

# THE WOODSTOCK LETTERS

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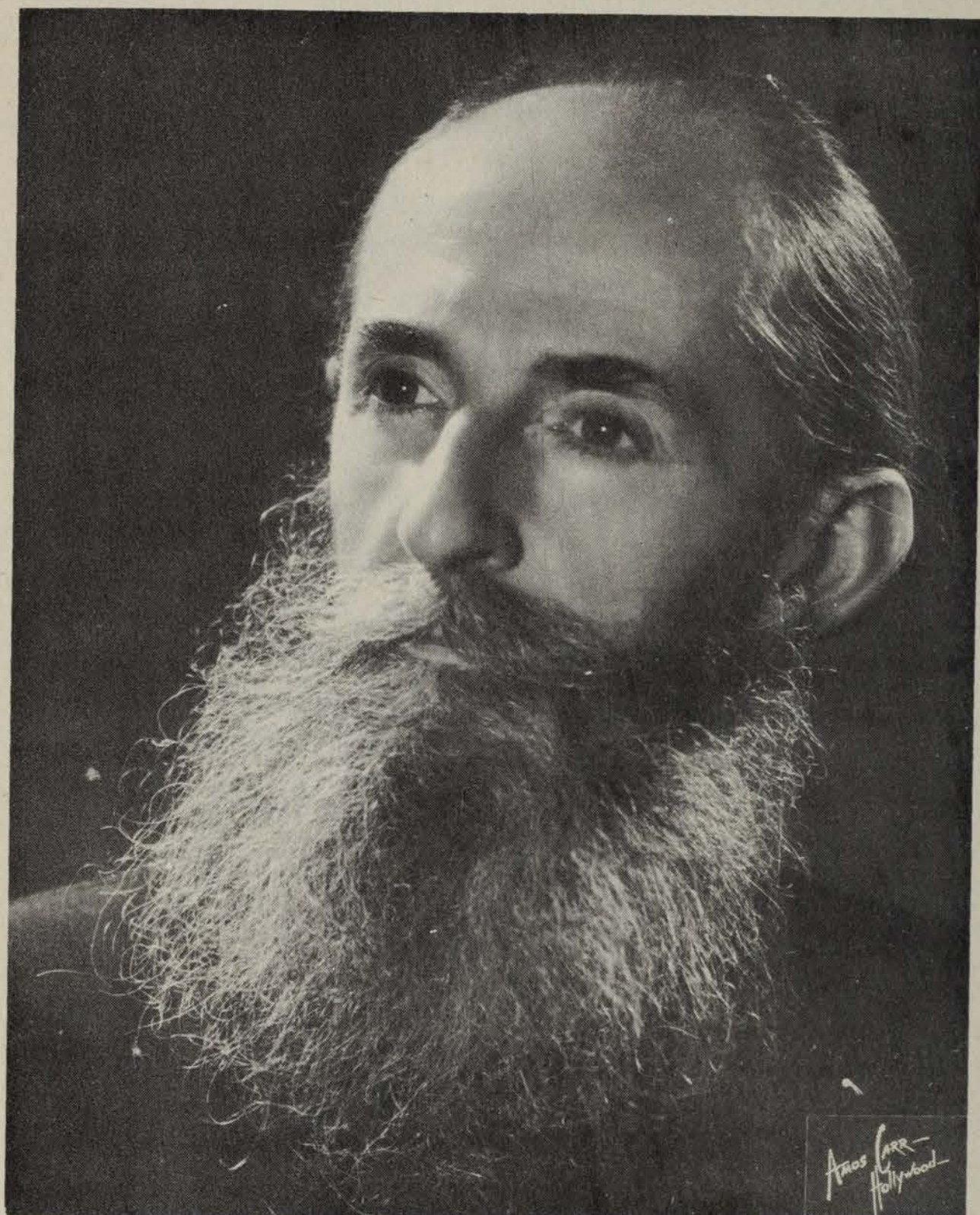
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FATHER JOHN H. RYDER



## WEST COAST RUSSIAN MISSION

JOHN H. RYDER, S.J.

Author's Note: There will be few Jesuits in the American Assistancy or anywhere else who are not aware that the Society has within its fold a small department known as the Russian Mission. The relevant paragraphs of Father General's letter of last Christmas on the Eastern Rites branch of the Society, together with Very Rev. Father Preseren the Slav Assistant's summary of achievements circulated in March of this year will, at least now, have acquainted any who had no knowledge before. Many of Ours in the United States might appreciate a report from one of the members of this group describing its constitution and work with particular reference to this country. The present is an attempt to provide this information.

In 1928 Pope Pius XI issued a call to the greater religious orders inviting them to seek among their members men who could be trained for an eventual mission to Russia, a land which through the influence of the national church, the "Holy Orthodox Catholic Church of Russia," had been closed to Catholic apostles for centuries. Jesuits, Dominicans, Capuchins, Benedictines and Redemptorists responded in numbers proportionate to their capacity. A few of our Fathers were transferred to the Byzantine rite and put to work in Eastern Europe. The Russian College was opened on the Piazza Santa Maria Maggiore in Rome and placed under the direction of the Society. It was an institution, similar to the English, Scotch and German Colleges of several centuries ago, founded to prepare priests, preferably of Russian descent, to carry the faith back to Godless, Sovietized Russia. Two years later a group of first and second year theologians was formed at the Borromeo, the present home of the Roman College, to prepare themselves for the same mission. This group of Scholastics and the seminarians from the Russian College attended the regular courses at the Gregorian University but belonged to the Greek or Byzantine rite and followed the liturgical and devotional tradition which the Russians had received from Constantinople at the end of the tenth century.<sup>1</sup> Of the several American Scholastics who were sent to Rome to prepare for the Russian Mission, only two completed their training. One of these, Father Cizek, after journeying deep into the Soviet Union during World War II, died of typhus



upon returning to Poland; the other, Father Myers, is now assigned to the new Russian Center at Fordham.

The work of the Russian Mission in the United States began in 1939 when I was assigned to Los Angeles to take over the work which had been begun in 1936 by Father Michael Nedtochin, a graduate of the Russicum. I found that the Mission, which was dedicated to St. Andrew, was situated on the East side of Los Angeles, on Boyle Heights, only a few blocks from the district which went by the name of Russian Town because, at that time, a great part of the population belonged to that race. The Mission house had been unused since Father Nedtochin's recall to Europe some two years previously. In order to meet and, if possible, rally the few Catholic Russians named on a list which was given to me by the Chancery Office I paid a round of visits to them. I was quickly disillusioned for they were quite devoid of any zeal or interest, almost, one might think, of the faith too. One exception, a Mrs. Yanko, who was really Polish, and a Polish family, the Galiskies, introduced to me by Father Hill of the neighboring Roman parish, St. Mary's, entered into the spirit of our apostolate, and with this new comradeship I turned my attention to the Molokan Sectarians.

I soon found that the Molokans harbored a bitter antipathy to every organized church and hierarchy. Moreover they did not recognize any distinction between the Catholic Church and the Russian Orthodox. To the Molokans the clergy are parasites living off the fruits of the toil of their layfolk. One of their favorite modes of attack was to exhort in my presence any lay companion with whom I might happen to be to "cease to befriend and support this overlord and free yourselves from his thrall." However, the faithful were always well able to give a good account of themselves and their clergy.

### Pioneering

From the inception of the Mission our horizon was contained by the certain knowledge that two-thirds of the area was destined to be cleared either for the new Santa Ana Freeway or two new housing projects, Pico Gardens and Aliso Village. The Russians were already moving out and



none would ever think of returning since the site had no particular attraction and apartments are a form of domicile for which these good people have a profound dislike. However, after a year's continuous and futile discussion with the older members of the sect and fruitless attendance at the young people's weekly church gatherings, we were able, with the help of a small but very devoted Missionary Praesidium of the Legion of Mary,<sup>2</sup> to start a system of guided recreation for the younger children which for years seemed to justify the great expenditure of energy, time and patience which was invested in it. It began with Saturday play-time, hikes and religious story telling and after two years or so we opened a hall with subsidiary rooms in the center of Russian Town where I was at the service of the children after school two or three afternoons and evenings each week and the whole of every Saturday. For two years we carried out a program of model-making in wood for the boys and handicrafts for the girls<sup>3</sup> with parties and stage plays and scout troops for boys and girls. More than one hundred Russian children with some Mexican and Negro friends passed through our hands and, as a culmination of our labors, a Summer School for Russians only was held at St. Andrew's during two successive summers. On the average six pupils, boys and girls, attended two days a week. We taught them Russian, English, religion and arithmetic. The week's work was crowned with a picnic and hike in one of the city parks, usually Griffith or Elesian.

During this period also, once each month on a Saturday, often with the aid of the children, the hall was cleared of all its equipment, well washed and set up with the furniture for the celebration of Holy Liturgy. The following day, the third Sunday of the month, Holy Liturgy was celebrated with the assistance of our growing choir. The doors of the hall were left open and occasionally loud speakers were used to insure that for half a block either way the inhabitants should know that an opportunity of investigating the Catholic Church was again being offered to them. In fact, it was usual for the windows and the open doorway to be lined with faces and for some of the people to come in and listen. Once a little boy, Martin Pavlov, served magnificently with candle and censer and the following day I had to assure his mother



that he had not thereby been made a Catholic. However, at length, the opposition of the elders to our work at the hall grew stronger. Once when some altar equipment was left in the hall overnight instead of being taken back to St. Andrew's it was desecrated and not by the children. The crosses our young friends had made at wood-work, a very small component of their varied production, began to be found broken and strewn about the yard. The mothers of the children were threatened by their own parents with expulsion from the Molokan Society. Furthermore since we were in the East Side which is replete with Mexicans, the Pachuco, a war-time movement opposed to everything orderly and constructive, resented the obstacles with which we confronted it in one of its own domains and young destroyers began to call in at our "club" under pretense of interest. Another factor which led ultimately to our abandonment of our work at the hall was the arrival of several families of Carpatho-Russians in the city. In the absence of a chapel of their own jurisdiction, they had sought us out and I felt that, without deviating from our direct apostolate, we might make them a nucleus of truly dependable Byzantine Slavs. But on coming to our services they expressed a little displeasure because on the one "choir-Sunday" of the month our devotional chapel was left unused and Holy Liturgy was celebrated in a mere hall for the benefit of unresponsive sectarians. If I were to take care of them and at the same time continue my activities at the hall, I should need the help of a full-time lay worker. Indeed, it had been on the understanding that such help would be forthcoming that I had ventured to open the hall and though I had carried on for two years in the hope of it, it had still not come. It required the final hint of two halves of a broken concrete plug taken from a water-meter manhole in the street flying through the window of the hall at half-past eight one evening, and missing the children by inches, to bring me to a decision. After that the center of gravity returned to St. Andrew's.

St. Andrew's consisted of an old but well-built two-story redwood residence in which only the chapel, adapted from two large rooms on the ground floor, and my own room retained signs of ordered habitation. The kitchen, living room and the remaining two bedrooms, after two years in the hands



of persons in some need to whom I had ceded them "temporarily," presented a barren and dismal appearance after their reluctant departure. For three years I had gone to the kind Sisters of Charity on Boyle Avenue for my meals. In January 1943, however, Father (then Mr.) Menard came down from Canada to work with me, and his arrival together with the decision to focus our Mission again at St. Andrew's made it desirable to set up house-keeping and restore all the rooms to their former civilized state.<sup>4</sup>

The Carpatho-Russians without doing violence to their traditions had at last provided us with the nucleus of a congregation and it is a pleasure to record here the co-operation which we have received from them. I am inclined to think that a few faithful of this denomination in other centers of the Muscovite Russian Mission might supply the connecting link which is needed at the start of the apostolate to the Muscovites. Podcarpathians easily regard themselves as "Little Russians," unlike the Ukrainians who are readily offended by the unwanted association. Their use of the Byzantine rite is much more akin to the Muscovite than to the Ukrainian. It is worth noting in this regard that Bishop Romja, the martyr, was sent to the Russicum as a seminarian and not to the Ukrainian institutions and that the Russians have now fully incorporated Podcarpathia into the Soviet Union. Whenever a conflict of custom has arisen I have found that they fall in with the Great Russian use without difficulty. Most of the baptisms and marriages that have taken place at St. Andrew's have been theirs.<sup>5</sup>

### Dispelling Prejudice

From the start of our mission in Los Angeles we took steps to make the existence of St. Andrew's known to the Orthodox by appearing at some of their celebrations, by apprising them through the mail of our own and by paying visits to their homes. Many of the members of our first choir were Orthodox and through them we became known to their friends. The pastor of the more "fashionable" of their two churches was not slow to warn his people against us. In the course of the first two or three years about thirty individual Russian Orthodox paid calls at St. Andrew's. In every instance they



came in the hope of procuring help to advance themselves materially. Of course, they had every right to do so and we helped them, as persons in need, as far as we could. The association thus entered upon also ended there. At least, as far as I know, no religious consequences ever resulted from them. Of course, St. Andrew's was very inaccessible to the Russian Orthodox of Los Angeles, most of whom either work or live in Hollywood, eight miles or more to the west across a tract of city. This stretch of city assumes the character of an insuperable physical barrier because it includes the downtown area and can be crossed usually only by changing streetcars, and it is an insuperable moral barrier because it crosses "the tracks."

The consequence has been that our contact with the Dissidents, who everywhere else in the world where there is a Catholic Church for the Russians have been regarded as the more amenable object of our apostolate, has been relatively limited. During the first period of our Mission we prepared to keep going in spite of these difficulties in the hope that with the end of the Second World War, ecclesiastical superiors might approve our proposal to move to a site closer to the Orthodox since the Molokan community in Russian Town had been dispersed. However, before that was to eventuate, there was to be a period of five years or thereabouts during which our time was fully occupied with the spiritual development of our lay associates, both Byzantine and Latin, and the dissemination of knowledge of the better side of the Russian tradition among the Catholic body and the public in general.<sup>6</sup> The means used for the first-mentioned task were the providing of a good Catholic lending library, spiritual direction, week-end retreats and the steady preaching of the doctrine and higher values of Catholic life in our Sunday sermons. Results have been gratifying. By readily giving and even soliciting engagements to lecture on Soviet, Russian and ritual themes, by frequent concerts by the choir and by attracting Roman-rite Catholics to Holy Liturgy and to dinners and festivals, especially good progress has been made toward the other of the above-mentioned objectives—dispelling of prejudice and arousing interest in the Russian people and our Russian Mission. A small mimeographed publication under the name "Mission Jottings"



has appeared intermittently.<sup>7</sup> It has provided a "press" for articles on Russian and Byzantine matters and during the war was supplemented by another small publication "St. Andrew's Letters" whose articles in Russian and English were intended as an antidote to the Communist propaganda so prevalent during those tense years.

In my lectures I always considered that the theme of Soviet Russia was the most important. Certainly I think that any missionary fire which is to be expected from our hearers will necessarily be kindled or revived by the contemplation of the abyss of spiritual and social horror which Russia now is. The question of rite often seems to me to satisfy interests which are too purely academic. Similarly the reunion of the Dissident Eastern Churches, though of considerable importance, strikes me as of far less moment than the destruction of Bolshevism. In appraising expressions of interest on the part of prospective candidates for the Russian Mission, the thing I wait for personally is indignation at the effrontery of militant atheism. If this preference of interest comes as a surprise to any one who may have heard only of our liturgical activities, I am happy to make the revelation. I love our rite and would not exchange it freely for any other. I think that it is an indispensable factor for the conversion and upbuilding of the new Church in Russia; but in the direction of my will when I applied for the Mission to Russia, it played a part no greater than that of the unknown, for I was as ignorant of it then as are most of the good Romans to whom I lecture now-a-days.

During these war years when the study of Russian was quite popular I also conducted evening courses in Russian in Loyola University Evening School. After the peace, we held three desultory courses for Molokan youth of both sexes but these young people, the progeny of illiterate homes and "modern" high school methods, were quite unable to grasp the structure of the Russian inflections and always gave up after a year or less. I, for my part, although remaining on the best of terms with them, was not reluctant to break an association which was vitiated by their slowness, as well as their total lack of any liberal or elevated ambitions.

Through these many and varied activities and with the



help of our zealous band of lay apostles, St. Andrew's earned the approbation contained in the emphatic comment made four or five years ago by an elder Father of the California Province: "You certainly have made this coast Russian-rite conscious!"

### Generous Support

Something should be said at this point about the financial support of the Mission. For the first two years my housekeeping expenses and personal support were provided by the Archdiocese of Los Angeles. Since then the Chancery Office has given us the free use of the premises with utilities. Without this sustained material aid given by two successive Archbishops of Los Angeles none of our labors and successes would have been possible. Too often well-meaning friends set out to enumerate the various other forms of help these good Prelates ought to have extended to us. I think that what they have done is much and am happy to say so. Very particular thanks are due to Father F. J. Seeliger of the California Province for having stood firmly by us in the negotiations which confirmed this cooperation of the Chancery Office. Income for other expenses has been of a varied and irregular nature. The receipts from our annual festivals sometimes amounted to considerable financial help and other sources of assistance were donations, stipends, honoraria, church collections (at least one good one per month) and Russian lessons. We have often been reduced to our last dollar or two. At other times funds have been plentiful. Father Seeliger, as Provincial of California, gave us a grant of three hundred dollars when the Archdiocese of Los Angeles ceased paying my housekeeping and personal expenses in 1941, but since then we have not needed further help from the Society. I have scarcely ever had to go seriously without. On the contrary, our inventory of church and domestic equipment and our general and special library have grown constantly and throughout the years fair sums have been spent on the support and education of some of our young people. Of great importance has been the co-operation of Ours, of His Excellency, Bishop McGucken, Auxiliary Bishop of Los Angeles, of many of the diocesan clergy and the sisters. They have provided us with



opportunities to preach or talk upon our favorite subjects, to sing Holy Liturgy and give concerts on their premises or to sell tickets for our festivals at their church doors. Sometimes they have given generous donations or bought raffle tickets wholesale.<sup>8</sup> And throughout we have had the support of the splendid lay people, members of St. Andrew's Guild and the choir who have shown heroic loyalty and zeal in the face of misunderstandings, doubts and failures of various kinds.<sup>9</sup> His Excellency, Most Reverend F. J. McIntyre lately has given proof of his good will by assenting to our selling St. Andrew's and buying some property on the west side of town where, as I have already said, the prospects for effective missionary work among the Orthodox will be greatly enhanced.

### The Choir

One of the most important factors in the life of St. Andrew's Mission has been the choir. This is because music is an integral part of Russian life and worship and because our success in its promotion has been considerable. It was my belief on my arrival in 1939 that the first thing to do was to secure the dignity of divine worship according to Russian standards and authorities who were in a position to do so guaranteed funds to make this possible. For, clearly, as this had to be a mission and could not immediately be a center for focusing a non-existent Russian Catholic life, singers for a choir could be attracted only on professional terms. So I found myself forced by circumstances to do the one thing which I had sworn as a theologian that I would never do though I entertained the hope that little by little I would be able to introduce volunteer Catholic singers. This first professional Russian choir served us admirably for a year whereupon, unfortunately or not, the funds backing it were discontinued. By this time we had at St. Andrew's two families of Graeco-Slavs (not Muscovites) and I began to train four of their younger members to sing at Holy Liturgy. After a year or so they were performing quite creditably. As a result of an address I had given to the Franciscan Third Order at St. Joseph's Parish two or three generous Roman adults joined us, but unfortunately both of the Graeco-Slav families left us as a result of a dispute with me over their failure to send



the children to a Catholic school and we were thrown back on our untrained Roman recruits. However, several more Romans and some new Byzantines joined us and we slowly engaged professionals (with one exception, Catholic). Finally we emerged as a choral body of eighteen who were worth listening to. The summit of the choir's fame up to the present has been their being chosen to sing in Russian one of the sacred concerts which have become the customary prelude to Mary's Hour in the Coliseum. The appeal of this fine group is enhanced by the splendid costumes in which they now habitually appear. Maturing in production and pronunciation, the choir now occupies a unique place at St. Andrew's and in the esteem of its friends. It is, furthermore, the chief source of lay workers in every department of our life. There cannot be any doubt about its value in arousing interest through its concerts, the number of which has now reached the sixties. Still more important is its sustained and inspiring participation in the service for which it was primarily instituted, the Divine Liturgy.

### The Apostolate of the Divine Liturgy

Because of the extremely extended spread of Los Angeles, however, we soon came to the conviction that to expect our Byzantine or Roman faithful to come to St. Andrew's for Holy Liturgy every Sunday would have been to repel them by asking too much. The third Sunday of every month was therefore chosen and on that day the Church comes fully to life. On those days a breakfast-lunch is served to all in the rectory after Divine Liturgy and after the meal a business meeting of St. Andrew's Guild (i.e. the Mission's members and associates) is held. Occasionally a full dinner, sometimes with a Russian menu, is advertized in the *Tidings*, the diocesan newspaper and served with the purpose of making a worthwhile profit.

In addition to these regular monthly gatherings, we have endeavored to celebrate with its proper dignity the Divine Liturgy of Christmas and Holy Week. In willing deference to astronomical exactitude we have observed the Gregorian calendar, a custom which many Byzantines, both Catholic and Dissident, follow. It has the advantage that any Orthodox in



Los Angeles who would not miss his own Easter, calculated in the Old Style, is able to attend ours also. Indeed, churches which comply with the Old Calendar are at a disadvantage in a country which still takes public holidays at Christmas and Easter by the New Calendar. Beginning in the first years with the Easter service only, we have added year by year the services of Holy Week and the solemn vespers of Good Friday have become a favorite among the faithful of the rite. A radical return to primitive use was our holding of the rite of the Presanctified in the evening of the first three days of Holy Week, the time prescribed by the Triodion. If this portion of the divine service is performed in the morning, as it ordinarily is, the faithful who are at work during the day never witness it. For years we conformed to the use which places the beginning of the Easter ritual at half-past eleven on Holy Saturday night. In the light of experience, however, we found that the children of our Mission would necessarily grow up ignorant of the deep significance and feeling of this beautiful office because of the natural preference on their part and on their parents' that they be in bed at night, especially on the night before an exciting holiday such as Easter. In fact, much the same reasoning could be applied to the adults. When we discovered, therefore, that there is a clear tradition in parts of the Russian world of keeping Easter matins early on Easter Day (and a clear text in the Typicon and in the gospels to account for it), we changed to that practice four years ago. Our candle-light procession retains its picturesqueness in the early dawn.

With reference to the Nativity, on the other hand, our New Style calendar was a disadvantage. Everybody, Greeks in a Roman world as well as Romans themselves, found it more congenial to go to the nearest parish church that day. Yet before the old Christmas people would phone us to ask if we were keeping the "Russian Christmas." It did not take us long to start doing so. Attendance has been gratifying, although it is impaired by the circumstance that the old Christmas usually falls on a working day. Actually now, for many years, we have kept an extra Christmas on the Sunday between the two approved ones. Holy Liturgy on that day is very well attended and the choir assists. It is followed by



a Christmas breakfast, a play, gifts for the children and a Christmas dinner. I think that such days, concluded with a visit to the Church to sing the Christmas troparion, stand out among the happiest in the lives of our faithful.

