

THE WOODSTOCK LETTERS

VOL. LXXIX, No. 4

NOVEMBER, 1950



THE IGNATIAN RETREAT FOR RELIGIOUS

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We commemorated recently the fourth centennial of Paul III's apostolic letter *Pastoralis Officii*, which gave explicit approval to the Ignatian *Spiritual Exercises*. Were one to compile and correlate the highly diversified encomiums and criticism evoked by that small book, he would undoubtedly encounter interesting speculative problems concerning the history of ascetical and human psychology. From a practical point of view it may be instructive to consider the purpose of those *Exercises*, which form the framework of so many annual retreats for religious, in the light thrown on them by the criticism of an eminent historian.

Chapman's Criticism

Dom John Chapman, in the *Downside Review*, XLVIII (1930), pp. 4-18, states the case against the annual Ignatian retreat with disturbing forcefulness. In his opinion the meditations, the pictures of the imagination, the application of the senses recommended throughout the course of the eight days' retreat according to approved Ignatian methods, fail of their effect when the retreatant has once been through them. "What Saint Ignatius meant for once in a lifetime is given year by year to the same people; the preacher follows the *Exercises* partially and distantly; he tries to interest or startle by introducing new mat-

ter; the month is reduced to a week; the choice of a vocation is omitted."

The principal good obtained from such a repetition of the *Spiritual Exercises* seems to Dom Chapman to flow rather from the silence enjoined on the retreatants than from any efficacy peculiar to the Ignatian meditations and their concatenation.

For people of the world, Dom Chapman would allow that such a retreat may be very useful, if the "sermons" are theological and instructive; for more advanced individuals it is simply dispiriting. "Beginners find the Ignatian method striking: they repeat with less success, and yet again with none at all . . ." From the obvious good effects seen in beginners of good will there comes a temptation to consider . . . "this businesslike method, human effort cooperating with grace, . . . the royal road to sanctity! But it only answers up to a point, and stops dead."

The reasons suggested for this failure on the part of the *Exercises* are not illogical. There is operative here the law of diminishing returns which obtains especially in the meditations based upon imaginative and emotional appeal. When material has once become familiar, the imagination finds it increasingly difficult to form new and vivid images, the emotions are correspondingly slow to respond. "All this shows how absolutely right St. Ignatius was in planning his elaborate system of meditation for unconverted young men, leading them through the Foundation, their relation to the Creator, through the history of their Redemption, to the Contemplation of the Love of God. But this jejune synthesis is not so effective when it has become a course of sermons preached to elderly religious, though it remains beautiful in these adaptations."

Dom Chapman makes the further observation that it was not until the time of Father Roothaan, twenty-first General of the Society of Jesus, that this method began to be taught as the best way for all, even the most advanced. This conviction of Father Roothaan, we

may note in passing, appears to be echoed in Pope Pius XI's *Mens Nostra*, which calls the book of the *Exercises* "a most wise and universal code of laws for the direction of souls in the way of salvation and perfection . . . showing the way to secure amendment of morals and . . . the summit of the spiritual life . . ."

By way of reply to Dom Chapman's statements we might notice first that it is abundantly clear from St. Ignatius' letters that he did not intend his *Exercises* merely for unconverted young men but also for those subjects who aimed at perfection. (For example, the letter to Fathers Lainez and Salmeron, in 1546). This same view of the *Exercises* is found to be that of St. Ignatius' close companions Polanco and Nadal.

End of Exercises

If the immediate purpose of the *Exercises* is the choice of a state of life, their ultimate end is the greater glory of God according to the individual vocation of each retreatant. This has been the traditional viewpoint of students of the *Exercises*, some of whom have emphasized preparation for the apostolic life, presence of God, and divine union as principal ends, (Fathers Nonell, Ferrusola and Peeters respectively). The latest distinguished interpreter of the *Exercises*, Father Pinard de la Boullaye, has given us a complete and authoritative discussion of the various purposes they may have in a given situation. He has outlined the adaptations necessary to fit them to those purposes and exemplified his doctrine in three volumes of Ignatian meditations designed for religious who have made the *Exercises* at least once. (*Exercises Spirituels*, Paris, Beauchesne, 1944)

Quite obviously a retreat given to a religious of many years standing, has a different purpose from a retreat for one who is trying to make up his or her mind about a state of life. Nor is the principal good of such a retreat one which can be derived merely from eight days of silence. That the retreat

master of retreats for religious should avoid lengthy "sermons" has been stressed too often to demand re-statement. His function is to provide material for meditation, to develop that material, but not to preach. He is expected to interest, not by following the *Exercises* partially and distantly but by molding and accommodating an originally flexible system of meditations to the actual situation of his hearers. The wealth of his theological and philosophical science, his knowledge of human nature, and his experience in the spiritual life is channeled through a set of meditations psychologically adaptable to every age and condition of man.

From the viewpoint of a religious making a retreat, the election of a state of life would be absurd. For him or her the annual retreat serves to renew the interior life conformably to the spirit of his or her individual vocation. With this in mind the past year is reviewed and the future year anticipated.

The last year is considered with its losses and gains; its failures and faults are looked at that the fundamental attitude underlying them may be discovered and altered. The soul holds itself in readiness for a metanoia, a new conversion. The corrosive dust of routine is to be blown off, a new understanding sought as to those less obviously false principles around which gather a multitude of apparently disparate faults. A freshness of vision is aimed at, by which spiritual truths are re-appreciated so that the soul judges easily and aptly of the relationship of creatures to God as though by a supernatural instinct. Spiritual principles will then become operative in a special way as they apply to the individual retreatant's problems.

These insights, gained in prayer, into spiritual principles and their application to the individual are turned upon the past to discover the fundamental mind-sets and will-sets that account for past failures. The motivation forces that have acted upon the retreatant in the year gone by are thus discerned. During a year hundreds of human experiences, hundreds of

special graces received from God have altered and reshaped the person making the retreat. External circumstances, interior experiences, new influences undergone, new persons, places, occupations have offered challenges which have been met successfully or less successfully. These have revealed new tendencies, called out new aspirations not so clearly seen before because the occasion to actuate them was not there. The daily and vehement press of external activity left little time during the year for long range evaluation of these new elements in the subject's spiritual life. The opportunity is now offered for an undisturbed weighing of these changes; its fruit will be greater knowledge of the self in its process of deification.

That the same regulative principles are offered to the retreatants to help them in their work is scarcely surprising. It would be quite astonishing if one were to discover an entirely new set of directive meditations for such a work. The human personality has been "in process" during the year; human nature has remained unchanged.

The annual retreat always looks to the past with the future in mind. What is God's plan for the individual during the year to come? That is the principal aim of the intellect during the retreat. The holiness that results from the realization in the subject of God's designs is the aim of the retreat and this must first be clearly understood. Now in reality the plan of God for every individual, which in His mind is possessed as a unit, is revealed gradually in our lives and is accomplished by us gradually and progressively. As growth takes place in the spiritual life there also takes place a shifting of emphasis in the struggle of a religious to achieve perfection. Attitudes of mind and soul for which the religious once strove have now been integrated into the personality and have lighted up new decisions that must be taken, new attitudes to be cultivated. Deeper understanding of the mind of Christ, the unique exemplary cause of our perfec-

tion, presents new spiritual problems. A simplification of what might be called the mechanics of asceticism, prayer, the imitation of Christ, sets in so that gradually one or another aspect of Christ's perfection may inform the entire spiritual life, giving new meaning to single virtues, uniting various spiritual efforts under one dynamic principle, one moving intuition.

All these alterations demand a reconsideration of what God wants for the forthcoming year. The hasty calculation of human prudence will not suffice to enlighten the mind. The retreatant is expected to do more than listen attentively to a course of sermons and draw some practical conclusions. He is expected to meditate, to cooperate actively and dispose his mind to receive the intimations of the Holy Spirit, which will not always seem as "logical" as the conclusion of a syllogism. The Ignatian retreat is essentially a time of work, not of quiescent silence. It offers in its classical meditations the means for the exercitant to prepare himself to receive light and to activate his will to accept God's challenge for the year to come. It offers skillfully planned and graduated motives to the will by its representation of Christ in the contemplations. But no retreat master can make these motives into forces for the individual; to become such they must acquire a subjective appeal for the individual that only his own effort and God's grace can give them.

Contact with Christ

In the Ignatian retreat the retreatant is brought in contact with "the mind that was in Christ Jesus" as it is revealed in the mysteries of His life. The retreat thus becomes, as it were, a "passing by of the Lord" as Father Poullier has aptly stated it. The personal appeal of a living model, Christ, motivates the will to disengage itself from those inclinations that have weighed down its élan in the past. The transforming effect of this dwelling with Christ in prayer can move the will to initiate decisions necessary for the year to come. The new perceptions of Christ's attitudes,

new motives for action are integrated into that personal synthesis of the spiritual life that the retreatant has arrived at in past retreats. The resolves he makes are not so many isolated decisions to be carried out independently of one another or of past decisions but are inserted into his already existing spiritual background. From the force of this background they draw a strength they would not have in isolation. In turn, these new insights, new motives, reinforce old motives, old decisions. A vital process is at work in the Ignatian retreat, and such a process always presupposes much self-activity in collaborating with God. That the same general plan of meditations is used each year to guide the process, would be deadening only in the supposition that no vital changes of any sort have taken place in the subject guided. In the spiritual life that is an impossible situation. To remain stationary, as St. Francis de Sales has remarked, is itself a change in the spiritual life.

The praise that has been lavished upon the *Exercises* by all manner of men takes into account their nature as an instrument. They are expected to be used and in view of this purpose only the retreatant can be the principle actuator of their potentialities. The retreat master follows a logically compelling order in his topics for meditation but the chief work remains that of the exercitant cooperating with God's grace.

It is the exercitant who stirs his intelligence to grasp the truths anew, to penetrate to his own basic problems, to take the viewpoint of Christ towards situations. It is he who energizes his will, looking on Christ, to take decisive resolutions. He should expect to be "startled," if at all, only by what he finds lacking in himself. If the Ignatian retreat were a "course of sermons" the retreatant's part would be different. They are not such, and as a result, passivity is quite out of place in such a retreat. The contemplation of the life of Christ he engages in is less a search for "new and vivid images" than an interior relishing of the movements of the Heart of Christ manifest in His life.

The means for such a work of re-energizing of the spiritual life are obvious. The one making a retreat should sever himself from ordinary occupations and preoccupations and let himself be absorbed by Christ, live in the atmosphere of Christ's life. Silencing the memory, the imagination, the impulses of the heart, where these do not help the work of absorption in Christ, is an obvious necessity. This silence frees the soul for prayer, disposes it to accept the suave influence of the Holy Spirit enlightening the mind as to God's demands, fortifying the will to strong decisions, molding the heart's affections after the model of the Heart of Christ. This type of cooperation with grace and not passive attention to instructions will secure that greater glory of God, according to the individual vocation of the retreatant, which is the principal aim of the annual Ignatian retreat for religious.

THE ASSUMPTION

The Feast of the Assumption is its own proof. If there had been no miracle of the Assumption, the feast without the miracle would have been the greater miracle. The devotion and faith of the people were not asleep or drowsy in those days. No one could introduce the slightest change of doctrine without arousing a thousand opponents. Perhaps no age can show such sensitiveness to the stirrings of the waters of faith or practice. Nowadays in these lands of heresy, almost any error can be broached without rousing a protest.

FATHER VINCENT McNABB

VIRGIL HORACE BARBER

HUDSON MITCHELL, S.J.

In the following pages, an effort has been made to tell a story which every American Jesuit should know, the story of Virgil Horace Barber, and of his conversion from the Episcopal ministry and subsequent life as a Jesuit priest. He lies buried in the old churchyard at Georgetown; and since his death over a hundred years ago, men and women have from time to time heard the tale of his remarkable life and have marvelled at the graces of God which were so bountifully showered upon him and his family. It seems fitting, then, that the whole story of his life should find a place here, since it was as an American Jesuit priest that he lived and died in the Catholic Faith. It is futile to speculate now on what might have been the outcome of the great experiment which he began in Claremont, New Hampshire, so many years ago, and which will be described in the present story. The least that may with justice be said on that point, is that certainly New Hampshire would not have been the last State in the Union to admit Catholics to political equality, and the last in New England to be made the seat of a bishopric had that experiment continued.¹ In any case, we have in the life of Virgil Barber and his family one of the most inspiring examples of American Catholicism.

The Family

Thomas Barber, the earliest ancestor of Virgil Barber in this country, came to New England in 1635 on the *Christian* at the age of twenty-one, to escape the persecution in England. He first settled in Dorchester, Massachusetts, was engaged in the Pequot War under Stoughton in 1640, and later moved to Windsor, Conn., where he married. He and his wife both died in 1662, leaving six children.² One of his sons, Thomas, married Mary Phelps in 1665, and became one of the first proprietors of the town of

Simsbury, Connecticut, in 1669. This Thomas Barber was a carpenter by trade, and the new town contracted with him to build the meetinghouse in 1671. This first connection with meetinghouses was but a portent of things to come for the Barbers. Thomas was also the ensign of the then common trainband, a small group of citizens in each town, in whose care the town was placed in case of Indian attacks. This military role also was to be shared by his descendants. Thomas had the added honor of beating the drums on the Sabbath day, the substitute for church-bells. But while Thomas seems to have carried off the family honors as the first proprietor of Simsbury, it is in one of his brothers, Samuel, that we are more interested. For it was Samuel who carried on the family name; and Samuel's son Thomas was Virgil Barber's great-grandfather.³

Not to delay longer in genealogies, it was in this peaceful town that Virgil's grandfather and father, both named Daniel, were born. His grandfather read a little more deeply than many of his contemporaries, and had little good to say of Henry VIII and his reformation. Later in life he left the Congregational Church, at that time the State Church, and joined Sergeant Dewey's meeting, which cost him heavy fines. His wife, likewise of the "Standing Order," as the Congregational Church was then called could never come to agree with Daniel on many matters of doctrine; and, as Virgil's father later described it, "each had at command a multitude of Scripture passages, which, to use a military phrase, they exchanged shot for shot." American money had depreciated after the Revolution, and Daniel lost most of his property. He died April 17, 1779, at the early age of forty-six.⁴

Daniel Barber

Virgil's father, Daniel Barber, was born October 2, 1756, the eldest of ten children, one of whom, Abigail (Nabby) we shall meet later in the narrative. When Daniel was but eighteen, he joined the colonial forces,

enlisting after Bunker Hill and serving in the investment of Boston for two terms, up to December 12, 1775.⁵ Later he served in the army in New York, until sickness compelled his discharge after the Battle of Long Island. Shortly after his return to Simsbury, in 1778, Daniel married Chloe Case Owen, the daughter of Judge Owen of Simsbury, and the widow of a friend who had been killed in the Battle of Long Island.⁶ Virgil was born in 1782. He had two brothers, Trueworth and Jarvis, and a sister Laura. Shortly after Virgil was born, Daniel gave up his position as a dissenter "of the strict puritanic order," and embraced the Episcopal faith. The problem which would drive him into the Catholic Church and which now began to upset him, was the priesthood and its authority. Convinced of his false position in a religion in which all were priests, Daniel entered the ministry as an Episcopalian, though not without the greatest difficulty and interior struggle. In those days, joining the Episcopal church was equivalently becoming a papist, as far as the persecution and abuse were concerned.⁷

By this time the struggling Episcopal Church in America had succeeded in obtaining a bishop from overseas, and Daniel Barber was made a deacon on October 29, 1786 by Bishop Seabury at Christ Church, Middleton, Connecticut.⁸ The following year Daniel moved with his family (which then consisted of his wife, Virgil, Trueworth, Laura and another child) to Scanticook (now Schaghticoke), New York. He was ordained priest of the Episcopal Church by Bishop Provoost in Schenectady at this time.⁹ It was this prelate who was to officiate at the wedding of Elizabeth Ann Seton in 1794.¹⁰ Bishop Provoost was in much greater favor than Seabury, because the Archbishop of Canterbury had refused to have anything to do with Seabury due to the feeling against America. He had consequently gone to Scotland for his consecration. Provoost devoted much time and energy to bringing suspicion upon Seabury's episcopal dignity, claim-

ing that it was null and void. As a result, Episcopal ministers felt it safer to go to Provoost.¹¹

Claremont

About the year 1790, Daniel moved again, this time to Manchester, Vermont. It was here that his youngest son died at the age of three, and was laid to rest in the Manchester burying-ground. In 1794 Daniel received a call from Union Episcopal Church in Claremont, New Hampshire, to become the fourth minister there. He accepted and acted as rector for twenty-three years, 1795-1818.¹² The Church in Claremont, as in all those early towns, was by law Congregational, but Claremont had a peculiar history in this respect, due in many ways to Governor Wentworth's easy-going methods. Settled in 1764, the town nevertheless by 1784 had granted land to the Episcopal Church. From the very start of the town the Episcopalians had a strong voice, and as early as 1770, when President Eleazar Wheelock drove through Claremont with his family, wagons, ninety students and a drove of hogs, to establish the Moor's Charity School now known as Dartmouth, the Episcopal church of Claremont was on the eve of being openly recognized.¹³

When Daniel Barber arrived in Claremont, the little church had not been completed. Built according to Governor Wentworth's own plans, it was not until 1800 that it had a tower and belfry. The church was enlarged after Daniel's departure, and when he returned to Claremont, as a Catholic, twenty feet had been added.¹⁴ The church was of wood, and still stands at the present day, although it is now undergoing repairs. The churchyard lies directly across from it, and, if one stands on the church steps, he can gaze over the Connecticut River at towering Mount Ascutney in Vermont. The rectory, now no longer in existence, was across from the church. Many of the settlers in Claremont had come from Connecticut, attracted by the stories of the grant-peddlers who had come down from New Hampshire when the grants of the

governor were little more than six square miles of virgin forest marked off by an iron chain and a tree-blaze. The hardy farmers would come up the ice by Bellows Falls, as there were few roads in that sector. Matters were not quite as primitive when the Barbers moved to the little town three miles from the Connecticut River, but life was not easy when we consider the many conveniences common today.¹⁵

Daniel was long active in Church affairs, not alone in Claremont, where he was universally respected, and where he made many converts to his Church although considered eccentric by some. He was instrumental in the formation of the Eastern Diocese.¹⁶ When the wild controversy over the New Hampshire grants broke out, and little Vermont began to raise its head, goaded on by those buccaneer brothers, Ethan and Ira Allen, Daniel tried his best to establish a new Episcopal diocese, with himself as bishop, in Western New Hampshire and Eastern Vermont. Fortunately for everyone, the New Hampshire grants on the east side of the Connecticut River went back to New Hampshire.¹⁷

Virgil's Education

Meantime, Virgil had been educated in Cheshire Academy, then went to Springfield, Vermont, to study surveying. From 1801-1803 Virgil studied at Dartmouth College in Hanover, New Hampshire, a school in his day for English scholars and future ministers, but which had already lost its original purpose as a school for natives who were later to preach the Gospel to their people.¹⁸ In 1802 Truworth and Virgil went to Canada, where they visited La Bay, and then Quebec, on a business venture. During their stay they attended Mass once and were shocked at the altar-boys helping the priest at Mass, since they thought they were girls.¹⁹ Truworth, a rather hot-tempered individual, was to bring tragedy in later years to the family.²⁰ He had gone out West for a few years to the new settlement in Marietta, on the Ohio River,

but returned to live in Claremont. In 1802 Virgil went back to Cheshire, this time as instructor. In June of 1805 he was ordained deacon and was sent to Waterbury, Connecticut, to act first as curate, then after his ordination as priest in 1807, as pastor.²¹ In the same year Virgil married Jerusha Booth of Vergennes, Vermont. Virgil had from the beginning of his ministry shown unusual interest in theological questions, and was a regular attendant at the diocesan conventions. He remained at Waterbury at St. John's Church, until the year 1814. The church was built but a few years before his arrival there, but has since been taken down, and a new church replaces it today.²²

The year 1807 began a series of incidents which was to have tremendous repercussions on the whole Barber family. During their stay in Waterbury, four children had been born to Virgil and Jerusha: Mary (1810), Abigail (1811), Susan (1813) and Samuel (March 19, 1814). Shortly before Samuel's birth, Virgil found a novena-booklet of St. Francis Xavier, which belonged to his servant-girl. He read through it with great interest and spoke of it to his wife and fellow-ministers with enthusiasm. "His parallel cannot to be found in the whole Protestant Church," he would say, to the annoyance of his wife and others. When the time for the baptism of their baby arrived, he told his wife that the child was to be called Francis Xavier. Mrs. Barber would not hear of it, and finally named the child Samuel.²³

The same year Daniel had baptized Ethan Allen's daughter, Frances, in the Episcopalian sect. Frances (Fanny), who was a young woman at that time, mocked the whole ceremony and the minister himself.²⁴ Yet, one year later, Fanny Allen was a novice at Hôtel-Dieu, Montreal, and Daniel was at the ceremony, which made a deep impression upon him.²⁵ In 1810, Daniel attended the Boston convention as a delegate, when Bishop Griswold was elected. In September of the same year, Daniel himself was elected a

member of the standing committee for the biennial conventions. While at the Boston convention, he attended Mass out of curiosity, as he tells us.²⁶ The work of grace had already begun. In 1812, he stumbled upon Milner's *End of Controversy*, and once more became a prey to doubts as to the validity of his ordination. Was Parker's consecration under Queen Elizabeth valid? He could not decide. Worried, Daniel made his way to Bishop Cheverus, the first Catholic Bishop of Boston, while attending the Episcopal convention of 1812. The Bishop received him with great kindness, and after explaining many points of doctrine and history, sent him away with an armful of books. These he took back with him to Claremont, and soon had the vestry up in arms against him, and demanding that he get rid of them. Daniel put them obediently under lock and key, but somehow they seemed to steal out among the faithful from time to time.²⁷

On May 6, 1814, Virgil received a call to Fairfield, New York, about fifteen miles from Utica, to become the rector of the church and headmaster of the academy (later given a college charter).²⁸ This was a work congenial to both Virgil and to his wife Jerusha, as both were unusually brilliant teachers, not only in the classical field, and in English literature. For Virgil was the author of a textbook on geology, and was an excellent administrator, while his wife had a great skill in teaching natural science, physics and chemistry.²⁹

Conversion

On August 9, 1816, Josephine, the youngest child, was born. Mrs. Barber always maintained that her birth was in some manner miraculous but never explained it.³⁰ At this time, Virgil was himself beset with difficulties about his position in the Episcopal Church, and debated many points of doctrine with his wife. At length he went to New York City, where he spent long hours at Trinity Church library and

at St. Paul's, going through the Fathers of the Church. His wife, to keep pace with his thoughts, had other ministers translate many of the passages for her, and they would discuss them by the hour. In desperation Virgil decided to visit his superior, Bishop Hobart. Dr. Hobart refused to take him seriously. They had been standing by a window during their discussion, and the strains of music from a Catholic church reached their ears. "Do you think," asked Virgil, "that those can be saved?" The Bishop smiled and answered: "They have the old religion. Don't you know? But they do too much, and one can be saved without so much trouble. Go back home in peace, and if you choose to do so, consult your brother ministers, and your religious scruples will soon vanish away."³¹ But Virgil found no peace. He was further shaken in his faith by the famous confessional case of Father Anthony Kohlmann, S.J. in New York, over the question of professional secrecy. His next move was to write down fourteen of his principal objections on a sheet of paper. He then invited all his brother ministers to tea one evening. To each one as they came in, he presented the terrible sheet. They all glanced at it, then said, "Well, well, we will see, after tea." No one came back to answer the questions.³³ Virgil resolved to visit Father Benedict J. Fenwick, S.J., vicar-general of the diocese of New York until Bishop Connolly's arrival the following year. Father Fenwick lived at 15 Jay St., the residence for St. Peter's on Barclay St. This was in the summer of 1816. Virgil and Jerusha were not unacquainted with Daniel's own doubts; for in 1812, they had gone to Claremont on a visit, and while there, Daniel urged them to look over the books he had just received from Bishop Cheverus.³⁴ At the time, they seemed little affected by this but at Daniel's urging, they took some of the books with them back to Fairfield.

