

A. M. D. G

THE
WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED
WITH THE COLLEGES AND MISSIONS OF THE
SOCIETY OF JESUS

VOL. LXII.

205



WOODSTOCK COLLEGE

1933

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WOODSTOCK COLLEGE

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HISTORY OF THE
MARYLAND-NEW YORK PROVINCE

VI

GOSHENHOPPEN
(1741-1889)

By REVEREND EDWARD I. DEVITT, S.J.

The Mission of Goshenhoppen, Berks County, Pennsylvania, was founded in 1741 by Father Theodore Schneider and it remained in the care of the Society for nearly a century and a half. During the years immediately preceding the establishment of the Mission, there had been a steadily increasing influx of German emigrants into the Province of Pennsylvania, and the German settlers of Berks County outnumbered all other nationalities taken together. They were attracted by the liberal Government of the Proprietary, the religious freedom that was granted and the easy terms for the acquisition of land. The majority of these settlers came from the Palatinate, and they were generally Protestants, Lutherans and Reformed with an admixture of peculiar sects; but there were also some Catholics amongst them, and to provide for their spiritual necessities, by an arrangement between the Provinces of England and Germany, two German Jesuit Fathers, William Wappeler and Theodore Schneider, came to labor amongst their countrymen in the frontier settlements of Pennsylvania: Father Wappeler took up his residence at Conewago and Father Schneider at Goshenhoppen. The territory served from Goshenhoppen by the pioneer missionary embraced all the settled portion of Pennsylvania north

of the Schuylkill and Neshaminy rivers, with the Province of New Jersey as an annexed mission: the outlying sections of the district were subject to the incursions of hostile Indians.

Father Schneider was born at Geinsheim in 1703: a note in an old list of the members of the Maryland Mission states that before coming to America, he had been professor of Philosophy and Polemics at the Academy of Liege and also commemorates that he had been Rector Magnificus of the University of Heidelberg. Definite information on the latter point was wanting and it was a subject for serious doubt that so young a man and a Jesuit priest should have occupied a position of such distinction in a University that has generally been under Protestant control: but light has recently been thrown on this obscure point by the researches of Father Benedict Guldner and others. Heidelberg was for a time, through the fluctuations of religion in that part of Germany, under Catholic influence and the Faculty of Philosophy from 1716 was in charge of the Society; during this period of Catholic domination, Father Schneider was sent to teach in the College of Philosophy established by the Society in connection with the University: in this way it happened that he came to be chosen and installed as *Rector Magnificus* in 1738, his term of office lasting until December, 1739. The Archives of Heidelberg, searched for the purpose, reveal the fact, and supply the dates. According to Sommervogel, Father Schneider, in 1740, presided at a public disputation *de Universa Philosophia*.

The next year, 1741, he came to America. The high distinction that he had attained at an age comparatively young was a tribute to his talents and popularity, and it opened up the prospect of a brilliant career in the learned circles of Europe; but he turned aside from the shining heights of academic fame to

devote his life and labors to the ministry of souls amongst the poor settlers on the frontiers of civilization in America.

Bishop Carroll sums up his character and career as a missionary: "He was a person of great dexterity in business, consummate prudence, and undoubted magnanimity . . . he founded many congregations in Pennsylvania, built by his activity and exertions a noble church at Cushenhopen & spread the faith of Christ far and wide."

After the arrival of Father Schneider in America, there was no delay in beginning his missionary labors. His Register, the oldest Catholic Church Register of the thirteen original English colonies, is a small volume, encased in rough canvas cloth, convenient to carry in a side pocket, and undoubtedly it was so carried from place to place, as the entries attest. Facsimiles of the Title-Page, and of the first entry,—a Baptism, 23rd April 1741,—together with Father Schneider's signature, are reproduced in Shea's "History of the Catholic Church in Colonial Days", and the *Goshenhoppen Registers*, from 1741 to 1819, have been printed in the "Records of the American Catholic Historical Society" of Philadelphia. Although this earliest volume of the Register bears the name of Father Schneider, and the entries are in his handwriting from 1741 to 1764, the year of his death, the greater part of the Register is the work of Father De Ritter, his successor from 1765 to 1787.

The extent of the original missions, and the labor of traveling which they entailed, are shown by the widely separated places mentioned in the Register: it is entitled "Liber Baptizatorum, et Matrimonio Copulatorum, uti et Defunctorum, Philadelphiae, in Cushenhopen, Maxelani, Magunschi, Tułpehaken, etc. Coeptus Anno Domini, 1741."

As occasion called for it, Father Schneider extended his trips beyond the limits of Berks County; New Jersey was visited as far as Salem in one direction, and to Bound Brook in another. Besides the outlying stations, twenty-five or fifty miles from Goshenhoppen as a centre, in Berks, Bucks, Lehigh and Northampton Counties, where he officiated in private houses, he used to visit Philadelphia once a month for the sake of the Germans residing there: this he did until the coming of Father Ferdinand Farmer, who took up his permanent residence at St. Joseph's in 1758, as assistant to Father Robert Harding. The second entry in Father Schneider's Register is a marriage, December 8, 1741, "in sacello nostro", at Philadelphia, which, as a writer on the subject says, "is undoubtedly the oldest official record of any ecclesiastical act in St. Joseph's Church."—His flock formed the majority of the Faithful in Philadelphia: an enquiry by Lord Loudon, in 1757, gives the Catholic population of the Province—the total number was 1365: of these, Father Harding had charge of 190, English and Irish, in Philadelphia and Chester Counties: Father Schneider had 228, all Germans, in and around Philadelphia, and 364 in Berks and the neighboring Counties.