### **New Role: Western Wing of Fordham**

Since the new status of 1951 as a member of the Russian Center of Fordham, its Western wing as it were, my field of operations is much wider. It has been decided to sing Holy Liturgy once a month in San Francisco and to pay occasional visits to the larger cities up and down the entire coast. The first of the Liturgies at San Francisco was held on July 8 in a room on the ground floor of the Gleeson Library and the second on August 12 at the invitation of the Auxiliary Bishop of San Francisco, Most Reverend Merlin J. Guilfoyle, in the Old Mission Dolores.<sup>10</sup> There were more than one hundred Romans and about one dozen Russians present at each of these. In the succeeding months the attendance has been considerably less. A moveable iconostasis has been made available for these divine services through the kindness and ingenuity of a friend of Father F. Brannigan who has been developing the cause in San Francisco since his enforced retreat from Shanghai with the rest of the Russian College. A choir composed of Roman lay-folk<sup>11</sup> renders the responses. It is Bishop Guilfoyle's hope that we can make the Mission our permanent home for this monthly sacred event. His Excellency himself was present during a large part of the first Holy Liturgy.

There are probably about twenty thousand Russians in the Bay Area. In San Francisco itself there are five Orthodox churches of the various jurisdictions, Karlovtsky, American and Soviet. There are a few Catholics. Our work in the Bay Area has not come as a new phenomenon since Father Brannigan has aroused much interest in the Russian Mission during his two years' residence in San Francisco. The large attendance of friendly Romans at the first Holy Liturgy as well as at the succeeding ones is a direct result of his activities. The number of Russians, however, has been small and the few Russian recruits we thought we had enrolled in the choir have not attended. Thus, even allowing for the fact



that there must be some other Russian Catholics in the city, the indications are that here also as at Father Rogosh's church in New York and in the church in Los Angeles we must count on a large proportion of Roman help if we are to function as a Church and Mission. We are not helped much by the presence of twenty thousand Russian non-Catholics. Some of them, no doubt, will give help on occasion but there is hope that some of the many nominal Orthodox who have ceased to attend their own churches out of disgust with the politics and dissensions prevalent in them may turn to us as they find us out, notwithstanding our poverty of equipment and "atmosphere" in comparison with the rich embellishment of the Dissident parishes.

Our work is now to be less parochial and more truly Jesuit and this is a pleasing prospect. Nevertheless, I do not think this wider sweep of our action should exclude our occupation of premises equipped as characteristically for divine worship as for study and academic pursuits. In all our Russian vineyards the temple should be in evidence. Prospective converts and helpers find great inspiration in the physical experience of four walls consecrated for an altar, icons, incense, homily and song. A purely itinerant or floating apostolate of convincing, demonstrating and seeking vocations, however intelligible to Ours, might seem to lack substance to those we are concerned to impress. Surely one important subject for demonstration is that permanence and reality of Byzantine-Slav life and worship upon faith in which our whole appeal to the Orthodox rests. From an altar and a rite which is here today and gone tomorrow it might be much more difficult to preach to Catholics and non-Catholics Rome's determined and definitive support of a Russian Byzantine Catholic Church. In a word, it seems to me that something suitably and palpably enduring is required as a gauge of moral permanence in a matter where suspicion of insincerity and transience is easy to arouse.

### Reasons for Perseverance

In conclusion, it might be worth while to give an appraisal of the Mission as a whole. It is my conviction that scarcely any of the Orthodox will ever accept the faith in the United States,



and yet I do not feel that it is insincere for me to keep on working. We have to consider the quality of the Orthodox of the emigration. Their sentiments of race and nationality strengthened by the experience of eviction and exile are like the pull of an extended string which holds them immovable against the attraction of a religion which is "foreign" because it is moderated from Rome. Conversion, which to them would mean desertion, assumes the aspect of treason at a time when Holy Russia is struggling for its spiritual life. Indeed, Catholics who work upon them are often regarded as soulless cowards for, as it were, hitting a man when he is down. This became my conviction when I was present as an observer at the inter-faith convention which was held in Edinburgh in 1937, and acquaintance with the Russian clergy in Estonia revealed the same hard sense of irrevocable separation in these children of the last Czarist generation. Conversions among the Orthodox in China in the Displaced Persons camps have been helped by antecedent social and material aid whereas the field for such predisposing charitable and school work in the United States is extremely limited. Undoubtedly, however, the admirable work of Father Van Cutsen in Austria, the Shanghai Fathers and others will have repercussions in the United States among the Orthodox whom they have helped to pass on to safety and a new life of freedom. New hope has come, too, from another direction. Many of the Orthodox have been disgusted by the recent divisions in their own body and in consequence have developed strong views on the unity of the Church. This is a long stride in the direction of Rome. Furthermore the prolonged campaign of denunciation of the papacy and the Vatican which has been indulged in by the Communist press and the press of the Patriarchate of Moscow has, in some instances, tended to produce reactions directly opposed to those desired. A people with no love for Bolshevism has come to the conclusion that there must be much to recommend a See which evokes so much malice from the Left.

One school of thought in the Russian Mission (to which non-Jesuits have been attached more than Ours) believes that we ought not to measure our success by the number of converts. The fruit of our efforts should be the gradual dissipating of



prejudice, the leavening of the whole Orthodox body with a toleration which will eventually prepare it to come as one flock into the fold. It is not, however, the hope of any such outcome that sustains me in my work. My motive for perseverance is the recollection of the great future field in Russia itself and a profound satisfaction in the exercise of the Byzantine rite. Like the other members of the Russian Mission, I am convinced that results among a spiritually starved atheistic populace will reduce to insignificance all successes with an emigrant Orthodoxy. That is why I have regarded the instruction of the general body of the faithful as the most worth-while of our activities. When the liberation of enslaved Russia comes, Westerners from the U. S. and other nations will enter upon the business of re-indoctrination and rehabilitation. In their ranks there is bound to be a notable number of Catholics of the Roman rite, including clergy who will be concerned about the religious instruction of the new generations. It will be most important that any missionary activity of such persons be knowledgeably integrated into the Vatican's prearranged plan for the reconversion of Russia. For them to be ignorant of the Byzantine religious traditions of Russia or to insist on the acceptance of Western forms of worship would constitute a grave cause for confusion such as that which for centuries has prevented greater progress in the Missions of India. And as a last word I may add that the fostering of the spiritual life of our small flock of Byzantine Catholics has been in itself, it seems to me, another good motive for perseverance.

### NOTES

<sup>1</sup>The Russian College (the Russicum) and the Jesuit training unit for the same purpose in Rome are distinct institutions.

<sup>2</sup>Their secretary, Miss Agnes North, now a Sister of the Holy Names, was the first active Catholic to approach me with concrete proposals of help.

<sup>3</sup>This program was made possible by the part-time help given by Miss Dorothy Mentch, Mr. and Mrs. C. A. Bilicke and others.

<sup>4</sup>We should note here the seven or eight years of provisioning, cooking and general housekeeping shared intermittently and in varying degrees by devoted men and women of either rite in a spirit of missionary faith.



<sup>5</sup>I, personally, should be delighted to see the Society open a Ukrainian missionary branch, because there is a great field for work among these people, actually in the Americas and potentially in the liberated Ukraine of the future. However, there may be bearings of that question unknown to me, possibly related to the presence of two religious orders in that apostolate already.

<sup>6</sup>Part of my activities at this time were the lectures given as part of the work of the Archdiocesan Committee for the study and propagation of the Papal Peace Plan. This live undertaking of His Excellency Archbishop Cantwell was entrusted to a body of laymen and clerics under the chairmanship of Father E. J. Zeman, Rector of Loyola High School. The committee was one of the bodies which never lost sight of the essentially Godless and untrustworthy character of our Soviet ally of those days.

<sup>7</sup>Father John and Father Joseph Geary of the California Province were outstanding contributors.

<sup>8</sup>The names of Father Cornelius McCoy, S.J., Pastor of Blessed Sacrament Church and Father Michael Sheahan, Pastor of Santa Isabel's Mexican Church stand out prominently in this connection. Three successive Rectors of Loyola High School, Father E. J. Whelan, Father E. J. Zeman and Father F. J. Harrington have seconded our efforts with their presence at our gatherings and encouraged us with their understanding in a measure which they would find hard to believe.

<sup>9</sup>Some to whom special credit is due are Mr. Lawrence Clancy, Mrs. E. W. L. Franklin, Miss Wilson, now a religious, and the Barrio, Ivers and Galiski families among the Romans and the Welgloss family and Mr. Michael Bower, our choirmaster, among the Byzantines.

<sup>10</sup>The correct name of the Mission, by the way, is the Mission San Francisco d'Asis.

<sup>11</sup>In the beginning Mr. Leo J. Rosbottom, S.J. and Mr. E. J. Horgan, S.J., also belonged to the choir.

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### PEACE

Francis de Sales was a great lover of peace. In this no one came up to him; peace had taken so deep a root in his heart that nothing could shake it. He often said: "Come what may, I will not lose one speck of peace, the grace of God assisting me." He used to say that nothing should deprive us of peace, even should all things be turned upside down, for what is the whole world compared to peace of heart? What he preached he also practised and was regarded by all as the most peaceable soul ever known.

ST. JANE FRANCES DE CHANTAL



# CATHOLIC SCHOOLS IN COLONIAL MARYLAND

W. C. REPETTI, S.J.

In touching on the subject of Catholic schools in colonial Maryland there has been such a tendency to rely blindly on tradition and to assume what should be proved that it is very desirable to bring out the recorded evidence on the subject so that past errors may be avoided.

A cursory glance at the history of the Maryland colony from 1634 to 1675, or thereabouts, should be sufficient to convince anyone that the scarcity of Jesuits, the wide field to which they endeavored to extend their ministry to colonists and Indian neophytes, the raids by Claiborne and the Virginia ruffians, the restrictions imposed by the Calverts, all rendered it impossible for the Society of Jesus to devote time and attention to the operation of a school.

But, according to tradition, there was such a school in St. Mary's City. In *College Days at Georgetown*, published in 1899, J. Fairfax McLaughlin records memories of his school days, 1852-1862:

In my earliest years I was acquainted with several old Jesuits, such as Fathers McElroy, Fenwick and Stonestreet, who made a thorough study of everything connected with the history of the College, and from them I derived much information on the subject. The mind of one of those gentlemen was a sort of chronological map and Noah's Ark, not only of every important place and fact and person in the annals of the College but of those in the State and Colony of Maryland from the beginning. Father George Fenwick could tell you about all of them, and their vicissitudes from St. Inigoes to Georgetown . . .

The history of the Jesuits in colonial Maryland has not yet been written . . .

The cradle of Georgetown University was the Indian school taught by Father Andrew White, S.J., at St. Mary's City, Maryland, in 1634 . . .

Father White planted the first seeds of the present flourishing institution at Georgetown when he translated into the Indian tongue a grammar, dictionary and catechism for use among his neophytes . . .

A statue of Andrew White should rise at Georgetown College. He was the first founder. The title deeds of the university begin with him. From the hour of its inception the school was always under Jesuit auspices. It started at St. Mary's in 1634; passed to



Calverton Manor under Father Thomas Copley and Mr. Ralph Crouch in 1640; to Newtown Manor under Father Michael Forster and Brother Thomas Hothersall, an Approved Scholastic, about 1677; to Bohemia Manor, probably under Father Thomas Poulton, about 1745; to Georgetown Heights under the auspices of Father John Carroll in 1789 . . .

Father Ferdinand Poulton in 1638 wrote to the Jesuit Provincial in England asking leave to establish a school in Maryland. The Provincial, Very Rev. Edward Knott, S.J., answered this application in 1640, and said: "The hope of establishing a college which you hold forth, I embrace with pleasure; and shall not delay my sanction to the plan when it shall have reached maturity . . ."

McLaughlin tells us that when he wrote the above excerpts the history of the Jesuits in colonial Maryland had not yet been written; Father George Fenwick was the chief source of his information. Father George Fenwick was born March 22, 1801; entered the Society on July 29, 1815; and died at Georgetown, November 27, 1857. To the best of our knowledge this is the oldest source of the traditional history of the Jesuit colonial schools.

We next turn to a large photograph taken in front of the Healy building during the centennial celebration in 1889, and we observe a banner affixed to the wall, and in a vertical column we read: "Calverton 1640. Newtown 1677. Bohemia 1740. Georgetown 1789." The same Fenwick tradition with 1740 instead of 1745 for Bohemia. Reporting the celebration, the *Washington Evening Star* stated:

. . . the idea of establishing a Catholic seat of learning (in Maryland) was first broached in 1638 by Father Ferdinand Poulton who wrote the English provincial of the Jesuit order on the subject and received encouraging permission to proceed on the execution of his project. This resulted in the establishment of a school at Calverton Manor, the home of Lord Baltimore, in 1640 . . . Another school was established at Newtown Manor in 1677, but the one at Bohemia Manor was the direct predecessor of the college at Georgetown . . .

The same tradition appears again, substantially, in *Minia-tures of Georgetown*, as follows:

After struggling along for five years or so at St. Mary's City or St. Inigoes nearby, the school moved in 1640 to Calverton Manor on the Wicomico River and classes seem to have been held intermittently till 1677 when Newtown Manor was opened . . .

The school (at Bohemia) was maintained for a quarter of a century; when it was transferred to the heights of Georgetown.



If it were not for the minor variations which creep into traditions as they pass long, we might say, with apologies to General MacArthur, old traditions never die, they just petrify. The writer acknowledges that, having learned from experience, he does not have a high regard for Jesuit traditions which are not substantiated by documents, and the real aim of this article is to bring out the documentary evidence that has been found in regard to Catholic schools in colonial Maryland. And so, having seen the tradition, let us turn to the evidence.

### Tradition vs. Evidence

In reply to a letter written by Father Ferdinand Poulton about 1638, Father General said, in 1640: "The hope held out of a college, I am happy to entertain, and when it shall have matured, I will not be backward in extending my approval." Father Edward I. Devitt in his "History of the Maryland-New York Province," published in the WOODSTOCK LETTERS (LXI, 15), apparently considered this to mean a college in the usual and accepted sense of the word, and others have interpreted the word in the same way, but Father Thomas Hughes in his *History of the Society of Jesus in North America* points out that Father Poulton and Father General had something else in mind.

The "college" had not matured after ten years, and in 1650 we find Father Piccolomini calling attention to the technical irregularity that existed, saying:

In the latter part of February, Father Philip Fisher wrote from Maryland. About that mission, I think I must remind you of one point carefully. You know well, that according to the laws of our Institute, missions can not possess revenues or real property as it appears Maryland has, unless perchance this mission is incorporated in some college. If that has not been done, it is to be done at once. You will consider with your consultors to what college it had best be joined, and inform me thereof, as well as the fathers in Maryland. (Hughes Doc. I. Part I, 38)

And in 1713, Father Parker, Provincial, confirmed a previous decision that the Superior of the Maryland Mission had the "power of a rector," and in 1759, the Provincial, Henry Corbie, wrote that "Maryland and Pennsylvania jointly constitute one college or residence." Therefore, in 1640 and in



1650, when speaking of a college, the Jesuits were endeavoring to harmonize their property rights and income with the requirements of the Institute, just as the central house of a mission district in England was called a college. They were not discussing classes and the teaching of pupils.

Father Devitt, who was quite an authority on the history of the Maryland Mission and Province, found no evidence of a school at St. Mary's City, for he stated that the school opened in Newtown in 1677 was the first Catholic school in Maryland. But he was mistaken; there was a Catholic school in St. Mary's City.

Writing from Annapolis on March 27, 1697, Governor Francis Nicholson reported the conditions that existed in Maryland prior to the Orange Rebellion of 1689, and noted: "Few schools, and those but very mean ones either for Master or House. But the Jesuits and priests had some, especially one brick one at St. Mary's." (*Maryland Archives*, XXIII, 81.) On August 20, 1650, Father Piccolomini replied to a letter of Father Copley (Fisher) written in the preceding February, and, among other things, said: "I do not doubt that the school opened by the Father, your companion, will be worth the pains." (Hughes I, I, 39)

The companion was Father Lawrence Starkey, and he and Father Copley were the only Jesuits in Maryland at the time. The comment of Father Hughes on this school is the following:

Fr. Starkey's school, thus referred to, we may connect with the presence in Maryland of Mr. Ralph Crouch, who was a man of some education and had been a Jesuit lay-brother in Belgium, and, after being the "solace and right hand" of our Fathers in America at this time, was readmitted into the Society. (Hughes I, 16)

A glance at the catalogues of the Mission at this time, carefully compiled by Father John A. Morgan, will aid us to come to some conclusion about the school at St. Mary's City. The catalogues show Fathers Copley and Starkey living in Virginia for safety in 1648. In 1649, 1650 and 1651 Father Copley was at St. Inigoes and Father Starkey was covering the outlying missions. In 1652 Claiborne's party took possession of St. Mary's City; Father Copley disappears, probably by death; Father Starkey is still in the outlying missions. We venture



to assert that the school in St. Mary's City was undertaken by Ralph Crouch in 1649, with the encouragement of Fathers Copley and Starkey, and did not endure later than 1652. There is no evidence as to the number of pupils or their means of support and we conclude that Crouch charged the pupils for tuition and expenses, as he did later on in Newtown, and that it was not a Jesuit school in the strict sense of the word.

This is an appropriate place to quote the *Records of the English Province* (V, p. 953) on Ralph Crouch.

A native of Oxford, who entered the Society as a temporal coadjutor, was born in 1620, and joined the novitiate at Watten about 1639. Soon after, he left the noviceship, and went to Maryland, where for nearly twenty years he was the "right hand and solace" of the English Fathers in that laborious and extensive mission. Being a man of some education, he opened schools for teaching humanities, gave catechetical instructions to the poorer class, and was assiduous in visiting the sick. He was a man full of zeal and charity, and ready for every pious work. Being at length readmitted to the Society in 1659, he returned to Europe, completed his noviceship at Watten, and was admitted to his vows in 1669. He spent the remainder of his life at Liege . . . and died Nov. 18, 1679.

### The Calverton School

And now, according to the tradition, we come to the so-called Calverton school. The unfriendly attitude of the Calverts towards Church property, their high-handed confiscation of the Jesuit property at Matapany, and the intolerance of the Protestants forced the Jesuits to protect their property by careful legal means and transmit it by will from one to another, and turn it over, from time to time, to loyal lay persons in confidential trust. Thus we have a good, recorded history of the property owned by the Society in Maryland during the colonial period. Hughes made a thorough study of these records and makes no mention whatever of Calverton Manor, and therefore, we are on safe ground when we assert that the Society did not own any property at Calverton Manor. And there is no recorded evidence of a school in that place.

Tradition has assigned 1640 as the date of the so-called Calverton Manor school, but the Manor, as such, did not exist in 1640; it did not come into existence until after 1651.

Cecilius Calvert wrote from England on August 6, 1651, to



give instructions to William Stone, Lieutenant of the Colony, and one section was the following:

Whereas we understand that certain Indians of several nations desire to put themselves under our Protection and to have a Grant from us of a certain Tract of Land in the head of Wicomico river . . . called Choptico, Resolving there to live together that they may neither injure the English nor the English them, the said quantity of land being, as we are informed, about eight or ten thousand Acres, which we conceive may be a means not only to bring them to Civility but also to Christianity . . . we esteem our Selves bound in Honor and Conscience to allow them according to their desire some place of Habitation there by a title derived from us and have therefore thought fit for Our said Lieutenant to cause by a declaration and Command in Our Name . . . to be erected into a Manor for the use of us and our Heirs for ever with Court Baron and Court Leet . . . to be called by the name of Calverton Manor. (*Maryland Archives*)

Calvert then directed that one thousand acres be set apart for the exclusive use of himself and heirs and specified the conditions under which Indians might take up land in the reservation.

The Jesuits had acquired eight thousand acres of land under the *Conditions of Plantation* and, under the same *Conditions*, were entitled to twenty thousand more, which they did not attempt to claim even in more remote parts. With Calverton Manor set up as an Indian reservation under the above specified conditions it is incredible that the Jesuits would have been allowed to acquire title to any land in that area. The tradition of a Jesuit school at Calverton Manor may be summarily dismissed. And that brings us to Newtown.

On April 4, 1653, Edward Cotton, a Marylander, wrote his will and it was probated on April 23. He named Thomas Matthews and Ralph Crouch as executors, and they were ordered to return an inventory of the estate by September 1, 1653. (Hall of Records, Annapolis, Md., *Photostats of will, 1635-1654*, p. 46.)

The ninth item of the will is of interest to us here:

I do give all my female cattle and their issue forever to be disposed of by my aforesaid executors as they shall think fit unto charitable purposes which may be most to God's honor. The stock to be preserved and the profits to be made use of to the use of a school, if they shall think convenient. And for the male cattle that



hereafter shall increase I do give to the aforesaid uses, reserving to my aforesaid executors the privilege to kill for their own use some of the male cattle, the better to enable them to do some charitable offices presuming that they will make no waste contrary to this my will, and all the rest of my estate to be disposed of as of aforesaid to good uses as they shall think fit.

And item twelve:

My desire is, if they shall think convenient, that the school be kept at Newtown, and that the cattle may be in care of John Warren upon such agreement as my executors shall make.

Matthews and Crouch decided that Newtown was a more convenient place, and Crouch moved to that place and opened his school. In 1659 he was readmitted to the Society of Jesus, returned to Europe, and in 1662 took an effective measure to free himself from his obligation as an executor of the Cotton estate.

### Mr. Ralph Crouch

On June 27, 1662, the Assembly of Maryland summoned Thomas Matthews and John Warren to give an account of the estate. On April 30, 1663, Matthews and Warren appeared again, in company with Francis Fitzherbert as attorney of Ralph Crouch, and the following declaration was presented: (*Maryland Archives*, XLIX, 20 ss.)

Mr. Thomas Matthews and John Warren . . . appearing according to their summons, and Francis Fitzherbert, Esq., the attorney of Ralph Crouch likewise appearing, . . . sayeth that he is now ready to give in an account of the estate, . . . showing withal that according to his order from Ralph Crouch, he desireth to be absolutely quit and discharged from the estate of Edward Cotton.

September 4, 1662. That whereas I, Ralph Crouch was made jointly executor with Mr. Thomas Matthews of an estate of Edward Cotton, which was left either for the settling of a school or to be employed upon some other pious purposes, though Mr. Pile, if he be alive, can say that the true intent of the party deceased was, that the sum of tobacco to be paid by John Warren was to be allowed the upholding me in my teaching the school, at that time in hand, or much to this purpose. I never appropriated more to myself out of the estate than one bull and one steer . . . To the best of my remembrance I laid out of the estate in John Warren's hand to the value of 1600 or 1700 pounds of tobacco for Peter Ewen's diet and schooling, washing, clothing . . .