Meanwhile, the parish and academy officials began to turn against Virgil, and protested against his attitude. Virgil, in great distress, turned to Father

Fenwick and towards the end of the year his conversion was completed, and that of his wife, shortly after his own. Father Fenwick invited him to open a school in New York City. He did so, leaving Fairfield and selling his property there at a loss.³⁵ Josephine, the youngest, was baptized Christmas Eve at Fenwick's residence, but Virgil and his wife, who made their first communion February 9, 1817, were not conditionally rebaptized until a year later, since Father Fenwick thought the former baptism valid.³⁶ It is of interest to note that Josephine's godfather at her baptism was the convert Protestant minister and classical scholar, formerly chaplain to Bishop Hobart, George E. Ironside.³⁷

The Ministry

The new home of the family, which they used as a school for almost seven months, is the present site of the *Interracial Review*.³⁸ They discovered that their former bishop, Dr. Hobart, was their next door neighbor.³⁹ The new school, one of the first in the City, was an immediate success, despite initial hostility on the part of the clergy. No one could have predicted then the turn of events which would close the school and change completely the careers of Virgil and his wife and children. Yet conversion to the true faith was to prove only the first step. Before the winter was over, Virgil began to think about the priesthood, at first in the secular clergy, and then as a religious.⁴⁰ He concealed his intentions from his wife as long as possible, but discussed the possibilities with Father Fenwick, who prudently counselled him to abandon the idea. Matters were still at this stage, when Father Fenwick was recalled to Georgetown (a very timely return, as events would later prove, not only for the Barbers but also for the Catholic Church in the South; for it was largely through his ministrations in the Charleston "schism," that peace was finally restored).⁴¹ Bishop Connolly had arrived in New York in the spring of 1817, and Fenwick was no longer

needed there. Far from letting Father Fenwick's departure act as a damper on his hopes, Virgil continued to write to him. As it was Virgil's habit to read his letters to his wife, one night he opened a letter from Father Fenwick, asking Virgil what his plans for the future were. Virgil began to read the answer he had prepared to send to Father Fenwick, and reached the words: "were it not for my wife and children I would enter the ministry, feeling a decided call thereto," when he realized that he had read too far. "From that hour," Jerusha wrote years later, "I enjoyed not a moment's peace. The thought that God wanted my brother (so she called Virgil when they had entered religion) and that I was the obstacle, pursued me day and night."⁴² At first Mrs. Barber concealed her anxiety from her husband, but more and more she felt that she must make the supreme sacrifice. At length, unable to bear the agony, she told her thoughts to her husband, who tried to explain away his words as a mere wish without serious intention. But it was of no use. They both felt convinced that God wished this final offering; yet Mrs. Barber tells us how terrible a struggle it was to come to a decision; she found it nothing short of heart-breaking, and Virgil's later sorrows reflect his own cross. Together they would kneel down in their home, when especially discouraged, and recite the collect for peace, begging light and help from God. At last their decision was made, and Virgil wrote to Georgetown, announcing their set purpose and requesting Fenwick's help.⁴³

Separation

Now it was Father Fenwick's turn to become anxious. Although sure of the Barbers' sincerity and resolution, he knew that the Archbishop of Baltimore, Leonard Neale, a Jesuit until his elevation to the see of Baltimore after Archbishop Carroll, would strongly oppose the separation for other reasons just as weighty as the problem of disposing of the five chil-

dren, one of whom was less than a year old.⁴⁴ The Georgetown convent, then known as the "Pious Ladies," was in its swaddling clothes, and had been struggling for bare existence since the Poor Clares had gone back to France a decade before. Founded principally by Miss Lalor, it was supposed to be a Visitation Convent; yet no Visitandine had ever set foot in Georgetown to establish it according to the rule. No one even knew what the proper habit was. Worst of all, the motherhouse at Annecy, in France, suppressed since the French Revolution, was unable, even if it desired, to recognize the Georgetown Convent. As a result, the clergy of the vicinity naturally favored Mother Seton's flourishing community at Emmitsburg, to the practical exclusion of this poor house.⁴⁵ Nevertheless a solution was found, and the decree of separation was obtained, on the stipulation that Mrs. Barber should enter the association of "Pious Ladies," when Virgil entered the novitiate as a Jesuit postulant. Josephine and Samuel would stay at a friend's home until old enough to be educated, Josephine with her sisters in the convent, Samuel at Georgetown.⁴⁶ At this time, the little convent had thirty-five sisters, while the College had eighteen priests.⁴⁷ On June 12, Archbishop Neale met the Barber family and pronounced the act of separation in the Georgetown College chapel before a number of the laity and clergy. The same day, after the unusual honor of having Mrs. Barber and her children share the dinner with the Jesuits in their refectory, Virgil entered the Novitiate (then at Georgetown, until 1819), while his wife Jerusha returned to the home of Father Fenwick's mother. On June 14, Virgil, in company with the Scholastic James Neill, and another Scholastic, went to Baltimore by stage, and on the 19th set sail for Leghorn, Italy, for his noviceship. Father John Grassi, then Superior at Georgetown had been recalled to Rome on important business, and he took this occasion to bring his new convert and novice to the Holy City. He named Father Benedict Fenwick in his place, until the post could be given

over formally to Father Anthony Kohlmann the following October.⁴⁸ Four days previously, Virgil had written a letter to his former Bishop, Dr. Hobart, and stated that early in 1816 his casual perusal of St. Cyprian's epistle to Pope Cornelius had aroused his suspicions of the Episcopal Church, and from that point on his study of the Fathers had led him to the true source of authority.⁴⁹

Meanwhile, Mrs. Barber, on June 21, entered the convent, having had for the second time the singular privilege of dining with the Jesuits. Her daughters (except Josephine) accompanied her, for they were to receive their education at the convent. On July 26, Mrs. Barber took the habit (which she had actually made herself) and the name of Sister Mary Augustine.⁵⁰ Father Roger Baxter, S.J. professor of languages and polite literature, preached a sermon for the occasion.

Hardships

But now the first of many severe trials came upon the family. In October, Josephine, who had by that time been received into the convent, became too ill to remain, and she was taken to live with a neighbor. Then Mrs. Barber herself (Sister Mary Augustine) was forced to leave the convent, not only because of the poverty of the Sisters—which she could have borne—but due to the pressure of unfounded criticism, which took the form of the accusation that she was about to become a mother.⁵¹ Jerusha was given no other alternative, and so she went to board at a place in Baltimore for some months. One day during her stay there, a ship-captain came in for lunch and began to tell of his recent trip to Italy. Ignorant of Mrs. Barber's identity, the good captain described one of his passengers at length, as a certain clergyman on his way to Rome and in the most depressed state of mind throughout the entire trip. Mrs. Barber said nothing, but it was another heavy cross to bear, after so many sacrifices already made.⁵²

Meantime Virgil had reached Rome, and, after an audience with the Holy Father, Pius VII, entered the novitiate at San Andrea, remaining there until the spring of 1818. But the quiet of his new life was shattered by the news of his wife's expulsion from the convent, and he obtained leave to return to Georgetown immediately. By this time, unknown to Virgil, Jerusha and Josephine had both been allowed to return to the convent, on the 14th of April, 1818, so that his return was unnecessary.⁵³ Virgil did not return to Rome, however, and obtained leave to visit his parents in Claremont, New Hampshire, before beginning his theological studies at Georgetown. At this point the story returns to Claremont and to Virgil's parents.

More Converts

Daniel Barber and his sister Mrs. Noah Tyler (Abigail Barber), came down to meet Virgil in New York City. While there, Mrs. Tyler met Father Charles Ffrench, O.P., a convert himself, and the son of a Protestant minister, who had been stationed at the Barclay St. Church since January, 1818. Mrs. Tyler expressed her long interest in the Catholic Church, and in a few days was received into the Church by Father Ffrench. Daniel learned of this before his return to Claremont and expressed his displeasure at her sudden decision. When Virgil arrived in New York, Father Ffrench asked permission to accompany him to his father's home. The Jesuit novice willingly acceded to his request, and the four set out for Claremont.⁵⁴ They arrived on a Saturday, and the next day, Father Ffrench celebrated Mass at the Barber home, with the family attending. After Daniel had finished his own Sunday preaching and ministry over at Union Church, he invited Father Ffrench to begin a series of talks on the Catholic faith at his house, not wishing to antagonize any of his people by using the Episcopal church. Father Ffrench then proceeded to give a mission, and at the end of the week, he had seven converts, among whom were Mrs. Barber, Daniel's

wife, the first convert of Claremont, his daughter Laura, probably his son Truworth, Mrs. Tyler's daughter, Rosette, and one or two others. Of this Tyler family, related to the Barbers through Abigail (Mrs. Noah Tyler), William, one of the sons, was to become the first Catholic Bishop of Hartford, Connecticut, and his four sisters were also to become religious. Mrs. Tyler's husband was also converted, and the other sons, George Ignatius and Israel, by 1821.⁵⁵ Shortly after this, Virgil returned to Georgetown, where he was to make his theological studies from 1818-1822, as well as complete his noviceship. It was still a crucial time for his vocation, and although he had the assurance that Bishop Cheverus of Boston had sent Father Taylor to Claremont to complete the work of Father Ffrench, his own problems were weighing heavily upon him.⁵⁶ In October he visited Jerusha (Sister Mary Augustine) at the convent and told her that he was sick and dejected, and had been given no assurance of his vows. That his worries were not groundless, is clear from the conversation Father Clorivière, the convent's new director, had with Mrs. Barber, in which he pointed out the extreme poverty of the convent, and suggested that her husband become a secular priest so that she and her children could be supported.

Back at Claremont, Daniel, not yet a Catholic, but firmly convinced that the Catholic faith alone was the true one, and that it alone had the true priesthood of Christ, took a sad farewell of his little flock whom he had tended for so many years and with such devotion. The vestry at Claremont, long dissatisfied with him, voted to dismiss him, since he had shown himself deaf to their complaints and had disregarded Bishop Griswold's advice the previous September, when the Bishop had visited him awhile on his way to the Greenfield convention.⁵⁷ The Claremont Episcopal Church was rapidly losing its members, and the vestry had no choice but to let Daniel Barber go. Consequently Daniel received his dismissal on November 12, 1818, and on the 15th preached his farewell sermon

to his flock. He chose for his text: "I believe in the Holy Catholic Church, one Lord, one faith, one baptism,"⁵⁸ and after the sermon turned his steps to Maryland, where he was soon after baptized.⁵⁹ When he came to Georgetown, he found Virgil in poor health, and the two of them went to St. Inigoes, for the greater part of the winter. Daniel spent most of his time preparing a little work of apologetics, which was later published in 1821, and in writing open letters to several of his friends in Claremont, urging them to enter the true Church. In the letters there are many interesting notes about old St. Inigoes and St. Mary's City across the river, and the great humanity with which the slaves there were treated.⁶⁰

Theology

Virgil is listed in the Catalogue of the Maryland Mission for the year 1818-1819 as a Scholastic novice in second year, with ten others, most of whom were actually studying theology along with their noviceship trial, and in addition acting as professors at the College. One of these novices, Father Louis Dubarth, was at the time residing in Philadelphia as the vicar-general; while Father Michael Cousinne, another novice, was *operarius* at Bohemia Manor. The famous Father James Van de Velde, later Bishop of Natchez, and who was one of those sent by Father Kenny to the new Missouri Province in 1831, was then a student of rhetoric. The first year novices numbered eight, among whom was the future pastor of St. Inigoes Church, Father Joseph Carbery, whose grave is still to be seen there, in the little Jesuit plot.⁶¹ Also with these novices was the ill-starred Jeremiah Keiley, who would lead the one-man insurrection as Rector of Washington Seminary, later known as Gonzaga, in 1827, when that institution was closed by Father General for taking tuition. Gonzaga had been designed by Father John Grassi as a novitiate, but it was never to be so used. Extreme poverty forced the taking in of lay scholars almost from the beginning of its history.⁶²

Virgil's Master of Novices at this time was the famed Father Grivel.⁶³

From 1820-1822 Enoch Fenwick was President of Georgetown, with Father McSherry—later to become the first Provincial of the Maryland Province—as instructor in humanities, grammar and elementary classes. Father Roger Baxter was the professor of philosophy and prefect of studies.⁶⁴ On Feb. 23, 1820, Virgil and Jerusha took their first vows in the convent chapel, Jerusha pronouncing hers first, in the presence of all their children.⁶⁵ In 1821 Virgil's wife was made directress of the convent school and teacher to the Sisters. At last the value of her presence in the convent was fully realized. Poverty alone had not been the cause of the convent's difficulties. Most of the Sisters had had no training in teaching, with the natural result that they lost many of their students. Mrs. Barber's natural talents and experience at Fairfield, added to her training years before, proved a gold mine to the Sisters. From this time on, the status of the school improved markedly, and Mrs. Barber's contribution would soon extend from Georgetown to Kaskaskia, St. Louis and Mobile, where she played a prominent part in the foundations of the Visitation.⁶⁶

In the Georgetown Catalogue in 1820, Virgil is placed as a second-year theologian with Stephen Dubuisson, later Rector of Georgetown, and Peter Joseph Timmerman.⁶⁷ In this same year Father Kohlmann and nine theologians were transferred to the new Washington Seminary (Gonzaga). Father Kohlmann was the Rector and professor of dogma; Virgil, Dubuisson and Sanren were the Ordinandi. The theologate had three men in third year, two in second and four in first, with three Coadjutor Brothers, one of whom was James Fenwick, one more of that numerous family.⁶⁸ Father Charles Neale replaced Father Kohlmann as Mission Superior in 1821, holding that office till his death in 1823, when Father Francis Dzierozynski was made Superior.⁶⁹ Virgil's moral professor was Father Maximilian Rantzau. Father Dzierozynski

taught philosophy to the Scholastics at this time.

The hour for Virgil's ordination to the priesthood was at hand. He was sent to Boston, and December 3, 1822 was ordained by Bishop Cheverus, on the feast of his beloved Saint Francis Xavier. He began his active ministry almost immediately, baptizing in the Cathedral a few days after ordination, and staying with the Bishop in Boston until shortly after Christmas, when Father Kohlmann acceded to the Bishop's request, and sent Virgil to Claremont to build a Catholic Church.⁷⁰ It can be imagined with what thoughts the young Jesuit priest set out for Claremont in that sacred season, when Christ came to save the world. This, he believed, was to be the land of his apostolate, the land which had exacted a penalty of forty shillings an hour from anyone who harbored a Jesuit. Nearby lay the State which had seen Sebastien Rasle give his life for his Indians, and where Father John Bapst would one day be tarred and feathered for his faith; and not far away was the State which had seen French Jesuits martyred for that same faith. Newly made a priest of Christ, how Virgil's heart must have burned to plant the faith in this new vineyard!⁷¹

Return to Claremont

Upon his arrival, Virgil's first task was that of organizing a parish, which he named St. Mary's, and a school. The main purpose of the Academy was to make it easier for his converts to support the parish, as the school was designed for Catholics and non-Catholics alike.⁷² In 1823, his father having followed him to Claremont helped Virgil to build a small, tower-like building of red brick, to serve both as church and school. This was built onto Daniel's rectory, and in time Daniel and his family moved to the rear of his home, leaving the front for the students.⁷³ Later, in the winter of 1824, another wing was added to Daniel's home for boarders.⁷⁴ The upper story of the church consisted of a study hall and two small classrooms.⁷⁵ The building lies almost directly across from the

Union Episcopal Church, and its graveyard (deeded to Bishop Cheverus by Daniel upon his return) holds the body of the first convert of Claremont, Virgil's own mother. The section of the town where the two churches stand is known as West Claremont, as the real city center has shifted several miles away, where a new St. Mary's Church stands. This new Church has supplanted the old St. Mary's although the latter is occasionally opened. Old St. Mary's was used as the parish church of Claremont as late as 1866.⁷⁶ One of Virgil's first converts, and a great contributor to building the new Catholic church, was a descendant of the Alden family, Colonel Joseph Alden, another Puritan to enter the Church, after the Tylers and the Barbers.⁷⁷ Still another was Captain Bela Chase and his family of Cornish, a few miles away from Claremont. Captain Chase had been a strict Calvinist, and became one of the most ardent Catholics.⁷⁸ In later years, when the Catholic community so tragically disintegrated, Captain Chase and his family would faithfully sing the whole Mass each Sunday at their home, though there was rarely a priest to visit them; and they would add an extra decade to the Rosary for Father Virgil.⁷⁹ One of the daughters entered the Ursuline Convent in Charlestown, Massachusetts, and ended her days as a nun in Canada after the terrible Charlestown fire of 1834.⁸⁰

The work went on apace, and soon the Claremont *Spectator*, an early attempt at a town paper, was lavish in its praise of the new Academy, which was called "The Claremont Catholic Seminary."⁸¹ And so we find that the enterprising convert had established the first Church in western New Hampshire, the first Catholic school for boys in all New England, and the first seminary for Catholic clergy there.⁸² It was here that Fathers Fitton, Wiley and Tyler received their first training in the classics and in the rudiments of theology; it was here that many a well-known business man, Catholic and non-Catholic, was trained.⁸³ Daniel assisted his son in the teaching, and served his

Mass each day. Daniel himself had received Minor Orders from the Bishop, and permission to preach at the Cathedral in Boston, which he did several times; but he never felt worthy to enter the priesthood, after so many years of heresy, as he expressed it on his deathbed.⁸⁴ The school was soon filled with fifty and more scholars, and many others had to be turned away. The tuition was three dollars a quarter for day-students, and one dollar a week for boarding-students.⁸⁵ There was so little room left that Virgil himself used to take a little rug up to the room over the church, and sleep on that, as there were no beds left.⁸⁶ The pupils' uniform was a blue frock coat seamed with yellow buff and with a bright red sash.⁸⁷ Virgil thought that this made an "agreeable impression" on the inhabitants.⁸⁸ Latin was the prescribed tongue while at school.⁸⁹ The success of the school was not due to the uniform alone. As has already been seen, Virgil was an excellent teacher, and had been thoroughly trained long before his conversion. He was the author of two books, one a textbook on geology, the other a revision of a Latin grammar by Alvarez. Copies of these books can be found in the Woodstock Archives.⁹⁰

In 1824 new funds were needed. Consequently, Virgil began a trip through Canada in the winter, stopping at Quebec, Montreal and Three Rivers.⁹¹ Just previous to this, Father Kohlmann had suggested to Cheverus, the Bishop of Boston, that he ordain Daniel Barber a priest, but the plan had fallen through.⁹² The Bishop and Daniel kept up correspondence and Cheverus gave considerable aid to him by purchasing copies of his little work on apologetics.⁹³ The Bishop had come to Claremont twice, on his way to and from Canada in July and September. But now affairs began to take a new turn, at first propitious, but gradually more and more disastrous for the now flourishing Claremont parish and school. On October 1, 1823, Bishop Cheverus bid farewell to Boston, and at the request of the French King, returned to France, to become Cardinal and Archbishop of Bordeaux.⁹⁴ This

left the see of Boston vacant until 1825, because a suitable applicant could not be found.⁹⁵

Meanwhile Virgil had completed his winter tour to raise funds, and, once more at Claremont, wrote to his Superior, now Father Francis Dzierozynski, then residing at Fordham, pleading for a Jesuit novitiate in the Claremont district, "to which quarter," he wrote confidently, in March, 1824, "the Society in this country must at last look for its chief support and prosperity."⁹⁶ The spot Virgil thought most suitable for this novitiate or at least for a college, was no less a place than towering Mount Ascutney, 3,144 feet high, across the Connecticut river from Claremont, in the town of Windsor, Vermont.

