32 New	147 1st. Yr.
Ateneo de Manila	Ateneo de Naga
1,968 Total	747 Total
Ateneo de Cagayan	Ateneo de Zamboanga
164 College	375 High School
450 High School	207 Grade School
614 Total	582 Total

At Novaliches Novitiate there are 18 first year novices, a marvelous increase. In former years only three or four new novices entered.



## WOODSTOCK COLLEGE

**The New Academic Hall**—One of the more prominent of the many changes that have taken place recently at Woodstock is the complete renovation of the old library. The philosophers and theologians removed the last 14,000 volumes from the balcony shelves to the new stack rooms of the O'Rourke library, thus changing the status of the old library, after seventy-two years of service, to that of an Academic Hall and Auditorium.

The ceiling of the old library, no doubt one of the most valued treasures of the college, was cleaned and treated with a coat of protective varnish. It was designed and painted by Fr. Benedict Sestini (1816-1890), the famous mathematician and astronomer, and represents on a fairly large scale (70 feet by 40 feet) the solar system according to Copernicus. "A lasting monument of his artistic taste", says one who knew Fr. Sestini personally, "is found in the astronomical ceiling of Woodstock College library, painted by him about twenty-five years ago (1876). He represented on it with his brush the heavenly bodies, giving at the same time their relative sizes and distances. A full understanding of the painting would mean a fair knowledge of astronomy".<sup>1</sup>

Fr. Sestini's original India-ink drawing of the ceiling, preserved in the archives of Woodstock College, is reproduced and published here for the first time through the kindness of Fr. John Brosnan. The accompanying description of the ceiling, reprinted for the sake of convenience, was written for the *Woodstock Letters*, Vol. VI, pp. 130-133, by Fr. Sestini himself.

Since Rev. Fr. Rector was careful not to permit any tampering with the ceiling, a new lighting system

<sup>1</sup>Father John J. Ryan, S.J., "Reminiscences" *Woodstock Letters*, Vol. XXX, p. 99.



was planned and installed, consisting of twenty-four four-foot fluorescent lamps of forty watts each, sets of which are controlled by individual switches from the main floor, and by a master relay switch from the projection room on the level of the third floor.

The balconies which had been built into the granite walls were torn down with great difficulty, thus affording a practical demonstration of the sturdy construction of the building. New flooring removed the visible traces of so many years of library research.

The projection room was rebuilt of steel and sheet asbestos-board according to all the specifications of the underwriters. It is equipped with a modern public-address amplifier which allows the volume of sound to be controlled remotely from any place in the hall. It is also equipped with projectors for illustrated slide lectures and other educational purposes.

The paints for the walls were mixed to blend with those of the ceiling, the result being a warm French grey. The windows are appropriately curtained with blue Monk's cloth draperies, apron length, except for the two center windows, which are floor length, while the arches of the windows are adorned with valances also of blue Monk's cloth, and trimmed with two inch yellow and gold braid cloth. The projection screen is likewise covered with blue draperies trimmed with gold, and hung on a brass track with traverse attachments so that they may be opened or drawn as need shall require.

To the left of the screen is a painting of St. Thomas Aquinas, Doctor of the Church and Patron of our theological studies, and on the right, a portrait of His Eminence, Camillo Cardinal Mazzella, first Prefect of Studies at Woodstock and the "first Jesuit on whom was bestowed the dignity of Cardinal Bishop." On the right wall, in the front of the hall, is an eight by fifteen foot oil painting, a faithful reproduction of Raphael's "Lo Spasimo di Sicilia."



## THE SESTINI CEILING WOODSTOCK COLLEGE

### Central Point—The Sun

Orbits	Planets
1. Orbit of Mercury	10. Mercury
2. Orbit of Venus	11. Venus
3. Orbit of the Earth	12. The Earth and Satellite
4. Orbit of Mars	13. Mars
5. Region of the Asteroids	14. Asteroids
6. Orbit of Jupiter	15. Jupiter and Satellites
7. Orbit of Saturn	16. Saturn and Satellites
8. Orbit of Uranus	17. Uranus and Satellites
9. Orbit of Neptune	18. Neptune and Satellite

The globes inside of Saturn's orbit are the planets with their magnitudes taken proportionately to that of the Sun, whose disk is represented by the orbit of Saturn.

