



Very Rev. John Baptist Janssens

27th General of the Society of Jesus

Elected Sept. 15, 1946

Fr. V. A. McCormick (*right*), American Assistant,
was twelfth Editor of the LETTERS, 1926-1927

THE WOODSTOCK LETTERS

VOL. LXXVI, No. 1

MARCH, 1947



DIAMOND JUBILEE LETTERS

With the present issue, THE WOODSTOCK LETTERS embarks upon its fourth quarter-century of continuous publication. Seventy-five completed years is a ripe age, for magazine or man, and when they have been years full of effort for God we recognize them gratefully as something holy.

Almost a whole lifetime ago, Father Matthew Russell, Ireland's gifted poet-priest and editor of the *Irish Monthly*, enshrined in verse the Silver Jubilee of these LETTERS. In the poet's warm words, their pages were "these revealings of heroic hearts," whose "blessed mission" was as wide and deep as the charity which binds the Society into a close brotherhood for Christ and His Kingdom. We feel that our chronicle through the years has continued to be a revealing of heroic hearts. And we are deeply grateful to God for the graces which have made possible so many years of effort in service to that charity which makes our Society one.

We are grateful, too, for the many appreciative and encouraging letters which have lent warmth and inspiration to this occasion of our Diamond Jubilee. They are consoling testimony to the depth of that charity which THE WOODSTOCK LETTERS exists only to serve.

Twenty-five years ago Very Rev. Fr. Vladimir Ledochowski was generous enough to compare THE WOODSTOCK LETTERS, on the advent of its Golden Jubilee, to the Annual Letters which, "in the old Society, nourished a noble *esprit de corps* by circulating among the members news of the virtues and achievements of their brethren." That very *esprit de corps* now speaks, in the charity of the congratulatory letters which our present anniversary has brought, to strengthen the hands with which we would serve it. In the hope that our readers and contributors may share our joy in these messages, we are presenting some of them here.

* * * * *

FROM VERY REV. FATHER GENERAL

ROME

HIS PATERNITY RECALLING SEVENTY-FIVE YEARS
APOSTOLATE RESEARCH CONTRIBUTING TO HISTORY
UNIVERSAL CHARITY UNION FOR GOOD OF SOCIETY
GLORY OF GOD FELICITATES ENCOURAGES BLESSES
WOODSTOCK LETTERS.

McCORMICK

* * * * *

FROM FATHER DE BOYNES, AS VICAR GENERAL

Rome, May 7, 1946

Dear Father Editor: P.C.

The March issue of THE WOODSTOCK LETTERS tells of the seventy-fifth anniversary of the foundation of your esteemed publication and outlines the plans you have formulated for its reorganization.

It was the mind of St. Ignatius that the members, not only of a given Province or Assistancy, but of the Society as a whole, should be closely united in the bonds of strong fraternal affection. To aid in securing this, he urged frequent correspondence and inaugurated that interchange of letters which is so characteristic of the Society and has meant so much for her history.

THE WOODSTOCK LETTERS have carried out the intention of Our Holy Founder with marked success, not

only in the American Assistancy, where they have become a household word, but throughout the Society, where they have always been highly regarded.

Gladly therefore do I take this occasion to acknowledge our indebtedness to the editors and contributors, past and present, who by their labors have made the issuance of THE LETTERS possible during three quarters of a century. Great too and gratefully recognized is the debt we owe the Coadjutor Brothers who in printshop and bindery, often under trying conditions have succeeded in producing so excellent a volume over these many years, whereas craftsmen inspired by a less worthy motive would long since have given up in despair.

Many excellent features are proposed in your plans, which will make THE LETTERS still more interesting. Ours surely will not need to be exhorted to assist you in their realization by making frequent and timely contributions.

May God bless the future of THE WOODSTOCK LETTERS as He has blessed the past.

I commend myself to Your Reverence's holy Sacrifices and prayers.

Your Reverence's servant in Christ

N. DE BOYNES, S.J.

Vicar General

* * * * *

PROVINCE OF MARYLAND

Provincial's Residence

Reverend and dear Father Editor: P.C.

My first official letter as Provincial is one that is especially pleasant for me to write. It is almost seventy-five years to the day, 31 January, 1872, to be precise, since the first copy of THE WOODSTOCK LETTERS was issued. In the name of the Maryland Province I salute that blessed event. To the present

Editor, the Rev. Joseph Bluett, S.J. and to his associates, I present my sincere congratulations on the Diamond Jubilee of their publication. Nor at this time of thanksgiving to God for the glorious good accomplished for his greater glory by THE WOODSTOCK LETTERS, should we be unmindful of that long line of editors and associates who so quietly spent hidden hours of service to their King in the apostolate of the pen and the press.

When THE WOODSTOCK LETTERS were founded the College itself was a sturdy infant just over two years of age. Faculty and students were truly cosmopolitan. Naturally many Jesuits on the apostolic battlefronts around the world wished to exchange greetings and news with the members of their province at Woodstock. Gradually the College became a clearing-house of world-wide information on Jesuit activity. This multi-province community was a fertile soil for the planting and nurturing of THE WOODSTOCK LETTERS under the efficient yet kindly hand of Father de Augustinis. The more remote yet warm blessing of Father Joseph Keller, first as Provincial of Maryland, and then more intimately as Rector of Woodstock, was ever a source of encouragement to the several scholastics who did the actual work of composition and typesetting only during their hours of recreation. In this humble setting THE WOODSTOCK LETTERS were born. But what a precious chronicle of the Society's achievements around the world, what a bountiful fountain of education and inspiration for her younger sons in their studies, what a vast storehouse of the development of our American provinces, and especially of our own, THE WOODSTOCK LETTERS have become!

The immediate prospect of the LETTERS is even brighter.

When we realize that no spot on earth is now more than sixty air-hours from Woodstock, we appreciate how quickly what is said and done there will be known throughout the Society. To America as never before the eyes and hearts of men are turned in supplication. From our shores must come the food and clothing for

the bodies of men everywhere. From our seminaries must come the missionaries of the divine peace and hope that only God can give to the hearts of men. Woodstock is the mother seminary among the American Jesuit Houses of Studies. With confidence in God, in prayer, and by patient study, she will meet this new challenge. And as the College advances steadfastly, by her side shall ever march the faithful chronicler of her glorious past. May this partnership flourish even more abundantly in grace and glory as THE WOODSTOCK LETTERS begins the last quarter of its first century. This shall be my constant prayer.

With all good wishes, and commending myself to your holy sacrifices and prayers, I remain

Sincerely in Christ,

DAVID NUGENT, S.J.

Provincial

* * * * *

PROVINCE OF NEW YORK

Provincial's Residence

Dear Father Editor: P.C.

My acquaintance with THE WOODSTOCK LETTERS began when the LETTERS had come to full-grown man's estate of some thirty-four years, when I, as a Novice at Poughkeepsie in 1906, was just half that age. From our elders in the Noviceship we had it that the LETTERS, at least the more recent issues, were a 'must' for our free-time reading if we ever hoped to develop the genuine spirit of the Society as it obtained then in the blessed days of our old and undivided Maryland-New York Province.

The very first copy of the LETTERS I saw was the one issued just before the summer of 1906. The one article of which I have some recollection in detail now was the account of the last days of the late Father General, Very Rev. Louis Martin. Among the preferred articles for Novices appearing in those days

were accounts of the losses sustained by the Society in two earthquakes, the first in California, the other in Jamaica. Father Thomkins, "Notes from Vigan," with his vivid portrayal of Aglipayanism, were also prime favorites with the Novices. Father Gerald Dillon, Socius to our beloved Master of Novices, Father Pettit, encouraged us to read the very first volumes of the LETTERS to acquire a knowledge of the history of the Society in America. Most of the Novices followed his advice. Our private reading made us live anew the arduous missionary travels of the internationally known Father Wenniger on the west coast, and the days and nights of our own Father Barnum along the Yukon. We learned of the heroism of our Fathers in the various Indian Missions then spread all over the country, of the splendid jubilee celebrations of our now aging Colleges in the United States, of the sacrifices the Society made in handing over to the Diocesan Ordinaries our churches at Troy, Providence, Conewago, Frederick, etc. For the first time we came to appreciate the difficult beginnings of the Society in Maryland, the sad days of the Suppression, the valiant John Carroll and his equally valiant companions known as 'The Gentlemen of Maryland'; the rise and development of the other Missions and Provinces in the United States. The obituaries, though modestly written, brought home to us that the Society in America had already planted the seeds of saintliness in not a few of her sons in the New World. The reading of the LETTERS was a real influence in our training as Novices of the Society.

It was my good fortune to be a fourth-year Father at Woodstock when we celebrated the Golden Jubilee of the LETTERS. The then Mr. George F. Strohaber was in charge of the celebration in the Woodstock dining-room. Particularly do I remember the theme-speech given by Mr. Vincent L. Keelan, a third-year Theologian.

It was my privilege to be associated most closely with the LETTERS from 1927 to 1930 when I was the

Faculty Editor, succeeding Father McCormick when he was proclaimed Rector of Woodstock. The saintly and learned Father Timothy Barrett took over in 1930. During my term as Editor we printed Father Patrick Dooley's "The Makers of Woodstock." Most of the editorial work was done by the Editor's scholastic assistant, Mr. John McGrath.

THE WOODSTOCK LETTERS have lots of competition from the various Province News Letters, from the magazine *Jesuit Missions*, from the various Jesuit Seminary Fund sheets. But I do hope that the LETTERS will continue on as a repository of the more permanent doings of the Society, not only in the territory of the old undivided Maryland-New York Province, but throughout the length and breadth of the American Assistancy and of all the other Provinces and Missions of our brother-Jesuits.

Your Brother in Xt,

F. A. McQUADE, S.J.

Provincial

* * * * *

PROVINCE OF NEW ORLEANS

Provincial's Residence

Dear Father Editor: P.C.

Permit me to express to you in my own name and in the name of the New Orleans Province my sincere congratulations on the seventy-fifth anniversary of THE WOODSTOCK LETTERS.

Certainly THE WOODSTOCK LETTERS has done much to cement the bonds which join the Provinces of the American Assistancy so firmly and closely. It has gone further than that: it has helped no little to instill into the minds of us all the spirit of work for God and the Society which characterized the early Fathers of the Society who worked in America and who have been followed so closely by zealous imitators. Their deeds and lives you have recorded. Your pages have been a

library of invaluable American Jesuit lore.

May the years that intervene between this occasion and your centenary be even more fruitful of good. *Ad multos annos.*

Sincerely in Christ,

HARRY L. CRANE, S.J.

Provincial

* * * * *

PROVINCE OF MISSOURI

Provincial's Residence

Dear Father Editor: P.C.

This is but a brief note to wish the old, reliable WOODSTOCK LETTERS at least another three-quarters century of prosperity and inter-Province service. Really this grand publication of yours does marvels in building up among the Provinces a common spirit in a common cause, and in making it possible to have always at hand excellent historical matter of common concern to the whole Assistancy.

May neither newsprint, nor copy, nor editors, nor patience ever be wanting to THE WOODSTOCK LETTERS.

Sincerely in the Sacred Heart,

JOSEPH P. ZUERCHER, S.J.

Provincial

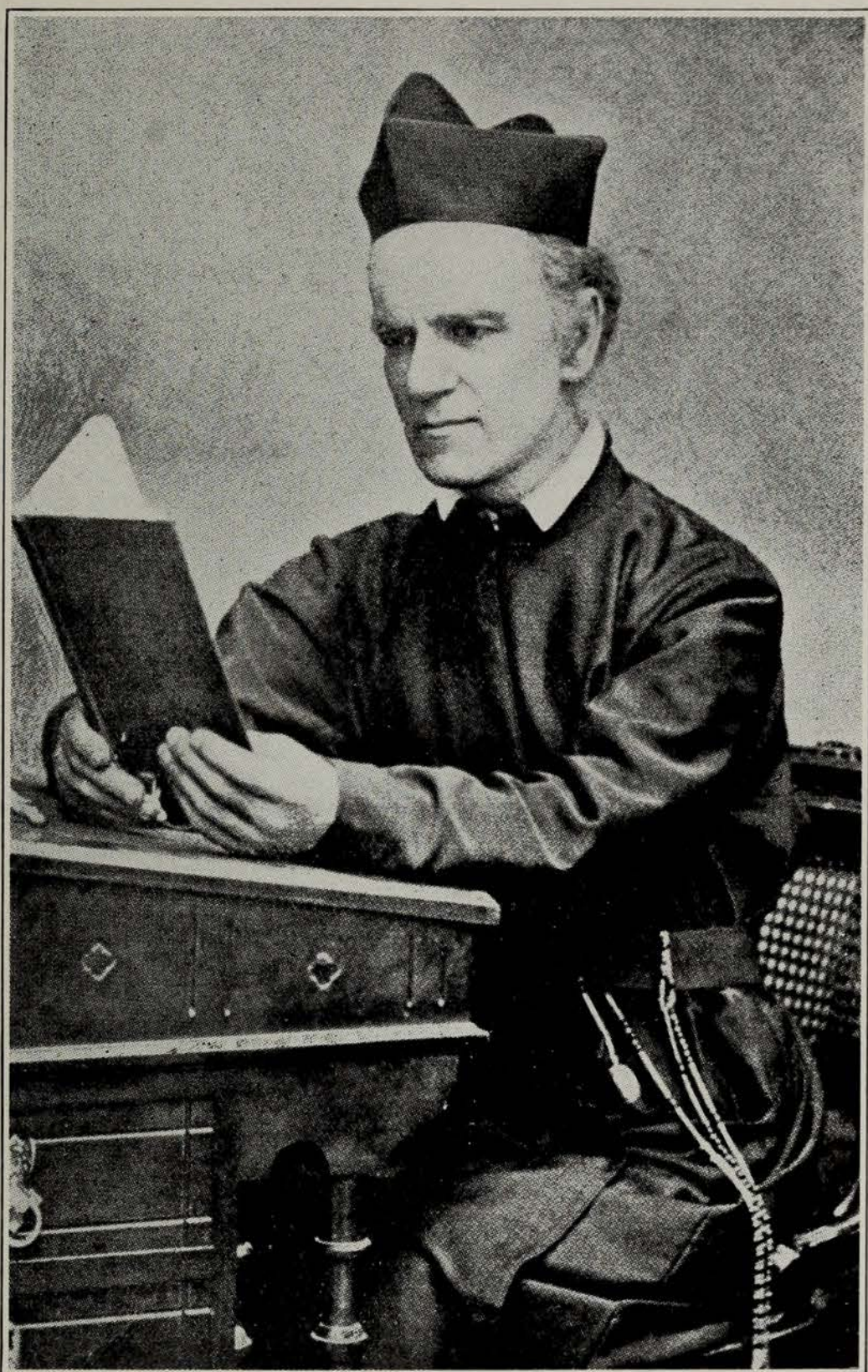
* * * * *

PROVINCE OF CALIFORNIA

Provincial's Residence

Dear Father Editor: P.C.

The seventy-five years rounded out by THE WOODSTOCK LETTERS give us an occasion to put in writing, what we have often said to our companions. The reading of the LETTERS has brightened many an evening meal. As a community we have looked forward to the arrival of the LETTERS, and have been disap-



Joseph E. Keller, S.J. (1827-1886)

Founder of THE WOODSTOCK LETTERS, 1872

pointed whenever the Corrector put the unfinished volume aside.

The reports of the Missionary Bands, telling tales of God's wonderful grace and man's ingenious capture of souls, have inspired us.

Many a time our dining room has been gay with laughter at the droll accounts in *THE WOODSTOCK LETTERS*; for instance, when Father Stanton watched a drove of mules, supposed to be boarding a boat in the Gulf of Mexico, but determined to have a little final exercise along the shore, before going up in the air and down into the hold.

Such things as the trials of the Fathers in the north-east, when Know Nothing was in Power; their work among the Indians in the midwest; their lonely sufferings in Alaska; and other valuable history contained in *THE WOODSTOCK LETTERS* make its volumes a treasure.

Faithfully we have read the obituary accounts from Vol. 1 to Vol. 75, and have found many a happy incident for our own good and for that of others.

All these things call forth our earnest blessings on the earlier editors who cajoled and extorted from Ours the articles they published; and on the present editors, who competing with so much other publishing, strive to maintain the worth of *THE WOODSTOCK LETTERS*.

For all this inspiration, enjoyment, instruction and help, we are deeply indebted to *THE WOODSTOCK LETTERS*. We would pay back a tiny mite of our debt by sending heartiest congratulations over the seventy-five years, and by expressing a sincere wish for an added twenty-five years and more of similar achievement in helping and encouraging Ours.

With heartiest good wishes, I am

Sincerely in the Sacred Heart,

JOSEPH J. KING, S.J.

Provincial

PROVINCE OF NEW ENGLAND

Provincial's Residence

Dear Father Editor: P.C.

It is indeed a pleasure to extend to THE WOODSTOCK LETTERS my own sincere congratulations and the felicitations of the New England Province on the completion of seventy-five years of such valuable and faithful service to the American Assistancy.

THE WOODSTOCK LETTERS has always held a place of honor and affection in our Communities—and justly so. Ever stimulating and informative, it has served as excellent reading and as a rich source of historical research. All of us owe a great debt of gratitude to THE WOODSTOCK LETTERS for helping to impart and preserve the family spirit which has become so characteristic of our American Provinces. It is our earnest hope and prayer that this splendid magazine—by Ours, about Ours, for Ours—is entering on another three-quarters of a century of service A.M.D.G.

Sincerely yours in Christ,

J. J. McEENEY, S.J.

Provincial

* * * * *

PROVINCE OF CHICAGO

Provincial's Residence

Dear Father Editor: P.C.

It is with real pleasure that I extend, in the name of the Chicago Province, congratulations to THE WOODSTOCK LETTERS on its seventy-five years of service to the Society in America.

A not infrequent comment in praise of the Society is its fine family spirit. While to ourselves it may not be so evident, many externs observe a family trait noticeable in Jesuits everywhere. They remark on a family loyalty of one Jesuit for another, whether of

the same province or not. This bears testimony to a characteristic of which we may be justly proud.

Not a small factor in fostering that family spirit has been the contribution of THE WOODSTOCK LETTERS. Its pages of news about the lives and deeds of Ours have broadened our minds and hearts beyond the confines of our own bit of territory. And it has placed before us a challenge to a like selfless energy, unremitting zeal, and charity in our common work.

May THE WOODSTOCK LETTERS continue long in its fine tradition of service to the Society in America.

Very sincerely yours in Christ,

LEO D. SULLIVAN, S.J.

Provincial

* * * * *

PROVINCIAL OF OREGON

Provincial's Residence

Reverend and dear Father Editor: P.C.

To start a magazine and keep it going for a few years is a difficult work. To continue it for fifty years is a remarkable achievement. But to maintain the same high purpose, together with an ever increasing degree of excellence over a period of seventy-five years—that is indeed a triumph. My most sincere congratulations and those of our whole province to you and the staff of THE WOODSTOCK LETTERS for your part in that great accomplishment.

We of the North American Assistancy can well be proud of the fact that THE WOODSTOCK LETTERS has so ably carried on one of the traditions of the Society which is fraught with glory—that of spreading to its members the lives and accomplishments of their brothers, wherever they might be laboring for the greater glory of God. Intercommunication has always been of vital importance in the Society, and you have done the job well for us of this Assistancy.

And we all continue to hope and pray that the

blessing of Our Lord will continue to help you do that job. For in these days of increasingly close cooperation, of falling boundaries, it is of daily more vital importance that we are more and more closely welded together in our interests, our works, and our ideals. Towards that welding, that thinking, and working and loving together, THE WOODSTOCK LETTERS can and will contribute largely in the many years to come.

May those years be long and fruitful in helping to spread the Kingdom of Our Lord.

Sincerely yours in Christ,

LEO J. ROBINSON, S.J.

Provincial



THROUGH SEVENTY-FIVE YEARS

In an undertaking which is so essentially "cooperative" as the chronicle to which THE WOODSTOCK LETTERS is dedicated, anonymity is proper and has become our tradition. But it is likewise proper to record, in this Jubilee number, one series of facts which underlies that anonymity. The following is the list of those who, as editors and printers, have guided and brought into being our successive issues:

OUR REVEREND EDITORS

Fr. Aemilio M. de Augustinis.....	1872-1877
Fr. Aloysius X. Valente.....	1877-1879
Fr. Edward I. Devitt.....	1879-1883
Fr. John A. Morgan.....	1883-1885
Fr. William P. Treacy.....	1885-1886
Mr. Timothy Brosnahan.....	1886-1887
Fr. Benedict Guldner.....	1887-1888
Fr. Samuel H. Frisbee (Silver Jubilee)	1888-1906
Fr. Joseph M. Woods (Golden Jubilee)	1907-1925
Fr. Robert Swickerath.....	1925 —
Fr. Patrick J. Cormican.....	1926 —
Fr. Vincent J. McCormick.....	1926-1927
Fr. Francis A. McQuade.....	1927-1930
Fr. Timothy A. Barrett.....	1930-1935
Fr. Joseph T. O'Brien.....	1935-1938
Fr. John J. Scanlon.....	1938-1939
Fr. Allen F. Duggin.....	1939-1941
Fr. Joseph Bluett (Diamond Jubilee)	1941 —

OUR PRINTERS

Brother James O'Kane.....	1872-1902
Brother Aloysius O'Leary.....	1902-1921
Brother John B. Broderick.....	1921-1930
Brother Francis X. Daly.....	1930-1934
Brother John S. Hayes.....	1934-1939
Brother Joseph J. Kopp.....	1939 —

To six of these—three priests and three Brothers—we acknowledge a debt, which is particularly great. Without the indomitable efforts of its first editor, Father de Augustinis, THE WOODSTOCK LETTERS would never have survived its first decade. Fathers Frisbee and Woods, the eighth and ninth editors, carried the editorial burden of the LETTERS for thirty-six consecutive years, each of them dying after eighteen years in that office. Brother O’Kane and Brother O’Leary performed the task of our printing for all but one year of our first half-century, under circumstances in which heroic virtue was sometimes as necessary as printing skill in fulfilling their part of the work. The present printer, Brother Joseph Kopp, has brought the typographical merit of the LETTERS to the highest level in its long history, making up by skill and devotion for the inadequacies which, even after modern improvements, are inevitable in a printing establishment such as ours.

