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LETTER OF VICAR GENERAL

On the Occasion of
Woodstock's Diamond Jubilee

Rome, 8th December 1944

Reverend, dear Father Rector:
P. C.

Only on November 14 I heard that despite the difficulties of the times Woodstock was going to commemorate in a modest way its seventy-fifth birthday. It was consequently impossible for me to partake with you in the joys of the festivities of November 6; but I do not want the occasion to pass without some expression of my own and the Society's gratitude to God for the abundant and manifest blessings which during all these years He has mercifully granted to the college dedicated to His Sacred Heart, as also for the great good that with His grace Woodstock has been able to accomplish for the Society and the Church in America.

For in the history of our Society in the United States your house of studies has played no insignificant part. It was in the State of Maryland, formerly the scene of our missionary labors during a century and a half, that the restored Society was first reorganised in America; it was Maryland that gave its name to the first province erected in the United States and it was but

natural then that Maryland should have been selected to be the home of the first, and for many years the sole, community established in America for the exclusive purpose of training our scholastics in the sacred sciences. The Society throughout your country is, indeed, deeply indebted to the learning and devoted labors of the pioneers of Woodstock. And it was most appropriate to the character of the restored Society that such a venture of faith and love should have been in practice a new missionary undertaking; and that in the providence of God an institution so necessary to our development in a territory where the Church was still in its years of early growth should have begun and ever since pursued its course without assured foundation or endowment, dependent from the first for its material maintenance upon the alms of the faithful and the prayers and efforts of its own Superiors and their subjects. The College of the Sacred Heart has signally experienced the security of that promise of Christ: "Seek first the kingdom of God and His justice, and all these things shall be given you besides."

Any organism worthy of the name, whether individual or collective, must first acquire a vital internal principle, from which outward growth may be stable and sound. Woodstock's possession of such a principle has answered to a test. As the number and activity of Ours throughout the Provinces of the American Assistancy have steadily increased, your College has met the demand, within the measure of its power, with an equally steady expansion which has not dissipated its internal energies, nor proved detrimental to the spirit and motive in which it was first conceived and born. The most noteworthy advances in its material progress have occurred since its fiftieth anniversary was happily commemorated. The ensuing twenty-five years have seen the addition of a spacious domestic chapel and a well-equipped Science-Philosophy Hall. To this has been added a large and well furnished library, which now contains one of the most complete collections of theological and philosophical works to be found in the United States. There has also been a sub-

stantial enlargement of the living quarters of the College—not, indeed, as yet sufficient for the rate of increase in the membership of the Maryland and New York Provinces, but enough to relieve some of the congestion which was beginning to press so hard upon Woodstock's facilities at the time of its fiftieth anniversary. A new house of studies in the New York Province will soon, we hope, give further needed relief to this congestion. This period has also witnessed an increase in the staff of professors, made imperative by the requirements of the Apostolic Constitution "Deus Scientiarum Dominus" and by the large number of your students; and especially worthy of note is the beginning of a theological review, which is an appropriate and necessary instrument by which the professors of your faculties can extend the influence of their learning and zeal beyond the class-room for the spread of Christ's kingdom on earth.

Surely it is a cause of profound thankfulness to God our Lord that the College of the Sacred Heart has been able to continue its labors uninterrupted for three-quarters of a century—this is a singularly precious blessing—and that while it has been growing into what is today the largest community in the Society, it has not outgrown the aim, the ideals and the spirit which brought it into being in 1869. Duly progressive in its acquaintance with modern methods of research and new sources of advancing knowledge, and abating nothing of its original industry and steadfast application to study, Woodstock, we are happy to observe, at the same time remained conservative in its faithful adherence to the principles of the scholastic system and above all in the integrity of its devotion to every norm of truth received by Holy Church and by her enjoined upon her teachers and their pupils. This conservative spirit does not at all exclude a keen and intelligent interest in the various fields of apostolic activity which will later claim the energies and zeal of our young men; yet on the other hand it should prevent anyone from allowing himself to be deceived by an unsound, short-sighted spirit of progress, which

is rather an impatient, misdirected ardor of soul, into minimizing the supreme importance for every Jesuit of a solid training in the scholastic philosophy and theology. "All who wish to labor in the vineyard of the Lord according to the spirit of the Society", our lamented Fr. Ledóchowski wrote in 1933 (A.R. VII, 470) "without any distintion of grade, whether they be operarii in the restricted sense, or teachers and professors of any subject whatever, or missionaries or writers, should be solidly grounded in philosophy and theology, and the more men we have specially trained in these subjects, the better."

It is Woodstock's chief pride and glory to have given such training to well over a thousand eager sons of St. Ignatius; and his fatherly, encouraging voice comes over the centuries: your's is a truly apostolic work for the good of your neighbor, when you strive to make yourselves fit instruments for his service by accumulating all the learning and virtue needed to attain eminence in both. (Letter to Scholastics at Coimbra)

I close this letter, dear Father Rector, with freshly awakened memories of the many happy and consoling days that I passed at Woodstock twenty-five years ago. I know your halls and your gardens; I know something at least of the spirit that has characterized the long life of your home — the spirit of piety and self-sacrifice, of study and brotherly charity. The best gift that I can offer on this festive occasion is my earnest prayer that this spirit continue to flourish and increase always in the generations that are to come after us. For this intention I am offering 100 Masses.

With my affectionate blessing to Fathers, Scholastics and Brothers, I commend myself and the Society to the Holy Sacrifices and prayers of all.

Your Reverence's servant in Christ,

N. DE BOYNES, S. J.

Vic. Gen.

COADJUTOR BROTHERS ON THE FOREIGN MISSIONS

PIUS L. MOORE, S. J.

There are few more inspiring pictures in our possession than that representing St. Alphonsus Rodriguez and St. Peter Claver seated on a garden bench in Palma. The trembling frame of the aged Brother can scarce contain the fiery zeal that consumes him, as he tells Claver of the mission fields beyond the Atlantic. It is an historic scene dear to the heart of our Jesuit family, where old age and youth portray the same spirit of consuming zeal for souls. Alphonsus added inspiration to the heart of Claver with prophetic knowledge of his mission vocation; he did not give that vocation, for Claver was already a Jesuit when the two met. The Brother had much to do in forming the mind of the Scholastic in the apostolic virtues. And together they reached the crown of sainthood—Alphonsus in his native land, Peter Claver far beyond the horizon in distant Cartagena.

In the largest missionary organization of the Church, the Society of Jesus, and the first religious order to bind itself by vow to mission work, one might ask what part our Coadjutor Brothers ordinarily play in this world-wide enterprise to save souls. Do they usually remain "at home" as did St. Alphonsus or do they go forth to share the sacrifices and labors of our Priests in mission fields? Four hundred years of mission history afford us a ready answer. So many elements enter into the establishment of the Church in pagan lands that the work our Brothers do, in planting and up-building the Church, can be done better by no one else. As a companion missionary to the Priest, inspired with like zeal, charity and devotion to the cause of souls, the Brother gives himself to the extension of the Church. The nearest approach to the pagan mind is by works of charity. The Brother can be, though he does not preach, the Priest's best recom-

mendation of Christian teaching. His piety leads to prayer; his obedience shows submission to authority; his humble, patient work at the mission shows the nobility of labor. Brothers can be of more help to Priests in winning souls in mission fields than they are in the homeland.

For this reason we find our Coadjutor Brothers in every Jesuit mission field in the world. In the history of the Society's missions one usually finds that the first mission band sent to open up a new field was made up of Fathers and several Brothers. Even our first foreign missionary, St. Francis Xavier, had not long to wait for the assistance of Brothers in his work. We read in *The Jesuits*, by Campbell, p. 76, that after an extended missionary trip past Sumatra, Java and Flores to the Moluccas, he returned to Goa to find that a number of missionaries had arrived from Europe during his absence. Fifteen new recruits had been sent him by St. Ignatius: six Priests and *nine* Brothers. Of this new group of missionaries Xavier chose two to go with him the following year to establish the mission in Japan, Father Cosmo de Torres and Brother John Fernandez. This Brother seems the first of his grade to go beyond the Christian settlement of Goa to assist in missionary work. In one of his letters from Japan the Saint attributes the only conversions made in Meako, the present city Kioto, to the gentleness of Brother Fernandez, who meekly bore the insult when a rude by-stander spat into his face.

Writing to Father Gaspar Baertz, whom he had appointed superior in Goa, Xavier exhorts him to have the greatest esteem for the Brothers. "Do not attribute," says the Saint, "the great success of your labor so much to your own endeavors as to the devoted service rendered to God by these humble Brothers of yours." Again Xavier—and the reference, for want of a copy of the Xaveriana Vol. I, 678, is made to The Origin of the Jesuits by James Brodrick, S. J., p. 175 —wrote from Singapore on his way to Japan, to Father Gaspar Baertz at Goa. Finding at Malacca that Father Beira was in need of assistance in his

labors amongst the natives of the Malay Peninsula, he instructs Father Baertz to provide him help. If he has no priests to spare, let him send *Brothers* who in those parts can do as much as priests and are often more suitable, "because of their humility and peaceableness."

Nor were Coadjutor Brothers sent to the easier missions; they went where hardships, dangers and even death stared them in the face. Our Jesuit Martyrology shows that one hundred and fifty-three missionary Brothers have died for the faith. In the largest band of mission recruits ever sent out in the history of the Society, that to Brazil, led by Blessed Ignatius Azavedo in 1570, numbering seventy in all, there were many Brothers. Of the forty who were martyred along with Blessed Ignatius, sixteen were Brothers, now beatified.

The next year, (1571) Father John Baptist Segura and five companions, amongst whom are two Coadjutor Brothers, comes to establish missions in Florida and Georgia. Though the Church has not yet conferred on them the title of martyrs, Father Segura and his three fellow-Priests and two Brothers were slain for the faith, watering with their blood our own American soil.

A few years later (1583) Blessed Rudolph Acquaviva, in the mission of the Great Mogul, India, seeks with four companions a site for a new mission centre. The five are put to death by idolators and today we call them the Blessed Martyrs of Salsette. One of them is a Brother, Blessed Francis Aranha.

We pass over the Brothers martyred in the missions of Japan, as we are treating only of Brothers to foreign missions—not therefore, of native Brothers. The same applies for the Jesuit Martyrs in the English persecutions. One hesitates to claim amongst our missionary Brothers our first, canonized Saint in America, St. Rene Goupil, since he did not go to the Canadian mission as a Brother, but was received into the Society there.

Jesuits were the first missionaries, just 300 years

ago, to work for the conversion of Martinique, an island of the Caribbean. And we find in the trio of pioneer missionaries, as usual, a Coadjutor Brother. They arrived in Martinique on Good Friday, 1638. "They began in the usual way," says Campbell, "namely, by martyrdom." (p. 306).

Martyrs for the faith make the harvest fruitful. "But the hope of martyrdom," says Pierre Charles, S. J., a noted authority on missiology, "should not be the motive to stimulate missionary vocations. It is rather the exceptional element." The driving force back of missionary work is the desire that God be given His rightful place in the hearts and lives of men. No one has better expressed the mission motive than St. Ignatius: "It is not enough that I love and serve Him. *Every* soul must know Him; every heart love Him; every tongue must praise Him."

China has been for centuries, and will probably remain, the most populous nation in the world; hence it is the world's most extensive mission field. A review of the missionary history of our Brothers in China will be of interest to all Ours, even to those not of the California Province with its China Mission. China claims a civilization dating back to the days of David and Solomon. Her culture, too, has its ancient history. With neighboring nations she shared her literature and her religion. Her great wall and her imperial canal stand as monuments of skill and persevering labor. When members of the Society of Jesus around 1580 obtained entrance to the Chinese Empire, and learned of the conditions of the people, they were convinced that, could the educated classes of the imperial capital be converted to Christianity, the rest of the work would be easy. The study of astronomy, mathematics and of practical sciences was held in high esteem and the Fathers soon found a hearty welcome amongst the learned men of Peking. The Emperors of China were then the greatest patrons of learning. In 1600, Father Matteo Ricci was welcomed by the learned to Peking and even to the Palace, and missionary success dated from that moment. The

greatest mandarin of the Court, Paul Siu or Zi, became a devout Christian.

At this date, a Brother appears for the first time in the China Mission. He is Brother Benedict de Goës, a Portugese, born in the Azores. He enters the scene somewhat as a pathfinder, commissioned by his superiors in Goa to find an overland route from India to Cathay. This is interesting, for we find a little later the famous Jesuit Priest, Alexander de Rhodes, apostle of Indo-China, starting an overland trip to distant Europe in search of mission recruits. Sea travel was so dangerous in those days that a journey by land would attract more volunteers, and give greater assurance of their arrival in the Orient. Father de Rhodes achieved his purpose, though it took him over three years to do it. "When he finally reached Rome," says Father Campbell, "he told the Father General and the Pope what was needed in the far-away Orient." He petitioned the Pope for three archbishops and twelve bishops—all for his mission of Indo-China! "By asking much," writes Campbell, "he thought he might get at least something." Such is missionary audacity. The Pope wished to make de Rhodes himself a bishop; but he refused the dignity and then was told to go and find some available candidates. He found only one. The trip of Father de Rhodes to Europe was successful beyond all expectation, for it inspired the formation of the great association of the Missions Etrangères, which has sent so many thousands of glorious apostles to evangelize the countries of the Orient.

But back to Brother de Goës, whose difficult journey took him in the direction opposite to that taken by Father de Rhodes. News had come to India that our Fathers had at last reached the capital of China. Father Matteo Ricci had waited and prepared himself for this for seventeen years. But were Cathay and China the same country? Was Peking the Cambaluc spoken of by Marco Polo and by the old Franciscans of the thirteenth century? If not the same country and city there was hope of discovering a new and cultured

oriental people in need of the blessings of Christianity. If Cathay and China were identical, then the establishing of a shorter and safer route from India to China would be of great utility. Anyhow, the Jesuits in India thought it important to have light on the matter. The Viceroy of India, the Archbishop of Goa, and the Jesuit Superiors were all eager to see the project carried out. For this adventurous expedition Superiors set their eyes upon Brother Benedict de Goës. His courage, his energy, his prudence, his piety justified the choice. Besides, the Brother knew well a number of languages useful on the trip.

The task, for those days, was stupendous. It meant a journey from the centre of Hindostan, over the mountains, along the Thibet border and the greater part of China proper, amongst absolutely unknown nations, savage and civilized; through trackless forests, facing dangers of starvation, sickness, wild beasts. But all that was not thought to be beyond the powers of the Brother.

Accompanied by one Isaac, an Armenian merchant, who alone of three traveling companions remained to the end, he left Agra, in Central India, October 2, 1602, and took a northern route by way of Delhi and Lahore into Afghanistan. From that state they made their way to the high stretches of the Himalayas and over this "roof of the world" to Yarkand and the borders of Thibet. Merely to follow their route on a good map makes one shiver. No man, save Marco Polo, had made the trip before.

In three years he gained the frontiers of China. The desert of Gobi left behind, the Great Wall of China was a welcome sight to the weary travelers. Their joy was complete when, in camp, they heard the captain of a caravan from Peking speak of a learned European priest in the Chinese capital, called "Li Ma-teo" (Matteo Ricci), whom he had met and who had brought to the Emperor a great clock. Brother de Goës and the Armenian Isaac were indeed happy. There was no further doubting: Cathay was certainly China and Cambaluc was Peking. Interminable fa-

tigue, torments of hunger and thirst, heat and cold were all forgotten, as at the end of the year 1605, they reached Sou-chow, an important city of Kan-su Province.