I affirm boldly also that on my part I did, as much as lay in me,



fulfill the will of the deceased in removing my teaching of school to New Town; and there was ready some years to teach either Protestant or Catholic, yet never had more out of the estate than the value of 600 or 700 pounds of tobacco, for some that could not be discharged for their schooling. And had I not had some relief of my own out of England in clothing, I could not have held up the teaching as long as I did . . .

Declareth in London, October 7, 1662, before Captain Miles Cooke, master of the *Maryland Merchant*.

The Assembly of Maryland then released Ralph Crouch from responsibility for the estate.

And so, from the statement of Crouch himself, we learn that after September 1653, he moved to Newtown from another place, which we can safely hold to have been St. Mary's City; that he remained in Newtown some years, not beyond 1659; that his school was open to Protestants and Catholics, and that he drew upon his own resources, or those of friends in England to enable him to carry on his work. This was not a Jesuit school; the Society did not acquire possession of Newtown Manor until 1668, nine years after Crouch had returned to England.

The name of Ralph Crouch has appeared very recently in a way that is very misleading. In the report prepared for the Commission on Institutions of Higher Education, Middle States Association of Colleges and Secondary Schools, prior to the inspection of Georgetown University, a paragraph from some previous publication appears in the report on the library. It reads:

The Library (Riggs) traces its origin to the year 1640 in Southern Maryland where, at Newtown Manor in St. Mary's County, Brother Ralph Crouch, S.J., conducted a grammar school whose library of upwards of 200 volumes later became the nucleus of the library at Georgetown College.

This paragraph suffers badly when subjected to examination. Ralph Crouch did not arrive in Maryland until 1640 and the first school of which we have recorded evidence opened at St. Mary's City about 1649. Newtown Manor did not come into the possession of the Society until 1668, nine years after Crouch returned to Europe; and it would be difficult, to say the least, to show that the library of 1659, even if it existed,



was preserved intact to be placed in the Newtown Manor residence. During his stay in Maryland, Crouch was not a Jesuit and therefore should not have the title of "Brother" nor "S.J." after his name. When there was danger of the property at St. Thomas Manor being lost to the Society by confiscation, it was deeded over in confidential trust to laymen, Matthews and Crouch. If Crouch had a library of 200 volumes in 1640, they must, of necessity, have been printed prior to that date; but there are books in the Riggs Library from Newtown which were printed in 1698, thirty years after Crouch's death. Rev. Wm. P. Treacy wrote a booklet, *Old Catholic Maryland and Its Early Jesuit Missionaries*. The booklet was completed in 1889, and, in the course of its preparation, Father Treacy visited Newtown and made specific mention of some books which he saw there, and those books are now in the Riggs Library. We may safely conclude that they were not sent to Georgetown earlier than 1870, when Georgetown already had a library of tens of thousands of volumes, so that by no stretch of the imagination could the Newtown books be called the nucleus of the Georgetown Library.

### Schools at Newtown Manor and Bohemia Manor

The Jesuit school at Newtown Manor opened in 1677, and is first mentioned in 1680 by Father Warner, the English Provincial, who reported to Father General: "I hear from the Maryland Mission that a school has been set up, where humane letters are taught with great fruit. Everything is peaceable there." (Hughes II, 136.) And in the Annual Letter of 1681 we have:

Four years ago a school of humanities was opened by our Society, amid primitive surroundings, directed by two of our Fathers; and the native youth, applying themselves assiduously to study, made good progress. That Mission and the recently established school sent two boys to St. Omer's, who yielded in ability to few Europeans when competing for first honors in their class.

Whence we gather that those regions, which ought not to be called barbarous, are most productive, not of gold alone or silver or other earthly riches, but of men made for virtue and higher courses of study. Two of the Society were sent out to Maryland this year to assist the laborers in the most extensive vineyard of the Lord. (Devitt W. L. LXI, 15; Hughes II, 136.)



The two boys who were sent to St. Omer's in 1681 were Robert Brooke and Thomas Gardiner. Both entered the Novitiate at Watten and Brooke became the first native Marylander to become a Jesuit priest and a most representative member of the Society. Gardiner died before he could return to the colony.

The Jesuits in Newtown Manor in 1677 were Fathers Francis Pennington and Michael Forster and Brothers Gregory Turberville and John Berboel. A valuable helper arrived in 1681 in the person of Mr. Thomas Hothersall. He was a talented man and had completed the courses of philosophy and theology but could not be ordained because of some brain defect. It was not until 1698 that Father General inquired if Hothersall would be content with the status of perpetual Scholastic, but by the time the query reached Maryland the good man had passed to his reward. Brothers Turberville and Berboel died in 1684 and Brother Nicholas Williart arrived from Europe and remained at Newtown for two years. It is probable that the school did not survive the death of Mr. Hothersall in 1698; there was a lack of teachers and the intolerance of the Protestants was increasing.

We now come to the last of the Catholic schools of colonial Maryland, Bohemia Manor on the Eastern Shore of Maryland. We quote from Father Devitt's history:

Father Thomas Poulton, who came to America in 1738, was certainly in Bohemia in 1742 and died there January 23, 1749. It was whilst he was pastor that the School or Academy was begun, in 1745 or 1746. This Academy lasted only a short time, for the laws against Catholic education and Catholic educators were so stringent during the greater part of the Maryland colonial period that it was only at intervals, for brief spaces of time, and by stealth that the Jesuits, essentially a teaching Order, and always most solicitous for the education of youth were able to conduct a school.

The Academy at Bohemia was intended to afford a resource for the education of sons of Catholic colonists, at least to the extent of acquiring the rudiments of knowledge before going beyond the seas. The history of the Academy has come down to us only in some scanty details and scraps of records; even the duration of its existence cannot be determined with certainty; it was probably discontinued after the death of Father Poulton, which would make a decade its extreme span of life—those are certainly in error who



surmise that it continued until the American revolution, or even later. (W. L. LXIII, 9-10)

John Carroll became its most distinguished alumnus, but, according to Father Devitt, there is no convincing proof that Charles Carroll of Carrollton attended the school. It is said that at one time there were twenty boys boarding at the school. Again quoting from Father Devitt:

Thus historians and chroniclers of Georgetown College, and writers on Catholic education in the United States, are wont to refer to this Academy as the predecessor of Georgetown College, or the "germ" from which was the oldest academic institution under Catholic direction for young men, in the United States. The connection between the Bohemia School and the "Academy on the Patowmack" is that they were projected and conducted under Jesuit auspices; and that John Carroll, the founder of Georgetown, was numbered amongst the pupils of Bohemia; he is the link, moral and personal, between Georgetown and the earlier school. (W. L. LXIII, 9)

### Conclusion

Are the historians and chroniclers justified in their claims? We do not think so. The "germ" theory does not hold up; a germ becomes a physical part of the organism which develops from it, and no part of Bohemia Academy became a physical part of the Academy on the Patowmack.

Further, it is not strictly true to say that both Bohemia and Georgetown were projected and conducted under Jesuit auspices. Bohemia, yes, but Georgetown, no. The latter was projected and conducted under the auspices of the Catholic Clergy of Maryland; the Society of Jesus had been extinct for sixteen years before the establishment of Georgetown.

Moreover, projection and execution under Jesuit auspices should enable every Jesuit school to trace its origin back to the first Jesuit college in Messina in 1548. We have never heard of any Jesuit school that claims such a lineage.

The mere fact that John Carroll attended the Bohemia Academy as a small boy and forty years later took an active part in establishing Georgetown College is not sufficient to make Bohemia an ancestor of Georgetown. A very complete dissertation on *The Beginnings of the Society of St. Sulpice in the United States* has been written by Father J. W. Ruane,



S.S., and nowhere does he mention any link with the Bohemia Manor Academy, and yet Archbishop John Carroll took an active part in the establishment of St. Mary's Seminary in Baltimore.

Pedigrees are interesting and serve as certificates of origin but they should be natural, not forced or metaphorical.

To sum up, we have reliable historical evidence for four Catholic schools in colonial Maryland; a school at St. Mary's City, for some period between 1640 and 1653, conducted by Ralph Crouch; a school at Newtown between 1653 and 1659, also conducted by Crouch; a school at Newtown 1677 and 1698, conducted by the Society of Jesus; and a school at Bohemia Manor between 1745 and for a short time, at most, after 1749, also conducted by the Society of Jesus.

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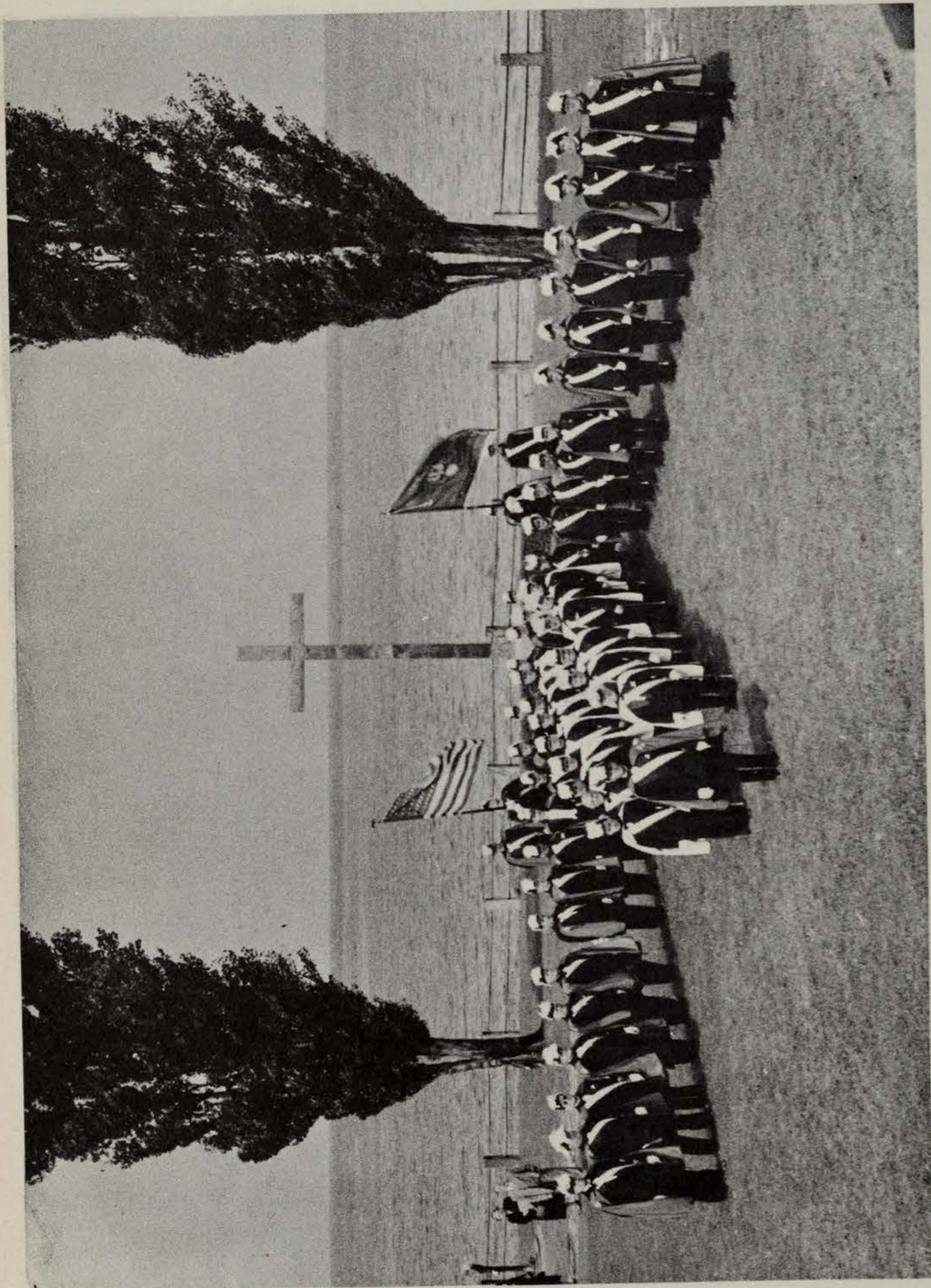
#### CHRIST AND MARY

Mary, the dawn—Christ, the perfect day.  
Mary, the gate—Christ, the heavenly way.  
Mary, the root—Christ, the mystic vine.  
Mary, the grape—Christ, the sacred wine.  
Mary, the wheat sheaf—Christ, the living bread.  
Mary, the rose tree—Christ, the rose, blood-red.  
Mary, the fount—Christ, the cleansing flood.  
Mary, the chalice—Christ, the saving blood.  
Mary, the temple—Christ, the temple's Lord.  
Mary, the shrine—Christ, the God adored.  
Mary, the beacon—Christ, the haven's rest.  
Mary, the mirror—Christ, the vision blest.  
Mary, the Mother—Christ, the Mother's Son.  
Both ever blest while endless ages run.









Fourth Degree Knights of Columbus before the Father Millet Cross at Old Fort Niagara.  
September 16, 1951



## SILVER ANNIVERSARY OF THE MILLET CROSS

JAMES A. McKEOUGH, S.J.

On Sunday, September 16, 1951 the Fourth Degree Knights of Columbus in the Diocese of Buffalo assembled at old Fort Niagara,<sup>1</sup> Youngstown, N. Y. to celebrate the silver anniversary of the Millet Cross with a field Mass, which was attended by some seven hundred people. This cross was erected and dedicated by the Knights of Columbus on May 30, 1926 at the suggestion of the late Peter A. Porter, well-known historian of the Niagara Frontier. The following excerpt from the *Buffalo Morning Express* for Tuesday, June 1, 1926 describes the impressive ceremony at Fort Niagara:

The fourth degree Knights of Columbus dedicated a cross in the old fort enclosure this afternoon in commemoration of one erected there in 1688 by Father Pierre Millet, a French Jesuit priest, who for many years labored as a missionary among the Onondaga and Oneida Indians and was chaplain of the French garrison at Fort Niagara [at that time Fort Denonville]. Nearly 2,000 attended the dedication ceremonies.

The Rt. Rev. William Turner, bishop of Buffalo, blessed the cross and delivered a brief address bestowing his blessing on the assemblage. At the conclusion of his remarks, Colonel R. G. Ingram of the 28th Infantry provided a military escort for the occasion. Catholic clergymen from the Buffalo diocese and men prominent in the fourth degree assembly throughout Western New York were conspicuous in the audience.

The bronze cross, eighteen feet high, stands in the open space within the old fort enclosure facing Lake Ontario. On it is a Latin inscription which Bishop Turner translated today literally for those attending the ceremony . . . At the base of the cross is a bronze tablet bearing the inscription: "To Father Pierre Millet, French Jesuit priest, who here on Good Friday, 1688, erected a cross invoking God's mercy for the plague stricken garrison. Erected in commemoration by the Knights of Columbus fourth degree, sixth New York district, Calvert province."

Since the clergy and Catholic laymen of the Diocese of Buffalo have shown such an interest in our own Father Millet by their past and recent celebrations at Fort Niagara, and since the memorial cross erected in 1926 was later declared a National Monument by the late Calvin Coolidge, I thought it would be worthwhile to give a brief account of the life and



work of a great but little-known Jesuit missionary, who labored for so many years in what is now the New York Province of the Society of Jesus.

### Agriskoue and Medicine-Men

Pierre Millet was born in Bourges, France, on November 19, 1635. After entering the Society of Jesus at the age of twenty, he continued to pursue his studies at La Flèche and Paris, and then spent the usual term as instructor at Compiègne. Upon his ordination in 1668 he came to Canada with a large group of French missionaries and was soon assigned to the Mission of St. John the Baptist at Onondaga by Reverend Father le Mercier, Superior-General of the Mission in New France.

In a long letter<sup>2</sup> to his superior written on June 15, 1670 Father Millet describes the state of the mission and gives an account of his labors. Since the people of Onondaga were steeped in the corruption and idolatry of impure and superstitious rites which placed great reliance upon dreams and invoked the devil, he decided that he had a twofold task, namely, to give the savages a knowledge of the true God and to discredit in their minds their false divinities—Dreams and *Agriskoué*, "the Demon." By accomplishing the latter he hoped to establish truth on the ruins of falsehood and fables.

To attract the attention of his childish flock he summoned them to his cabin for a period of instruction by ringing a handbell and shouting: "Fire! Fire! ever-burning hell fire! To heaven! To heaven! where are found all kinds of blessings with eternal happiness! There is only one God, there is only one God, who is Master of our lives. Come and worship Him, come to prayers!"

When the people had assembled in his cabin, he pointed out to them a porcelain collar, which signified that there was only one God, the Creator of heaven and earth, the God of war and peace, of the chase and of fishing; that this was a truth which all creatures preached to them, and which the Demons had tried to obscure throughout all the world in order to have themselves worshipped in place of the true God. Next to the collar was a map of the world to show that God made all



things; a little mirror to signify that He knew all things; some strings of glass beads to express the liberality with which He rewards all good actions; also some instruments of human justice to express to them that which God exercises in the flames of hell. Beneath the porcelain collar he placed a bible on a table covered with a red cloth, below which was to be seen the image of Our Lord and beneath which all the symbols of the dissoluteness of their tribe were placed to indicate that He had overcome them. "I tried above all," he said, "to make them conceive, by the excess of Jesus Christ's sufferings, how terrible God's justice is, and what torments must await a sinner for the punishment of his crimes, since the Son of God had suffered so great pains for the expiation of ours. Then I showed them that the Saviour, the Master of our souls, could not have given us more striking proofs of His love, than by taking upon Himself the burden of our sins, and purchasing for us with all His blood an eternal happiness."

While Millet continued to appeal to the savage mind by using symbols in his teaching, God, he said, offered him many opportunities to bring dreams and devil worship into disrepute. At a feast, to which he had been invited, one of the Onondaga captains arose and began to invoke *Agriskoué*. Immediately Millet stood squarely and in a louder voice pronounced the *Benedicite*. Since this unusual proceeding surprised them all, he added that at the banquets in France it was customary for the priest in attendance to begin with this kind of prayer. From now on they were to pray to the true God, from whom alone they must look for all things. Afterwards, at the close of the feast, he said grace; no one dared to interrupt him. After that they understood that to invite him to a feast was to invite him to make the prayer.

To banish all the commerce that was held with the Demon at Onondaga, Millet resolved to declaim strongly against their foolish and superstitious beliefs in dreams. In a council of the elders which he himself had assembled, the following oration was delivered: "My brothers, you are not ignorant that what your dreams order you to do is often very impious and very abominable. Is there anything more execrable than all your indecent feasts and those where the rule of eating everything is followed, where excesses are committed which often cause



you fits of sickness? Can these be held by the orders of a good Spirit? It is clear that the author of so many crimes must be very wicked. One needs only to know what God is, to judge that He forbids our doing evil, so contrary to reason and so prejudicial to the public good. It is not God, then, who speaks to you in your dreams, but rather some Demon of Hell who seduces you; and if that is so, why are you so blind as to obey him? Is it the Demon who made you? Is it he who is the Master of your lives? Is it he who destines you for eternal happiness if you obey him? Is it not the true God who has all these qualities? And why, then, do you choose to destroy yourselves by submitting to the former, rather than save yourselves by obeying the latter? If a child dreamed in his sleep that he must kill his father and mother, would you tell me that God, who has created you, was the author of that dream? Would you not hold him in horror? Would a father wish to kill his child, and would a mother consent to stifle him when she brings him into the world, because she had dreamed of doing it? It is clear, then, that to obey one's dream is a folly, if we dream extravagant things; and that it is a crime, if the things we dream are criminal."

After delivering this daring speech, Millet went to the chapel, while the elders held a long conference on the subject of dreams. Finally Millet was summoned and Garakontié, the Captain-general of the nation, speaking in the name of all the others, told him that the elders were thoroughly convinced of his line of reasoning. All promised that henceforth there would be no more impure feasts, no more excesses in eating and drinking, and that in the games, dances, and public assemblies, in fishing and in hunting, there would be no further talk of dreams. To give Millet assurance of the sincerity of their promises, they gave him a present of a porcelain collar, which he gladly received, and then offered to God as the pledge of the conversion of the people of Onondaga.

At the conclusion of this meeting, he writes in his letter: "It is impossible to express the joy that I felt at so great a victory as the faith had just won over infidelity. It is not that I have not still every reason to fear lest these things have been more easily resolved upon than they will be excuted,—both because there is no government here, as there is in



France, to make private individuals obey the resolutions of a council; and because our savages experience much difficulty in forgetting entirely their ancient customs. As, moreover, they are commonly inconstant and faithless in their promises, I need all the prayers of holy and zealous persons for the salvation of souls, in order to obtain for them from God the firmness necessary to keep them from falling back into their old habits."

Since Millet had been so successful in his council with the elders, and since the people were becoming more aware of the truth of Christ's teachings, he decided at once to declare himself openly against the medicine-men. One day he entered a cabin where twelve of these sorcerers were gathered around a man who had only a very slight earache. They took into their mouths a certain mysterious water, and blew it violently over the sick man's cheeks and temples. The chief of this band then ordered them to throw some of this water on the poor man's head and hair, and even on the mat where he was lying. Everything had to be sprinkled to drive away the demon of the disease in this savage's ear. The medicine-men told Millet that two little demons had already come out of the man's ear, and now only one was left, who was more obstinate than the others.

"That is wonderful," Millet said to them, "and I would be very glad to see the third one come out; so go on urging him, for I wish to be spectator of so prodigious a cure. For a long time I have been curious to see the exit of one of these unclean spirits that, as you say, torment the sick people of Canada; for thank God, they are not so mischievous in France. But I assure you that I shall be so watchful for the exit of these demons, which you say have bodies and are visible, that this one will be unable to escape my scrutiny." He continues in a letter: "I know not whether those impostors saw that I was making fun of them and I was not ignorant of their tricks, but they appeared to me so disconcerted and confused that they could not recover themselves."

While Millet continued to urge them to finish this marvelous operation which was to put the devil to flight, he also exposed their usual trick: in their mouths was a little stone, or a bit of iron, leather, or bone. These impostors would suck hard at



the part of the body where the ailment was located and would then say that they had successfully extracted what they had in their mouths—which they spat out before the eyes of the sick man, declaring that this was a veritable demon, which was the cause of his pain.

Millet was now faced by some very embarrassed people. Some of them said it was time for them to go and pray; others begged him to go to his chapel to pray for the health of the sick man; some even said they would become Christians immediately, just to get rid of him. But he would not leave the cabin until each and everyone confessed in person that he was an impostor. Finally they were forced to confess that the third demon was no longer there and even before they had cured him, the sick man was well.