### Comets

- |                             |                            |
|-----------------------------|----------------------------|
| 20. Orbit of Encke's Comet  | 25. Donati's Comet of 1858 |
| 21. Orbit of Biela's Comet  | 26. Comet of 1853          |
| 22. Orbit of Faye's Comet   | 27. Comet of 1843          |
| 23. Orbit of Halley's Comet | 28. Comet of 1744          |
29. **General celestial map**, representing the Milky Way and all the stars visible without the assistance of a telescope.

30. **Nebulae:** 1. Orion's Nebula.

II. The cluster in which, according to Sir William Herschel, is our Solar System. The other Nebulae are those observed by Sir J. Herschel and the Earl of Ross.

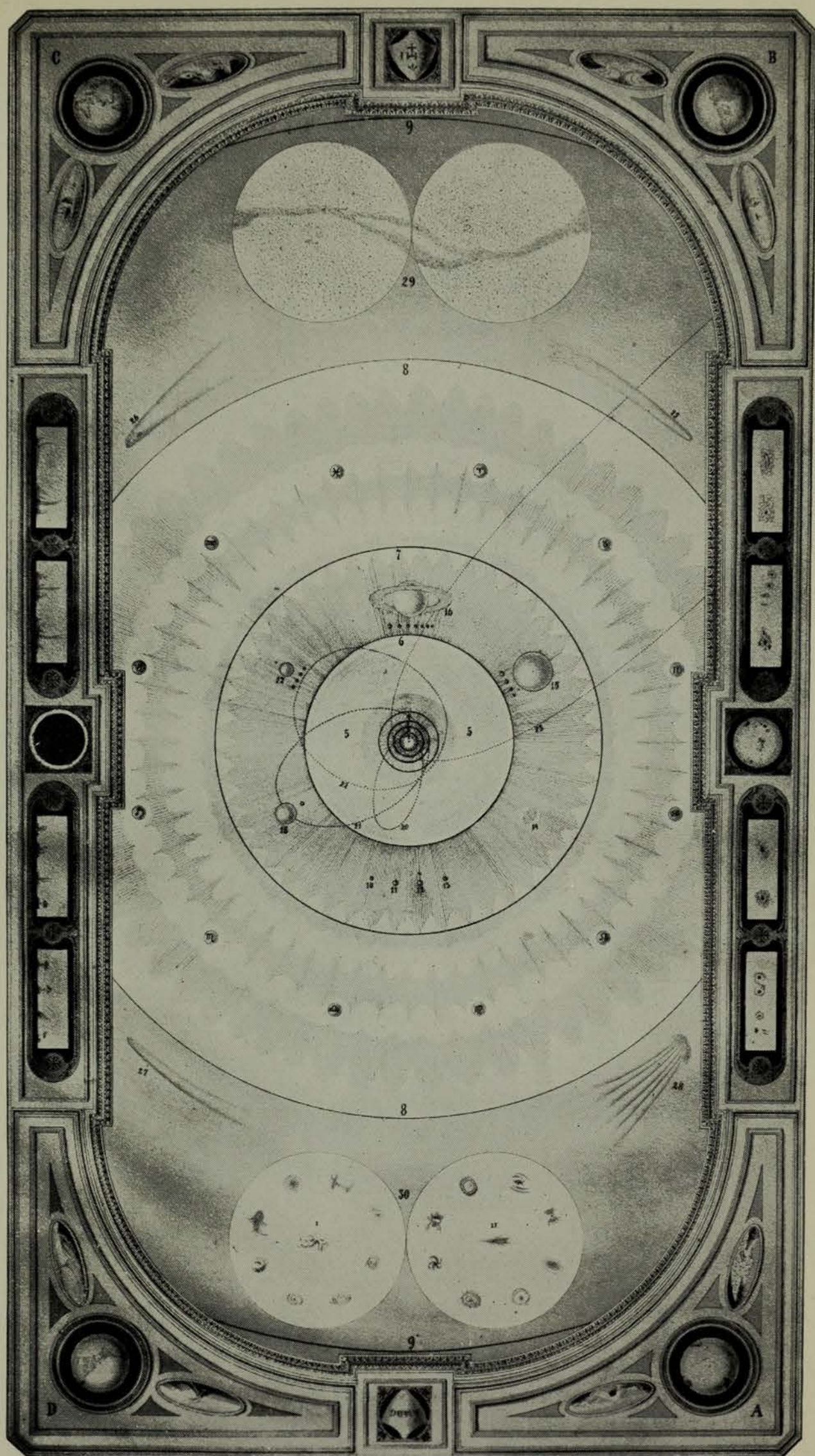
**ON THE GLOBES** between the orbits of Saturn and Uranus are the Signs of the Zodiac.