Fervent Converts

Affairs continued to move happily at Claremont, and far from any friction arising with Daniel's old friends, there was a surprising amount of good-will and cooperation and many a conversion. Even the organist of Union Church bought a new organ and installed it in St. Mary's, and remained there to play it. In June Daniel deeded all his property to the Society of Jesus, with the exception of one small parcel which he gave to Bishop Cheverus in 1822. There was a temporary clause attached to the deed, benefiting Truworth Barber during his life.⁹⁷ Daniel continued to preach in the mornings on Sunday, and Virgil in the evening after Vespers. "The fervor of these converts," Bishop Fenwick would say a few years later, "is like that of the first Christians, and recalls to one's mind the primitive days of the Church."⁹⁸ As for Virgil, Fenwick later said: "I wish I had twenty more like him in my diocese."⁹⁹ Actually, the diocese of Boston, which then stretched from the tip of Maine, over to New Hampshire and Vermont, and down to Rhode Island and Connecticut, had but three priests in its vast expanse.

The year 1825 brought changes. On February 8, Daniel's wife passed to her reward, after an attack

of the flu.¹⁰⁰ She died at the age of 79, and her last prayer was the Sign of the Cross, after receiving the last three rites of the Church from her son Virgil.¹⁰¹ The first Claremont convert, she was the first to die and be buried in the new cemetery of St. Mary's. Daniel now speculated about returning to Maryland, where he would spend his last days, and it was perhaps his restlessness after his wife's death which helped bring on the tragic collapse of the Catholic cause in Claremont.¹⁰²

On May 10, Pope Leo XII created Benedict Fenwick, S.J., the second Bishop of Boston, but it was not until November 1 that he was actually consecrated in St. Mary's Cathedral, Baltimore.¹⁰³ His friend, Virgil, was invited to the ceremony, while Daniel, now aided by William Tyler, continued the Academy.¹⁰⁴ While he was in Baltimore, Virgil saw his wife and family, and arranged for the girls to go to Ursuline convents in Boston and Canada. He then left for Boston with Fenwick, Bishop England of Charleston, South Carolina, and others for the installation of the new Bishop, at which he acted as deacon. Virgil now began to assist Fenwick in his new work, by visiting some of the long-deserted parishes, and setting up others.¹⁰⁵ In April or May, Mary and Abigail Barber arrived in Boston. Mary entered the convent of the Ursulines there, just purchased by Fenwick in February of that year (1826) for \$3,300. The Ursulines had been in Boston six and a half years, and then moved out to the new Academy, which they named Mount St. Benedict, in Charlestown. Mary took the name of Sister Mary Benedicta. Abey went on to Quebec, joining the Ursulines there in June. She was unable to stop at Claremont on the way, and her father wrote her a few weeks later to console her for not being able to see him.¹⁰⁶

Mount Ascutney

On May 21, Bishop Fenwick left Boston for a visit to Claremont. He went by stage by way of Nashua

and Concord—in those days a twelve-day trip—and arrived on June 2. He confirmed twenty-one Catholic converts, and noted that there were already 150 Catholics in the new parish, a number which would double and triple within two years. On June 5, Virgil and the Bishop climbed Mount Ascutney to see whether it would be suitable for a college or even a Jesuit novitiate. The town of Windsor had expressed a desire for a college, and Virgil was only too willing to build up his “Catholic Seminary” into a thriving institution. After a long and laborious climb to the summit, the plump Jesuit Bishop could see only clouds and mist, and definitely decided against the project in any form. The Bishop acted wisely, as the town of Windsor subsequently vetoed its former offer.¹⁰⁷ In July Virgil visited the Passamaquoddy Indians and began a tour of the neighboring territory.¹⁰⁸ His daughter Mary had taken the veil on the Feast of the Assumption at Mount St. Benedict, Charlestown, and Abey did likewise on September 15 at Quebec. Virgil was present at the latter ceremony, since he spent August and September in Canada.¹⁰⁹ Shortly before this, William Tyler, the future Bishop of Hartford, having completed his studies at Claremont, was taken to Boston by Daniel Barber to complete his theology with Bishop Fenwick.¹¹⁰

From October to December, Virgil went on a mission tour to collect funds for repairing and enlarging his seminary, and at the same time to care for the needs of the Catholics of those regions.¹¹¹ On October 22, Virgil said his first Mass in Dover, New Hampshire, in the courthouse. In this town he found about one hundred Catholics working in the cotton mills, and to these he gave a three-week mission. He next proceeded to Bangor, Eastport, met the Catholics of Newmarket, and visited the Penobscot Indians of Old Town, Maine. There is a tradition that he even went as far south as Hartford, Connecticut, at this time. On December 11, he returned to Boston.¹¹²

Family Troubles

In 1827, Virgil was able to make repairs on the buildings and to enlarge them. But tragedy was awaiting him even as the school took on a more prosperous aspect than ever before. Trouble did not appear from any of the expected quarters, but within his father's house and family. The Barbers of Claremont at this time consisted of Daniel, Truworth, his eldest son, Laura McKenna, his daughter, and Virgil. Quarrels began to break out with increasing intensity between Virgil and his father, who was supported and even urged on by Truworth, who had an inflammable disposition, and his sister Laura. Statements were made, attacking Virgil's own position as a religious, and life soon became unbearable. Dark stories spread through the parish and matters were rapidly coming to a climax. Towards the end of the year, Virgil wrote to Father Dzierozynski at Fordham, describing the difficult position in which he was placed:

"Things have come to the last extremity. I am, and for some time have been, my own woodchopper, washer and cook. But now my provisions are exhausted, and my money is gone. I suffer abuse from my brother and his family beyond my power to tell, set on by my poor father. I am slandered by them, and they put my safety and life in danger. Unless you aid me, either I must perish by cold and hunger, or by violence, or I must stop the school and go in quest of something to eat and wear."¹¹³

Despite this dark cloud, the Academy reopened, and Daniel's second little tract on apologetics was published at Washington.¹¹⁴ But there was no real improvement, and the damage was done. Again in January Virgil wrote his Superior, with the result that he was told to close the Church and school and return to Georgetown. The Academy had dwindled in numbers, when the first pinch of poverty was felt, and the addition of slanderous reports about Father Barber made the situation all but incurable. The work of years seemed fated to vanish in a moment. On February 21, Virgil arrived in Boston, gave the keys to Bishop Fenwick, and returned to Georgetown.¹¹⁵

Bishop Fenwick was of an optimistic character, and was unwilling to see such a bright prospect end fruitlessly. Accordingly he wrote to Father Dzierozynski, begging him to allow Virgil to return to Claremont. Father Dzierozynski was adamant. Next, the Bishop urged him to ordain Brother Mobberly, then at Georgetown, and a remarkably intelligent man, whose diary is of great value to the lovers of Georgetown's history. Father Dzierozynski refused to consider it. Finally, the Bishop pleaded with him at least to send Virgil to the Indian missions now completely abandoned and rapidly being absorbed by the government-appointed minister Kellogg. To this proposal Father Dzierozynski consented, and Virgil was back in Boston by May 25, whence, after preaching several times, he took the steamboat to Portland, Maine, with Father James Fitton, a former student at Claremont, and the author of a history of the Boston diocese.¹¹⁶ Father Fitton proceeded to Pleasant Point, Virgil to Indian Old Town and the Bangor Indian school.¹¹⁷ Virgil and another missionary priest, Father Smith, soon managed to put an end to Mr. Kellogg's proselytizing among the Catholic Indians, and Virgil's subsequent work among these Indians was so effective that his name is still venerated at Indian Old Town today. As the successor of Father Romagne and Bishop Cheverus, Virgil built another church, to replace the one constructed by Cheverus on Indian Island, opposite Indian Old Town, about fifteen miles above Bangor.¹¹⁸ Father Bapst, coming over from Switzerland in 1848, would be his successor in this mission field in 1851.¹¹⁹

Farewell to Claremont

Abey (Abigail) made her profession on September 15. In early February, 1829, Virgil visited Claremont, where he found many Catholics, but they were no longer able to support a priest. He closed the church permanently, since the little Catholic community had already disintegrated, many going to other settlements, others surrendering their newly-won faith.¹²⁰ At the

same time, Virgil noted that the school could have been reopened without great difficulty, and in that way the Catholic parish could be revived.¹²¹ But it was not to be. It must have presented a sad picture to the eyes of the Jesuit, as he rode away back to the Indian mission.

Susan and Josephine Barber left Georgetown for Boston on August 28, although it was not until May 21 of the following year that Susan entered the boarding school at Three Rivers, Canada.¹²² Sorely tempted in deciding her vocation, Susan left the Boston convent, and entered the Ursulines at Quebec; but being refused more time to consider before taking her vows, she left Quebec and returned to Georgetown. She then decided to go to the boarding school at Three Rivers, later making her profession there.¹²³ Samuel meanwhile had entered the novitiate at Georgetown after graduating on July 30, 1830.¹²⁴ His had been a notable career already. We find him speaking at practically every commencement held at Georgetown since he began his grammar there. He spoke before the President of the United States in 1825 and 1827, and although there was no public commencement in 1828, nevertheless Samuel delivered one of the four speeches given to the students. In 1829, Samuel again spoke at the July commencement exercises, this time on the "Character of Epaminondas," and the following year, when he graduated he spoke "On Honor."¹²⁵ The novitiate was at Georgetown from 1827 to February 21, 1831; then it was moved to Whitemarsh, Maryland where it remained until its removal to Frederick in 1833.¹²⁶ In September, the Bishop and Virgil went to Sandwich, Massachusetts, to dedicate the new Church there, the oldest parish in the present Fall River diocese. Father William Tyler, now ordained, was its first pastor. The voyage down by packet was quite a stormy one for the Bishop, and both of them were seasick by the time they arrived in Sandwich.¹²⁷

Recall to Georgetown

In the autumn, Josephine, who was of delicate health, was sent to Cornish, a few miles from Claremont, for a few months' rest, at the home of Captain Bela Chase, one of the converts. While she was there, Virgil paid a visit to Cornish on business and stayed at the Chase home a day or so.¹²⁸ After a few days in Claremont with his brother Truworth, he returned to Cornish for a last visit with Josephine. It was a happy meeting, and Josephine was so excited that she could hardly leave him long enough to make preparations for confession to her father.¹²⁹ But Virgil was soon after recalled to Georgetown, and was far away from Claremont when Bishop Fenwick made a second visitation to the parish. He found the Church intact, but the rest of the buildings had been let out to tenants, and were in wretched condition. Fenwick officiated there in the Church, and noted in his diary afterwards that on the trip home the stage overturned, plunging him into a stream, with the result that the rest of his ride home was most uncomfortable.¹³⁰

Truworth Barber died the following year, and Daniel, with little now to keep him in Claremont, went South, spending his days between St. Inigoes and Washington until his death.¹³¹ He was given the freedom of the Jesuit houses, and used to visit many of the homes of friends in the city of Washington. Samuel took his vows August 15, 1832 at Whitemarsh, and left for San Andrea and the College of the Nobles in Rome with Father McSherry and his fellow-novice, Samuel Mulledy. There he studied until 1839.¹³²

Virgil was next sent, in 1831, to St. John's College, Frederick, Md., to teach there and help in the parish.¹³³ The cornerstone of the Church had been laid in 1828 and the college opened in 1830. The tuition was fifty dollars for the entire course, with three dollars a year in advance "for fuel, ink, and servants' wages," the money otherwise being intended to pay off the debts on the buildings. At that time there were but four

professors. No boarders were taken but students lived in the homes around the school.¹³⁴ The residence on Church Street was finally rented out in 1860, and the Fathers then came to live at the novitiate.¹³⁵ The Church was consecrated in 1837, and an array of Bishops was present on that occasion: Eccleston, England, Fenwick, Rosati, Purcell, Chabrat, Bruté, Clancy and Blanc,—half of the early American hierarchy.¹³⁶

The year 1833 saw Susan make her profession March 19.¹³⁷ This was to be a year of partings. On April 16, Josephine, who had meantime returned to Georgetown to become a Visitiandine novice, stopped at Frederick with her companions while on the way to establish a new foundation at Kaskaskia, Illinois. She stayed overnight with Mother Agnes Brent and seven others, and attended Mass the next morning; but she was unable to receive Communion at her father's hand, because the other Sisters were not receiving that day, it not being a Communion day of rule. It would have been the first time that Virgil's daughter received the Blessed Sacrament from him; and it was the last opportunity, for they would never meet again. Josephine draws a vivid picture of her father at that time, standing on the pavement and watching the last of his children fade from sight in the stagecoach. She describes him as remarkably tall, stout, portly and handsome, with a voice of great depth and beauty. Josephine reached Kaskaskia May 3, and made her profession October 28 before Bishop Rosati.¹³⁸

Conewago

The following year, 1834, found Virgil at Conewago, Pennsylvania, where he taught for several years under Father Lekeu, who was the superior at the mission from 1822-1843. Father Smith describes his work there:

In 1835 Father Lekeu erected two schoolhouses in the churchyard and here it was that Father Virgil H. Barber renewed the attempt of Father F. X. Brosius to establish a school for higher education. That his efforts were blessed is proved by the vocations that were the immediate re-

sult of his labors. The school continued for only three years, but two of Father Barber's scholars became Jesuit priests, another entered the Society as a Brother, and a fourth when visiting, said: "To the good Jesuits of Conewago I owe my vocation to the priesthood."¹³⁹

Among other subjects, Virgil taught there Latin and chemistry. The two Jesuit fathers whose vocations he fostered were Father Samuel M. Lilly and Father Florence T. Sullivan, the latter dying in 1907 at Santa Clara, California. The schoolhouses have long since disappeared, but Conewago remains a bright memory in the early Jesuit mission trails in the United States.¹⁴⁰

On March 24 of this year, Daniel died at St. Inigoes, breathing a prayer of regret that he had taught heresy so many years before his conversion. He lies buried there today, in the old Jesuit plot near the center of the churchyard, and his monument, near those of the three young Jesuit Scholastics struck by lightning, is a simple iron cross, with the words: *Daniel Barber, Olim Minister Protestans*. This was the year of the tragic burning of the convent and school at Charlestown, Massachusetts, where Virgil's eldest daughter, Mary, had been since 1826. Throughout that terrible night, and at the court trial held afterwards, Mary conducted herself in such a way that many later mentioned her presence of mind and high courage. After the fire and riots, Mary lived for a time with the Sisters of Charity in Boston, then moved to the new place on Dearborn Estate, Roxbury; but the attempt to revive the once-famous Academy was doomed to failure. In 1835 Mary returned to the convent in Quebec.¹⁴¹

Farewell to Mrs. Barber

In the spring of 1836, Bishop Rosati sent his vicar general, Father Borgna, to Georgetown to ask that Mrs. Barber (Sister Mary Augustine) and others be allowed to come West and assist in the founding of a new house in his diocese. Permission was obtained, but only for Mrs. Barber.¹⁴² Accordingly, Jerusha set out in August for Baltimore, and after a few days at

Emmitsburg, she took a last farewell of Virgil and set out for the West, whither her daughter had preceded her.¹⁴³ She arrived in Kaskaskia September 24.

Another cross followed swiftly. Susan had fallen sick at Three Rivers, and shortly after receiving a letter from her father, who was at Conewago, she went to her reward, at the early age of twenty-four, having been in religion only four years. Her name in religion was Sister Mary Saint Joseph.¹⁴⁴

Virgil spent most of this year at Conewago, until he was recalled to Georgetown in 1838.¹⁴⁵ The same year Mary Barber returned to Brinley Place, Boston, as Superioress, reopening the Ursuline Academy. After two years she had to give up the idea and return to Quebec, though not without rather stubborn efforts to remain, even against the wishes of Bishop Fenwick.¹⁴⁶ Samuel had been ordained in Rome September 22, 1839, and returned to Georgetown in 1840, where he stayed until 1845, teaching poetry and later acting as vice-president of the College, while his father was teaching there.¹⁴⁷ In 1843 Virgil became Superior of White-marsh, with a mission at Annapolis before it had a resident priest. Two years later he returned to Georgetown to resume his work as professor of Scripture.¹⁴⁸ Father Francis Dzierozynski had succeeded Father McSherry in 1840, as Provincial of Maryland.¹⁴⁹ On June 10, 1844, Samuel formed one of a Corporation (including Fathers James Ryder, Thomas Lilly, James Curley and Anthony Rey) organized under President Tyler to insure the College charter which had already been granted some years before this.¹⁵⁰

In 1845 Virgil suffered a severe stroke, which partially paralyzed him, and he grew successively worse throughout the next two years.¹⁵¹ Samuel had been at Conewago part of this year, but returned in 1846 to the College to teach Spanish and act as preacher to the students during the Mexican War.¹⁵² Samuel seems to have inherited his father's talent, both as a teacher and as an administrator and was later remembered by his students as one of the finest teachers

at Georgetown.¹⁵³ One of his students spoke of him years after as a "polished classical scholar and a man of exquisite taste in English literature."¹⁵⁴ He showed the same ability when he became Master of Novices at Frederick, Maryland, November 13, 1846, remaining there until May 23, 1851.¹⁵⁵ "A scholarly man and an excellent religious, the only complaint I ever heard against him was that he sometimes required too absurd things of the Novices."¹⁵⁶ It was probably Samuel who selected and translated the *Meditations* of Nouet into English while at Frederick.¹⁵⁷ He was not idle in other lines, and added a new wing to the novitiate, which was later used as the chapel and as rooms for the Novices.¹⁵⁸

Death

Father Samuel wrote to his sister Mary from Frederick City, March 25, 1847, informing her of their father's serious condition.¹⁵⁹ Virgil became worse and had received the last Sacraments. His mind was clear, but the paralysis was now affecting his left side.¹⁶⁰ "Let us unite together, my dear Mary and Abey," Samuel wrote, "in earnest prayer, for so beloved a father, to our Father who is in heaven, that he would support us all in the trial, give us all resignation, and teach us to look upon heaven as our only true home."¹⁶¹ Three days later, fortified by the Sacraments, conscious and calm to the end, Virgil gave up his soul to God about 8:30 in the evening, Saturday, March 28. Samuel again wrote to Mary and Abey:

"No doubt my last letter made you sad enough—but earth is the land of our exile, not our home. Should we then repine if those we love are recalled from their banishment to their heavenly country?—Let us not repine or grieve immoderately for the loss, but say more friendly than ever: 'Our Father who art in Heaven!' We have two fathers; one to pray for us, the other to shower graces upon us."¹⁶²

A little over a year later, May 9, 1848, Mary Barber died at the Quebec Convent after a year of suffering from spinal ulcers. She died on her father's birthday

and impressed all by her patience and cheerfulness throughout her pain. While still able to walk, she would teach class, although she must have suffered a great deal in so doing. She was only thirty-eight years old.