Here they had to rest. Brother de Goës wrote to Father Ricci at Peking, telling of their long and perilous journey from India. But it was almost a year before the letter arrived in Peking. Father Ricci at once despatched a trusty Chinese Brother, John Chong, who also spoke Portugese, to the assistance of Brother de Goës. Even this took a four months' winter journey. Brother Chong met the Armenian in the market place and was led to the lodgings where Brother de Goës lay ill and exhausted. The joy of this meeting of the two Jesuit Brothers on the borders of the Gobi desert may well be imagined. Letters and encouragement from Father Ricci brought tears of joy to Brother Benedict; but all the care and charity of his brother Jesuit to nurse him back to health were unavailing. He could not continue the journey to Peking and eleven days after the arrival of the Chinese Brother, Brother de Goës breathed his last. It was April 11, 1607 and he was but forty-five years old.

He was the first Brother to die in China. He is buried in Sou-chow, near the Great Wall; but his grave is unknown. His countrymen, however, erected a statue to his memory in Villa do Campo, his native village in the Azores. His was an obedience as royal as any in the annals of the Society. Because of Benedict de Goës' journey and reports, the word *Cathay* disappeared from future maps and *China* only was used. The overland route taken by the heroic missionary Brother is still beyond the powers of ordinary men. So our missionaries continued to enter China by the sea route to Macao, near Hong Kong. Those en route to Yang-chow, Nanking and Peking went on up the China coast to Hangchow, where a thousand-mile trip on the Grand Canal awaited those bound for old Peking.

The China mission owes its firm establishment to Father Matteo Ricci, who was convinced that learning

and science would be a main asset in winning the cultured Chinese nation to the faith. Those who followed him were men of like mind. After the two great founders, Fathers Ricci and Schall, the China of that epoch owed more to Father Ferdinand Verbiest, a Belgian, than to any other. Father Verbiest's letter of August 15th, 1678, a pressing appeal to Jesuits of all Europe to come to the help of the China mission, stirred Kings and Cardinals, as well as Jesuit Priests and Brothers. In response, the decade 1690 to 1700 saw sixty-four Fathers and six Brothers come to China.

Some three years before his death Father Verbiest asked Father General, Charles de Noyelle, for a Brother well versed in medicine to be infirmarian for the Chinese Emperor! This was the beginning of that gift of Brothers from the European Provinces to China—men whose natural gifts were dedicated to the great cause of China's conversion—which continued from the year 1700 till the time of the Suppression of the Society, about seventy years later. The three greatest Jesuits of the first century of our China mission were Fathers Ricci, Schall and Verbiest. Though their successors in Peking continue to render invaluable services to the cause of Christianity by their influence at the Imperial Court, it was our humble and devoted Brothers who won such esteem and affection by personal services to the Emperors and the Court, that no fewer than three persecutions were averted or checked by their intercession. What the Fathers planted, the Brothers helped to preserve.

The first Brother to arrive in China after the letter of Father Verbiest asking for an Infirmarian for the Palace in Peking, was Joseph Baudino, from the old Province of Milan. He begged for the China mission and at the age of thirty-seven left for Peking, arriving there in July, 1694. Brother Baudino spent twenty-four years in the capital, always accompanying the Emperor on his journeys as his physician, pharmacist and botanist. Whenever government officials fell ill, Brother Baudino was at their service, though when

opportunity offered he was overjoyed to bestow his care upon the poor, even upon the beggars at the palace gates.

Following Brother Baudino, after having already been in the mission of India, came Brother Bernard Rhodes of the Province of Toulouse. He, too, was well versed in medicine and even in the surgery of those days. The Emperor confided to Brother Rhodes all his ailments, particularly those for which his native doctors had no cure and he widely advertized the Brother's skill. Great mandarins of the palace waited in his small office. They would no longer consult other physicians. "What a difference", said they, "between this European doctor and those of our nation! Ours lie, exaggerate our ailments, give medicines that rather irritate the malady, or such as they know are worth nothing. In a word, without knowledge or skill, they treat us for weeks and months, pile up an immense bill and send it with us to our grave. These others, the Brothers, speak little, promise little and *do* much. They are always patient, ever the same. Their charity extends to all the world—to the poor as to the rich. The only thing that annoys us [so said the mandarins] is the payment for their treatment—we have to argue to get them to accept a mere bagatelle."

When Brother Rhodes' remedies ran out, he made up new ones. Entire families, in time of epidemics, were saved by his work of charity. He twice restored the health of the Emperor, Kang-Hsi, on one occasion removing by his surgical skill a malignant tumor that appeared on the upper lip of the sovereign. The Emperor then attached Brother Rhodes to his suite and he accompanied the Imperial Majesty on ten journeys, each of six months' duration. In appreciation of this service, the Emperor sent to the Peking Jesuits several *ingots* of gold, about $40,000. Brother Rhodes gave sixteen years of his life to China. He died at the age of 70, on November 10th, 1715, and all Peking eulogized his name and works.

Father Verbiest's plan to have an infirmarian for the health of China's Emperor was never neglected

as long as the early Jesuits were in Peking. The very year of the death of Brother Rhodes another came to take his place. This was Brother John-Joseph da Costa, from the Province of Naples, who, upon receiving his master's degree in pharmacy and surgery, entered the Society as a Coadjutor Brother in 1700. After fifteen years, we find him in China, where he was at once assigned to wait upon the Emperor. During the next thirty years and more, Brother da Costa did not cease to perform prodigies of healing and to render a thousand services to the court, the missionaries, to Christians and pagans. Princes, rulers, great mandarins held him in high esteem and had recourse with full confidence in his medical skill. Called to the court, Brother da Costa was known by all to prefer service to the poor. He visited those too ill to come to his dispensary. How often, says the chronicler, in the thirty years, did patients go from the Brother's pharmacy to the catechism halls where the Fathers gave instruction in the faith. But the Brother's work of choice was for children and infants in danger of death. He himself baptized a great number of these, and trained a large number of Christian women in the ailments of children so that they might win access to private homes and baptize all dying children. To gain one little soul to heaven was for them sufficient recompense for all.

Brother da Costa spent nearly thirty-two years in Peking and went to his reward on March 1st, 1747, in his 68th year. His funeral was attended by nobles and mandarins and by thousands of the poor. The Emperor himself contributed the entire expense for his funeral. This is all the more remarkable as it was a period of persecution and unrest for the Christians in all China. Until mission history will, perchance, bring to light some earlier missionary doctor, I think the credit for the establishment of medical dispensaries as a means to win pagans to the faith, "reaching the soul through the body," goes to the Jesuit Brother, John-Joseph de Costa of Peking. He gave freely to the poor, he trained nurses and helpers in compounding

remedies and in wisely dispensing them. With his Superior's leave, he used the alms and gifts of his noble and wealthy patients to purchase several fields, the revenues of which supported the dispensaries and pharmacies and provided for the continuance of this work of mercy for the neglected sick poor.

One cannot overlook such able Brothers as James Brocard who went to China in 1701. For seventeen years Brother Brocard worked along with Father Jartoux in building instruments of a physical cabinet and in the construction of many clocks and other devices pleasing to the Chinese Emperor and the grandees of his court. Nor Brother Francis Stadlin, born and educated in Switzerland, a country long famous for its watch-makers. His Catholic parents, seeing their son's attraction for applied science, wished Francis to become a master in his trade, little knowing that Providence would employ their son's gifts to bring honor to the Christian name in a luxurious pagan court. To perfect himself in watchmaking of those days, 1680, Stadlin visited the largest cities of central Europe: Vienna, Prague, Dantzig, Dresden, Berlin.

At the age of twenty-nine, Francis Stadlin begged admittance into the Society, in the Province of Bohemia, wishing to consecrate his talents and mechanical skill to the glory of God. Some eighteen years later, a missionary Jesuit came to the Province seeking workers for China. He spoke of the need at the court of Peking for intelligent brothers, skilled in the mechanical arts. Though nearly fifty at the time, Brother Stadlin offered himself for China and returned with the Father to Peking, where God gave him over thirty more years to labor for His glory, winning the esteem of the imperial city, not only for his wonderful timekeepers and tower-clocks, but also by a multitude of ingenious and curious machines that greatly pleased the Emperor Kang-Hsi and his courtiers. The Brother's tender devotion to the Queen of Angels, in whose honor he fasted every Saturday, obtained for him many graces. He died in 1740, in his 82nd year. A year before his death, a young missionary lately come

to China playfully asked the old Brother what he had used to attain to 81 years. Brother Stadlin answered him: "In Germany I would have been dead long ago," because there one drinks too much; but here in China there is no such danger." The "historia domus" of Peking says: The Emperor Kien-long made a gift of 200 ounces of silver and of 10 pieces of rare silk to honor the Brother's funeral.

Though Brother Stadlin was undoubtedly the greatest representative of his trade in all China, he did not win from the pagans of Peking the equivalent of canonization:—the "pou-sa" or "god-of-clocks." This distinction was given a century before to Father Matteo Ricci who presented several clocks to the Emperor on the occasion of his first visit to the Chinese monarch, January, 1601. The reputation of Father Ricci is such that he is venerated by all jewelers in China today. In many shops in Shanghai he is honored as their protector; an *idol* called "Li Ma-teo Pou-sa," dressed in the costume of a mandarin under the Ming dynasty, adorns the shop altar-piece! But Brother Stadlin no doubt taught his trade of watchmaker to the Chinese Christians of his day in Peking. At the present time, we are told, the Catholic Chinese hold the monopoly on the watch and clock trade in China's old capital.

It may be of interest to our readers to know how long that young Father lived who asked Brother Stadlin how he managed to reach the age of 80 years in China. It was Father Augustine Hallerstein, later employed as mathematician at the court of Peking. The good Father spent over 36 years in China. In his 72nd year he died of a heart attack when the first news of the Suppression reached Peking, October 29th, 1774.

Persecution in China was widespread. Worst of all causes was the unfortunate controversy between the missionaries themselves: the subject of Chinese Rites. Newly arrived missionaries roundly condemned the Jesuits' toleration of national honors paid to Confucius, as well as memorial services rendered to ancestors. This condemnation was looked upon by Chinese Officials as an insult to their traditions and as irrevent to the

memory of their dead. The Emperor and his court were furious. All missionaries except those employed at the imperial court were expelled and most of the Jesuits went across the southern border into the Portuguese colony of Macao. Had the Society not been able to give such valuable and faithful service to the court of Peking as that rendered by Priests and Brothers, persecutions recurring constantly from 1630 up to the time of the Suppression of the Society in 1773 would have entirely crushed out the once flourishing Church of China.

But while savage persecution flared out at regular intervals, another Jesuit Brother, the favorite of three successive emperors, painted for over fifty years at the imperial court. This was Joseph Castiglione, born in Milan the year that Father Ferdinand Verbiest died at Peking (1688). Endowed with remarkable talent and taught by Italy's greatest masters, young Castiglione seemed destined to occupy a place of distinction among the famous artists of his nation. But, at the age of 19, he obtained admission to the Society of Jesus as a Brother. Eight years later he was accepted for the China mission. He and Brother John-Joseph da Costa, of whom mention was made above, are listed as the only Jesuits to go to China in 1715. Together they were assigned to the court and no doubt, as the chronicler says, "there was in the mind of both the delightful hope of converting a Chinese Emperor!" For 32 years these compatriots worked together. After the death of Brother da Costa the artist lived and worked on, giving to the cause of religion fifty years and eleven months: the longest service rendered to the Chinese Court by any Brother of the old Society. He was present at the death of Father Nicholas Longobardi, who of all our Fathers in China reached the greatest age, dying in Peking in his 96th year.

Brother Castiglione arrived at the capital when the Emperor Kang-Hsi was in the full glory of his reign. The sovereign was a great student of western science and a deep admirer of European art. It was this ar-

dent interest that gave the missionaries access to the court that was denied even to the highest dignitaries of the empire. The Brother was installed in a specially built studio within the palace. To please the Emperor and court he had often to sacrifice his artistic tastes to the whims and preferences of Chinese critics. His early training had fitted him for historical and portrait work; here he had to suppress his genius for magnificent tableau, and paint animals, flowers, landscapes; or to spend his days decorating screens and fans for ladies of the court. He had to give up oil painting and take to water colors. All these sacrifices were offered by Brother Castiglione "for the cause of religion, to make the Emperor more favorable to the missionaries who preach it." "This," said the Brother, "is the only thing that keeps me here."

Though the next Emperor to ascend the throne, Yong-cheng (1723-36), admired the work of the studio and constantly sent presents to the Brother, he never condescended to speak to him in person. Under this second imperial master occurred a general persecution and all missionaries, excepting those at the court, were banished to Macao. But the Brother painted on.

In 1736, there came to the throne the Emperor most friendly to Brother Castiglione and he ruled China for 60 years. He was Chien-lung, the greatest ruler China had for centuries. For hours at a time, the Emperor sat by the Brother at work in the studio, conversing familiarly with him, showing him many marks of personal esteem, and even sending him special dishes from the imperial table. One day the Emperor saw a fountain pictured on the Brother's canvas and asked him how it worked. The Brother explained it. Then and there the sovereign wanted a fountain. Brother was brought out of his studio to design an elaborate fountain, with Father Benoit to execute the plan. The Chinese ruler determined to erect buildings for his Summer Palace outside the walls of the city. Brother Castiglione designed the buildings and gardens. It was a tremendous task.

Honors were showered upon him for his wonderful plans and many Fathers helped to their fulfillment. A disastrous fire in 1860, swept away in a few hours what had been admired and appreciated by emperors for over 200 years.

On several occasions it was Brother Castiglione's influence alone that had weight with the Emperor to check persecutions of the Church. In one such crisis for the Church in China, the Emperor went as usual to the studio where Brother Castiglione was painting, and seating himself, began asking questions about the pictures. The Brother, sad because of an edict promulgated the day before, did not raise his eyes. The Emperor asked if he were sick. "No, your Majesty; but I am overwhelmed with sorrow." Then laying down his brush, he sank to his knees. "Your Majesty has condemned our holy religion. The streets are lined with placards which outlaw it. After that, what joy can we have in serving your Majesty. When it becomes known in Europe what treatment our Christians receive, will there be anyone who dares come to China to toil for you?" "I did not forbid your religion," protested the Emperor, "you are free to follow it yourselves, but our people must not embrace it." "But," replied the Brother, "we have been in China since the time of your august Grandfather only to preach it to the people, for *he* proclaimed liberty for all to embrace it." Chien-lung was deeply touched. He assured the Brother he would take action—and he did. Though persecution ceased only for a time, it was the sovereign's affection for the Brother that exercised this restraining influence. After a long life of 59 years in the Society and of 52 on the China Mission, Brother Joseph Castiglione died on the Feast of Our Lady of Mount Carmel, 1766.