**ON THE FOUR CORNERS:** The terrestrial globe is represented, i. e., at the corner A the Southern, and at the corner B the Northern Hemisphere; at the corners C and D the Eastern and Western Hemispheres respectively.

**LATERALLY:** At the central point, between the corners A and B the solar sphere is represented, and, on each side of it, magnified spots and faculae, as observed by Fr. Secchi and others. On the opposite side, at the center between C and D, the eclipsed Sun is represented, showing the halo and prominences; and on both sides of it are magnified prominences observed by various astronomers.

**ON THE OVALS:** At the four corners are geological representations, i. e., at the corner A one represents a glacier, the other the gate of a glacier; at the corner B an iceberg and moraines; at the corner C on one of the ovals a geyser and the opening of a geyser when the jet ceases; on the other oval a submarine volcano; at the last corner D the first and second stage of a subaerial volcanic eruption.











**Ordinations**—On June 20, 21 and 22 the Most Rev. Michael J. Curley, Archbishop of Baltimore, conferred the subdiaconate, diaconate and priesthood on the following thirty-five scholastics, all of the Maryland-New York Province except Lester F. Guterl of the New Orleans Province:

John C. Baker	Michael F. Maher
Walter J. Burghardt	George D. McAnaney
W. Robert Burns	Arthur R. McGratty
Joseph T. Clark	Michael F. McPhelin
Ernest B. Clements	Leo G. Monaghan
Thomas C. Cronin	Joseph M. Murray
Gerald J. Cuddy	John J. Nash
John H. Cunniff	William I. Nuttall
John V. Curry	John W. Paone
Coleman A. Daily	Frank C. Pfeiffer
Peter J. Daly	Francis W. Quinn
Ralph O. Dates	Paul A. Reed
Walter G. DeLawder	Charles W. Reinhardt
Lester F. Guterl	James V. Smith
James J. Hennessey	Charles T. Taylor
Paul B. Hugendobler	Robert A. Thoman
Michael F. Kavanagh	Richard T. Zegers
Theodore A. Zegers	

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### CANADA—MARTYR'S SHRINE

**Midland, Ontario**—Excavations have been carried on all summer at the Old Fort under the direction of the Department of Ethnology of the Royal Ontario Museum. Five experts, directing the labor of six workmen, have unearthed the stone foundations of a building, well-preserved palisades, various Indian relics, a medal of St. Ignatius, etc. A frequent visitor to the Fort since the excavations began has been Professor Homer Thompson, a specialist in Classical Archeology, who has won world fame for his researches in Greece.

Dr. T. Currelly, director of the Royal Ontario Mu-



seum, in announcing the work of excavation, said the principal objects were:

"1. To make clear the outlines of the fort itself, including the buildings within the fortification, and the surrounding moat. This can be accomplished only by careful excavation, necessitating a plotting of the foundations.

"2. The reconstruction of the fort, which is obviously dependent upon accurate knowledge of its lines.

"3. Recovery of Indian material in and around the fort. Stone implements, pottery, and tools of various kinds have been found widely throughout the Province, showing different levels of Indian occupancy.

"4. Recovery of French articles shows the kind of material traded to the Indians, and also the objects used by the early French missionaries."

Fort Ste. Marie was the central mission-station of the Jesuit missionaries from 1639 to 1649. It was here that six of the eight Canadian Martyrs lived for a time, this then being the first great center of civilization and Christianity in the present Province of Ontario. At one time more than 20,000 Hurons lived in this area.