Behind these acknowledgements, inadequate as they must remain, lies our grateful memory of the host of hidden workers whose generous labors explain the survival of THE WOODSTOCK LETTERS through seventy-five years. To generation after generation of scholastics, from the type-setters of 1872 until now, must go the major credit for whatever is grand in the record which this Diamond Jubilee crowns.

We close these references to our work, on its anniversary, with the words which Father de Augustinis wrote when he presented its first issue to our Jesuit family in 1872. “Under your Reverence’s approval we offer you these first fruits of a labor of love, entrusting its development and success to your encouragement and the kind interest of all our Brethren.”



A JUBILARIAN REVIEWS
HIS "PRIMI ANNI" CATALOGUE

1896 - 1946

Fifty years ago the present three provinces, Maryland, New England and New York, were united. It would seem there was little thought in 1896 that a time would come when a division would be necessary—much less that it would be threefold—and that each of the three provinces would be larger than the old province was then. One of the 1946 jubilarians, among the unprecedented number of fourteen who commemorate in this *Anno Domini* 1946 their fiftieth year in the Society, was drawn to look up the ancient catalogue in which their names appeared for the first time and, after poring over it for some days, has thought that possibly some of the younger generation might be indulgent to the reminiscences of an old-timer.* It will be noted that what follows omits, except in very unusual cases, any mention of those who are still with us. The record of the half century speaks for itself; the seed sown by those grand old men who have passed from our midst has fructified a hundredfold and it is our prayer that fifty years hence a greater record may be forthcoming *ad majorem Dei gloriam*.

On one of the buildings at Georgetown there is carved an adaptation of a line from Ennius: *Moribus Antiquis Res Stat Loyolaea Virisque*, which has been fittingly translated "Loyola's fortune still may hope to thrive, if men and mould like those of old survive." May the reader kindly note that we are referring to those who have already commemorated more than fifty years in the Society. However, in telling of the grand old men of the past and omitting those of the present, be they young or old, we would not care to be classed with some who seemed to have misplaced the

*Editor's note:—Reluctant to withhold credit for these delightful—and inspiring—memoirs, THE WOODSTOCK LETTERS respects, nevertheless, the author's desire to remain anonymous.

adjective of a time-honored axiom and are prone to say *Nil bonum nisi de mortuis*.

The 1896 Province Catalogue carries the names of many who should not be forgotten. The then Provincial, Father William O'Brien Pardow, has been memorialized in the excellent biography of Justine Ward, one of his distinguished converts. In another rather slender volume an attempt was made to give some impression of his ability as a preacher. To those who have heard Father Pardow the booklet is a sad disappointment; however, it was trying the impossible. His presence and mannerisms defy description. He preached in the days when loud speakers were undreamed of; yet we have heard him several times, speaking at St. Patrick's Cathedral, New York, when every syllable was distinctly heard by those who clustered between the last pews and the Fifth Avenue entrance doors. We also recall that, when he preached, the middle aisle was filled with rows of chairs, and there was only a very narrow space on each side to allow the pewholders to make their way to their pews. In addition hundreds stood and crowded every available space, though the preacher usually spoke three quarters of an hour or longer. When he preached at St. Francis Xavier's or at St. Ignatius', 84th Street, or in the Cathedral at Philadelphia, the church was always filled to capacity, and we have been told that this was usual elsewhere. Some of Ours used to criticize unfavorably his manner and style, but somehow they were frequently impelled to hear him and, if we mistake not, when he passed away in January, 1909, they too were among all others who exclaimed: "We have no one to take his place." Of course they spoke "de mortuis."

If we might use the expression "predominant passion" in a virtuous sense, we would say that Father Pardow was preaching, not only for himself but for others; he gave his entire life to it. He was most encouraging to younger men and we recall that, when he was Superior and was hearing the Renovation manifestations, he would ask of the Scholastics as an all-

important question: "What are you doing for your preaching?" If you answered that you had no time, he would brusquely say "Make the time." And when once told this seemed impossible with so many exercises to correct, he said "Throw them out the window. Work at your preaching."

During his regency Father Pardow did very little formal teaching. He was never robust and most of his time was spent as assistant to the Prefect of Studies. By breathing exercises he developed his marvelous voice and physicians were amazed that so small a frame could produce such a sturdy voice and forceful far-reaching tones. From his earliest years he spent much time reading and re-reading the Douay Bible and he always commended this to the aspiring preachers. The richness of his diction undoubtedly was the fruit of this and he was ever drawing parallels between the Old and New Testament. It is true that some of his interpretations and verbal twists made Scriptural scholars wince at times but all agreed that he spoke as one *habens auctoritatem*. To some he seemed ultra-modern in his illustrations; he could from the most commonplace thing draw a vivid lesson and a soul-stirring inspiration. One of the criticisms of his preaching was the unabashed way in which he would repeat an analogy or similitude; in fact there was a current pleasantry that an old Irishman who greatly admired him remarked: "Somehow I always like that sermon." Father Pardow knew of this criticism but smiled at it and went right ahead, persuaded that *decies repetita placebit*. He gave several retreats to Ours, not only in the Province but elsewhere in the American Assistancy, and was regarded as *facile princeps*. This was all the more evident from the number of Fathers who made the Scholastics' retreats given by him.

During March of our first year noviceship Father Edward Purbrick came from England to preside over the Maryland-New York Province. All we novices knew of the new Provincial was that he had written

a book for every day in May from which our predecessors had drawn material for May talks and Mariana. Before Father Purbrick's arrival we had a visitation by Father Pardow and were thrilled beyond ever forgetting by his two exhortations and his special conference to the Novices. He was most gracious and encouraging to the younger members, to whom he referred as *spes gregis*.

In looking over the *Index Domiciliorum ac Numerus Sociorum* we find that in 1896 the *Socii Marylandiae-Neo Eboracensis* totaled 594, of whom 233 were Priests, 203 Scholastics and 158 Coadjutors, with the *augmentum* of one Priest, eight Scholastics and one Coadjutor. Just fifty years later, in the present three Provinces, we have a total of 2,970, with 1,464 Priests, 1,025 Scholastics and 208 Brothers. In 1896 the entire Society in five Assistancies numbered 14,260, while the latest available number in nine Assistancies is 27,784. Hence the entire Society has almost doubled in the half century. The old Maryland-New York Province is exactly five times as numerous as it was in 1896. Fifty years ago there was one Novitiate at Frederick, Maryland, and now there are: Poughkeepsie for New York, Shadowbrook for New England, and Wernersville for Maryland. The eleven Tertians in 1896 were at the Frederick Novitiate; and now there are two separate houses for the Tertianship: at Pomfret for New England, and at Auriesville for New York and Maryland. Each of these residences is full to capacity, while of those making the third year *extra Provinciam* New England has eleven, New York has four, and, exclusive of those at Auriesville, Maryland has six. In 1896 all were at Frederick. During the same year the Woodstock community numbered 150, of whom 44 were from other Provinces, nor were any of the Province making their studies elsewhere. Woodstock is at present the Scholasticate for the Maryland and the New York Provinces with a community numbering 309, and New England has 273 at the Weston Scholasticate. There were in 1896 no separate houses of retreats for externs,

except that occasionally Keyser Island was used for a few individuals and once in a great while a Bishop or diocesan Priest would come to Frederick. Today New York has three thriving laymen's retreat houses: at Manresa, Staten Island; at Morristown, New Jersey and at Syracuse, New York, and will shortly open a house at Albany. Maryland has Manresa-on-Severn, near Annapolis, and New England has the beautiful estate at North Andover. In 1896 Keyser Island had, assigned for "*Trad. exerc. spir.*" one Priest who had surpassed the allotted three score years and ten, and with him were three Coadjutors: one was cook, buyer, gardener and farmer, and the other two were "*ad dom.*" In the three Provinces today seventeen are assigned for the giving of the Spiritual Exercises to externs, Priests and laymen.

The Provincial of the old Maryland-New York Province, with Father Socius, had headquarters at St. Francis Xavier's, New York; the Procurator of the Province resided at Loyola College, Baltimore. At present the New York Provincial has headquarters at Kohlmann Hall, Fordham Road, New York, with a Father Socius, a Father Procurator, a Father Secretary, a Brother Socius, and a Brother Stenographer; the New England Provincial, with a Father Socius, a Father Secretary, and a Brother Socius, resides in the heart of Boston, Newbury Street; the Maryland Provincial, with a Father Socius and a Brother Socius, resides at Calvert Street, Baltimore, which for many years had been the Provincial's headquarters when Maryland was the only North American Province. In 1833, upon the establishment of a Province in the United States, the Provincial lived at Georgetown.

Fifty years ago our high schools and colleges were not under separate direction and were housed in the same building or at least on the same campus, and this persisted for several years. There were eight such institutions, and the most thriving of all was the College of St. Francis Xavier, New York. Gonzaga in Washington, D.C., had a college department. At pre-

sent these two institutions are high schools only. Since 1907 Canisius College, Buffalo, has been joined to the Maryland-New York Province. At the time, as in the rest of the Province, the high school there was attached to the college. With the exception of Fordham and Scranton, all the high schools of the three Provinces now have their own exclusive site and jurisdiction, with Rectors appointed by Very Reverend Father General. The Loyola School and Regis High School have separate buildings and school administration, though one Rector presides over both. In the United States New York has seven high schools, Maryland has five, and New England has four. Of colleges and universities, Maryland has four, and New England has two in the United States, one in Kingston, Jamaica, and another in Baghdad. In addition to three colleges in the United States, New York has three colleges in the Philippines. The only foreign mission served by the old Province was Jamaica, and in 1896 eleven Fathers and one Coadjutor were there. This same mission, now under New England, has greatly expanded and at present there are 65 of Ours there, of whom 62 are Priests. New England also has the very difficult but thriving Mission of Iraq, where 21 Fathers and five Scholastics are administering Baghdad College. At present the Philippine Mission is directly in charge of the New York Province, and 229 are applied to work there. Of these, 44 are from the Maryland and seven from the New England Province. In 1927 the Philippine Mission had three Juniors, seven Scholastics and two Coadjutor Novices. At present, in spite of disastrous war and post-war conditions, there are 21 Novices and 20 Juniors.

Until 1914 the Province catalogue enumerated the houses according to States, in this order: New York, District of Columbia, Connecticut, Maryland, Massachusetts, New Jersey, Pennsylvania and Rhode Island. Since 1914 the enumeration has been alphabetical and this at present is true in the entire Assistancy.

To those who entered the Society in 1896, practically

all the names of the catalogue, except that of the institution in which they had been educated, were mere names. But it was not many years before we saw that the Maryland-New York Province was richly endowed with many distinguished Fathers and unusually capable Brothers and, as the intervening fifty years have shown, with Scholastics who were to give valuable service in many fields, *ad maiorem Dei Gloriam*. It is inspiring to turn the pages of the 1896 catalogue and to recall what grand men we had joined when we were admitted into the Society. While in these notes we shall more or less follow the order of the catalogue as given above, we feel it is only natural that we should first of all look at those who were our immediate companions at the old St. Stanislaus Novitiate, Maryland, and then review Woodstock's roster as it then was.

Our Rector and Master of Novices was Father John H. O'Rourke, who had been Master seven years and Rector five, being at the time not quite forty years old. As a Tertian he had been Socius to the Master of Novices, Father James Ward. Father O'Rourke remained Rector and Master until April, 1903; hence he directed the Novices for fifteen years, which is longer than anyone who preceded or succeeded him in this responsible position. If there was ever a man who practiced what he preached it was Father O'Rourke, and this was eminently true during his dying moments. He gave powerful, soul-stirring meditations and conferences on the Passion of our Lord. He was most at home when speaking of the Cross. To one of the 1896 Novices who visited him when he was dying of most painful cancer at St. Vincent's Hospital, New York, and had during his entire illness refused all sedatives as he wished to suffer to the utmost, he said "I am climbing, climbing, climbing the Hill of Calvary; pray that I may reach the top. And he added: "For fifteen years I taught the Novices the Hidden Life of Christ. I have given over two hundred retreats to the diocesan clergy and taught them the Public Life of our Lord." Then,

with his old-time emotion, he struck his breast and said in hardly audible tones "The Passion I have kept for myself."

Father O'Rourke was a great reader of character and was *par excellence* a moulder of men. It is not easy to state just what constituted the source of his power; it seems to have been his own enthusiastic personal devotion to Christ which in some subtle way he imparted to his Novices. He had a vivid sense of the reality of Christ, Whose life he knew in all its details as portrayed in the gospel. He was a keen student of the Holy Land and his lively portrayal of the geographical setting of each mystery added greatly to his making the Divine Master real and personal. His method rather exposed ideals than proved them. It may be said he preferred to preach Christ poor rather than the poverty of Christ, Christ humble rather than the humility of Christ, Christ immaculate rather than the immaculate purity of Christ. As a consequence he led his Novices to love and imitate the virtuous Christ rather than to study abstract virtues as practiced by Christ. From this flowed an enthusiastic personal love of Christ. Father O'Rourke had a unique faculty in driving home a lesson by the constant and stirring reiteration of phrases from the gospel and Spiritual Exercises; these re-echo through life and many times reverberate in days of stress; they are simply unforgettable and their spiritual value immeasurable. Father O'Rourke had unbounded confidence in the generosity of his Novices and made great demands on their courage and faith. Most of his charges loved and admired him; some found it hard to forgive his apparent severity, perhaps unappreciative of its medicinal effects as administered by a fearless physician of souls who had long since cast human respect to the winds and never became a prey to the lure of popularity. It may be said that he stamped two characteristics on his novices—love of religious poverty and eagerness for hard work. Given a job, they did it with might and main. Of all this he was the exemplar

and he was ever unremitting in his devotion to any duty he had to perform. He died in harness as he wished to, but, in his own characteristic phrase, he did so without kicking the traces.

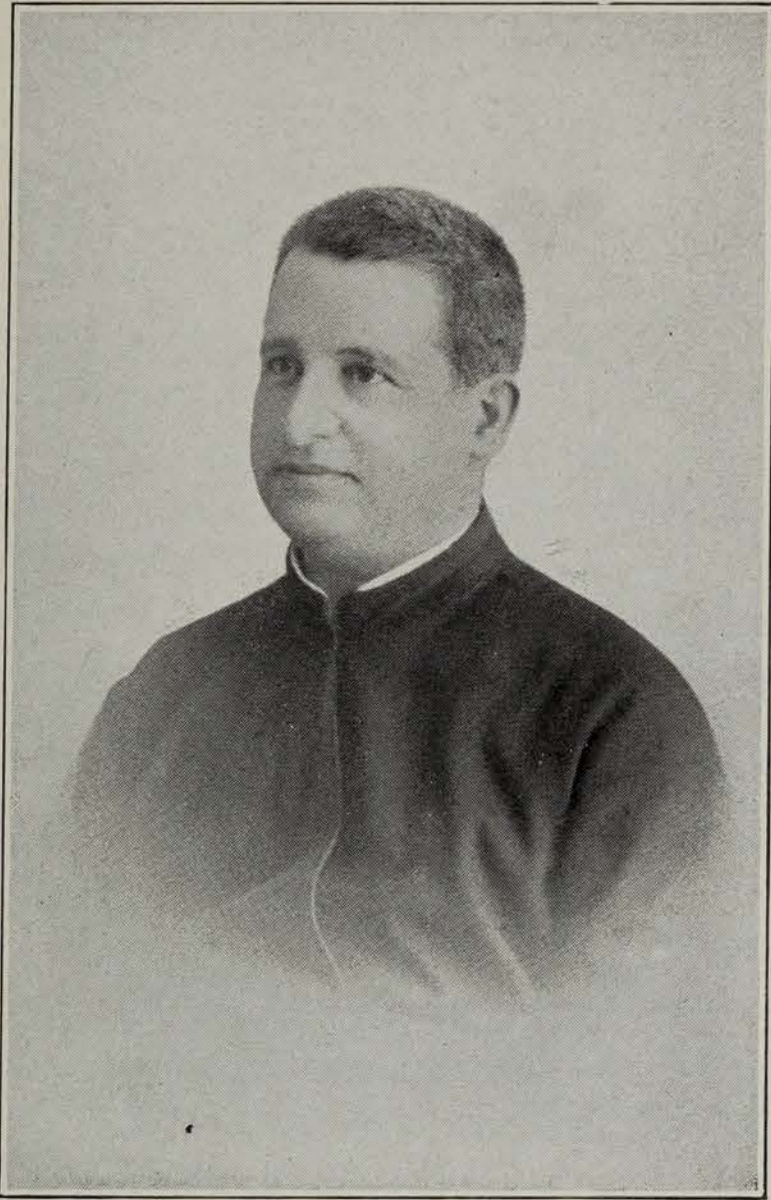
Father O'Rourke had an extraordinary gift for giving the Spiritual Exercises. They had been his life-long study. He was committed wholeheartedly to their principles. He had lived these principles consistently for many years and as a consequence he could invest them with a sort of spiritual romance. He had read very widely in good books, and had acquired a breadth of vocabulary, a gift of words, a power of impassioned speech that enabled him to fulfill Pascal's requirement for persuasive language, namely, that passion and emotion should be infused into it. This, together with his very lively imagination, which enabled him to color his exposition of religious truths with vivid pictures, went far towards making him a real orator. His mind was clear and his points were unmistakable. No one could misunderstand his meaning. It was easy to recall them and to meditate on them. His religious convictions were deep-seated and could not be disguised. This gave to his exposition of points for meditation a glow that carried over from the instruction to the *prie-dieu*.

The work Father O'Rourke loved best was giving retreats to Priests, and he often remarked during his long last illness, when he was dying slowly of cancer, and in terrible pain, that if anything could make him wish to get well it was his desire to give to Priests some of the lessons on suffering he had learned on his protracted deathbed. He was rated by the diocesan clergy as one of the very best of all retreat givers. Others came and went, did good, and were forgotten. Father O'Rourke's retreats were never forgotten, nor their lessons, and one of the highest compliments that the diocesan clergy give their retreat masters is to put them somewhere in the vicinity of Father O'Rourke. They were glad to hear him again and again, and although they joked sometimes about his illustrations, his

frequent descriptions of the Holy Land and his set phrases, which became something of a tyranny when his strength began to fail, they were frank to admit that they rated Father O'Rourke's retreats among the very best, if not actually the very best. Undoubtedly he had a great deal to do with the formation of the diocesan clergy along spiritual lines.

Father O'Rourke achieved phenomenal success when he was put in charge of *The Messenger of the Sacred Heart*. He was Superior from 1907 to 1911 and, after an interval of two years when he was Rector of Brooklyn College, he was Superior again from 1913 to 1917. During his two terms as Superior *The Messenger* increased in circulation from 27,500 to more than 350,000. This increase was due to many factors: Father O'Rourke's many friends among the Religious of both sexes and the diocesan clergy, his adaptation of the *Messenger* to the needs and wishes of the people, the freedom he gave to Brother Ramaz to use his experience, his courtesy in soliciting subscriptions and thanking for them, his use of premiums, etc. Father O'Rourke insisted greatly on devotion to the Sacred Heart in the *Messenger* and this had its share in increasing the circulation. During the same period the distribution of leaflets increased enormously by at least one million. The *Sacred Heart Almanac* had ceased to appear when Father O'Rourke took charge. He revived it and brought the list of subscriptions up to 200,000.

One of the most attractive features of *The Messenger of the Sacred Heart* was the article appearing monthly under the principal title of "Under the Sanctuary Lamp," "On the Hills With Our Lord," and "The Fountains of the Saviour." These were later published in book form, of which at least 40,000 were sold, and they were translated into several foreign languages. During the same period Father O'Rourke published books by Fathers Dwight, Donnelly and Garesché to the number of about 46,000 copies. It took Father O'Rourke three years to pay off the heavy debt on the *Messenger*



A. M. de Augustinis, S.J. (1829-1899)

First Editor, 1872-1877

Initial Issue of the LETTERS, Jan. 31, 1872

property, and since that time the Province has been deriving a much needed income from the development of the *Messenger* resources, which have been ably administered by others.

It was while Father O'Rourke was Rector and Master of Novices that the Jesuits left old Frederick, never to return. The beautiful Church of St. John the Evangelist and its parish and outlying Missions were turned over to the Archdiocese of Baltimore and the community of 123 moved en masse to the new Novitiate in New York State. The immediate spiritual preparation for the exodus began on January 6, 1903, on the appropriate feast of the Epiphany. It was a novena of Benedictions, offered with a three-fold intention: first, thanksgiving for favors conferred on the old Novitiate since its opening in 1763; second, for a safe journey; and, third, for blessings upon the new home on the Hudson. On January 15th the actual journey started, "going from the valley of St. Stanislaus to the mountainside of St. Andrew." Arrival was made while the snows covered the ground and the river was frozen tight but the land of promise had been reached to the joy of all.

During September and October of 1913, ten of the 1896 *primi anni* had the privilege of having Father O'Rourke as acting Tertian Instructor, and for the second time made the thirty days' retreat under his direction. There were twenty-eight Tertians at the time: from California, seven; from New Orleans, three; from Oregon, one; from Maryland-New York, seventeen. Of these, two became Provincial and one General Superior of the Philippine Mission; three became Masters of Novices, and one became Tertian Instructor, while eight were appointed Rectors and, of these, four were called upon to hold this office in three different colleges while two others were selected twice for Rectorships.