Two French Brothers, John Attiret and Giles Thebault, came to China in 1738, along with seven Fathers of various nationalities. Brother Attiret, a distinguished artist, was at once installed in the palace halls and for thirty years painted to please oriental tastes, and all this to hold the favor of the Emperor for the

missionaries laboring throughout China. Brother Thebault was an expert construction mechanic and was employed from time to time at the summer palaces. He made an automatic lion which could walk a hundred paces, with all the machinery hidden in its breast. He made a tiger and another lion that, when wound up, took from 30 to 40 steps, growling as the springs ran down! These animated toys were kept at the summer palace and were singularly pleasing to Chien-lung and his nobles, who seemed never to tire winding them up for display.

In connection with the fine arts patronized by Chien-lung in his sixty years of reign in Peking, the contributions of two more Coadjutor Brothers remain to be considered. One of these, Gabriel de Brossard, was born in Chartres, France, and became an expert in stained glass work. He entered the Society at the age of 35 and came to China at the end of his novitiate in 1740. He worked there for eighteen years. The other Brother, Ferdinand Moggi, was born in Florence, and after mastering painting, sculpture and fretwork, became a Brother at 27 and, after ten years in his home province, spent 40 years on the China mission. Brother de Brossard was always employed at the Imperial Palace, where he adorned the throne-room of the monarch with stained-glass designs as beautiful as any in Europe. Some of these are as brilliant today as in 1750 when the work was completed by the Jesuit artist.

Brother Moggi, the Florentine, besides carving statuary for mission churches, proved to be an expert architect, drawing the plans and attending to the construction of the church dedicated to St. Joseph in Peking. The main altar, designed by the Brother, was an exact reproduction of the altar of St. Aloysius in Rome. The interior decoration of this church was directed by Brother Castiglione. The dome, richly decorated, followed exactly the laws of perspective and attracted the admiration of all visitors, Chinese and Tartars.

(to be continued)

Two Letters From Chaplains

I

JESUIT CHAPLAIN AT LEYTE

I was present at the invasion of the Philippines. I stood on the bridge of our ship and watched the naval bombardment of Leyte. It was a scene never to be forgotten. It was the most awful concentration of man-made destruction that one could conceive. The earth trembled as if convulsed by volcanic power. A pall of smoke and fire covered the stricken area.

When the bombardment lifted our troops went ashore from a multitude of transports. They met no opposition at first. The Japs had evidently withdrawn or those in the area had been obliterated. But our men cautiously established their line. As the day wore on the Japs made their presence known. They were there in force and began to counterattack.

And so the occupation of Leyte began. You have read all about it in the papers. You know perhaps more about the details of what went on then we, since you can command an hourly account from newspaper and radio whereas all the news we get is what is mimeographed from the radio broadcast from America.

At times, for the fun of it, we listen to "Tokyo Rose" rave on. The Japs must be hard up indeed to feed their people with such lies.

We were there for a number of days after the landing under almost hourly attack from Jap planes that tried their best to bomb or strafe us. But our withering anti-aircraft fire was too much for them. I am not able to tell you how many planes our ship knocked out of the air; but I have seen them come down and heard the cheers of our boys as their guns met their target and the Japs burst into flames. We were surely relieved to get away from the area. The nervous tension of being under fire is terrific. When we had put several hundred miles of trackless sea between us and Leyte we felt greatly relieved.

How we envy your being able to wear a topcoat. Here we are in continuous summer weather. What we mind greatly is "prickly heat," which spreads over the body and is a real torment. We look out the porthole at the beach nearby and behold the densest tropical jungle. We go ashore and hear monkeys and parrots in the forest. How in the world the soldiers fight in that sort of milieu is beyond my understanding. It is a fearsome thing.

I am a Jack-of-all-trades. I am not only the "padre"; but as well the recreation and morale officer. I have to get shows and smokers started, manage an orchestra, arrange picnics and parties, etc., etc. But it's all very interesting. I am glad to do what is possible. But there are so many baffling features at times. It is difficult to put on a show with decks cluttered up with all kinds of machinery and what not. But I try to whistle and keep smiling.

"Tell your troubles to the Chaplain." They do. And they expect the Chaplain to advise them, sympathize with them and, if he can, help them. That's my job—24 hours a day. It's a big job, a bit trying at times. It takes all the courage a padre can muster. But the men are fine. They depend so much on the padre. He just can't let them down.

MORGAN A. DOWNEY, S. J.

II

TWELVE DAYS IN THE HOLLAND BATTLE

November, 1944

Dear ——:

Thank you very much for your letters. I wanted to write before but we have been on the go so much I couldn't. Even now, things are in such a jumble I don't know what kind of a letter I can write.

We have seen action and while I suppose the radio

commentators would dismiss it as small scale it was real war to us. We started at the Holland border and fought to the Holland Deep. The nub of the campaign was to free Antwerp. The Germans fled Antwerp so quickly that they could not destroy the port as they did at Cherbourg, and once the approaches were cleared we could use it for supplies. So one night at dusk we started across the fields—the line companies first, and then headquarters. I was with the medics, who go with headquarters. Our first obstacle was the canals; all through the campaign canals, big and little, plagued us. Getting off the road meant getting wet. I was wet to my knees as we scrambled across the barbed wire into Holland. Then our line companies received machine-gun fire and two men were wounded—not seriously. Our litter squads went forward and brought them back. Both were Catholics and I absolved them. One was a kid who had come for my blessing the afternoon before.

Then for hours we huddled under the trees and again we heard firing and a piteous moaning. We thought it was a German counter-attack, for they counter-attack repeatedly. It turned out to be two civilians who had attempted to ride through our lines on bikes. The first one our litter-squad brought in was a Catholic and spoke some English. So I told him that I was a priest, gave him a crucifix to kiss and absolved him. The other man was reported not seriously hurt but, when the litter squad went forward again, he was dead. I was bitterly upset over this, for I would have gone up had I known it was so serious. As regards those two men, while they may have been innocent Hollanders there is always the possibility they may have been spies.

Then the order came to go forward and we started off. You can get some idea of war's destruction from pictures but nothing can give you a picture of the fear and tension in every heart. Even such things as a wandering cow, ludicrous enough in retrospect, can freeze your heart in no joking manner. So on through the dark, past barns and houses, awaiting the enemy fire.

Finally it came—a machine-gun burst—and we all fell flat. That one night made us experts in distinguishing German gunfire from our own, for the sounds are quite different. The medics and myself were close to the line companies and we could see the action. Our men fired bazookas and finally set the house afire with tracers. With that the other Germans in dugouts and houses opened up with grenades and mortars and we had to pull out of the open field. We got to higher ground in a cabbage patch and there was momentary confusion of men under fire for the first time.

At this point an officer came and said a wounded man was in the field we had left. There were only two litter bearers around, so I went along to help. Dawn was just breaking. When we were well out in the field a machine gun fired at us and we dropped flat. We waited, hoping it would lift, but it kept up. We could see the tracers skip over the grass. So we crawled back to a ditch that gave some protection. Here we had to make the tough decision to go back, for it was impossible to reach the wounded man. The only way back was through the ditch, waist deep in water and clogged with weeds and brush. As we started back the mortars came. Apparently the machine gunner had a line to the mortars and directed the fire. The mortars bracketed us; that is, they fired on each side, getting closer and closer. We were exhausted from the effort of wading, and my heart seemed ready to burst, yet we couldn't stop. Dawn was getting brighter and we were clearer targets with each minute. Finally we reached the steep bank where our men lay. They had to haul us up for we were done in. Then one of the two medics broke and I lay beside him, shaking and scolding him to get him out of it. The wounded man was later brought in from another direction.

By this time our machine guns and mortars opened up and this gave the location of our field to the enemy; and their mortars came again. Our men of course had no experience with mortars and the slit trenches were not deep enough and the casualties began to pile up. I went around to the wounded to do what I could and

helped get them back to the aid station. There was one terrible time when the field by the aid station was shelled while the wounded lay helpless. I found the medic who had cracked up was now in almost complete shock and the doctor and his medics were too busy with the wounded to attend to him. So I got him to smoke a cigarette, and then walk up and down and soon almost like a miracle he began to come out of it and help the wounded. The rest of the day was a sort of incoherent nightmare. I tried to help the wounded, got the dead out of sight and gave cigarettes to the riflemen.

That night I went to our battalion CP (Command Post) and despite the little sleep I had had for several days I couldn't rest. I dried my clothes by the fire and slept a few hours in a chair. During the night I heard a thrilling bit of drama. One of our lieutenants who had taken over when the company commander was evacuated, was out in a fox hole forward of his company. There are phones to all companies whenever possible. So he phoned in that the Germans were firing mortars so close to him he could smell the powder from the tubes. The artillery captain in the CP phoned back to the guns and ordered a barrage. The minutes passed and we could hear their mortars falling while we wondered how many of our men were being hit. Finally our artillery let loose and our lieutenant in the fox-hole corrected the range—so many yards right, so many yards short, until finally we heard the welcome "Cease firing. Mission accomplished."

The next day the mortar fire slackened but snipers hung on our flanks. One fired at me a couple of times but missed so badly I felt contemptuous of him—yet the same one later got two of our boys through the head. I gathered our dead and the German dead and shipped them to the cemetery in the rear. That night I slept in a bed in the farmhouse and that night the Germans withdrew.

Next day I combed the fields with a squad for German dead. One whom I found in a fox hole had a prayer book that looked like a German copy of our

own. The road was mined and we had to be cautious where we went. There was a house on the road, blown in two. In the afternoon we moved out, I in my jeep, and we stopped in the town we had been shelling. Despite the damage the people were glad to see us. The Dutch hate the Germans, make no mistake on that. I spoke with some of the English speaking Dutchmen and told them I was a priest and they were very kind.

I got some hot water and shaved while little Dutch boys gathered around. Then one of the English speaking civilians came up and said a farmer had three Germans in his barn who wanted to surrender. I was the only officer around and I wanted to be sure there would be no trouble, so I took two jeeps, one with a machine gun, and four men. We bounced over the road to the barn, the farmer went in, the Germans came out, gave me their rifles, got in the jeeps and that was that. They were glad to get out of it, for many of the Germans are held in line by their officers' pistols.

We moved on through the town and settled down outside, worn and wet, anxious for rest, and waiting our first hot meal. Then the word came—move on to trap the Germans in the North. So on again, through the rain and dark, not knowing what was ahead, with the old fear and tension in our hearts. This time it was the artillery we met—their 88s, their best weapon. The medics in another battalion were hit and, when our men went to help, another shell killed our Sergeant. The Germans lit up the crossroad with flares and an observer in a church steeple directed their fire as we tried to cross. The second vehicle after me was hit, one man killed, one blinded. Then on to the town where a squad rushed the church steeple and got the observer. The Germans then fired at the steeple and the town. We took a bad shelling until our cannon company fired at a patch of woods and from then on the shelling was spasmodic.

The people welcomed us into the houses and we heated our food on the stoves and made coffee. I went to the church to receive Holy Communion and found

the pastor dying, his arm torn off by a German shell. The curate gave me communion. The nuns here did a good job of caring for the injured civilians. I was told of a wounded German in a house and got him to our aid station. He was young, handsome, but the paleness of death was on him. He was shipped right back in an ambulance.

That night I slept in the basement of the church with the medics. My two blankets went to black out the windows and all night I shivered on the floor. I had one blanket between myself and the doctor. In the morning the Germans had withdrawn and again we took up the chase. We wound along the road—people came out with coffee, meat and apples. We gave them cigarettes. We passed a seminary whose church steeple the Germans had dynamited and where the priests wanted me to stay. Before the next town the road crossed the railroad tracks and these the Germans had booby-trapped and had drawn two cans of TNT across the tracks. Guides stood there, warning us not to step on the rails or the ties.

We went through the town and as darkness fell continued on out. The bridges on the canals were blown but enough was left to get over in single file. We pushed on in the dark and suddenly the enemy opened fire. We dropped to the ground and some dug in, while occasionally a bullet went overhead. Further forward our line companies were firing and we could hear a German yelling "Kamerad". Then the Germans blew up the bridge in the face of the front line and we had to withdraw to town. As we did the 88s opened up and followed us back, but they did not land near where I was. Back on the edge of town we forced open a barn and slept on the straw—straw, by the way, is very cold.

In the morning the first civilian I met asked me if we wanted coffee or whiskey. We went to a house and heated our K rations and made coffee. The family were Catholics and had a son who will be ordained next year. The mother kept the cigarettes I gave her for him. I met some seminarians when I went to re-

ceive Holy Communion, and these men were very kind. I must have been a disgrace to the Society, dirty and unshaven, my clothes filthy. The medics moved to a Franciscan Sisters' school and I had a room that night and said Mass the next morning. I gave general absolution to the men. Later my seminarian friends heated a pot of water and I got a bath.

The plans called for a heavy artillery barrage concentration on the town across the canal and then three platoons were to dash over in rubber boats. In the afternoon I made the rounds of their dugouts and heard confessions of the Catholic men. At eight the barrage opened up and it was truly fearful. Artillery is a big part of the war. I was in the second house near the canal when the barrage lifted and for hours I sat there saying rosary after rosary until finally the word came that they had taken their positions without a casualty. Now it was up to the British engineers. They got one bridge over, good enough for jeeps, but the bigger one for tanks was slower. The Germans had their guns zeroed in on the canal and time after time they had to quit because of the fire. I slept about two hours that night, for it was cold and the arrival of the wounded awakened everyone.

The next day the rest of the outfit went across driving the Germans up the road. The first dead boy I found was one whose confession I had heard the afternoon before. That night I slept in a barn where I picked up some annoying flea-bites. Next day I gathered our dead and the German dead. In one field where I started the Germans landed some shells, so I waited a few hours and then went back. This field was the furthest penetration of the battalion that had been driven back across the canal and I found several of our dead. That night we slept in a house, while the horizon was ringed with burning houses.

Next day we moved on again. The Germans were now pinned against the Holland deep and the only escape was by ferries. We reached a town still in flames from our guns and bombers, and there spent a cold night in a house. The blanket I had taken along

went to cover a sergeant who stepped on a shoe-mine. We had no supper and no breakfast, and munched on apples, which were plentiful. In this town we met more mines than usual. One prisoner we caught had helped to lay the mines and helped us uncover them. Our mine squad had them all up but one, and their lieutenant, a friend of mine, stepped on this and it blew his foot off. These shoe-mines have little metal and it is hard for the mine-detectors to pick them up. Most of us had walked through this area the night before.

That was the end of the campaign. Again I gathered German dead and we moved back to the bigger town. Again I said Mass, the second time since this started.

It is hard to give you a true picture. Pardon my scrawl. I know you will have trouble deciphering it but I can't get at my typewriter. I'm enclosing some German money. I will send some stamps separately.

As for myself God has been good to me . Through it all I have not been sick. Pray for me, especially for faith and trust in the Sacred Heart. If I can only have that vivid faith then I won't hesitate to be where I should be. Courage is needed here and for a priest courage is sublimated into faith.

Remember me to all.

Sincerely in Our Lord,

(name withheld)

HISTORICAL NOTES

JESUIT MINISTRIES AT ELKRIDGE, MD.

RT. REV. MSGR. E. P. MCADAMS

We are celebrating the 100th anniversary of the establishment of St. Augustine's beautiful church, cresting the ridge 78 feet above the tide of the Black Water of the Patapsco River, at Elkridge, Md. This parish, as such, was inaugurated by the erection of the first church in 1844.

In this settlement, first known as Jamestown, Catholics enjoyed priestly ministrations from the time, 1660, when Soldiers Delight Hundred was cut out of the wilderness, starting right at the base of this hill and reaching as far as Pennsylvania on the north, the Gunpowder River on the east and the Potomac River on the west.