In 1648, only two days after he had left Fort Ste. Marie, Father Daniel was martyred; from here Father Garnier went forth to Etharita and there gave his life for his Faith in 1649; Father Chabanel here pronounced his vow to live and die in the Canadian missions and soon after was slain by an apostate Huron; Father Jogues was on his way to Fort Ste. Marie when the Iroquois seized him in 1642, and it was here that the burial took place of Fathers Brébeuf and Lalemant after their heroic martyrdom in 1649.

Finally the Jesuit authorities decided it was impossible to continue there and in 1649 the Old Fort was put to the flames, and the missionaries retired to Christian Island to avoid further attacks by the Iroquois.



The site is the most historic in Ontario, and it also was the first place of pilgrimage named in North America, having been established as such by Pope Urban VIII in 1644.

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## CHINA

**Shanghai**—What is undoubtedly the largest ordination class in the history of the China missions was ordained in the Cathedral in Shanghai by the Most Rev. Cyprien Cassini, S.J., Vicar Apostolic of Pengpu, Anhwei, Lumen Service reports. The class included 27 Jesuits and ten diocesan priests.

Nearly one-half the group, the ten diocesan priests and seven of the Jesuits, are Chinese. Of the rest, five are Spaniards, three Americans, two French, three Hungarians, two Germans, two Austrians, two Italians and one Canadian.

**Shanghai**—The Rev. Maurice Meyers, Jesuit of the Chicago Province of the Society, has been ordained for the Russian Rite Mission in Shanghai.

Father Meyers is a native of Fort Wayne, Ind. He joined the Russian Rite in Rome in 1937 and after one year spent in the study of Russian at the Russicum took up the study of theology at the Gregorian University for two years. He came to Shanghai in 1940 to continue his theology and devoted his spare time during the year to directing a club for Russian boys.

**Suchowfu, Kiangsu**—The death of the Rev. Paul de Geloës, S.J., at Suchowfu, Kiangsu, at the age of eighty-three, caused Lumen Service to recall that the missionary was a noted jockey before he entered the religious life.

Scion of a wealthy French family, Paul de Geloës took to riding his brother's race horses as a hobby. He rode them so well that he was hailed as the best jockey in France and proved it at the Grand National. Up to the age of forty-three he was many things besides being a jockey, but always the smile of the sports-



man accompanied him and won him friends wherever he went. He was in business as a coffee merchant in Java and smiled his way to many other parts of the world before the idea of consecrating his life completely to religion took full possession of him.

Injured by a horse, he suffered from a partial loss of memory and an impediment of speech, and it would seem that it was during the days of quiet reflection in the hospital that he determined to become a Jesuit Brother. Accepted for the novitiate, he found that there was an important race on the day when he was to report to the novice-master and decided to ride once more as a final farewell to the world. Unfortunately—or fortunately—he was injured again and woke up in the hospital, but found that the impediment of speech was gone and his memory returned. The novitiate called, and bandaged as he was he arrived at the hour appointed. His superiors decided he should go on for the priesthood and although his preference was for the Zambesi missions in Africa, he gladly let them decide his career for China. He arrived in this country in 1904.

Ordained at fifty, his priestly career was still longer than the average and up to his eighty-third year he managed a parish of 4,000 souls almost single-handed.

A Shanghai daily summed up the career of this almost legendary hero some years ago in terms such as the following:

"Today, at eighty, Paul is still a jockey; but he isn't called Paul anymore, or even Father de Geloës. To the poor people of Hsuchowfu, he is Lao Su Shen-fu, friend of the people. When bandits ride off with a pig or a horse that belongs to one of his parishioners, Lao Su rides out after them. If he catches up with the marauders, he says: 'That white horse belongs to my Christian John Wong,' or 'That black pig with the black snout belongs to Mary Chang.' The bandits grin and turn over the animals. This is Lao Su, who fears



no bandit, who has no master, but the Lord God."

As an octogenarian he thought nothing of making fifty miles a day on horseback to bring the Sacraments to cholera victims. The story is told too how during the present hostilities when a host of refugees crowded into his church he went about calming their fears. He had forgotten for a moment to make his genuflection when passing before the Blessed Sacrament, and hastened to supply the omission when a stray cannon ball went over his head: went over him, though if he had not been kneeling at the moment it would have cut him in two. Nothing daunted, the venerable patriarch continued his kindly ministrations.