At the coming of Father Schneider, there was no church at Goshenhoppen: Mass was said in the house of one of the farmers. The date of erection of the first church cannot be exactly determined: the "School History of Berks County" says: "The Catholics, in 1743, had a congregation and small building in 'Gnadenhutten', and also in Maxatawny township." This *Gnadenhutten* was in Colebrookdale, afterwards the township and postoffice address of Goshenhoppen.

The plan for the support of the Mission was the same as that which had prevailed in the older establishments of Maryland: land was acquired by purchase, and the means came from the private resources of the Society. The first acquisition of land, 151 acres,

was made by Father Henry Neale, in 1747; an additional tract of 393 acres was obtained by grant from the Proprietaries of Pennsylvania, by Father Joseph Greateon, in 1752: the price was £57, or more. The property was held by Father Greateon of Philadelphia, and by his successors, heirs-at-law, and was transmitted by will. Even under the liberal government of the Penns, aliens could not take titles to land, and foreign Catholics were excluded from naturalization as British subjects.

Father Schneider, after coming to the mission, lived for a time with a family named Kuhn, at a place about two miles from the future church and residence: here, he opened a school, in which he taught the rudiments of education to the children of the poor German immigrants. His pedagogical occupations during the intervals from missionary labors were in striking contrast with his former position as university lecturer and presiding officer at solemn academic functions. The residence was a two-story frame house, where, according to local tradition, he began the school, which was attended by all the children of the district, Protestants as well as Catholics,—it being the only school in that neighborhood. The Public School authorities, many years afterwards, showed their appreciation of what he had done by an arrangement which provided for the education at the public expense of the children of the Goshenhoppen parochial school.

Private houses are mentioned by Father Schneider in the early entries of his Register as the scenes of his ministrations of Baptism: but, afterwards, he speaks of the "Priest's House." The church was built shortly after taking up his residence: it was probably begun before 1744, and it has been handed down by tradition, that Protestants, notably the Hernhutters, contributed to its erection. It was of fair size, 55 x 32 ft.; but, as Shea remarks, it could not without

exaggeration be styled "a noble church", as is done by Dr. Carroll in his Report. The walls of this first place of worship have been retained as part of the present church. The old church possessed an altar piece, a beautiful painting of the Last Supper, with the inscription: "Serenissimus ac Potentissimus Princ. Elect. Palat. Carolus Theodor dono dedit P. Theodoro Schneider, Soc. Jesu. 1764."

Father Schneider, besides his other accomplishments, possessed some knowledge of medicine, and, as "Doctor" Schneider, he was enabled to visit places, where a Catholic Priest would not have been tolerated: his true character was sometimes suspected, and he was in danger of maltreatment; his life was threatened, and once he was fired on. His extensive missions kept him almost constantly traveling during the less severe seasons; but the state of the roads in winter detained him at home. Among the labors that he accomplished during the enforced cessation of active work abroad, it may be noted that he wrote out entire, in a good legible hand, two copies of the Roman Missal: one of these Missals was deposited by Father Thomas Mulledy, Provincial, in the Library of Georgetown College, where it remains a lasting proof of the transcriber's industry, and a witness to the scarcity of even necessary books in those early days.

It is difficult now to determine some of the stations mentioned by Father Schneider in his Register: names have changed, or Catholic families have moved away. Other stations which he visited occasionally are now flourishing parishes, or populous cities like Reading, with several churches and schools.

After a laborious missionary life of twenty-four years, Father Schneider fell sick. He was alone, and it was the charity of a neighbor that procured for him the consolations of religion that during his long apostolate he had brought to the deathbed of so many

of the early settlers. A charitable parishioner rode post haste to Philadelphia, and informed Father Farmer of the extremity of his brother in religion: Father Farmer was not slow to answer the call, and, on the 10th of July, 1764, Father Schneider died, rich in the merits of a zealous missionary life: he was buried under the altar of the church which he had founded. There was no resident priest for more than a year after his death: the schoolmaster baptised in emergencies, and Father Farmer, when he came, supplied the ceremonies.

Father John Baptist De Ritter was the successor of Father Schneider: his first entry in the Baptismal Register is July 14, 1765. He had come to America from Belgium the previous May. Although Father Farmer, since 1758, had taken charge of the Germans in Philadelphia, and visited the stations in New Jersey, yet a large extent of territory still depended upon Goshenhoppen. The pastoral charge of Father De Ritter included the whole period of the War of the Revolution, and his journeyings, which were almost uninterrupted, frequently crossed the zone of contending armies and exposed him to danger and privation. It is told of him, that he would never sleep in a bed; but, with his saddle for a pillow, a little straw and a blanket, he was satisfied with a short repose. He died, February 3, 1787, and his remains rest under the church.

Father De Ritter opened missions at Allentown, Easton and other places: in Reading, which has now seven churches, he secured ground shortly after coming to Goshenhoppen: he records an interment in November, 1765, "in the Catholic cemetery", and his Register gives evidence that he had secured a little church, a log chapel, for the summer of the following year. The present church of St. Peter's dates from 1791.—A clergyman of the church of England writing from Reading, June 25, 1765, says: "The Popish

congregation here are served by a Jesuit priest once a month, and, it appears, are a considerable body, from the number of communicants among them on Trinity Sunday last, who are said to have exceeded 200."