To return to Virgil's wife, Sister Mary Augustine. In the spring of 1844 Mrs. Barber left Kaskaskia for the St. Louis foundation, and five years later she was on the road again, this time to Mobile, Alabama, to found yet another Visitation convent. Her chief work was always that of preparing teachers, and in this field she was without equal.¹⁶³ Two years later, August 15, 1851, her son Samuel left Frederick to become the president of the old Washington Seminary, which had been changed into Gonzaga College. Here he began an evening school, enlarged the chapel, and in 1854, he began the organization of the "Washington Seminary Guards," an early type of R.O.T.C.¹⁶⁴ The next year Mrs. Barber fell seriously ill at Mobile, and Josephine was sent from St. Louis to be at her bedside.¹⁶⁵ During her last illness, Mrs. Barber dictated to Josephine, at the request of Bishop Quinlan, the story of her conversion and life as a religious; and it is well that this was done, since Mrs. Barber had burned all her other papers.¹⁶⁶ On the feast of their beloved patron, St. Francis Xavier, December 3, Jerusha was found to have consumption, and on January 1, 1860, comforted by the visit of Archbishop Purcell and Bishop Quinlan, she died in peace, and was buried in the convent cemetery at Mobile. Bishop Quinlan sang the funeral Mass, assisted by Father Pelletier, the future Bishop of San Antonio, and Father De Gaultier. Virgil's wife had been sick for over twenty months, and confined to the infirmary, where she could never speak enough praise of the care which was given her by the other Sisters. Mother Gonzaga, the infirmarian, declared that she for her part had never witnessed such patience in any other person.¹⁶⁷

Samuel was now at Port Tobacco, Maryland. From here he was sent to be Superior of the Mission at

St. Thomas' Manor, where, after several years as Superior, he contracted typhoid fever and died February 23, 1864, at the age of fifty. He is buried in the cemetery there at the Manor, in the priests' enclosure.¹⁶⁸

The story of the Barber family is nearly at an end. Abey (Sister St. Francis Xavier) celebrated her golden jubilee on September 11, 1878, in Quebec, but in the following November suffered a stroke, which left her unconscious until December 8th. On March 3, 1880 Abey passed to her reward at the Quebec convent. She was sixty-nine. It seems that the lives of the Barbers were incomplete without a period of physical suffering, as the last jewel in their crown.¹⁶⁹

Josephine returned to St. Louis after her mother's death in 1860, where she continued her work as a teacher of painting and music and composition until her death in 1887.¹⁷⁰ She was a very competent analyst, and the list of her writings is long. She is the author of the *Annals* of the Georgetown Convent and of the life of Sister Stanislaus Jones, the daughter of Commodore John Paul Jones.¹⁷¹ Thus died the last member of one of the most remarkable families of which Catholic history in America has record. Here is a story of sacrifice and devotion, which, while not unmixed with human failings, must have been a powerful source of inspiration to contemporaries, Catholic and non-Catholic alike, and which is still a shining example for our own day.

NOTES

¹William Byrne, *History of the Catholic Church in the New England States*, vol. I, Hurd and Everts Co., 1899, p. 47.

²James Savage, *A Genealogical Dictionary of the First Settlers of New England*, Boston, Little, Brown and Co., 1861, vol. I, pp. 113-114.

³Noah A. Phelps, *History of Simsbury, Granby and Canton, from 1642 to 1845*, Hartford, Press of Case, Tiffany and Burnham, 1845, pp. 11, 13, 15, 29, 45-49, 77-78, 82-83, 137-140; 167-68.

⁴*Catholic Memoirs of Vermont and New Hampshire*, (ed. Bishop Louis de Goesbriand, of Burlington) Burlington, 1886, p. 25.

⁵*Memoirs*, p. 26; Sister Laurita Gibson, *Some Anglo-American Converts to Catholicism Prior to 1829*, Washington, D. C., Catholic University, 1943, pp. 195-96.

⁶*Some Anglo-American Converts*, p. 196.

⁷*Memoirs*, pp. 26-28.

⁸*Memoirs*, p. 28; *Anglo-American Converts*, p. 198.

⁹*Memoirs*, p. 29; *Anglo-American Converts*, p. 198.

¹⁰At Trinity Church, Wall St., Manhattan, N. Y., Jan. 25, 1794.

¹¹Sister Mary Ignatia McDonald, O.M., *The Barber Family of Claremont*, Notre Dame, Indiana, 1931, Notes, III.

¹²*Memoirs*, p. 26; *Anglo-American Converts*, p. 198.

¹³Otis F. R. Waite, *History of the Town of Claremont, New Hampshire*, Manchester, N. H., 1895, John B. Clarke Co., pp. 21, 26, 27, 93-102.

¹⁴Waite, *op. cit.*, pp. 99-100.

¹⁵Waite, p. 41.

¹⁶Waite, p. 102; Lord, Sexton, Harrington, *History of the Archdiocese of Boston*, New York, Sheed and Ward, 1944, vol. I, pp. 740-741.

¹⁷Henry Steele Wardner, *The Birthplace of Vermont*, New York, privately printed by Charles Scribners' Sons, 1927, *passim*. (We are indebted to Father Lord, co-author of the book cited above, for the information regarding Daniel's part in this tempest in a teapot.)

¹⁸Lord, Sexton, vol. I, p. 743; Frederick Chase, *A History of Dartmouth College and the Town of Hanover, New Hampshire*, Cambridge, John Wilson and Sons, University Press, 1891, pp. 155, 10-12, 255, 236, 59, 71, 296, 587-88.

¹⁹*Anglo-American Converts*, p. 199.

²⁰Lord, vol. II, pp. 62-63.

²¹Gibson, pp. 198, 199; Lord, vol. I, p. 743.

²²*Memoirs*, p. 85. Josephine says that her mother was born in New Town, Connecticut, July 20, 1789; Gibson, p. 199, says she was from Vergennes, Vt. on the basis of Virgil's sketch of her in his *Memoirs*. McDonald also holds for New Town, and says she was the fourth child of David and Abigail Booth, of Puritan extraction; McDonald, *op. cit.*, p. 6 (Appendix). She was probably living in Vergennes when Virgil met her, as they were both students at the same time.

²³*Memoirs*, p. 87.

²⁴*Memoirs*, pp. 13-14.

²⁵*op. cit.*, p. 14; p. 31. Gibson, p. 200, doubts that Daniel was present.

²⁶Lord, vol. I, p. 741.

²⁷*Memoirs*, pp. 29-32; *Some Anglo-American Converts*, pp. 199-200.

²⁸*Memoirs*, p. 32; Gibson, p. 199; Henry Bronson, M.D., *A History of Waterbury, Connecticut*, Waterbury, 1858, Bronson Bros., p. 305.

²⁹*Memoirs*, pp. 67, 88, 90, 96; Gibson, pp. 207, 209, 217-18; *Woodstock Letters*, vol. 61, p. 345; vol. 11, p. 101; vol. 9, p. 38; McDonald, p. 20.

³⁰*Memoirs*, p. 89; Gibson, p. 204, says that Mrs. Barber's spiritual crisis caused the child to be born prematurely.

³¹*Memoirs*, pp. 73-74.

³²Gibson, p. 203.

³³*Memoirs*, p. 74.

³⁴*Memoirs*, p. 64 sq.; p. 32; Gibson, pp. 201-204.

³⁵*Memoirs*, p. 64; Gibson, p. 204.

³⁶*Memoirs*, p. 89; Gibson, p. 204, quotes Fenwick as stating that Virgil was conditionally baptized a few days following his profession of faith, though admitting that the date is not recorded at St. Peter's.

³⁷Gibson, p. 205.

³⁸Gibson, p. 204.

³⁹*ibid.*

⁴⁰George Parsons Lathrop and Rose Hawthorne Lathrop, *A Story of Courage*, Cambridge, Riverside Press, 1895, p. 86; Gibson, p. 205; *Memoirs*, pp. 90-91.

⁴¹*Memoirs*, pp. 68-69; Peter Guilday, *Life and Times of John England*, America Press, 1927, vol. I, pp. 164-282. *Woodstock Letters*, vol. 32, pp. 200, sq.

⁴²*Memoirs*, p. 90.

⁴³*Memoirs*, p. 44.

⁴⁴*Memoirs*, p. 68; Gibson, pp. 206-7; Lathrop, pp. 61-64, 68, 151, 190.

⁴⁵Lathrop, *passim*. These authors tell the entire story of the Convent's early days.

⁴⁶*Memoirs*, p. 71. By this account, Samuel went directly to the Jesuit house, and Josephine to Mrs. Fenwick's. Gibson, p. 207, puts Samuel with Mrs. Fenwick. Others deny Mrs. Fenwick's part altogether.

⁴⁷Lathrop, p. 184.

⁴⁸*Memoirs*, p. 71, Gibson, p. 208; Thomas Hughes, S.J., *The History of the Society of Jesus in North America*, Documents, vol. I, part II, 1910, Longmans, Green and Co., N. Y., p. 548, Note 33; *Woodstock Letters*, vol. 15, p. 189.

⁴⁹Gibson, pp. 201-202.

⁵⁰*Memoirs*, p. 93.

⁵¹*Memoirs*, pp. 93-94; Gibson, pp. 207-208; Lathrop, p. 349; McDonald, p. 14.

⁵²*Memoirs*, pp. 93-94. This account gives the city as Baltimore, the lodging as Mrs. Lewis', and the length of Mrs. Barber's stay as the 14th of April (from October); Lathrop, p. 349, gives Philadelphia as the place.

⁵³*Memoirs*, p. 94; Gibson, p. 208.

⁵⁴*Memoirs*, p. 32, sq.; Gibson, p. 208; *History of the Catholic Church in the New England States*, vol. I, pp. 37-38; vol. II, pp. 119-121.

⁵⁵*ibid.*

⁵⁶*Woodstock Letters*, vol. 15, p. 189; vol. 33, p. 1; *Memoirs*, p. 95; Lord, I, pp. 745, 747. McDonald, p. 19, declares that Father Matignon was sent up there at that time.

⁵⁷*Memoirs*, pp. 33-34; Lord, I, p. 745; Waite, p. 103.

⁵⁸*Memoirs*, p. 33.

⁵⁹*Memoirs*, p. 33. McDonald, p. 19, asserts that Daniel received conditional Baptism from his old friend Bishop Cheverus a few months later.

⁶⁰*Memoirs*, pp. 35, 52, 95.

⁶¹*Woodstock Letters*, vol. 15, p. 189.

⁶²*Woodstock Letters*, vol. 64, pp. 41-46.

⁶³*Woodstock Letters*, vol. 33, p. 6. J. Fairfax McLaughlin, *College Days at Georgetown*, p. 145.

⁶⁴*History of Georgetown College*, Washington, D. C., Published for the College by P. F. Collier, N. Y., 1891, p. 58.

⁶⁵*Memoirs*, p. 96.

⁶⁶*Memoirs*, pp. 96-103; Gibson, pp. 209-219; Lathrop, pp. 343-353; McDonald, p. 37.

⁶⁷*Woodstock Letters*, vol. 10, pp. 116-117.

⁶⁸*Woodstock Letters*, vol. 64, pp. 41-43.

⁶⁹*Woodstock Letters*, vol. 33, p. 5.

⁷⁰*Memoirs*, p. 72; Gibson, p. 211. Kohlmann had first suggested that Father Cooper, of Baltimore, be sent to Claremont, and that Daniel also be ordained; then he might send Virgil later on to assist them. Lord, vol. I, p. 747. Later, Fenwick petitioned that Brother Mobberly be ordained. Hughes, *op. cit.*, p. 570.

⁷¹Lord, p. 747; *Memoirs*, p. 72; Arthur J. Riley, A. M., *Catholicism in New England to 1788*, Catholic University, Washington, D. C., 1936, p. 209.

⁷²Gibson, p. 213.

⁷³*ibid.*; James Fitton, *Sketches of the Establishment of the Church in New England*, Boston, Patrick Donahue, 1872, p. 281; Lord, II, pp. 59-60.

⁷⁴Lord, II, p. 62.

⁷⁵*ibid.*; Waite, p. 103.

⁷⁶*Memoirs*, p. 72.

⁷⁷Scannell O'Neill, "Some Mayflower Converts," U. S. Catholic Historical Society, *Records and Studies*, vol. 15, p. 81. Colonel Alden was the great-great-grandson of John Alden. Mrs. Alden was the daughter of Col. Seth Warner, captor of Crown Point.

⁷⁸Sarah Chase had been converted at the same time as Mrs. Barber (Daniel's wife) and later entered the Charlestown convent where Mary Barber also entered. McDonald, p. 19. Caroline Alden joined them as well (p. 23). Sarah was known as Sister Ursula in religion. Cf. *History of the Catholic Church in New England*, Byrne, etc. vol. I, p. 592.

⁷⁹*Memoirs*, pp. 78-79.

⁸⁰Byrne, *vol. I*, p. 592.

⁸¹Lord, *vol. I*, pp. 47, 59; Gibson, pp. 214-215.

⁸²Lord, p. 59.

⁸³McDonald, Appendix, 13, VII; Waite, p. 143; Gibson, p. 214.

⁸⁴Lord, *l.c.*

⁸⁵Lord, *l.c.*

⁸⁶Gibson, p. 214.

⁸⁷Gibson, *l.c.*

⁸⁸*ibid.*

⁸⁹Richard H. Clarke, *The Lives of the Deceased Bishops of the Catholic Church in the U. S.*, N. Y., O'Shea, 1872, II, p. 280.

⁹⁰Gibson, p. 217.

⁹¹Gibson, p. 213. McDonald, p. 21.

⁹²Lord, I, p. 747.

⁹³*ibid.*

⁹⁴J. Huen-Dubourg, *The Life of Cardinal Cheverus, Archbishop of Bordeaux* and formerly Bishop of Boston, (transl. E. Stewart), Boston, James Munroe and Co., 1839, pp. 109 sq. Gibson, p. 215.

⁹⁵*History of the Catholic Church in the United States*, vol. III, John G. Shea, Akron, Ohio, D. H. McBride & Co., pp. 128-138.

⁹⁶Lord, II, p. 59. Byrne, II, p. 467.

⁹⁷Lord, II, p. 64.

⁹⁸Lord, II, p. 61.

⁹⁹*ibid.*

¹⁰⁰Lord, II, p. 62; McDonald, p. 23.

¹⁰¹*Memoirs*, p. 77.

¹⁰²*Memoirs*, p. 57.

¹⁰³Gibson, p. 215.

¹⁰⁴McDonald, p. 25. Lord, II, p. 60, states that the Academy closed down for two years. Others agree with Sister McDonald that it continued.

¹⁰⁵Gibson, p. 215.

¹⁰⁶Gibson, p. 227; *Memoirs*, p. 78; Shea, *History*, III, pp. 141-42.

¹⁰⁷Gibson, p. 216.

¹⁰⁸Gibson, p. 217.

¹⁰⁹*Memoirs*, p. 75.

¹¹⁰*Memoirs*, p. 56.

¹¹¹*Memoirs*, p. 74; Lord, II, p. 62.

¹¹²Byrne, II, p. 120; Lord, II, p. 93. The latter states that Virgil was a week at Hartford.

¹¹³Lord, II, p. 63.

¹¹⁴*op. cit.*, p. 62.

¹¹⁵*op. cit.*, p. 63; McDonald, pp. 25-26; Waite, p. 143. According to Waite the school remained open after Virgil's final departure, being "continued for a time by others, among them Josiah Sweet, who afterwards became an Episcopalian clergyman."

¹¹⁶*Memoirs*, p. 76.

¹¹⁷*ibid.*

¹¹⁸Lord, II, pp. 79-81; John Gilmary Shea, *History of the Catholic Missions among the Indian Tribes of the United States, 1529-1854*, N. Y., P. J. Kenedy, 1896, p. 159; *History*, III, pp. 153-4, 159; Byrne, II, p. 868; *American Catholic Historical Researches*, vol. 16, July 1899, No. 3, p. 122; Clarke, *op. cit.*, *passim*.

¹¹⁹*Woodstock Letters*, vol. 16, p. 324.

¹²⁰*Memoirs*, pp. 78-79.

¹²¹McDonald, p. 26.

¹²²*Memoirs*, p. 78.

¹²³McDonald, pp. 26-27.

¹²⁴*Gonzaga College, An Historical Sketch (1821-1921)*, Washington, D. C., Published by the College, 1897, p. 49.

¹²⁵*op. cit.*, pp. 66, 70-76, 81, 95-96.

¹²⁶*Woodstock Letters*, vol. 69, pp. 47-48.

¹²⁷*The Catholic Church in Sandwich, 1830-1930*, Rev. Raymond B. Bourgoïn, Boston, Grimes Printing Co., first chapter; Byrne, I, pp. 456-57.

¹²⁸*Memoirs*, pp. 78-79.

¹²⁹*op. cit.*, p. 79.

¹³⁰Shea, *History*, II, p. 465.

¹³¹Lord, II, p. 64; *Memoirs*, p. 59.

¹³²*Memoirs*, pp. 122-123.

¹³³Gibson, p. 217; *Woodstock Letters*, vol. 30, pp. 231-233.

¹³⁴*ibid.*

¹³⁵*Woodstock Letters*, vol. 5, p. 185.

¹³⁶*op. cit.*, p. 110.

¹³⁷*Memoirs*, p. 127.

¹³⁸*Memoirs*, p. 79.

¹³⁹*Woodstock Letters*, vol. 61, pp. 344-45.

¹⁴⁰*Woodstock Letters*, vol. 43, pp. 58-59

¹⁴¹*Memoirs*, p. 59; Gibson, p. 227; *United States Catholic Historical Society, Records and Studies*, vol. 27 (1937), p. 248.

¹⁴²Gibson, p. 218.

¹⁴³*ibid.*

¹⁴⁴*Memoirs*, pp. 81-82, 127.

¹⁴⁵Dubourg, *Life of Cardinal Cheverus*, p. 109; McDonald, p. 32; *Woodstock Letters*, vol. 33, p. 4.

¹⁴⁶Cf. Fenwick's *Correspondence with Mary Barber* following the fire. (Chancery, Brighton, Mass.)

¹⁴⁷McDonald, p. 36.

¹⁴⁸*Woodstock Letters*, vol. 33, p. 4.

¹⁴⁹*Woodstock Letters*, vol. 33, pp. 5-23.

¹⁵⁰*History of Georgetown College* (Collier, publ.), p. 146.

¹⁵¹*Memoirs*, p. 80.

¹⁵²*Gonzaga College*, p. 50.

¹⁵³McLaughlin, *op. cit.*, p. 116.

¹⁵⁴*ibid.*

¹⁵⁵*Woodstock Letters*, vol. 69, pp. 47-48.

¹⁵⁶*Woodstock Letters*, vol. 33, pp. 3-4.

¹⁵⁷*ibid.*

¹⁵⁸*Woodstock Letters*, vol. 5, p. 174.

¹⁵⁹*Memoirs*, pp. 80-81.

¹⁶⁰*op. cit.*, p. 81.

¹⁶¹*ibid.*

¹⁶²*ibid.*

¹⁶³*Memoirs*, pp. 116-118; McDonald, p. 37.

¹⁶⁴*Gonzaga*, pp. 51-54.

¹⁶⁵Gibson, p. 219.

¹⁶⁶*Memoirs*, p. 85.

¹⁶⁷*Memoirs*, pp. 101-103.

¹⁶⁸*Woodstock Letters*, vol. 60, pp. 371-375; McDonald, p. 37.

¹⁶⁹*Memoirs*, pp. 119-122.

¹⁷⁰Gibson, p. 219; McDonald, p. 38.

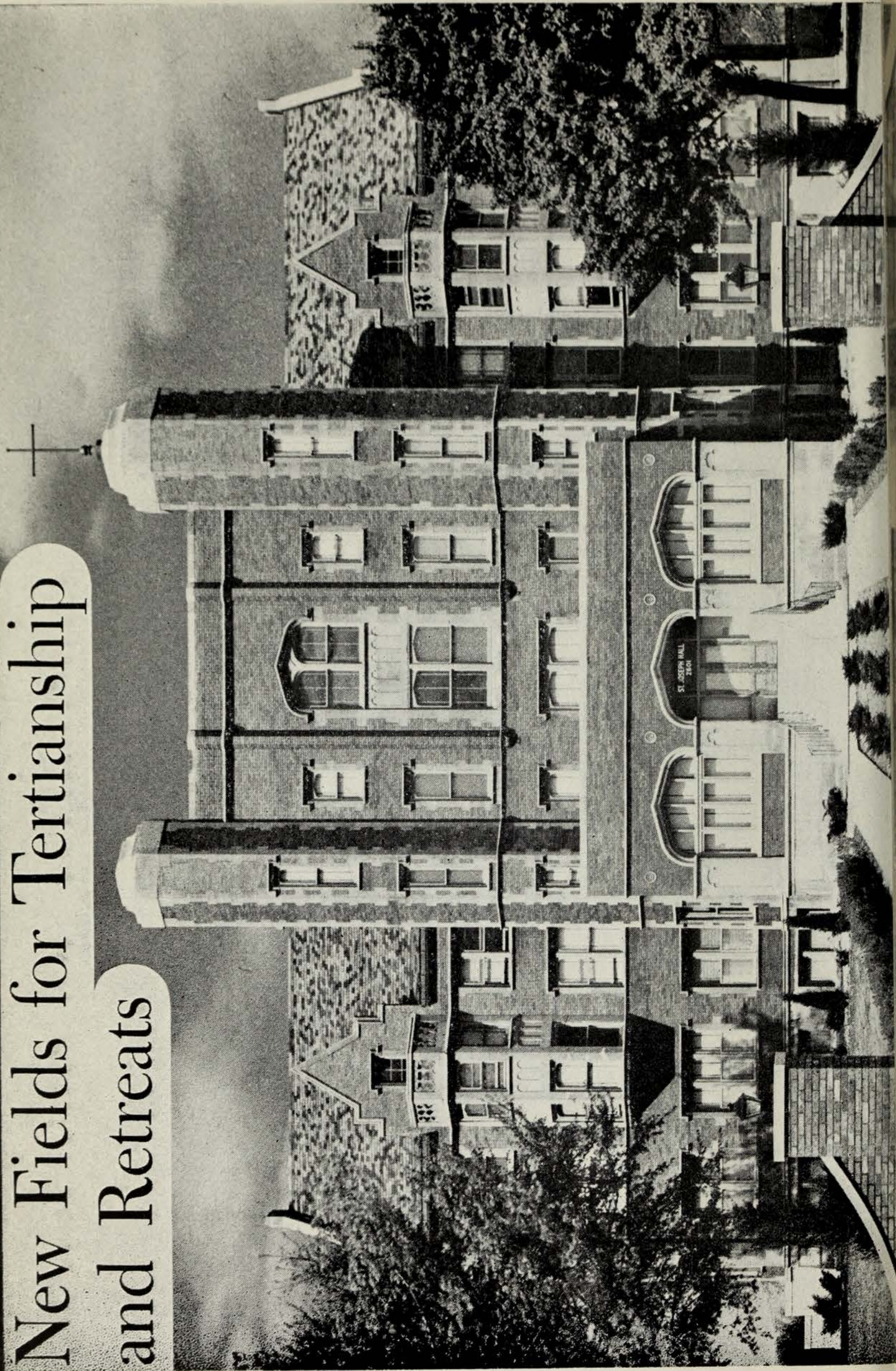
¹⁷¹Lathrop, pp. 173, 303, 309.