### Early Successes

Now that Millet, by the grace of God, had so successfully destroyed all confidence in the medicine-men, dreams and *Agriskoué*, the entire mission of St. John the Baptist at Onondaga appeared to be in a good condition for the pious celebration of Christmas. To pass this holy day with all solemnity, he adorned the chapel as well as he could and prepared a throne for Jesus Christ, in order that He might, at the moment of His birth, receive there the homage of these new subjects, who were to worship Him in that place. "Towards midnight," Millet writes, "Christians of both sexes paid Him their devotion, while I proceeded to sing some motets in their language, and ring the bell, to awaken the people all through the village and invite them to come to the chapel. The throng was great all the morning, and the elders attended in a body to honor the Son of God by their respects and homage. 'We come,' said one of them at the chapel door, 'to salute and worship Jesus who has just been born.'

"It seems to me that I was not among savages and barbarians but rather in the midst of a country of Christians—so much piety and devotion did I remark in the people. All the confessions that I heard before and after the Christmas Festival, the holy Sacrament of the Eucharist which I had administered, and the marriages that I had happily performed



anew; the docility with which our savages listen to me, even on the subject of their errors and superstitions; their assiduity in attending prayers and lessons; the charity and zeal of some, which prompted them to go into the outlying cabins to exhort the sick to pray to God—all these acts and this air of piety made me see the image, so to speak, of the fervor and devotion of the first Christians.”

In spite of all his success on this mission, Father Millet, like many other Jesuit missionaries, always felt that if he had been more conversant with their language, he could have accomplished so much more for God. When the people reproached him for not making himself sufficiently understood, he received these kind admonitions as so many proofs of the little that he was contributing on his part to all the good that God was working in the spread of his mission. “O my soul,” he complained, “when wilt thou know how to speak of God as He ought to be spoken of; and when wilt thou be so penetrated with the truths of the faith that thou wilt have no further difficulty in suggesting to me words capable of conveying, at the same time, both the light of the faith into the minds of the savages, and the fire of charity into their hearts.”

During the winter months that followed Christmas Millet describes the return of a war-party with several captives, and the tortures that were inflicted upon them. After comforting and instructing these captives, he succeeded in baptizing them. “I told them that, since they were ready to depart from this life, it was a part of my duty to procure for them one that should be eternally happy; and that this happiness was so great that I would, in order to procure it for them, very willingly suffer the same torments . . . What I desired with the most passion in the world was to die, even in the flames, while working for their salvation.”

With the return of the young warriors the people at Onondaga once again resorted to drunkenness, debauchery, and superstitions. “Even the Elders, who ought to use all the authority that their age and experience gave them, for keeping these young men in order, often encouraged these disorderly habits in them, by either flattering the evil or conniving at it; and what is still more deplorable, some have not this year main-



tained, when the occasions arose, all the fidelity that they have solemnly promised me."

Millet notified all the elders to assemble in his cabin where he reprimanded them for their weakness and infidelity, but he did not obtain much satisfaction. "However great my sorrow at seeing an evil so universal, and so dangerous to the salvation of these poor souls, I try to console myself with this thought, that the more obstacles there shall be found here to Christianity, the more work also will there be to do; and God crowns a missionary's hardships and cares rather than his successes."

Despite the corruption and idolatry that continued to prevail at Onondaga many retained their innocence and love for prayer, particularly Garakontié, who was highly esteemed for his ability as leader of his tribe, his piety, and friendship for the French. Towards the end of his letter Millet states: "This mission is the least difficult of all those among the Iroquois, and the only regret that I have in regard to it is that I do not find here those opportunities to suffer for God which I had persuaded myself I was to encounter."

### Triumph at Oneida

After four years of apostolic labors at Onondaga, 1668-1672, Millet was assigned to the more arduous Mission of St. Francis Xavier at Oneida, while Father Jean de Lamberville succeeded him at Onondaga. In his first letter to Father Claude Dablon, the newly appointed Superior-General of the Missions in New France, Millet relates that he baptized only those whom he considered best prepared and who might contribute most toward the advancement of the Church. "The majority of the men have not the same simplicity or docility in matters of faith, or the courage to give up their vices and the superstitions of the country, in which they have been nurtured. But there is hope that the children, who here remain a long time under their mothers' wings, will be habituated with them to the duties of Christianity; and that before long, there will be a well-ordered church here in spite of intemperance and the other vices of the country."

On January 21, 1674 Millet took advantage of a lunar



eclipse to expose the false claims of the medicine-men. At the beginning of the new moon, he challenged them to predict when the eclipse would occur. When all of these sorcerers confessed their ignorance about such matters, Millet presented this argument: "But, why are you ignorant of what happens up there—you who say that your souls come down from the sky? Cannot you even predict a thing that is revealed in nature? Are you, who know fabulous stories so well, who relate such extraordinary things about the sun and the moon, who take these objects for divinities, and offer them tobacco to obtain success in war and hunting—are you, I say, not aware when one or the other is eclipsed?" After Millet made them admit their ignorance several times, he then announced that the eclipse of the moon would occur on Monday night, January 21.

Fortunately, the sky was clear that evening. As soon as the eclipse began, the medicine-men rushed to Millet's cabin. "The eclipse," he announced, "will increase and barely one-twelfth of the moon will remain visible. Then it will reappear entirely and will be at such a spot in the sky for it continues to advance; and just as you now see it gradually growing smaller, so will you see it grow larger in the same proportion." As they watched the celestial activity that night, every detail of the missionary's "prophecy" was verified. With one voice they admitted to Millet that he was a wiser man than they. "For my part," he said, "I derived great benefit from this in instructing them and undeceiving them about their myths and superstitions. Such perceptible things have a much greater effect on their small minds than would all the reasoning that could be brought to bear upon them."

After two years on this mission among the Oneidas Millet noted that the marriages, which, among savages, were dissolved on the slightest disagreement between husband and wife, were now becoming more stable. The worship of *Agriskoué* had greatly diminished; many were no longer so attached to their dreams; all the people declared themselves much more boldly in favor of the faith than they would have done in the past. "These favorable tendencies," he wrote, "lead me to hope that in a few years the majority of the



Iroquois of Oneida will have embraced Christianity. Drunkenness for which all these poor savages have a great weakness is probably the sole obstacle that now hinders their conversion."

What greatly contributed toward the advancement of the faith was the Confraternity of the Holy Family which Millet established at the Mission of St. Francis Xavier in 1675. Only those were admitted who showed themselves commendable through their piety and their devotion in practicing the duties of Christianity; through their zeal in having their children baptized and instructed; through their charity toward their neighbor; through the courage that they displayed in contending against superstitions and in resisting the evil customs of the country.

Perhaps the greatest triumph Millet obtained in Oneida was the conversion of Garonhiae, Hot Ashes, who was publicly baptized with his wife and then their marriage was solemnized by the Church. After receiving the sacrament of penance and the Holy Eucharist, he became a catechist and preacher, devoting most of his time to an unrelenting war against drunkenness. On one occasion, after returning from a hunting trip, he came across a number of his tribe in the woods, carousing around a kettle of brandy, and all gloriously drunk. Since he could not reprove them, because of the presence of some old chiefs in the party, he pretended to be intoxicated and began to dance around the kettle, singing, shouting and staggering, and finally upsetting it. Everyone thought it was an accident and laughed at his clumsiness, and then rolled over and went to sleep. Garonhiae heard two Masses every day, and never passed the chapel without entering to pray. He would even abandon the hunt to travel long distances to be present at Oneida for Christmas and Holy Week. Several other notable men in the village were animated with this same fervor, which helped to increase the faith of the people in this mission.

### Deception at Fort Frontenac

While Millet was laboring at Oneida, the Marquis de Denonville, Governor of New France, decided to convoke the Iroquois



at Fort Frontenac on the northern shore of Lake Ontario. Since the Recollect Fathers who were working at the Fort did not know the Iroquois language, de Denonville decided to invite Father Millet to act as a faithful interpreter. Happy to cooperate with what he fancied was a treaty of peace, Millet repaired to Fort Frontenac with a party of Oneidas. When all the Iroquois delegates arrived at the fort, Millet saw them manacled and then sent away to the galleys in France. Never did he dream that he was to be associated with such an infamous betrayal of his Indian friends. They could have but one thought now—that he had cooperated with de Denonville in this shameful act. Millet felt that his influence with the Oneidas was gone forever, and that his missionary career was at an end.

For the next three years, 1685-1688, Millet remained as chaplain at Fort Frontenac. When his good friend Father Jean de Lamberville was stricken with scurvy, he took his place at Fort Denonville,<sup>3</sup> arriving there on Good Friday, 1688. It was probably on that day that he erected the wooden cross in the center of the enclosure in commemoration of the eighty-eight ill-fated members of this garrison who died from starvation and scurvy because de Denonville<sup>4</sup> failed to provide them with the necessary and proper provisions for the winter months. When Millet arrived at the fort with his rescue party there were only twelve survivors. Before the cross which he had erected he said Mass and blessed the monument, upon which were written the words *Regnat, Vincit, Imperat Christus*. On September 15, 1688 by order of the Marquis de Denonville the palisades of the fort were demolished, the French withdrew, and for a time at least Fort Denonville passed out of history. Father Millet returned to Fort Frontenac.

### Captivity

In June, 1689 while he was engaged in his work as chaplain of the fort, some Iroquois Indians presented themselves at the gate with a flag of truce, informing the garrison that peace had been concluded. Millet and Surgeon St. Amand, the physician of the post, were invited to come and assist the sick



and wounded Iroquois Christians. It was a suspicious invitation, but was accepted; the priest and the doctor walked out of the palisade. The surgeon was taken to the cabin of the patients whom he was to attend, and Millet to that of the sachems and chiefs, where, as he relates, "two of the strongest fellows, who had been selected to arrest me, sprang on me, seized me by the arms, and took away my breviary and everything else I had about me, leaving me only my trousers. Everyone addressed reproaches of one kind or another for always having been very much opposed to the Iroquois; but Chief Manchot of Oneida told me to fear nothing, that the Christians of Oneida whom I had baptized would preserve my life. I needed this support, because the English, it is said, had tried me and already burnt me in effigy for having, as they supposed, betrayed the Iroquois delegates four years ago at the suggestion of de Denonville.

"But as soon as this chief left to join three hundred Iroquois of all the tribes who planned to make a surprise attack on Fort Frontenac, the other sachems and chiefs began to maltreat me; some wished to burn me on the spot; I was rescued from them, and then others threw me into the water and trampled me underfoot. While they were making the attack on the fort, I was tied to a sapling on the banks of the lake, and afterwards, when the attack on the fort had failed, I was untied from the sapling and put bareheaded into a canoe to take me, in company with three or four hundred Iroquois, to an island two leagues below Fort Frontenac, where they awaited the main body of the Iroquois army of 1,400 men.

"It was there that I was received with great shouts by the Upper Iroquois, who lined the whole shore to see me bound and brought as it were in triumph. Some rushed into the water to receive me as the canoe neared the shore, where they made me sing a song, in their fashion, and which they repeated and made me repeat several times for sport: '*Ongienda Kehasakchoua*,' 'I have been taken by my children.' To thank me for my song, a savage struck me with his fist near my eye, leaving the mark of his nails, so that one would think it was the stroke of a knife.

"I was then brought to the cabins of the Oneidas, who pro-



tected me from further insult and made me pray to God by singing the *Veni Creator Spiritus*. Toward evening we dropped down eight leagues below the fort and spent two days there. It was at this place that a woman rendered me an important service by giving me a kind of English cap, because I was bareheaded and often exposed to the rays of the sun, which had affected me greatly. God reward her for her charity which she rendered me so seasonably and with such a good grace.

“From here the army straggled to Otonniata where it remained for three days. There a council of war was held. It was decided that the Iroquois army should pursue its march toward Montreal to commit the terrible massacre of Lachine. But as for me, I was to be conducted to the camp of the Oneidas by two chiefs and thirty men.

“On my journey I was pretty well treated in all the cabins of Oneida. They prepared a mat for me, gave me a share of what they had to eat, but at night they never forgot to put the rope around my neck, feet, and hands, and around my body—for fear they said, lest God should inspire me to escape. But I had no such thought and preferred to die if God willed it at Oneida, which was the place of my former mission, rather than any other place in the world.”

Millet finally arrived in Oneida, where some braves wanted to burn him at the stake, for it was their custom to give that kind of welcome to the first prisoner of war who was brought into the camp. He describes it thus: “It was the eve of St. Lawrence’s day, and all the morning I had been preparing myself, as well as I could, for whatever might befall me, and to endure the fire, if need be, in imitation of that great saint.” When the sachems had assembled, they summoned Millet, and one sachem, after saluting him in Indian fashion, tried to strike him in the face three times. As his arms were free, he thrice parried almost without reflection.

When the Indian had desisted, they made Father Millet sit down near the sachems. Then Chief Manchot, who had previously consoled him with the thought that the Christians of Oneida would preserve his life, addressed the sachems insisting that Millet did not come as prisoner, but as a mission-



ary to revisit his flock. He recommended that the missionary be taken to the council cabin and put at the disposal of the *agoinaders*, the people who managed the affairs of the country, and not at the disposal of the soldiery and people. After a long consultation the sachems decided that Millet's fate would be settled when the warriors returned from Lachine. In the meantime the village was to be his prison and he might visit the cabins to console the sick and the dying.

Finally the warriors returned from Lachine, where one of their leading chiefs had been killed. Since they were not satisfied with the prisoners they had brought with them, they demanded Father Millet, who would have to burn to atone for the death of their chief. As he sat before the council with the other three prisoners, his face was painted red and black and then he was denounced as a traitor who had caused the Iroquois to be seized at Fort Frontenac. While they were examining his case, he had time to hear the confessions of his comrades in misfortune and give them absolution. Two of them were burned, and he could only commend himself to the providence and mercy of God.

Through the influence of the notable Christians at Oneida, Millet's life was spared. After being initiated into their tribe, and saluted with grandiose speeches, he was given the Indian name of *Otasseté*. By the bestowal of this name he actually became a sachem of the Oneida tribe. In thanksgiving to God, he built a chapel, which he appropriately dedicated to our dying Lord, *Christus moriturus*.

The English were greatly displeased with this decision and made repeated efforts to induce the Oneidas to surrender Millet to them; but the savages refused to do so, and thus Millet was able to exert a strong influence for French interests against the English. He continued his apostolic labors at Oneida until the autumn of 1694 when he returned to Montreal. Little is known of his subsequent life, but we do know that for a time he was at Lorette ministering to the Christian Iroquois settled among the French. In February, 1697 a band of Oneidas came to live at Montreal and asked that Millet might be assigned to them as missionary. Charlevoix, an instructor at the college of Quebec during the years 1705-1709,



mentions that he lived several years with Millet, which would seem to indicate that our missionary spent his last years at Quebec, where he died on December 31, 1708.

### Symbolism of the Millet Cross

As we glance back over the life of Father Pierre Millet, we are struck by the obvious fact that he suffered for Christ. He was falsely accused by the English and Iroquois of having cooperated with the Marquis de Denonville in the infamous betrayal of the Indian delegates at Fort Frontenac. He suffered insult, injury, and near burning at the stake. If we add to all this the ordinary natural hardships that this refined, intelligent priest had to suffer by merely living with savages, whose customs and way of life were far different from those to which he had been accustomed, then we can realize why he was so devoted to Jesus crucified. In His honor he built and dedicated the chapel of *Christus moriturus*; and on Good Friday, 1668 he erected and blessed a wooden cross within Fort Denonville to invoke God's mercy for the plague-stricken garrison.

On Memorial Day in 1926, when the Millet Cross was erected by the Knights of Columbus on the shores of Lake Ontario, the Rev. Peter F. Cusick, President of Canisius College, related the history of the cross and its adoption by Christians as a symbol. "The cross," he said, "is the most important of Catholic emblems; it symbolizes the redemption of mankind and our holy faith, because Jesus Christ, our Redeemer, died on a cross." After describing the erection of the first cross at the fort by Father Millet, he concluded: "Today, in commemoration of this, we see before us a cross of the Latin form of a most enduring substance; a moment ago it held up the fearless flag of our country; around it were wrapped the red, the white, and the blue; as I looked at it I fancied I saw behind the flag's fold the figure of the God-man Himself; there was the redness of His precious blood, there was the whiteness of His immaculate soul, there was the blueness of His bruised and bleeding body, a true blending, indeed, of patriotism of our flag and of our faith, of our religion and our first allegiance to our country. Pierre Millet, Jesuit priest,



was known to the American Indians as the "Looker-up-to-Heaven"; may the sight of this cross erected today in his memory continue to direct our gaze heavenward, whence all blessings come, for ourselves and our beloved country."<sup>5</sup>

### NOTES

<sup>1</sup>One of the Niagara Frontier's most historic points of interest is Fort Niagara, built by the French in 1726, captured by the British in 1759, officially surrendered to the United States in 1796, occupied again by the British during the War of 1812, and finally returned to the United States in 1815. Abandoned for many years, the fort was restored in 1927. In its present state Fort Niagara represents a composite of its appearance during the successive French, British, and American occupations. Thus it provides a cross-section of American colonial history.

In the oldest, largest, and most important building at Old Fort Niagara, known as the "Castle" or French Chateau, is the *Jesuit Chapel*, which was blessed in 1931; here Mass is celebrated from time to time. On June 3, 1951 services were held there for a group of Boy Scouts who were part of a scout encampment at the fort. On either side of the wooden altar and tabernacle are statues of St. Joseph and St. Francis Xavier. The holy water font in the doorway is the original one, a solid concave rock. Actually the name *Jesuit Chapel* is a misnomer, for the only priests who served as chaplains at Fort Niagara were Franciscans.

<sup>2</sup>The excerpts from Millet's letters are taken from the *Jesuit Relations and Allied Documents*, Vols. I, XVII, LI-LXV, LXXI.

<sup>3</sup>Two forts had been built by the French on the same triangular point of land lying between the Niagara River and Lake Ontario, Fort Conti and Fort Denonville. It was at the latter fort that Father Millet erected the cross on Good Friday, 1688.

<sup>4</sup>Claude H. Hultzén, *Old Fort Niagara* (Buffalo: The Holling Press, 1939).

<sup>5</sup>*Buffalo Morning Express*, June 1, 1926, p. 4.

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# HISTORICAL NOTES

## WORK IN HIROSHIMA—THE FULFILLMENT OF A DREAM

Editor's Note: This article is reprinted in part from the May, 1951 issue of *Jesuit Mission News from Japan*. Father Kircher began his missionary work in Japan in 1923 and remained there until 1928. He was then sent to Brazil to work among the Japanese immigrants in the State of Sao Paulo. He returned to Japan after an absence of more than twenty years and was appointed Superior of the District of Hiroshima in January, 1950.

When you hear of Hiroshima, it is mostly of the new hall that serves us so well, or of the Memorial Church to be, or of the Music School with its lively director. There is also the new school of the Okayama Sisters of Notre Dame de Namur, overlooking the whole town, Misasa with its rapidly growing Christianity, Hikari no Sono teeming with children cared for by a new Japanese Sisterhood, Gion the flourishing new parish just outside the city, and last . . . Nagatsuka, the Jesuit Novitiate, rather lonely now since the departure of the tertians and the juniors, but dreaming of the new boarders, candidates for the priesthood, who are to take their place.

Much could be said about each and every work, and its steady progress. However, what I want to speak of . . . is something that is indeed also to be found in Hiroshima, but is no less present and making itself felt at every mission station of the Vicariate: it is *the* work of the missionary, the work of conversion, that for which we have come out here and for which all the rest is only the preparation and the setting.

Let me say it . . . at the beginning: never in my life in the Society have I lived so satisfied as I do now. It is only now that I am fully employed in the things for which the Society took such care to educate and train me. Very rarely you read in missionary magazines of the work that every missionary has most at heart. It would seem to be a sort of shyness that makes the missionaries speak of their travels, of church construction, of schools, of statistics, etc., leaving out the core of it all, or giving only a general view, hinting rather than stating expressly what it all means and stands for.



You may call it the teaching of catechism, but I would call it the opening of the floodgates for the streams of a new life to pour into the hearts of people who feel, as it were, dried up and parched in the routine of a daily struggle for things that do not satisfy them, even if they were successful in that struggle. "Every scribe instructed in the Kingdom of Heaven is a householder who bringeth forth out of his treasure new things and old." That is what I feel like when I talk to these young people, and many a time I realize what a treasure I do have, seeing with what eagerness and satisfaction over the fulfillment of a long cherished desire the simplest things of our teaching are being received. By their questions and their whole attitude you notice how an article has a meaning of which you never thought because it went without saying, and how it fulfills a need you yourself never felt.

There are those who come to us with a faith all ready, without knowing what they are to believe. Something has told them that what they are going to hear is the truth, and they listen like one whom you introduce into a beautiful mansion with a splendid park, telling him that all this will be his from now on. Sometimes you notice in their faces an expression as if they had seen all this in a dream, and there is a light in their eyes when they realize that the dream has come true. With charming reverence they put their questions to make sure that it is really as they understood it. If, as Father Brunner puts it, faith is the gift to see things as God sees them, and to love them as God loves them, then these simple-minded people come to you to learn how God sees and how God loves, in order that they may put themselves in harmony with Him.

But there are others who come to your room brought to this tremendous step by a friend who has received that wonderful treasure, but who is as yet, all by himself, unable to share it with others . . .

### Difficulties of the Work

You see immediately that these people are out to seek the treasure, but full of doubt whether they can find it at a mission station so tiny and inconspicuous among the things that have surrounded them from the day of their birth. They did



not find there what they wanted: should it be possible to find it at this unsightly place about which they have heard so many distasteful things, such as narrowness, foreign spirit, womanish sentimentality and so forth? It costs them a lot to come and sit down before you to listen. They show by their looks that they are resolved not to make it easy for you to convince them; they want the real thing and are on their guard not to be duped. Any seeming slip they will point out, reminding you that it is no use trying to make them believe things they do not understand. And behind all this the earnest desire to have the truth which they have in vain tried to find in so many other ways.

As soon as they come to suspect that truth is something absolute and not relative, something that inexorably excludes anything different, you notice in them a certain hostility, hidden behind good manners, but apparent in their eyes, the tone of their voice and the slightly sarcastic color of their speech. Here it is that the mere intellectual arguing enters on moral grounds. The moment they feel that there is no escape logically, they take refuge sometimes in the most ridiculous irrationalism. You see it is the fear to be bound to something, to lose their freedom, though it be truth that is to bind them. They are not prepared to let themselves be tied down to something, whatever it may be, clinging murderously to their concept of absolute freedom as the thing that must be lost on no account. They feel that they lose their human dignity the moment they submit themselves interiorly, even if it is the working of their own reason that seems to compel them to it.

I have had a number of solipsists among my hearers. One is ready to doubt his own existence, another seeks to save himself by a resolute act of the will to stop thinking when he foresees that the conclusions will endanger his freedom as he understands it. One told me clearly that, even admitting the existence of God, he could not see his way to submitting to Him without injuring himself. Even an appeal to common sense is sometimes ineffective, because it is too common. When things have come to such a pass, it is better to break off, talk of other things and give them a week's time to fight it out with themselves.