The Jesuit Fathers, riding with their saddle-bags, came all the way from Newton Neck, following the Indian trail blazed by the marauding Five Nations from Central New York. Later, in 1724, William Digges, a pioneer colonist, projected a wagon road from the Three Notch Road in St. Mary's County, near Mattaponi, through this neighborhood on through the present site of Baltimore to his experimental settlement at Conewago, then in Baltimore County, Maryland, and after the Mason-Dixon Line decision, 1769, in Adams County, Pennsylvania.

The Jesuit Fathers naturally followed this road from their headquarters at Newtown Neck, near the present site of Leonardtown, until 1760. In this year the Jesuits acquired White Marsh on the Patuxent River, at the present junction of the Crain and the Defense Highways. It was during this period of time that the plantation owners of Southern Maryland, finding that their soil was becoming impoverished by repeated tobacco crops, reached out to what was called

the "terra rubra," the red clay country of the present Frederick and Carroll and Howard Counties of Maryland, for the raising of wheat, which, when ground in the mills in Baltimore, was shipped to England. This trade soon gave Baltimore preeminence as a shipping port and brought in the era of the famous Baltimore Clipper ship.

These facts explain the migration of the Keys, the Johnsons, and Taneys, Charles Carroll of Carrollton and many other planters to what is now Frederick County, over the old Annapolis Road, a short distance from this site. This road is still the shortest road between Annapolis and other points in Southern Maryland and Western Maryland and goes through Waterloo and comes out on the Frederick Road near Doughoregan Manor.

The priests from White Marsh took up the care of souls in this vicinity because, strange as it may seem, the only passable road, and the easiest road of travel for the Jesuit Fathers and others was by way of the road running from Elkridge Landing to the town of Joppa, the county seat of Baltimore County, and likewise to the Jesuit Missions, Deer Creek near Conowingo and St. Francis Xavier's or Bohemia Manor College or Academy, opened in 1744, on the upper reaches of the Eastern Shore.

We have definite knowledge that four Jesuit Fathers ministered to the Catholics of Elkridge Landing, both before and after the Suppression of the Jesuit Society by the Brief "Dominus Ac Redemptor" of July 21, 1773.

The first priest on record is the Very Reverend John Lewis, S. J., the Superior of the Jesuit Mission in the United States before the Suppression, who arrived in Maryland in 1758 and became, after the Suppression, the Vicar General of Bishop Challoner of England. On the selection of John Carroll as Vicar Apostolic, Father Lewis resigned as Superior of the Associated Clergymen of the Catholic Church of the State of Maryland. According to the Reverend Peter Guilday, Archbishop Carroll said the Reverend Mr. Lewis was "a person free from every selfish view and ambition."

Father Lewis was born in England in Northamptonshire on September 19, 1721. He was passed over in favor of Carroll for the Vicariate of the United States on account of his age—63. He died at Bohemia Manor in the spring of 1788. The month and the date have never been determined.

The Rev. John Baptist Diderick, S. J., likewise attended the Catholics of this vicinity and those in Baltimore and the neighborhood of Doughoregan Manor. He was also known as Bernard Rich because in the early days of the Colonies, both in England and in America, priests were forced to use double names, or aliases, to conceal their identity. In the Colonial period preceding the American Revolution this custom, with this single exception, had died out.

Father Diderick attended this community from Baltimore. He was a prominent and zealous priest but was very much of an "anti.". He always voted against any proposition advanced for the betterment of the Church in America, whether it was the appointment of a Vicar Apostolic or the establishment of educational institutions for the preservation of the Faith. He died at Notley Hall, the present site of the Navy Yard, Washington, D. C., on July 5, 1773.

The Rev. John Ashton, S. J., for many years Superior of the White Marsh Mission and later in charge of the Catholic Church in Baltimore, was the first to attend this community regularly as a mission of the Baltimore Church. That was during the period preceding the Treaty of Peace, along about 1780-83. He was the one Jesuit in Maryland who did not rejoin the Jesuit Society reestablished in August, 1805.

The Suppression of the Jesuits was entirely a political move and many attributed it to the absolutism of the Bourbon dynasty. Others ascribed it to the spirit of Jansenism and also the current of free thought leading up to the French Revolution. The Pope was threatened daily for months by the ambassadors of several of the Catholic crownheads of Europe. The execution of the Brief of Suppression was left to local ordinaries. This will explain the letter received from

the Prothonotary Apostolic of the English Vicariate, the Rev. Richard Devereaux, acting for Bishop Challoner, writing under date of October 6, 1773, to Father Lewis at White Marsh, informing him of the Suppression of the Society.

These Fathers, 20 or 21 in number, laboring in Maryland or Pennsylvania, in order to protect their holdings, or missions, in the State of Maryland, formed themselves in an organization termed the Associated Clergymen of the Catholic Church of the State of Maryland. It was through this Association that the work of the Catholic Church of the United States was continued and preserved until the selection of John Carroll as Vicar Apostolic of the Catholic Church of the United States.

We now come to Father Charles Sewall, S. J., who was born on July 4, 1774, at the famous Mattaponi Sewall home, now the Commandant's residence at the United States Naval Airport, Cedar Point, St. Mary's County, Maryland.

We have a very clear relationship established here between the community of Elkridge Landing and St. Peter's Pro-Cathedral, Baltimore, at the junction of Little Sharp Street, Pleasant Street, Charles Street and the present Saratoga Street.

Father Charles Sewall was the first resident pastor of St. Peter's Pro-Cathedral and attended this community as a mission of St. Peter's. He arrived in this country with Father Austin Jenkins, S. J., on May 24, 1774, almost a year after the Brief of Suppression of the Society, and offered his services to the priests in Maryland.

Whilst he did not have any equity in the corporation established by the Jesuit Fathers after the Suppression, he became their agent in 1797. During his pastorship at the Baltimore Pro-Cathedral, in the absence of Bishop Carroll, he had the honor and privilege of welcoming the Sulpician Fathers to Baltimore. He established them, temporarily at least, in a house at 94 Baltimore Street, or Market Street, which,

if it were standing today, would be in the center of North or Guilford Avenue at Baltimore Street.

Father Sewall was active in all the movements for the restoration of the Jesuit Society in Maryland and was the first subject to renew his vows on August 18, 1805, before the Rev. Robert Molyneaux, S. J., the first Superior of the reestablished Society. He was a brother of the Rev. Nicholas Sewall, S. J., who became Rector of the famous Stonyhurst College in England. St. Nicholas' Church, now the Post Chapel at Cedar Point, was named for the family.

During his pastorship in Baltimore, Father Sewall ministered to the spiritual needs of the Catholics of Elkridge Landing as a mission of the Pro-Cathedral. He died at St. Thomas' Manor, Chapel Point, Maryland, November 10, 1806, and is buried in the cemetery adjoining the church which he had erected.

THE APOSTLESHIP OF PRAYER, IN BRIEF

The "Apostleship of Prayer" was founded at Vals, in France, on the Feast of St. Francis Xavier, December 3, 1944, by the Rev. Francis Xavier Gautrelet, S.J., of happy memory. It was first intended to cultivate an apostolic spirit in the young Jesuit students, who were there preparing for the Missions.

Extended by them to the villages, convents, hospitals, and other institutions in that neighborhood, in which they were teaching Catechism or preaching, it soon spread throughout France and was shortly after propagated in other European countries and in the foreign missions, whither these young men were sent by obedience or persecution.

Father Gautrelet's foundation was organized and perfected by Father Henri Ramiere, S.J., whose admirable work on the Apostleship of Prayer, a development of Father Gautrelet's book under the same title, gave the Apostleship of the Heart of Jesus, as he frequently called it, new life and vigor, whilst "The Messenger of the Sacred Heart," which he also founded as a monthly organ of the Association, was soon reproduced in several languages and circulated throughout the world.

Pius IX granted the Association many Indulgences, and the Congregation of Bishops and Regulars approved the statutes in 1866, from which year may be dated our rapid growth in this country. In May, 1879, His Holiness, Leo XIII, confirmed the work in substance and perfected it in form by revising its statutes, and again on July 11, 1896, the Congregation of Bishops and Regulars published a further revision of the statutes with a view to confirming our practices and increasing the extent and influence of the work.

At present there are 125,787 Local Centres in every part of the world, and it is estimated that 32,500,000 souls take part in its practices; of these, nearly 6,000,000 are registered as Associates of the 14,000 Centres established in the United States.

The Apostleship of Prayer is so named because its aim is apostolic, to promote the glory of God and the salvation of souls by prayer and good works offered in union with Christ our Lord, and with the sentiments of His Divine Heart.

The Association has also been known by the popular title, League of the Sacred Heart, which indicates the close and active spiritual union which its members cultivate with one another and with the Heart of Jesus. To express its character properly and fully, as well as to distinguish it from every other pious association, it should be called in the sense of the statutes: The Apostleship of Prayer in union, or in league with the Sacred Heart of Jesus.

The Apostleship of Prayer is a league constituted by a union of groups of the Faithful in every part of the world, whose names have been registered. The members pray and work together, with Christ as their Head and the source of their zeal and devotion, in order to continue the mission, which He gave to His Apostles, of promoting the glory of God and the welfare of souls.

It is not confraternity, and therefore not subject to the laws and limitations prescribed for confraternities, sodalities, and other similar associations. It is based on the following principles found in Holy Scripture:

1. Prayer is the chief means by which God wishes us to co-operate with Him in saving and sanctifying souls.—(I Timothy ii, 1.)

2. Prayer, always useful for salvation, is most fruitful when made in common with others.—(St. Matthew xviii, 19, 20.)

3. Prayer is most certain of its object, when constant and persevering.—(St. Luke, xviii, 1, 7; I Thessalonians v, 17; Ecclesiasticus xviii, 22; St. Luke, xi, 8.)

This constant and persevering prayer is cultivated by an Association whose one essential practice is a simple prayer repeated every morning, and insisted upon in so many ways as to make it hard to forget or neglect it.

4. Prayer is most acceptable to God when it is sincere and recommended by our good works.—(St.

Matthew xii, 21; Tobias xii, 12.) Hence we seek to give our good works the force of prayer, and to add in turn their impetratory value to our prayers.

5. Prayer, finally, is most powerful when it derives its efficacy from union with the infallible prayer of Christ. Such a union stimulates us to imitate Him as a model of the Apostleship, since He spent fully thirty years of His hidden life on earth and much of the three years of His public life in prayer for the glory of His Father and the good of souls. It makes us realize how in Heaven He is "always living to make intercession for us" (Hebrews xii, 25), dwelling constantly in our tabernacles, and hourly renewing His Sacramental life in the great prayer of the Holy Sacrifice of the Mass offered for the remission of sins.

The object of the Apostleship of Prayer is twofold, the glory of God and the salvation of souls, though each of these is so bound up with the other as to be in effect one and the same thing. This object is expressed by the motto, "Thy Kingdom come!" Hence it is that the Associations are encouraged in every way to repeat this holy aspiration, which must be imprinted on the Badge of Apostleship, as a condition of the Indulgences attached to its use.

The means employed to attain this object are, in general, prayer, whether mental or vocal, and good works of all kinds offered in union with the Heart of Christ, our Lord.

OBITUARY

FATHER BERNARD J. OTTING

1859-1944

Bernard Otting was born in Cincinnati on August 16, 1859, and attended the parochial school of St. Paul's parish. He graduated with highest honors from St. Xavier College in 1881.

He entered the novitiate at Florissant on July 22, 1881. During his first year Father Leopold Bushart was Master of Novices; the following year Father Hagemann took over that position. After one year of Juniorate Bernard taught the academic classes in Detroit for two years.

Philosophy was made a Woodstock where his talent was noted as outstanding. Another period of three years teaching at Detroit as professor of rhetoric concluded his regency. He was much respected and admired by the boys whom he taught.

In the company of Father Thomas Finn he was sent to Spain for theology, for two years at the historical Benedictine monastery of Oña, for another two at Ucles, where the exiled French Jesuits of the Province of Toulouse had set up a house of studies.

After theology came a year of teaching rhetoric at St. Louis University, then tertianship at Florissant under Father Henry Moeller.

In the fall of 1898 Father Otting began his long and fruitful career as professor in the Missouri scholasticate, for one year as teacher of cosmology and thereafter as professor of dogmatic theology. At the opening of the scholastic year of 1899-1900 a complete faculty of theology was established at the University, and all the Missouri theologians were withdrawn from Woodstock.

It appears from his carefully typed notes that he must have lectured at various times on most of the

treatises of theology in the days when the four years still constituted a single cycle. In 1920, after a seven year term as rector of the University, he returned to the classroom to teach the treatise *De Ecclesia* for twenty consecutive years.

Father Otting took his teaching very seriously, and conscientiously devoted to each class a meticulous preparation which might have seemed uncalled for in a man of his experience. His method of exposition was direct, clear, unimaginative, with tenacious insistence on the fundamental notion of a thesis, repeating the same until he felt sure it was grasped by all. As a consequence, his lectures were apt to be dry and a bit trying to the better minds.

In March, 1913, he was appointed rector of St. Louis University; he held that post for nearly seven years. It was in this period particularly that he manifested his sterling qualities for governing. The entrance of the United States into the World War in 1917 caused violent repercussions in St. Louis. Father Otting won for himself and his institution the esteem and respect of all by his prudent and vigorous attitude of support of the government's war effort by the establishment of a flourishing R.O.T.C. unit.

In all his manifold offices through the years, whether in the classroom or in administrative positions, Father Otting was distinguished by his thoroughness, honesty, industry, and reliability. He possessed an open mind and kindly attitude to all even to those who did not agree with his views.

He loved community life and converse with his brethren. Though he was most self-sacrificing in dealing with friends and benefactors on the outside, his real love was for his own. His conversation was intellectual rather than familiar, and as one would surmise he was always decidedly orthodox in his tastes and preferences. Yet he would enjoy an innocent game heartily, especially during the years at St. Mary's, and it was often that he would plead with the rector for a little extra concession along this line.

In his private spiritual life he was manifestly devout

without ostentation and faultlessly regular, an edifying example to all the community. Even in his eightieth year he sought no exemptions from the ordinary exercises of piety. No one who saw him laboring through Mass in the last years will forget the determination with which he forced the reluctant knee to touch the floor at each genuflexion.

At the close of the scholastic year in 1939 Father Otting, then eighty years old, was finally under protest prevailed upon to resign his professorship. On this occasion a highly prized letter came to him from Very Reverend Father General, dated August 22, 1939, which spoke with warm appreciation of his "forty consecutive years of teaching theology," and contained a gift of 100 masses.

The diamond jubilee celebration was held at St. Mary's on July 22, 1941. Several visitors came from St. Louis University. Many congratulatory letters reached the jubilarian and to most of them he was determined to send a personal reply. In the midst of this strenuous correspondence he suffered his first stroke on August 7, which left him paralyzed.

Like the fine religious that he was, he accepted the affliction with cheerful resignation to the holy will of God, but he could not help remarking dryly one day, "this is perfectly ridiculous," when the faithful arm would no longer obey commands.

Father Otting became a bedridden patient for two years and nine months that remained of his life. During that time he was never heard to utter a complaint. He maintained his interest in what was going on in the world at war, but he was particularly keen on the happenings of the community and of Jesuits everywhere. He loved to converse on these latter with a remarkably clear mind, though lapses of memory often prevented the right words from coming readily.