The Registers of Fathers Schneider and De Ritter, down to 1785 record 1,126 Baptisms, 16 Conversions, 178 Marriages, and 116 Deaths and Burials.

After the death of Father De Ritter, there was no Jesuit Pastor until 1819, when Father Paul Kohlmann was appointed. Reverend Peter Helbron was sent by Dr. Carroll, Vicar Apostolic, in November, 1787, and remained until August, 1791: he was followed by Rev. Nicholas Delvaux, whose stay was for little more than a year; he died at St. Inigoes in 1798. Reverend Helbron died at Carlisle, in 1815, on his way back from Philadelphia to Westmoreland County.

Reverend Paul Erntzen was Pastor from 1793 to 1818. He was born at Echternach in the Grand Duchy of Luxemburg, and finished his course of philosophy in the Royal College in 1786. He was an active missionary, and was generally away from home, saying Mass at Goshenhoppen about once a month. He rented out the land, and his frequent absences led to neglect of the buildings and the farms. Fathers Francis Neale and Benedict Fenwick, in a statement made in 1822, say: "The plantation of Goshenhoppen . . . on which there is also a Church, but which is miserably out of repair; as well as other buildings and outbuildings, from the carelessness and very great neglect of the Priest, who lived on the property for twenty-four years." Father Louis De Barth administered on his estate, and there was danger of legal complications, as the heirs of Mr. Erntzen living in Germany seemed to be under the impression that he owned the property, and they engaged the Prussian Consul in Philadelphia to push their claims: on this point Father De Barth wrote: "His heirs may institute a lawsuit

against me, as agent of Rev. Mr. Neale, and succeed in reversing the judgment of the court, which allowed \$4,500 to Rev. Mr. Neale for damages sustained at Goshenhoppen by the neglect of the late Rev. Mr. Erntzen, who lived on and enjoyed the resources of the farm for the space of 25 yrs, and notwithstanding left the premises in a most ruinous situation."

After the death of Rev. Erntzen, the mission was attended by two secular Priests who paid it flying visits. Father Paul Kohlmann came in 1819, and from that time everything belonging to the Residence began to wear a new and better prospect. Father Kohlmann, on account of his infirmities, was obliged to stay much at home; he was helped for the out missions for a time by Rev. Thomas Prannewitz, a secular Priest, till the coming of Father Corvin as his assistant. The congregation owed much to the pious zeal of Father Kohlmann; as he was always at home, Mass was said in the church every Sunday and on week days; there was the recitation of the Rosary before the late Mass; the Angelus bell was rung regularly. He was outspoken in his instructions, and incurred the dislike of the Lutherans; but many adult converts were received into the Church in his time.

Father Kohlmann left Goshenhoppen in 1827: Father Boniface Corvin (Krukowski), who had been assistant since 1822, having become Superior, surpassed all of his predecessors in the matter of improvements in church and farm. He built a new church, which served as nave to the original edifice of Father Schneider; the old portion, with a laudable regard for antiquity, was retained, and served as sanctuary and sacristy, and a steeple was added. Father Corvin was assisted by Father Edward McCarthy, and they took turns in attending Lebanon, Reading, Pottsville, Haycock, etc.; Father Corvin, in addition to the home mission, had charge of the small stations of Longswamp, Massillon, etc. Father McCarthy did telling work

amongst the English-speaking population; he was especially successful at Pottsville, where he introduced temperance societies, which soon proved a power for reform amongst the coal miners. When it was intimated that Superiors intended to transfer him elsewhere, the Mayor of the town, backed by all the influential citizens, petitioned to prevent it.

After his departure, which was not delayed by this intervention, Father Corvin was left alone in the labors of the Mission, until he was joined by Father Nicholas Steinbacher. The latter soon busied himself in the surrounding stations, leaving the work at home to his older associate. He remained working for months together, and with good fruit, now at Reading, and again at Lebanon. For convenience sake, he resided principally at Reading, as that place was a populous borough, and near the centre of the out-missions. He laid the foundation of a new mission at Nippeno's Valley, Lycoming County. Father Steinbacher remained at Goshenhoppen until the death of Father Corvin, and for a year after that event, which occurred suddenly in Philadelphia, October 11, 1837.

Father Corvin had left home, after his Sunday duties, in order to procure materials for his church: on the day of his arrival in Philadelphia in company with Father Ryder, he started from St. Joseph's to see his physician, as he had been suffering from heart trouble. Before reaching the doctor's house, he fell, and, on being carried there, he was bled: heavy breathing was the only sign of life. A priest of St. Mary's who was passing on his way from a sick call, was summoned into the doctor's house, and he administered Extreme Unction and gave the Last Absolution: Father Corvin tranquilly expired. Bishop Kenrick preached a moving sermon at the funeral: the remains were deposited in a vault at St. John's cemetery, and eighteen months later were brought to Goshenhoppen at the request of the people.

Father Augustine Bally was the successor to Father Corvin: he began his service at Goshenhoppen, November 1, 1837, and remained Superior for forty-four years, until his death, January 28, 1882. He was a native of Belgium, and had been ordained at Georgetown, by Bishop Rosati of St. Louis, May 6, 1837, about six months before he was assigned to the position which was destined to be lifelong. He completed the church which had been begun before his arrival, and he also erected a fine brick school-house and a new Residence. Father Bally was every way worthy of his predecessors on the Mission: he was a holy Priest and faithful Pastor, indefatigable in bettering the intellectual and moral condition of his flock; he was proud of his schools, and justly so. The staunch faith and simple piety of his people were the fruit which resulted from the care bestowed on their early training in the schools: he organized Sodalties and Confraternities for the promotion of devotion and a Beneficial Association which was very helpful to his people. The universal esteem in which he was held was manifested at his funeral, one of the largest ever seen in that section of country.