There are even violent reactions against implacable logic. One student returning home from his catechism class packed up his things and with a bag full of books left home during the school term, without his parents' or school authorities' knowledge. Only to one of his companions at the catechism class he opened his heart: "I am going away to an aunt I have in the country. There I shall read books to forget all about what the Father told us. It doesn't matter if I go to hell (I had not mentioned hell as yet), but to the church I shall never go again." When his weekly catechism was due, it was he who, though a little shamefacedly, turned up first.

The "Kontingenzerlebnis," as they call it, is the first stage to be reached when teaching the fundamentals of our religion. The more sincere the young men are, the harder the struggle. But even when they submit to the inevitable, there is still a long way to go up to the practical comprehension of the end of man or Matthew 10:39. It is the jump into the glorious objectivity of the Church with God as the center that has to be risked. Once that has been done, the rest is plain sailing. I am afraid I have in the foregoing lines too much typified my own catechism students. They are all different, and the work is all the more interesting for that.

### Missionary Work and the Society

I feel that the Society has not given me too much, I feel that what I have by way of knowledge and religious life, all has to be invoked and thrown into the battle to meet the situation, that less would mean less efficiency, as our American friends say, in a work that is, if not the most urgent, certainly the most sublime, the one most according to the Heart of our Saviour, certainly one of the principal functions of the Church: directly to overcome unbelief and do what is necessary to carry out what we ask for in the first three petitions of the Our Father.

You may say what you like, all the other works the Society is undertaking are nothing but the scaffolding to this building, nothing but a necessary adaptation to the times when people are so utterly lost in the things of this world; they are no more than meeting them on their own ground to



show that we are not altogether of another world. But the sublime end of all this is, to bring the priest of the Society face to face with the tremendous struggle the individual soul has to go through to overcome its paganism, and to help with all the means the Society has given us that the grace of God may be victorious in that soul.

If the Society is called to do something extraordinary, if St. Ignatius wants us to distinguish ourselves, here it is. No other task in all the wide field of the Society's works requires such an amount of those higher qualities which the Society prizes so highly, as to battle with the devil in his manifold disguises, and to plant by direct influence the Kingdom of Heaven in the individual soul . . . When doing other work in the Society I have always felt that I could do something better, that my education qualified me for something far more important. When teaching catechism to pagans, I feel that I can do no better, that if I had much more knowledge and were much more of a "personality," it would still not be enough to do the work as it ought to be done. In teaching catechism to pagans I have the assurance that nothing is wasted of whatever a lifetime in the Society has given me.

When you get your catechism students to pray to the God they have found, when you begin to notice how grace is at work in them, in a different way in each but with the same result in all, viz. that they are all united in a living faith which is far beyond what you could ever have given them,—it is then that you feel you have been doing God's work, that He made use of your brains, your heart and your tongue to draw them to Himself. To be thus employed is the glorious dream of those who have come and ever will come to heathen lands as missionaries.

EMIL KIRCHER, S.J.

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### EXPANSION AT REGIS COLLEGE

Regis College, like many institutions, has been forced by increased enrollment to expand its physical facilities. The latest plant addition is a modern classroom building. It is a one-story edifice, a style of school architecture which is



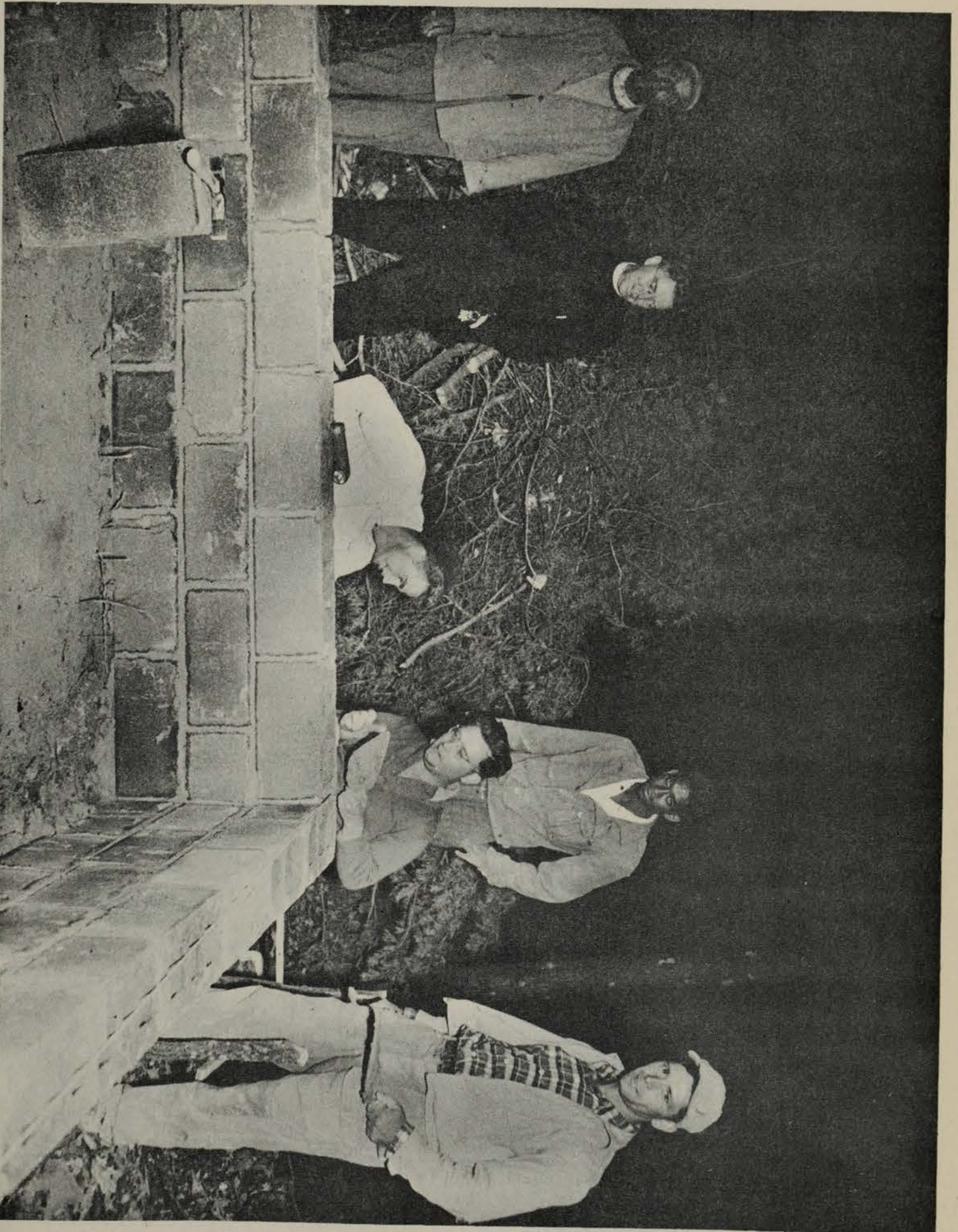
becoming increasingly popular in this western country. Other considerations operated in favor of this type of structure. It saves space that is taken up by stair wells; it obviates the need and the expense of fire escapes; lowers the rate of insurance and the cost of maintenance and simplifies problems of discipline. This kind of building is not practical for schools which, owing to their location, must climb into the air when they plan expansion, but Regis, though it lacks much, is blessed with a campus of over one hundred acres.

The new classroom building embodies some unique features and, hence, a description of it may be interesting to readers of the WOODSTOCK LETTERS.

It is laid out in the form of a square "U" with an overall length of three hundred and eighty feet. Its width varies between sixty feet and sixty-eight feet so that its total floor space is a trifle under 25,000 square feet. The structural steel framework is enclosed on the outside by mottled Harvard brick. The interior walls are all of glazed ceramic tile of pastel shades, and two kinds of the latter are found in each classroom. The walls on the corridor side are uniformly of a soft buff gray; the other three walls are of a cool-looking pea green in rooms upon which the sun plays directly, warm cream in the others, for example, those that open to the north. Such tiles are costly but they seem to be a good investment when balanced against the expense of metal lathing, plaster, paint and maintenance; they can take hard usage and are cleanable with a damp cloth. One might expect that such hard, smooth material would toss the voice about with freedom and abandon, but the soundproof ceiling and the asphalt tile floor operate to make the acoustics perfect. With the exception of pilasters which encase the steel I beams at twenty foot intervals the external walls of all the rooms are of glass set in aluminum frames sixteen feet long and eight feet one inch in height. The two lower panels of the windows are of clear glass, the upper four panels are sky blue. This latter eliminates glare and since the blue is the complementary color of sunshine, the light comes through white. With such an arrangement the initial cost of installing curtains or venetian blinds is saved and so is the expense of maintaining them—no small item.

The building is heated by a small gas boiler which is oper-





Bricklayers from Baltimore pitch in after work hours and build the walls for the home of Mr. John Ernest Berry. Here Father Kavanagh, Mr. Scanlon Herbert and Mr. Berry watch the work.





Bricklayers working on a nearby high school join with St. Joseph's Welfare Club workers at Morganza, Md. The bricklayers are Vic Princes, Joe Maroni, Dominic and Joe Maggio.



ated automatically, thus saving fireman's wages. There are five zones, each taken care of by one coil of the boiler and this permits heating the whole building or any part of it. A clock regulates the night heat at 50° and a day temperature of 70°. A tunnel in which are located all pipes encircles the whole building.

The new classroom structure has been in use since its dedication in October, 1951 and has proved eminently satisfactory. So far no defects have been revealed—a happy circumstance in these days of uncertainty.

RAPHAEL C. MCCARTHY, S.J.

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### FATHER KAVANAGH'S MIRACLE

"Johnny, why don't you get married?"

"How can I, Father? I don't make enough to feed myself. How could I build a home that would house a wife and family?"

That was how the housing problem hit Father Michael Kavanagh, pastor of St. Joseph's Church, Morganza, Md. Johnny was a twenty-eight year old Negro of his parish. Father Kavanagh wondered what could be done. He knew that Johnny was typical of many Negro youths of marriageable age who were getting a mere pittance for full days of work as farm laborers. Clearly the cost of homes was muffling wedding bells. And if wedding bells did ring, the problem got worse, not better. There was Mr. B., for example, with his wife and eight children in a little four-room shack. What chance for a decent family life had he? And what chance had he for a better home? His house and the land on which it stood were owned by the man for whom he worked. And he received only seven dollars a week for full time work on the owner's farm. The family of ten couldn't live on that, so his wife worked for the owner also. She made four dollars a week. While she worked the twins took turns staying home from the third grade to mind the children.

Yet, when Mr. B. learned that the owner of the farm had sold \$10,000 worth of tobacco one year, and asked him to add another room to the house, he was told, "With the price of lumber so high, I won't be able to do it."



"It is a big problem all right," Father Kavanagh mused. Here he was in the country where nature was abundant and land everywhere. And these people had a right to a portion of this world's goods, at least enough to live, enough to enable them to marry, enough to enable them to hope someday to own a piece of land, a little home with some ordinary comforts in it, a suit of clothes, and at least one full meal a day. They needed that much to lead a decent Christian life!

But the problem wouldn't be solved easily. If a man by skimping and saving did get a home, he was usually swamped by relatives who had no home. They would move in with him and living conditions would again become impossible. The solution had to reach the whole group. But what is a priest going to do? How was he going to save the souls of people who can't marry and live decently? Almost a miracle was needed! Father Kavanagh turned to Johnny and said, "We must pray to St. Joseph to help us with this problem. He is a good helper in jobs that look too big, especially where the sheltering of a Christian family is involved."

### Foundation of the Welfare Club

That's what Father Kavanagh and his people did four years ago. They prayed. They knew nothing about housing when they began, but they formed the St. Joseph's Welfare Club. Every member of the club was interested in housing. To join it you had to put down a \$50.00 deposit and agree to donate your labor for building homes. The club guaranteed you a home to cost between \$500.00 and \$1,000.00 in all. Thirty members joined, and after the purchase of second hand material from homes that were being torn down, work began. All the members worked. Within a year twelve four-room wooden houses were built. They had no cellar, no electricity, no running water, but they were homes owned by the families on their own land and they were all paid for within the year. All thirty members had worked on all the homes and the intolerable situation in the parish was improving. The Welfare Club was getting out of low gear.

The club set up its own cement-block factory that produced one block a minute. Four stone homes were planned but the project was cancelled when the home of Leroy Butler was



half built. It was clear that the blocks were not set straight, so they were removed down to the foundation and the house was finished in wood. The project was cancelled because the cement blocks proved unworkable and because an unbelievable opportunity had arisen.

A large tract of land of 115 acres near the church was put up for sale. But there was no money, and, when the club first heard of it, there was not even a dream of buying it. Yet Father Kavanagh still had fifty-three men of marriageable age who needed homes and he had fifteen young couples and several older couples living in inhuman conditions. "Pray," he told them, "let's pray that we get that land."

That was what he said four months ago. Now he says, "It's almost a miracle. Four months ago we had nothing. Today we have the land, and the club is going ahead in high gear. St. Joseph came through all right."

Prayer, enthusiasm and elbow grease had finally paid off and the members of the Welfare Club sat down to the first board of directors meeting of their new Incorporated Club to divide their land into two to five acre home-sites. Mr. Scanlon Herbert, spark-plug and leader of the club from its first days, and the father of twelve children, was elected president of the Incorporated Club.

### Publicity Helps a Miracle

By this time publicity on what the club had already done had helped the project. After *Jesuit Missions* carried a write-up, the N.C.W.C. (National Catholic Welfare Conference) News Service released a dispatch on the housing project. The *Washington Star* featured a four-column article with pictures and the United Press carried the news to the world. From this publicity, gifts totalling \$1,500.00 in cash came to the club. One donor sent an ice box. Another sent a bedroom suite. But the prize gift was a pair of mammoth Belgian work horses donated by Major General Howard B. Davidson, Air Force Officer, whose Cremona Farms, famous for its Angus cattle, is near Morganza. The horses are already at work clearing the land and hauling logs to the mill where they will be cut for building. Tell W. Nicolet, city planner and architect, has generously donated his services to lay out the development.



But, of course, those donations don't solve the financial problem. Homes have yet to be built. The club plans to build cinder-block houses 25' x 32', one story high. The home with its plot of land will be paid for at the rate of one dollar a week for twenty years. Father Kavanagh hopes that three houses will be built this year. The homes will be wired for electricity.

The cinder-block home of Mr. "Snack" Berry is already built. This incident illustrates Father Kavanagh's magical power of arousing stirring enthusiasm. When difficulties developed in keeping the walls in true line, Father Kavanagh and Mr. Scanlon Herbert drove over to nearby Baneker Public High School where a new building was going up. They asked help from the entire crew of bricklayers. "Sure," they said, "we will be glad to help." Vic Princes, the foreman, Joe Marone, Dominic and Joe Maggio finished their work at the high school that day, then jumped in their old auto and drove over to the Berry home. "Just tell us where to put the doors and windows," they said. The walls went up true! Another difficulty had become an achievement.

I visited the home of Mrs. Marie Marshall owned by the Welfare Club. I watched Mr. Scanlon Herbert and Father Kavanagh try to estimate the value of the home in which this widow has lived for the past twenty-five years, a home which was never completed in all that time, and which she had never before had a chance to own. Now at last, she was able to purchase a home and land on an easy long-term basis from the club, the new owner of the place.

Things were looking up for Father Kavanagh and his people and they had every reason to be happy. The problem was well on the way to a semi-miraculous solution. Father Kavanagh's hopes are growing. Some Caucasian families have inquired about home-sites. He hopes that they too will come and live in St. Joseph's new settlement. He hopes to place a statue of St. Joseph in a small roadside park along the highway, as an act of gratitude for his help, and also that motorists can pull in, have a bite to eat, and say a prayer to the Saint who helps Christian families even when the help requires a miracle.

RICHARD T. MCSORLEY, S.J.



## BAGHDAD COLLEGE

Baghdad College, situated on the banks of the Tigris in Sulaikh, a suburb of Baghdad, is conducted by the American Jesuits of the New England Province. It was founded in 1932 under the auspices of the Iraq American Educational Association, which was incorporated in Washington, D. C., on April 9, 1932, its Directors being the Presidents of the following eight American Jesuit Colleges and Universities: Georgetown University, Boston College, Holy Cross College, Loyola University (Chicago), St. Louis University, University of San Francisco, University of Detroit and Loyola University (New Orleans). The Iraq American Educational Association in Baghdad was likewise formed in accordance with the Law of Associations in Iraq and was approved by the Minister of Interior in the first part of 1934.

In 1930, following upon the request of the Iraqi Catholic hierarchy, who were unable to extend the educational system under their direction beyond the primary grades, the Rev. Edmund A. Walsh, Regent of the School of Foreign Service of Georgetown University, was sent to Iraq to survey the educational scene and to treat with the Iraqi Government concerning the opening of a secondary school. With the permission of the Minister of Education the school opened its doors to Iraqi youth on September 26, 1932. Of some 300 students who applied for admission, 103 were accepted as qualified, and were divided among the fifth and sixth primary classes, and the first and second year of high school. The primary classes were only a temporary arrangement and were dropped within two years as the students passed up into the high school department.

For the first year, the faculty was made up of four men from the Provinces of New England, New York, Chicago, and California, assisted by four Iraqis. The four men from America were: Very Rev. William A. Rice, President; Rev. J. Edward Coffey, Principal; Rev. Edward F. Madaras, Administrator; and Rev. John A. Mifsud, Librarian. All four carried a full schedule of teaching in addition.

During the first two years, three rented houses in the center of Baghdad were used for the school and the faculty dwelling.



In 1934 the school and residence were moved to Sulaikh, some twenty minutes' drive north of the center of the city, where a twenty-five acre tract of land fronting on the Tigris had been purchased as a permanent site for the school. Conveniently, a very large house, sufficient to accommodate both students and faculty, was available in the neighborhood. Since it had been vacant for a long time, it was in a sad condition, but a summer's hard work turned it into a fine school and residence.

### Early Building

In 1936 ground was broken by Father Rice for the erection of the first building, a combination administration and classroom building containing seven classrooms, a laboratory, library, offices, and other necessary rooms. In the same year the enrollment went down to 86 students (from 132 the year before) because of complications arising out of the Military Conscription Law, which provided that students attending schools where no Iraqi Government School Certificate was required would not be exempt from military conscription. Thereafter the necessary certificate was required of each new student, and the enrollment began to climb again. Students previously enrolled had to take the Government Primary Examination and secure a certificate.

In 1938 the new administration and classroom building was occupied, and the room thus set free in the rented building was used to accommodate twenty-three boarders in the newly opened boarding department. An additional residence was rented as faculty headquarters. In the next year need for more space made it necessary to erect a combination faculty residence and boarders' quarters. The old rented building on the river front was falling into ruins. During the course of construction it was decided to make the new building large enough to accommodate the whole Jesuit faculty, so that the building rented the previous year as faculty quarters could be given up. In 1941 a brick wall some 1,500 yards in length was built around the property in accordance with local custom and necessity. Pre-war prices still prevailed in Baghdad, so that the wall was relatively cheap to build. After the local war in 1941 prices began to soar sky high.

The advent of the war in Iraq halted any further building,



and multiplied the rate of increase in enrollment, both in the day school and in the boarding section. Families which had previously sent their sons to Europe, Egypt, or elsewhere in accordance with long tradition, now felt it wiser to keep them close at hand while hostilities lasted. For lack of space the College was obliged to refuse some applicants. Nevertheless, although the school originally had been planned to accommodate only 200 students, and the dormitory and other facilities only about 30 boarders, by the fall of 1945 over 425 students were enrolled in the high school, of whom more than 70 were boarders. This was accomplished by dividing the assembly hall into three classrooms, by building a temporary one-story annex of six classrooms in the summer of 1945, and by renting two houses in the immediate neighborhood to care for the overflow of faculty members and boarding students.

### Post-War Construction

In 1946 it became necessary to provide additional classroom space to take care of the increasing enrollment, and in the summer of that year another annex of six classrooms was constructed. Prices in Iraq having climbed to about five times pre-war prices, nothing more ambitious in the building line could be attempted at that time. The expected fall in post-war prices had not taken place.

Three years later another combination faculty residence and boarders' dormitory was built to provide necessary space for sixteen of the faculty and thirty-two boarders. Thus the two rented houses, which had become inadequate and which were demanded by their owners, were given up. In 1950 a science building was constructed to give badly needed laboratory and lecture room space, giving each of the three sciences—physics, chemistry, and biology—its own quarters. In 1951 plans were begun for a students' chapel to accommodate 600. These plans at the present writing have begun to come off the drawing board of Father Leo Guay, who planned the science building and supervised its construction. The buildings erected in 1946 and 1949 were likewise planned and constructed by the Fathers themselves, for their faith in contractors and other hired professional help was not high. Reasons of economy also played a part in this choice.



The rate of growth in recent years may be seen from the fact that the number of first-high classes increased from two in 1941 to six in 1947, and the number has not increased since then by force of circumstances. A table showing the growth of the student body over the years, distributed according to religion, is appended. It may be well to point out that for some years past the school has followed the policy of accepting new students only in the first-high class, because from experience we have found that students transferring to our upper classes from other high schools are usually below standard, especially in the English language.

English is the language of instruction in all subjects except history geography, civics, and Arabic. These four subjects must be taught in Arabic by teachers appointed by the government, according to the Government Educational Law of 1940. These teachers are, of course, paid by the school.

### Students

From the outset the students at Baghdad College have been drawn from all classes of society and from the multitudinous religions and rites prevailing in Iraq, whether Moslem, Jew, or Christian. Most of the students are drawn from the middle and upper classes mostly because of the tuition fee that is charged. In the beginning, the fee was ID 4.800 a year (at that time equivalent to \$16.80). At the present time it is roughly ID 25 a year, including transportation (roughly \$70 at the present rate of exchange). Despite these relatively high rates, applicants for admission to the school are as numerous as ever.

Provision has always been made for a number of poor boys of intelligence and character who would otherwise be denied an education at the school. At times as many as one-third of the students were being helped in whole or in part. The school has borne this financial burden itself almost entirely, and efforts to secure help both locally and abroad have met with little success. Students at present receiving free tuition number four per cent of the total enrollment.

There is no proselytizing at the school, and the non-Christians are not required to attend religion classes or services. If such a student were to express a desire to attend religion



class, he would be required to get the written approval of his father. In the history of the school, this has happened only once or twice. This policy seems to have allayed whatever suspicions there may have been in the minds of the Moslems at the outset, and they have of late years been enrolling in ever-increasing numbers. Roughly thirty per cent of the students are now (1951) Moslems. Jewish students have been few because they have their own private school system, which is of a high standard.

### Curriculum, Textbooks, System

The high school course at Baghdad College, as in Iraqi secondary schools generally, embraces five years. The subjects taught are Arabic, English, algebra, plane and solid geometry, trigonometry, physics, chemistry, biology and botany, religion, history, geography and civics. Prior to 1936 the program was more flexible, embracing such subjects as French, German, drawing, hygiene, sociology, economics, etc. But when the Conscription Law made it necessary to bring the program into conformity with that of the Government schools so that the students could take the Government examinations, it became necessary to restrict the program, putting much more emphasis on the natural sciences and giving each of them two years.