BETTER WINE

The young curate said to the bishop as he lay in his last illness, "My lord, I have brought you a glass of that wine." The young curate then kneeling by the bed of his venerable patron burst into tears and added, "Oh, my lord! Soon you will be drinking other and better wine in another and better world!" To this the hierarch replied, little above a whisper, "In a better world my faith constrains me to believe, but a better wine than this could never be."

HILAIRE BELLOC

New Fields for Tertianship and Retreats



HISTORICAL NOTES

NEW TERTIANSHIP AND RETREAT HOUSE AT DECATUR

St. Joseph's Hall in Decatur, Illinois was officially opened as a tertianship and retreat house for the Missouri Province in the autumn of 1947 when Father Daniel H. Conway was appointed first Rector and Tertian Instructor. The building, erected in 1906, was once a children's home and required much renovation before it was suited for its present purpose. Unable to erect a new building, the Missouri Province, in 1946, purchased and, after careful planning, renovated the home. A number of conditions had to be met. Chief among them were ease of access, size, privacy, and reasonable maintenance expense. Although it proved impossible to find a place which met all these requirements, Decatur was chosen as the best solution to the multiple problem. Included in the purchase were a power plant, stables, other small buildings and about thirty acres of ground including an orchard.

The main building was in poor shape and the roof was especially bad. This called for repairs and the removal of extensive battlements and finials. A new slanting roof of varicolored tile was built, with stone terminals and coping. A stone and copper tower, with copper louvers, was erected, topped by a cross.

A massive old porch offered another difficulty. It needed repair and renovation in order to give the building a warmer appearance. This difficulty was neatly turned into an asset by the absorption of the porch into St. Joseph's Hall. The result: an impressive entrance and two large reception rooms were gained. The old steps were removed, the stone arches were re-

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built, and new stone steps with a wrought iron balustrade were constructed. New casement windows with stone sills were installed. All doors leading to the outside were rehung to swing out.

Inside, the building was in an even worse condition. Two winding staircases extended through four stories, surrounded by halls and surmounted by a stained glass cupola. This ensemble created a serious fire hazard, wasted space and added much to the cost of maintenance. Furthermore, the building lacked centralized plumbing. Again, a happy solution was found. The stairways were walled in, leaving only one set of stairs and an elevator shaft. Space saved by this reduction of hazard and expense was used to install modern toilets and shower baths on each floor.

Unused Space Utilized

Kitchen and dining room were far larger than the needs of the new community, and they were also found to be in need of renovation. The entire space they occupied was converted into seventeen private rooms. Kitchen, storeroom, and dining room were constructed in part of the unused semibasement. Here also the library, two recreation rooms, and several large storerooms were placed.

Treatment of the refectory, which is air-conditioned, is unusually interesting. False walls at both ends, the use of the existing outside windows for light and those inside for decoration with religious themes, all added to its usefulness. It has fluorescent lighting, a sound-proof ceiling, Tennessee marble columns and a terrazzo floor. Emil Frei of St. Louis decorated the windows by air brush. On one side they deal with the blessed Sacrament, on the other with the miracles of our Lord.

The Chapels and Other Rooms

Sixteen side altars are a feature of the chapel which, like the refectory, is air-conditioned. Formerly this was the auditorium of the children's home. It seats eighty and contains a reed organ, electrically con-

trolled and activated. Individual lights are available for the use of those who like to read in chapel and yet do not wish to switch on the large overhead lights. Woodwork in the chapel is antique oak. The pleasant effect is produced by a warm beige tone on walls and ceiling. Pinpoint lighting is concealed in the ceiling, and in addition, each altar is lighted above by fluorescent tubes.

Carl Mose, a St. Louis sculptor, executed the central figure of the main altar, a crucifix four and a half feet in height, with a green-bronze corpus. Floors of the chapel are mottled red rubber tile.

Basement corridor floors are terrazzo throughout; that of the kitchen is quarry tile. This room is connected by a tunnel to a power house sixty feet away. It also has a booster hot water heater for kitchen use only. This makes possible a saving both in cost and damage by keeping the temperature of hot water at a much lower degree through the building. Two boilers are in the power plant which has a storage capacity of 25,000 gallons of oil.

Fireproofing was not a problem in the renovation of St. Joseph's Hall because the original construction of the building was brick and reinforced concrete and steel with reinforced concrete over it. For the most part the floors are of either concrete or fireproof construction, although maple flooring was used over concrete in some instances. Double-acting doors were added in a number of places to reduce drafts over large areas and to lessen the damage by flash fires which may occur even in a presumably fireproof structure. The entire plant was completely rewired.

Most of the year at St. Joseph's Hall is devoted to week-end retreats for laymen, except at such times as the whole house must be devoted to the activities of the tertianship. Normally about eighteen retreatants a week are accommodated at St. Joseph's Hall. They come, for the most part, from the dioceses of Peoria and Springfield in central Illinois. The entire hall, however, is devoted to retreat work during the Lenten sea-

son, when the Tertian Fathers are sent elsewhere for ministerial works. Then the number of retreatants is fifty-three a week.

Retreat facilities are also made available to priests. The demand has grown to the extent that two entire months, June and July, are devoted exclusively to priests' retreats. The retreatants also come from the two dioceses mentioned.

XAVIER UNIVERSITY R.O.T.C. ARMORY

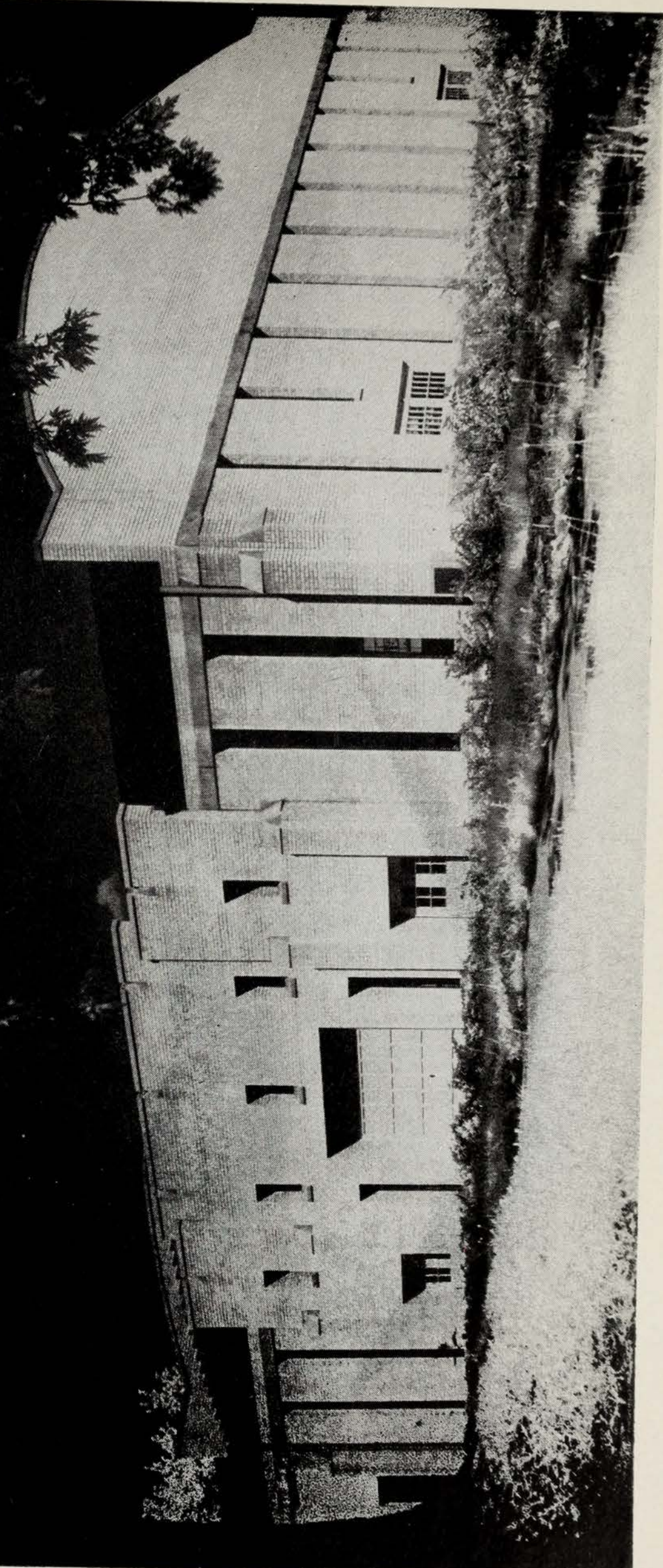
A real rarity in Catholic buildings is the new R.O.T.C. Armory at Xavier University in Cincinnati, completed in 1949 to provide additional space for the military department and more classrooms for the academic department. Not only was great economy shown in constructing this building in a period of high costs, but also much attention was given to the important matter of fire prevention as well as to low cost of maintenance.

In one sense the building was an accident as far as economy of construction was concerned because it was put up to solve a real problem which confronted the University in 1947. At that time, like every other university and college in the country, Xavier University was in urgent need of additional facilities. Enrollment had leaped to eighteen hundred students from less than a third that number before the war. Every room that could be used for instruction was pressed into service.

One of the most pressing needs for additional space was felt by the expanding military department, the Xavier unit of the R.O.T.C. field artillery. The corps had more than doubled, making inadequate the rooms and storage space previously used in the Xavier field house.

This article is condensed from the original which appeared in *Catholic Building and Maintenance*. Both the text and the accompanying pictures are reproduced through the courtesy of Joseph F. Wagner, Inc., Publishers, 53 Park Place, New York 7, New York.

A Rarity — University R.O.T.C. Armory



XAVIER UNIVERSITY R.O.T.C. ARMORY, CINCINNATI, OHIO.
(Courtesy of Joseph F. Wagner, Inc.)

Fortunately for the University, an opportunity presented itself to obtain material which had been fabricated for a Navy building at Camp Perry, Virginia during the war. It was made available to Xavier by the Federal Works Agency, as a part of the Veterans' educational facilities training program. Without delay, the building material was secured and plans were drawn by the architect, Albert V. Walters of Cincinnati. Construction was begun at the first possible moment, and the then Secretary of the Army, Kenneth C. Royall, laid the cornerstone in June 1948 during the commencement exercises at which he was the principal speaker.

Construction proceeded so quickly that it was possible to put the new building into official use in February 1949. It has since been employed not only by the military department but by many other departments of the University as well. In addition to military theories of trajectory and ballistics, the three well-lighted classrooms are used to teach economics, accounting, history, religion and other subjects.

Other uses for the new armory were found. The large drill hall, one hundred sixty feet long and one hundred feet wide, is the regular scene of student dances, official convocations and receptions. It was turned into a dining room at the time of the 1949 commencement, when breakfast was served to two hundred and fifty-five graduates and their families. The entire cadet corps, numbering seven hundred, may easily be drawn up for review inside the drill hall.

Only recently completed, the rifle range on the second floor of the armory is thoroughly modern. Each position has a target return, and steel serves as a backboard to deflect the bullets fired by the rifles into sand pits. Artillery students practice range finding on the second floor on a mock-up terrain section.

Some of the heaviest artillery equipment is accommodated by the big garage in the armory. Facilities for cleaning and maintaining motor vehicles are built in.

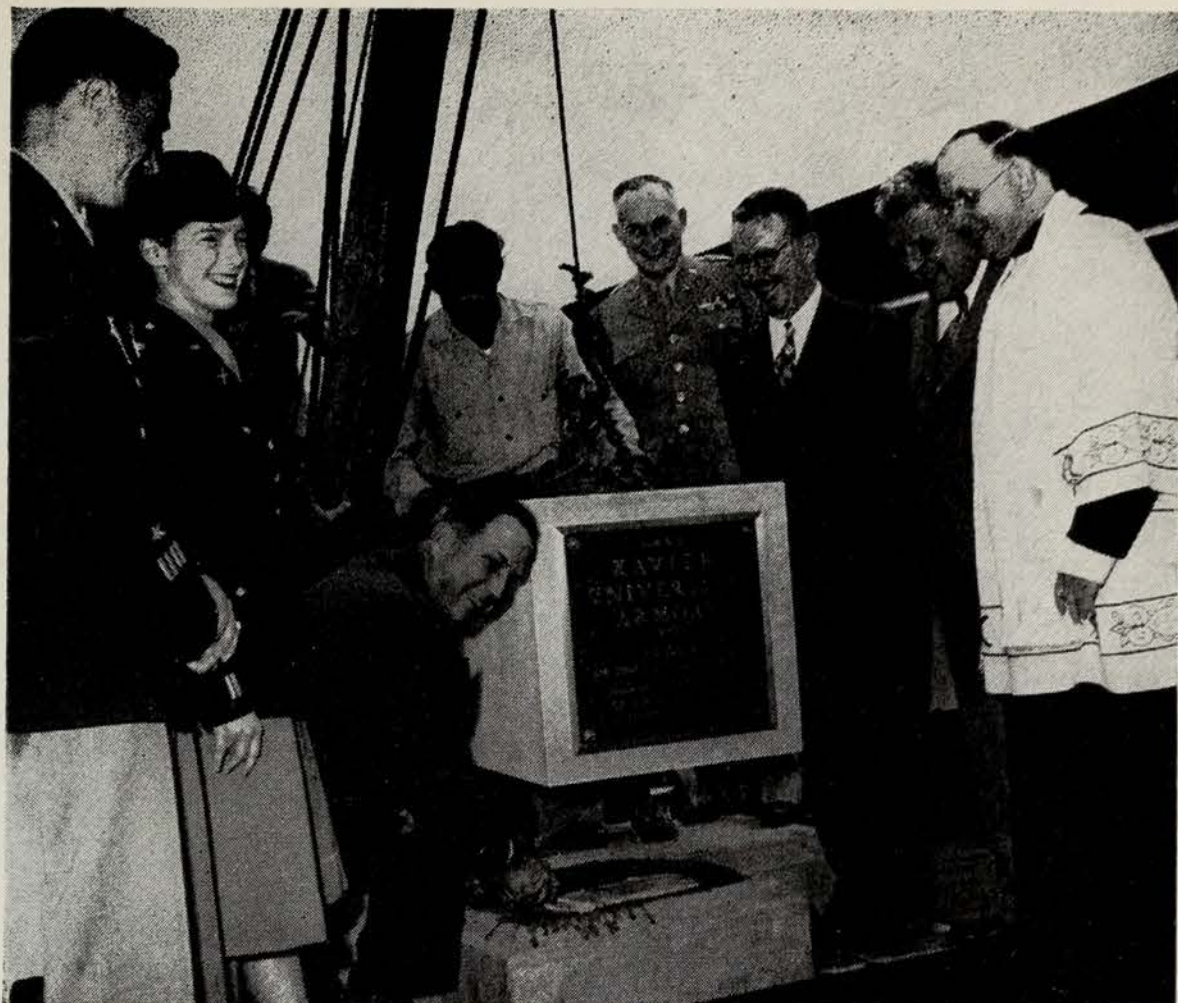
Reinforced concrete and concrete block construc-

tion were used throughout the building. The roof has utilized the original wooden trusses from the Navy building. Buff tapestry bricks, conforming to the color of the main buildings on the campus, face the armory on three sides. The fourth wall, overlooking a valley, and usually seen only from a distance, is concrete-block, waterproofed and colored to match the brick. Because it was possible to utilize the government material, the cost of the building was kept down to \$160,000.

GOD'S ATTRIBUTES

What is therefore my God? What, I ask, but the Lord God? For who is Lord but the Lord? Or who is God besides our God? O thou supreme, most excellent, most mighty, most omnipotent, most merciful and most just; most secret and most present; most beautiful and most strong; constant and incomprehensible; immutable, yet changing all things; never new, and never old; renewing all things, and insensibly bringing proud men into decay; ever active, and ever quiet; gathering together, yet never wanting; upholding, filling, and protecting; creating, nourishing and perfecting all things; still seeking, although Thou standest in need of nothing. Thou lovest, yet art not transported; art jealous, but without fear; Thou dost repent, but not grieve; art angry, but cool still. Thy works Thou changest, but not thy counsel; takest what Thou findest, never lovest aught. Thou art never needy, yet glad of gain; never covetous, yet exactest advantage. Men pay Thee in superabundance of all things, that Thou mayest be the debtor: and who hath anything which is not thine? Thou payest debts, yet owest nothing; forgivest debts, yet lovest nothing. And what shall we say, my God, my Life, my holy Delight: or what can any man say when he speaks of Thee? And woe to them that speak nothing in thy praise, seeing those that speak most are dumb.

ST. AUGUSTINE



SCENES AT XAVIER UNIVERSITY ARMORY: CINCINNATI.

TOP: LAYING OF THE CORNERSTONE.
FATHER CELESTIN STEINER IS PICTURED WITH THE MAYOR OF
CINCINNATI AND OTHER NOTABLES.

BOTTOM: GARAGE FOR HEAVY ARTILLERY EQUIPMENT.

(Courtesy of Joseph F. Wagner, Inc.)

OBITUARY

FATHER DEMETRIUS B. ZEMA

1886-1948

The death of Father Demetrius B. Zema on February 1, 1948 was a severe blow to the Fordham community and to his many friends whose affection and respect he had merited during his academic and priestly career both here and abroad. There were few who had known him who did not mourn his death with more than ordinary regret; the complete sincerity and simplicity of the man had endeared him to a remarkably varied group of people both in the Society and among lay men and women of all walks of life.

He had all his life enjoyed vigorous health and the news that he was ill just before Christmas 1947 was received with some incredulity by his friends. At the beginning of December he had some rather severe and unaccustomed digestive difficulties. The physicians prescribed the usual remedies until it became clear that jaundice was developing and on the day after Christmas he went to St. Vincent's Hospital, New York. It was the first time he had ever been a patient in a hospital. Preliminary tests indicated surgery. During the operation it became clear that the pancreas had ceased to function normally because of a cancerous growth. This had caused an infection of the liver and, ultimately, uremia which caused his death.

The life that thus came to an end in the sixty second year had been a very full one, lived in many parts of the world. A broad experience of varied peoples and lands contributed not a little to making Father Zema the tolerant and understanding priest and teacher that he was. The command of modern languages he acquired was of great value to him both in his studies and in his various ministries as a priest. He spoke English, Italian, French, Dutch, German and Spanish.

Demetrius Zema was born in Reggio Calabria, Italy, in 1886 and at the age of twelve years came with his father to New York. His mother and eight other children followed in 1900. His primary education was completed in Our Lady of Loretto parochial school in Manhattan and in 1903 he entered Xavier High School. Seven years later he was awarded the degree of Bachelor of Arts from Xavier which was then near the end of its career as a college. At Xavier he came to know as teachers and friends a group of men who were a lasting influence on his life. Father Charles Macksey (afterwards Professor at the Gregorian in Rome) taught him ethics. Father John B. Young was then director of the choir at Xavier and he nourished the young student's love for music. He also knew Father Patrick O'Gorman and Father Terence Shealy, founder of the laymen's retreats in New York. For two years before completing arrangements for entrance into the Society, he taught classics at Brooklyn Preparatory School. For various reasons, one of which was his age (he was then 26 years old) it was decided that he should make his novitiate at Roehampton in London. He entered there on October 17, 1912.

After his first vows it was decided that his training in classics had been quite adequate and he went to Gemert in Northern Brabant, Holland, for his philosophy. He had completed his philosophy with honors in Latin at Xavier, but his two years in Holland were no mere refresher course; among his papers were found, on his death, a complete summary of the various courses, carefully annotated. In the Fall of 1916 we find him teaching classics and French at Loyola College, Montreal. After two years there, he was transferred to Holy Cross College, Worcester, and began his career as a teacher of history. At the time of his death one of his pupils at Holy Cross wrote of his esteem and affection; their friendship had lasted through thirty years.

Demetrius Zema went to Woodstock for the first time in 1920 and there he completed the first two years

of theology. In 1922 he was sent to Europe once more, this time to Valkenburg, with a view to the furtherance of his historical studies. There he was ordained to the priesthood by the Bishop of Roermond on August 24, 1923. On the completion of his theology a year later he made his third year of probation at Manresa in Spain. Very shortly after his return to New York in 1925, he went to Monroe to see his old friends Father Young and Father William H. Walsh. It was on that occasion that the writer, as a novice, first met Father Zema. His gentleness of manner and kindness were strikingly manifested in that casual meeting.