During his long pastorate, Father Bally baptized 2,375 children and adults; buried 850 persons; and officiated at 455 marriages. During his long term as Superior, he had many co-laborers; at various times he was assisted by Fathers Steinbacher, Varin (a Secular Priest), Dietz, Polk, George Villiger, Tuffer, Schleuter, and Meurer. The mission, by the building of new churches, and the coming of other Priests, had been reduced in extent from an area of some fifty miles to one of about twenty square miles.

Father John B. Meurer, who had been assistant to Father Bally for some years, succeeded him as Pastor: Father John Harpes was Superior for two years, 1887-1888, and finally, under Father Meurer, the mis-

sion was given over, in 1889, to the Archbishop of Philadelphia. From the catalogues of the Province and other sources, it appears that nineteen Fathers and five Brothers of the Society were at various times from 1741 to 1889, stationed at Goshenhoppen: from 1787 to 1819, the Mission was in charge of Secular Priests. The old church of Father Schneider was called St. Paul's; since 1837, the reconstructed and enlarged church has been designated "The Church of the Most Blessed Sacrament."

Goshenhoppen is now called *Bally*. A list of twenty-two variants of the old name is given, "as an archaeological curiosity", by Rev. Dr. Middleton, O. S. A. (Records Am. Cath. Hist. Soc. vol. viii, p. 341, note.) It may well be that the difficulties orthoepic and orthographic, in regard to the ancient appellation, caused the Department at Washington to be fastidious and fluctuating in selecting a name for the post-office at Goshenhoppen. Letters, according to the Province Catalogues, were to be addressed, in the changing years, to "Schultz, Washington Township"; "Churchville"; "Colebrookdale"; "Barto"; finally, in 1884, "Bally" was adopted as the appropriate designation of the spot—it perpetuates the name and memory of the good Jesuit Father, who devoted so many years of his life to the service of the people of Goshenhoppen.

Buried at Goshenhoppen: Father Theodore Schneider, died July 10, 1764; Father John B. De Ritter, died February 3, 1787; Rev. Paul Erntzen, died May 20, 1818: their remains repose within the precincts of the old church, which is now the Sanctuary and Sacristy of the Church of the Most Blessed Sacrament. Father Boniface Corvin (Krukowski) Pastor, died in Philadelphia, October 11, 1837; 18 months later, he was buried at Goshenhoppen. Father Stephen Gabaria died September 27, 1847: he was professor of Philosophy at Georgetown College, and was on a visit to Goshen-

hoppen. There is a monument to Rev. Francis Varin in the old graveyard, near the west side of the church: he was a Secular Priest, who had been employed at Bohemia and other missions of the Society, and was sent to Goshenhoppen to end his days in peace: he died May 21, 1840. Father Augustine Bally died January 30, 1882; Brother Joseph Brembacher died October 11, 1882. The remains of Father Bally and Brother Brembacher were transferred from the old to the new cemetery, October 30, 1887—a vast concourse of people being present.

Pastors of Goshenhoppen:

Father Theodore Schneider.....	1741-1764
Father John Baptist De Ritter.....	1765-1787
Reverend Peter Helbron, being sent by Rev. John Carroll, Superior of the Missions in the United States, came in October, 1787, a few months after the death of Father De Ritter, and remained until July, 1791: in August of this year, Reverend Nicholas Delvaux succeeded, and left in February, 1793: Reverend Paul Erntzen was in charge from 1793 to 1818; after his death in May, 1818, until the arrival of Father Kohlmann, the Mission was attended occasionally by a Priest from Reading.	
Father Paul Kohlmann.....	1819-1823
Father Boniface Corvin (Krukowski).....	1824-1837
Father Nicholas Steinbacher.....	1837
Father Augustine Bally.....	1838-1882
Father John B. Meurer.....	1883-1886
Father John Harpes.....	1887-1888
Father John B. Meurer.....	1889

A. M. D. G.

LAUBACH AGAIN

Joseph Reith, S.J.

The name of Doctor Frank Laubach, defamer of the fair heritage of the Catholic Philippines, has appeared before in the WOODSTOCK LETTERS. That there has been no mention of it in recent numbers is no indication that the said gentleman has withdrawn from his evangelical pursuits in Mindanao. If anything, he is more active than ever; but most of his activities are confined to a section that does not bring him into close association, or rather, disassociation with the work of our Fathers.

During the past Summer, however, there was a little affair that produced friction. It has been the yearly custom of the students of the graduating class of the Oriental Misamis High School to choose by vote the person who will give the graduating speech at the end of the school year. This year Mr. Laubach delivered the address; and how it came about is told in the following letter that Father Lucas wrote, on March 15, to Mr. Albert Haynes, Superintendent of Schools, Cagayan, Oriental Misamis, P. I.

Dear Mr. Haynes:

May I ask you to investigate the choice of Doctor Frank Laubach as the Orator of the Commencement Exercises of the Or. Misamis Public High School to be held on the 22nd of this month? Since one of our Fathers is involved in the matter, I may state without being misunderstood that I would prefer to see a man not officially connected with a religious organization giving the Commencement address. As it is, I do not see how any fair-minded man can fail to see the bias and prejudice evident, though glossed over, in the selection of Dr. Laubach.