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### COLOMBIA, SOUTH AMERICA

Colombia's *Círculo de Obreros*, founded thirty years ago by Father Campoamor, noted Jesuit still engaged in the work of conducting the center for workingmen, has assets of \$570,000, and owns the Villa Javier, which has 100 homes and its own schools, church, theatre and recreation facilities, all constructed without official aid. Father Campoamor is now planning a similar project at Manizales.

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### ENGLAND

**Liverpool**—St. Francis Xavier's College is to be transferred from its present location on Salisbury Street to a twenty-two acre site which has been acquired in the suburb of Woolton. Before the war the college had an average of 600 students. It began the present term with 450.

The college, together with a private chapel in Soho Street, was founded in October, 1842. After a short period at St. Anne Street, it moved to its present site in 1844. The present college buildings were begun in 1850 and completed twenty-two years later. A new wing was added in 1908.



## ICELAND

**First Icelandic Priest**—The fact that American soldiers are now in Iceland may make the following letter of Father Cuthbert Cary Elwes, S.J., printed in the "Letters to the Editor" of the *Universe*, April 18, 1941, of some interest:

"Sir,—In your paper of April 4, it is stated that the 'Company of Mary' began work in Iceland in 1901, that one of its members is a native, the first native to become a priest.

"This is a mistake. Who has not heard of John Svensson and his numerous books, first published in German and then translated into many languages?

"John Svensson is a native of Iceland, where he was born in 1857, of pure-blooded Icelandic parents. In 1871 he went to the Jesuit College of Amiens, became a Catholic, and a Jesuit, as well as his younger brother. John Svensson was not only the first Icelandic priest since the Reformation, but also, he tells me, the first Icelandic Catholic.

"John Svensson, S.J., is still alive. I know him and correspond with him."

(Signed) Cuthbert Cary Elwes, S.J.

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## INDIA

**Bombay**—The Most Rev. Thomas Roberts, S.J., D.D., Archbishop of Bombay, with the necessary sanction from Rome, has disposed of the church and site of the former Metropolitan Cathedral of Nossa Senhora da Esperança. The last public Mass in the edifice was said on March 19. It is one of the monuments of the city in Portuguese architectural style.

The edifice had long since ceased to fulfill adequately the functions of a metropolitan cathedral church and most of the parishioners had moved to various other parts of the city.

By a recent decree, Archbishop Roberts has read-



justed the boundaries of 10 existing parishes, erected five new parishes and designated three other districts to become parishes immediately in Bombay city itself.

The disposal of N. S. da Esperança recalls to mind the centuries of the "double jurisdiction" under the Portuguese Padroado and the Sacred Congregation for the Propagation of the Faith, and the days of Portuguese preponderance on the west coast of India. The latest concordat and the subsequent agreement brought about the abolition of the Diocese of Damão and the merging of all Catholics belonging to the two jurisdictions into the single Archdiocese of Bombay.

**Madras**—Moslems, Hindus and non-Catholic Christians are cooperating in a movement for funds to establish a chair in the State University of Madras in honor of Father Carty, noted Jesuit educator and scholar of South India, who will observe his sixty-sixth birthday Aug. 4. The chair will be that of economics and politics. Father Carty has been a member of the State University's Senate, Academic Council and other groups.

At **Trichinopoly** the citizens of that and neighboring communities assembled in a great public meeting to express their appreciation of the services of the Society of Jesus to India and her people. A prominent Hindu presided; Moslems and Hindus participated in the procession before the meeting. The services of the Jesuits were recalled; the Rev. Jerome D'Souza, S.J., rector of St. Joseph's College, was presented a testimonial of the affection of the people in oriental fashion and Father D'Souza thanked the people and the organizers of the meeting in the name of the Society for their good-will and affection.

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## JAPAN

**School Enrollments**—At the university in Tokyo 1,348 students are enrolled for 1941-1942 as against 968 for 1940-1941. At the High School in Kobe only



150 out of 850 applicants for the first year class could be accommodated, bringing the total enrollment up to 600.