The Instructor of the Tertians and Spiritual Father of the 1896 Frederick community was the famous Father Burchard Villiger, a former Provincial. For

many years he was Superior at Philadelphia, where he built the Church of the Gesu and remodeled the old Holy Family Church, at 17th and Stiles Streets, for high school and college classes, leaving there in July, 1893, for Frederick. In August, 1897, he became Rector of Woodstock at the age of seventy-eight and was able to remain four years, a most beloved Superior and greatly esteemed for his sanctity. He died while Spiritual Father at St. Joseph's College at the age of eighty-four, having spent sixty-four years in the Society. In his earlier years as a Jesuit he came to America at the time the Society was proscribed in his native Switzerland. The interesting story of his life has been written by Father John J. Ryan. In 1896 there were eleven Tertians from the Province and one from California; Father Joseph Stadelman, who was destined to become the great apostle of the blind, was assigned to give "catechesis" to the Novices.

The Minister at the Novitiate was Father William H. Walsh, who had been ordained ahead of time on account of the condition of his health; however, as he recently died in his ninetieth year and his seventieth in the Society, he achieved a long-lived recovery. He meticulously assisted the Master of Novices in the training of the Novices, though full appreciation of this was not always manifest in the trainees.

There were three professors of the Juniors presiding over Rhetoric, Poetry and Grammar. The most beloved of teachers was Father James Casey who was then in his fiftieth year, and of course seemed quite old to us. He taught the Juniors several years, although he only remained at Frederick till the end of the scholastic year, 1896-1897. Father Raphael O'Connell was Prefect of Studies and in charge of the poetry class, having come from Woodstock where he had taught Philosophy. He was best known to the Novices as prefect of reading, quite unsparing in his efforts to improve the art. His Latin "*repete*" gradually grew less mystifying to all present. Father John Moore taught the grammar class.

When we arrived at Frederick there were 47 Juniors in three classes: 16 in Rhetoric, 21 in Poetry, 10 in Grammar. All of the Rhetoricians lived to be ordained, all persevered, and six celebrated their Golden Jubilee in the Society. Of the 21 Poets, two left the Society, one without completing his Juniorate and the other during Regency on account of a serious impediment in speech. The 19 others lived to be ordained and nine celebrated their fiftieth year in the Society. Of the ten Grammarians, one left on account of studies during his Juniorate, two died during philosophy and the other seven lived until Ordination but only one till his Golden Jubilee. Hence of the 47 Juniors all persevered but three, two passed away early in their religious life, 42 lived till Ordination and 16 for Golden Jubilee.

Our admiration for those Juniors of 1896 was not misplaced. Among them, merely to speak of those who have passed away—there was first of all Father Walter Dwight, who for many years was Literary Editor of *America* and author of two well-received ascetical works. His essays in the lighter vein were one of *America's* greatest attractions. Then there was Father Mark McNeal, whose memory is so fervently cherished by those who later had the good fortune to have him as professor in the Juniorate; he loved the Missions above all else and through his own personal appeal to Father General was returned to spend his last years in the Philippines. He was the first American to teach at the Catholic University of Tokyo and after these many years his name is still held in veneration there, not only by Ours but by the Japanese of our own school and in the Imperial University where he taught English. He was the life and joy of any community that enjoyed his presence. He had all the characteristics of a genius joined to eminent sanctity. He should be numbered among Georgetown's most distinguished graduates and as a student had shown great promise which happily saw fulfillment.

Among them, also, was Father Joseph McEneany, who later was for many years Minister at Woodstock,

ever kind and considerate, and while most assiduous in his difficult position was beloved by all. Later he became Rector of Loyola College, Baltimore, and Superior of Holy Trinity, Georgetown. He was among the pioneers in establishing retreats for laymen in Maryland and sowed the seed for work that has progressed so well at Manresa-on-Severn. Another much beloved Superior, who was to come from that group, was Father Bennie Smith, many years Minister at the Gesu, Philadelphia, and later Superior of Trinity, Georgetown, where he died during 1926. If we include those who are still happily with us, eleven of the Juniors of that year became Rectors and one, Father William Devlin, was Rector of Boston College and greatly helped in the expansion of that thriving institution. He was also Rector, and most beloved, at St. Andrew-on-Hudson, and later at St. Ignatius, New York, where unfortunately his health gave way and he had to be relieved, dying a few years later, esteemed by all as the perfect Jesuit. He made his studies at Stonyhurst before entering the Society. Another Junior, Father James McGivney, became a most adept Procurator of the Province. He had been given special studies in Mathematics at Johns Hopkins and this was during the years when special studies were somewhat frowned upon by some of the *graviores*.

Departing for a moment from the rule set for these notes to omit mention of the living, we feel we should refer to one of the 1896 Rhetoricians as later an eminent professor of fundamental theology many years at Woodstock, to another as Master of Novices at Guelph and to a third, the Bishop of Kingston, Jamaica, who as Rector put the Georgetown Preparatory School on the map and as Bishop has given the Church in Jamaica unprecedented progress, all the while remaining the same approachable, simple Jesuit we looked up to as Novices.

In speaking of the 1896 Juniorate, we have referred to the great gift of perseverance in the Society. It is interesting to note also that of the 233 Priests regis-

tered in the 1896 catalogue all but five persevered; four are still with us and have commemorated their diamond jubilee in the Society. Of the 147 Brothers who had taken their first vows all but five likewise persevered, with two still happily with us and one having died during the past year. All but eight of the 163 Scholastics with first vows were ordained in the Society and only three left as Priests. Of these Scholastics one was advised to leave on account of studies; another having failed in first year philosophy felt unable to continue; a third had a serious impediment in speech; one left during the Regency to support his aged mother (he taught for many years at Loyola School, New York.) For the same urgent reason one left from Theology and later was ordained in the Archdiocese of Boston, to be held in highest esteem as a parish priest; he never lost his love for the Society. Our Father in heaven has been most bountiful in bestowing on those in the 1896 catalogue the *magnum donum perseverantiae*.

Tuberculosis took a heavy toll of the 19 registered in that year as second year Novices; three died before making philosophy; one during his first year Regency was sent to El Paso where he lingered as *cur. val* for four or five years. Another second-year Novice who, however, lived until Ordination, died of tuberculosis as a young Priest. The only second-year Novice who had to be dismissed from the Novitiate was a saintly young man who had contracted the disease, it appeared, before entering the Society, and died shortly after his dismissal. Mr. Thomas Kelly, who entered August 14, 1896, also died of the illness before completing philosophy. His brother was a Regent at the time and later became Provincial, having previously been Master of Novices at Woodstock-on-Hudson, Yonkers. Of our *secundi anni* one became Master of Novices and Rector of St. Andrew-on-Hudson, and later Rector of Canisius College and Director of the Martyrs Shrine, Auriesville. Nor should we omit the perennial teacher of Logic at Georgetown and easily the most beloved and

most highly esteemed professor of the Georgetown alumni. His life could be summed up—*semper fidelis!*

Among the nine *Coadjutores Veterani* at Frederick, the last to pass away was the beloved Brother John Harrington (April 9, 1945) who spent many fruitful years at Georgetown. At the first vow day we attended, which was the morning after our arrival, we heard the beautiful formula pronounced in English by this tall, handsome, sturdy young Irishman, then twenty-six years old. He was far above the average then in education, and it is said he had taught school in his native land before coming to America. He divided each day of his fifty-one years in the Society between fervent prayer and good hard, constant, efficient work—not a moment was wasted. He was the most obliging of men, and when asked to do a task it was done immediately; in fact Superiors had to be sure ahead of time they really wanted a suggestion carried out, for it would be done at once. He was a model of unquestioning obedience. His respect for authority was supreme, and his reverence for those in orders, minor as well as major, was almost humiliating to those so honored by him. On the other hand, with his hired workmen, especially the negroes, he was masterful, and he doubly forced all to work by his example and by his dominant will. His penmanship was most graceful, and the style of his letters polished. He was always most encouraging to the younger Brothers. He only remained at Frederick during our first year, and in his capacity as cook was rather indulgent to hungry novices, suggesting, when they were peeling luscious peaches, that some had to be eaten at once. The same suggestion was given in regard to other attractive viands. He seemed to have a knack of leaving easier tasks to others, and all the hard things he kept for himself. With his death there passed away a grand old tradition. May he rest in peace! In 1897 he spent his first year at Georgetown and remained there till his Golden Jubilee, with the exception of a couple of years at Loyola, Baltimore.

Frederick in 1896 also had a remarkable Coadjutor in Brother Martin Whelan. He taught elementary Mathematics and penmanship at the Parochial School. In the latter he was quite skilled, and each vow day he artistically sketched a neat personal card for each Thesaurus and was always ready to decorate memorial cards, programs, etc., so much cherished by younger brethren in the little social world of a Novitiate. The oldest of the Frederick Coadjutors was Brother John Siebers, who had been born during the war of 1812. He was the gardener, though his acres were restricted within the old Novitiate wall—a small vegetable garden and some rose bushes and shrubs. He never mastered English and had no knowledge of the neuter gender. A pick or a shovel was a “he” or a “him”. He seemed to live in an atmosphere of meditation, and the Master of Novices often pointed to him as an exemplar of prayerfulness.

The first to die after our entrance into the Novitiate was Brother Blasius, in his eighty-first year. He was a famous clock maker and had installed huge quarter-hour striking clocks at Frederick, Woodstock and elsewhere. It was said that his skillful workmanship was sought even outside the Society, and that it was he who repaired the clock in Independence Hall, Philadelphia. The porter of Frederick and later at Poughkeepsie was Brother Richard Power. He was also the tailor; he belonged to the school of strict observance and guarded the entrance with great intrepidity; he generally limited his replies to “yea” and “nay.” As Excitator he rang the bell on the first stroke of five and kept at it inexorably. The cobbler was Brother Michael Ryan who fitted the Novices to shoes rather than vice-versa, and always kept on hand some sort of oil whereby he felt Novices’ shoes would last longer.

At that time two Priests and a Brother were permanently in the Infirmary as “*cur. val.*” and care of them was the main duty of the Novice on trial. The first to pass away was the Coadjutor, Brother Matthew McNerney, who had only spent two years in the

Society. However, the combined ages of the two Fathers was 167 years, Father Peter McManns being 88 and Father Delabays 79. The latter was quite a devotee of Virgil and up to the very end read and re-read the Aeneid with great gusto. He died during the Juniors' Villa at Woodstock; the Novices were at the Frederick Villa. As the Master had gone to the funeral he asked Father Gaffney to give points to the Novices, which were certainly presented with military precision: the first point, Father Delabays and who; second, Father Delabays and what; and third, Father Delabays and whither.

The Prefect of St. John's Church was Father John Giraud, who came to Frederick in 1896 from St. Inigoes. He was in his sixtieth year and thirty-fourth in the Society; he had entered the Novitiate as a diocesan priest. The Novices who taught in the Sunday School were brought into immediate contact with him each week. Undoubtedly he was most zealous, but his administrative ability was somewhat overtaxed in keeping order among the whites and blacks who attended in large numbers. This may have been partially due to his lack of fluency in English; and the proverbial risibility of the assistant Novices had to be constrained during his talks to the school and even in some of his directions; as for instance, when he ordered the classes to come forward and fill up the loose benches. He tarried but one year and was succeeded by Father Alphonse Coppens who also remained but one year. He seemed to derive particular pleasure in shocking the younger element by his use of condemnatory expletives and dire reference to the abode of eternal torments. Nor was he hesitant in correcting at the altar the liturgical aberrations of Mass servers, some of whom were learning for the first time to change a Missal and present a cruet. All the same it did not escape the younger members that beneath this brusque exterior there was a kindly heart and really deep devotion. We have been told that, as a parish priest, particularly in Philadelphia where he served many years, he was

a most cherished friend of all classes who sought his help, especially in the confessional. During our Juniorate the parish was directed by Father Jeremiah F. X. Coleman, a fellow Novice of Father O'Rourke's; he had previously spent some years in the Jamaica Missions. Though he was endowed with a deep, rich voice, he labored under a hesitancy in finishing a sentence which proved a bit embarrassing at times, especially if a possessive pronoun was left without a noun; as once, when giving a public lecture on his mission experiences, he referred to the oddity of the Jamaican way of carrying bundles.

In addition to teaching Catechism at St. John's the Novices were sent to three outposts. Four or five sturdier ones walked to the "Mountain Mission," where one of the Novices accompanied the hymns with one finger on a piano. Two were assigned to another small mission, while the younger and least robust were driven in a wagon some miles to what was known as the Manor Mission, which some of the F.F.M.'s (First Families of Maryland) had once attended; only a very few of the old aristocracy were left in 1896, but even among them keen social rivalry persisted. During our first year Father John Prendergast was the itinerant pastor. He appeared to be a retired athlete who had resigned from the training table. In the good old days when athletics were more extra than curricular, he was a Scholastic at Georgetown. For a scheduled game the third baseman failed to appear, and to relieve the situation Mr. Prendergast donned a uniform to save the day. Alas! for human hopes; in the ninth inning when the score was tied, a swift grounder smashed through the third baseman's legs and Georgetown lost the game. Superiors later gave him a *culpa*, presumably for a breach of religious discipline, though, it must be admitted, even the higher-ups regretted the fatal error on the diamond.

Father John B. Gaffney, a veteran Chaplain of the Civil War, took charge of the Frederick County Missions in 1897. He was in his seventieth year at the

time, and his forty-sixth in the Society. He was over six feet in height, always erect, and a picture of perfect contentment and undaunted skill on horseback. Most of his mission work in Southern Maryland and Frederick Valley was accomplished in this wise, and he had moved on horse during his Civil War chaplaincy, the idol of officers and privates. Occasionally he entertained the Novices and Juniors by telling his mission and military experiences, which he described with great unction and a savory sense of humor. Father O'Rourke was also an excellent horseman, and through this secured some outdoor exercise. Father Gaffney frequently accompanied him. The old man lived almost to the completion of his eight-first year, never losing his soldierly bearing, his gracious charity and attractive sanctity.

The removal of the Novitiate from Frederick to Poughkeepsie took place when there was a northward trend in the Province. The building was old and more or less crumbling. While there were undoubtedly cogent reasons for the change, a rather ironical one was that so few Novices had entered from the vicinity. Cardinal Gibbons publicly expressed his disappointment that the Jesuits were leaving Frederick. His Eminence experienced far greater distress some few years later at the proposed closing of Woodstock. In this same connection, there is record of an interesting Consultation at Georgetown in 1890. The then Provincial called together the Rectors, the Consultors and some of the older Fathers and urged that Georgetown College and the other departments of Georgetown University be no longer in charge of the Society, as this 101-year-old institution gave little promise for the future, and our work should be concentrated elsewhere. The Rector, Father Richards, appends a note that the Consultors and the graver Fathers who attended asked that further time be allowed for prayerful deliberation. The incident, as far as records at Georgetown tell, closes with this note.

The Frederick Juniors spent their villa at Wood-

stock; as this was in the days when cubicles were unthought of, one of the luxuries of the Woodstock vacation was having a private room. In fact, in after years many looked back upon the villas there as the best of all.

Among the 1896 professors at Woodstock most are still remembered. The genial, well-known Father Sabetti was elected to represent the Province at the Congregation of Procurators which was held that year in Rome, and upon his return visited Frederick and gave a talk to the community on his trip. Most impressive was his reference to the audience granted the Procurators by Pope Leo XIII, who in addressing the Fathers spoke of the three chief reasons for his love of the Society and his confidence in it as a Religious Order; first, the universal union that kept the Society as a whole bound in charity; secondly, that the Society never needed reform from without but the Constitutions made all provisions for what might be necessary; and thirdly, the Society's unswerving loyalty to the Holy See. His Holiness also said he believed the Society possessed at the time as many saints as had flourished in the days of St. Ignatius and St. Francis Borgia. In his reference to this statement Father Sabetti, with his usual practicality, suggested to the Frederick community that each of his hearers eschew all self-glorification and see if he was helping or impeding this reputation. Less than two years elapsed before illness required Father Sabetti to give up all teaching; and in his sixtieth year of age and forty-fourth in the Society he died in Baltimore, November 26, 1898, the last of those grand old Italian Fathers who had done so much for Woodstock. His name will be ever joined to that of Mazella, Brandi, de Augustinis, Sestini, Piccirillo.

Father Sabetti was succeeded by Father Timothy Barrett, a man of brilliant talents and great sanctity, whose universal charity to all at all times won him an enviable place in the hearts of those who were privileged to know him. His love of the Society was most

ardent; in fact even to extravagance, as when in one of his exhortations he exclaimed, "It's too bad we can't all be born in the Society." And with the same enthusiasm, in eulogizing the Precursor of the Lord, he said we should all be Baptists. However, beneath his pleasantries and, as some of us believe, his naiveté, there was solid, genuine spirituality. If there was ever a man whose life can be said to have been supernatural at all times, it was Father Timothy Barrett. He was supremely intellectual, a student to the end, but all the while he was a pious, exact Religious and immune from that intellectualism with which sometimes even Religious become infected.

Another beloved Woodstockian was Father Samuel H. Frisbee, Spiritual Father and Editor of THE WOODSTOCK LETTERS. Most of the 1946 Golden Jubilarians were under his spiritual direction during their three years of Philosophy, enjoying the monthly *colloquium* and exhortation and also the weekly picnics of the Woodstock Walking Club, of which he was Commander-in-Chief—though during villas at Inigoes he changed his service and became Admiral of the row-boat crew. He was partial to oarsmen and when a few years later a motorboat was added, he seemed to regard it as effeminate and unworthy. He was an exemplar of self-sacrifice and universal charity and human kindness. His death marked the passing of a great tradition.

One of the most brilliant professors of Woodstock, and it has been endowed with a goodly share, was Father Patrick H. Casey, who was always spoken of as "the Theologian." He was a born teacher, clear and concise, who could put in a few perspicacious sentences all that was contained in the Ciceronian paragraphs of Mazella. Father A. J. Maas, whose Life of Christ has remained a classic, was more of a scholar than a teacher; he enjoyed the confidences of all in matters Scriptural, and the solidarity of his several works, "Christ in Type and Prophecy," "Saint Matthew," etc., has given him a permanent place as one of the Church's

Biblical scholars. Father Maas was so much revered and beloved later as Rector, as Provincial and as Instructor of the Tertians, that his extraordinary ability as a scholar may have been pushed into the background by those who only knew his kindly direction and patient administration, but his monumental works will ever be a mine of valuable information to Scriptural students. Father René Holaind, of the New Orleans Mission, was professor of Ethics at Woodstock and also lecturer in Jurisprudence at the Georgetown Law School. His lectures later appeared in book form and have been much esteemed. The Benjamin of the Woodstock faculty was then in his middle thirties, and by Divine favor has been spared to us till this day, ever gracious, considerate and marvelously interesting as a teacher, never having lost his sparkling humor, always at the service of others. It is not easy even for Golden Jubilarians to imagine an Ordination without the Brosnan masterpieces of photography.

Of the 1896 Woodstock community all the good old Brothers have passed away. They numbered twenty-five then, unsurpassed in their self-sacrificing efficiency, St. Joseph-like in their willingness to help quietly in the uprearing of other Christs. Of the Scholastics who were then Theologians, two are still hale and hearty; one later became Minister at Frederick during our year of Rhetoric and was cherished by all. After a year as Socius to the Master of Novices, he succeeded Father William H. Walsh as Superior of the Juniors. The other Theologian still happily with us is Father Martin J. Scott, unsurpassed by any English writer in his numerous popular works of Apologetics and in other fields. Only the Recording Angel can tell what a marvelous influence for good Father Scott's works have been. He has been able to combine the *multum* and the *multa*.

Of the six fourth-year Fathers at Woodstock in 1896, four, not many years later, were to be our teachers. Father Elder Mullan in Poetry, Father Casten in first year Philosophy and later in Dogma,

and Father Dawson in second and third year Philosophy. Father Papi, who for a few months was our fellow Novice *in absentia* at Woodstock, later entertained us in the Canon Law classes. There could not be four men so different in character. Father Mullan was order personified, methodical at all times, a fine driller and, as a teacher of Grammar and the mechanics of Literature, ancient and modern, he was unsurpassed. Father Casten in his prime was quick and brilliant, ever patient and kindly to all and a conversational Latinist of the highest order. He seemed more of a metaphysician than a theologian. On the other hand Father Dawson was slow in expressing himself but when he did speak he was brilliant. Though marvelously concise he was one of the clearest of teachers, and seemed to possess the great faculty of getting right to the core, and he was always satisfying when he answered difficulties, no matter how confusedly they might be presented. Father Papi taught us Canon Law before the publication of the new Code—hence, under a great handicap. However, his flow of Latin was delicious, and his efforts to clarify the obscure most edifying. No one was more beloved by us all.