The interest in history which had marked his years at Holy Cross, matured during his contact with Father Woods at Woodstock and during his years in Holland and Spain. While in Europe he had visited the Bollandists in Brussels (pictures of their library and work rooms were found among his notes after his death) and he took inspiration from the ideals and scholarship of that devoted band, then beginning the fourth century of work on the *Acta Sanctorum quotquot toto orbe coluntur*. It may be remarked here that among his first friends and guides in historical studies and scholarship was the famed editor of the *Catholic Encyclopedia*, Dr. Charles G. Herbermann. His first assignment on his return from Europe was to Fordham where he was to teach courses on Christian Antiquity and the Middle Ages, with two interruptions, until his death. With characteristic thoroughness he labored unceasingly, deepening and broadening his knowledge of his field. As an historian, he was almost a self-made man. Much of his work in these first years at Fordham was in the nascent graduate school (he was made head of the history department in 1933) and the problem of developing competent practitioners of historical scholarship was one to which he gave much thought. It was characteristic of the man that these thoughts focused on his own limitations rather than on the shortcomings of his students. He had always felt his own lack of formal training and to this end, he sug-

gested to Father Aloysius Hogan, his rector, that he be given leave of absence for graduate work in medieval history.

When we realize that he was then fifty years of age and that he planned to take a doctorate at Cambridge in England, it is easy to see that Father Zema was no ordinary man. The energy, intellectual curiosity and thirst for knowledge, that are too often considered the exclusive possession of youth, were so much a part of him that even on his deathbed he outlined plans for work in which, he understood, he would have no earthly part.

In the Fall of 1936 he set out on his third journey to Europe and as a resident of St. Edmund's House, Cambridge, and student of Christ's College, he began his reading for his degree. By this time his main interest was focused on the eleventh century and the figure of Hildebrand, Pope Gregory VII. In this field he found at Cambridge Professor Zachary N. Brooke who became his guide, mentor and close personal friend. When Father Zema arrived, Brooke was engaged in other activities and Dr. C. W. Previt e-Orton was his temporary director. Brooke was the acknowledged authority on the eleventh century and at the same time a most exacting critic of his students' work. It is perhaps significant that one of his sons, in a letter written after Father Zema's death, recalled how impressed he had been by his father's high praise of Father Zema's work. Visits to Brooke's home for discussion of historical work were apparently more than mere routine interviews. Father Zema's simplicity and sincere interest won the affection of the Brooke family and a letter which he wrote to Mrs. Brooke on the death of her husband has apparently become one of the treasured keepsakes of the family. One of the younger sons, a budding Anglican divine, is very proud of his collection of Vatican stamps, practically all the gift of Father Zema. While at Cambridge Father Zema came to know, if not completely to admire, Prof. G. G. Coulton. Their first contacts

were apparently somewhat stiff and we find Coulton referring to "Mr. Zema." As time went on, however, they had many conversations about their work and among Father Zema's papers were found an interesting series of post cards which Coulton sent back to Cambridge while travelling in Italy. There is in them much more than formal cordiality as Coulton keeps Father Zema informed of the progress of his work.

Another teacher who became a friend was Geoffrey Barraclough. After Father Zema's death he wrote of him: "He was a man filled with goodness, and I respected him in all sincerity and counted myself fortunate to have known him during his time in Cambridge." Barraclough undertook to read a preliminary draught of Father Zema's thesis, as a gesture of friendship—he was not an official reader—and his six large pages of finely written notes are eloquent testimony of the serious respect he had for Father Zema's work. Of this same work, Philip Grierson of Gonville and Caius College wrote; "... it appeared to me to be a first rate study of a topic on which nothing at all is available in English, and nothing as good in any other language. It is most desirable that his results should be made available to other scholars."

All but the final touches had been given this work in the Fall of 1939 when Europe exploded into war and for the second time Father Zema crossed the ocean over which brooded the fear of German submarines. A last minute change prevented him from sailing on the *Athenia* which was mysteriously sunk two days later in the North Atlantic. Once again he returned to the chair of Medieval History at Fordham and the results of his intensive work at Cambridge were evident to his students and colleagues in the history department. Always meticulous and exacting in details, now his lectures were enriched and vivified by his familiar acquaintance with source materials. So genuinely kindly was he as a person, that his ruthless demands of accuracy and completeness, were never resented by his students. A somewhat harried nun one

day in the Library, showed me a miserable footnote she had appended to a page of her term paper. It simply read "MGH, Vol. II." Since there are roughly seventeen different "Volumes II" in the *Monumenta Germaniae Historica* Father Zema had merely placed an exclamation point beside the inadequate note. From her fluttery attempts to pin down the quotation she had used, the suspicion was scarcely avoidable that that piece of erudition had been old and borrowed,—and only partially true. But she did learn, belatedly to be sure, what sections and subsections compose that great thesaurus of source materials.

Father Zema was well known for the generosity with which he made himself available to his students for consultation and direction. Many of his students found in him not merely a conscientious and learned mentor but a true Father in God. His own deeply supernatural viewpoint was scarcely concealed beneath the apparatus of scholarship and he seemed always anxious to grasp an opportunity to bring yet another soul closer to God. The demands made on his time for spiritual direction by interview and correspondence increased in his last years, but, busy as he was, he had the blessed gift of making the one in need feel that nothing was so important as the present problem. Easily observable also were his faithful visits to his widowed mother and near relatives and his closeness to his younger priest-brother in the Society.

He had been head of the history department at Fordham from 1933 until he left for Cambridge. Again after his return he took over that responsibility, in 1942, when Dr. J. F. O'Sullivan was called to the armed services. Both medievalists, they had worked closely together since before Father Zema went to Cambridge. In 1939-40 they elaborated between them tentative plans for the publication of "Fordham University Studies" both as an outlet and a stimulus to scholarly research by the faculty of the University. The growth of this project is clearly seen in the care-

ful records Father Zema kept. His constant pre-occupation was that the "Studies" be launched with the proper qualifications; he held it as axiomatic that the only real public relations policy of a university was predicated on its contributions to the advancement of learning, and by careful planning he hoped to achieve that end. During his editorship of the "Studies," four monographs appeared and their scholarship does credit to author and editor.

In the long run Father Zema's greatest contribution to Fordham was, perhaps, his work in the development of the University Library. When he came to Fordham he found the Library with a new and handsome home, but as an instrument of historical scholarship it left a good deal to be desired. In fact it was hardly adequate for college courses in history. With farsighted vision he realized that the study of history on the graduate level demanded source materials and learned periodicals. Money was not readily available for such a vast undertaking and it is a testimony to his learning, persistence, tact and careful and canny bargain-hunting that he managed to do as much as he did. Thanks to his efforts there is hardly a collection in medieval historiography that does not owe its presence at Fordham to Father Zema. He pillaged European catalogues and acquired the *Monumenta Germaniae Historica*, the *Rolls Series*, *Gallia Christiana*, *Antiquitates Italicae*, the *Recueils des historiens de la France*, *Mansi's Conciliorum Collectio Amplissima*, the French *dictionnaires* of theology, liturgy, apologetics and the basic historical periodicals in French and German. The impetus he thus gave to the expansion of the Library has happily continued and a project is under way to build "The D. B. Zema Collection of Monastic History." Research at Fordham for many generations will owe an immense debt to the courageous planning of one man.

Soon after his arrival at Fordham, Father Zema began to engage in a totally unrelated apostolic endeavor. He spent weekends as chaplain of the city

prison on Hart's Island. In this unrewarding task he labored for many years with an enthusiasm that refused to be dampened but with a rigorously realistic attitude. The inmates soon found that he would be sympathetic and understanding but they knew better than to waste his time with poorly concocted stories of their injured innocence. Many came to know him as the only friend they had in the world. He recognized sin as an offence against God's law and he had little inclination to regard it as a disease or a social inconvenience whose blame should be laid at the door of society. His work on Hart's Island gave Father Zema the opportunity to plant solidly spiritual principles in somewhat unpropitious soil and many a man found for the first time, guidance and encouragement in the office of the little man who could not be fooled. With his wonted zeal and perseverance he gathered money to build a beautiful chapel on the Island dedicated to the Sacred Heart. Among the variegated members of his transient congregation, he found and trained with infinite patience a choir that acquitted itself creditably at High Mass and Benediction.

With the heavy schedule of lectures and administrative work at Fordham, he found time for a weekly trip to St. Andrew, teaching history to the juniors. When philosophers lived at Inisfada he taught his weekly course there also. He was frequently in demand for lectures before the Knights of Columbus and parish groups and numerous articles came from his busy pen. For the latest edition of *Encyclopedia Britannica* he prepared a definitive article on the Inquisition and three portions of his doctoral dissertation were published in the *Catholic Historical Review*, *Traditio* and elsewhere.

It was long his ambition that his complete dissertation should be published, but he did not live long enough to complete the final preparation for publication. This work was entitled: "The Influence of Economic Factors in the Gregorian Reform of the Eleventh Century." The words of approval quoted above give no

hint of the vast amount of research, sifting and interpretation that went into this work. The author is clearly master of his material and there is a sureness of touch that portrays the work as the distillation of long years of thinking on the vast subject of the reforms of Hildebrand. Most of the work done on the Gregorian reform has restricted itself to the canonical legislation. Father Zema worked on the economic measures taken by the popes to enforce that canonical legislation. The popes sought to strengthen their government, militia and treasury and to put order into many completely independent religious houses. Too many churches were owned by laymen to whom bishops yielded; discipline in religious houses had seriously broken down and many dioceses were in bad condition. Since the Holy See depended on financial aid from monasteries it protected, claim was made for financial help. The economic factors thus had a strong influence in implementing the moral reforms so badly needed and so vigorously demanded by preachers and popes. There is good reason to believe that this work will soon be made available to historians.

In 1934 Father Zema published a series of public lectures he had given at Fordham, entitled: "The Thoughtlessness of Modern Thought." In these he had analysed modern trends of thought and with thoroughness and detail exposed the shortcomings of a view of life and this world which excludes or ignores God.

In September of 1944 Father Zema was uprooted from his work at Fordham and was appointed rector of the Martyrs' Shrine, Retreat House and Tertianship at Auriesville. The change was a complete surprise to him and to his friends and his "sit nomen Domini benedictum" was not easy although apparently automatic. He never received an explanation of this move, but he devoted himself wholeheartedly to the promotion of the various works of the house with his wonted zeal and unselfishness. He was relieved of the

responsibility three years later and once again he returned to take up his work at Fordham.

Since 1945 he had been engaged in translating the "De Civitate Dei" of St. Augustine for The Fathers of the Church Series. At the time of his death he had completed four books with notes for several more. This work was taken over by Father Gerald G. Walsh and the first of three volumes has already appeared under both names with a long introduction by Etienne Gilson.

Those of us who knew Father Zema at Fordham will remember him best, perhaps, as we passed his door in the evening. The door would be partially open and he sat at his desk, his books open before him, pen in hand. For all his vast historical knowledge, he never ceased to study. So great was his respect and love for learning that he felt he could never rest content with what he had learned. Few men have had a clearer vision of the vocation to a life of scholarship and the unselfish pursuit of knowledge for its own sake and for the glory of God.

In summation Father Zema was a man of deepest integrity, completely devoted to his work, simple, kindly and immensely encouraging to the ambitions of younger men. The respect he had for the minds and work of others was surely motivated by a Christlike charity. His love for the Society was strong and deep and it entered into all his labors and into all relations with his fellow Jesuits. For nearly forty years as a Jesuit he had sought *in omnibus quaerere Deum* with the result that those who knew him well, felt he had succeeded in *Deum in omnibus creaturis amando, et omnes in Deo juxta sanctissimam ac divinam ipsius voluntatem*. Although he had never been sick in his life and expected nothing serious to develop during his stay in the hospital he took the news that his case was beyond medical aid with a tranquility that was little short of astonishing. For the last ten days of his life, he knew that he was dying. Those days he

spent in intense discomfort and almost continual prayer. It was my inspiring privilege to spend an hour with him just a week before he died. It might have been a difficult interview were he not so obviously resigned to God's will. It was understood before I came that there were some things he wanted me to take care of, since he would not be able to do them himself. He asked that some letters be written to friends in Europe, saying that he had hoped to write personally but "as things are, it doesn't seem likely that I ever will." He gave detailed instructions as to where his dissertation could be found, what new material should be added to it, whom I should best consult on that or another point, and who should edit the work. He was most anxious to make clear what the important sources were, that the details might be checked and he sometimes had to catch his breath for a moment after giving some long and complicated Latin or German title. The whole atmosphere was that he was going to be busy elsewhere and that he wanted things left in some convenient state for those who might be interested in carrying on where he was now leaving off.

If ever a man did, Father Zema deserved the "well done, thou good and faithful servant" that must have come to him in death.

EDWIN A. QUAIN, S.J.

FATHER FRANCIS X. HOEFKENS, S.J.

1871 - 1949

Regis College lost a revered and venerable witness of a half century of Jesuit struggle for Catholic education in the Rocky Mountain region when Father Hoefkens died on June 15th, the eve of the patronal feast of the college.

Francis Hoefkens was born on March 17, 1871, at Turnhout, Belgium, one of many brothers and sisters.

While a young man at school his most noticeable quality besides steady plugging at the books, was an interest in athletics that bordered on the violent, since he always carried a rule book in his pocket for consultation on disputed points and was at sundry times sent to the showers by the prefect for too fervid opposition to the umpire.

A little over a year after his entrance into the Jesuit novitiate at Tronchiennes on September 23, 1890, the missionary spirit caught him. In 1891 he bade farewell forever to his dear ones and his native land, and sailed for America. He arrived at Florissant in December and pronounced his first vows in September, 1892. After juniorate and philosophy at St. Louis University, he saw for the first time the majestic Rockies and Sacred Heart College (as Regis was then called) where, except for theology at St. Louis and tertianship in Cleveland, he was to spend his remaining half-century, a model of Jesuit obedience and service.

His first teaching assignment seems to have been physics, but it was as a teacher of French that he gained a reputation. His life work, however, was not to be in the classroom. In 1915, he became assistant procurator. Later he assumed full responsibility as treasurer, an office he held continuously till his death.

This must have been a trying ordeal during the years of the depression and debt which, but for the providence of God and the loyalty of faculty and friends, would have boarded up Regis College permanently. No matter what was the worry and what the struggle to make slender earning pay the bills, he did not burden the community with complaints about the problems of his office.

Father Hoefkens was a home-loving priest, seldom going beyond the campus except for visits to the sick and attendance at funerals and wakes. His only extended trips from Regis in fifty years were his visit to Chicago during the Eucharistic Congress in 1926 and to El Paso for the celebration of Father Garde's ju-

bilee in 1941. Yet he exercised a constant priestly ministry as a confessor, both of Ours and of the student body and general public.

Father will best be remembered, however, for the virtues of community life—his unfailing charity, his avoidance of harmful criticism, his kindness as subminister, and above all his regularity at all community exercises. He made his last visit the evening before his fatal illness. His office and room were in perfect order.

Father Hoefkens' last illness was brief. On June 9th he had an attack of heart disease. He died six days later, an hour before the feast of St. John Francis Regis. The genuine respect in which he was held was manifested emphatically by the large number of friends who came to say the rosary and attend the funeral Mass. He was buried with the other pioneers in the college cemetery.

R.I.P.

FATHER ROBERT C. HARDER, S.J.

1883 - 1949

Father Robert Harder was born within the loosely defined limits of St. Joseph's parish in St. Louis on June 3, 1883. After attending the parish school until 1896, he entered the "Academy" attached to St. Louis University. His secondary schooling was interrupted by five years of work in the business world, during which he pursued his musical education. In July, 1904, he entered the novitiate at Florissant. The first four years of his regency were spent at St. John's College in Belize; the fifth at St. Ignatius High School in Cleveland.

After being raised to the priesthood on June 27, 1920, Father Harder returned to Belize as assistant principal, director of music, and instructor in the college. To this work the young priest devoted his

time as priest and teacher with energetic and painstaking zeal while he also interested himself in every activity of the Mission. Although never assigned to work outside Belize, he was always solicitous about the welfare of the rural mission stations. He exercised his musical ability to round out the education of the young and to add beauty and dignity to the religious services.

Father Harder suffered much from ill health while serving as a priest in Belize; but, in spite of the resulting spells of nervousness and depression, he was commonly a jovial participant in the community recreations. He had been warned by a physician that his constitution was not adapted to life in the tropics, but he did not easily give in to the idea of abandoning his post. In 1930, however, he was recalled to the United States and appointed assistant pastor of the Sacred Heart Parish in Florissant. His interest in the mission of Honduras remained keen. He frequently wrote to ask for news of the missionaries and their work and exerted himself to supply their needs. After a year he was transferred to Sacred Heart Parish in Denver, but, in response to the petition of his former parishioners, was sent back to them the following summer.

Father Harder was still in delicate health, but, as his strength increased, he devoted himself with more and more energy to his work and brought new life to parish activities. The young people were his special interest. He enlivened their sodalities, organized study clubs, directed their plays, and took part in their recreations. If the restrictions which he imposed on parish social activities were unduly severe, they were dictated by his determination to preserve the spirit of simple piety traditional in the parish. This concern may have contributed much to the increase in religious vocations among the young men of the parish. Perhaps his most conspicuous activity was in the revival of the outdoor Corpus Christi procession. Father Harder also interested himself in civic affairs and for some

years served on the committee of the Florissant Public Library.

In the spring of 1949 he began to suffer pains in the chest and back. The ailment was thought to be arthritis. Medical treatment failed to bring relief. Father Harder's condition grew worse, and early in June, he was taken to St. John's Hospital. Though suffering very much he managed to be cheerful and interested in his fellow invalids.

Actually it was discovered that Father Harder was suffering, not from arthritis, but from a malignant tumor in his chest. During the last few days of his life he was unconscious but seemed to recognize the name of our Lady when it occurred in the prayers said by his bedside. He passed to his reward in the evening of June 15, the eve of his cherished Corpus Christi procession.

R.I.P.

FATHER AUGUSTINE D. THEISSEN, S.J.

1877 - 1949

Father Theissen was born November 3, 1877, in Covington, Kentucky. The elementary school of the Sisters of Notre Dame prepared him for high school and college at St. Xavier across the river. At the end of Rhetoric class he entered Florissant in 1896. He had one year of juniorate and for the rest went through the usual stages till his ordination in 1909 and his tertianship in Cleveland in 1911. As a Scholastic he taught four years in Marquette to which he returned in 1911, to remain there for twenty years.

In filling out the usual routine form for Father Minister, under "Experience" he states that it was "teaching—for the most part mathematics." He liked mathematics and published two elementary books on the subject for high school use. And during his last years in the long hours of infirmity he often had re-

course to the pastime of solving mathematical problems.

But he makes no mention of the office of faculty moderator of athletics which he held for nearly twenty years in the heyday of Marquette sports. That must establish a record and would seem to indicate that he did the job, not always an easy one, to the satisfaction of all concerned. He had the natural qualities for it; but, strange to say, enthusiasm for athletics was not one of them. His interest in athletics was almost purely academic and rather remote. At least, if it was more, he concealed it in a quizzical and urbane detachment which never went beyond humorous and good-natured sallies in discussions with ardent followers of sports.

Father Theissen returned to the Chicago Province in 1931 and was assigned to St. Xavier University. About this time his hearing began to fail. His auditory nerves were affected by a progressive deterioration which ultimately left him stone deaf. During his three years at St. Xavier and two more in West Baden, while his deafness was increasing, he had a difficult and harassing time adjusting himself to a new world of complete silence. He had a nervous repugnance for experimenting with the many hearing aids which solicitous sympathizers kept urging upon him.

His affliction closed the classroom to him and to some extent diminished the normal contacts with his brethren, no small trial to a friendly and popular man who loved to mix in the community life and to go along with the current of its interests. Some one in his school-days had called him "Deacon," on account of his six feet and deep voice, and the name stuck; to the end all who knew him generally referred to him affectionately as "Deak." He was a preacher of parts and gave retreats and triduumms, another field from which he was excluded by deafness. He had, too, an eager and intelligent love of good music and his sonorous voice was the joy of choir-leaders and listeners in the Holy Week *Tenebrae*. Another door shut to him.

Deafness, such as his, is pretty effectual in rearing an iron curtain between one and the world. It is instructive to know how he salvaged the means of maintaining contact with us.

In 1937 he was sent to the University of Detroit and there his alert mind and profound religious nature helped him to clear his hurdles with comparative ease. He was appointed assistant to the treasurer and kept the accounts of the community in a workman-like manner, seeming to find the task of striking balances an exciting kind of occupation. One of the features of his office pleased him. It created occasions of seeing the members of the community when they came to him for traveling and other expenses. One knew when he had a visitor; his voice went rumbling out of the room and down the corridor as he recalled old times and former associates. He always had an abundance of writing pads and pencils to help communications and, if the writing of the visitor was illegible, he was told so. During several years he read at the noonday meal with considerable zest. He could join in a joke about his deafness. One day a member of the community came to his room and mischievously made a long speech to him. Father Theissen listened soberly till the end then remarked with a twinkle in his eye: "I don't know a word you said but I don't suppose it is important." In his later years he was crippled with arthritis in his arms and legs. It worried him somewhat because it interfered with his work and kept him more confined than usual. He never left the grounds except to see his doctor across the street. On clear warm days he would shuffle along the paths on the campus admiring the flowers when in bloom and cutting some for his room, already well supplied with flowering potted plants. In the final two years prostate trouble came to plague him and sent him several times to the hospital. There was no whimpering. To a curious inquirer he said his "plumbing was out of order" and dismissed the subject.