The English-language subjects are taught almost entirely by American Jesuits, all of whom have at least a Master of Arts degree from a recognized American college. Some few possess a Ph.D. or other degrees in addition. Most of the American teachers have had previous teaching experience in American high schools or colleges before coming to Iraq. Nearly all the students (Iraqis almost to a boy) take the comprehensive Iraq Government examinations at the end of the third and fifth year, success in which entitles them to the Iraq Government Certificate. The possession of this certificate is necessary for entrance into the Medical School and other Iraq Government institutions of higher education. It is needed also to be exempt from military conscription. Not a few boys attend school with this reason uppermost in mind, and some of them constitute a problem. The Arabic textbooks are those commonly used in the Government schools. The textbooks in



English are American. The method and principles of education at Baghdad College are in the main those that prevail in the Jesuit high schools and colleges of the United States.

The active teaching and administrative staff at the present time numbers thirty Americans, twelve Iraqis, and two Egyptians. Of the Americans, twenty-five are engaged in the work of the classroom, and five in administration. The Iraqis and Egyptians are engaged in teaching the Arabic-language subjects for the most part. In addition to the active staff, thirteen staff members are in the United States at the present time engaged in study or other work. Some of these returned to Baghdad in the autumn of 1951, others will return later, when their period of study or other work is finished.

### Land and Buildings

The College occupies a site of twenty-five acres with a 200 foot frontage on the east bank of the Tigris. It extends back some 3,000 feet towards the desert, widening out to 600 feet. Its present value would be about 50,000 dinars. The principal buildings number six: an administration and classroom building, two additional classroom building, a science building, two combination faculty and student residences. Replacement value of these buildings at present would be about ID 100,000.

Classrooms and lecture rooms together total twenty-six, each being designed to hold thirty students comfortably. An auditorium in the science building has seating capacity for about two hundred. The library occupies temporary space in the administration building, and contains about 16,000 volumes, chiefly in English. The two residence buildings can accommodate thirty-six faculty members and seventy boarders. Quarters for faculty and students are in different sections of the buildings. An unsightly wooden structure on the campus serves as the students' dining hall. It was put up in 1938 as a temporary structure, and has had the permanent fate of all temporary structures. A small chapel in each of the residences seats thirty. There are six private chapels used by the Fathers for daily Mass. Our building program calls for a chapel to seat 600 (now on the drawing board), a library and auditorium, a students' dining hall, an athletic building, and a faculty



residence. If the school continues to grow during the next ten years as it has in the past ten, further buildings will be needed.

### Athletics

Sports and games play a large part in the activity of the students. The intramural sports are well organized, and there is almost always some kind of interclass tournament in progress, with a cup for the winning class. Medals are given generously for individual prowess. The College property has ample space for sports. A large campus serves for football field and baseball diamond. There are two large basketball courts, two volley ball courts, three tennis courts, four handball courts, and nine ping-pong tables. The "small fry" indulge in marbles when and where their fancy lists. It is hoped eventually to have a swimming pool for the students.

American staff members coach the students in the various sports, and on occasion play with them. The staff has a softball team which usually stages an annual victory over the pick of the students, and frequently trounces a team from the American Embassy.

The school takes part in the various High School Tournaments that are held during the year in Baghdad, and usually gives a good account of itself. It won the City-Wide Track and Field Meet in 1944 and 1945, and again in 1947. It placed second in 1943, 1946 and after 1947.

Contrary to an opinion prevalent before our arrival in Baghdad, the students take to all these games with intense zest, and their spirit of sportsmanship and fair play has grown apace.

### Student Activities

Prior to the war a school magazine, *Al Iraqi*, was published quarterly. During the war the paper shortage permitted it to be published only annually, and since that time the hope to resume quarterly publication has not been realized. The magazine contains essays, stories, and verse in both Arabic and English. It is profusely illustrated. A unit of the International Relations Club was active at the school prior to the war, sponsored by the Carnegie Foundation. Because of the



tension during and since the war, its activities have had to be suspended.

The Chrysostom Debating Society, with members drawn from fourth- and fifth-high, functions bi-weekly during the year and ends the year with a prize debate, a medal going to the best debater. The Scientific Society gives the upper-class students a chance to deliver lectures on scientific subjects, and to hear lectures from leading scientists of Baghdad. Once a year or oftener a play is put on by the students. There is both a junior and a senior elocution contest with selections in both English and Arabic. Prizes for the best speakers in both languages are given in each section. Lack of an assembly hall large enough for the student body requires that many activities be conducted out of doors. It is hoped that the school will have a hall or theater of its own eventually.

### Graduates

Including the year 1951, there have been 414 graduates, apart from those who left the school at the end of their third or fourth year to continue their studies elsewhere. From the beginning up to the present about 1,750 have entered the school. Thus it is seen that the number of students who have persevered to the end have numbered about one-fourth of the whole. In recent years the number has been between one-third and one-fourth. Financial reasons undoubtedly account for many of the defections, the others being accounted for by the common reasons that cause boys to leave school, e.g., the difficulty of the course, lack of interest.

As a group the students of Baghdad College are on an intellectual par with the students with whom we are familiar in our high schools in America. Certainly there is no noticeable difference, and when it is remembered that Baghdad College students are pursuing their course in a foreign language, one is inclined to wonder how well American students would do if they were working under a similar handicap.

### Relations With the Iraqi Government

The relations of Baghdad College with the Iraqi Government are friendly and even cordial. A small indication of this is the fact that the Regent of Iraq, H.R.H. Abdul Ilah, accepted



an honorary Doctor of Laws from our sister institution, Georgetown University, on the occasion of his visit to the United States in 1945. The Baghdad newspapers made much of the event.

The friendly attitude of the Government is also reflected in the relations existing between Government schools and the College. Those who are familiar with the course of events in Iraq during the past fifteen years or so will realize that foreign schools were not without their opponents. But by maintaining a correct attitude in the matter of politics, by refusing to indulge in any propaganda, by paying strict attention to business and endeavoring to give the best education possible so as to turn out the best type of Iraqi citizen, the College has succeeded in great part in winning the respect and confidence of the Iraqi Government and people.

The American flag has never been flown or shown, nor do the portraits of America's heroes adorn the walls of the school. From its earliest years the school has adopted the motto: "An Iraqi school for Iraqi boys." That this attitude of the College is appreciated is shown by the increased enrollment during recent years, as well as by the names of those who have seen fit to entrust their sons or wards to the school for their upbringing and education. These names include those of the leading families and personalities of Iraq.

### **The Point Four Program**

Whether Baghdad College could qualify as a cooperating agency in the Point Four Program is something that will have to be left to the Point Four experts. It may be pointed out, however, that the U. S. State Department recently sanctioned a grant of \$624,000 under the Point Four Program for the American University of Beirut to finance training programs. *Time* for May 21, 1951 in a footnote under Education says this money is for "training Near Eastern technicians"—which could mean that it is to be used as a scholarship fund. If this interpretation is correct, similar help might be given to students of Baghdad College who show special aptitude in science or other branches of learning that need to be promoted for the successful carrying out of the Point Four Program.



An obstacle to any grant that might be proposed for Baghdad College lies in the fact that it is a Catholic institution. The cry of "separation of Church and State" might be raised by those patriots who fear for the hallowed institutions of the U. S. A. whenever anything Catholic appears on the horizon. It might be pointed out to these patriots that the American University of Beirut is a Presbyterian institution, which changed its name from "Syrian Protestant College" for reasons of its own years ago. But they would probably reply that A. U. B. is a "non-sectarian" institution, whatever they might mean by that. Baghdad College is "non-sectarian" in the sense that it accepts students without distinction as to religion, and also has professors among its staff who are not Catholic. But it seems that A. U. B. is "non-sectarian" in some further sense, and as there are several officials, according to report, in the State Department who were formerly connected with the Near East College Association, which looks after the interests of A. U. B., their viewpoint is the one likely to prevail.

JOSEPH P. CONNELL, S.J.

### BAGHDAD COLLEGE—RELIGION OF THE STUDENTS

	1932	1933	1934	1935	1936	1937	1938	1939	1940
Catholics .....	88	102	111	113	71	73	83	91	116
Other Christians .....	6	5	4	7	5	8	16	23	25
Jews .....	4	1	2	6	3	4	3	13	15
Moslems .....	4	4	11	6	7	4	3	12	15
<b>TOTAL</b> .....	<b>102</b>	<b>112</b>	<b>128</b>	<b>132</b>	<b>86</b>	<b>89</b>	<b>105</b>	<b>139</b>	<b>171</b>

	1941	1942	1943	1944	1945	1946	1947	1948	1949	1950
Catholics .....	121	151	178	218	251	259	264	259	251	254
Other Christians ..	19	33	37	49	75	82	97	115	126	141
Jews .....	10	6	6	5	4	3	4	2	2	3
Moslems .....	29	55	61	72	89*	96*	113*	115*	130*	158*
<b>TOTAL</b> .....	<b>179</b>	<b>245</b>	<b>282</b>	<b>344</b>	<b>419</b>	<b>440</b>	<b>478</b>	<b>491</b>	<b>509</b>	<b>556</b>

\* Includes one Druze.



# OBITUARY

FATHER FRANCIS J. KELLY

1877-1951

Father Francis was born of Dominic and Bridget Kelly at Boston, Mass., on December 2, 1877. Though little of his early life is known to us, the records show that after his freshman year at Boston College, he entered the Society of Jesus at Frederick, Maryland, on August 14, 1897. After novice-ship and juniorate, and philosophy at Woodstock, he began his regency at Gonzaga High School, Washington, D. C., where he spent the first two years. He was assigned to St. Joseph's High School, Philadelphia, for the next three years. At long last he was ready for his four years' course in theology, 1909-1913. His classmates recall that he was always most generous during these years. For example, he would often organize picnics to refresh the jaded spirits of his fellow-students; on these picnics he would always cart the food himself, get the wood, make the fire, cook the meal and wash up the dishes afterwards. Such charity and generosity were also manifest later in Jamaica when fellow-Jesuits passing through Spanish Town would be always assured of a cordial welcome to his rectory and even of a hospitality his meager mission resources could ill afford.

On June 24, 1912 Father Francis Kelly was ordained by the late Cardinal Gibbons. After the completion of his fourth year of theology he taught for six months at Brooklyn Prep, and six months at Canisius College. Tertianship was made at St. Andrew-on-Hudson during the years 1914-1915. Now the well-trained soldier was ready to seek, not the "bubble reputation" but souls and more souls for Christ! And this he did, not in the familiar environs of his native land or state but in the distant dells and hills of Jamaica.

At this time the population of Jamaica was not quite a million and there were but 40,000 Catholics, only five per cent. Bishop Collins presided over the Vicariate, which at that time had only sixteen priests, ten of whom were stationed in and around the capital city of Kingston. Father Kelly's



first assignment was to teach at St. George's College, still the only Catholic high school for boys. Father Kelly taught at St. George's until 1919 when he was made pastor of St. Mary's Church, Above Rocks. Working from this small station as his headquarters he served smaller missions at Cassava River, Tom's River, Friendship, King Weston and Devon Pen. Here at Devon Pen there was as yet no church, so Father Kelly built the Church of St. Catherine of Siena which was blessed later in 1923 by the new Vicar, Bishop O'Hare, the successor to Bishop Collins who is still revered in Jamaica.

The next stage of Father Kelly's life began in May, 1925 when he was appointed Superior of the Jesuits in Jamaica. In October of the same year he went to Rome to attend the congress of the Missionary Superiors of the Society. Probably partly as a fruit of this contact with the birthplace of the Society, Father Kelly's administration was noted for its strictness as he strove even in the heat of the tropics to insure that all under him lived up to the letter and spirit of the Institute. Indeed it may have been characteristic of his strictness with himself that apart from the Bishop he was one of the very few of our Fathers who always and everywhere wore black, instead of white.

In appearance Father Kelly was always most dignified and solemn, his gait measured and majestic, his speech slow, calm, circumspect, and sincere. His eyes were kindly, yet a soul-piercing blue. He was slow to act, but once he started he finished what he began, holding true to his course with tenacity of purpose and great strength of will. In dealing with his Jesuit subjects he was strict but just; well-balanced, but also kind, sympathetic, and generous. In dealing with the people of the Island, Father Kelly was at ease with all classes and colors and to all he gave an excellent example of priestly charity and fatherly kindness.

But perhaps his outstanding virtue was his piety. Indeed at that time in Jamaica there were three Fathers named Kelly, and they were distinguished by being called Father Walking Kelly, Father Fat Kelly, and Father Pious Kelly; needless to say, Father Francis was known as Father Pious Kelly. In the celebration of Mass his actions were measured and even slow. In preaching—and he preached often—his deep piety



welled forth in sonorous praise of the Sacred Heart and the Holy Mother of God. Never much excited, but always with great earnestness, he exhorted all from the depths of his own sincerity and piety to even greater devotion in the service of God.

On October 11, 1926 Bishop O'Hare went to the beach just outside of Kingston for his usual swim. Leaving the chauffeur to guard the car at the road, he then walked the quarter of a mile to the beach. Apparently he suffered a heart attack in the water, for his body was later found by the anxious chauffeur just above the edge of the water on the beach. A cross marks the spot today.

After the Bishop died Father Kelly administered the business of the Vicariate and was given the rare privilege of conferring confirmation. The well-known and well-loved Bishop Dinand returned to Jamaica as Bishop in 1927, but when he went to the States in May, 1928, he did not return. His health broke down and again Jamaica was without a bishop. Again Father Francis Kelly filled in. Once he confirmed four lepers in Spanish Town. But the writer, then a student of St. George's College, best remembers the confirmation in 1929. Just before the sacrament was given one of the priests read an official papal document, first in Latin and then in English, declaring to all that though it was not usual for priests to confirm yet in the emergency these powers had been conferred on the Very Rev. Francis J. Kelly, S.J., Vicar Delegate of the Vicariate. Then began the lengthiest confirmation ceremony the writer has witnessed when over six hundred candidates were confirmed in the Holy Trinity Cathedral of Kingston. As Vicar Delegate Father Kelly also dedicated the new church at Rock Hall, a mission he himself had started five years before.

Whereas Father Kelly was not noted for his efforts to encourage and foster native vocations to the priesthood, he will be well remembered for starting with Mother Alacoque, O.S.F., the native congregation of women known as the Franciscan Missionary Sisters of Our Lady of Perpetual Help in 1929. Today the congregation flourishes and grows and in 1951 received from the newly appointed Bishop McEleney a site and house for a separate novitiate.



When in 1931 his term as Superior ended Father Kelly was sent to Spanish Town as pastor. But his successor, Very Rev. Father Charles Arnold, after only three vigorous, zealous and eloquent years as Superior of the Missions died most untimely on December 11, 1934. Following upon his death, Father McHale of Holy Rosary and Father James Becker, Dean of Cornwall and pastor of St. James Church in Montego Bay, acted as Superior. But once again in February, 1935 Father Kelly was reappointed Superior of the Missions.

Two years later, in January, 1937, when Jamaica was celebrating the centennial of the return of the Faith, Bishop Emmet collapsed under the strain. Father Kelly had once again to fill in for the Bishop and completed the program of celebrations and entertainment of visiting dignitaries. During the six months that followed he had also to shoulder the burdens of the Vicariate until Bishop Emmet's recovery and return from the States.

But by this time Father Kelly's health too had begun to decline. Shortly after the Easter of 1939 he suffered a stroke, was taken to St. Joseph's Sanitarium, the only Catholic hospital on the Island, and was anointed. Father Kelly's tenacity and strength of will were wondrously aided by the physical effects of the sacrament and he recovered rapidly. It almost became a habit of his to snap back from death's door after he was anointed; he did so half a dozen times before he passed away.

Recovering from this illness Father Kelly continued as Superior of the Mission till August, 1939 when Father Feeney, present Vicar Apostolic of the Caroline and Marshall Islands, was appointed Superior. In 1939, after twenty-five years on the Jamaican Mission, Father Kelly returned to the States and served a year at St. Robert's Hall, Pomfret, Conn., as house confessor. From 1940 to 1946 he worked at St. Mary's in the North End of Boston as an operarius. It is a tribute to his zeal and kindness that many of those who met him in one way or another while he was ill in St. Elizabeth's Hospital came to call on him later at St. Mary's.

In 1946 Father Kelly came to live at Weston, where, in the following year, he celebrated his Golden Jubilee in the Society. As the clock of his life ran down and his feet faltered, he



reluctantly permitted himself to be placed in a wheel chair to be brought to say Mass. But after a time, and much against his will, he could no longer be permitted to celebrate Mass; yet unto the end he retained his deep love and strong devotion for the Mass.

He was always cheerful when the Scholastics visited him in the infirmary. During these days as he was wheeled about the grounds or on the Concord Road it was remarkable at what distances even without glasses he could recognize members of the community.

In 1950 he again sank low and was again anointed. Again he recovered wondrously. But on August 10, 1951 at 5:25, fortified with the Holy Viaticum and his last anointing, he went to sleep the sleep of the just.

One of his parishioners from Spanish Town, now living in New Jersey, came up to Weston to see him often during his last illness and attended the funeral at great inconvenience. This was a final token of the high esteem in which this pious and fatherly priest was held by Jamaica!

JOHN J. G. ALEXANDER, S.J.

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## FATHER JOHN JOSEPH O'CONNOR

1876-1950

John Joseph O'Connor was born in Philadelphia, September 1, 1876. His elementary education was at the Cathedral parochial school; he spent two years at St. Joseph's College Preparatory School. After two or three years as a salesman, he went to Holy Cross College, Worcester, and in a special Latin Class was prepared to enter the Novitiate at Frederick, Maryland, August 14, 1896. Upon the completion of his philosophy course at Woodstock, Mr. O'Connor went to Fordham where he spent the usual regency of five years. He never lost his heartfelt loyalty to the then St. John's College and he watched with keen appreciation the tremendous growth of Fordham University. He returned to Woodstock for theology, where he was ordained by Cardinal Gibbons July 30, 1911, the year that Woodstock College commemorated the golden jubilee



of Cardinal Gibbons' priesthood and His Eminence's silver jubilee as a Cardinal. As Father O'Connor's father had recently died, he went to the Mortuary Chapel to celebrate his First Mass at which his mother was present. His year of tertianship was spent at Poughkeepsie; during the first two months, Father John H. O'Rourke, his former Master of Novices, acted as Instructor and directed the Long Retreat; the Instructor, Father Thomas Gannon, a former Provincial and Rector of Fordham, had been called to Rome for the Procurators' Congregation, and did not return to Poughkeepsie until November.

Father O'Connor spent the next two years at Brooklyn College as Prefect of Discipline and then returned to Fordham as professor of rhetoric for four years. He was for two years Prefect of Discipline and Director of Athletics at Fordham; he held the same position at St. Joseph's College for one year and also at Canisius College, Buffalo. He had a great dread of any position of authority and was appalled at his assignment as Minister of Woodstock in 1918; at his own request he was relieved from this position. After short experiences as a parochial assistant at Trinity, Georgetown, Chaptico and Leonardtown, he came to Georgetown in 1927 and remained as professor of Greek for the remaining years of teaching. As at Fordham so at Georgetown he gained many staunch friends; his pride and joy were the long years of loyal friendship that the present distinguished Cardinal of New York ever bestowed upon him. It was during his scholastic years at Fordham that the brilliant young student attracted attention and Father O'Connor saw for him a great future in the Church; he watched with laudable pride Cardinal Spellman's progress for two score years, nor did the highest honors bestowed on the pupil let him forget the loyalty of his old teacher. During the annual meeting of the United States Hierarchy at Catholic University, the Archbishop of New York never omitted a visit to Georgetown to spend an hour or two with Father O'Connor.

It was about 1930 that he had a serious heart attack and the chief specialist in Washington told the then Rector of Georgetown that Father O'Connor's condition was such that he might pass away at any time quite suddenly. However, Father O'Connor recovered and continued teaching a regular class of Greek for the next seventeen years. He had seemed



unperturbed by the physician's 1930 pronouncement and cheerfully faced whatever divine providence had in store for him. He never spoke of his illness nor did he yield to self-pity or self-centeredness. He had an occasional heart attack but always rallied and accepted such set-backs as something to be expected. His perfect resignation to divine providence was the source of his cheerfulness.

In 1946 on November 10, at 9 A.M. Father O'Connor celebrated his Golden Jubilee Mass in Dahlgren Chapel; the Cardinal presided in the sanctuary. As the years went along and Father O'Connor became weaker, His Eminence was most solicitous and requested that he be kept informed of his beloved friend's condition. During the morning of March 18, 1950 Father John J. O'Connor died in the Georgetown University Hospital after two years of serious illness and several years of a weakening constitution never robust. When Father O'Connor had passed away, a telephone message was sent to the New York Chancery though it was known that His Eminence was at sea returning from the Holy Year Pilgrimage. In answer to a letter describing Father O'Connor's last days, the Cardinal wrote immediately upon his return:

I thank you very much for writing to me about Father John O'Connor's death. Father Fleming had wired me and we prayed for him on the boat and I offered Mass for the repose of his soul. I most certainly would have attended his funeral had I been in New York. I had the consolation of giving Father O'Connor Holy Communion about two months ago when I said Mass at the Georgetown Hospital. I am taking the liberty of forwarding your letter to Monsignor McCaffrey, another classmate. I have written to Father O'Connor's sister expressing my condolence.

With kind regards, I remain

Devoutly yours in Christ,

F. Cardinal Spellman,  
Archbishop of New York.

In His Eminence's letter of sympathy to Mrs. Arthur Sharkey, the only sister of Father O'Connor, Cardinal Spellman offered an assurance of his prayers, and stated again that he would



have attended the Mass had he been in America at the time of the funeral.

Upon the request of a fellow novice of Father O'Connor's for some details of Father's last days, the ever gracious Minister of Georgetown, Father William A. Ryan, replied immediately: "On his deathbed he lingered for a few hours. I was summoned to his bedside the evening of Friday, March 17, 1950. There Father James Horigan, a close friend of Father's, and Father Calvert Brown, Assistant Chaplain at the Hospital, and I recited the prayers for the dying. Father Johnny was in an oxygen tent, and once when it appeared that he was on his way out, he looked up, smiled, and blessed all in the room. He was in great pain. It was a marvelously edifying sight. He passed away peacefully the next morning at 9:55."

Father O'Connor's sense of humor was pleasantly unique; even under trying circumstances he would playfully inject a remark that often saved an otherwise embarrassing situation. When he had his first serious heart attack and fully realized what it might mean, he could laugh at death and even put on a comic attitude. When the then Rector of Georgetown came to his room with a certain feeling of trepidation as to how Father might take the doctor's verdict, he was quickly reassured, for as he opened the door Father O'Connor exclaimed: "Be sure and put violets over the grave; I can rest more contented with violets above." Father Ryan has written: "In his last years what impressed me most was his cheerfulness and sense of humor. He would take a little walk in the afternoon—merely from the Mulledy Building to the front door of Healy and back. He would stand at the door on the steps and have a smile and a good word for everyone. Then he would go on back the corridor to his room. He used to look into the treasurer's office and shake his fist at Father Matty Kane, the Procurator, whom Father Johnny had had as a youngster in St. Joseph's. That stern face of his was quite an act which he used to try on all new-comers to the community. His cheerfulness and joshing won the hearts of the staff at the Hospital."