Another ever gracious professor was Father Joseph M. Woods, who lectured in Ecclesiastical History at the rather unpropitious hour of two-thirty in the afternoon. His lectures today would be looked upon somewhat as the up-to-date socialites refer to the gay nineties. He had years before decided on what should be given and he never departed from this decision. In Hebrew and Scripture our professor was Father Walter Drum, whose unfortunate mannerisms hid his sterling spirituality and somewhat impeded the efficiency of his teaching. He never seemed to be comfortable in the classroom, and this may account for his stiltedness and formality in presenting even the commonplace. He was a tireless student of the Scriptures and was an exemplar of constant endeavor to improve. It was unfortunate that he died at fifty-one. Of the nineteen who were ordained at Woodstock in

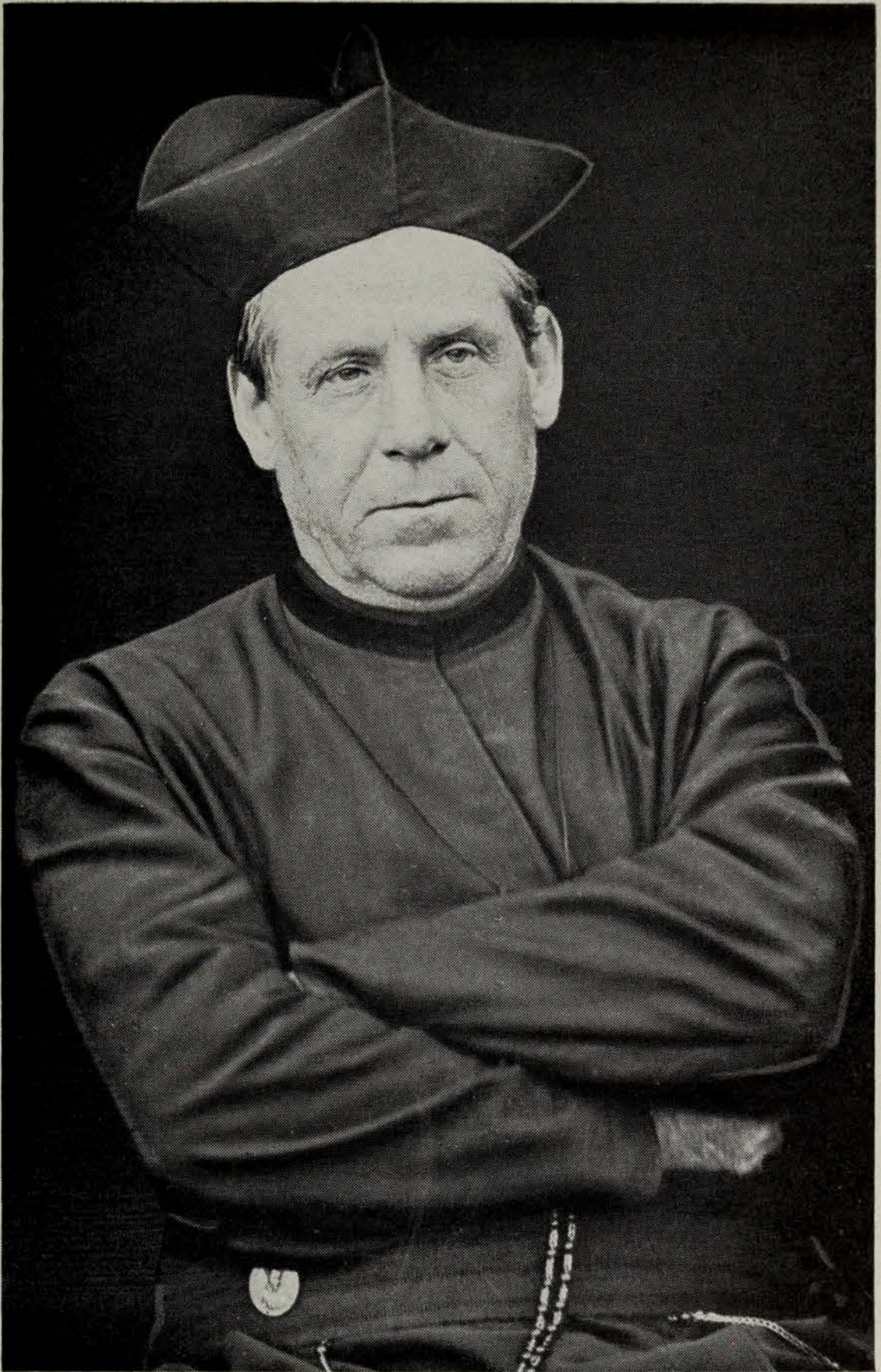
1911, on the occasion of Cardinal Gibbons' Golden Jubilee as a Priest and his Silver Jubilee as a Cardinal, eighteen lived to celebrate the twenty-eighth year of their Priesthood; the only one missing was Father Thomas J. Gartland, carried off in the flu epidemic of 1922, a mild, lovable, humble priest who seemed never to have offended God or any of God's creatures.

Among the names of the Philosophers of fifty years ago, one is easily preeminent—Richard H. Tierney. For many years Editor of *America*, he was fearless in his defense of faith and morals, brilliant and forceful in controversy, civic or ecclesiastical. Under his leadership *America* saw its golden age and wielded great influence in international as well as national circles. He gathered about him a corps of excellent associates and attracted as contributing writers men and women most eminent in England as well as in the United States. There was an authoritative character given to this weekly, unsurpassed at home or abroad. His advice was sought by many in high office, civic as well as ecclesiastical. His courageous stand against Bolshevism and atheistic Mexico, his scathing criticism of political chicanery, his keen insight into the dire effects of Godless education and many other problems of the day made him a powerful molder of Catholic thought and action. By many he was regarded as one of the Society's most brilliant representatives in many fields. Among his fellow philosophers, William O'Hare became Bishop of Kingston, Jamaica; and Charles W. Lyons became Rector of St. Joseph's College, Philadelphia, Boston College and Georgetown University, and on each site he reared a building. He also was in charge of the building of Weston College. Father Lyons was the soul of charity, ever generous to all and an orator of note.

Another philosopher who became a most popular Rector was Joseph A. Mulry who guided the destinies of St. Peter's, Jersey City, for four years, and then replaced Father Thomas J. McClusky as President of Fordham, on April 15, 1916, to remain as long as his

health permitted. Overwork brought on diabetes and as it was before the use of insulin the disease proved fatal. Nor should mention be omitted of John X. Pyne, who lived and moved in scholastic philosophy as a theorist *par excellence*, even in matters of health. Unfortunately his theory on how to avoid prostate trouble proved in his own case quite unavailing. In philosophy also, at that time, was Father James J. Carlin, who later became the imperturbable Socius of Father Maas, and Rector of Holy Cross, Worcester, and last of all Superior General of the Philippine Missions. This responsible position, which he assumed April 17, 1927, proved too much for him and he passed away on February 1, 1930 at Los Angeles. The Provincial and his consultors had opposed his return because of his ill health. Father Carlin, while in Rome, saw Father General and expressed a desire to return to the Missions. Father General, thinking no doctor would give him a clear bill of health, said he could return if a recognized diagnostician approved. Evidently the doctor who examined him must have had an off day, though he was regarded as one of the best in New York. Fortified with his approval Father Carlin set out but only got as far as the West Coast.

In 1896, 84th Street was known as St. Lawrence O'Toole's parish, and the present imposing Church was under construction. Later permission was granted to honor St. Ignatius as principal patron, but with the understanding that St. Lawrence would be kept as co-patron. The Superior, Father Neil Norbert McKinnon, who was from Prince Edward's Island, Canada, began his pastorate in 1894 and remained in the same until his death in November of 1907. Anyone who had the privilege of being a subject of Father McKinnon can bear witness to his human kindness for all, his fatherliness without paternalism, his confidence in his subordinates and his remarkable wisdom which not only Ours but prominent Catholics recognized. His greatest love was for the poor, and he seemed to regard the St. Vincent de Paul meetings as the most im-



Samuel H. Frisbee, S.J. (1840-1907)

Eighth Editor, 1888-1907

Silver Jubilee of the LETTERS, 1897

portant of all. When at home, and he usually was, he never missed a meeting. Yet no priest in New York City was more courted by the wealthier classes, and he was always in demand for the high society weddings. It was before the days when out-of-the-parish ceremonies were so restricted.

Even at the time of Father McKinnon's death Park Avenue was far from the scene it presents today. Loyola School was the highest building in the neighborhood and to the East commanded a view over to Astoria, Long Island, and the boats could be seen going up and down the Sound. To the South there was no obstruction between the top Loyola floor and the old Grand Central Station. The trains were underground as they are now, but the openings were much longer and broader, and as there were no electric locomotives, the smoke, the noise and the dirt were most uncomfortable. Nor was there any attempt at beautifying the avenue. Yet Father McKinnon in clearest terms predicted the present neighborhood, said that it would equal if not outrank Fifth Avenue socially, that there would be high apartment houses and hotels all the way down to Grand Central, and that the Station itself would be most imposing. He also predicted the influx of our better-to-do Catholics, the help which the parish would be to the Province, etc., and the great influence it would exercise as a center. This was forty years ago. Foreseeing all this he tried hard to persuade higher Superiors not to think of giving up the parish, and he was greatly upset when Father General insisted that it be given up unless at least a High School were attached to it—and this later was practically refused by the Provincial and his counsellors, for fear that New York City could not support another school, and that 16th Street and Fordham would suffer. How Father McKinnon succeeded in opening the Loyola School is a most interesting story but it might take us too far afield as it is a bit lengthy.

At the time, in 1896, the Province had 21 parishes, in addition to the collegiate church of the Immaculate

Conception which was attached to Boston College. Five of these parishes were connected with colleges, one with the Novitiate at Frederick, and one with Woodstock. All of these, except Frederick, are still conducted by the Society, as are St. Mary's and Holy Trinity in Boston, St. Ignatius in New York, and St. Joseph's, Willing's Alley, in Philadelphia. The former parochial work of Elizabeth Street, New York, has been taken over by the Archdiocese, but the Nativity, on Second Avenue, still belongs to Ours. Nearly all our old Parishes in the counties have remained under our care. There were three parishes that were unfortunately given up in the early 1900's due to lack of vision such as that shown by Father McKinnon. Had we not resigned from St. Joseph's, Troy, we should probably have a college such as the Franciscan Fathers have near there now with over 1000 students. And the same is true of St. Joseph's, Providence, where the Dominicans now have a thriving college. It was a mistake to give up Conewaga, as was found out when an effort was made to get it for the new Novitiate, and the former Bishop McDevitt refused. And much more had to be spent for the site at Wernersville which, at the time it was bought, was almost treeless, absolutely shrubless and with a shale surface on all sides. Its present landscape beauty represents a gift of \$200,000 or more from Mrs. Brady. She was amazed that such a site should be chosen, for she realized, as some of Ours did not, what a huge expense would be incurred in landscaping.

Father McKinnon was ably assisted by one of the old Province's most distinguished members, Father David Merrick, who had been Rector of St. Francis Xavier's during its golden age. However, in 1896 Father Merrick's great accomplishments were a thing of the past. He was a man who delighted in graceful pleasantries, among them being his pronouncement that no one reached the full use of reason until he was seventy.

The Province in 1896 was assisted by two Fathers

from the Province of Rome, Father Philip Cardella and Father Pius Massi. The former, though an Italian, was the great apostle of the Spanish Colony in New York, having been addicted to the Province in 1882. He was for a short while Tertian Instructor at Frederick in 1898, when his predecessor, Father Edward Boursaud, had to be relieved due to ill health. He had previously held this same position. Father Cardella had all the appearance of an aristocratic son of Italy, military in his step, plump of body with a large head amply furnished with mixed black and gray curly hair which was not too often trimmed by the barber. He could "suit the action to the word, the word to the action." In fact the positive old gentleman was unable to talk without free hands and arms. He always carried an umbrella, rain or shine, and if he wished to insist upon a particular point he would hand his umbrella to his companion to hold, until he had put the decided finishing word to his thought and then, with the same precision, would take it right back to await his companion's answer. He would have fitted perfectly into a Thackeray novel. For some years he was director of the quarterly conferences of the New York Archdiocesan clergy.

The other Roman addicted to Maryland-New York was Father Pius Massi. His father had been a great friend of Cardinal Carpellari, and when His Eminence became His Holiness Gregory XVI he insisted that the Massi family should reside at the Vatican. While they were living there, Pius was born and he always cherished happiest memories of his childhood under Gregory and his youth under Pius IX. He would wax tragically emotional when he spoke of Garibaldi and his hordes, and we feel that the recent fall of the House of Savoy must be part of his accidental glory in heaven. He was unsparing in his epithets and did not hesitate to denominate impolitely the progenitors of the invaders. He came to the Province in 1883, if we mistake not from Ecuador, where he had labored some years as a missionary. He was in Quito when Garcia

Moreno was assassinated and often described the scene in detail; Moreno was one of his heroes. He always retained great affection for Spaniards and things Spanish, and preferred to evangelize them rather than his fellow Italians. His first year in America was spent at the Immaculate Conception, Boston; then he became Spiritual Father at Georgetown. Coming to New York, he was given charge of the Spanish Colony in New York when Father Cardella was made Tertian Instructor at Frederick. Most of Father Massi's twenty-eight years in the Province were spent at 84th Street. For four years he was Chaplain at Welfare Island when this position was particularly hard, as it was looked upon as more or less an intrusion by the civic authorities.

Father Massi was a lover of languages, especially Spanish, which he called the language of Heaven. He never really mastered English, and some of his eccentricities were highly amusing. Even in his old age he kept reading Cicero's orations and would descant upon them with relish. One of the prides of his life was his selection as confessor to Cardinal Farley and also to Bishop McDonnell of Brooklyn. While at 84th Street he would spend many evenings in recreation with the Scholastics and, being highly entertaining and brimful of stories and experiences, he was a great boon to those who had been teaching all day. His good nature and truly lovable character made him a treasured friend of all, especially the younger members of the Society.

Especially during his later years Father Massi referred to his great fear of death, and said he wished he were Irish, for no matter what the past might have been, he found those of Hibernian birth seemed not only satisfied to die but often happy at the prospect. During his last illness he begged those who visited him to pray that he might have a desire of death. For this intention he himself began a novena preparatory to the feast of Our Lady's Nativity. About the fourth day of the novena he was flooded with consolation and

wondered why he had ever feared death which seemed so sweet and easy. He died on the feast itself.

In the catalogue of 1896 the *Ordo Regiminis Superiorum*, which in those days recorded only the names of Rectors and Vice-Rectors, was headed by Father J. Havens Richards, who was then in his eighth consecutive year as Rector of Georgetown and was to serve two years more; in fact, had his health held out, he would probably have gone on indefinitely, for his success in that responsible position has been unequaled. In 1898 he was Spiritual Father at Frederick and remained one year. Father Richards was a most interesting character. Many thought that he was a convert; actually he was received into the Church as a very small child when his minister Father was converted. Later he wrote of his distinguished father in a large book, "A Loyal Life." There was a certain decisiveness of speech, bordering on a parson's primness, and a rather antiquated view of life that made him seem like a Congregational Minister. His facial expression was such as to suggest ministerial whiskers. In fact some, playing upon his name, spoke of him as "The Reverend Doctor Dicks." The students of Georgetown were less reverential and called him "Dicky Richards." However, all, students and faculty, were decidedly proud of him and his cultured ways and intellectual abilities, and especially the renown he brought to the University and to the Society among educators, professional men and statesmen.

Father Richards' community embraced many interesting characters. The great Father Hagen was in charge of the Observatory. Later he was to spend many years in the same capacity at the Vatican. He was ably assisted by Father John Hedrick, said to be one of the leading mathematicians of that time. Father Hedrick later taught many years at Woodstock, beloved and esteemed by all. The Prefect of Studies was the ever genial Father William Ennis, who later became one of Loyola of Baltimore's most progressive Rectors and responsible for the O'Neil bequests. His associate

at Georgetown as Prefect of Discipline was Father James Becker, a man of supreme charity with a reputation, which lasted until his death, of never having said an unkind word to anyone. The Spiritual Father was the Reverend Edward Holker Welch, a convert from Congregational Harvard, where he had been "Stroke" on the Varsity Crew. He was erect as a flagpole, and not much broader, ever prim, precise and particular, who seemed never to have altogether shaken off in appearance and manner his Puritan stock. In contrast to him was the professor of Ethics, Father Edward I. Devitt, who called a spade a spade and, being a historian to the core, sought the truth, cost what it might to others' sensibilities; he was intolerant of obscurantists. Later, as Archivist of Georgetown he amassed a treasury of Catholic Americana, which were later so efficiently filed and indexed by Father Francis Barnum—who, in 1896, was one of Alaska's greatest missionaries. It is unfortunate that there is no biography of Father Barnum; it would make most enlightening reading with a full quota of entertainment.

The Lord Chesterfield of the faculty was Father Henry J. Shandelle, then in his prime, a great collector of books. Through him the Riggs Library has been enriched with numerous valuable editions. He was lecturer in philosophy and early English in the Graduate School which, if we mistake not, was the first attempted in the old Province, and at the time the only one in the Assistancy. The professorial staff of this department embraced the old type of scholar who basked in the rays of time-honored tradition and looked askance at novelties in Ethics, philosophy, letters and constitutional history—which with French and German were prescribed courses of the graduate school—with horror at electives and disdain for majors and minors.

Among the Georgetown Scholastics at that time were Alphonsus Donlon, a graduate of the centennial class

of 1889, and later Rector, and John J. Thompkins, who gave his saintly life to the Philippine Mission.

At Georgetown, also, in 1896, there was an interesting aristocracy of the Coadjutor Brothers, many of whom were destined far to surpass the allotted three score years and ten. In the original building, which most unfortunately has been uprooted to make way for the anomalous Ryan Hall, there were two recreation rooms for the Brothers—one for the smokers and the other for the non-smokers. The former was known as the House of Representatives and the latter as the Senate. There were twenty Brothers at Georgetown in 1896 and longevity was the gift of most of them. One lived to be 96, three until their 88th year, four were well past eighty years of age, and seven others lived until 70 or over. Evidently hard work agreed with them, for even at a very advanced age they were most active in their several valuable tasks. Their regularity in attending in a body spiritual reading and points and their frequency in the Chapel were an inspiration to all the community, and visitors often remarked on the edification they gave.

Gonzaga at the time was a college and a high school. Father John A. Conway was Minister, prefect of studies and of health. With Father William P. Brett he had pursued at Innsbruck a biennium in Dogmatic Theology, which he had taught at Woodstock for four years. It would seem that the biennium, which was extremely rare in those ages for members of the American Assistancy, fitted one to fulfill the office of minister, as his solitary companion biennist also became a minister, first at Georgetown for one year, then at the Gesu for the same period. Father Brett had previously taught Philosophy at Woodstock for two years and Dogma for four. He later became Vice-Rector of Loyola, Baltimore, for one year, and Rector of Woodstock for a little over four long years.

At Loyola, Baltimore, was Father Francis X. Brady, who is eminently responsible for the popularity of the

Novena of Grace, and it would seem to be his great success that inspired our other parishes to do likewise.

Up in New England, where Boston College and the high school were administered practically as one, Father Timothy Brosnahan was Rector, though he is best remembered as a powerful professor of Ethics at Woodstock. The Prefect of Schools was Father David W. Hearn, later Rector of St. Francis Xavier's, New York. He should be specially remembered as the founder of Regis High School and as the one who was so efficient in finishing the interior of Saint Ignatius' Church, which work was brought to its present perfection by one of his successors, Father Patrick O'Gorman. This same genial superior was responsible for the gift of the Lourdes Chapel at Georgetown Prep. Also at Boston College was Father Thomas I. Gasson, the founder of greater Boston College at Chestnut Hill. Rhetoric was taught by Father Charles B. Macksey, later professor at Woodstock and at the Gregorian. Two future Rectors of Fordham were among the Scholastics and also a future Rector of Gonzaga, Washington. The 1897 Boston College catalogue listed 27 names. Fifty years later we find in two communities 156 in all.

The Prefect of Studies at Holy Cross was Father Joseph Hanselman, later Provincial, Rector of Woodstock and American Assistant. Among the younger Fathers at St. Peter's, Jersey City, was Father William M. McDonough, who became a great missionary in the Philippines. At St. Joseph's College, Philadelphia, was Father James H. Doonan who had been Rector of Georgetown when its days were darkest due to indebtedness incurred by his predecessor. He skillfully preserved the existence of the institution and this should never be forgotten.

As we close the 1896 catalogue of the old Maryland-New York Province we realize that many names have been omitted in the foregoing recollections which should not be forgotten and we hope that some other

pen may be found, to tell of them before it is too late. In fact the writer is tempted to turn back and add many more details to the picture he has so imperfectly portrayed. The reading of the *Primi Anni* catalogue has been a genuine joy to a heart ever grateful to have been associated with so many saintly and illustrious sons of the Society. He joins in the lament of one of the great benefactors of the Province that we have been so remiss in issuing biographies of our many inspirational characters. We do not seem to have the instinct, found abroad, of keeping records and letters and historical facts well worth preserving, about our own, and seem satisfied with a tombstone and a meagre obituary; even the latter has been omitted for such noteworthy men as Father O'Rourke, the great Master of Novices, Father Walter Dwight, and others. The good is often interred with their bones.

These notes are only some rambling recollections of a grateful Golden Jubilarian as he turns the pages of the Province Catalogue of fifty years ago. With thirteen others he shares the happiness of perseverance thus far. A decade ago, on the feast of All the Saints of the Society, there passed from our midst one who had been a Jesuit fifty-nine years, yet he never felt sure he would persist in the Society until the end, and even after his Golden Jubilee as a Jesuit would beg prayers for his perseverance. May the compiler of these lines beg the same of any who may possibly be patient enough to read them?



SHEPHERD AND FLOCK TAKE TO THE HILLS

WALTER J. HAMILTON, S.J.

(Editor's Note: A dozen or so of the American Jesuits stationed in the mission parishes of Mindanao in the Philippines were never caught by the Japanese. The following is a "by-the-way" and summary letter of one of them. Some of the things the writer tells imply contact with American submarines, which we know did happen but of which, as of many other revealing things, he discreetly mentions nothing.)

December 8, 1941: Feast of the Immaculate Conception. Jasaan, East Misamis. I arrived here last night from Lanao, some 130 kilometers distant, where I had been stationed about a year, and preached the fiesta sermon in Father Murphy's parish. Father Henfling arrived about eleven a.m. with the report that Pearl Harbor had been attacked and war was on. Later other neighboring Fathers came confirming the shocking news. The late Father John O'Connell graced the festive board, this being our last meeting. Once during the war I received a letter from him in which he said he had been very thin, but was building up again. He died of diabetes. May his noble soul rest in peace.

After dinner, Father Risacher bade us all return to our posts, so after a fond adieu we parted. As yet we had heard nothing official and a rumor was voiced that the news might not be true, but on our arrival at the township of Tagoloan the radio was blasting away about fireworks in Davao, a Japanese settlement on the other side of Mindanao. War seemed certain as we approached nearer to Cagayan where even our College Ateneo de Cagayan boys were guarding the streets, and passes were required for all travel. That night we had our first blackout and a scare. It was reported that a flare had gone up from Lourdes Academy, and that a plane had been sighted off the coast not very distant. Bishop Hayes went over to the rectory to tell us this news and several of us accompanied

him to Lourdes. The Bishop arranged with his secretary, Father Kirchgessner, to divide the night, watching and sleeping in turns.