**Theological Course**—This fall a course in theology is being started at Hiroshima (Collegium S. Pauli Miki). Reports indicate that there will be six or seven first year theologians.

**A New Institute**—Thanks to the support of Professors Anesaki and Murakami and of Admiral Yamamoto, our Fathers have been able to establish at the University an institute for research work in the former missions: *Kirishitan Bunka Kenyusho*. The new institute proposes to set in its true light this work of evangelization and the influence exerted by this apostolate on Japan. The investigations of the institute will increase among Japanese Catholics interest for this period of their history, which called forth so much heroism.

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## PORTUGAL

A group of three Fathers and three Brothers sailed from Lisbon in August for Portuguese East Africa to take over again the mission in Zambesi province which the Society was forced by the Portuguese Government to abandon thirty years ago.

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## SPAIN

A National Congress of the Spiritual Exercises, sponsored by the Hierarchy and supported by the active assistance of government officials, was celebrated in Barcelona from May 5 to May 11 as a tribute to the Society on its fourth centenary. The closing took place in the largest theater of Barcelona, where more than 8,000 people gathered. The Papal Nuncio and the Minister of Justice came from Madrid to preside over and to address the assembly.



## *Books of Interest to Ours*

**The Heart of the Rosary.** *By Francis P. Donnelly, S.J.* Catholic Literary Guild. Ozone Park, N. Y. 1941.

If Our Lord's words "where your treasure is, there will your heart be also" can be applied to the age-old prayer which is our Rosary, then the author has named this book well. From the first page, these eloquent pages are a revelation of the spiritual treasures which have made the Rosary so dear to Catholics.

Father Donnelly has arranged his book with a simplicity which is worthy of the child-like devotion with which it warms the reader's heart. Taking each of the fifteen Mysteries in order, he assigns to each the virtue which is most aptly associated with that episode in the life of Jesus and His Mother. A very practical definition of the given virtue is followed by reflections on that virtue which are inspired by the Our Father, the Hail Mary and the Gloria. As the reflections unfold we find them illustrated again and again by the circumstances of the Mystery itself. Thus the reader comes to the end of each Mystery richer by a clearer understanding of some Christian virtue and a vivid realization of how his own daily life can be interwoven into the life of Jesus and Mary by the practice of that virtue.

One lasting treasure which *The Heart of the Rosary* will leave with its readers lies in the associated thoughts which his daily prayers will ever afterwards evoke. One example will suffice. When saying the Our Father, the words "Thy Will be done on earth as it is in heaven" will come from deeper in his heart because he remembers how the same prayer rose to the lips of Christ in Gethsemane, to the lips of Mary in the Mystery of her Annunciation.

A word of praise is due to the excellent illustrations of Charles Sander. Done in wood-cut style, they are in harmony with the whole book's charming simplicity.

Clear spiritual guidance, a richer prayer-life, a nearer intimacy to Jesus and Our Heavenly Mother,—these the reader will find in *The Heart of the Rosary*. And he will be grateful to the apostolic hand which led him there.

Joseph Bluett, S.J.

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**Hundreds of Churches—But Only One Christ's. Science Helps the Church—The Church Favors Science.** *By Martin J. Scott, S.J.* America Press. New York. 1941.

These are two more "Father Scott Pamphlets" and are struck off with the same brilliance that has characterized his work for years. Habitually familiar with the Church and those outside it, he has been adding to this series with a grace and naturalness that can well be the envy of anyone who tries anything like it. Here is a master, and there's no point in adding any praise.

The first pamphlet (an adequate simplification of the treatise "De Ecclesia") establishes the Church's Divine origin, mission and growth, and sets it off well with a kindly but firm and very clear statement of the unfortunate position of any other religious group.

The second doesn't spend too much time on Galileo—which is a rare virtue—but lucidly answers the charge that the Church is opposed to science and learning by an historical summary of her contributions to both. Evolution is hard hit, scientifically, and its offshoot, determinism. And the reader catches some of Father Scott's exhilaration at the certainty of his matter and could cry "touché" all through it.