I shall give you the history as given to me by the President and Secretary of the Graduating Class. The custom has always been, and I am sure that it was so in 1927, for the Graduating Class to vote for the Commencement Speaker, and for the Class President to write to the person receiving the largest number of votes, and in case of refusal, to the next in order until a speaker was secured. It is common knowledge, and verified by the Secretary, that the Honorable Mr. Guingona received 50 votes; Senator Briones, 48 votes; Dr. Laubach, 39 votes; Father Reith, 17 votes. The President assures me that after the voting the matter was taken entirely out of his hands and that the class was no further consulted. Mr. Gervasio Lojo, one of the Senior Class advisors, took the matter upon himself and informed the President that he had written to Mr. Guingona and to Mr. Laubach, saying that this year there would be two speakers, although the Senior Class was not consulted about this departure from custom. From this statement, and especially from the aftermath, it does not require a great deal of intelligence or deduction to arrive at these conclusions—Mr. Guingona and Mr. Laubach were invited by Mr. Lojo; nearly two weeks before Mr. Guingona's reply, Mr. Laubach was accepted, even to the changing of the date of the Commencement to suit his convenience. Mr. Guingona is an important and busy man and can not change dates readily; I wonder if he was consulted to adapt himself to Dr. Laubach's plans, or was it a forgone conclusion, since the class could not pay expenses from Manila, that he would not accept? Was any effort made to get either of the other two men selected? On the face of things it looks as though pressure were brought to bear to secure the services of Dr. Laubach alone. Mr. Lojo, I presume, with permission of your office, though not consulting the students, made the final arrangements

for the change of date and acceptance of Dr. Laubach.

As the representative of the Catholic population in these parts, and I believe that the Catholic students are in the preponderance in this year's graduating class of the High School, I wish to take exception to Dr. Laubach, who stands, in the estimation of Catholic Leaders, as an avowed enemy of the Catholic Religion. It does not seem fitting, therefore, that such a man should address a graduating class composed, I believe, of a majority of Catholics. I have had no time to acquaint the Catholic members of the incongruity of such a man laying down principles for their future life. However, should the matter even now be put to a fair vote and the majority of the students, looking only to the educated man and not understanding his antipathy to things Catholic, would vote for Mr. Laubach, I should raise no objection, though I shall be bound in conscience to attend the Commencement and to ask the privilege from the Chairman of refuting publicly any lies, calumnies, insinuations or aspersions that Mr. Laubach might chance to make, either openly or covertly, during his speech; or should he, by any chance, urge Catholic students, under the generic title of graduates, to continue their studies in the professedly Protestant Silliman Institute.

I understand that you are extremely busy these days, but I trust you will see the importance of this matter and the consequences it may entail, and that you will give it your prompt and serious consideration. The facts herein set down were given me freely by the Class President, Mr. Angel Chaves, and the voting results were freely given by the Class Secretary, Miss Pura Boza. If proved upon investigation, I believe that they constitute a serious infringement of Sec. 927 of the Administrative Code. May I ask the favor of an early reply acquainting me, as the official representative of the Catholic members, of the action taken?

Thanking you for your kind consideration, I remain

Respectfully yours,

(Signed) JOSEPH L. LUCAS, S.J.

Four days later, Mr. Haynes replied. The delay may have been intentional to hold off further action.

Dear Father Lucas:

I just returned from an inspection trip yesterday and found your letter relative to the commencement speaker, at the office. It is regretted that Father Lucas feels as he does towards the commencement speaker, as the Division Office regrets to have a religious question injected into school affairs.

In regard to the selection of a speaker, the Division Superintendent suggested that someone be secured who would not entail any expense to the Senior Class. Since Director Guingona could not come, Senator Briones was not even communicated with as his expense would have to be paid from Manila. These two being eliminated, it appears that Dr. Laubach is next in line. However, the school officials can select the speaker without conferring the student body.

Father Lucas was the commencement speaker of the Seventh Grade in Cagayan last year. He did not touch upon Sectarianism in his speech and I am sure that Dr. Laubach will not either.

In regard to the request that Father Lucas be permitted to refute any statements made by Dr. Laubach, that cannot be granted as the commencement exercises cannot be turned into a religious debate. However, Father Lucas can rest assured that no statements will be made that will require refuting.

Very respectfully,

(Signed) ALBERT HAYNES,

Division Superintendent.

The delivery of Mr. Haynes' letter was delayed until the day before the Commencement. On the twenty-second, Father Lucas replied:

Dear Mr. Haynes,

Your communication was received yesterday, and I regret exceedingly that you could not see your way clear to make the investigation requested regarding the seemingly unfair methods employed in the selection of a Commencement Orator for the address at the Or. Misamis Public High School on Tuesday evening, March 22, 1932. I also deeply regret the fact that you were not here during the week to take the matter in hand. In your absence I gave full authority to your office to investigate, but was answered that the matter was too serious to be taken up without your personal supervision, and that the office must wait until your return. May I ask how it happened that the contents of my letter to you were in the hands of the Principal, Mr. Jimenez, the following day, March 16, if the investigation depended on your return?

In your reply to my letter of March 15, 1932, I am sorry to see that you utterly neglect the entire question at issue, namely, the seemingly unfair methods used in the selection of a speaker, either on the part of the Senior advisor, Mr. Lojo, or the school officials to whom he is directly responsible. It would seem that the Senior advisor, Mr. Lojo, is entirely blameless, since on his recommendation, a Catholic priest, Father Selga, was first nominated and elected; but he told the President of the Senior class that he was overruled by the Principal, Mr. Jimenez.