Regular volunteer readers supplied for his defective sight, and above all the daily spiritual reading had to have its place. His rosary was ever in his hand. An almost tender spirit of appreciation characterized the patient's dealings with others. For the smallest atten-

tion or for a brief visit there was always a most hearty, "Thank you and God bless you."

The whole of this protracted illness was a source of immense edification to the community and drew the hearts of all to Father Otting. On the day of his death he had a violent seizure at about 4:30 in the afternoon, but even then the struggle was long and fierce with the firm will of former days asserting itself almost to the last. His love of community life found a fitting reward in the fact that all the members of the faculty knelt at his beside to recite for him the prayers of the dying. May he rest in peace.

FATHER WILLIAM F. ROBISON

1871-1944

Father William F. Robison was an outstanding Jesuit. Born in St. Louis, June 16, 1871, he entered the Society when sixteen, and lived seven years beyond his golden jubilee as a Jesuit. As professor of theology for several years, and as a president of St. Louis University from 1920 to 1925, he had held positions of distinction and great importance. He was recognized as an able writer and a truly great orator. He was the author of five books which are still widely read.

Those who knew him in the prime of his power praise his gift of oratory unstintingly. Many persons in St. Louis still remember his Lenten sermons in the College Church, and say that he invariably filled the church with eager listeners. Pastors in the Mid-West still speak of him as one of the foremost mission preachers of his day; and a large number of diocesan clergy and members of the various sisterhoods still mention him as their first choice among the retreat masters they have had.

Such praise Father Robison unquestionably merited. It would be a mistake, however, to imagine that

he was an outstanding Jesuit merely because of the prominent positions he held or because of his writing or his oratory. The story of Father Robison's life is much more intricate than that. It is not simply the story of a long line of exceptional achievements. Like many another, Father Robison, experienced success and failure—notable success, it may be observed, and bitter failure. Ultimately, his worth is not to be measured by either, but rather by the remarkable humility with which he accepted both. In other words, he was an outstanding Jesuit because his humility, his obedience, and his docility were outstanding.

Father Robison had no delusions about his abilities. when he was asked to undertake a work for which he felt and confessed he had little talent, he obeyed. When the work did not turn out well, he readily admitted the fact and accepted the criticisms to which he was subjected.

He was deeply although unostentatiously in love with the Jesuit way of life. He was a good "community man," regular in attending all community exercises. At recreation he always had a cheerful greeting for all present. He bore the inconveniences inseparable from this kind of life equably and good-naturedly. This fact was especially noteworthy during his last two years, when serious illness caused him almost continuous and often severe suffering.

Evidently he dreaded the thought of being forced to retire from active service. When his health began to fail and he was obliged to undergo two major operations, his concern seemed to be less about his complete recovery than about his being ready to fulfill his share of teaching assignments. He stalwartly refused to consider retirement.

It may be said, then, that he died as he desired to die—in the line of active duty. At the close of the last regular school term, he went to Sterling, Colorado, to act as temporary chaplain in St. Benedict's Hospital. He had been there less than a week when, as the result of a fall, he suffered a painful fracture of the hip. On May 29, he was brought by ambulance to

Mercy Hospital in Denver. To relieve his intense suffering, his doctors performed a lengthy and complicated operation a few days later. After the operation he rallied briefly, but complications developed and death followed at eleven o'clock on the night of June 3, 1944.

Father Robison had been in the Society for almost fifty-seven years and was just completing the forty-second year of his priesthood. May he rest in peace.

FATHER FRANCIS J. MACKE

1888-1944

His fellow-Jesuits admired Fr. Francis J. Macke for what he was—a placid, kind-hearted minister, chosen by God to bear a great deal of the burden of a community's nerves.

From his entrance into the Society in 1914, after the death of his wife and child, Father Macke was known for his remarkable patience and his devotion to his brethren. Though somewhat older and considerably more mature, he was never even seemingly irritated by what must have seemed the frivolities of the younger novices. On the contrary, he always enjoyed dealing with the young. His two years of regency at University of Detroit High and his year as prefect at Xavier's Elet Hall in 1930 were among his happiest in the Society. During the long years that he served as minister of West Baden College, his unusual patience withstood the trying tests which only a community of 200 scholastics can exact. His approachability and fatherly tips were timely. His rebukes for infractions of domestic discipline were firm, but always tempered with kindness.

Father Macke's life was a hidden one in many ways. He was a skilled musician, yet few had ever heard him play. As a theologian at St. Louis, he obtained per-

mission to remain in the basement church every morning to serve the priests whose acolytes happened to miss their assignments. To the clergy of Chicago, he was the symbol of the warm friendliness that has characterized old St. Ignatius, where he was minister from 1931 to 1934. To the Hoosiers of Orange County, Father Macke personified West Baden College. Yet only his most intimate friends realized that he was socially shy. Despite thousands of contacts as administrator, teacher, and pastor, he disliked appearing in public. At the end, but three photographs of him could be found.

If he had done nothing else in his life, his services to the Jesuit community at West Baden would have won for him a grateful remembrance. He was its first minister. To it he gave the last ten years of his life; years of planning and supervising the endless labors that went into remodelling a hotel to religious uses. And with all that, for eight years he undertook the pastoral duties of Our Lady of the Springs Church in French Lick. Here again his interest in the young was outstanding. He opened the College's educational facilities during the summer to the local youngsters. He sought out the poor, and in his own quiet way did more than anyone else to win for the Jesuits the good will of their non-Catholic neighbors.

Examples of his love of community life are numerous. His last sickness in particular showed this love in the way he greeted the brethren who came to see him, and in the anxiousness with which he inquired for those who could not get to the hospital to visit him. He died on May 11, 1944, only a few minutes after he had received Communion, on his fifty-sixth birthday and the feast of his patron, St. Francis de Hieronimo. A few months later, Father Macke was tendered a tribute unique in the history of the Province when some 200 returning delegates stood in reverent attention during the prayers that were said for the man who welcomed the first I.S.O. convention to West Baden College in 1943.

BROTHER FRANCIS X. HORWEDEL

1859-1944

Holy Cross College Community and Alumni were saddened on the morning of November 8, 1944, to learn that their beloved Brother Francis X. Horwedel, S.J., had passed to his eternal reward during his sleep the previous night. Brother had gone to Wernersville to attend the Diamond Jubilee of Brother Paul Smith, S.J., this event gave him also an opportunity to visit his relatives at McSherrystown, Pennsylvania. While there, his final summons came.

Brother Francis Horwedel was born on September 14, 1859, at McSherrystown, Pennsylvania, the oldest son of Edward and Mary Magdalene Horwedel. Eldest child in a large family he was, but when, early in his youth, he expressed a desire to become a priest his parents, with true Catholic sacrifice, gladly gave him back to God. Frank enrolled at the historic Latin School in the Jesuit Mission at Conewago. Here he had as tutor and father, the gifted Father Francis X. De Neckere, S.J., founder of the renowned Corpus Christi procession at Conewago. Here, also, he had as classmates men whose lives gleam as beacon-stars in the history of the Maryland-New York Province—Fr. Francis X. Brady, apostle of the Novena of Grace in the United States; Fr. John Hand, S.J.; Fr. Michael Noel, S.J. And Frank Horwedel, filled with the same dreams, moved among these renowned men as a beloved companion. He finished his high school work at the age of sixteen and looked forward to admission into the novitiate at Frederick, Maryland. But an All-Wise God had other designs for His chosen servant. In the summer of 1875, Frank Horwedel's father died. As the oldest son, Frank found in necessary to return home to help his mother raise her large family. Everything Frank did, he did well and thoroughly. And the gratitude and reverence which his family held for him through the years, offer ample proof that he fulfilled

his task well. Ever, he willed to do God's will, not his own. Twelve years passed, years given over to drudging toil, with no leisure for his beloved study. So he gave up the idea of the priesthood and prepared to marry. As Frank was about to announce his engagement, God directly intervened in his vocation. Fr. Mark J. Smith, S.J., tells the story, committed to him under the seal of secrecy, and not to be revealed until after Brother Horwedel's death. One Sunday morning in 1887, Frank Horwedel was in the kitchen preparing dinner. The rest of the family had gone to late Mass. Fr. Francis De Neckere walked into the kitchen and said: "Frank, when are you going to follow your vocation?" Characteristically Frank replied: "I couldn't think of being a priest at this late date. Why, I haven't even looked at a Latin book for twelve years. And some of my classmates are ordained." "You still can be a Jesuit," said Fr. De Neckere. "How can that be?" retorted Frank. "Did you ever think of being a Brother?" asked Fr. De Neckere. "No, I haven't," said Frank. "Well, think about it," said Fr. De Neckere and vanished. Coming to a sudden realization of what had transpired, Frank Horwedel exclaimed: "Good God, that man has been dead for eight years!" and fainted.

But the will of God was clear to him now, and he did not dally. He explained the situation to his fiancee, who accepted willingly this manifestation of God's providence. She decided to enter the convent. In May, 1887, Frank Horwedel entered the Jesuit Novitiate at Frederick, Maryland, as a Brother Coadjutor novice. At that time, Fr. Michael O'Kane was Master of Novices. To Father O'Kane, Brother Horwedel also revealed the supernatural character of his vocation. In 1889, at the close of his novitiate, Brother Horwedel, vigorous in manly strength, was sent to Keyser Island. On August 13, 1891, he first climbed the board walk on Linden Lane to take charge of the Holy Cross farm. One building, Fenwick, adorned the Hill of Mt. St. James. In retrospect one wonders if Brother Horwedel envisioned on that day the changes which he

would witness on Packachoag, changes that would make Holy Cross renowned throughout the world. For his tenure of office was to be the longest in the history of the College; And, as "Brother Farmer", his example was to serve as an inspiration to faculty and students; his devotion to duty, a constant challenge to priests and brothers.

Two expressions can evaluate the life of Brother Horwedel—prayer and hard work. In the archives of Holy Cross reposes his diary, a dog-eared account book. Yet in it is revealed a monotonous account of herculean work. In this modern stream-lined age, one wonders how any mortal could carry out the tasks there mentioned. He arose with the sun, and 6:00 A. M. found him either at the barn or in the fields. At 10:00 P. M. he took the temperature for the day and retired. And, day after day, year after year, he toiled along, hidden and unobtrusive. And he made of every task a prayer. Like St. Alphonsus Rodriguez, his model, his beads were ever in his hands. And many a deserved recreation he devoted to repairing beads for the Community. His devotion to the Holy Sacrifice of the Mass and the Blessed Sacrament was child-like in its simplicity. No priest was ever without an acolyte, if Brother Horwedel was in the chapel. It was a picture worthy of a master artist to see the old man of four score years serving Mass with the enthusiasm of a novice. When he was 82 years of age, he still harrowed the fields. If you remonstrated with him, he chuckled and retorted: "I have work to do."

Brother Horwedel possessed an exceptionally keen intellect, as well as a prodigious memory. Famous Jesuit names like Pardow, Mulry, O'Donovan were by-words with him, and he could quote their retreat conferences practically verbatim. Close to God and nature, he was a keen observer of all the phenomena of nature. In his diary, this horny-handed son of toil notes each year the arrival of the first blue-bird. He had St. Francis Assisi's love of animals, and even stray cats found in him a generous benefactor. Over the years he acquired a practical knowledge of farming which

easily made him outstanding in this field. Indeed, it seems tragic that his wide knowledge of crops and their care was not preserved for future years. He loved his mother, the Society, with the ardent love of a young son, and he knew her history and traditions. Many a night Brother Frank held the younger members of the Community spellbound with his lore of the achievements of the men of yesteryears. Yet perhaps the most fascinating facet of Brother Horwedel's character was his delightful sense of humor. He was a hard worker, but he used to remark: "I never asked any of my men to do anything unless I did twice as much." And he used to prove it in the hay-pitching—back-breaking toil that it was. He never complained himself and, when others carped or criticized, he always had a humorous remark which restored equilibrium. Few could match him in a battle of wits, and many returning alumni sought him out to receive encouragement from his truly Catholic philosophy of life.

His passing truly marks the end of an era at Holy Cross. He was a golden link with the past, exemplifying the hidden sacrifice of Ignatian men whose unheralded sacrifices made Holy Cross a world-renowned nursery of Catholic leaders. We shall miss his familiar picture—the black skull-cap, the laughing eyes, the infectious grin, the earth-smudged apron, the daily devotion to religious duties, his pushing the wheelbarrow with its daily load of fresh vegetables for the kitchen. But we like to feel that he, who loved the Society of Jesus so loyally, will now use his heavenly influence to win vocations for coadjutor brothers such as he was,—simple, saintly, selfless, toiling unstintedly for the greater glory of God. May his dear soul rest in peace.

VARIA

The American Assistancy—

Woodstock's Jubilee.—The diamond jubilee which, due to war conditions, Woodstock observed with only domestic celebration was brightened by many cordial letters from the members of the American Hierarchy, from other institutions of learning, and from other religious communities. Among these gratifying messages were the following:

From the Archbishop of Chicago—

"I want to join with your many friends in congratulating Woodstock College on its seventy-fifth Anniversary. During these years its contribution to the Church has been outstanding. Without it we would have been poorer in the knowledge of the Sacred Sciences. May its coming years bring it even greater lustre than its past!"

From the Archbishop of Cincinnati—

"His Grace is very happy to join the thousands of priests and friends of Woodstock College in offering thanksgiving to God for the 75 years of service that this college has given in the education of priests.

The Archbishop directs me to send his blessings on this great anniversary for the Society of Jesus. May your work at Woodstock be as fruitful for God and souls in the future as it has been in the past."

From the Archbishop of New York—

"I assure you of my union with you in your prayers of thanksgiving to God for all the priestly sons that Woodstock has given to the service of the Church, not alone in our own country, but in mission fields afar."

From the Bishop of Boise—

"May I congratulate you on your splendid spiritual record of 75 years in educating priests of the Society of Jesus.

I will say Holy Mass tomorrow that God may con-

tinue to bless in a special way your work for the good of souls and God's Glory."

From the Bishop of Concordia—

"Most cordially I join with you and the Fathers in thanking Almighty God for the magnificent things you have accomplished at the College during these years for the Church and for souls. That you may handle the opportunities of the present and the future with undiminished courage and generosity is my prayerful wish."

From the Bishop of Galveston—

"I congratulate Woodstock College on the completion of its 75 years of glorious work, educating young men for the Holy Priesthood, under the rule of St. Ignatius. More than fifty years ago, when I was a student, myself, at venerable St. Mary's on Paca Street, in Baltimore, I had the great privilege and happiness of two visits to Woodstock. They remain a very pleasant memory.

I had studied with the Jesuits at St. Mary's, Kansas. And, one year, the Jesuits garnered up ten or twelve of my schoolmates; some of these found their way, later on to Woodstock. They are all dead and gone now, except one. But, we had met occasionally and exchanged letters on the way, and they live with me as among the most beautiful friendships of my life. May God continue to bless and prosper Woodstock."

From the Bishop of Harrisburg—

"Since there will be no public way of expressing our congratulation to Woodstock, let me take this means of extending to you and all the brethren at the college my own personal felicitations.

We in Harrisburg are particularly happy in our associations with Woodstock, and I can assure you that I express the sentiments of the diocese in expressing my own."