December 9. After listening in with Bishop Hayes to the transcribed declaration of war, having with no little delay procured the necessary passes, we were off for Iligan, Lanao. What dreadful days of uncertainty were upon us! War is so different from everything else. One actually has to be on the scene to understand what it is. We were most helpless in this vast Lanao province. Day after day stores kept selling out their wares and closing up. We had no American army men on hand to reassure the people. In the mountains were the Moros and malarial mosquitoes. Blackouts were the order of the nights, and one would look forward to the radio each night for some reassurance. Planes would zoom overhead, sometimes menacingly low, and one Sunday morning Lanao Province received its first bombing. Dansalan, the cool mountain-resort, capital of the great province shook mightily as dive-bombers blasted her airfields. Father Reith, S.J. did splendid work on this occasion.

The first American to arrive in Iligan, Lanao, at this time was Captain Lane, later killed by a Moro. Father Haggerty, S.J. had assisted him in Cagayan in his capacity of procurement officer, and on his going to Lanao recommended him to us. So he arrived one evening about nine o'clock as we sat around the radio. We did our best to make the Captain feel at home. He had seen rough action in Davao, another corner of Mindanao, where previously he had been engaged in business. One day, as we sat at dinner, word was brought that Manila had fallen. The Captain was so awfully shocked that he sat back from the table, his head buried in his hands, for some ten minutes. Then suddenly Iligan people became a bit panicky as a ship was sighted approaching our coast. Ships had been stealing in and out occasionally, but none had been expected this day. The Captain was for burning the town, but Father Cervini suggested that they call up

Camp Overton to inquire if any ship were officially expected. They went to the wharf, where, with the police-chief and a few others, they watched. People began to gather down the main street. As the ship neared, the figure of well-known Colonel Fort was discerned. On landing, he walked nonchalantly down the gangplank, a pipe in one hand, a can of tobacco in the other. Ships kept coming for days, with Filipino soldiers and some few American officers; they had been slipping around the Southern Islands, Cebu, etc., coming to Mindanao for the last stand. After the surrender I heard that Colonel Fort was beheaded in Cagayan for refusing to urge the Moros to be friendly with the Japs. The Colonel's last words were, "You can get me but you can't get America."

Our Bishop in Cagayan wrote suggesting that some of our Fathers get out and live with the people in the barrios and mountains, so that we would not all be interned. About January 6, Brother John Doyle and I started off for the barrios. For a while we lived along the coast in a barrio called Lina-on. We had a small bamboo chapel here where Japs used to buy lumber. Before long we moved some four kilometers up to Puracan, and what a wet day it was. After a long muddy, hilly climb we arrived at the little one-grade school house destined to be our abode for some two months more. Of course we were out on the trail, or hiking along the coast much of the time. This is a real malaria region, in fact all along this province it is but a question of more or less. A Filipino Doctor, a malariologist, had been sent here by the government to establish malaria-control centers and was working well when the war came and cut down his funds and medicines. I remember how, on my suggestion, he and his staff began preparing native medicines from the most bitter-tasting herbs.

While on one of my long mission hikes, I was distressed with dysentery for some days. Finally I resolved to walk to Iligan some fifteen kilometers to seek medicines. Arriving at the foot of the mountain-

trail I called on Doctor Villanueva, the malariologist, who had my blood examined and declared I had the "worst kind of malaria" in my blood, the "kind that can make one insane." The dystentery, it seems, was but a symptom of the malaria. But with no fever or chills I was able to say Holy Mass all but two days or so. The Doctor gave me two atabrine and three sulfathiazole tablets daily for ten days. We had to move back to the coast to be under the Doctor's supervision, and after ten days I was pronounced cured. Due to good exercise and out-door life, I had good resistance and so the parasites were scanty, the crescent type did not develop, and I did become a carrier. Before Holy Week we moved further down the road, to Magoong, as the chapel was a more worthy one for the celebration of the Sacred Mysteries. Some have asked how we managed to have enough wine and hosts. Well, we laid in a good supply from Cebu just before the outbreak of the war, and deposited a few bottles of wine here and there in the Moro-country and in Christian barrios. Besides, we would use only about a half-teaspoonful at each Mass. For the ablution we used water only. Mass candles we would light at the Offertory or Sanctus and extinguish after the Communion. Providentially we would get an air-tight can of good flour now and then, or a little loose flour, so that we always had enough. For a long time, however, we would divide the small hosts. Incidentally, I always carried the Blessed Sacrament with me on all trips and reserved the Santísimo in an improvised tabernacle while at home. I would not let on to the people that I had the Blessed Sacrament, so that they would not lose their proper reverence. As the war dragged on the houses became more and more miserable, leaky, etc.

One bright Sunday morning, Father Joseph Lucas was passing in a station-wagon with some teachers and a lady Doctor whom he was transporting to Kolambagan to cross the bay to West Misamis for comparative safety. We invited the party to dine with us. Father said he would stop for me in a day or so to

bring me to Tagnipa, Province of East Misamis, to administer the parish of El Salvador about to be vacated by Father Eugene O'Keefe who was becoming an Army Chaplain. As to my volunteering for the Army, Father Lucas replied, "You're too old, like myself. Besides we could not all become Chaplains. Some would have to remain with the civilians in peace-time." Three of our Mindanao missionaries became Chaplains.

So we arrived at Tagnipa about two weeks before the Japs invaded Mindanao. We evacuated some things to the hills. A disastrous flood swept through much of our parish during these days, and some 200 were lost. This was the heaviest toll I've ever heard of in these parts. I had been assigned to this Tagnipa mission for some seven years previously. Father O'Keefe made final preparations and departed for his post. Father Lucas, our Mindanao Superior, passed several times and suggested we go back a bit from the road at night. This we did, sleeping in a small Public School building some 150 meters from the road. Father O'Keefe with Colonel Tarkington paid us a visit, May 2, about eleven a.m., but could not be persuaded to stay for lunch. Sitting on the porch, gazing out at the beautiful sea, the Colonel remarked, "How calm and peaceful, how hard it is to realize the Japs have already landed in Cotobato" (on the opposite side of Mindanao). Father O'Keefe was seeking some quinine, prayer-books and boxing gloves. They then left us and I have never seen them since. That very night the Japs came. A plane passed over us, from Del Monte perhaps, then we heard firing at sea, perhaps anti-air craft, and the plane returned.

About midnight Cagayan was ablaze, the bridge was blown up, the wharves dynamited. We went down to the beach and witnessed the invasion; how clear the tracer bullets even at that distance, how horrible the shelling. We then carried some remaining articles of food up the hill to Tuburan, where I slept a while longer. Around six a.m. I said Mass there on the Public School porch, ate some breakfast, made another

trip to the rectory, arranged for evacuating our remaining articles. About two p.m. we started for Bolison, some five kilometers of rocky, hot travel. Brother Doyle remarked, as we neared Bolison, "The Japs will never come up here."

In a few days the Nips were coming over the road, and our poor people were running. At the foot of our hills a woman had been killed. I hastened to attend a sick woman, to baptize her child; then people came to us, one woman with twins to be blessed. We prepared to move and live where the greatest number would live; so at two p.m. we started hiking in the hot sun, over hills, down valleys some five miles away. About six p.m. we reached Sampatulog where a friend dissuaded us from trying Lourdes, on the ground that it was a municipal district and would surely be reached by our "friends." So we rested till the moon rose placidly over our troubled hills, then went looking for a carabao to carry our luggage, and off we were to Calonggonan, a barrio in the interior. The name expresses the shape of the mountains there; "longon" means coffin, coffin-shaped mountains. Now we were some 17 kilometers from the coast on all sides. In peace-time I had never heard of this barrio. The old concejal is a shy, taciturn fellow. The people had but little contact with the coastal towns. Many had grown up without baptism, and really it was thus providential that we evacuated here and set up a little chapel. On the altar we placed a crucifix, taken from a coffin in the U. S. This seems to have been the first crucifix ever seen in this mountain village. Who can measure the good accomplished by the practice of thus sending crucifixes to the living to be the sacred occasions of divine grace and love? How much more would statues and especially memorial chapels serve God's glory in poor mission villages than in seldom visited cemeteries where they are concentrated.

There were several school teachers evacuated here who helped us discern the varying ages of the candidates for baptisms. People came for medical treat-

ment, and we made excursions to neighboring places never visited by missionaries before. We sojourned some four months in Calonggonan. Father Arthur Shea favored us with a visit July 2 just two months after the invasion of Mindanao. He was already wearing a beard. What a hike he had made from Initao! We had no extra pillow left and Father Shea flatly refused to accept mine. We just barely had enough room on the floor for all of us. Half of our "house" was a corn bin. In those days one did not worry overmuch about flying cockroaches, mice, rats and the pig or pigs just under your bamboo floor, if the house was high enough. Anything that dropped through the bamboo floor was definitely gone; the more precious, the more surely absorbed by these voracious "Babuys." Also, when corn is recently planted, the chickens are parked under the house. They are not so objectionable, for they help us know the hour when we awake at night wondering whether we can take a drink. At daytime our watch was old Sol. Bees sometimes would distract us during Mass. One morning I had a unique experience. Bees carried off half the consecrated host. Covering the remaining half, with the help of the angels I was able to recover at once the Sacred Species and proceed with the Mass.

In September we moved to Hinigdaan, only 9 kilometers above the coast where Jap trucks still passed. Our Church, school and convento goods, records, etc. were evacuated in various places, and changed occasionally according to Jap movements. Besides, especially at certain seasons, we had to inspect our vestments, books and other buried belongings to save them from moisture, ants and flying roaches. Thanks again to the holy angels, all sacred vessels and records of baptisms, marriages and finances were saved. Our abode we changed sixteen times, not counting a few quick escapes for a day or two. We would be out for weeks at a time, especially during the latter part of the war. We had three and a half years of war in Mindanao. During that period I had not received a

letter from the U.S., but I learned indirectly of my mother's death.

Our Tagnipa mission extends over some sixteen miles. Father Haggerty was covering the Cagayan area and Father Shea took Initao parish whose pastor had become a chaplain, assigned to Bataan. In Iligan, Father Consunji was taken by the Japs, tortured and killed, so Father Shea had to cover Iligan parish. The distance from Cagayan to Iligan is almost 100 kilometers, and we were three priests. Father Haggerty would be away for months to other provinces, and Father Shea was seriously sick for a few months. One critical day, having received the last Sacraments he dictated a beautiful letter to his folks at home, and bade me send a few strands of his beard as a remembrance.

War-travel was trying and a bit precarious. Along the provincial roads the bridges were down and we had to keep detouring, crossing rivers, ducking under sharp, overhanging bamboo branches. At places whole trees were overhanging, and night travel was really a nightmare. What with the deep mud especially in river beds, narrow trails, steep climbs, canyons, the angels oft had to work overtime. It was the light and warmth of the Sacred Heart, always with us sacramentally on all our trips, that brought us through. We even crossed the provincial road at night not far from Cagayan, the big Jap-occupied town, to give the last Sacraments to a sick Protestant Filipino who, years ago had been a student at Silliman Institute, and had been engaged in Protestant Bible selling. When he had signed the retractation, I proposed to baptize conditionally his grown-up family; but my sacristan bade me eat something, and I observed he was nervously alarmed. He had reason to be for we were surrounded by three spies, and he felt the responsibility for the Padre's safety. "How can I eat supper with three spies in the neighboring houses surrounding us?", I replied. Our guerrilla system had not yet commenced. We lighted flares and proceeded cautiously across the little



river up along the trail to our sacristan's house some three miles up where, having eaten some cornmeal porridge in peace, I slept till early next morning when I hastened off to Hinigdoan four miles up and over to say Mass. On other occasions also, before the start of the guerrillas, I have had to run. For example, after Mass at Tagnipa, at the principal fiesta, in the central town of the parish where I had been for ten years, just before beginning baptisms, a tip came and we ran. However, at the next fiesta, eleven days later, we baptized the children.

On Christmas eve, the first year of the war, we went down to Tagnipa by the sea for Midnight Mass. Our guerrilla army had only recently begun to function. They had but a few old rifles. In the evening I baptized a Chinaman already prepared. A program was on as usual on Christmas eve, and before the people started coming in for confession, I decided to replenish a bottle or two of baptismal water. Every inch of the Church I knew, but I did not know that the sacrarium in the floor was opened, so down I fell, scraping, bruising my feet. As I dropped, I grasped the baptismal font and it broke off at the base while all its water flowed over me. I had to send up to Tuburan where we had housed our things, change my wet clothes and first-aid myself. Then, after Mass we set out along the main road in the early hours of the morning for Alubijid, the next town some five miles away, for our second Mass. The guards along the road shouted out their halt to us. My pony, "Blondy," started skidding on the Alubijid bridge, and then danced all the way across. The big concrete bridge had been smashed and tumbled by the recent floods. After our work in Alubijid, Mass, baptisms, etc., we started the long trek home. My Christmas dinner I ate on the pony, one banana. Travel through the hills was more safe and cheerful despite the mud-holes, fences, etc. Along the provincial road you felt the desolation of war, with big coconut trees thrown across your gravel path, and houses abandoned, decaying. Even trees started to grow up in some

houses. As the year went on it was all one could do to recognize the ever narrowing provincial road. It devolved into a trail through bushes and weeds aplenty. Of course there were washouts also.

There were occasional humorous incidents that set us laughing and helped preserve our sense of humor, surrounded as we were by the Japs and their spies. At Hinigdoan our boys would sing at night with the neighbors. We kept a monkey on a tree in front of our house, Moy, by name. Moy was a constant source of amusement especially to the children. How often did I reflect that here was a living proof against the evolution theory. One had but to observe Moy, especially when his chain broke. At Hinigdoan we used to say Mass about a mile from the house, one boy serving, the other cooking our breakfast. One day while we were away, our last little timepiece smashed. The boy went to the house of a friend and asked her to try to fix the clock, saying, "The monkey fell down the to fix the clock, saying, "The monkey fell down the clock." One day we were amused at a fight between a long snake and a rat. The latter finally prevailed and drove the snake into the bushes. Probably the snake had swallowed the rat's young. In fact, one day we found some six mice in a dead snake.

One had to trust to divine Providence during those days, and especially nights. You might find a snake in your room during the day. At night we kept no lights burning. In peace time flashlights were considered indispensable, but now we used coconut oil, a little cotton for wick. Obviously they were extinguished at bedtime. We used emergency money, soap, cigarettes. The money was called "bomber" in distinction to "real." It took time to accustom the people to this "bomber." Oftentimes the paper was not very strong and consistent. Emergency cigarettes were made with composition or pad paper. Emergency soap was quite strong and injured clothes. And much was required for a little washing. One day we loaded a sack of this soap on our bull and when we arrived

home some two hours later his side was burnt and resembled a map. It never healed after some eight months. This bull we called Mike, our horse Johnny. Mike would refuse to budge unless Johnny started. Both seemed to sense the hard going ahead. Another bull we had strangled to death one night. On some of our trips we had the water problem and in the summer time the grazing problem would become acute. During the first summer of the war I was bitten by a mad dog; then my horse ran away. The night before on my arrival I had been warned that there was a mad dog in town, but I forgot in the early morning when I hurried down to say Mass. I usually said it very early for safety' sake. After a soldier was bitten, the people finally caught and killed the dog. It was two months later that I received anti-rabies vaccine from Manila. The same day I received a supply of Holy Oils and was to receive them no more until after liberation when they were flown from Manila.

Some of our trips we made walking. Our horse would generally have a tropical ulcer on his back. This needs months of care and rest to heal. Harness, straps, etc., were not to be bought, so we had to employ rope for the head and belly of the horse. When the locusts devoured most of the corn of whole country-sides, the poor horse had to be put on starvation diet. Generally we fed our horse corn bran before or after long trips. For months there was little or no fruit of any kind. This dearth of food made convalescence from malaria, etc., very difficult. People looked liked ghosts. For months we lacked adequate medicine for malaria, flu, etc. At times we were racing against death in sections not far from the Japs where malaria was rampant. During one period, I would say Mass, then make the rounds, cautiously searching out the sick hiding not too far from the Japs. Generally, we would give the Sacraments to several in a house, in one house to about twelve. At times one would be dead or dying. Sometimes night overtook us and we struggled through mud, through two ravines or canyons, glad to lie to rest

on the bamboo floor, even though bitten by mosquitoes and kept awake by the delirium of the owner of the house.

As things improved we would get a bar of real soap every four months or so, razor blades or a shirt. Quinine was rare, and I used it primarily when a cardiac stimulant was indicated. Sulfathiazole and Sulfanilamide we found wonderful for tropical ulcers, etc. Sulfaguanadine for dysentery.

Thanks to divine Providence we were able to elude the Japs for three and one half years and to continue working every day of this period. One morning while we were running from the Japs, I said Mass using the floor of a house without walls, setting the altar on the floor. Another time we had rain for a week and were puzzled how to say Mass. Part of the floor was a door, taken from a dismantled house on the coast. This door we suspended from the rafters of our grass-roofed house and so I said Mass on a hanging door. Then in the meantime we worked to complete a little shack in the jungle. Even on Sunday we hauled bamboo and made a little chapel. Brother Doyle directed all this.

The clothes problem was acute in some parts especially. You would see guerilla soldiers without shirts. They would have to guard at night in malarial regions. In famine time, I have passed soldiers along the road eating unripe mangoes and they offered to share them with me. No wonder there were times when far more than half the soldiers were down with malaria. Some, when the active symptoms had gone, would return to work and relapse. An amusing incident occurred the last year of the war. I had arrived at seven p.m. at Lourdes, a valley about five miles up from the coast road. Only one little family used to remain here at night, and a few soldiers, the others evacuating. For some time past I had no hat. A sick call awaited me. I'd be out all night. The lady gave me her hat and her horse. In the course of the sick call, the lady's horse ate the lady's hat. Soon after this

the husband of this lady was wounded. We were trying to chase the Japs into Cagayan from all points. The action was to be coordinated. In a preliminary engagement from our side, our boys had pushed the Japs back a few miles and a few of our boys were wounded. While one of them was receiving plasma, I assured him he'd be able to speak real New York slang the next day with the new blood in him. Another was badly shell-shocked and the few American cigarettes we were able to give him snapped him out of it all beautifully.

The "big" town of Tagnipa (officially known as El Salvador) is completely in ruins. It was my assignment for ten years. Our guerrillas had burnt all the houses and the Japs burnt our Church, school and Convento (rectory). Also, we lost everything in the adjoining town, Alubijid. Here I had a narrow escape. The house I had been occupying was the first one the Japs entered. The lady of the house was caught. We just went back a bit to the woods and ate some breakfast.

My poor, dear Tagnipa, four and one-half miles away, occupied by the Japs, and seven or eight of our friends bayoneted to death, our army dentist included. Long had we needed and hoped for one. A short time ago he filled a tooth of mine only a few yards from where he was killed. He left four or five children orphans, for his wife had already died. Many of our friends were taken captives to Cagayan. How the poor Filipino people suffered. Many were despoiled of their crops of corn just at harvest time. Rice was a luxury in our parts, hard to obtain and very expensive. The people were patient and confident, at least they were always quite amenable to our words of encouragement and hope. They had a great admiration and enthusiasm for MacArthur. Never did I hear a word against the General. Their sympathy and cooperation for Americans was very remarkable.

On one occasion an American plane crashed near us and the seven or eight occupants not knowing if they were landing on friendly or enemy soil drew their re-

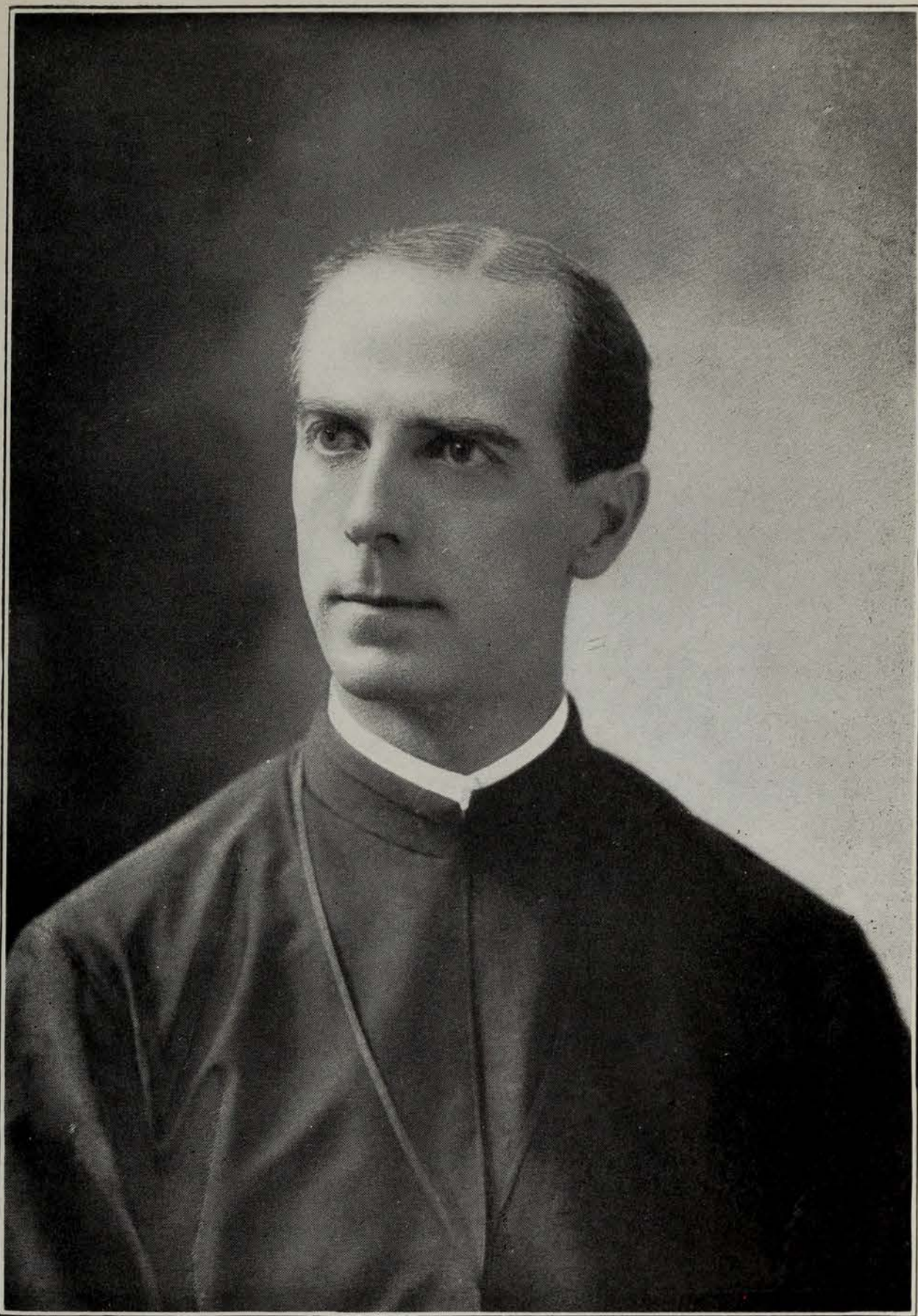
volvers. They had been shot down over Del Monte by Jap fire and crashed in a very rocky place, some of them badly hurt, others shot. The operator was burnt to death, his hands and feet completely gone, the rest of him a mere three feet of charcoal. The people reassured the soldiers, brought them to their village on the sea shore, gave them the best they had, their own blankets, etc., sent out for medical aid. Then other planes came searching early in the morning and finally located the missing aviators and brought them to a base hospital. We buried the remains of the heroic dead next to the graves of our guerilla soldiers. I was able to bury him with the funeral rites, after which I summoned one of the guerillas to blow taps. What struck me forcibly was the idea of sacrifice. These boys had gone around the island of Mindanao and on difficult bombing missions. Practically nothing remained of this boy whose body was a holocaust to duty. May he and all who died not have died in vain. May our beloved Filipinos who died of the hardships due to the war, in floods, famine, and pestilence, may they not have died in vain, poor people, those who suffered on Mindanao, "the Isle of Promise," which they will never see fulfilled, poor souls who had no means to survive, as surgical operations were impossible. To those who love God all things work together unto good. How beautiful was the sweet resignation of those who had to die.