We will consider the statements contained in your reply to my letter.

1st. "It is regretted that Father Lucas feels as he does towards the Commencement speaker, as the Division Office regrets to have a religious question injected into school affairs." It was precisely because the religious question had been injected into school affairs that I asked for the investigation. Why the insistence upon Dr. Laubach to the exclusion of all others, and even to the changing of the date of graduation and the consequent inconvenience to the graduates? Was it because no other speaker was available? I know of one close at hand who was fourth on the elected list and who was never asked; and in your letter you mentioned another.

2nd. "Since Director Guingona could not come, Senator Briones was not even communicated with, as his expense would have to be paid from Manila." How was it known that Director Guingona could not come until his reply was received? His reply is dated Manila, March 7, 1932. Dr. Laubach wired Mr. Lojo from Dansalan, on March 5, 1932: "Dear Mr. Lojo—I am deeply grateful for the cordial words which you have used in expressing the desire of the Senior Class that I give the commencement address on the evening of March 21. It happens, however, that I have already promised to deliver the commencement address at the High School in Dansalan on the same date. If the conflict could be adjusted I should be very happy to accept your invitation. Yours in sincere appreciation,—Frank Laubach." Mr. Lojo's telegram follows: "Commencement postponed twenty-second. Please advise if acceptable." When we reflect that all this was settled two days before Director Guingona sat down to type his refusal, it would seem as though a refusal were expected. It was also a known fact that Senator Briones had expressed his desire to visit Cagayan with his wife and children when opportunity would afford; and for this reason he was nominated by the Senior

Class President. Hence your conclusion "these two being eliminated it appears that Dr. Laubach is the next in line" does not seem to hold. My reason for asking the investigation was to find out who eliminated them and why they were eliminated.

The only statement against which I can have no complaint is the following: "The school officials can select the speaker without conferring with the student body." That statement is perfectly true and eminently safe, but why then waste time on elections which give the impression that the students are responsible for the selections, and why was a custom of many years duration rendered null and void this year? Why was the first selection cancelled (that of Father Selga), and another held? Might it possibly have been because a Catholic priest headed the list? Or was the real reason that given by you, "the Division Superintendent suggested that someone be secured who would not entail any expense to the Senior Class?" I understand that expenses will be offered to Dr. Laubach, but in the words of the Senior advisor, "he will not accept them." Why could not this same confidence have been placed in someone living at a greater or lesser distance than Dansalan? In writing to you, I thought we might arrive at a solution of these interesting queries.

3rd. "Father Lucas was the Commencement Speaker of the Seventh Grade in Cagayan last year. He did not touch on Sectarianism in his speech, and I am sure that Dr. Laubach will not either." It might be added in passing that Father Lucas gave the Commencement Address to the High School in 1927, and in that speech also he did not touch upon Sectarianism, and this though perhaps nine-tenths of his audience was Catholic. But who will dare say that every thought expressed was not colored with his Catholic convictions and principles? Your premise is excellent

but your conclusion by no means follows, despite your sincere assurance. Reverse the picture, and you have perhaps the bitterest enemy of the Catholic Religion, ever desirous of converting Catholics from "the error of their ways", giving an address where perhaps more than eight-tenths of his audience is Catholic. Will you dare say that the thoughts he emphasizes will not be colored by his Protestant convictions and principles? It seems to me that such an admission would convict the man of insincerity, which is not the most commendable quality in a Commencement Orator.

4th. "In regard to the request that Father Lucas be permitted to refute any statements made by Dr. Laubach, that cannot be granted as the commencement exercises cannot be turned into a religious debate." Let it be known that Father Lucas made no such request, as a perusal of my letter will show. My statement, not a request, is entirely conditional, namely, that should Doctor Laubach cast any aspersion on the Catholic Religion, I would be bound in conscience to ask permission of the chairman publicly to refute aspersions publicly made. Realize full well that I would not lower myself nor discredit the Catholic Religion by engaging in a religious debate with Dr. Laubach; but I believe it to be a privilege for anyone to question another when either he or someone or something dear to him is insidiously attacked. I firmly believe that I owe this to the flock entrusted to my care, who, not having a strict theological training, might fail to discover, and be powerless to refute, sophistries veiled over with pleasant diction and ingratiating verbiage. That all conflict may be avoided, distasteful and unpleasant to me as to you, I trust that your prophecy may come true, namely, that "Father Lucas can rest assured that no statements will be made that will require refuting."

I realized full well the embarrassment in which the school authorities would be placed were Mr. Laubach rejected, and for that reason suggested a fair, free election especially since this younger generation was more or less unacquainted with Dr. Laubach's anti-Catholic bias. An impartial investigation on the part of the Division Office might have helped much for the future to eliminate seeming proselytism in our High School.

Thanking you for your kindness, I remain

Sincerely yours,

(Signed) JOSEPH L. LUCAS, S.J.

Mr. Haynes did not reply to Father Lucas' letter. It was already the day of the graduations when the last letter was sent. It developed later that Senator Briones would gladly have accepted the invitation to speak had it been offered to him. It became known also that Mr. Haynes was very much afraid that Father Lucas would carry the matter to Manila. Nothing more was done, however, other than this last chapter.