After the obsequies the Sister Superior of the Georgetown Hospital said he was beloved by all, not only the religious who were deeply edified at his constant resignation, but by all who were called upon to serve him especially at times of



excruciating pain. The Superior added that there was universal regret at his passing, that all felt a great source of joyfulness had gone, and they felt lonely without him. He had a cheering word for each one.

Father O'Connor had always been a man of prayer; he had a tender devotion to the Society, was ever faithful in community exercises and cherished not only the rules but the customs of the community. If asked to give Father O'Connor's most prominent virtue, all who knew him would say it was his masterful resignation to the divine will. For him sickness or health, a long life or a short one, it was all the same; he was predominantly reconciled to whatever God had chosen for him. And many times he was called upon to exercise this saving virtue. In 1948 suffering from coronary insufficiency with a threat of pneumonia, he was anointed; he recovered from this attack but two and a half months later was again stricken and again received extreme unction. His calm resignation was most edifying and he showed a genuine cheerfulness in the privilege of the last sacraments. He never lost his happy outlook on death as well as life. His last illness began in February, 1950 and during the month that followed he gradually grew weaker and passed away on the eve of St. Joseph's feast, a saint to whom he had great devotion as the patron of a happy death; the beloved Father had many times rehearsed for his own death; he was ever ready, even happy to have the great gift of dying piously in the Lord.

W. COLEMAN NEVILS, S.J.

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## BROTHER ROCCO QUATTROCCHI

1867-1950

Whether his lifetime covers a short span of years or the greater part of a century, there is comparatively little of a man's story which others can penetrate, especially after his death. There is always much more which escapes observation or is forgotten. It will never be chronicled but remains a story for eternity.

The life of Brother Rocco Quattrocchi was blessed with "a



length of days." Eighty-three years is more than the average life span. Yet in his case these years are so especially characterized by hiddenness that aside from some official data and a few recollections, really very little is known of him. This story has been gleaned from his fellow Jesuits who shared a common life with him and in whose memories he lives as an exemplar of the ideals to which they had pledged themselves.

The records tell us that Rocco Quattrocchi was born in Mazzarina, Sicily on January 13, 1867. He was not the only child of Gaetano and Dominica Toscana, for we know of two other sons who came to America and a third who became a parish priest in the diocese of Piazza Amerina. For the first thirty years of Brother's life we have to be content with an obscurity which parallels that of Nazareth.

When he entered the Society of Jesus on Christmas Eve in 1896, Brother Quattrocchi was almost thirty years old. At that time Jesuits were officially excluded from Sicily. Garibaldi had confiscated all their possessions and thus made it necessary for the Sicilian sons of Saint Ignatius to find other fields for their work. Sicilians wishing to join the Society at this time had to seek exile in secret and because of the obligation of military training, they were considered and declared deserters. That accounts for his entering the Society at St. Aloysius Gonzaga's Novitiate in Malta. And in Malta he spent the first six years of his religious life until 1902 when he was able to return to his native Sicily along with many of his brethren.

The following decade reveals little more than a series of assignments in the Sicilian towns of Messina, Modica, Bagheria, Acireale and Catania. His chief occupation was cook and he filled this office in various residences. If we can judge from the length of time he kept the office, he must have shown some skill in the culinary arts. Apart from some recollections of him by his former Brother Manuductor, who is still living in Sicily, we have no other material for this period. The fellow-novice recalls Brother Quattrocchi as "admirable for his spirit of work joined with an intense spirit of prayer; he was always ready for any kind of task."

In 1912 memories of the apostolic labors of Father Cataldo and other Sicilian Jesuits who labored in the Rocky Mountains



across the Atlantic were still very much alive at home. Perhaps accounts of these missionaries furnished the motivation that led Brother to ask to come to America. His offer was accepted. The ties of heart and home which bind so strongly were severed. The farewells spoken were forever. That he was truly mission-minded is proven by the rest of his life.

It was November, 1912 when the boat docked in New York, and Brother Quattrocchi at the age of forty-five was beginning another exile—this time a voluntary one. First duties brought him to the rectory of Our Lady of Loretto on Elizabeth St. in the metropolis. Then after two years, Superiors sent him to Gonzaga in Washington, D. C., then to St. Andrew-on-Hudson and back again to New York, this time to Fordham. The routine was consistent—buying, cooking and taking care of the many things entrusted to a Brother in a Jesuit community.

The United States had outgrown its official missionary status by 1920. Maryland, New England and New York were still one province and part of their missionary activity was directed towards Jamaica. It may well have been Brother's great desire for a missionary's life which prompted him to volunteer for the British West Indies only eight years after his arrival in America. By November, 1920 he was on his way to Jamaica in company with Bishop O'Hare who was returning to the Island after a visit to the States. Superiors assigned him to Winchester Park in Kingston where sixteen years of his life were spent.

Those who knew Brother during his life in Jamaica are unanimous in voicing his praises, for he proved himself a great asset to the entire mission. A staunch believer in early rising, he would be up each morning at four o'clock and on hand to serve the first Mass. The days were filled with his duties as buyer, refectorian, sacristan and carpenter. His hobby was vegetable gardening and most of his free time was spent caring for the garden. It was a pastime which afforded much pleasure for the community at St. George's—for fresh vegetables were served regularly at table. Though it is not known where he learned his carpentering, he was quite skillful as an artisan in wood. Many of the altars he made, the desks, tables and other pieces of furniture are still in use



at Winchester Park. Somewhere in Jamaica there is a fine facsimile of Bishop O'Hare carved in wood, a token of Brother's esteem for the friend he never forgot. The evenings were spent doing porter's duty and he became a familiar figure to all callers at the College as he sat at the front door, dressed in white, the little skull cap on his head, his Van Dyke beard carefully trimmed.

Brother Quattrocchi's disposition and sense of humor made him a favorite with all. The good-natured "teasing" which Jesuits like to indulge in never bothered him. In his own innocent way he provided many a hearty laugh. He never succeeded in mastering English and had a difficult time with American names. Moreover, he adopted the use of certain abbreviations and italianized forms. For him the Bishop was always "Bish," Father George McDonald was always Father "Mentano," market became "marketta." The colored boys who helped about the house were called by their Italian equivalents, so much so that they soon came when they heard him call "Giacomo" or "Giovanni."

With a genuine piety which permeated all he did, Brother rarely missed a chance to take advantage of ritual. He had great faith in sacramental blessings. The following story is related by Father Leo Butler. One year Brother asked Father Butler to bless his tomato plants and that year the plants bore a fine crop; there were tomatoes in abundance. Next year the same Father was asked to administer the blessing again but this time he forgot. In the meantime Brother had another priest bless them. After Father Butler remembered, he spoke to Brother about the blessing but was told that the matter had been taken care of. When the plants grew up Brother told Father Butler that the other priest's blessing did marvellously. "Plants very high, big," he exclaimed in glee. But when the harvest came and there were no signs of tomatoes on the table, Father asked, "Aren't you going to give us any tomatoes?" In disgust Brother replied, "The other Father's blessing make big plants, but no tomatoes." It was a typical example of his great simplicity.

In 1924 when arrangements were in process to make New England a separate province, Brother's request to transfer to the Maryland-New York Province and remain in Jamaica,



was granted by consent of Father General and the Provincial of Sicily.

Sixteen years on the missions passed quickly and there had been many changes in Jamaica since his arrival. He had shown remarkable devotion to his duties. Always solicitous for the needs of Ours, he did a great deal to lighten the burdens of other missionaries and to make community life pleasant at St. George's. The sole diversion from his work was his annual retreat which he always made at Seaford Town with Father Kempel. "To travel to various places and to live in any part of the world where there is hope of God's greater service and the help of souls" was for him a reality.

Brother Quattrocchi was nearly seventy years old in 1936 when he was recalled to the States and assigned to Wernersville. One who knew him well says that even after his return from Jamaica he hoped for a chance to be assigned to the Philippines. But, of course, he was too old for that. For some six years at the Novitiate he was able to keep up with community routine and once again he took up the tools of a carpenter, spending part of each day in the work of fashioning and repairing different pieces of furniture for the house. The altar in the lower parlors at Wernersville is among the last things he made.

Newman once wrote: "Persons influence us, voices melt us, looks subdue us, deeds inflame us." For those at Wernersville who were in the formative years of religious life, Brother offered the example of careful observance. Always very friendly, he would interrupt his meditating or his rosary to exchange a few passing words with those he met as he went about his duties. From his manner one felt he loved sincerely his fellow-Jesuits and all that life in the Society signified. He spoke kindly of everyone and anyone who won his admiration was referred to as "the beautiful man." Throughout his whole life he had a devotion to the rosary and it was a rare occasion to come across him and not find the beads in his hand. Brother Quattrocchi never preached a formal sermon, and yet his actions made a deeper impression than polished oratory could have achieved. In his courteous way he was ever on the lookout to find an opportunity to



help others. Yet he was always absorbed in prayer, closely united to God in word and action.

In 1942 it was noticeable that he was failing in health. For some time his eyesight had been impaired by cataracts. It was decided that he could have better attention if he were moved to the infirmary. The next catalogue gave him the official status of "praying for the Society." Those who visited and cared for him during the remaining years of life can vouch for the seriousness with which he took up this assignment. Though it was difficult for him to walk, he came the distance of the long corridor every morning for six o'clock Mass in the infirmary chapel. And when he could walk no more, he had himself taken in a wheel-chair. When the infirmarian came to prepare him for Mass, he would find him already in prayer. Sometimes at Mass he would answer the responses along with the server, and sometimes, too, his heavy striking of his breast at the proper moments would bring a sleepy novice back to reality. Every day there was a separate rosary for Father General, Father Provincial, Father Rector, Father Master, Father Minister and Father Spiritual, as he always called him. The faculty, juniors, Brothers and novices and many others throughout the provinces were always included in his daily intentions, many of them by name. If anyone was praying for some special favor, he always entrusted it to Brother's prayers too. His piety was simple but meaningful. The Blessed Mother was always "the Beautiful Lady" and Saint Joseph for him was "the beautiful man." To the latter he prayed every day for an increase of vocations to the Society. He had great devotion to little Theresa. It was a familiar and uplifting sight to see him standing before her statue, skull cap in hand, praying aloud.

Habit days and vow days at the Novitiate were real feasts for him. After breakfast the groups would go to his room for a visit. His message was always the same: "Thank our Lord for your vocation to the Society, and pray every day for perseverance." His favorite expression was, "Pray always." Jesuit visitors to Wernersville would not think of leaving the house without seeing him. His reverence for priests was well known. Whenever a priest came, he would request the priestly



blessing and then kiss the habit sleeve. It was his way of showing what the priesthood meant to him.

A recreation spent in his presence or a short visit to his room could have remarkable effects. One might feel burdened with many troubles at the time but as he listened while Brother spoke of our Lord and the blessings of religious life, troubles seemed to vanish. He always had something worthwhile to say and everything was spoken with assurance and profound faith.

The Golden Jubilee of Brother's entrance into the Society occurred on December 24, 1946. That the occasion might be observed in a fitting manner the celebration was postponed until the feast of the Epiphany. All grades in the community participated in making the day a joyful one. At the solemn Mass Brother was able to come to the chapel and he sat in the sanctuary, still an imposing figure. His first words at breakfast were, "Ad maiorem Dei gloriam," the epitome of his life's work. Except for the community only a few guests were present for the Jubilee dinner. He seemed very lively that day and the music and other festivities in his honor brought tears of joy to his eyes. It was obvious, too, that his long presence in their midst meant a great deal to all those who celebrated with him.

When the Jubilee was over, the routine went on just as before. He was over eighty now and still as faithful to the spirit and rule of Saint Ignatius as any of the younger religious in the house. He was very exact about obtaining permission to practice little penances and mortifications. Occasionally he sent a young Brother who visited him every day to obtain a discipline for him. And when Lent came, he asked permission to take only coffee and water for his breakfast. The fervor and zeal of earlier life remained unchanged until the end of his days. Age or infirmity, he felt, were not to deter him in his quest ever upwards towards the goal.

His great interest in all that happened in the community and the concern he showed when anyone was sick, was true fraternal charity. Nor did he forget those who were far away. The juniors assisted him with his correspondence. Every Christmas there was the list of friends to be remembered, and his memory was accurate. During the war he kept in contact



with two nephews who were in the American army, assuring them of his thoughts and prayers for their safe return.

In the last six months of life, Brother kept disposing of the few little things he had in his room. These were mostly religious articles, statues, medals and the like. Some he sent to the Rector and others were passed on to the Brothers. There was no change in his condition to warn that the end was approaching. If asked how he felt, he would inevitably reply, "Eat good, sleep good, and pray very good." Anyone recalling his devotion to Saint Joseph would not think it strange to hear that he often expressed the wish to die on that saint's feast.

On Saturday morning, March 18, 1950 he was at Mass as usual. When Father Minister came to his room about eleven o'clock, he found Brother slumped over to one side of his chair, his hand reaching for his rosary. He was lapsing into unconsciousness. The doctor gave the diagnosis as a stroke which paralyzed his entire right side and left him totally blind. He remained in a coma until the end. His beads which he no longer could hold in his right hand were now placed in his left and in the interval before death his fingers seemed to move over them. The Fathers and juniors kept vigil at his side until death came quietly on March 20, the date on which Saint Joseph's feast was celebrated that year.

His body is buried at Wernersville between Father Charles Mullaly and Father Dominic Hammer, two of his closest friends in life; his soul is surely in heaven, where as the words of Dante on Brother's Golden Jubilee program state: he "receives of His light," and sees "things which no one who comes from thence has knowledge or power to retell."

LEO P. MONAHAN, S.J.

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### Love

Love: it is almost too deep for definition. Poets have extolled it from the beginning of the world; philosophers have discussed and analyzed it; men and women have lived for it and died for it by the millions; upon it man builds up this existence, and God Himself has built eternity; it is the key to this life, the content of the next, the abiding link between both, the mortal's possession that can never die, the fire of life that leaps across the chasm made by death.

ARCHBISHOP GOODIER, S.J.



# Books of Interest to Ours

## THIS MOST AGREEABLE RESPONSIBILITY

**The Morning Offering.** By Thomas H. Moore, S.J. New York, Apostleship of Prayer, 1952. Pp. xi-162. \$3.00.

It is now five years since His Paternity, in a letter addressed to the Provincials of the Society, deplored the apathy manifested by not a few Jesuits towards the Apostleship of Prayer. Father General wrote: "Your Reverence must take measures, if there be need of such in the Province, not indeed by authoritative decree, but by the persuasive force of theological and ascetical arguments, to reform this outlook of a few individuals, since it is so injurious to our apostolate." Father Henri Ramiere's volume, written ninety years ago, is the classic work on the Apostleship of Prayer. It was published in America in 1866. A new translation from the revised French edition was published in 1889. The "theological and ascetical arguments" of Father Ramiere are still persuasive but they are couched in the language of another era. Father Moore (New York Province) presents them with vivid cogency for modern readers. He acknowledges his great debt to Father Ramiere but he supplements the French Jesuit's treatise with the contributions of recent theological thought which has clarified and developed those truths on which the Apostleship of Prayer is based.

The fourteen chapters of the book present a complete and appealing picture of the Apostleship of Prayer. The presentation is both theological and devotional. The first chapter establishes the connection between the Sacred Heart devotion and the Apostleship; it sketches briefly the history of each and shows how they coincide in what the author calls God's one intention and every man's vocation, namely, the salvation of all men. In the following chapters Father Moore explains the scheme of Providence, the importance of the element of human cooperation within that scheme, the efficacy of prayer, our solidarity in the Mystical Body whose Head is Christ, whose mother is Mary and whose function is to bring to perfection the work of Christ. The reader comes to realize that this "league of zeal and prayer" which was founded by a Jesuit and which Father General describes as "this most agreeable responsibility" of the Society is an epitome of solid spirituality and an extraordinary instrument for the accomplishment of our apostolic objectives.

*The Morning Offering* is not, however, merely an explanation. It is a summons to action. "The world is a vast graveyard of dead souls because those who have the voice to call them from the tomb are silent." (pg. 25) "Why has prayer failed? There can be only two answers. Men have not prayed well enough. Not enough men have prayed. The Apostleship of Prayer has for its task the job of getting more people to pray better." (pg. 66)

Father Moore includes in his book a wealth of ascetical direction for souls. In the short chapter entitled "The Law of Union" one finds a



brief analysis of spiritual selfishness and of the effective remedy for that vice. Penance and self-denial are discussed with sound, practical wisdom in the chapter "Apostleship of Suffering." There are excellent chapters on the Mass and Holy Eucharist and on devotion to Our Lady. The reader finds such brief but stimulating statements of ascetical truth as this definition: "Prayer is the wish for grace freely expressed"; or this statement: "The Messiah did not take sorrow out of the world. Instead, He preached it as a gospel."

Jesuits should recommend this book to others. It is more important, however, for them to read it themselves. It will give them a renewed appreciation of the Apostleship of Prayer. Readers of Father Moore's book will echo the judgment that Louis Veuillot passed on Father Ramiere's book: "I read your book slowly, with much fruit and consolation. It is not a little thing for me to learn how to pray. If I make any progress in so necessary an art I shall owe it to you, and you will not lose by it. I desire ardently that your book should be widely spread. It would make us at once humbler and higher-spirited, two things of which we stand greatly in need."

JOHN J. NASH, S.J.

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### TROUBLED TIMES

**History of the Popes from the Close of the Middle Ages. Volumes XXXV to XXXVII (1740-1769).** *By Ludwig von Pastor.* Translated by E.F. Peeler. St. Louis, Herder, 1950. Pp. xlv-516, xii-513, and xii-458. \$5.00 per volume.

These three volumes, which offer the English translation of Part I of the XVIth and final volume of Pastor's masterpiece, will be welcomed by Jesuits. The translation is a professional piece of work and only occasionally does an expression like "practice the Exercises" betray some slight lack of familiarity with current ecclesiastical terminology. It is well known that not only this volume but its predecessor appeared after the death of the author and that Part II of this volume, which deals with the pontificate of Clement XIV and has not yet appeared in English, has been attacked. Doubts were even emitted as to whether the volumes published after the death of Pastor (1854-1928) were really the work of the celebrated historian of the popes. This view was refuted by Father Pedro Leturia, S.J. Pastor had, prior to his death, not only assembled the materials but also worked out in detail the plans of the remaining volumes, designating the chapters and the events to be treated in each. It should be pointed out, however, that Pastor in his latter years sought and received aid from a number of his pupils, among them Father Karl Kneller and Father Wilhelm Kratz of the Society. In addition the copies of documents concerning the suppression of the Society which had been assembled from various archives by Jesuit historians were turned over to Pastor for his use.



In the present volumes the chapters concerning the expulsion of the Jesuits from Portugal, France, Spain and Italy were revised by Father Kratz. It is these chapters, chapter V of volume XXXV which treats of the beginnings of the effort to undermine the Society, and chapter I of volume XXXVI which treats of the beginnings of the persecution in Portugal, which are of most importance for the history of the Society. They contain a complete account of the action against the Society up to the death of Clement XIII. The story does not contain much with which English-speaking Jesuits are not familiar. But in Pastor the story is based on the dispatches of the ministers of Portugal, Spain, France and Naples who brought about the suppression. The well-known personages, Pombal, Tanucci, Choiseul, Roda, Aranda are again presented and their principles and aims are revealed in their own words. The well-known events are again rehearsed: the affair of the Seven Reductions, the measures of Pombal in Portugal, the Lavalette fiasco, the strange actions of the French Jesuit superiors, etc. Pastor clearly demonstrates that the reason for the sudden suppression of the Society in Spain was the conviction that the Jesuits had caused the Mutiny of the Sombreros with the intention of murdering the king and his family. There are also some statistics on defections from the Society under the stress of persecution which will be novel for some readers. These do not obscure the fact that in general the conduct of the Jesuits was heroic and all deserve the encomium which Mir wrote of one group: "In the history of the Society of Jesus there are many pages redounding to its glory, but, to my mind, none are more illustrious than those that record its death-struggle and expiry. Of these glorious chapters none can compare with those that tell us of the exertions, sufferings, and heroic virtues which distinguished the Jesuits of the Spanish Assistancy from the days when they left the shores of Spain until the time when they settled in the cities of the Papal States."

In addition to the story of the suppression these volumes contain an account of the pontificates of Benedict XIV and Clement XIII. That of Benedict XIV (1740-1758) was unquestionably an important one in the history of the Church. The learned pontiff labored incessantly to defend the faith and Christian morality against the insidious attacks of the libertines. His policy of going to extremes in concessions to the powers won him admiration even in non-Catholic circles but has been variously judged by Catholic historians. Far as he was from being "the Aufklärung on the throne of St. Peter," Benedict XIV was perhaps not entirely insensible to the credit which would accrue to him in certain quarters if this was thought to be true. Although he frequently made the Society of Jesus the butt of his witticisms, few popes have made more use of Jesuits and there is no reason to doubt his esteem for the Society. His appointment of Cardinal Saldanha as visitor of the Portuguese Jesuits was merely in line with his policy of unlimited concession.

The pontificate of Clement XIII (1758-1769) was a long Way of the Cross for the papacy. It saw its briefs and encyclicals confiscated, refused, burned by the public executioner. Europe was rapidly sliding



down the incline which led to the impiety and irreligion of the French Revolution. Jansenists and the Bourbon courts were the leaders in tormenting the pontiff. It is the story of the great dereliction of the Roman Church, defeat after defeat, humiliation after humiliation. That Clement XIII and his admirable Secretary of State, Cardinal Luigi Torrigiani, stood firm in the tempest does them and the Church honor and won the admiration even of their enemies.

EDWARD A. RYAN, S.J.

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“ . . . WITH AGONY FOR ARMS  
AND DEATH YOUR VICTORY . . . ”

**Christ Unconquered.** *By Arthur Little, S.J.* New York, Prentice-Hall, 1952. Pp. xix-232. \$4.50.

This is a narrative poem having for its subject the passion of our Lord. Its structure, diction and versification proclaim it an imitation of Milton's *Paradise Lost*, or, more accurately, a sequel to the great protestant epic. It is hard to conceive of a more ambitious project than that of writing an epic poem in our age of doubt and confusion, or of a more daring rivalry than that which challenges comparison with the one supreme triumph in this kind which modern literature exhibits. Indeed, Fr. Little's task is in a sense more difficult even than Milton's since his theme involves a far more complex and impressive crisis than that enacted in Eden and since he concentrates his study on the impact of the Divine Intelligence and Will upon fallen humanity in a high degree of naturalistic culture and studies this impact in the mysterious depths of the minds of his agents even daring to place the kernel of his action in the soul of the God-Man Himself.