For some time past I had been advised to get away for an operation. I needed glasses badly too. We, as well as the Japs, had suspected that the Americans would land in Mindanao. They landed at Leyte and this island was henceforth looked on as a haven and refuge where all needs would be supplied. During the three and a half years we had to use home-made remedies for most complaints. A girl, fifteen years old, died of scurvy from bleeding gums. Another, a married woman, we were able to treat in time and save. A Filipino in Father Shea's parish can very readily extract teeth with his fingernails. He has two pairs of long

fingernails. One morning about seven o'clock I saw him extract three teeth of a young lady. She walked home, crossing a few rivers, and later in the day helped with the housework, was normal. The "dentist" has strong hypnotic powers. I saw him play with a sizeable snake, eat fire, etc.

Finally, when the Japs had been pushed back far into the mountain province and our mission had been covered and Father Shea, among others, had persuaded me to go, I contacted some marines who had recently set up near our sector. They took me to Initao, Father Shea's mission. From here I went to Iligan, over through Moro country, then enplaned for Leyte. Here I met Father Lucas who had also gone for treatment to Leyte. After a week or so he ordered me back to the States. So I roomed with the transport Chaplain. We had to keep our life-preservers with us all day. The two first days we were taught how to jump into the sea in emergency, assured we would be picked up, etc. We were instructed and warned over the loud-speakers how to conduct ourselves crossing over the dangerous waters in order to "return safe and sound to the best country in the world." This we did, thank God, and after three and one half years, I slept for the first time in perfect security in the University of San Francisco. From our countless dangers we have been saved, thanks forever to the Sacred Heart of Jesus and Mary Immaculate.





Joseph M. Woods, S.J. (1859-1925)

Ninth Editor, 1907-1925

Golden Jubilee of the LETTERS, 1922

CHRONICLE OF THE AMERICAN ASSISTANCY FOR 1946

Jan. 7—Father William F. Clark celebrated the 70th anniversary of his entrance into the Society at Fordham University, New York City.

Jan. 31—The death of Pietro Cardinal Boetto, Archbishop of Genoa. He had been Provincial of the Province of Turin, Procurator General of the Society and Italian Assistant.

Feb. 13—A decree of Rev. Father Vicar General transferred the Trincomalee Mission in Ceylon from the Champagne Province to the New Orleans Province. Father John T. Linehan was appointed Superior of the Mission. He has worked on this Mission for 13 years.

Feb. 14—Father William B. Sommerhauser, pastor of St. Joseph's Church, St. Louis, Mo., celebrated the golden jubilee of his ordination to the priesthood. He had been a priest for three years when he entered the Society in 1899.

Feb. 22—Father Daniel B. Cronin was read in as Rector of St. Ignatius' High School, Cleveland, Ohio. Before this he had been an instructor in religion and French and student-counsellor for the upper-classes.

Feb. 28—Death of Bishop William A. Rice of the New England Province, titular Bishop of Russicade and Vicar Apostolic of Belize, British Honduras.

March 12—A decree of Reverend Father Vicar General called for the General Congregation to elect a new Father General to meet in Rome on Sept. 6. After the promulgation of this decree, the extra powers granted to the Vicar General by Papal indult ceased, as did the offices of the Fathers Visitor.

May 6—The diamond jubilee of the entrance of Father William J. Brosnan into the Society was commemorated at Woodstock College, Maryland.

May 26—Father Anthony Gampp assumed the office of Vice-Rector of San José Seminary in Manila, Philippine Islands.

June 2—Father Joseph Perron celebrated his diamond jubilee in the Society at Sacred Heart Novitiate, Los Gatos, California.

June 11—Father Hugh J. Geary was appointed Socius to the Provincial of the Oregon Province.

June 21—At St. Francis Xavier High School, New York City, Father John W. Tynan became Rector, having acted as Vice-Rector since January, following his release from the Army Chaplain Corps.

June 27—Father Patrick Marnane celebrated the Golden Jubilee of his ordination to the priesthood at Spring Hill College, Mobile, Ala.

June 28—At St. Mary's College, Kansas, Father John J. Brown commemorated the golden jubilee of his ordination to the priesthood.

July 17—Fr. Joseph B. O'Connell was named Vice-Rector of Brooklyn Preparatory School. For the previous five years he had been prefect of studies at Fordham Preparatory School.

July 25—The diamond jubilee of his entrance into the Society was celebrated by Father Edward S. Bergin at West Baden College, Indiana.

July 30—The golden jubilee of his ordination to the priesthood was observed by Father Joseph Perron at Los Gatos, California.

July 30—Father John Wynne celebrated the 70th anniversary of his entrance into the Society at Fordham University.

July 31—The appointment of Father Frederick E. Welfle as Vice-Rector of John Carroll University, Cleveland was announced. Previously he had been professor of history and director of the Graduate School.

July 31—Father Gilbert E. Stein assumed the office of Vice-Rector at the University of Detroit High School

in addition to his duties as prefect of studies and discipline.

July 31—Father W. Patrick Donnelly became Vice-Rector of Spring Hill College. Before this, he had been prefect of studies at Jesuit High School, New Orleans, Louisiana.

Aug. 7—Father Peter F. O'Donnell, after two years as Socius to Reverend Father Provincial, became Vice-Rector at the novitiate, Grand Coteau, La.

Aug. 7—Father Joseph Priestner was appointed temporary Vice-Rector at Sacred Heart Novitiate, Novaliches, P.I., after filling the posts of Minister and Socius to the Master of Novices.

Aug 10—Father Ferdinand A. Moeller reached his 75th anniversary in the Society at Sacred Heart Novitiate, Milford, Ohio.

Aug. 10—Father Adolph J. Kuhlman celebrated his diamond jubilee in the Society at West Baden College.

Aug. 19—At Patna, India, it was announced that the Holy See had accepted the resignation of Bishop Bernard J. Sullivan of the Missouri Province as Bishop of Patna. He was appointed titular Bishop of Hali-carnassus.

On the same date Father Marion R. Batson was elected Vicar Capitular to rule the diocese until the appointment of a new bishop by Rome.

Aug. 22—Father Leonard M. Murray entered upon the office of Rector at St. Stanislaus' Novitiate, Florissant, Mo., after two years as Minister of the house.

Aug. 30—At St. Michael's Church, Buffalo, New York, Father Henry J. Nelles celebrated the golden jubilee of his ordination to the priesthood.

Sept. 1—At Our Lady of Martyrs Tertianship, Auriesville, N. Y., Father Francis E. Keenan began his work as Instructor of Tertians after having been Rector at Woodstock College, Auriesville and Brooklyn Preparatory School.

At St. Stanislaus' Tertianship, Cleveland, Father Aloysius C. Kemper assumed the position of Instructor of Tertians after having been professor of dogmatic theology at St. Louis, St. Mary's and West Baden.

Sept. 5—Father Harold A. Gaudin, who had been pastor of St. Joseph's Church, Macon, Ga. for four years, was appointed Vice-Rector of St. John's College, Shreveport, La.

Sept. 6—Father Patrick Cronin celebrated his diamond jubilee in the Society at Jesuit High School, New Orleans.

Sept. 6—At Spring Hill College, Father Michael Kenny attained his diamond jubilee in the Society but asked that the celebration be postponed to coincide with that of his priestly golden jubilee next year. He died on Nov. 22.

Sept. 6—Opening of the 29th General Congregation of the Society in Rome. The electors numbered 169, from all parts of the world; many of them had experienced the pangs of war and the pains of the concentration camps of Europe and the Far East.

Sept. 8—At St. Mary's College, Kansas, Father Thomas A. O'Connor became Rector. He had held the position of Minister of scholastics for five years.

Sept. 15—Father John Baptist Janssens of the Northern Belgium Province was elected 27th General of the Society. Previously he had been professor of canon law and Rector at Louvain, Tertian Master, and for more than eight years, Provincial.

Sept. 17—The Fathers of the General Congregation, led by Very Reverend Father General, were received in audience by His Holiness, Pope Pius XII, at Castel Gondolfo.

Sept. 25—Father Vincent A. McCormick was chosen American Assistant. He had been Rector of Woodstock and of the Gregorian University.

Sept. 30—Father Henry J. Nelles observed his dia-

mond jubilee in the Society at St. Michael's Church, Buffalo.

Oct. 1—Father Laurence M. O'Neill was appointed Vice-Rector of Jesuit High School, New Orleans. He was previously Rector for six years at Shreveport, La.

Oct. 6—Father Achilles Bruno celebrated his diamond jubilee in the Society at Mt. St. Michael's, Spokane, Wash.

Oct. 23—The 29th General Congregation concluded its sessions in Rome.

Dec. 17—The day after his 94th birthday, Father Ferdinand A. Moeller died at the Novitiate, Milford, Ohio. He was the oldest Jesuit in the American Assistancy.

Vice-Proprials.—These Fathers acted as Vice-Proprials to the Provinces of the American Assistancy during the absence of the Fathers Provincial at the General Congregation.

California—Father Francis J. Seelinger, Master of Novices, and former Provincial.

Chicago—Father Joseph M. Egan, Rector of Loyola University, and former Socius to the Provincial.

Maryland—Father Francis X. Byrnes, Socius to the Provincial.

Missouri—Father William J. Fitzgerald, Socius to the Provincial.

New England—Father Forrest S. Donahue, Socius to the Provincial.

New Orleans—Father Peter F. O'Donnell, Vice-Rector of the Novitiate and former Socius to the Provincial.

New York—Father Joseph A. Murphy, former Provincial.

Oregon—Father Thomas R. Martin, former Rector of Mt. St. Michael's and of the Novitiate, Sheridan.

ORDINATIONS TO THE PRIESTHOOD

By theologates:

Alma	California	18	
	Chicago	1	
	Mexico	1	
	Oregon	14	34
St. Mary's	Mexico	5	
	Missouri	27	
	New Orleans	12	
	Upper Canada	3	47
West Baden	Chicago	14	
	Mexico	2	16
Weston	Mexico	1	
	New England	23	
	New York	4	
	Oregon	1	29
Woodstock			
March (P.I. Miss.).....	Maryland	8	
	New York	20	28
June	Colombia	1	
	Maryland	8	
	New York	17	26
	Grand total		180

By Provinces of the Assistancy:

California	18
Chicago	15
Maryland	16
Missouri	27
New England	25*
New Orleans	12
New York	41
Oregon	15

Total for the Assistancy 169

* -includes two ordained in Canada

**JESUIT EDUCATIONAL ASSOCIATION
ENROLLMENT — 1946-1947**

Colleges and Universities:

Liberal Arts	30,665
Commerce: Day	11,670
Night	7,724
Dentistry	1,332
Divinity	544
Education; University; College, etc.	3,517
Engineering	5,158
Graduate	3,273
Journalism	397
Law: Day	2,533
Night	1,621
Medicine	1,879
Nursing	2,526
Pharmacy	450
Miscellaneous	6,293
TOTAL: Full-Time	62,108
Full-Time and Part-Time	79,582
Extension, etc.	1,058
Other "Short Courses" or "Low Tuition"	1,154
GRAND TOTAL, Colleges and Universities	81,794

High Schools:

First Year	6,779
Second Year	6,281
Third Year	5,579
Fourth Year	4,615
Special	240
TOTAL, HIGH SCHOOLS	23,494
COMBINED TOTAL	105,288

A summary of vocations to the Society and a synopsis of the *fructus ministerii* of all the American Provinces are integral parts of the Chronicle which will appear in the June issue.

OBITUARY

FATHER JOHN P. GALLAGHER

(1889-1946)

Father John Patrick Gallagher was born in the Gesu parish, Philadelphia, May 9, 1889. He attended the parish school and was graduated from St. Joseph's High School with the class of 1905. He entered the Novitiate at St. Andrew-on-Hudson, Poughkeepsie, N. Y. on August 14 of the same year. His master of novices was Father George A. Pettit, Rector of the Novitiate, who had succeeded Father John H. O'Rourke. The Poughkeepsie Novitiate had been opened January 13, 1903, the community moving up from the venerable one that had occupied a site on Second Street, in Frederick, Maryland, for seventy-five years. The Frederick property was sold and the parish church, St. John the Evangelist, with its mission stations at Urbana, the Manor, Petersville and Point of Rocks, were turned over to the Cardinal Archbishop of Baltimore.

After his vows in 1907, young Gallagher made the usual Juniorate courses in the Humanities and Rhetoric, and passed on to the Scholasticate at Woodstock for his three years of philosophy. His first Regency assignment, in 1912, was to Georgetown College where he was professor of chemistry and mathematics for a year. He taught the same subjects at Holy Cross for another year, returning to Georgetown in 1914 where, for the next three years, he taught organic chemistry, geology and higher mathematics.

From 1917 to 1921 he made his course of theology at Woodstock. On June 29, 1920 he was ordained with twenty-eight others by His Eminence Cardinal Gibbons, at Dahlgren Chapel, Georgetown, as the old chapel at Woodstock could no longer accommodate the Ordinandi and their relatives and guests. The venerable Cardinal was in his eighty-sixth year and this was his last in

a long unbroken series of ordinations of candidates from Woodstock since his accession to the see of Baltimore in 1877. Upon the completion of his theological studies, Father Gallagher made his Tertianship at Poughkeepsie, under Father Anthony Maas.

Due to the growing numbers of philosophers and theologians that were overcrowding Woodstock, plans had actually been drawn for a larger scholasticate at Yonkers, New York, to be known as Woodstock-on-Hudson. A large property, the former Lilienthal estate, had been acquired in 1912, but the first World War made such a large construction impossible. However, the would-be Woodstock-on-Hudson was utilized for the six years following, as a novitiate, under the name of the Frederick novitiate, St. Stanislaus, and formed the nucleus of the novitiate, opened at Shadowbrook, near Lenox, Massachusetts, in 1923.

Weston, Massachusetts, was then selected as the site of a new scholasticate, and a large tract, with a mansion fairly well adapted to the purposes of a philosophate was purchased. It was opened on January 2, 1922, for the first two years of philosophy, and this was to be Father Gallagher's next field of labor. There were thirty-nine in first and second years, (forty-six remained at Woodstock for third year.) For two years Father Gallagher taught chemistry, biology and experimental psychology. An account of the beginnings of the Weston scholasticate was published in *THE WOODSTOCK LETTERS* for February, 1922

The scientific apparatus at Weston was incomplete, but Father Gallagher set himself to his task with good will. However, the class was not enough to satisfy a priest of his burning zeal and tremendous energy. Between times, he gave a number of missions and retreats and posted his sermons for the edification of the scholastics. He was always most punctual with his classes and never allowed his outside work to interfere.

Father Joseph S. Clink, S.J. who was Father Gal-

lagher's beadle at Weston sums up those years in the following brief description:

The winter of 1922-1923 was a severe one. Father Gallagher then lived in what was called "The White House" with Fathers Keyes and Duggin and Brothers Mansell and James O'Sullivan. The next year he lived with Father Anthony Cotter in the remodeled carriage house, known as Bapst Hall. He was an early riser and always said the 5:30 Mass. He was actively engaged with retreats, missions and supply work in and around Boston and gave the impression, and it was true, of being a hard worker, big-hearted and filled with great zeal.

Superiors recognized his talents and ability for preaching, so his next assignment, which was to be the principal one of his career, was on the Mission Band from 1924 to 1935; for all but one of these years he was Superior or Director of Missions. There were never less than eleven on the Band for Missions in English; besides there was one each for German, Hungarian and Italian Missions.

As Director he was prompt in his correspondence with Pastors who wished them to preach missions. He was most methodical and orderly in arranging schedules and programs. Every year he called the Band together for a conference with the Father Provincial. During his years those who were engaged with him in giving Missions said that he was most helpful to the Band and to Tertians who were assigned to help during Lent. He made every effort to encourage young priests to prepare to give missions, preach novenas and tridua. To the diocesan priests he was always obliging and never let a mission go begging. He gave much care to special "little missions" for children which were conducted in the afternoons. When he was Director of the Band, the spread of the Novena of Grace was due in great part to his efforts, especially throughout the State of Pennsylvania. In short, Father Gallagher was one of the best leaders who has ever directed that important group, the Mission Band.

As for his own personal work, he had a fine mind, a good strong voice and a pleasing personality. He was very desirous to illustrate in his stories, points of doctrine, and was always compiling notes, anecdotes, meditations and courses of sermons, which he had mimeographed for those who might care to use them; and he was happy to supply Ours also of other Provinces and any secular priests with these notes and courses. He may not have had all the graces of a pulpit orator but his sincerity and eloquence made his hearers forget all that. The same has been told of the famous Father Bernard Maguire and Father William Pardow. Consequently, he was always sure of a full church when he preached. A convert remarked: "I like to hear him preach for he evidently likes to preach."

In preaching missions he appealed especially to men, to whom he felt more free to "speak out," even to be a bit rough, because at times he had to inveigh against very rough lives and characters. He once remarked that the work on the Band made him realize as nothing else ever could the agony and horror of Our Lord's meditation in Gethsemane. It was on the Band that his almost limitless capacity for work could be seen, as when he substituted for others who were too ill to keep their appointments. He used to tell how, when he went to supply for a certain Father who had fallen sick and whom a pastor had always insisted on having, he was met with a cold rebuff: "Who are you? I did not send for you!" Father Gallagher humbly told the reason why the other could not come, but offered to do what little he could in the emergency. The pastor listened attentively to his first sermon, noted the effect on the men,—and was converted. Immediately Father became one of his chosen souls and an indispensable favorite.

Father Gallagher had a keen mind; his comments on questions and events of the times were philosophical and well-balanced. His knowledge of moral theology and cases was both wide and accurate and his judg-

ments sound. When traveling he would invariably start a conversation; his motive was always apostolic. When he met bigots who attacked the Church or Catholic doctrine, he could crack them down in a minute. He told about some celebrated teachers and preachers; one of them was a former chaplain of the United States Senate; he corrected his false ideas and misunderstandings. His memory was quick and retentive; some have called it prodigious. Once he heard a name, date or fact, he never forgot it. Once he met a person, he had him catalogued for life. Father Socius once called up to ask if he was free to give a retreat to the priests of a certain diocese. He replied without hesitation: "Sure, the last time I gave a retreat to the priests of that diocese was thirteen years ago." And he was right.

The five years after his work on the Mission Band, Father Gallagher spent mostly in parish duties, at St. Aloysius' Church, Washington, and at St. Ignatius' Church, Baltimore. At St. Aloysius' he entered into his duties with great zest, often regardless of his health which was precarious at times. He was Spiritual Director of the Holy Name Society and took charge there of the Booster's Club shortly after its organization, and he made it the most successful Club of its kind in the city. After his death the Club published the following tribute: "With deep regret we record the loss of one who was at all times a good Booster and friend to all Boosters whom he met. Father John P. Gallagher, who was called to his eternal reward on June 22nd, helped to nurture the Boosters' Club in its infancy with his wise counsels. He encouraged those first members with his active cooperation in their projects; he helped to infuse the spirit of optimism which initiated several rather ambitious undertakings on the part of the Club; finally, he was friend and confidant of any member who was in need of his help. When he was transferred from St. Aloysius' Church he continued his interest in the Club and its members. The Boosters in their turn held him in deep affection,

which was never more clearly manifested than in his last illness and after his death. No group of his friends made a better demonstration of their regard for him than did the Boosters. We mourn the loss of a dear friend, whose memory we will keep fresh with our prayers."

For the last six years of his life, Father Gallagher was a member of the community of Holy Trinity Church in Georgetown. Because of his outstanding qualifications for retreat work, Father Provincial, at the request of Most Reverend Archbishop Curley of Baltimore and Washington, assigned him to conduct retreats for the working classes, chiefly in those two Archdioceses. He received the following letter from His Excellency, the Archbishop.