Father Theissen was without ostentation a con-

scientific religious and deeply spiritual. He heard and served two Masses, besides saying his own whenever his infirmities permitted. A love of reading was a great mainstay. Spiritual and religious books were always at hand. Among spiritual writers Abbot Mar-mion was a favorite. The Holy Scriptures and popular commentaries were constantly in use. He read and reread H. V. Morton's books on the Holy Land and the travels of St. Paul and exercised his mechanical turn by covering his walls with maps of the Holy Land and the shores of the Mediterranean. He never tired of reading books about the Society—Father North's life of Father Roothaan was a delight and anything about the Province and the Society claimed his attention.

Among secular books he enjoyed Jane Austen and some of the Victorians like Dickens and Anthony Trollope. Pasteur and Rhodes' American history had a special attraction, and for complete relaxation he generally fell back on Joseph C. Lincoln's Cape Cod stories. He had a nauseous distaste for most modern fiction; he found its so-called realism, even in Catholic writers, unbearably offensive. Newspapers he never read, having little interest in public affairs except as they affected the Church.

His preoccupation with books was not allowed to curtail his prayers. He sometimes dismissed a visitor with the pronouncement that he had a "mouthful of prayers" to say in the chapel next door. The beads were often in his hands. It can be said of him that no one ever heard him speak harshly of another.

R.I.P.

FATHER JOSEPH L. LUCAS

1890-1949

"If it were not for persistent ill-health, Father Lucas was the one in those soul-trying days, to assume in

Mindanao's little theatre, the mantle of a Mercier. With his long white beard, he was like a tall, unbent figure out of the Old Testament, as he hiked with a staff some hundred miles on several of his journeys." So writes Father Edward Haggerty, S.J., in his book, *Guerrilla Padre in Mindanao*.

No one would recognize in these words the child that was born in Norfolk, Mass., January 23rd, 1890; the student at Boston College High School; the Jesuit novice at St. Andrew-on-Hudson, 1909; the philosopher at Woodstock College, 1913-1916; or the regent at St. Peter's, Jersey City, 1916-1920. Father Lucas was ordained at Georgetown University, June 28th, 1923, by the late Archbishop Curley. For a year before his tertianship at St. Andrew, he taught at Regis High School, New York. Immediately following his tertianship, Father Lucas was named as one of the band of nine American Jesuits, the first to be sent to Mindanao. They arrived in Manila, August 27th, 1926. Of that group only three are alive today: Bishop James Hayes of Cagayan, Father Joseph McGowan of Brooklyn, and Father Daniel Sullivan of Boston.

The little barrio of Jasaan, Misamis, was his first parish, and how he loved it and the truly devout people who lived there! His confessions and communions surpassed those of larger towns. Everybody knew him as Padre José. His school children staged the best operettas along the entire coast. All activities centered around the church. Every holy day was a holiday in Jasaan. Father Lucas pronounced his final vows February 2nd, 1927, at Talisayan, Misamis, together with Father William Corliss and Bishop Hayes.

Father Lucas was the first to introduce Boy Scouts into Mindanao. The part that they played in bringing and keeping the people close to the Church was very great indeed. His parochial school flourished so well that the public school had to close.

Three years of strenuous work and sleepless nights undermined his health, and in hopes of restoring his

strength, he was sent to the mountains of Sumilao, Bukidnon.

January 1931 found him in Cagayan as pastor and superior of the other missionaries attached to that residence. He was tireless in his struggle against the Aglipayans, Protestants and Masons. He took special interest in the Ateneo de Cagayan for boys and Lourdes Academy for girls. There are many teachers, priests and sisters today, thanks mainly to his encouragement and financial assistance.

While Father James Hayes was in New York being consecrated the first Bishop of the newly established Diocese of Cagayan, Father Lucas was the Apostolic Administrator, and left nothing undone to prepare for the arrival of the new Bishop. Those of us who were present on that historic day, November 21, 1933, will never forget it.

Once again the strain was too much for Father Lucas and he went to the mountains of Malaybalay, Bukidnon, 1934-1936. During all these years he continued to work hard on the Bisayan-English Dictionary, the first of its kind. There are over eleven thousand words of the Bisayan language with their English meaning listed on the 471 typewritten pages in the bound copy of his manuscript that he sent to his sisters, January 17, 1941, just as the book was going to press.

On October 28, 1936, Father Lucas sailed from Manila for San Francisco on the S. S. President Coolidge. On Christmas he said his three Masses in his home, with special permission because of his invalid mother and the belated golden wedding anniversary of his parents.

He did much lecturing on the missions of Mindanao in Boston, New York, New Jersey and Washington. On December 11, 1937, he sailed again from San Francisco for Manila and arrived there January 3, 1938.

After the death of Father James Daly, S.J., on February 4, 1938, Father Lucas was appointed temporarily Pastor of Jimenez, Misamis Occidental.

In October of that year he became Minister at the Ateneo de Manila, and later on a teacher at the Baguio scholasticate, June, 1939 to May, 1941.

Back in Manila again, his health far from robust, he yearned for Mindanao and was sent there just five weeks before Pearl Harbor. When the war broke out in the Philippines on December 8th, 1941, Father Lucas was Pastor of Malaybalay, Bukidnon. Because of the concentration of many Filipino and American soldiers nearby, that little town was one of the first to be bombed by the Japanese. One large bomb dropped in front of the Church but did not explode. In spite of the danger, Father Lucas refused to move away from that town.

Communication with Manila was impossible and a cablegram to the States brought back an answer from Very Rev. Father Maher, S.J., American Assistant, appointing Father Lucas Superior of all the Jesuits in Mindanao. At once he came down to Cagayan and visited every spot that could be reached. This is a great tribute not only to his zeal and courage but also to his diplomacy, since it was very difficult to obtain transportation, gasoline and permits to travel.

When the Japanese finally invaded Northern Mindanao on May 3rd, 1942, Father Lucas was in the little town of Jasaan. He quickly selected Claveria, ten miles away in the hills, as his headquarters, and there he remained for most of the war. Again it was poor health that forced him to select a place of high altitude, like Claveria, to live in.

Before Bishop Hayes was captured and taken to the concentration camp, he appointed Father Lucas Vicar General, and placed him in charge of all the Filipina nuns in his diocese. These nuns continued to live near Father Lucas throughout the War. One of his tasks was to help support them in those difficult days. Known always for his great generosity, he was frequently approached by people in distress; and out of his slender means he never failed to assist all that he could.

As the war dragged on and food became scarce and medicines could not be obtained anywhere, the health of Father Lucas declined seriously. For months at a time he could hardly move; when he could do so, he made long journeys on foot to visit, to encourage, and to help the various Fathers. One such trip took him from Claveria to Gingoog, a distance of 140 kilometers. He returned the same distance on foot and horseback and was never able thereafter to travel for any great distance. By letter, however, and counsel to those who visited him, he was a great source of inspiration. He not only hoped, he believed firmly in the victory of the United States. His words were accepted as prophecy. Few missionaries have ever been so much loved and trusted.

In the very dark days of 1944, just after the Americans made the October landing in Leyte and by-passed Mindanao, the situation around Claveria became extremely dangerous. The Japs were raiding nearby towns, murdering and looting. Always wise and far-seeing, he advised the Fathers to leave that area. Undoubtedly this advice saved their lives. Together with Father Frederick Henfling, S.J., and Father Harold Murphy, S.J., he crossed over from Balingasag to Mambajao on a PT boat. They were welcomed by Father John Pollock who had been burned out by the Japs. A few days later, Father Lucas started for the Island of Leyte to get supplies from the Americans for all the Fathers. Father Pollock got word in the middle of May that he was about to start back with Mass wine, etc., but he never returned. In July word came that he had gone to the 8th Army Corps in Leyte, and that while he was giving a talk on Mindanao to the soldiers, he collapsed and was taken to an Army hospital. While there he wrote to his sister on June 17, 1945: "I never missed Mass a single day for three years and four months until the invaders captured my Mass kit. I always had the Blessed Sacrament with me, night and day. One day I started Mass at 1:00 A.M. and finished at 1:00 P.M., after seventeen in-

terruptions. Nine or ten interruptions were not uncommon, but I always managed to finish by 1:00 P.M. I have a souvenir for you—two machine gun bullets that went through my bag and cut my stole in four pieces. I will send it after the war. I lost sixty-seven pounds and when I shaved after three years of growth of beard, I did not recognize myself; so I could not blame any one else for not recognizing me. It is consoling to know that the faith is stronger than ever and the loyalty of the simple people is deeper than ever. Despite threats of death we were safely harbored everywhere, and came closer to the people than I ever thought possible.”

The Army doctors ordered him back to the States, but he would not listen to them. At last he yielded to their advice and started home on the transport, U.S.S. *Puebla*, August 29, 1945; and, arriving in San Francisco September 23rd, he underwent a serious operation at St. Mary's Hospital. He then rested several months at Santa Clara University. On June 21, 1946, Father Lucas left San Francisco for Boston. He stopped in New Britain, Connecticut, to say a requiem Mass in the parish church of Father William Corliss, S.J., who had been Pastor of the next town to his in the Philippines. This gracious act of charity greatly consoled the bereaved family.

Home at last, he was sent to the Jesuit Church of St. Ann, West Palm Beach, Florida, in the hope that a mild climate would help to restore his shattered health. From October 26, 1946, until his death, November 19, 1949, he was engaged in parish work there. In his free time he was working on a book that concerned a prophecy of Dante in his *Divine Comedy*—he seemed to think that it treated of the end of the war and of the end of the world. He never finished the book.

One of his converts in Florida was an Episcopalian gentleman, seventy-nine years old. He wanted to do something to show his gratitude. When Father told him that he had no wants, he said, “You must have

some charities." Then Father promptly mentioned Mindanao, and a total of a thousand dollars was sent to various people who had helped him during the long years of the war. "I could distribute a million just as easily." Thereupon his friend inquired what business firm he was ever associated with. Father Lucas smilingly replied, "The greatest in the world; Lord and Church, unlimited."

Father Joseph Farrell, S.J., Pastor of St. Ann's has this to say of him: "During my three years with him, I never heard him utter a sharp or angry word. The people of the parish worshipped him and revered him as a saint. The day before he died, he was as active as usual in parish work. He attended the Holy Hour that evening and then locked the church at nine o'clock, as he always did. The next I saw of him was at four o'clock Saturday morning, lying in the corridor a few steps from my room, and groaning with pain. I asked him how he felt and he said, 'Pretty bad.' I called Dr. Daly, a Boston College friend of his, and in ten minutes the doctor was at his side. Meantime I anointed him and give him the Last Blessing. An attack of angina pectoris had proved fatal. At his funeral the church was filled with his devout friends."

His body was brought to Boston where the Office of the Dead was chanted and a requiem Mass was celebrated at the Church of the Immaculate Conception by the Rector, Father James Kelley, S.J., a close friend of Father Lucas. He was buried in the Jesuit Cemetery at Weston, Massachusetts.

Three automobiles, filled with former students and friends, came from Jersey City for the funeral. Father Lucas not only made friends; he kept them through the years.

All who knew him, and especially his fellow Jesuits who had labored with him in Mindanao, agree with Bishop Hayes when he says: "The secret of Father Lucas' success was his lovable disposition, coupled with a Christlike sympathy and kindness which won the hearts of all the priests and people with whom he

came in contact. When his health failed, he accepted the cross with resignation and offered all his sufferings that the entire Island of Mindanao would soon be one, in blessing the Name of God and in offering to Him the true oblation of His Divine Son. May the gentle, patient, generous and heroic Father Lucas continue to help us by his intercession with our Lord whom he served so faithfully in peace and in war."

ALFRED F. KIENLE, S.J.

BROTHER IGNACIO VALERO Y CLIMENT

1889-1950

On Tuesday, April 11, 1950, Brother Ignacio Valero, the last of the veteran Spanish Jesuits in northern Mindanao, went to his reward. A small, zealous band of Spanish Jesuits still continues its fruitful ministry in the Zamboanga area to the south, but no one now remains of that great company that kept the faith burning in the north, from Surigao on the east through Oriental Misamis, Bukidnon, Lanao and Occidental Misamis to Dipolog on the west.

Brother Valero was born on August 7, 1889, in the town of Cintorres, province of Castellon de la Plana, in the region of Valencia, Spain. He spent his boyhood with his uncle, a priest, and there felt the call to the religious life.

He entered the Society of Jesus in the Province of Aragon, October 31, 1910, and during his second year of noviceship at Gandia was sent to the Philippine Mission. He arrived in the Philippines on September 15, 1912, in company with six other Jesuits among whom were Father Rello and Brother Lloret.

Brother Valero's first destination was Zamboanga where he was stationed until 1914. He was at Ayala from 1914 to 1916, and at Mercedes from 1916 to 1921. From Mercedes he was transferred to Davao where he lived until 1929.

In 1929, Brother Valero was changed to Talisayan and there he first met the American Jesuits with whom he worked thenceforth until his death. Three years before, in 1926, the American Jesuits of the Province of Maryland-New York had come to Mindanao to replace their Spanish predecessors, and when Brother Valero went to Talisayan he found there Father David Daly and Father Alfred Kienle.

After almost two years in Talisayan, Brother Valero was in 1931 transferred to Cagayan where Father Joseph Lucas was local Superior. And at Cagayan he remained till the end.

During the nineteen years at Cagayan, he saw the erection of the new diocese, the installation of Bishop Hayes, the separation of the Diocese of Surigao, the rise of the two great colleges, the Ateneo de Cagayan for boys and Lourdes Academy for girls, the opening of numerous new parishes, the diocesan Eucharistic Congress, the multiplication of parish high schools, the coming of the Columbans into Occidental Misamis and Lanao.

The opening of the war found Brother Valero at Cagayan. He had foreseen the event and put away stores of candles, soap, cloth and food. When the fall of the town became imminent, he evacuated to Talakag where he spent about six months with Father Edward Wasil. Then at Father Edralin's behest he returned to Cagayan and shared his dangers and hardships with great fortitude. He cultivated with energy and success a garden that did much to tide himself and Father Edralin over the years of famine. When the end of the Japanese invader was seen and the danger of remaining in the city no longer manifest, Brother went with Father Edralin to a retreat not far from Cagayan up the east bank of the river. From there Brother joined Father Haggerty at Taglimas and still later went to keep Father Hamilton company near Libertad.

After the fall of the Japanese, Brother returned with great courage and enthusiasm to Cagayan to restore things to order. He supervised the building of the

small *convento* that served for nearly four years. He gathered his old workers around him and prepared the ruins of the Cathedral for Mass and other services.

Brother Valero was the only Brother attached to the Residence and so was factotum around the Cathedral, *convento* and kitchen. He directed his assistants in radical Visayan, talked to the American Fathers in laborious English, but had a special welcome for anyone who could speak his native Castilian. He was a great favorite with the people of the town and they manifested their esteem of him by attending his funeral in large numbers, rich and poor. It was observed that almost everybody of any standing in Cagayan was present at his funeral.

After the strenuous preparations of Holy Week, Brother, who had long been suffering from high blood pressure, was sent to the Ateneo de Cagayan for a rest. As soon as he arrived, he suffered a heart attack so that it was impossible even to bring him to the community quarters. He had to be left on the first floor in the students' infirmary, which was then unoccupied, since the vacations had started. He was given the last sacraments. Doctors were called in, and the Fathers, Scholastics, and Brothers of the Ateneo community took turns watching at his bedside. Bishop Hayes visited him and comforted him with his blessing. Finally, at 11:45 P.M., on Tuesday of Easter Week, without agony or struggle, Brother died in the humility and piety with which he had lived. Fathers Edralin and Kirchgessner and Brothers Munar and Sinayan were present at the end.

At the news of his death, the Fathers flocked in from their missions. Father Pollock, from remote Balingasag, arrived just after the Office, and so was able to be celebrant at the Solemn High Mass at which Father Edralin was deacon and Father McFadden sub-deacon. Father Superior hurried by plane and boat from Manila but arrived only in time for the blessing in the Church after the Mass.

His Excellency, Bishop Hayes, gave the blessing in

the Church and at the cemetery. The whole group of Jesuits walked in procession from the Cathedral to the cemetery, a distance of about a kilometer, chanting the *Miserere* and *Benedictus*. A great throng of people accompanied them.

Brother Valero was sixty years of age, had been almost forty years in the Society, thirty eight on the Mission, and nineteen in Cagayan.

FATHER GEORGE J. McCARTHY, S.J.

1914 - 1950

It is a time of flash bombs, staccato journalism and radioactive ruin. Men swim furiously in a tide that rushes pell-mell toward the brink of annihilation. Men frenziedly look from side to side for someone who will ease their fears and soothe their spiritual despair. Father George McCarthy, S.J., was a man who kept pace with the tempo of his times. Fast was his pace and swift was the accomplishment of his work. But the tragedy is that many others will not be rescued by his soul-saving skill.

Father "Josh," as his intimates call him, will always be recent, always be young. His jubilees will be spent in Heaven as the centuries spin by. The future is hidden from our eyes and mercifully so; but for Father McCarthy at least there is no prospect at all—as there is for his contemporaries—of quiet years spent tottering around a novitiate bursting with life. The steady erosion of advancing years can never touch him who died at the peak of his powers.

There remains to write about the kind of man and priest Father McCarthy was. Those who knew him well may well judge these paragraphs a feeble failure, but those who did not may well get a flash into his infectious personality, which was so priestly and so pleasing.

If there is any such thing as a typical New Yorker, Father McCarthy filled the bill. He was born in the

spring of 1914 in the Bronx. Seven years of his youth were spent in the town of Leonia, New Jersey. Though there may have been scars, Leonia left no visible marks. The Bronx claimed him again, at an early age, where he lived with his parents and four charming sisters on Honeywell Avenue. His primary education was gained from the Religious of the Sacred Heart of Mary in St. Thomas Aquinas parish. Then came four brilliant years at Regis in New York City, where he played varsity basketball on one of Regis's perennially excellent teams.

Readers are probably familiar enough with the Society's training in the former Maryland-New York Province not to need any account of Father McCarthy's progress through Wernersville, Woodstock and Auriesville. Suffice it to say that during the fifteen years he brightened many a dull hour with his drolleries. His intellectual depth was not readily apparent because he displayed none of the usual heavy symptoms. But it was there, as Al Smith would say, "on the record."

His first stop outside a house of studies was at Brooklyn Prep for a three-year period of regency. It is safe to say that Father McCarthy embraced Brooklyn and vice versa. Besides his regular teaching chores in the high school, where he also guided the destinies of the debating society, Father McCarthy had charge of the parish boys who soon and affectionately dubbed him "Iron Hat" after some long-forgotten cinematic character. As the years slipped by this sobriquet required much explaining and finally fell into disuse.

His first assignment as a priest brought him to St. Peter's High School in Jersey City, and here he left his heart. Even after his appointment as Assistant Prefect General of Studies, when he lived on the Fordham Campus, he frequently made the long trek to Jersey by common carrier. His classroom work was deft. The year before his promotion, his classes in Greek led all other schools in the New York Prov-

ince. Yet it was he who could and did make the pre-game football rallies memorable. Father McCarthy, also carrying a full schedule in the St. Peter's Institute of Industrial Relations, was the kind of man who could take hold of the Taft-Hartley Bill as soon as it was passed and interpret it to the satisfaction of union men who have a marked distaste for vagueness. And people all over North Jersey knew him by reason of Masses celebrated in their parish churches before starting a regular day in the classroom.

Father McCarthy, by human reasoning, should not have died. His type is needed in the world today. Current human affairs are in a rather jumbled state—jumbled because they are humanly contrived. Bloodless sophistication is the mood of the times. Father McCarthy could meet this mood with a mockingly expressionless gaze. For God blessed him with a balanced judgment; he was wise in the ways of the world, but his real wisdom lay in his realization that only God could inject any sense into the world. He could laugh heartily at the present crop of human foibles. His mood was light. His procedure was sure. In other words, St. Ignatius Loyola smiled to see his son walk in alien doors only to lead all the others out by his own.

God created in him a man equal to the demand of the times. And then in the very start of his effectiveness, He called Father McCarthy back to Himself. God's ways are a perennial puzzle to us who are left behind. But Father McCarthy was probably not a bit surprised. And this spiritual perception of his was the secret of his light-hearted trust in the Providence of God.

Banal phrases could be invented to describe his disarming style in the apostolate—effortless ease and easy effort—but let us just say that his was the form of the spiritual athletes of St. Paul. For few know of his hidden mortification and abstinence from legitimate pleasures in his efforts to “force” God to bring

some soul back to Himself. Beneath a carefree, laughing exterior, a sensitive something in his soul detected and recorded the troubles of all whom he met. From then on they were *his* troubles. In sickness and bereavement he was present. In times of stress his hand always lightened the burden. He was everywhere. His good friends were numbered in the hundreds, his acquaintances in the thousands. Yet each one carried the conviction that Father McCarthy's interest centered solely on him.

The impression he gave was that the clock would stand still at his signal. His effectiveness lay in his ability to pack much into a short space of time. To the alert among his friends, his was the strong shoulder sought for the unwilling wheel. "I wish they would give me 'Josh' to help me in this project" was a rather common statement among some of his sorely tried Jesuit confreres. For Father "Josh" did not just stand by offering encouragement; he was already lifting the burden in his confident and unhurried style.