To pronounce a definitive judgment on a work of this scope and character would be as hazardous an undertaking as it is unnecessary. Time and the taste of many readers can alone be trusted to tell the truth about this kind of a poem. The present review will indicate the impression which *Christ Unconquered* leaves upon one reader when it is approached on the several levels of imaginative narrative, of philosophical interpretation, and of poetical communication. It is presumed that simultaneous success on these three levels must be attained if Father Little's poem is to rank as a viable work of art, that is, if it is to be regarded as an epic rather than an interesting and edifying verse narrative.

As an imaginative narrative *Christ Unconquered* has great and distinguished merits. The settings are vividly impressive, the action is well knit and is driven forward with intense and compelling energy. As an example of Ignatian contemplation the poem, at least at such high points as the description of the Council of the Sanhedrin where



the death of our Lord was decided on, or the interviews between Christ and Pilate, is surely unique among writings of this kind.

The philosophical interpretation of the action again is admirable. Our Lord as the representative of the divine order, or rather as the incarnation of eternal Wisdom, Justice and Love, is confronted with persons who may be regarded as the incarnations of human thought and instinct. Thus Annas is the materialist, Pilate is the political idealist, Herod the effeminate voluptuary and so on. On this level Father Little reveals himself as a concrete thinker, a psychologist and a literary craftsman of a very high order. The gifts which have gone into the composition of these passages would surely suffice to establish Father Little high among the authors of biblical novels such as have been so popular of recent years. *Christ Unconquered* reveals a talent for fiction much superior to that displayed in works like *The Robe* or *The Scarlet Lily*. One thinks rather of *Joseph and His Brethren*.

The difficulty naturally was to present all these pictorial, human and philosophical values as unified, sublimated and energized by a genuine aesthetic vision and emotion. Father Little has not surmounted this difficulty with entire success. The reason for his failure seems to be that he has not allowed his subject to sink deeply enough into the mysterious underlayers of consciousness where the creative and transforming imagination of the artist does its essential work. This is by no means to be taken as an accusation of superficiality in the ordinary sense. On the intellectual side the work has been done with a profundity and sensitivity that would do honor to a serious theological study. It is rather that the ideas and the images which accompany them do not fuse into an organic artistic experience which creates its own distinct atmosphere and idiom. A symptom of this incomplete poetic mastery is found in a certain inequality of treatment and disharmony of style. To illustrate what is meant by inequality of treatment one may contrast the settings with the human actions which are transacted before them. The descriptions of Jerusalem, of the architecture of the city and of landscapes in the environs have a dark and ominous grandeur such as is suggested in the drawings of Fuseli. To fill such scenes the human actors would have to be simplified and magnified into Titans. They remain for the most part the common creatures which the Gospels with such touching simplicity portray. The style, again, is uneven and often inept. The heavy shadow of Milton rests upon it almost everywhere. This is no small advantage in certain passages of impassioned eloquence as in the great speech of Annas before the Council or in the soliloquy of the despairing Judas, but adherence to it results, perhaps inevitably, in occasional stiff pomposity, in the blowing up of trifles when no issue worthy of the Miltonic dignity is to be discussed. When, however, warned by a sense of monotony or incongruity, Father Little departs from the Miltonic austerity to indulge a taste for modern decorative phrase making, or when following a happier instinct, he reports the words of the evangelists in plain paraphrase, the effect is disturbing. It is hard to refrain from condemning the style as pastiche.



If these remarks on purely aesthetic matters indicate less than enthusiasm for *Christ Unconquered* as an epic they are in no wise intended to disparage the work as a different kind of poem. It is a reverent, moving and profound study of a great subject which at times rises to poetry of considerable power. If it is taken as a cento, as a series of meditations on the several stages of the passion, no doubt the limitations hinted at will be less felt. One claim and that a high one can be made for Father Little's poem. It is an aid to prayer.

The publishers are to be commended for the splendid format of this American edition of Father Little's poem. It has been designed as a gift book and contains eleven full page drawings by Fritz Kredel. Fulton Oursler has written the introduction in which he recommends the poem as "deeply moving to all who know and acknowledge the central facts of Christianity."

J. A. SLATTERY, S.J.

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### PRAYER MAKES PRIESTS

**The Seminarian at His Prie-Dieu.** By Robert Nash, S.J. Westminster, The Newman Press, 1951. Pp. 312. \$3.50.

This companion volume to Father Nash's (Irish Province) previous point-books for meditation—*The Priest at His Prie-Dieu* and *The Nun at Her Prie-Dieu*—has made its timely and welcomed appearance. The author has sounded its keynote in a quotation from the first Epistle of St. John (II, 14) which well might serve as the sub-title of the book: "I am writing to you, young men, because you are strong and the word of God abides in you, and you have conquered the evil one."

The book is written for those young men who, with the strength and idealism of youth, aspire to the glorious goal that is the priesthood. It is meant as an aid for every seminarian and religious scholastic to progress in mental prayer. The various meditations are divided into the traditional Ignatian preparatory prayer, two preludes, three points and "tessera." The length of each chapter or meditation helps to fulfill perfectly the seminary's or religious institute's requirement for a quarter-hour preparation in the evening for the morning meditation. This book makes a strong appeal to serious minded youth showing them the beauty of mental prayer and its necessity in the life of a future priest. In the preparatory prayers, the author makes a rich and varied use of the Psalms, while his first preludes are absorbing and warm concentrations on the person of Christ. His second preludes are strikingly practical for the seminarian of today who is tomorrow's priest. The three points unfold ever ancient truths in a new way, with a twist of a phrase and a story that can only flow from the pen of Father Nash. And often these points can furnish sufficient material for many days' prayer. At the conclusion of each meditation there is



a summary of the material and a "tessera" which makes the observance of the Ignatian "additions" within the easy reach of all. The series of meditations is so arranged as to cover the whole course of seminary or scholastic life, beginning with the meditation on "The Great Decision" to embark upon the quest of the priesthood and ending with Ordination, "For the Sake of the Elect." In between are proposed thoughts which are "Food for the Strong"—meditations on "Being Alone," "A Chaste Generation," "My Soul," "Four Vocations," and "Heavenly Mindedness," to mention but a few.

As a point book, it is probably one of the most flawless and practical that has been placed in the hands of the future priests of our generation. In the introduction, Father Nash expresses the hope that his book will encourage even one seminarian to aspire to the heights of prayer and familiarity with the Master; and this he will consider ample reward for his labors. But Father Nash may well expect to be blessed with a far greater reward. The seminarians, the strong young men to whom he has written today, with the spur and inspiration of *The Seminarian at His Prie-Dieu*, will be eternally grateful to him for a richer and more fruitful priesthood which will be theirs—tomorrow.

J. EMILE PFISTER, S.J.

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### THE GATES OF HELL

**Satan.** Edited by Fr. Bruno de Jésus-Marie, O.C.D. New York, Sheed and Ward, 1952. Pp. 506. \$5.50.

This volume is a translation of the collection of studies published under the same name in the well-known series put out annually by the *Etudes Carmélitaines*. It is a valuable and most interesting collection, though by no means of equal quality and authoritativeness throughout. It has already attracted considerable attention even in the secular press.

As is customary in the works of this series, a wide variety of specialists are called upon to handle the subject in its different aspects. Their contributions are divided into five main sections: the first, entitled "Satan's Existence and Nature," contains the most important general articles treating of the devil under the light thrown on him by theology, Holy Scripture, and the writings of the great mystics, St. John of the Cross and St. Teresa. The essay by the English Jesuit, Bernard Leeming, is perhaps the most comprehensive and valuable. The one on the devil in the Old Testament, on the other hand, by A. Lefèvre, S.J., is overly enigmatic and leaves considerably more questions asked than answered.

The second section, "The Place of the Devil outside Christianity," contains some valuable and highly interesting historical studies on the devil in primitive mythology, Mazdeism, and Manichaeism. It is illuminating to learn of the almost universal presence of some notion



of an adversary of God, trying to spoil the goodness of creation, in the religious mythology of even the most primitive peoples. Section three deals with "Possession and Diabolism," first in the Gospels, then in various famous cases of genuine or pseudo-possession, including the manifestation of the devil's opposition to the conversion of pagan countries. The material in this section is probably the most interesting, if one is looking for the sensational and the bizarre. But it is somewhat to be regretted that more of the scholarly, theoretical type of study were not included here, since so many of the particular cases described turn out to be ambiguous and inconclusive.

The fourth part treats of "The Devil in Art and Literature." The essays here are again usually interesting but not always profound or authoritative. For example, to interpret the art of Picasso and of various modern abstract schools as imbued with a demonic spirit because they deliberately break up the ordinary natural appearances of things to rearrange the pieces in apparent chaos is going a bit far in this reviewer's opinion. The final section deals with "Deicide" or the anti-God currents of thought in our own day and their origins in Hegel and Nietzsche.

On the whole, then, this collection of essays is one of real value and high interest. But its level is not such that it can be taken as the definitive authoritative treatment of the problems it handles.

W. NORRIS CLARKE, S.J.

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### THE IMPORTANCE OF WORSHIP

**Christ in the Liturgy.** *By Dom Illtyd Trethowan.* New York, Sheed and Ward, 1952. Pp. ix-150. \$2.50.

The structure of the series of lectures in *Christ in the Liturgy* is laid on one foundational fact,—that "the whole purpose of mankind is to be united in the Incarnate Word." Man makes sense only as a member of the Mystical Body, and the necessity of liturgical worship is a sequel to the truth that all graces flow from the Incarnate Word, living and working in the Mystical Body. The liturgy is the very texture of Christian life, "the cure for all disorders, the only possible solution to important problems."

This series of lectures, delivered to Catholic lay people, is the author's attempt to explain the true nature and significance of the liturgy, especially that of the Mass. The book fits in somewhere between Father Coventry's *The Breaking of Bread* and Father Parch's book on the Mass, or Father Jungmann's *Missarum Solemnia*. It can be called popular since Dom Trethowan has given a difficult and complex subject a very clear and readable treatment, avoiding the thorny theoretical problems. On the other hand this is no book for beginners. The first



three chapters,—or lectures,—all a preparation for an understanding of the Mass, are packed with an astute and scholarly development of the notions of the Incarnation, Redemption and the Christian Sacrifice. His treatment of the Mass, both historical and analytical, is surprisingly complete and solid, considering its meager allotment of only two chapters.

The second half of the book, however, is somewhat less effective. The chapters on the liturgical year are tedious and too summary, with a somewhat indiscriminate selection of facts and explanations. The final chapters, on modern liturgical problems and the Divine Office, are quite mediocre; but this final section is concluded with a splendid epilogue, on Christian Perfection and Intellectualism.

It is only fair to realize that the author intended his book chiefly as a stimulus. He calls it an "oeuvre de vulgarisation," aimed at a summarization of the work of contemporary theologians and liturgists. He has attained eminent success in presenting the essential theological truths that an intelligent Catholic must digest in order to appreciate the Mass and liturgical worship.

WILLIAM C. MCCUSKER, S.J.

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### THE SERVANT IS NOT GREATER

**The Autobiography of a Hunted Priest.** *By John Gerard.* Translated from the Latin by Philip Caraman. New York, Pellegrini and Cudahy, 1952. Pp. xxii-287. \$3.50.

John Gerard wrote his autobiography at the command of his superiors. In his preface he states: "It is a praiseworthy thing to make known the works of God, and on this account, I need have no bashfulness in recording the results of my own poor efforts." The consequent sincerity and frankness of this English Jesuit makes his book real—one filled with a sense of urgency and of excitement. It reminds us more of a contemporary document that spells out the imminent dangers of today or of an approaching tomorrow.

The Autobiography, written in simple ecclesiastical Latin, contains a running account of Father Gerard's eighteen years in England—years of heroic service, of zeal and fatigue, of eluding priest-hunters, and of suffering; and this Father Caraman has admirably translated into very readable English. If there are touches of naiveté and occasional overloading of insignificant details, we must remember that the author is not striving for effect, but rather relating in calm retrospect the hectic saga of a hunted man. The greater part of the book, however, brims with adventure and hazard, from the first furtive slipping ashore at Norfolk, through prison, priest-hole and torture, until the last hurried farewell.

This is more than the personal history of a recusant priest. It is Elizabethan England in action—with all its bloody cruelty and bigotry,



along with the courage and heroic suffering of a persecuted people that clung desperately to the Faith. It should be of interest to all free men and all Catholics, and a source of pride to all Jesuits.

WILLIAM C. McCUSKER, S.J.

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### "JOSEPH, HER HUSBAND"

**The Fatherhood of St. Joseph.** *By Joseph Mueller, S.J.* Translated by Rev. Athanasius Dengler, O.S.B. St. Louis, Herder, 1952. Pp. vii-238. \$3.50.

As one might easily infer from its title, this book on St. Joseph pursues a single line of inquiry. Using as a starting point the commonly accepted proposition that Joseph is in some sense the father of our Lord, Father Mueller sets out to determine precisely what kind of fatherhood should be attributed to the Saint. The author's style, as well as his selectivity of details, soon inform the reader that a thesis is being defended. It can be stated briefly: "The divine Child was given by God to *both* Mary and Joseph as the fruit of their virginal marriage. St. Joseph, therefore, is the father of Jesus in virtue of his true marriage with the Virgin most pure."

Without delaying on the historical development of devotion to St. Joseph, the author launches into the prenotes of his thesis, which consist in a philosophical analysis of the nature of matrimony and the dignity of the vow of virginity. In addition to the inspired word of God, Father Mueller draws copiously from the writings of the Fathers, and seeks confirmation in the sermons and works of theologians. Following the teaching of St. Ambrose and his spiritual son, St. Augustine, the author maintains that the essence of a true and valid marriage is conjugal love, and not the consummation of the union. From here he goes on to establish the existence of such a marriage—*ratum non consummatum*—between Mary and Joseph. He then discusses the three blessings of marriage, which are found most perfectly verified in this virginal marriage: *proles, fides, et sacramentum*.

In his search for an accurate term to describe this unique and miraculous fatherhood, Father Mueller rejects the titles proposed by some, namely, foster, adoptive, legal, or putative father. He maintains that the most proper and only satisfactory designation is simply "virginal father." Though he readily admits that Mary's role in the Incarnation of the Son of God was of essentially greater importance than that of St. Joseph, inasmuch as she alone was the physical parent of our Lord; nevertheless the author claims for St. Joseph a real cooperation in the production of this fruit, being careful, of course, to limit this cooperation to the supernatural order. The foundation on which he rests this claim is the fact that the virginal marriage between Joseph and Mary "was the necessary prerequisite predisposition, the



*causa dispositiva*, for the Incarnation of the Son of God, in the virginal womb of Mary the Mother of God."

Though the many penetrating and comprehensive passages cited from the Fathers lend the book a profundity which is commendable, in our opinion, the subsequent paraphrasing of these passages by the author himself, or by later theologians whom the author quotes, could have been omitted. Most of these later writers followed not only the opinion, but also the verbal expression of their predecessors; and, moreover, their reasoning was usually neither as cogent nor as complete as that of the Fathers. Consequently, the weight which they add to the argumentation fails to reinforce it, and serves only to slow down the reading.

The translation from the German is faithful to the original, and retains the sobriety and restraint proper to the treatment, which is dogmatic rather than historical or strictly devotional. The eminent dignity and holiness of St. Joseph, by reason of this unique fatherhood, are certain to impress the reader with added force, and to convince him of the veneration which is due to one who is in a special sense the "reflected image of the Father."

DOMINIC MARUCA, S.J.

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### MESSAGE TO AMERICANS

**Our Bishops Speak.** *Edited by Raphael M. Huber, O.F.M. Conv.* Milwaukee, Bruce, 1952. Pp. xxxiii-402. \$6.00.

In 1923 Msgr. Peter Guilday published *The National Pastorals of the American Hierarchy, 1791-1919*, a collection of the statements of Bishop John Carroll to the clergy and laity and the Pastorals of the six Provincial Councils and three Plenary Councils of Baltimore. Now in a companion volume Father Huber has edited all the National Pastorals and Annual Statements of the hierarchy, the resolutions of Episcopal Committees and communications of the Administrative Board of the N.C.W.C. from 1919 to 1951. A collection of eighty-two documents, the book includes the recent "God's Law: The Measure of Human Conduct." Many of the later documents are available elsewhere, but this carefully annotated volume gives many out-of-print pastorals and several letters and resolutions which have never been published. The foreword is a brief history of the growth and functions of the N.C.W.C., and there is an appendix containing a list of the members of the various boards within the Conference. Students of history and political science will be interested in this book because it is a good gauge of the accuracy of Catholic analysis of contemporary American society and its political and social problems. Sociologists will also find much useful material since the American church in the past thirty years has been preoccupied with the social reconstruction after



both World Wars: international peace, labor legislation, education, the sanctity of the marriage bond and the preservation of the family, the moral problems of motion pictures and books.

ALBERT J. LOOMIE, S.J.

### THE PRIEST IN THE PRISON

**Gates of Dannemora.** *By John L. Bonn, S.J.* Garden City, N.Y., Doubleday and Company, 1952. Pp. 276. \$3.00.

Father Ambrose R. Hyland, for the past fifteen years Catholic chaplain at Clinton State Prison, Dannemora, N. Y., is the subject of this moving biography written in the form of a novel. Basing his characters on actual case histories, Father Bonn (New England Province) takes us behind the prison walls and reveals the tremendous power for good one zealous priest can be. The Church of the Good Thief, built within the prison by the prisoners themselves, is a symbol of the vision of this virile chaplain, who first had to win the respect of his unusual parishioners, before he could hope for their confidence in him as a priest and a friend. The many problems, both material and spiritual, involved in the construction of this church form the major part of the book.

The realistic picture of prison life and the conditions under which a prison chaplain must work, as well as a fine insight into the mystery that is our human nature, will recommend this book to all Jesuits. At times the abrupt introductions of sub-plots obscure rather than help the story in an otherwise excellent piece of literary craftsmanship.

JOHN J. CANAVAN, S.J.

### AN INTRODUCTION TO CHRIST

**Our Lord.** *By Gerard Lake, S.J.* Westminster, The Newman Press, 1952. Pp. xii-123. Cloth \$2.00; paper \$1.00.

GIs and WACS, like the British Tommies and WAAFS for whom it was written, will find this brief narrative of our Lord's life interesting and inspiring. Father Lake (English Province) in his outline life of Christ takes young service men and women into Palestine to walk with Christ, to listen to His doctrine and to witness His heroism. Of particular note is the excellent handling of the Sermon on the Mount (pp. 37-40) and of the Last Supper (pp. 100-104), the simple and clear description of the geography of Palestine, the incisive and accurate characterization of the Scribes, Pharisees, publicans and Saducees.

Best of all is the richly inspiring doctrine of our Lord: charity is the keynote and the theme. For, although the picture of Christ Him-



self is not directly drawn and leaves Him shadowy and remote, His doctrine breaks through in a powerful presentation. In the Heart of Jesus we find the supremacy of the spiritual, the beauty of humility, the tenderness of the patient, mercy toward the sinful, the value of rejection by the world, the call to heroism and the necessity of prayer and penance.

To establish this doctrine Jesus labored. He manifested who He was and by what right He spoke by living this holy doctrine, by working miracles, by fulfilling prophecies. He preached self-sacrifice and sacrificed Himself. His Father's will is supreme, and so He mounts to His death—and to the triumph of His resurrection, the signal sign for the skeptical Scribes and the prejudiced Pharisees.

Among other points scholars will note that Father Lake fails to explain the legal purification of Mary, supposes that Luke got the infancy story directly from Mary, follows the "anticipation" theory on the time of the Paschal supper and adopts Father Lagrange's chronology. Soldiers, sailors and marines, scarcely searching for such scholarly secrets, will enjoy immensely this outline life of Christ and will profit richly from its spiritual treasures.

JAMES T. GRIFFIN, S.J.

#### NOTES OF A WISE DIRECTOR

**Searchlighting Ourselves; The Retreat Notes of Timothy Brosnahan, S.J.** Edited by Francis P. LeBuffe, S.J. New York, Jesuit Seminary and Mission Press, 1949. Pp. 288. \$4.00.

Distinguished spiritual reading of a thoroughly Ignatian character, these retreat notes of Father Brosnahan richly deserved publication, and we all owe Father LeBuffe a debt of thanks for rescuing them from oblivion. Twenty-four meditations on the *Exercises* of the four weeks, six conferences, and three special meditations provide much solid, challenging, and prayer-provoking material for reading and reflection. Aimed at priest and religious retreatants these meditations are the real *Exercises*, not a watered-down adaptation.

In his lengthy insistence that Ignatian indifference is logically, physically, and morally necessary, the author has attempted too much, and laid himself open to misunderstanding and criticism. He concludes that the Principle and Foundation is a calm thesis of reason, and that a saint is a man guided by reason. Not by love and generosity? The beautifully erected superstructure of the other exercises which the author constructs in the four weeks rests upon a far more solid foundation than this calm thesis of reason he has developed. A generous and loving resolution always to act *ad maiorem Dei gloriam* stands at the head of the four weeks.

GEORGE ZORN, S.J.



## PUBLICATIONS RECEIVED

The asterisk indicates that a review will be published in our next issue.

From The Bruce Publishing Co., Milwaukee:

**\*Christ in Me.** *By Daniel A. Lord, S.J.*

From The Newman Press, Westminster:

**\*Mary in the Documents of the Church.** *By Paul Palmer, S.J.*

**\*Papal Pronouncements on the Political Order.** *By Francis J. Powers, C.S.V.*

From Sheed and Ward, New York:

**\*Summary of Moral and Pastoral Theology.** *By Henry Davis, S.J.*

From Sheed and Ward, London:

**\*Father Thurston.** *By Joseph Crehan, S.J.*

From P. J. Kenedy and Sons, New York:

**\*One Shepherd.** *By Charles Boyer, S.J.*

From Prentice-Hall, Inc., New York:

**Successful Entertaining at Home.** *By Carolyn Coggins.*

**Immortal Bohemian.** *By Dante del Fiorentino.*

**Understanding Your Child.** *By James L. Hymes, Jr.*

From The Catholic Social Guild, Oxford, England:

**The Christian Democrat.** (Monthly publication of the Guild).

From C.T.S., 38-40 Eccleston Square, London S.W. 1, England:

**World Conflict.** *By Hilaire Belloc* (Reprint of a lecture).

From The Irish Messenger Office, 5 Great Denmark St., Dublin:

**Pamphlets: Atonement.** *By Most Rev. Archbishop John Charles McQuaid, D.D.*

**That You May Have Life.** *By Rev. Stephen Redmond, S.J.*

**The Parables of Our Lord.** *By Olive Mary Scanlan.*

**Could This Be You?** *By "Bernadette."*

**Ambrose and the Parrot.** *By Cahill O'Sandair.*

**Pat Sees the Truth.** *By Cahill O'Sandair.*