February 27, 1940

Rev. John P. Gallagher, S.J.

19 Eye Street, N.W.

Washington, D.C.

Dear Father Gallagher,

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

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

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

Your presentation of this letter of mine to any mem-

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

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

Yours sincerely,

✝ *Michael J. Curley,*
Archbishop of Baltimore

The following tribute was paid to Father Gallagher, especially as a Retreat Master, by an intimate friend in the Diocesan Clergy.

“Father Gallagher, better known as ‘Pat’ by his many friends in the priesthood and among the laity, will live in memory for many reasons. Among the clergy he will be remembered most vividly perhaps as the tireless missionary who enlivened every priestly gathering with his never-ending humor. In the minds of the laity he will most likely stand out as the retreat master and the uniquely kind confessor who stirred their hearts and restored their souls to grace. For priest and people alike his many virtues of soul made him an unusual, priestly friend—one that is not easily forgotten.

“The priests of the Archdioceses of Baltimore and Washington will especially remember the retreat that he gave for them at Saint Mary’s Seminary in Baltimore in the June of 1943. In the course of it Father Gallagher opened to them his soul and set forth his most cherished convictions and thus afforded to all the best opportunity of seeing just what he himself really was. His own deep priestly spirit, his love of simplicity, his hatred of anything that hinted of insincerity or sham, his love of his fellow priests, his merciful attitude toward the sinner;—all these helped to make the retreat, according to one Monsignor, the best given in more than thirty years. Perhaps different conferences will stand out in the minds of different priests, but all of us will remember the closing Holy Hour in which

Christ was considered as having the heart of a Priest, of a Friend and of a Mother.

“Perhaps the greatest gift that Father Gallagher brought to his office as retreat master was his sense of humor. Invariably it flavored all his sermons and conferences. This endowment of wit served to distinguish Father ‘Pat’s’ 1943 retreat from all others. Retreat masters of other years might bring to their conferences greater profundity of thought and more beauty of expression, but none ever savored their considerations with the wit and humor of Father Gallagher. Indeed, he possessed a truly remarkable facility for bringing humor into the most sacred considerations just as he could with equal ease bring the most sacred reflections into his everyday wit.

“The blessing of a sense of humor brought another gift to Father Gallagher as a preacher of missions and retreats. He had the added facility of making his conferences be remembered. No doubt this flowed from his wit, for he so entwined humor with his homilies that when you remembered to laugh you could not forget the lesson he wished to impart. Many of his expressions have become by-words and, as long as the memory of Father Gallagher endures, his axioms will come to mind together with all that they implied.

“The 1943 retreat was not the only opportunity the clergy of the Baltimore-Washington area had for appraising Father Gallagher as a retreat master. He gave special sermons, novenas, missions and fulfilled preaching assignments of all kinds in many of the churches of this section of the country. In this varied work that extended over a considerable portion of his later life, Father Gallagher manifested another quality that characterized his efforts—his zeal. In this he showed that he was a born missionary. His love of the work never flagged. Nothing was too small to do for souls. His zealous nature kept driving him on to work as few people of his years would do.

“True missionary that he was, Father ‘Pat’ would suggest added services for the convenience of the

people; would go at all hours to or from the confessional box; would spend hours preparing his conferences; spend other hours in the parlor helping souls; would stand out in front of the church giving out holy cards and other pious literature; even had his own sets of notes mimeographed and distributed to help in spreading God's kingdom and in doing good.

"When one tries to sum up all that he was in himself, and what untold good he did by going out into the highways and byways seeking and reclaiming souls for his Master, one might apply to Father Gallagher the words sung in Church at the entrance of bishops: 'Behold a great priest who in his days pleased God!'"

Father Gallagher acquitted himself of this new task with his usual energy and zeal. This was his favorite work. To further the work, the Archbishop gave him whatever financial assistance he might need. In addition, when he had any free time, he was always ready to offer his services in parochial work. This was his customary practice. During the war years, 1941-1945, he was in constant demand as auxiliary chaplain at the various Army, Navy and Air posts and stations along the East coast, and gave many retreats in these places. He was a favorite with the Police of Washington and conducted their retreats at Manresa-on-Severn. He would display with a broad smile a badge presented to him by Major Edward Kelly, Superintendent of the Washington Police, naming him honorary Inspector of the Metropolitan Police Department of Washington.

It would not be difficult to describe Father Gallagher's character. His piety was simple, sincere and unaffected. As a young altar boy at the Gesu Church in Philadelphia, when he was hardly big enough to carry the Missal, he would be found by the Brother sitting on the steps of the Church waiting for the doors to open so he could serve the early Mass. In the days when the saintly Father Burchard Villiger was Pastor of the Church, his parishioners were of devout

and fervent type, inspired by the Pastor's deep faith and earnestness. They were known as "Gesu Catholics" because of their intense love of their faith and their practical Catholicity. Of such was Father Gallagher whose piety was manifested in his sermons and when he led in the public prayers. One who observed him in action, thus expressed himself: "I love to see Father Gallagher in the sanctuary; he belongs there. He is a power near the tabernacle, a real apostolic priest. How his parents in their heavenly home must be proud of him!"

Beginning as a novice and all through his life his disposition was happy and jovial. He loved children and his merry, genial ways always attracted them to him. He never missed an opportunity for fun; wherever he was, there was laughter. He possessed real wit and knew how to use repartee. If he turned the laughter on another, it was never with the intention to wound or be uncharitable. In fact he would often turn the joke and poke fun at himself. As one who worked a long time with him said: "If he wounded, it was only to heal." Though he might warmly disagree with a person, he would be the first to help that person in need; if need be he would move heaven and earth to help him. His was the true Celtic nature; it would flare up with indignation when opposed, but, the storm would quickly pass and all would be serene once again. As a scholastic in the years of study and regency, and as a priest, he was always bubbling over with good nature. He had the missionary's usual fund of good stories and he knew how to tell them with all the spark and genius of an Irish story-teller.

About his priestly work and ministrations already touched upon, one word could sum it all up. He was a generous, hard-working priest, enthusiastic and unsparing of self. He never refused a priestly call and always adjusted his time to suit the conveniences of others. No amount of work ever seemed to tire him. He could accomplish hard things quickly and without apparent strain or effort.

Such was the unanimous testimony of his fellow workers on missions and in the parishes. Until a few years before his death he gave the Three Hours twice on the same Good Friday, in the afternoon in Baltimore, and at night in Philadelphia. He could preach in the great city churches on one Sunday and to colored Catholics in humble country parishes on the next. In his work for the laboring classes he would preach to the colored even more readily than to the white, especially because the former were the object of Communistic propaganda. While in that work he resided at one of our parish rectories, and the minute he returned from one of his retreat or mission assignments he would be out over the city calling on persons who were in spiritual need, encouraging them and bringing Holy Communion to the sick. He was a special friend of so-called "poor devils," "down-and-outers" and fallen-away Catholics. Many grand and good deeds of charity were done by him that are known only to God. In his twenty-six years as a priest he crowded a hundred of hard and strenuous apostolic labor for his Divine Master and for souls.

One week before he was stricken with his last illness he preached the Three Hours in the Shrine of the Sacred Heart, one of the largest churches in Washington, and to a crowded audience. He returned flushed with happiness that he was able to do it. He had signed up for a week-end retreat at Loyola Retreat, Morristown, N. J., a week later, but physicians and Superiors prescribed a long rest instead. It was the beginning of the end; for exactly two months later, June 22, he passed away at the age of fifty-seven in the Mayo Hospital, Rochester, Minnesota.

From our narrative, one can readily understand Father Gallagher's popularity among clergy and laity alike, and why hundreds of priests in every field and every diocese where he labored counted him as their personal friend. Years after his retreats to priests the young and the old remembered him and expressed

their enthusiasm and gratitude for the inspiration he never failed to give.

One of the last scenes of his labors was the Diocese of Mobile, Alabama. We will close this sketch with a letter from Most Reverend Bishop Toolen, who lost in Father Gallagher a dear friend and zealous auxiliary.

Bishop's Residence
400 Government Street
Mobile, Ala.
September 23, 1946

My dear Father:

I found your letter on my desk when I got home from vacation. I don't think that there is much that I can add about Pat that you do not already know. I think that he was one of the most lovable characters that I have ever met, kind, zealous, self-sacrificing, always trying to do good to others. No man was ever a harder worker than John Patrick Gallagher. When he came down here to give retreats or to do any other work, he was never satisfied with just doing what was expected. He was always looking for more work.

He loved to talk to the colored and seemed to be able to talk a language that they understood. The Sisters were always glad to have him come for a conference, because in his own way he always gave them much to think about.

The children at the orphanage always welcomed him because of his stories and through his stories he put over love for Almighty God and His Church. Everyone loved Father Pat and he is a real loss, not only to Holy Trinity, but to the country. He was so well known and so beloved. How anxious he was always to help the priests. His stories and his notes are on the desks of many priests. He loved the priesthood and those who represented it and even though at times they were not such good representatives, Father Pat would never say an unkind word about a priest. I think that we might extend this to all people. He was very, very charitable and most kind. I am sure that you know this from your own experience with him. He frequently spoke of you and your work and he loved both you and Father McCarl and never tired talking about you both.

I don't know whether this will be helpful to you in the work that you are trying to do, but these are my

feelings toward Father Pat. I feel I lost one of my best friends when God called him to his reward and I am sure that he had a great reward waiting for him.

Sincerely,

✝ *T. J. Toolen,*
Bishop of Mobile

May he rest in peace.



V A R I A

THE AMERICAN ASSISTANCY

Vocations. During the latter half of the recent war, Father Timothy P. Reardon of the New York Province, then stationed at Gonzaga H.S., Washington, D. C., and now at Georgetown University, began the publication of *Introibo*, "a bulletin for Catholic men interested in the priesthood and/or the religious life." In the issue for Nov. 1, 1946, there is a report on a survey of veterans intending to become priests of brothers. Up to that date, the total was 1,162; 517 to be secular priests, 446 candidates for religious congregations, 53 undecided which type of priestly life to follow and 146 who wanted to be brothers.

In Boston, the School for Delayed Vocations, a new project in this country, began with classes on Sept. 9 and an enrollment of 85 students. Varying in age from 19 to 40, with the average being 25, they came from 18 states and as far west as Denver and New Mexico. About 35 were from Boston and vicinity.

Though commitments to dioceses or religious orders and congregations were tentative, 42 favored the diocesan clergy, 28 the regular clergy and the rest had made no pre-determination. Several of the group were directed to the school by religious superiors who had already accepted them conditionally.

Father George M. Murphy, upon his discharge from the Army in March a year ago, was appointed by Father Provincial to undertake the work of organizing and publicizing the school. It was originally planned to conduct classes in the Boston College High School annex, but by the end of July it became apparent that the limited accommodations there would not be large enough for the prospective enrollment. Arrangements then were made to use classrooms of Boston College Intown on Newberry Street where there was room for classes during day sessions.

A problem more difficult of solution was that of boarding facilities for students from outside the Boston area. With the permission of Archbishop Cushing and the two pastors, Father Murphy preached at all the masses on one Sunday in early August in St. Mary of the Hills Church, Milton, Mass., and on the following Sunday in St. Mark's Church, Dorchester. His appeal to the Catholics of these parishes to accept one or two students into their homes was so effective that he did not have to speak at the last two Masses at St. Mark's.

As the enrollment mounted, three Fathers were assigned to teach concentrated courses in the two programs, junior college and high school. Each carries a weekly schedule of 20 hours of class. Four lay teachers have a total of 10 periods weekly.

At the end of the first term, the percentage of defections was far less than was anticipated, mostly due to scholastic difficulties. The faculty feels that the 70 or so students remaining will be very acceptable candidates for the priesthood.

AMVETS Chaplain. Father Sam Hill Ray of the New Orleans Province whose exploits on Iwo Jima and in Japan are legendary among the men with whom he served as a military chaplain, was chosen National Chaplain of the AMVETS at their recent convention in St. Louis. The organization is only two years old and both annual Chaplains have come from the Society; the first was Father Joseph T. O'Callahan of the New England Province.

Radio Notes. Station WWL, the clear-channel radio station of Loyola University, New Orleans, marked its 25th complete year of operation this month of March. Especially worthy of note is the record of broadcasting the Solemn Mass from the Church of the Most Holy Name of Jesus every Sunday since 1924. This is possibly the oldest uninterrupted radio program in the nation.

For St. Louis University's radio station WEW, a new 550-foot FM transmission tower is under construc-

tion. At its completion, it will be the highest structure in the city. This station is the first and oldest operated by an institution of learning, having begun in April, 1921.

Loyola University, Los Angeles, has begun regular operation of its student-built campus radio station KLU. It is manned entirely by students.

Father Joseph A. Dougherty of the Maryland Province is the director of a program which broadcasts a description of the mass each Sunday, as it is being said in the chapel of Mercy Hospital, Baltimore. Pastors of various parishes of the city are invited to offer the Mass each week and a fourth-year Father from Woodstock goes to the parish for the Sunday Masses of the pastor.

Arrangements have been worked out between Father Eugene P. Murphy of the Missouri Province, director of the radio Sacred Heart program and Father James F. Kearney of the California Province, a missionary in Shanghai, to bring the program to China by regular shipments of transcriptions to be broadcast over a station in Shanghai.

Construction has begun on the new FM station of Fordham University, New York. A gift of \$20,000 for this purpose, from a benefactor who wished no publicity, has recently been received with a promise of \$10,000 a year for 15 years.

The Georgetown University broadcasting station, under the direction of Father Francis J. Heyden of the New York Province, has been producing regular programs, originating from the campus, through the facilities of Station WARL in Arlington, Va. Variety shows, discussion forums and a Missa Recitata every Sunday morning have been the main programs to date. To develop talent for this work, an accredited course in directing and script-writing has been introduced in the College.

In Hollywood, Blessed Sacrament Church scored a world-wide first when the mid-day Christmas Solemn High Mass was televised over Station W6XYZ. Some

3,000 people, many of them "shut-ins"—are thought to have seen and heard the broadcast. Television experts say that the program was an outstanding success. Jesuit Fathers were the officers of the Mass.

Patna Mission. The following statistics, compiled at Patna on the occasion of the resignation of Bishop Bernard J. Sullivan, S.J., are the best criterion, we think, of the great success achieved in the years of His Excellency's leadership in that mission. He was consecrated on March 17, 1929, by His Eminence Cardinal Mooney, then Apostolic Delegate to India. The figures for 1945 are the latest available.

	1929	1945
Number of Catholics	6,513	30,514
Priests actually on the Mission	20	74
Christian Brothers	9	13
Sisters, European	48	71
Sisters, Indian	20	69
Boys in our schools	1,118	4,150
Girls in our schools	456	1,725
Baptisms of converts	85	1,329
Holy Communions	262,185	648,279
Number of schools	43	68

Cleveland. In honor of the silver episcopal jubilee of Bishop Hoban of Cleveland, the priests of the diocese established a fund of approximately \$250,000. Of this amount, \$155,000 is to be spent on a year-round retreat house for the clergy, laymen and laywomen. In response to the announcement Bishop Hoban said that this was the crowning event in his jubilee celebration and that the retreat house would no doubt be in charge of the Jesuits. For many years retreats for laymen and priests have been held at St. Stanislaus Novitiate, Cleveland.

FROM OTHER COUNTRIES

Rome. The annual retreat of the Holy Father and the Papal court, during the first week of Advent last year, was conducted by Father Joseph Massaruti of the Roman Province.

Father Peter Leturia of the Province of Castille, dean of the faculty of Church history at the Gregorian and director of the *Monumenta Historica*, and an authority on the life of St. Ignatius, has written the script for a technicolor motion picture about our Holy Founder, soon to be produced in Europe.

Canada. On December 9, a departure ceremony was held at Montreal for five members of the Province of Upper Canada who are to undertake missionary work in the Calcutta Mission, India. There are four Fathers and one Brother in this first group of English Canadians in the foreign mission field. After a brief period of getting accustomed to the country and its people, the Fathers will make their Tertianship there and then begin their missionary labors.

Two new retreat houses were opened in Canada last Fall. One, the Casa Manresa at Beaconsfield, Quebec, was opened for retreats on Labor Day. The property includes six and a half acres of land and five buildings, with accommodations for 50 retreatants and a staff of six Jesuits. Father Henry Smeaton, a Chaplain for most of the war years, is in charge.

The other, at Erindale near Toronto, Ontario, under Father James Fleming's care, was ready for retreatants at the end of November.

Central America. The name of Father John M. Ponce was omitted by oversight from the list of Fathers Visitor printed in the December issue. He was Visitor of Central America, Cuba, Ecuador, Peru and Venezuela, all of them Vice-Provinces of the Society.

China. In the recent organization of the Chinese hierarchy by the Holy See, five European and two native Chinese Jesuits, previously titular Bishops of sees

in partibus infidelium, were named as Ordinaries of newly-erected dioceses to replace the Vicariates over which they had been governing. Their names and dioceses are:

Most Rev. Frederic Melendro of the Province of Leon, Archbishop of Anking.

Most Rev. Zeno Aramburu of the Province of Castille, Bishop of Wuhu.

Most Rev. Cyprian Cassini of the Province of Turin, Bishop of Pengpu.

Most Rev. Philip Cote of the Province of Lower Canada, Bishop of Suchow.

Most Rev. August Haouisee of the Province of France, Bishop of Shanghai.

Most Rev. Simon Tsu of the Province of France, Bishop of Haimen.

Most Rev. Francis Xavier Tchao of the Province of Champaigne, Bishop of Sienhsien.

Most Rev. John de Leo Ramalho of the Province of Portugal retains his post as Bishop of Macao.

In the Prefecture of Taming, under the care of the Hungarian Jesuits, Msgr. Nicholas Szarvas, the Prefect Apostolic, was arrested by the Communists on September 27, and at the trial held the following day was mistreated until he lost consciousness. The only report we have is that he is still being held a captive.

The Mission of Kinghsien, under the care of the Austrian Jesuits, has also been attacked by the Communists. The Prefect Apostolic, Father Leopold Bellingier, S.J., and the mission superior and procurator are now in prison. All the other priests have been exiled or scattered and the mission is without a priest. The Communists confiscated all the possessions of the mission.

In the recent organization of the Chinese legislative assembly, the main burden of the work was carried on by Mr. Fung Langyu who, though a non-Catholic, is a graduate of Aurora University, the Jesuit University in Shanghai.

Shanghai. While a solemn requiem Mass was being said for Father Ives Henry of the Province of France, Superior of the Shanghai Mission, he was telephoning from an outlying town to tell of his safe return from a mission journey. Since he had been missing in Communist territory for some months, he had been given up for dead.

Egypt. A report from Father Calvert Alexander of the Missouri Province, editor of *Jesuit Missions*, on a world tour of our missions, highlighted the work of Father Henry Ayroul of the Lyons Province as a missionary in this country. He directs an association that handles finances and supplies volunteer medical personnel for the apostolate among the *fellahs*, the Orthodox Copt farmers of Upper Egypt. Himself a native Egyptian, Father Ayroul is a Greek-Melchite priest, the first Jesuit ordained in that rite.

England. Father Edward Warner of the Toulouse Province, who has been attached to the office since 1941, received the honor of Membership of the British Empire in the annual distribution of honors by King George VI. Father Warner took part in the famous British Commando raid on Narvik, northern Norway, early in the war.

Germany. At the insistence of the German hierarchy, *Neues Deutschland*, a Catholic youth organization, has been re-established. It had been banned under the Nazi regime. Father Laurence Esch of the Lower German Province, now stationed in Cologne, is in charge of the re-organization.

India. At Kurseong on November 21, 30 Jesuits were ordained for work in 8 of our missions in India. By nationality, they were divided thus: 20 native Indians, 3 Spaniards, 3 Belgians, 2 Americans of the Chicago Province for Patna, 1 Frenchman and 1 Portuguese.

Netherlands. Dutch youths, about to enter the armed forces have been overflowing three Jesuit retreat

houses in Holland where retreats are given especially for them. More than 7,000 young men have already made the retreats, which have been cut from three to two days in order to accommodate all applicants.

Poland. From a report of Father Ladislaus Lohn, Provincial of the Province of Polonia Minor, we excerpt the following facts. Sixty-seven members of his Province were imprisoned at various times and places; 68 others were deported to concentration camps, and 18 of these died there.

Incomplete information from the Polonia Major Province tells us that 79 of its members were imprisoned or sent to concentration camps, of whom 36 died during their confinement in jails or in the camps.

Portugal. On July 30th of last year, 260 Portuguese Jesuits, just about all those who live in our houses in that country, made a pilgrimage to the shrine of Our Lady of Fatima at Vova di Iria. Father Julius Marinho, the Provincial, had promised this to Our Lady if she would save the nation and the province from the horrors of the war. In the chapel of the apparition, after the recitation of the Rosary in common, there was a candle-light procession and the nocturnal vigil of adoration.

The next morning, the feast of St. Ignatius, a Solemn Mass was sung, followed by a procession with the statue of the Madonna, and finally the consecration of the Province of Portugal to the Immaculate Heart of Mary. The Jesuits returned to their houses that evening pleased that they had expressed their gratitude to Our Lady of Fatima for her maternal protection.

Slovakia. The new Provincial of the Society in Slovakia is Father John Srna, a native of Chicago. Having made his studies in Slovakia, he had been Socius to the Provincial for three and a half years before becoming Provincial shortly after his 37th birthday.

American Jesuit Books

In Him Was Life. By John P. Delaney, S.J. (New York Province). America Press.

This book contains 58 sermonettes which originally appeared in *America* during 1944-45 in Father Delaney's weekly column "The Word."

A companion volume to the popular *We Offer Thee*, this new collection of sermonettes strikes the same theme: the integration of daily living in the Holy Sacrifice. The little things of our day-after-day existence are magnified to true dimensions when viewed by the author through the medium of the Mass.

The novel, refreshing technique of the first book is used again with equal effect. Father Delaney has taken his inspiration from the Proper of the Mass: Introit, Collect, Communion prayers thread through his observations on the Sunday Gospels to weave a striking pattern of Christian truth.