From the Auxiliary Bishop of Los Angeles—

"I have your invitation to join with you in thanking God for the seventy-five years during which He has

blessed Woodstock, and I wish to felicitate you on this occasion and to give you the promise of my own prayers that with God's help you may continue to send out splendid priests who will be the spearhead of the fight against the enemies of Christ."

From the Auxiliary Bishop of New York—

"I have received the card announcing the completion of seventy-five years in educating priests of the Society of Jesus at Woodstock College and take this occasion to express to you our hearty congratulations and the prayer that the splendid work of your community may continue to flourish with benefit to souls."

From the Bishop of Paterson—

"Although I am in receipt of a notice to the effect that Woodstock College will not mark the Seventy-fifth Anniversary of its service in preparing priests for the Society of Jesus, I, nevertheless, wish to extend my sincere felicitations to the Superiors, Professors and students of the College. Practically all my teachers at St. Francis Xavier College, New York City, secured their training and depth of theological knowledge at this famous seat of learning."

From the Bishop of Rochester—

"The completion of seventy-five years of service to the Church should furnish a welcome opportunity to all of us to acknowledge the debt we owe to Woodstock College. Out of its gates has marched an army that has undoubtedly cheered the heart of the great general who founded the Company, an army that has courageously fought the battle for Christ here in America and elsewhere in pulpit, classroom, forum, editorial sanctum, anywhere, if the cause of Christ demanded it. May the blessing of God be upon the venerable school as it enters upon this quarter of the century ready to serve any cause "ad majorem Dei gloriam."

From the Bishop of San Diego—

"Permit me to extend heartfelt congratulations on the completion of seventy-five years in educating Priests for the Society of Jesus. It will indeed be a

privilege to join with you in offering to the Divine Benefactor prayers in humble thanksgiving not only for the graces and blessings that have come to Woodstock, but for the salvation of countless souls for which your hidden work in the background has prepared the human agents.

With sentiments of profound esteem and renewing sincere appreciation for the Fathers of your Society, I remain . . . "

From the Auxiliary Bishop of Scranton—

"May I acknowledge the greeting card from Woodstock College, with sincere congratulations on the completion of seventy-five years in educating priests of the Society, and at the same time assure you of my prayers that God will always bless this work?"

From the Bishop of Trenton—

"I was very pleased to receive the announcement that Woodstock College had completed seventy-five years in the apostolic work of educating priests of your esteemed Society. I regret that due to war conditions this anniversary cannot be observed as the Jesuits, their many friends and beneficiaries would like. I am sure they would all be pleased to join you in an elaborate celebration so that the College might receive from them well deserved tributes for the magnificent work accomplished during these seventy-five years.

May the second seventy-five years be blessed with even more abundant fruits than the first."

From the Coadjutor Bishop of Winona—

"I hasten to offer heartfelt congratulations to you, to the faculty and student body of the College of the Sacred Heart on this occasion. I shall be pleased to join with you in prayers of thanksgiving for the achievements of the past and in humble petition for the years to come."

From the Bishop of Winona—

"Bishop Kelly is in the hospital at Rochester, Minnesota, and it will not be possible for me to refer this announcement to him. I feel sure, however, that the

Bishop would want to send you his congratulations on this occasion if he were in a position to do so."

(Secretary).

From the Abbot Nullius, Belmont Abbey, N. C.

"The community of Belmont Abbey joins me in felicitating the Society of Jesus in the seventy-five years of service the College of the Sacred Heart has given to the Society and to the Church.

Our prayers will be offered that your revered institution may continue to prosper in carrying on its apostolic work."

From the Abbot, Gethsemane, Ky.—

"Your kind and thoughful Invitation to be with you in spirit and in prayer is received, and I beg to assure that Gethsemina will certainly be glad to accede to your wishes during this month now become so memorable in your annals.

We shall join our heartfelt gratitude to that of Woodstock Faculty, for the many, the untold and unrecorded favors received during these last 75 years. Your works are written in heaven, and that will ever be the greatest glory of your Institution,—your title to honor in a long eternity."

From the Abbot, St. John's Abbey, Minn.—

It is a pleasure to send you greetings and congratulations on the occasion and to accept your invitation to join in grateful prayer for the past and humble petition for the years to come. For this purpose I have brought your announcement to the attention of my Community. May it please God, through the merits of your holy Father Ignatius, to bless and prosper your Community for a long, long time."

From the Abbot, St. Meinrad's, Ind.—

"The announcement of your seventy-fifth anniversary has reached me. May the dear Lord reward your past, protect your present, and bless your future. In the name of our Abbey I wish you many more fruitful years of seminary service."

CALIFORNIA PROVINCE

With the Chaplains:—Fr. Carr after one month in Italy was transferred to French Morocco, Africa. He flew there from Naples. One morning three Arabs planned to take over his belongings. The usual procedure is a beating and robbery. Too much resistance involves the use of a knife. He had just finished Mass, and stood on a corner. The timely arrival of some soldiers saved the day.

Fr. Copeland states that the enemy have still a lot of vigor and vitality. Elite troops have been reserved for the big show-down now going on.

He made a trip of several hundred miles to Lourdes, and got back two days ahead of the end of his leave, with several hundred medals and rosaries for his men. The crowd is now going to go, when it can! He said two Masses at the Grotto. The Germans did not blow up Lourdes, though they had stores of demolition ready. He was to be named for a teaching assignment in the U.S. , and removed from the battle scene. One reason was that his feet had been severely frosted by the Appenines last year, and had become bad again. The doctors thought Harvard work would be the solution. Fr. Copeland went to Lourdes; the pain and annoyance have gone.

CHICAGO PROVINCE

Xavier U.:—Father Deters is the director of the Labor School, the first of the new schools comprising the Institute of Social Order of Xavier. All three of Cincinnati's dailies, as well as publications of several unions, have carried notices of the Labor School. The **Enquirer** in two editorials has praised the school and recommended it to workingmen. Father Deters spoke over the radio about the school, and both he and Father Hetherington have, on numerous occasions, addressed union meetings. Classes will be held on the

Avondale campus. No tuition will be charged as the teachers are donating their time and efforts. In addition to Fathers Boylan, Deters, Gray, and Hetherington, Father Cletus Dirksen, C.PP.S., and four laymen are on the faculty.

MARYLAND PROVINCE

Former Editor of America Honored:—Nearly a thousand friends of the Rev. Francis X. Talbot, S.J., including distinguished members of the clergy and laity and representatives of the Catholic press, and delegations from many organizations with which he has been identified, attended a dinner in his honor in the grand ballroom of the Hotel Commodore, New York.

Editor-in-chief of America since 1936 and a member of its editorial board for the past twenty-one years, Father Talbot was recently named Regional Director of the Institute of Social Order, designed to coordinate social action within the Society of Jesus.

"This new office will give him the opportunity to make application of the principles that he has consistently enunciated for the reconstruction of human society in harmony with the teachings of the Papacy as proclaimed during the past five decades," the Most Rev. John Gregory Murray, Archbishop of St. Paul, and Episcopal chairman of the N.C.W.C. Press Department, said in his principal address. "The Society of Jesus, which was the bulwark of security through its teaching program during the past four centuries, is thus preparing itself to meet the unparalleled challenge that comes to every agency devoted to the salvation of the race at this turning point of history.

In his conscientious and courageous discharge of his editorial duties Father Talbot was likened by Archbishop Murray to "a second John the Baptist," making "ready the way of the Lord" through "the apostolate of the press, which has become the most essential ele-

ment in the reconstruction of the intellectual and moral life of the nation."

"A discriminating public must be trained to the process of analysis in a study of the problems and events of the day so that their power of evaluation may enable them to form their own synthesis of what is desirable and profitable in the shaping of their own individual careers and the course to be pursued by this country through the verdict given by the rank and file of the population," said Archbishop Murray. "The great mass of the people will get that training from the press and from the press alone as the only source of instruction now cultivated by the majority of our citizens.

"The declaration of John the Baptist: 'Make ready the way of the Lord; make straight His path' is the maxim of all the apostles of the press. Similar to the experience of St. John is the experience of Father Talbot and of every courageous editor in the discharge of editorial responsibility, who undergoes the process of beheading not once but daily in the denunciation and condemnation that often comes from a public arbitrary as Herod himself."

Reviewing Father Talbot's life and achievements, Archbishop Murray emphasized that the philosophy of three great Pontiffs has been the basis of his editorial policy.

"During the twenty-one years that he has been associated with the staff of America, he has endeavored to make his readers conscious of their social responsibility. He has worked for the growth of a culture and civilization in this country that would be in harmony with the God-given purposes enunciated by the Founding Fathers of America and consonant with the responsibility imposed by Divine Providence upon a people favored by God beyond all the nations in history. The spirit that is America has been the spirit of our guest of the evening."

Other tributes to Father Talbot were paid by the Right Rev. Monsignor Joseph P. Donahue, Vicar General and Administrator of the Archdiocese of New

York, and by Rev. John LaFarge, S.J., Father Talbot's successor in the editorial chair of the Catholic weekly, who hailed his predecessor as "a symbol of the Catholic press."

Georgetown U. Receives Documents of Saints:—Letters and documents signed by Sts. Ignatius Loyola, Robert Bellarmine, Vincent de Paul, John of the Cross and Charles Borromeo feature a priceless gift of manuscripts and papers given to Georgetown University, Washington, D. C.

The collection, made by Miss Mary A. Benjamin of New York City, owner and director of Walter R. Benjamin, the oldest firm of dealers in autographs, historical letters and manuscripts in America, had been assembled over a period of many years. In presenting it to Georgetown, Miss Benjamin specified that it be named the Talbot Collection, in honor of the Rev. Francis X. Talbot, S.J., former editor-in-chief of America and now regional director of the Institute of Social Order.

Miss Benjamin was inspired to begin the collection because she was shocked that wonderful and holy documents of the great saints of the Church were in the market and that little or nothing was being done to reclaim these for Catholic educational institutions and libraries where they properly belong.

"In donating the Talbot Collection to Georgetown," Miss Benjamin wrote, "I have a double reason. The first and chief one is that Father Talbot recommended your institution and it seemed only fitting, since he is to be associated with it, to do so. The collection is named to honor one who has won the devotion, admiration and respect of every member of our family, of which he has been the closest friend for more than thirty years. The second is that Georgetown is the oldest Catholic college in the United States, its own archival material, incunabula, and first editions are outstanding and it is located in the capital of our country.

"I am anxious to preserve the quality of this collection in preference to quantity," Miss Benjamin

stated in describing the collection, "it is basically one of manuscripts of the saints and Catholic Americana, and, whereas I hope to add to the collection over the years as items are available, I want only the cream. If additions are to be made to it by others, I wish the opportunity of stating whether such material is worthy or not of inclusion in the Talbot Collection."

Besides the documents of the saints, the collection includes many noteworthy papers. Of special interest is the original grant, signed by Charles Carroll of Carrollton, the only Catholic signer of the Declaration of Independence, deeding 200 acres of his estate for the building of a Catholic church; a group of letters by Cardinal Newman and one of his poems written in his own hand; an extensive series of letters by Mother Rose Hawthorne Lathrop; and another by Brother Joseph Dutton.

A remarkable letter by Gen. Stephen Moylan, the only Catholic aide to George Washington, dealing with matters of revolutionary war interest; another of Brother Damien, together with reports of doctors at his deathbed on his hourly condition; a laudation of the work of Father de Smet by Archbishop John Hughes; an original, and probably previously unpublished, poem by G. K. Chesterton; and a document authenticating a piece of the habit of St. Jean Baptiste de la Salle, with the relic itself attached, are also included.

Plans for Veterans:—Decisions affecting the education of returning war veterans in Jesuit colleges and high schools of the Maryland Province were reached at a meeting of the deans of these colleges and high schools at Loyola College, Baltimore.

It was decided that returning veterans who have completed three years of standard high school and have earned twelve units with a good average in each course will be allowed to complete their high school work under college direction.

The deans also conducted to establish an advisory committee in each college to administer the veterans' program and agreed that returning veterans should

be required to do as much of the philosophy and religion courses as possible. If accepted for senior year, the whole of theics, natural theology and psychology would be required as well as the senior religion course. In accepting veterans for a pre-medical course the deans agreed that care must be taken to see that advanced standing is given only to those who have good records for past work.

Informal and formal courses taken while in the armed forces will be valuated for credits according to the standards of the U. S. Armed Forces Institute. The deans agreed that an accelerated program of some kind should be continued for veterans, with a plan being considered for accelerating a four-year course into three years.

Sodalists Longest:—Brother Ferdinand J. Stengel, S.J., of St. Joseph's High School in Philadelphia, and his sister Valeria are believed to be the oldest living sodalists. The Rev. Francis P. LeBuffe, S.J., Eastern sodality organizer, has advised The Queen's Work in St. Louis that the two were received into the Sodality of Our Lady in 1879.

MISSOURI PROVINCE

St. Louis U.:—An Institute of Geophysical Technology has been established at St. Louis University, as an autonomous school under the deanship of Dr. James B. Macelwane, S.J.. It is said to constitute a distinct departure in the field of technological education; to be unique in plan and organization, and to fill a need that has been widely felt, particularly by the petroleum industry. Its curricula and objectives were planned in consultation with men distinguished in the geophysical profession.

The institute is organized on three distinct levels. The two years of the lower division are devoted to a single fundamental curriculum in the basic sciences and in engineering. In the upper division specialized

curricula are offered leading to the bachelor's degree in the fields of petroleum geophysics, mining geophysics, seismological engineering, applied electronics, geological engineering, radio communications engineering and professional meteorology. On the graduate level the institute sponsors research and advanced study leading to the master's and doctor's degrees in these fields under the auspices of the Graduate School of the University.

Headquarters are established in two fireproof buildings at the geographical center of the City of St. Louis with unusually favorable transportation facilities leading to all parts of the metropolitan area.

The institute opened with a freshmen registration of forty students and a sprinkling of upper-class men. Among the faculty so far appointed are the Rev. Dr. Victor J. Blum, S.J., assistant dean; the Rev. George J. Brunner, S.J.; the Rev. James I. Shannon, S. J.; the Rev. Martin G. Walasin, S.J.; and Drs. Victor T. Allen, Ross R. Heinrich, Edward J. Walter, Alfred H. Weber and Miss Florence Robertson.

It is planned to work in close cooperation with industry both in the development of outstanding personnel and in the solution of research problems which transcend the scope and scientific facilities of company laboratories.

Nobel Prize:—Dr. Edward A. Doisy, head of the Department of Biochemistry at the St. Louis University of Medicine, has been awarded the Nobel Prize, highest award in the field of science, for outstanding research achievement. Dr. Doisy shares the award, which amounts to $29,500, with Dr. Henrik Dam, Copenhagen scientist. The honor was awarded for research in Vitamin K, a vital factor in blood clotting.

NEW ENGLAND PROVINCE

Heroic Rescue by Jesuit:—The Rev. Bernard R. Boylan, Navy chaplain and former professor at Holy Cross

College, has been decorated for extraordinary heroism in the Pacific war theater, according to word received here. The presentation ceremony took place at a Naval Base in New Guinea.

The citation stated that with total disregard for his own safety Father Boylan leaped on board a burning tanker, entered the flaming hold and assisted in carrying casualties to safety, refusing to leave the ship until all had been rescued, notwithstanding the danger of explosions.