Forty-five seconds are such a short time. And to most people, high school boys excepted, thirty-five years are not a ripe old age. Father George McCarthy was just thirty-five, and he died in less than a minute. Yet in those brief moments God called him home from the bosom of the Society of Jesus to His own loving arms. He was reading the newspaper having just celebrated Mass, and one of his close friends, associated with him in his formal work of education, was leaning over his shoulder when the summons came. Thus he who had shriven so many had the supreme consolation of absolution at the moment of death only a few minutes after he had whispered the words of consecration for the last time. May his cheerful soul rest in peace.

JUSTIN MCCARTHY
RICCARDO FERNANDEZ

FATHER JAMES LEWIS O'NEILL**1891-1950**

We have all heard on many occasions the truism that all missionary work is not done by those actively engaged in a mission land. The silent prayer of the Carmelite, the mortifications of persons bearing much suffering, the example of a convert—all may be powerful means of supplying missionary assistance. Father James Lewis O'Neill was fortunate enough to combine both an active missionary life and, so to speak, passive mission activity. From the time that he arrived in Manila on September 10, 1928, until he set foot on American soil after liberation in April, 1945, Father O'Neill exemplified in the best possible way the zeal of an apostle who is imbued with a burning desire to quench the thirst of Christ for souls. His cheerful acceptance of hardships, his restless striving to win all to Christ, his deep manly love and affection for his religious brothers—all won for Father O'Neill the respect of Catholics and non-Catholics in the Philippines.

His first assignment in the missions upon the completion of his tertianship found him as a curate in Cagayan. Here 10,000 souls were entrusted to him. Four barrios were under his charge. It was a fifteen mile trip over second-rate roads to visit these barrios—but Father O'Neill visited each of them four times a week. It was no surprise then when he was changed from a curate's position in Cagayan to a pastor's position in Oroquieta. For the next seven years he was to have under his direction a church and fifteen barrios. In addition, a primary school for two hundred children was to flourish because of his conviction that the young people must be trained from their earliest days in a knowledge of the One True God. In addition, he was the chaplain for the local public hospital. During all this time he had no curate but was assisted by a Jesuit Brother. All the more astounding is the fact that Father O'Neill visited each of his barrios about

twenty times a year. We can well imagine him coming into a barrio with the smile that ever was his and his eyes seeming to pierce into the hearts of those who had come to welcome him and receive his ministrations.

It was in 1938 that Father O'Neill was transferred from Oroquieta, and in 1940 he became Rector of the Cathedral in Cagayan. His other duties involved him with the intermediate school of about six hundred pupils and the primary school for two hundred students. During the three years that Father O'Neill acted as pastor, the number of parishioners expanded to the extent of five thousand new members. As superior it was his duty to visit eleven other missions besides his own parish, to check the work of the various priests in charge, and to see that they took proper care of their health. His paternal interest in the works of these fellow-priests won their respect and confidence to such a degree that they looked forward to these visits of Father O'Neill with longing rather than with trepidation.

It was in 1941, shortly before the outbreak of the war, that the first symptoms of the illness that was to incapacitate Father O'Neill began to appear. At St. Paul's Hospital in Manila, it was discovered that he was slowly becoming a victim of Parkinson's disease. His chances for improvement were curtailed when the Japanese took over the city, and Father O'Neill was interned at the Ateneo de Manila for a year. The confinement and crowded quarters were difficult for those in good health but to Father O'Neill they were extremely burdensome. However, his brothers were never bothered by stories of his poor health. Rather did his patient suffering serve as a stimulus to all. Living conditions were so cramped that Father O'Neill was moved to the Belgian Fathers Procure for a few months, where he was afforded the luxury of a private room. Of course, this transfer was effected without the knowledge of the Japanese. In his official report for the Philippine War and Damage Claim, Father O'Neill states: "Later circumstances made it advisable that I

rejoin our American Fathers who had been brought to 2821 Herran Street, Manila. There I remained for several months until the final roundup by the Japs when I was taken to Los Baños. This trip was very exhausting and nerve-wracking. Even for those in fairly good health, it proved a considerable strain. For one as sick as I was, it was a positive torture." Mind you, this is not Father O'Neill indulging in self-pity. He was setting down his experiences to be testified to under oath. Liberation from Los Baños came on February 23, 1945. So weakened was Father O'Neill that he was rushed to a hospital and it was not until April 10th that he was judged strong enough to leave for the States. He arrived to enter St. Vincent's Hospital for a physical check-up and was then confined to the Fordham University Infirmary for a month. Sent to his beloved St. Peter's in Jersey City, Father O'Neill was on two occasions a patient at St. Francis Hospital, and upon his second return it was deemed wiser that he be sent to the Infirmary at Woodstock College where he could have the constant care of a male nurse. On March 27, 1947, Father O'Neill came back to Woodstock, the scene of so many memories of his younger days. No longer was he the athletic young man who dreamed of missionary accomplishments as he had back in 1920 as a theologian. Now he was a sick man, plagued by the advance stages of his crippling disease. But he was Jesuit enough to accept his sufferings without a whimper. What a source of inspiration and edification it was for the young Jesuit philosophers and theologians to be able to visit with this soldier of Christ! The sadness that must have at times overwhelmed this dynamic priest is reflected in a further statement in his official, personal report: "Due to the effects of my illness I shall not be able to return to the Philippine Mission and to my former task as superior of Cagayan. Moreover, I am now for the most part confined to my room, and find it increasingly difficult to get around even with assistance. This has made it impossible for me to assume any of the ex-

ternal tasks which any priest can usually perform. For over six months I have not been able even to say Mass and now I cannot leave my room to hear Mass in a nearby chapel."

It was on March 12 that Father O'Neill was called to heaven. What more fitting day than the day on which the Church canonized St. Francis Xavier, the patron of foreign missions, could have been chosen? There must have been great rejoicing in heaven when these two veteran missionaries met and discussed their hard times in foreign lands. May he rest in peace and continue to help his brother missionaries to reap the harvest for Christ.

WILLIAM J. BAUER, S.J.

FATHER JOSEPH ALOYSIUS MURPHY

1881-1950

Today the educational activity of the Jesuits in the United States is enormous. In the past three decades many colleges have mushroomed into double and treble their enrollments, so that where formerly Jesuits lectured to classes of thirty-five, now they may often have classes of over a hundred. In spite of this transition, to maintain a reputation for thorough, clear presentation and to establish a permanent place in the hearts of one's students is a good indication that a great teacher is present. Such was Father Joseph A. Murphy's career at Fordham University. From 1921 to 1935 and from 1940 to 1947, he taught psychology, natural theology, and religion in the College and the School of Education. Dr. Joseph R. Sherlock, his fellow lecturer in philosophy during these years, wrote recently of Father Murphy's career: "The man became in his own lifetime a legend, a symbol of pedagogical genius, of mental clarity, of vigorous piety, of indomitable moral strength. Year after year, successive graduating classes voted him 'favorite professor'"

despite the fact that he was a fabulously exact disciplinarian. As a teacher, he was superb; his expositions had an unrivaled clarity. In manner he was unfailingly poised, gracious, and patient."

The record of Father Murphy at Fordham as a professor is one of continued excellence, although there are no distinguished articles that bear his name and there was nothing novel in his teaching methods. His entire influence was on his students. The tutorial-group system in the philosophy department of the College alone remains testimonial of his work today. On completing twenty years of teaching at Fordham in 1946, Father Murphy was awarded the *Bene Merenti* medal at a faculty convocation. The citations read at the conferring of honors at universities often are couched in a style that leaves the impression of insincerity. But there were few in the audience that day who failed to applaud this sentence: "Because of his personal scholarly attainments, the ability he has always had to stimulate in others an abiding interest in things intellectual, and his own deep religious spirit, Father Murphy has won the admiration and profoundly influenced the lives of Fordham students these twenty years." Two years later he was to receive an even more impressive tribute. At the Alumni Dinner of 1948, Father Murphy was introduced as "Fordham's all-time-greatest teacher." The spontaneous, standing ovation that followed brought tears to his eyes. During his years of teaching, close to three thousand students had followed his patient guidance through philosophy, and countless others seeking special help took up most of his spare time. He was famous on the campus for the discipline he required of his students. That he got such fixed attention in a lecture hall of two hundred students and still remained so popular is a tribute to his clear and thorough presentation. Most students gave their attention willingly to a man who knew his subject well and was scrupulously exact in his pedagogy.

Concerning his life before coming to Fordham there are but a few details to record. He was born in Dudley,

Staffordshire, England, on September 24, 1881, and came to America in his childhood. Prior to his entry in 1900 into the Society of Jesus at Frederick, he studied at St. Joseph's Prep, Philadelphia and at Holy Cross College. His juniorate studies were made at the newly opened St. Andrew-on-Hudson, and he began his philosophy at Woodstock in the fall of 1904. After his first year at Woodstock, he was sent out to regency, and for three years he taught classics at Holy Cross and later at Boston College. He returned to Woodstock in 1908 and, on finishing his philosophical and theological studies, was ordained by the Apostolic Delegate, the Most Reverend John Bonzano, on June 28, 1914. After his fourth year of theology, he was given the honor of preparing a Grand Act, in which he defended his theses with great distinction. The energy required to undergo this grueling trial exhausted his failing nervous system completely. Considering that any prolonged period of reading caused a severe headache, and that he acquired his theological skill more by reflection and conversation than by memorizing voluminous notes, his performance in his Act in the spring of 1916 was truly a credit to him.

He was originally destined to teach at Woodstock and did teach there for a time, but his nervous condition forced him to request an assignment less confining. Following his tertianship at St. Andrew, he professed and taught philosophy at Holy Cross and at St. Joseph's College. Then in 1921, he was assigned to Fordham.

Father Murphy held office in the Society twice, as Provincial of the Maryland-New York Province for four years, and then as Rector of Fordham for two. Since he was never a strong man, his health failed under the pressure of administration and the burden of responsible decisions. It must be remembered in estimating his career as a superior that Father Murphy was first and foremost a scholar. With clear mind and high principles, he found it difficult to balance his profound realization of the Jesuit ideal with an empirical knowledge of the average Jesuit and his difficulties.

Such balance, indeed, usually comes to a superior only after a long career in government. Both his students and fellow-Jesuits would be prone to say he was a cold man. Although this was due to his intellectualism rather than to any lack of charity, it did mean that he suffered criticism. He had fellowship with Pardow and de Ravignan in his ideal of the "scholarly Jesuit". His conferences as provincial and rector were luminous with insight and spiritual refinement. But his high principles seemed to endow his personality with an inflexibility that made his relations with others difficult at times. As a philosopher and teacher, he showed that his *métier* was the presentation of ideas and not their application to human affairs.

As a superior, Father Murphy was most anxious to appear approachable, but he frequently gave the impression that it was more from a sense of duty than from a natural sociability. For all his cordiality, a residue of rigidity remained. In New York, his natural speaking talents, coupled with his wide readings in spiritual literature, made him a most popular retreat master. His conferences to the Fordham community clearly demonstrated his ability to synthesize ideas from St. Augustine and St. Theresa and present them with precision and intellectual vigor. There have been few formulations of the ideal of the Jesuit scholar that equaled his address at the dedication of Spellman Hall.

A year after leaving the responsibilities of being Rector of Fordham, he died of cancer on March 24, 1950. His body was laid in state in the War Memorial Chapel on the Fordham Campus with a guard of honor of Fordham Alumni keeping watch. Hundreds of former students came to view the remains of a great teacher, austere in the classroom but, outside, a valued friend.

ALBERT J. LOOMIE, S.J.

V A R I A

Berlin.—Father Riccardo Lombardi, S.J., famed preacher of the world crusade of love, gave an interview while flying twenty thousand feet above the Alps on a flight from Berlin to Rome. He had just completed a German tour and was bound for South America.

The interview, given to the *Michael-Zeitung*, a German youth paper, was reproduced in *Petrus Blatt*, Berlin weekly, under the headline: "Preaches over the Alps." The interview follows in part:

"On board the Princess Irene, DC-6 airliner of KLM (the Dutch Airline). It is 9:15 P.M., and we are at an altitude of six thousand meters. The passengers are crowding around the seat of Father Lombardi. The stewardess has trouble getting to the front. Below us are the abysses and peaks of the Alps. Over us the stars in the heavens. Through a starboard window a sickle moon shimmers.

"Father Lombardi is forming his sentences (he has just had to learn German) thoughtfully, and underlines them with impressive movements of his hands. 'The world needs an idea, a positive idea,' says Father Lombardi in answer to a question. 'It does not need the atom bomb, for against Communism, the atom bomb is powerless. Only a positive idea will be able to overcome Communism. I tell you, however, that Liberalism alone will lose the struggle with Communism; for, Communism has awakened in many people the sense of righteousness. It is a militant idea.'

"The plane is lying quietly in the air. The ears have accustomed themselves to the roar of the powerful motors. 'But what is this new idea?' Father Lombardi goes on. 'You all know it; you feel it. The idea exists. It is the Gospel of Christ—the words that trueheartedly come forth from Him. It is the truth which all understand if they are of good will.'

"KLM Princess Irene is flying at a speed of four

hundred kilometers an hour. Place: forty miles from Venice; altitude four thousand meters. We have flown over the Alps.

“‘You see,’ Father Lombardi continues, ‘this idea is not the idea of Plato. Whoever believes that is mistaken. The words of Jesus are not a matter of choice. Jesus is a fighter, His Gospel fights demagoguery, He is against life without ideals, against egoism, against untruth of the heart. The words of Jesus themselves immediately bring a world into movement. They are the salvation of the world.’

“Father Lombardi says these words straightforwardly and simply. He smiles a bit and goes on.

“‘I have spoken in seventy five cities and five nations. I have given more than two hundred lectures and I have learned that the people of today are thirsting for the Gospel of Christ. I tell you a better world is coming.’

“He is asked about Germany. We expect a critical answer. He says, ‘Oh, the German people. They are a strong people, they are profoundly good. I was gripped by their kindness. Say that, I entreat you, wherever you go. I am happy to have met once more some German journalists to whom I can tell this. I myself will tell this truth to the world. What wonderful things I experienced in Berlin! I am happy as I go to South America.’

“Above are the stars of the Campagna. In the distance are the lights of Rome. On the Via Appia we ride in.”

Father Lombardi has just completed a successful tour of Germany where, as in Austria, Italy and many other countries he has drawn immense crowds while preaching his crusade of love. Last year he visited the United States. Only in Switzerland, where the Society of Jesus is barred from public religious activities, was Father Lombardi prevented from preaching.

Hooper’s Bay, Alaska.—Father Jules Convert, S.J., forty year old French-born Jesuit, who took a job

as a laborer in a fishing cannery to be near his scattered Eskimo parishioners, recruited for summer work in canneries in the Bristol Bay area, has become one of the leaders of the workers' union. He was elected a delegate to the Union of Cannery Workers by employees of the Libby, McNeil cannery, one of the biggest operators in the area. At union meetings, he said, he was able to acquaint the members with the papal encyclicals on labor. Father Convert was effective in preventing exploitation of the Eskimo workers by Harry Bridges' Longshoremen's Union, when it sought to control the Alaskan cannery workers. He made a survey of conditions among native workers at the request of the Alaskan salmon industry.

New York.—A handsomely bound copy of Father LeBuffe's *My Changeless Friend, Arranged for Daily Meditations Throughout the Liturgical Year*, published this year by the Apostleship of Prayer, New York 58, New York, was presented to the Holy Father who wrote the following letter to the author:

“To Our Beloved Son, Francis P. LeBuffe, S.J.: It was a happy thought, beloved son, that prompted the new edition and new arrangement of your brief meditations, which over many years have lifted the souls of so many readers above the heart-wearying vicissitudes of earth to find in the truth of God's revelations the balm for the wound, the spur for the lagging spirit, the peace and joy that can come only from the Heart of Jesus to those who in love try to follow Him.

“Mental prayer is a need of prime importance for clerics and the laity; and We express the hope that these two volumes, which We accept with gratitude, will be an effective means to make its practice easier and more common, while with paternal affection We impart to you, beloved son, and to the editors Our apostolic benediction. From the Vatican, July 22, 1950. Pius P.P. XII.”

Rome.—Father Wilhelm Hentrich, S.J., in collabora-

tion with Father Rudolph Demoos, another Jesuit, was in charge of the collation of all material received within the past ten years relating to the proclamation of the dogma of the Assumption. The petitions sent in the past five years alone from various associations of clergy, religious congregations, Marian groups, etc. reach a figure totaling several million, Father Heñtrich said.

Munich.—The informative process in the beatification of Father Rupert Mayer, S.J., noted preacher and monitor of the local men's Marian congregation, has been inaugurated according to Cardinal von Faulhaber. Often called the Apostle of Munich, Father Mayer was a courageous opponent of Nazism and long suffered as a Gestapo prisoner in concentration camps. He died in 1945.

Chicago.—Fifty years of Jesuit participation in earthquake study and the silver jubilee of the Jesuit Seismological Association were observed in conventions at Loyola University here. Father James B. Macelwane of St. Louis University, president for twenty-five years, presided at sessions of the Jesuit group which met simultaneously with the Eastern section of the Seismological Society of America.

A suggestion in the late 1890's by the chief of the U. S. Weather Bureau, Willis L. Moore, led Jesuits in this country to enter the study of earth temblors. Through its network of colleges, the Society of Jesus, he believed, could do outstanding work in developing the science of meteorology. Father Frederick L. Odenbach, meteorologist at John Carroll University, Cleveland, Ohio, acted on the suggestion, but restricted his work to the field of seismology. By 1913 he had succeeded in organizing fifteen Jesuit seismological stations, united in a Jesuit Seismological Service, with the central station at Cleveland.

Books of Interest to Ours

Richard A. Gleeson, S.J. *By Alexander Cody, S.J.*, San Francisco, University of San Francisco Press, 1950. 215 pp.

It is fitting that the centennial of Jesuit activity in California be the occasion of a biography of this priest whose Jesuit life was almost coextensive with the years of most rapid growth of the Society in the Far West. Father Gleeson entered at Santa Clara in 1877, and in the course of his 67 years in the Society held the posts of president of Santa Clara, vice-rector of Los Angeles, and provincial of the California Province (1914-1918). In addition, in 1899, he was associated with the beginning of the lay-retreat movement in this country. Yet it was as a parish priest that he filled his longest assignment in the Society, since he was stationed at San Francisco's St. Ignatius Church from 1918 to the end of his life.

It does not seem to have been any extraordinary accomplishment of his various administrations, nor any monumental contributions to the growth of his province that have primarily merited this biography. It is rather the wonderful priestly character of the man; for this, as the book presents it, demands our deepest reverence and admiration. It was his personal holiness that made him remarkable, manifesting itself in his everyday activity, no matter what his office, creating a supernatural atmosphere wherever he might be. We meet in Father Cody's brief account a most gentle and generous priest, whose love of God and his fellow man, whose constant, effortless union with God and the saints, whose consistently spiritual outlook, merit the attention of the rest of the Society and of the Catholic world in general.

Father Cody's book does not pretend to provide a complete history of Father Gleeson's life, and there are occasions when his chronology is somewhat confusing. Yet, especially in the latter half of the book, which deals with Father Gleeson's years as a parish priest in San Francisco, he does allow the admirable character of his subject to shine through, and in this he has performed a service of value.

T. A. MCGOVERN, S.J.

The Breaking of Bread *By John Coventry, S.J.*, with Photographs by John Gillick, S.J. London and New York, Sheed and Ward, 1950. 192 pp. 63 photographs. \$3.00.

The aim of this book is to present in brief form for the laity the history of the Mass and its development. The presen-

tation takes no account of historical controversies. "The pundits will have to be lenient." The effort is for clarity and interest and these are achieved. The most outstanding feature of the book is the pictorial view of Low Mass which shows lay people, perhaps for the first time, just what is going on while the priest is facing the altar. These pictures are beautifully done. The first part of the book contains a general history; the second part takes the individual prayers of the Mass, gives the Latin and a translation, and discusses their meaning and development. It is unfortunate that there is no bibliography to which the interested student can turn for further enlightenment.

HENRY ST. C. LAVIN, S.J.

The Christian Life Calendar for 1951 ably continues the tradition inaugurated by Reverend William Puetter, S.J. Next year's text of the spiritual thoughts for everyday is concerned with devotion to the Blessed Virgin and promotion of prayer for peace. (Bruce, Milwaukee: \$1.00)

WHAT IS WRONG

Those whose faith is only a fashion always make the world much worse than it is. They always make men more solitary when they are too solitary. They always make men more sociable when they are too sociable. But I do not worship either solitude or sociability, and I am in a position of intellectual independence for the purpose of judging when either tendency goes too far. Puritanism made a man too individual, and had its horrible outcome in Individualism. Paganism makes a man too collective, and its extreme outcome is in Communism. But I am neither Puritan nor Pagan, and I have lived just long enough to see the whole of England practically transformed from Puritanism to Paganism. It is not surprising if the cure for the first is not exactly the same as the cure for the second. But there could not be a better example of the balance of a permanent philosophy than the present merely temporary need to insist on the case for solitude. What is the matter with the world today is that it is too much with us; too much with everybody. It will not leave a man long enough by himself for him to discover that he is himself.

G. K. CHESTERTON