The form is dialog, the interlocutor becoming more and more feeble in his questions and the speaker more and more tolerant in his answers. There is nothing dry or repetitious. As Brother Leo would put it: "Each pamphlet is a model of what intelligent discussion ought to be."

E. G.

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**Matthew, Mark, Luke, John. Were They Fooled?—Did They Lie?** Pamphlet. *By Martin J. Scott, S.J.* America Press. New York. 1941. 24 pages.

In his third volume of his new series of pamphlets Father Scott presents in convincing fashion the arguments for the authenticity and genuinity of the four Gospels. Starting with a refutation of the old fallacy that the Gospels cannot be true because many men do not believe them, the author proceeds to point out (with reference to a scholarly work in which all the evidence has been gathered) that all reputable non-



Catholic scholars have been forced by their research to admit what the Church has always taught, i. e., that the Gospels not only relate historical facts, but also that they were written at the time and by the men to whom they have been attributed. The rationalist interpretation of miracles as the expression of hero worship, based as it is on an *a priori* denial of the supernatural, breaks down when confronted with the fact that countless millions of men have accepted a supernatural religion because of the miraculous works of its Founder. To explain why apparently intelligent men refuse to accept the Gospels as true despite their overwhelming evidence, the author paints the picture of a mind closed against conviction by the influence of environment and by the natural desire of men to be autonomous. A number of other objections commonly urged against the truth of the Gospels are proposed and answered briefly and adequately: (1) That the Apostles wrote to gain authority is historically false in as much as the Church had been firmly established before the Gospels were written. Furthermore the Apostles actually suffered imprisonment, exile and death for witnessing to the facts they recorded. (2) Variation of description in recording historical facts is no contradiction when there exists a fundamental agreement on substantials. (3) The failure of the Jews as a race to become Christians was due to their misconception of the Messiah and to the pride and self-interest of the Jewish leaders. Before closing with a brief description of the nature of supernatural religion, revelation, and the preservation and transmission of the four Gospels, the author inserts a proof for the supernatural character of the Gospels based on the picture of our Lord's character.

F. J. F.

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**They Said He Blasphemed. He Said He Was The Son Of God. What Say You Of Jesus Christ? Pamphlet. By Martin J. Scott, S.J.** America Press. New York. 1941. 24 pages.

Continuing his treatment of the essential points of Fundamental Theology which he began in the third volume with a discussion of the truth of the Gospels, Father Scott in this fourth pamphlet considers three proofs for the divinity of Jesus Christ. In reply to the objection that Christ, when He



claimed that He was God, did not want men to understand Him literally, the author confronts the objector with the dilemma that Jesus was either an imposter or a madman. Both these alternatives are inapplicable to Jesus who has been acknowledged by His enemies as well as by His friends to have been the most perfect Man that ever existed. Furthermore, the sublimity and holiness of His teaching is such as to indicate the truth of His claims in as much as Jesus, the Son of a carpenter of Nazareth, learned from no one save the Father whose Son He claimed to be, "My doctrine is not mine, but His that sent me." (John, VII, 16.) Although the author lays much stress on this first argument, he brings forward the classic proofs which Christ Himself urged to confirm His claims—physical miracles and prophecies. Presupposing the historicity of the gospel miracles and prophecies from his preceding volume, he defines what is meant by a miracle and proceeds to enumerate the classes of miraculous works performed by Christ in confirmation of His claims. That Christ Himself wrought these miracles to prove His divinity is clear from His own words: "If you do not believe my words, then believe my works, for these give testimony of me." (John, X, 38.) It is strange that the author should pass over with hardly more than a word Christ's Resurrection. This is Jesus' greatest miracle and not the raising of Lazarus from the dead, as the author says. It is in the discussion of two of Christ's prophecies that the author is at his best—the prediction of the Passion and Death of our Lord and the foretelling of the destruction of Jerusalem. The clarity and accuracy with which our Lord foresaw and predicted the various details of these events, verified in time, argue conclusively to His possession of more than human knowledge. To round out this discussion of Christ's prophetic vision as a proof of His divinity, the author briefly considers the constant fulfillment of Christ's prophecy of the perpetuity of the Catholic Church.

F. J. F.