Father Boylan entered the Navy early last year and has been on active duty in the Pacific during the greater part of this time.

Hurricane Warning System:—A system of predicting the direction and rate of approach of hurricanes is being worked out by the Rev. Michael J. Ahern, S. J., head of the department of chemistry and geology at Weston College, near Boston.

Father Ahern, who came to New York to attend the regular fall meeting of the American Chemical Society, purchased and installed the famous Weston seismograph, which has been called the finest in the world.

"We have found that when a hurricane starts up the coast from the Caribbean area, the seismograph begins to jiggle," he said this week. "The sharp lines are strikingly different from the earthquake curve and we are working on a system of predicting the direction and rate of approach of these disturbances."

Father Ahern, who will observe his fifteenth anniversary on the air in Boston this month, is widely known as "New England's radio priest." He has been director of the Catholic Radio Hour over the Yankee Network since its inception in 1929; it is the oldest Catholic program in America.

NEW ORLEANS PROVINCE

Loyola U.:—Under the direction of Father Charles C. Chapman, S.J., a New School of Industrial Rela-

tions was opened. Outstanding leaders representing Management, Labor, and Government will be invited to lead the discussions. The purpose of the School is to stress Labor-Management cooperation.

Jubilarian Honored:—The Rev. A. C. McLaughlin, S.J., of New Orleans, noted poet, a classmate in his early days as a Jesuit of the Rev. Martin J. Scott, S. J., was honored on his diamond jubilee by an unnamed friend, who gave $10,000 to establish a burse for the education of Jesuit seminarians. Father McLaughlin is a brother of Monsignor McLaughlin of Seton Hall College, and is a native of New York City.

NEW YORK PROVINCE

Appreciation:—Fr. Martin Scott's diamond jubilee as a Jesuit was marked by a Solemn Military Mass at which Archbishop Spellman presided. Fr. Gannon, President of Fordham, preached and the Archbishop spoke. The Apostolic Benediction was conveyed in a message from The Apostolic Delegate to the United States.

The following tribute well epitomized the jubilarian's years.

"Life begins at fifty," is the way a modern journalist would be inclined to describe Father Scott and his life's work. Of course, he would be terribly wrong, and yet in a way he would be right. Father Scott has had at least two lives, and only one who had known him intimately through the eighty years of his "double life" could hope to blend the two into what they really are, one single life of ever growing greatness in the service of God.

So well is Father Scott known as the Catholic Apologist of this century that it is difficult to remember that he must at some time or other in the dim past have gone through the routine Jesuit course, the novitiate, juniorate, philosophy, regency, theology, tertianship. In the prominence of his later work, we are

inclined to forget his years of inspiring teaching at Fordham and Holy Cross. We are even inclined to forget the years, so necessary to his future work, that he spent as parish priest in Xavier and at Eighty-fourth Street in New York City.

The whole parish of Saint Ignatius was confused and resentful when Father Scott was transferred in that memorable year of 1917 to Boston. The parish choir under his direction had become famous in a city of famous choirs. The Community had never known a more loved Minister.

One who was a boy in the parish in those days can remember well the wondering, that "they are taking Father Scott away from us . . . they are putting him on the shelf and him still a young man." He was just a little past fifty at the time. Perhaps even Father Scott himself was a little bewildered. He was too good a Jesuit to be resentful, even though he had roots deep in New York City and in the parish he loved.

Off he went to Boston, quietly, trustingly. "He couldn't even bear to say goodbye to us," said the people, putting their own sorrow into his heart. Then, suddenly, a new Father Scott burst on the world. There was a series of articles in a Boston paper, clear, forceful, full of charm and understanding. Then came "God and Myself" in book form. Then year after year they rolled off the press, books, pamphlets, articles, until Father Scott had become almost indispensable to thousands of priests throughout the country. "Give them Scott." "Try Scott on them." "See how Father Scott handles this point." When the radio was still young, Father Scott, not exactly young, took to the air, and the same disarming simplicity, the same warm, helpful understanding that made his books readable and irresistable, flowed over the air waves into many a home and many a heart.

Only God knows how many souls have been led to Him by Father Scott's writings. Perhaps Father Scott himself knows how many he has personally brought to a knowledge of Christ, but one book he has not

written and never will write is a catalog of his own achievements.

In the "life that begins at fifty" Father Scott has published thirty books and more than a hundred lesser works. More than a million of his books, thumbed, studied, underlined, annotated, have found a welcome, busy spot in libraries, rectories, homes, schools. It is no exaggeration to say that the Church in America has never produced a more widely known, widely-read champion of Catholic Truth.

Such is "the life that begins at fifty." Actually it began when Father Scott began to live Christ and to live his fellow-man. That was many, many years before the fiftieth. The simplicity of his writings is the simplicity of the man. The clarity of his writings is the clarity of the mind of a man who first struggled hard himself for a deep understanding of sublime truth, then saw his own struggles reflected in the minds of other men and knew unerringly how to enter into those other minds. The freshness of the writings is the freshness of a spirit that refuses to grow old, to stop, to live in the past. The warmth and personal friendliness of the writings is the deep, warm, affectionate heart of the priest who in study and school and sermon and confessional reached out always to the lovable Christ in every man, woman and child.

Father Martin Jerome Scott, as he enters his eightieth year, is a great man. The very proof of that greatness is that, with all the wisdom of his eighty years, he has not yet begun to suspect what all his friends know, what the Society of Jesus knows, what the Church knows, that he is a truly simple, truly great priest of God.

Chaplains Cited:—Two Jesuit chaplains of the N. Y. Province were cited recently for heroism in different theatres of action.

The Rev. Edwin C. Mulligan, S.J., a New Yorker who was stationed at St. Joseph's College, Philadelphia, before he became a Navy Chaplain in 1943, has been cited by Vice Admiral J. H. Newton for distinguished service with the Seabees on Bougainville.

The citation reads: *"For meritorious performance of duty as a chaplain attached to an airbase operations unit on Bougainville, British Solomon Islands from Nov. 22, 1943, to April 10, 1944. While stationed at the Torokina perimeter, Lieut. Mulligan was subjected to numerous heavy Japanese bombing attacks and artillery bombardments. On many occasions, he left the comparative safety of his foxhole to aid men who had been injured by the enemy action. His courage and unselfish devotion to duty were an inspiration to all hands and were in keeping with the highest traditions of the United States Naval Service."*

The Rev. Irving J. Kirshbaum, S. J., assistant director of the Fordham University Press before he became a "jump-chaplain" with parachute troops, has received the Purple Heart for injuries received on a Combat mission in Holland. He is being hospitalized in England.

Retreats Before Induction:—Boys of seventeen and eighteen about to enter the armed forces have been going to Mount Manresa, the Jesuit Retreat House on Staten Island, to make a retreat in numbers that have been increasing steadily throughout the year.

The idea of a pre-induction retreat started last year at Mount Manresa as an experiment. During 1943 more than 200 boys made these retreats, and the number rose to 451, well before the end of 1944.

Although some of the boys retreats are conducted for the members of the senior classes of various Catholic High Schools in the metropolitan area, almost half of the boys who have made these retreats have been recruited by other lads who wanted their friends to have the same opportunity that they had had before going into service. The groups from Catholic High Schools are sent to Mount Manresa by the school authorities.

The enthusiasm of the boys for the retreat movement is inspiring. Especially is this true of lads who have not had the opportunity of attending a Catholic high school. They get so much from a retreat that they return to their homes and high schools deter-

mined to "sell the idea" to their friends. One boy alone has been responsible for getting four groups together.

Every week-end of the year which was not scheduled for a regular group of retreatants of Mount Manresa men has been devoted to these boys, and a large number of retreats for boys have been held mid-week also. All of the boys' retreats are conducted by the Rev. Raymond J. H. Kennedy, S.J., of the Mount Manresa staff.

Our Lady of Rosary of Fatima:—The Paulist Press, New York, recently published a pamphlet on the novena to Our Lady of the Rosary of Fatima by the Rev. William J. Smith, S.J., of Brooklyn Preparatory School, one which has already attained widespread popularity. It records the appearance in Fatima, Portugal, of the Blessed Virgin to three children, in which she predicted the Second World War and the consecration of Russia by the Holy Father to the Immaculate Heart of Mary, and promised that terrible afflictions may be averted by the spread of the devotion of Communions of reparation on the First Fridays of five consecutive months and by widespread recitation of the Rosary.

Jesuits in China Lauded:—Dr. K'ung Hsiang-Hsi, Vice-Premier and Minister of Finance of the Republic of China, praised the Jesuit missionaries for bringing about the first exchange of knowledge and culture between China and the Western world.

"The names of some of the priest scholars resound in the history of Chinese civilization," said Dr. K'ung, referring to the early Jesuit missionaries sent to his country. "As to the fruits of Catholic education in modern China, they are well known to you and there is no need for me to dwell on them. The Catholic University in Peiping and the Loyola University in Shanghai are both major institutions of higher learning in China." There are numerous primary and secondary schools of good standing maintained by the Catholic Church.

Just as the Jesuits were instrumental in introducing western science and philosophy to China, they also

brought Chinese culture to the West. Except for the meagre knowledge of China which seeped through during early contacts in the third and fourth centuries B.C., and by the Nestorian Christians in the seventh century, A.D., and the Marco Polos and others during the Mongol dynasty, the West learned most of what it knew about China from the Jesuits. Thus the messengers of God also fittingly served as the carriers of culture. The East and West were brought to each other and humanity moved closer to the goal of the Christian ideal of universal brotherhood."

Dr. K'ungs tribute was given in an address at Fordham University, N. Y., Sept. 17, 1944.

From Other Countries—

ENGLAND

Jesuit Paratrooper in Arnheim Trap:—Three British chaplains were left behind when the First Airborne Division pulled out of the Arnheim trap in the Netherlands in the face of overwhelming German superiority.

One of the three was the Rev. Bernard M. Egan, S. J., holder of the British Military Cross and the first British Army Chaplain to win his "wings" as a parachutist.

FRANCE

French Jesuits Under Nazis:—Intellectual pursuits have characterized the Society of Jesus for four centuries, but today in Nazi-Europe the barber or the janitor is just as apt to be a Jesuit. Either as prisoners of war or forced laborers, Religious men have been transported to Germany from occupied countries and

are now engaged in a ditch-digging, wood-chopping on farms, in tank or plane factories or other kinds of manual labor.

The following details about French Jesuits are furnished by Father Robinot-Marcy.

More than 800 Jesuits were mobilized and served in the French Army. Some of them were officially chaplains, but all of the ordained Jesuits performed the duties of chaplains within their unit.

The twenty-five French Jesuits who were killed in action fell on widely scattered battlefields, some in the vicinity of Paris or, for example, the Rev. Xavier de la Baume, son of the French Ambassador to Spain, who was killed in the Lofoten Islands in northern Norway. Three died in captivity and six were the victims of Allied bombings.

During the 1939-40 campaign, 220 Jesuits were taken prisoner and experienced a frightful journey into Germany, herded together without shelter day or night, and so poorly fed that some ate leaves and grass to keep alive. Some twenty managed to flee during the confusion, and about ten others escaped later from prison camps.

A third of the Jesuits still prisoners of war in Germany are officers. As far as possible, they are observing their religious life, having organized themselves into a community and selected a superior and minister. But other prisoner-Jesuits are forced laborers on farms and in factories, in cities and country, in forests and mines. But wherever they are their lives are exemplary and they are apostles. Some acquired such influence as chaplains in their respective camps that the Nazis got rid of them by sending them home on the slightest pretext. Many, including a sixty-year-old priest who has since died, volunteered for work in Germany so as to accompany French youth and share their tribulations.

Not prepared for the harsh life to which they were

subjected, some have met with serious accidents. One fell from a granary loft and broke his spinal column. He will be crippled for life. Others have been sent back to France suffering from tuberculosis. Father Christophe, who refused to work for the Germans was so maltreated at a camp in Poland that he died after being sent home. Before his death he described the frightful treatment of Jews from the Cracow region which he had witnessed. Father Ceiller died in Silesia two days after he was stricken with meningitis.

About eighty Jesuit seminarians were transported to Germany to work in munitions plants. Others are working in laundries, as gardeners and even with the Todt organization in Norway. As young as they are, these seminarians have won the confidence and respect of their fellow-laborers and have conducted spiritual retreats for them.

The patriotic attitude as well as Christian fortitude of the Religious has disturbed Nazi authorities. Last January the order was given for the return to France of all seminarians who had become "too troublesome," but the order was not executed entirely. Some forty seminarians were about to be returned when the Allies invaded. The repatriation of seminarians was interrupted.

For more than one Jesuit, the labor camp has been the consequence of his apostolic activity. Among those still in Germany are two priests who went there disguised as laborers to serve men who, otherwise, would have been deprived of all religious services. About ten others, arrested in France by the Gestapo and dragged from prison to prison, finally were sent to Germany. In the group were a septuagenarian and one suffering from tuberculosis, whom the police had taken from a sanatorium.

And finally, there is the brave story of Father Yves de Montcheuil—executed at Grenoble because he ministered to the wounded.

GERMANY

Jesuits Unworthy of Nazism:—The *New York Times*, Oct. 23, 1944, carried the following dispatch from Stockholm:

Members of the clergy, both Catholic and Protestant, are included in the draft for the German people's Home Guard army, beginning today, Stockholm Catholic officials have been informed. Only Jesuits will be exempted.

Members of the Jesuit order are considered unfit to bear arms for Germany, states the informant. All other church organizations in the Reich, however, have been found "worthy."

The Nazis are reported to be afraid of the religious propaganda that the Jesuit brothers might spread among the German troops. Other clerical organizations have asked that their members be exempted from war duty, but their requests have been turned down. All available able-bodied priests and clergymen will henceforth be sent to military training camps as soon as feasible.

INDIA

Bombay:—Writing in a recent issue of the Messenger of the Sacred Heart for India, the Most Rev. Thomas D. Roberts, S.J., Archbishop of Bombay, quotes from the Papal letter on motion pictures in which the Holy Father praises the heirarchy of the United States and the faithful who cooperated with them for the results achieved by the Legion of Decency, and adds the following tribute of his own to the work of Catholics in the United States:

"This description in the Pope's own words is exceedingly high praise for Catholics of the United States. It is difficult to recall any case in modern history where Catholics of any other nation have so well

earned the description which Our Lord would like to apply to all His followers: 'You are the light of the world, you are the salt of the earth.'

"The first very important lesson for us is that a vigorous and united effort on the part of one section of Catholics can bring immense benefits to the whole world."

Banchi:—St. Xavier's College has been opened here by the Jesuit Fathers, crowning their educational system in Chota Nagpur, where they conduct a network of primary schools, middle schools and three high schools.

The majority of the students in the new college are non-Catholic. Of the Catholic students, about 30 are natives who have been brought to their high level of education through the efforts of Catholic missionaries.

Changanacherry: — Twin brothers, Mathew and Thomas Chandy, of a Syrian Catholic family of the Diocese of Changanacherry, India, have entered the Society of Jesus and have been sent to Patna for higher studies.

PHILIPPINES

Filipino President Sends Greetings:—As more than 2,000 persons gathered in the Hotel Commodore, New York, on Wednesday evening, Dec. 6, to honor the 265 Jesuits still laboring in the Philippines, the voice of President Osmena of the Philippine Commonwealth was heard in a special message to the Jesuit Philippine Bureau.