This is not a book to be read through at one sitting. A chapter read now and again will pay dividends in the thoughts it stirs, the inspiration it imparts. Priests will find here practical thoughts for Sunday sermons; religious will appreciate it as a starting-point for meditation; lay people will find it especially helpful in gaining a new insight into the meaning of the Mass.

E. J. NORTON, S.J.

The Epistles of St. Clement of Rome and St. Ignatius of Antioch. Translated and annotated by James A. Kleist, S.J. (Missouri Province). The Newman Bookshop, 1946.

This volume inaugurated the new series of the Fathers in translation, under the editorship of two professors of Catholic University. Father Kleist has brought all his vast learning and skill to the task, and the result is a beautiful and moving version, reinforced by competent notes and a vast bibliography.

In very many cases, Father Kleist has departed from the overworn paths of previous translators, and he has been anxious to press all the essence of meaning from the original Greek. Added to this, there is displayed throughout the volume the translator's theological sureness in these eight difficult letters of the sub-apostolic age, as well as his humane and catholic awareness of modern contemporary problems. And so it would not be rash to say that Father Kleist's translation of the only genuine works of St. Ignatius and St. Clement in many respects surpasses previous English versions, as for example

Kirsopp Lake's *Loeb Classical Library*, 1930), or Bishop Lightfoot's *The Apostolic Fathers*, London, 1890).

If one may be permitted to make a comparison, the version of the Ignatian letters seems more spirited and attractive than that of the *Epistle to the Corinthians*; but this may well be due to the ponderousness and almost semitic flavor of the saintly Pope's style. St. Ignatius perhaps presents more of a challenge for the imagination; and Father Kleist has superbly entered into his ardent and fiery spirit. Note, for instance, these selections from *Ignatius to the Romans* (p. 82f.):

"God's wheat I am, and by the teeth of wild beasts I am to be ground that I may prove Christ's pure bread." (4.1)

"My Love has been crucified, and I am not on fire with the love of earthly things. But there is in me a Living Water, which is eloquent and within me says: 'Come to the Father.' I have no taste for corruptible food or for the delights of this life. Bread of God is what I desire; that is, the Flesh of Jesus Christ. . . . and for my drink I desire His Blood, that is, incorruptible love." (7.2-3)

Though the volume is intended to have popular appeal, the introductions to the various letters as well as the general Introduction are scholarly and well written, the notes accurate and illuminating, and the index far more thorough than would be expected in this type of work. In fine we may repeat the observations of a recent reviewer of the book (*Folia: Studies in the Christian Perpetuation of the Classics*, II, Jan. 1947, p. 33):

"A point on which there is bound to be some diversity is the technically correct expression which, in the perversity of language, fails to render the undefinable, intangible color of the original. . . . Only hostile and petty inspection under the microscope would detect less desirable renderings. The Nestor of *Koine* scholars in our midst has once more shown that the years have not lessened one whit his productivity and sureness of touch."

Though we sincerely regret that there are two independent Catholic series of translations of the Fathers now in progress in this country, we express the hope that all the volumes will be as adequate as Father Kleist's.

H. A. MUSURILLO. S.J.

Under The Red Sun. *By Forbes J. Monaghan, S.J.* (Philippine Mission of the New York Province). Declan X. McMullen Company, 1946.

If anyone wishes to recapture the atmosphere that prevailed in the Philippines, and in Manila particularly, during the tragic years of Japanese occupation, then Father Monaghan's book leaves little to be desired.

Cast in the form of a letter to his parents, explaining his long years of silence, the story is in reality an "Apologia" for the Filipino people, a portrayal of all that they did and suffered during three drawn-out humiliating years. The author's return to the Islands in 1940 serves as the starting point and from here the sequence moves rapidly to the outbreak of war and thence through the years of occupation until the liberation of Manila by the American forces in early 1945. A statement in the prologue that 10,000 tons of scrap-iron were unloaded at Kobe from the President Taft requires some modification; it is seriously doubtful that the Taft carried that much on one trip, since her own tonnage barely surpassed the 10,000 ton mark.

Father Monaghan is at his best in describing the Filipino patriots whom he knew and loved. In a series of gripping chapters, he has etched for us the portraits of at least a dozen unforgettable heroes and heroines of the underground, who amid a chaos of fear and anxiety, hope and loyalty, worked to prove their devotion to America and their love of freedom. One chapter, entitled "A Leper Heroine," has merited reproduction in several Catholic magazines in this country. After eagerly finishing the account of the dangerous enterprises which often led these heroes, some of them mere striplings, to their deaths, we are a bit ashamed that we have suffered so little in comparison. It is just when he has us at this point, that Father Monaghan presses home the *raison d'être* of his entire book, namely that the freedom we now enjoy was once almost lost through our own stupidity and unpreparedness; and what is worse, the price of our carelessness was paid for by the enslavement and suffering of an entire nation. Yet even then they did not break faith with us, but rather strove by every means, and ran countless risks to achieve our quick and victorious return. For this they have yet to be requited. Perhaps Father Monaghan's story, direct from the ruins of Manila, can stir the consciences of those Americans whose sense of honor has not been entirely deadened by post-war weariness.

One word of caution. While every Jesuit who has our Far Eastern missions at heart will take consolation in this book, future missionaries in other circumstances may not always find that the true interests of the people to whom he is sent coincide with the policy of his native land. In such a dilemma, it is im-

perative that he recall the injunction of several recent Pontiffs that the foreign missionary is not to regard himself as the advocate of his own national culture but solely as the representative of the supranational Church Catholic; by this norm alone should he measure his decisions.

S. R. WILEY, S.J.

A Testimonial To Grace. *By Avery Dulles, N.S.J.* (New York Province). Sheed and Ward, 1946.

When Avery Dulles left preparatory school, "one of the 'better' non-sectarian boarding schools of New England," he was an amoral materialistic atheist. Less than five years later, shortly after his graduation from Harvard, he was a Catholic. The avenues of approach to the Church vary, for God's graces are manifold and diversified and His guiding Providence disposes them to harmonize with the character and temperament of the individual concerned. Our author was led along the intellectual road, and the successive stages on the way are described for us in "A Testimonial to Grace."

A narrow escape from expulsion during a "wild and chaotic" freshman year of "experience" dates the retreat from materialism and the "search for sound philosophic values." God used unexpected agencies: the chance remark of an ex-Catholic; an Anglican seminar; two Pagan philosophers, Aristotle and Plato; a convert tutor; Maritain and Gilson. Complacency in error was shocked; epistemological subjectivism undermined; beauty and the "good" were raised to the ethical and transcendent plane; "the inward rottenness" of his own philosophy became "desperately obvious," religious scepticism an impossible haven. The climax came when the young buds of a tender tree revealed the finality which a Personal God had placed there: that night Avery Dulles fell on his knees in prayer, and never since has he "doubted the existence of an all-good and omnipotent God." These details are developed in the first section of the book, which is written in a limpid, sweeping style, that grips the reader and leaves him admiring the young author's literary talents and the wide range of his readings and mental achievements.

The second part, devoted "to the scrutiny of religious doctrines" and recounting his conversion to the Faith, is equally fascinating and revealing. This is a story of laborious research, assailing objections and practical testing. The "path to the Catholic Church was straight, but it was long and steep," and not until almost two years had elapsed were the doubts to be dissipated and the total surrender to faith made. Drawn forcibly to the attractive figure and lofty doctrine of Christ,

as portrayed in the Scriptures, he felt a living church was needed to continue Christ. Protestantism—and he tried nearly every denomination—only disillusioned him. Strangely enough, Catholic art and liturgy did not yet appeal to his aesthetic soul. His was the intellectual way and God adapted His graces: the theologians, scholastics old and new, the Church's social teachings, the preaching and writings of Fulton Sheen, the voice of Christ's Vicar with infallible authority, the priest and the instructions—and grace had won the victory. Fears that his step would estrange him from family and friends proved unwarranted.

The few shortcomings of the work, touching rather the expression of Catholic doctrines, are readily excusable in the recent convert, but they should be pointed out. To refer to the "Sacred Person" of Christ as "both human and divine" goes counter to the Dogma of the Incarnation (p. 105). The metaphor "one flesh" used on p. 116, possibly derived from a doubtful reading of Eph. 5:30 (the interpretation of which is the exegetes' despair: cf. Knabenbauer in loc. "explicatio quae tolerari possit, nondum est proposita"), may give the false impression that the union of Christ with the members of His Mystical Body is an *immediate physical* one. In the fields of Theodicy and Apologetics there is perhaps too much accent on subjective criteria to the detriment of the objective certitude of the rational arguments for God's existence and the proofs for the divinity of Christ (pp. 65, 79-80, 85).

Despite these flaws, this little book, so rich in content and so stirring in its appeal, has exceptional worth and should prove a valuable addition to the "Apologies" of neo-converts. It is highly recommended to Catholics trained in philosophy and their Faith, and should certainly be put into the hands of prospective converts being led along the intellectual road. It is truly "A Testimonial to Grace" and the congruousness of its workings.

T. A. BROPHY, S.J.

Thinking With God, Series One. By Francis P. LeBuffe, S.J.
(New York Province). The Queen's Work, 1946.

In this booklet of 146 pages Father LeBuffe presents another of his familiar selections of "points" for mental prayer, suitable for both Religious and lay people, which will scarcely need any recommendation to those who are acquainted with his earlier series. Each meditation is expressed in the simplest language yet touches on the deepest mysteries of our Faith, and following each is a brief colloquy addressed to God the Father, to Our Lord, or to His Blessed Mother.

Most books of points, however attractive to read (and many are not even that), are in practice rather disappointing, since they develop their subjects so completely that there is little left for the user to do but assent and admire; they do not really help him to pray himself. Father LeBuffe's "points" however, Christocentric but varied (each one little more than a page in length), are quite different: they are not fully developed meditations but rather a series of simple and well-constructed notes, considerations drawn from a given text and arranged in sense-lines, which open up avenues of prayerful thought and actually invite the user to continue with his own personal reflections.

In this fruitful application of the Second Method of Prayer, which easily leads to "meditation" in the strict sense, the author's aids are a noteworthy and excellent contribution to the literature of spirituality. We earnestly invite those who do not already know the value of his little books to try using them.

Especially to be commended are the consistent blending of the Word of God into the texture of the meditations and the careful but unobtrusive identification of all texts quoted from Scripture and the Proper of various Masses.

J. P. LAHEY, S.J.

How to Teach the Sacraments. *By Aloysius J. Heeg, S.J.* (Missouri Province). Queens Work, 1946.

This little book should be of great help to religion teachers of the parochial schools, released time and Sunday schools. With the questions and answers of the *Revised Baltimore Catechism* as the text on which the explanations are based, the author offers methods of clarifying the meanings of the answers. Understanding and appreciation of the doctrine is what is stressed, with illustrations, charts and language accommodated to the abilities of the primary school child. Practical and appropriate exhortations are suggested.

I should like to suggest that a similar work should be undertaken for the harassed teacher of high school religion.

T. C. HENNESSY, S.J.

An Introduction to the Study of Ascetical and Mystical Theology.
By Most Rev. Alban Goodier, S.J. Bruce Publishing Co., 1946.

This handbook of ascetical and mystical theology is a reprint of the 1938 edition. The value of this book would seem to be proved sufficiently by the fact that there has been need of a new issue. The work is the result of a series of seventeen

lectures or conferences that were delivered over a period of five years at the well-known Jesuit House of Studies, Heythrop College, in England. In general, the book falls into three common divisions, the Historical, the Doctrinal and the Ways. Its scope is large and its handling is practical and informative. The reader who is interested in the science of asceticism will certainly find many avenues of thought opened to him; he will find, however, that Archbishop Goodier has not attempted to explore fully the dark, mysterious ways of the spiritual life. Obviously, that is not the purpose of this small book. It is a study that any novice in the spiritual life will read with profit, that any neophyte in the science of asceticism will find useful in pointing the way to further reading.

Archbishop Goodier is at his best in this book when writing on the love of God and on the appeal of the God-Man Jesus Christ to those who would be perfect. His judgment is experienced, mature, wise and practical. His asceticism is sound and basic. In his treatment of mysticism we do not find the same definiteness and fulness that make his remarks on the purgative and illuminative ways so reassuring. For example, in treating of the nature of the mystical life, he does not do justice to the notion of infused contemplation (*contemplatio infusa*), which so many other writers on the spiritual life regard as decisive. Again, in the matter of charity which is the key-stone of spirituality, no matter what the view-point of the ascetic or the mystic may be, we do not find a sufficient clarification and amplification of the all important distinction between affective and effective love. However, these points do not do violence to the work of the Archbishop; his treatment stands on its own merits as a first-rate "introduction" to this vast and important field.

If Archbishop Goodier does not always clarify our insight into the great problems of asceticism, he most certainly broadens our horizons and points out the way as only a true master can.

R. E. McNALLY, S.J.

A History of the Catholic Church for Schools, 3 volumes. By *Jerome Mahony, S.J.* (Irish Province). The Educational Company of Ireland, 1946.

These handy volumes constitute a history of the Church which answers its purpose admirably. Obviously the author has a thorough general knowledge of the periods treated and in addition he has sought the aid of experts in specially difficult matters. The usual periodization is followed and in historical terminology the text is quite up-to-date. The short paragraphs into which the chapters have been divided contain clear and

pointed treatment of the subject-matter indicated in bolder type at the head. A helpful feature of the complete index is that it includes the pronunciation of difficult names. There is also in each volume a useful table of the principal dates and in the last two volumes, a list of the popes arranged according to centuries. A list of the Christian Emperors is given in the first two volumes.

The work contains but little documentation, which is not surprising in view of its scope. It is perhaps regrettable, however, that a select bibliography and reading lists have not been added. There are a number of maps in the text but the use of other visual aids, such as charts and cartoons, would be helpful. The inclusion of tests would make the task of the teacher easier.

Despite these minor deficiencies, Father Mahony's little books are superior in form and particularly in content to similar works. It is to be hoped that the fourth volume will soon be forthcoming.

E. J. RYAN, S.J.

Send Forth Thy Light. *By Robert Nash, S.J. (Irish Province).*
Newman Bookshop, 1946.

This is a book of "points" for meditations. The author begins by offering in his Foreword some practical and orthodox hints with regard to prayer, its nature and the manner of improving in it. He explains the method used in offering points: preparatory prayer, setting, fruit, followed by the content of the meditation, usually an excellent and brief summary and a "tessera." And in the thirty meditations given, this plan is followed (except for the last one) and thus an orderly and logical six pages or so of points are assured.

Just what do we really want when we look for a book of points? I believe we require a book that is: 1) primarily devotional, to stir the soul to the spiritual affections at which prayer aims; 2) doctrinal, in that our prayer must be built on the solid basis of the teachings of the church and this basis should be evident throughout the book; 3) attractively written, to secure attention at once upon our reading it and be so impressive that we retain the contents foremost in our minds till the next morning. All this Father Nash has done, so the book is to be commended on all these counts.

Negatively, I suggest that the book would be more attractive were the print a little larger. The only misprint noted is on p. 96, "imderfect" for "imperfect." Coining of some words seemed unnecessary: "oned" on p. 147, "Christified" *passim*.

T. C. HENNESSY, S.J.

Towards the Eternal Priesthood. By Raoul Plus, S.J. Pustet, 1946.

Religious to whom their novitiate is not too remote an experience will remember Father Plus best for the little red books which were so many gateways to the tremendous realities of the Christian's life in God. The present bulkier volume (844 pp.) is a worthy successor to *God Within Us* and *The Folly of the Cross*, though not in the same class.

It is intended to be an aid to seminarians in their preparation of the points for daily meditation. As such, it differs from the ordinary "point book," with its formal division into preludes and points and its strict marshalling of "considerations" towards the obtaining of a definite "fruit." Father Plus prefers to present a central thought for each meditation in the concrete and even vivid language of which he is a master, and to leave to his seminarian the adaptation and organization of the material thus provided to fit his individual spiritual state and needs.

There is a certain advantage in a point book which provides no points. The very effort required in casting the metal for the meditation in the proper mould helps to impress on the memory the ideas to be prayed over. And since prayer is a highly intimate and even unique relation between each individual and God, what Father Roothaan said of the Spiritual Exercises remains true of the points for the daily mediation: that no one can really give them to someone else, but only help him to make them for himself.

The book gives a subject for meditation for every day of the year, beginning with October 1 which is about the time the seminarian begins his life of preparation for the priesthood. There are supplementary meditations on the significance of the Minor and Major Orders.

The ideas developed are always highly practical (August 2: "How valuable has my vacation been since I left the seminary?"), concrete and even dramatic (July 20: "A Marshal of France is a visitor at the scholasticate of the Oblates of Mary on the Hill of Sion. The young religious are looking at this great soldier. What is he going to tell them? . . ."), charged with the vital implications of dogma (May 3: "Christ and I are but one. *Christus sumus*. . . . But who is Christ? The Redeemer of the world. . . . To be a true Christian does not mean only that I am *redeemed* but also that I am a *redeemer*. . . .").

Archbishop Cushing, who writes the Introduction to the English edition, recommends it in the following terms:

"These meditations of Father Plus are such as the seminarist can easily make his own. They accompany the student through every day of the year. . . . The

translator is deserving of all praise for the felicitous rendering of this classic spiritual work into English. It is my hope that Father Plus' work will find a very wide circle of readers among our Seminarists and priests."

Unfortunately, the volume is priced rather stiffly (\$7.00). A cheaper reprint which will take it from the gift-book class will undoubtedly help greatly to the realization of Archbishop Cushing's wish.

H. DE LA COSTA, S.J.

Points for Meditation; Some Hints on Prayer; A More Excellent Way; The Charity of Jesus Christ. *Four pamphlets by Most Rev. Alban Goodier, S.J.* Grail Publications, St. Meinrad's Abbey, Indiana.

Archbishop Goodier continues to live on in his spiritual notes that are continually being found and brought forward for use. St. Meinrad's Abbey has done a worthwhile service in publishing the Archbishop's reflections on our Lord's personality and on prayer. The four pamphlets are brief, but they contain the same tender spiritual realism that characterizes all of Archbishop Goodier's writings.

It may not be amiss to welcome to the ranks of American Catholic publishers the new Grail Press of St. Meinrad's Abbey. The low-cost publication, in brief and readable form, of the "spiritual classics" will certainly benefit the spiritual life of both religious and lay folk in this country. Perhaps we might express the hope of someday seeing Archbishop Goodier's brief "Points on the Passion" as another Grail publication.

J. W. KELLY, S.J

Of Interest to Ours

Canon Law. *By Archbishop Amleto Giovanni Cicognani.* Second revised edition, translated by Joseph M. O'Hara and Francis J. Brennan. Newman Bookshop, 1946.

In this reprint the Newman Bookshop presents in attractive and readable format the work written by Archbishop Cicognani for his students when His Excellency was a professor at S. Apollinare in Rome, in authorized English translation by Reverend Joseph M. O'Hara and Msgr. Francis J. Brennan. The translators followed the Latin edition of 1925, as improved and enlarged in manuscript by the author. The rather bulky volume of 892 pages is divided into three parts: an introduction

to the study of Canon Law; a history of the sources; and a commentary on the first book of the Code. It offers a convenient and scholarly introduction to the Code in English, and the reprint will undoubtedly be welcomed especially by seminarians in the United States.

B. R. E., S.J.

The Glories of Divine Grace. *By Mathias Scheeben.* A Grail Publication, St. Meinrad's Abbey. 103 pages.

A monk at St. Meinrad's Abbey has adapted the First Part of Scheeben's beautiful exposition of grace, "The Nature of Grace," and the Grail has published it in pamphlet form for twenty-five cents. It is an excellent example of strict theology presented in appealing, understandable language. None of the loftiness of the doctrine of the divine indwelling is omitted, yet there is nothing obscured by meaningless phrases. Above all, though, is the moving treatment of God's presence that cannot fail to excite in the reader lay or religious a deeper appreciation for this Christian mystery.

J. W. KELLY, S.J.

BOOKS RECEIVED

After Black Coffee. *By Robert I. Gannon, S.J.* (New York Province). Declan X. McMullen Co., 1947.

The Theology of Catholic Action. *By Theodore M. Hesburgh, C.S.C.* The Ave Maria Press, 1946.

The Doctor Looks at the Large Family. *By Duff S. Allen, M.D., as told to Leo P. Wobido, S.J.* Institute of Social Order, 1946. (Pamphlet).

The Happiness of Faith. *By Daniel A. Lord, S.J.* (Missouri Province). The Queen's Work, 1946. (Pamphlet).

Is Religion Bad for Your Mind? *By Daniel A. Lord, S.J.* (Missouri Province). The Queen's Work, 1946. (Pamphlet).

Mary of the United States, Mother of the United Nations. *By Daniel A. Lord, S.J.* (Missouri Province). The Queens Work, 1947.

Romance is Where You Find It. *By Daniel A. Lord, S.J.* The Queen's Work, 1947.

Paradise Hunters. *By W. Kane, S.J.* B. Herder Book Co., 1946.

The Darkness is Passed. *By Thomas H. Moore, S.J.* Declan X. McMullen Co., 1946.

Eskimo Parish. *By Paul O'Connor, S.J.* (Oregon Province). Bruce Publishing Co., 1947.

Dante Alighieri, *Citizen of Christendom*. By Gerald G. Walsh. S.J. (New York Province). Bruce Publishing Co., 1946.

Staff of THE WOODSTOCK LETTERS, 1946-47. Editor: Father Joseph Bluett. Managing Editor: Mr. J. Donald Clark. Business Manager: Mr. Daniel J. Campbell. Associate Editors: Messrs. Frederick P. Rothlauf, John P. Lahey, Howard A. R. McCaffrey, Elbert J. Rushmore (Missions), Edward S. Dunn (Varia and Chronicle), Joseph G. Snee (Book Reviews), Thomas V. Bermingham, Robert E. McNally (Obituary). Printer: Brother Joseph J. Kopp.