The night of the graduation was a beautiful night. Just a few minutes after the Commencement Exercises began in front of the High School, three white-robed Jesuits, Fathers Lucas and Reith and Mr. Taylor, walked down the avenue of royal palms that led to the scene of the graduations and took seats midway in the audience. After listening to the Valedictorian and the Salutatorian and the usual graduating speeches, one of which the writer knows was entirely appropriated as well as appropriate, Dr. Laubach rose to make his oration. Suavely, gently, a bit effeminately, albeit attractively, for twenty minutes or a half hour he advised his listeners with stock maxims for

success, prosperity and renown. He made one little jab at the "failure" of some countries, and if you recounted them you saw that they were all Catholic countries; but, aside from that, he made no statement about religion in any way. In my opinion it was a sad speech to be given to a group of young people on the threshold of life, but the three "ghosts" sitting in front of him may have made him weigh his words and weigh them close. As I said, it was a grand night—full, tropic moon, blue heavens, pendant stars, balmy breezes—so grand in fact that when the three white-ropes and Mr. Haynes met as they were leaving the High School ground, all they could find to say was, "Good evening!"

As a postscript, I might add that a little entertainment and banquet was given on the following evening to the graduates who had resided at the St. Augustine Dormitory and the Sta. Teresita Dormitory. Several of them had been honor students and two gave speeches at the Commencement. When it came to Father Lucas' turn to speak at the banquet, he told the graduates in no uncertain words what he thought of their lack of courage in the matter of the choice of Commencement speaker. (It had been found out that the reason why the fourth member on the list of speaker chosen had received so few votes was because one of our own boys had campaigned against him because "he would speak about God.") Father Lucas said later: "My excoriation was entirely out of place at the banquet, but I had no other opportunity, and certainly those graduates will remember my appeal for staunch, virile, militant Catholicism long after they have forgotten Laubach's story-book fables."

A. M. D. G.

THE GEORGETOWN UNIVERSITY EXPEDITION
FOR THE TOTAL ECLIPSE OF THE SUN,
AUGUST 31, 1932

By Walter J. Miller, S.J.

Now that an experiment unique in the scientific annals of Georgetown University has achieved success where many failed, it is very pleasant to muse over our experiences and then tell the story to our Jesuit readers.

Father Paul A. McNally, S.J., Director of the Georgetown College Observatory, was first on the scene of the solar eclipse when, four months beforehand, he picked out a site for our camp at Fryeburg, Maine, an inland town of 800 inhabitants on the central line of the eclipse. Fryeburg was also chosen by Lick, Observatory of the University of California, Michigan and seven other expeditions. That done, intensive preparations had to be made before the expedition could leave Washington, and the instruments had to be packed up for shipment by truck from the Georgetown Observatory to Fryeburg. The advance guard of the expedition, consisting of Father McNally and Father Thomas D. Barry, S.J., set out from Boston College on the morning of August 2, in a Studebaker Commander, 1931 model, that had already traveled over 27,000 miles. It has been procured for us through the kind offices of a friend of the Director. In spite of the adage that one should not look a gift horse in the mouth, it might be well to state here that Pegasus was not all he looked. He was equipped with four brakes, but it was always a matter of conjecture which wheel was going to stop first when the brakes were applied. The stopping

process was thus always accompanied by much shivering and wobbling, much to the concern of an elderly lady near whom it was tried on the road through Portsmouth. Scattered gracefully about the rear of the car were luggage, a surveyor's transit borrowed from Weston College, a leveling rod, some Mass wine, hosts and candles, and a piece of waterproof canvas to be used in covering the instruments.

The route followed was U. S. Road No. 1 through Newburyport, Portsmouth, Kennebunk, Biddeford, and Portland. The trip was uneventful as far as Biddeford, Maine, when the Saco River was crossed for the first time. Every brook we passed during our sojourn in the Pine Tree State turned out to be that same circuitous Saco River. Arriving at Portland, Fathers McNally and Barry went immediately to the Cathedral Rectory at 307 Congress Street. Father George P. Johnson, the administrator of the diocese (the Most Rev. Joseph E. McCarthy, D.D., not having been installed as Bishop until August 24), granted faculties and permission to say Mass in private rooms with the customary provisos; and furnished an altar stone for the purpose.

After proceeding in the direction of Lewiston, the expedition turned off toward Norway. Incidentally, if one is desirous of visiting places such as Norway, Paris, Naples, Belfast, Madrid, Belgrade, Calais, Lisbon, China, Denmark, Mexico, Poland or Peru, he may do so without danger of seasickness by taking a trip through Maine. The Saco River was crossed many times, occasionally over some of the quaint covered wooden bridges which are rapidly disappearing in favor of more modern structures. At Norway, the Director and his assistant received a real welcome from the pastor, Father Francis Brady, a former student at Boston College. In addition to furnishing supper, he provided vestments, altar cloths, missals, etc., to

complete our Mass equipment. Finally, the last lap of the journey ended at eight o'clock when the caravan arrived in Fryeburg.

Fryeburg is a quiet little village, surrounded by the tortuous windings of the Saco River and near to the Maine-New Hampshire line, served by two trains a day on the Maine Central R. R. between Portland and the White Mountains. It has a beautiful, broad, tree-lined Main Street, several back streets, filling stations, a new Post Office and Registry of Deeds, the new Fryeburg Academy (which glories in the fact that Daniel Webster taught in the old Fryeburg Academy in 1802), and an obelisk to which are fastened signs bearing the inscription, "This is Fryeburg Village", in case there should be any doubt. The only industry in the town is a canning factory which operates during the fall. The Catholic population of the town comes to a total of two. The nearest Catholic church in the diocese is at Bridgton, about sixteen miles to the north-east. That church is a converted Congregationalist meeting house, and is a mission belonging to Norway, about 22 miles beyond that. In addition to caring for Bridgton, Father Brady has another mission at Bethel, situated about 20 miles farther north. During the summer he has one curate to assist him, Father Emilien Faucher.