President Osmena's message, transmitted through the facilities of the Columbia Broadcasting System from Field Headquarters in the Philippines, was as follows:

"From our headquarters in the field I send my warmest greetings to the distinguished members of the Jesuit Mission Bureau.

"Here, by the grace of God, we are firmly established and our forces are well on their way toward the complete liberation of our country. Here we see Filipinos and Americans working together with a new scene and under happier circumstances. For, where as in Bataan and Corregidor, they went down together in defeat, now they work and fight together with heads uplifted in victory. Now they have not only the indomitable will and the stern resolution, but they also have the military resources—the planes, the guns, and the ships—which they did not have before.

"War leaves in its wake not only the destruction of property, but also the loss of life. The suffering and privations which our country has already endured are unfortunately not ended, but will perhaps intensify until the enemy is utterly defeated. We shall need all the help that America can give us by way of relief and rehabilitation. But we need not only physical rehabilitation but also spiritual rehabilitation. My people have been isolated from their Church, and they witness daily scenes of brutality, cruelty, and lawlessness. It is possible that this aggression has made a serious imprint on the moral foundations of our national life.

"A spiritual and moral rehabilitation, therefore, has to be attended to, simultaneously with physical rehabilitation. In the rebuilding of our country, the reopening of factories and farms, business establishments, and commercial centers will not be enough. The participation of our schools and children is also essential. The religious groups, such as the Jesuit Philippines Mission here, will have an important part in the interplay of the moral and spiritual forces. It has been our privilege to have known most of their famous patron-saints and philosophers as well as missionaries.

"I hope that in the critical days ahead we may, again, count on your generous assistance so that we may speedily accomplish the establishment of a free and independent nation, built on the eternal foundations of Christian principle and democratic faith."

American Catholic Interest in Philippines:—According to Father William Masterson, S.J., director of the Jesuit-Philippine Bureau, New York, the invasion of the Philippines by the forces of Gen. Douglas MacArthur will sharpen American interest in these Catholic islands of the Far East—an interest which in the past has been far from adequate.

"The full flowering of Catholic life in the Philippines," Father Masterson said, "has been retarded by the dearth of priests, even though the islands are eighty percent Catholic—12,500,000 Catholics in a total population of 16,000,000.

"While American occupation at the turn of the century was to mean the most commendable advance in the political, social and economic phases of life, a serious setback resulted for the Church when all but 200 Spanish priests retired from the islands. It had been anticipated that America would fill the depleted ranks of the clergy, but as late as 1920 only two American priests were laboring there after most of the two dozen pioneer American Bishops and priests of earlier years had died at their work or had been transferred."

In 1921 thirty American Jesuits arrived in the islands and were followed by groups varying from twelve to twenty each year, until the advent of World War II found the Jesuit Philippine Mission numbering 310 members. The most fruitful aspect of their labors was encouragement of native vocations, with the result that there were 130 Filipino Jesuits and two seminarians for diocesan clergy.

A wider interest was aroused in the islands when the International Eucharistic Congress was held in Manila in 1937, and in a matter of months Oblate priests from the United States and French Canadian missionaries arrived in large numbers, while the Society of the Divine Word and the Columbian Fathers extended their work in the Philippines. Benedictines from St. John's Abbey, Collegeville, Minn., were replacing the thinning ranks of Spanish Benedictines in educational work a few years after American Dominicans and Augustinians had taken similar steps,

and the Maryknoll Fathers also resumed their work.

Progress has been registered particularly in the development of the native clergy. Of the seventeen ecclesiastical divisions in the islands, eleven are administered by Filipino members of the hierarchy.

This progress is highlighted at Leyte, the initial point of the American invasion, which was erected as a diocese in 1910. Five years ago the territory was divided when the new Diocese of Palo, the See city which has figured in the war news, was erected.

Despite this progress in the native clergy there is still a woeful need of assistance. Today the average number of priests for the Catholic population is one for every 10,000. Close to sixty percent of Filipino Catholics die without receiving the Last Sacraments because of the lack of priests and not many more than five percent of the children of elementary school age attend Catholic schools.

There is much difficult missionary work to be done among the 700,000 Mohammedans or among the 1,000,000 primitive pagans in the islands. The highest outlet of Catholic charity is found in ministering to the thousands of lepers in colonies scattered throughout the islands. The largest leper colony in the world is at Culion, with more than 6,000 patients. Five of these colonies are cared for by Jesuits.

Protestant attempts at evangelization of Catholics in Mindanao, particularly through education long has been a serious threat to the Faith of Filipinos. To offset this, emphasis has been placed on Catholic education in Mindanao's three dioceses.

Devastating destruction, both physical and spiritual, has been Mindanao's lot during the war. Japanese forces are known to have fired different towns when forced to evacuate because of guerilla attacks. One whole mission—church, rectory, convent, school, dormitory, library and small hospital—all built over a period of twelve years at a cost of $100,000, has been destroyed.

That may well be the pattern for similar wanton destruction, but to a Philippine missionary that is

not the worst element. His buildings were a help in bringing Christ to his people. Now not only his buildings are gone but he himself has been interned. Before the war Mindanao had 165 priests. There cannot be more than three or four dozen still free to carry on an impossible task. Bishop Hayes is interned in Manila and Bishop del Rosario is confined to his See city. The same situation exists generally all over the Philippines. In all likelihood, of the 1,400 priests in the islands in 1941 not more than 800, at most, can still minister freely to their people.

POLAND

Believed Lost in Warsaw Ruins:—Reverend Thomas Rostworowski, S.J. who despite his age had displayed great heroism in giving spiritual and physical assistance to the wounded defenders of Warsaw is believed to have perished in an underground chapel. He chose to remain with the wounded, and probably lost his life when the Germans captured Warsaw's Old City area and blew up a number of underground tunnels. The underground chapel had been constructed by the Jesuits in the cellars of their house in the Old City after St. John's Cathedral had been burned. They celebrated Holy Mass, mostly at night, administering the Last Sacraments to dying soldiers, as well as to civilians. Great numbers of Warsaw's inhabitants and defenders thronged the chapel, reaching it by way of underground tunnels. The Jesuit Fathers also organized an underground hospital alongside the chapel.

One of the many yet unrevealed facts about the defense of Warsaw is the role played by the Jesuit and Franciscan Fathers. A few details, learned from Swiss travellers, who recently visited the so-called *Government General* for business reasons, have been reported by a KAP (Polish Catholic Press Agency) Geneva correspondent.

The Franciscan Fathers converted their house in the Old City at the corner of Franciszhanska and Zakroczymska Streets, into a field hospital. Later, when German shells had partially destroyed the house and the adjoining church, the Franciscans walled up the entrance to the cellars of the buildings and engineers of the Polish Home Army connected the spacious cellars by underground passages with the underground of the Church of OUR LADY of the MOST HOLY ROSARY, situated nearer to the Vistula river. Similarly to the Jesuits, the Franciscans remained at their underground posts till the end of the fighting in the Old City. Most of them disappeared. A few came out with the wounded and were transferred to the concentration camp of Pruszkow.

Books of Interest to Ours

Francis Thompson: In His Paths. *By Terence L. Connolly, S.J., Ph.D.* The Bruce Publishing Company, Milwaukee, 1944.

Here is a book that no admirer of Francis Thompson should fail to read. For Father Connolly, one of the greatest authorities in the world on the poet, has added colorful and illuminating strokes to the Thompson portrait. The book narrates the author's experiences of the summer of 1938, when he crossed the Atlantic to peaceful pre-war England and visited the places, and met and talked with friends, intimately associated with Francis Thompson. In a warmly human narrative Father Connolly relates unforgettable meetings with four venerable personalities: Wilfrid Meynell, the poet's discoverer, rescuer, benefactor and life-long admirer; Archbishop Kenealy, who, as Father Anselm, had been the constant companion and guide of Thompson at the Capuchin Monastery at Pantasaph; Mother Austin, the poet's nun-sister; Father Adam Wilkinson, a schoolfellow of Thompson at Ushaw College.

With photographic accuracy the author paints a vivid and colorful picture of the places where Thompson's feet had trod: Preston, the poet's birthplace; Ushaw College, where he deeply absorbed the spirit of his Faith and grew in love of Christ and His Blessed Mother; Manchester, where he idled hours in libraries and galleries instead of studying medicine; London, where first he encountered suffering and hunger and loneliness, then was revivified by the radiant charity and devotion of Wilfrid and Alice Meynell and their children at Palace Court; Storrington, where the poet's drug-heavy body emerged liberated to unleash the concentrated surge of his exquisite poetry; Pantasaph, the scene where he wrote his last and greatest poetry under the benign stimulation of his intellectual friendship with the aging Patmore; Greatham, the country home of the Meynells.

Father Connolly sprinkles his narrative with the seasoning poetry of Thompson. Its savor is strong and instills in the reader a new knowledge and appreciation of the poet. The chapter devoted to Pantasaph is remarkable for the author's fine power of description as well as an insight into one strong source of Thompson's observation of natural beauty: the grand variety of North Wales "reflecting every imaginable mood of nature." The venerable and beautiful shrines and churches of pre-Reformation England which the author visited evoke many an ardent prayer for England's return to the true fold. Father Connelly's deep admiration and love for Thompson tinges the

pages of this book, and a moving impression of Wilfrid Meynell is one of the fruits of reading it.

In shedding new light on many of Thompson's lines and on his character, background, influences and sources of inspiration, the author has rendered valuable service to English literature as well as to admirers of the lovable personality who called himself "the peot of the return to God."

ROBERT O'CONNELL, S.J.

With the Help of Thy Grace. *By John V. Matthews, S.J.* Newman Bookshop, Westminster, Md., 1944.

The success of this book is evinced by the fact that two printings have been promptly exhausted, and a third already in preparation. Any book which tells attractively the story of God's day-to-day action in human souls is always welcomed. This has been unusually welcome because it tells the story of Grace with unusual attractiveness.

The author discusses the origin, the purpose, the nature, the action, the necessity and the sufficiency of Actual Grace, in twenty-two chapters of varying length. His explicit aim is not a scientific treatise, but a clear and moving explanation of fundamentals. Following this aim, he is content to stay within the beaten paths of the theology of Actual Grace—but he traverses those familiar paths with a clarity, a simplicity, and a childlike appreciation of their *realness* which lends charm and freshness to every page. The reader is fascinated by the discovery that he is studying not abstractions but the warm stuff of his own actual everyday life.

Fr. Matthews has made wise use of the question-and-answer technique. Perhaps this reflects the background of his own long years as a teacher; it has the advantage of enhancing the directness of his words and gives to his book an opportunity for attractiveness of format which the publisher has ably exploited. Each chapter closes with a series of reflections ("Practice") upon the application of its contents to life's homeliest realities. It is to this arrangement, and in particular to the skillful weaving of these practical reflections, that the book owes its unique power.

Every excellence must have its cost. Something of this book's simplicity has been achieved by the omission of attention to any of the thornier problems of the treatise. But it must be said that the majority of those for whom it is written will perhaps rejoice in the omission. Again, clarity is sometimes at the cost of noticeable repetition; but here, too, it would seem to be worth it.

Theology in English is indebted to Fr. Matthews for filling

a long-felt need. A similar volume, on Sanctifying Grace, would find a similarly grateful welcome.

JOSEPH BLUETT, S.J.

Three Religious Rebels, *by Fr. M. Raymond, O.C.S.O.* Kenedy & Sons, New York, 1944.

Father Raymond first came to the notice of American Catholics with his inspiring "The Man Who Got Even With God," the biography of a monk at Gethsemani in Kentucky. Then came the story of the Man of Europe, S. Bernard, and his family in "The Family That Overtook Christ." This initial study of Cistercian beginnings was part of a plan, long cherished by Gethsemani's Abbot, Rt. Rev. Frederic M. Dunne, to introduce the great men of his order to our people, who hold indeed so much admiration for the Trappist ideal, but who unaccountably have been unfamiliar with its history. But when Bernard came to Citeaux its idea of Benedictine reform had long been an old one in the minds of several leaders. How this departure was conceived by Robert of Molesmes, how the monastery was built and ruled by Alberic, and how under Stephen Harding Citeaux was a jewel of the Church not less brilliant than Vallambrosa or La Chartreuse or any other in those epic days, is the account unfolded in the present book.

Though described as a history-novel, "Three Religious Rebels" is not a strict factual presentation nor a closely knit story. The principals are dealt with in separate sections, and these consist each rather of a series of significant pictorial sections from the life in question than a complete narrative. Imaginatively reconstructed conversation occupies a great deal of each chapter, and it is the chief means by which the writer seeks to focus attention upon his object, which is the contribution of these men to monastic life.

Thus Robert, "The Rebel," disturbed from early in his religious career by the opposition between what he read in the rule and what was the procedure of his house, determined at his opportunity to lead a revival of the strict observance of the times of S. Benedict. The Father of Monte Cassino's 500 year-old instruction to monks contained legislation on manual labor, simplicity and poverty which, to Robert's mind, no amount of Cluniac customs should be allowed to obscure. In this struggle Robert himself became no founder, in the strict sense, of tradition, and remained a "black Benedictine," but he profoundly influenced two of his associates. Father Raymond does his best character portrayal here—this study of a saint forced to confine his aspirations within the dictates of times, personages and duties.

When after the erection of the little Citeaux Robert had to return to charge of Molesmes, Alberic became Abbot. In his design for simple self-sufficiency and strict enclosure for his house he had to run the risk of offending their great benefactor, Duke Odo of Burgundy, by resigning all save the necessary farms and dependencies, while the storm in ecclesiastical circles at this novelty burst fairly over his head. Citeaux, entrenched behind its wall of primitive spirit, seemed a monument scarcely able to survive him. And the predictions of its dissolution came almost to fulfilment under the rule of his successor, the Englishman Stephen Harding. The plague seemed the sign from God. But then came Bernard and his fellow postulants and, at length, the glorious days of expansion and organization were at hand. Before Stephen died seventy-five Cistercian abbots convened in 1133 at their annual chapter under him at the mother house. The religious way of the three devoted friends was coming to the fore in exhibiting Benedictinism to the world.

JAMES S. COLLINS, S. J.

For Goodness Sake! *By Francis P. Donnelly, S. J.*, Fordham University Press, New York, 1944.

A series of brief reflections on the common things which meet one in daily life such as buttons and blotters, watches, typewriters, bells, this book reminds one somewhat of Augustine's advice: "ambula per hominem et prevenies ad Deum". For Fr. Donnelly has sought to find in such things hidden lessons for the Christian way of life. Set in the form of imaginary conversations with these varied, personalized artefacts the reflections seek the wisdom they have to offer man. Much of their advice is directed towards the individual and his relations with himself, his fellow man, and God. While many of the conversations center about Charity, rightly perceived as probably one of the most neglected virtues in Christian life, still the morals drawn are sufficiently diverse to range the field of virtues demanded for true Christian living.

In itself the theme of the book possesses a number of valuable thoughts and practical aspects of asceticism which the author has generally recognized and developed. Unfortunately the work has a few features which detract from its general effect. The style, in particular, frequently interferes with the thought, and does not lend the informal quality which the author seems to have intended. Its mixture of Victorian formalism with colloquialism, pun, slang, and excessive alliteration is distracting. Furthermore a number of typographical errors create, at times, confusion and obscurity.

W. M. A. G., S.J.