The home of the Georgetown University Solar Expedition for the ensuing month was soon located at 17 Warren Street, and a gracious welcome was extended to the first members of the Jesuit Community by Miss Florence Merryfield. She promptly turned over the whole establishment to us, and we certainly made use of the offer, even to using the saucepans for mixing photographic chemicals. When asked if she were not afraid of being expelled from her church by harboring under her roof not only priests but Jesuits, she replied that she would take the chance. In

fact, in spite of our Roman collars, we received the greatest cooperation from the whole town during our stay. The local Kiwanis Club, seeking to put Fryeburg on the map as the center of the astronomical world during the eclipse, had organized a committee under the leadership of Mr. Eastman, proprietor of the local cash market, whose duty it was to get as many expeditions as possible to locate in Fryeburg and to assist them in every way. Mr. Eastman was especially helpful, visiting us every day or two to inquire if there was anything he could do, and giving such material help as obtaining lumber, sand, cement and other materials, thus saving us a good deal of shopping.

Early the next morning Fathers McNally and Barry said the first Mass in Fryeburg, using a bureau for an altar, with the shades down and the doors locked. It was like a return of the days of the priest-hunters. During our stay in Fryeburg, we did not know whether we would be tarred and feather and ridden out of town on a rail, as was Father Bapst in days gone by, but we were not taking any chances! After breakfast, the principal instruments arrived by truck—two huge cases containing the five-inch telescope and attached cameras, the massive mounting, together with tools, books, etc. Attached to the rear of the house was a shed which was promptly taken over as storehouse for the multitude of odds and ends of equipment. To the rear of the house was an old chicken house, then being used as a storehouse for wood, storm windows and the like. This was to be used as a dark room and workshop. In order to avoid the possibility of setting up a pier and finding later that the eclipse would not be visible from that point, the position of the sun at the time of the eclipse was determined, and with the help of the transit it became clear that there were ten degrees to spare in the site tentatively

decided upon. The reporters and photographers were on the scene soon after we were. Some of the newspaper reports during the ensuing campaign were really worth saving, but the prize was taken by the paper which later in the month described Fathers McNally and Kolkmeier as "lying on the grass outside the house . . . with adequate concepts of the universe in their minds."

While at the blacksmith shop to get some iron rods for reenforcing the concrete work, Father McNally overheard the habitués speaking of the eclipse; one sceptic remarked what a joke it would be on the astronomers after they had spent all their money, time and labor, if the eclipse were to happen some thirty or forty miles away. Father Barry journeyed to Bridgton to help out Father Brady by saying two Masses in the church there, as he did on the two following Sundays. Of course this journey served to confirm any rumors that may have percolated into the wilds of Fryeburg that Catholics are obliged to hear Mass on Sundays. A little uneasiness was caused when Mr. John Whittle, the star boarder at the Merryfield cottage, announced at dinner on August 15 that he had driven a Catholic friend to Mass very early that morning. Fortunately, no one thought of inquiring why we did not go to Mass likewise. One tangible result of Father McNally's trip to Boston was the arrival of another Mass kit, which came in especially handy later on in the month when the main avalanche of Jesuits overwhelmed the town.

The following Tuesday, Mr. Eastman called and invited Father McNally and Father Barry to be guests, along with the other astronomers, at the luncheon to be held that evening at Ye Olde Inne by the Kiwanis Club of Fryeburg-Lovell. The luncheon opened with the singing of one stanza of "America" (everyone seemed to know the words), and a salute to the flag.

rich purple and gold coffers of the clerestory ceiling, aids admirably in the distribution without reflection of both natural and artificial light throughout the whole area, which extends 105 feet in length, and 65 feet in width.

Projecting at right angles from the lateral walls, a succession of double-faced, open shelved book-cases is so arranged as to form a dozen conveniently placed and semi-cloistered study alcoves of 8 by 10 feet, the height of which is limited only by the colonnade roof. In each of these, six comfortable chairs and a long study table stand invitingly under a great window, thus affording the maximum of natural light to the reader. In the center of the room are fourteen longer tables, each accommodating ten students, so that there are in this room alone facilities for 212 persons or double the standard provision approved by authorities on college libraries. The library is catalogued in strict accordance with the system sponsored by the Library of Congress, and the printed catalogue cards, which are procured direct from Washington, are filed in 364 drawers arranged in two parallel tiers forming a special alcove in the northwest corner of the reading room. The 51,099 volumes that have been catalogued up to January 1, 1933, are represented by 152,310 cards, not less than three cards appearing for each book or set of books, and being filed in a single alphabet under author, title and subject; while many books have additional cards, according to their subjects, to facilitate reference to their contents. A supplementary index serviced for the special and exclusive convenience of the Community is located on the residence corridor of Fenwick Hall and contains over 50,000 cards filed alphabetically by authors. As telephone and messenger service is maintained at all times, this enables a member of the Community to have his book or periodical selections delivered to his room with the minimum of inconvenience.



seat section on the stage, witnessed the unveiling and acceptance of a bust of the great Daniel on behalf of the Fryeburg Academy, and listened spellbound to a very eloquent address on his virtues lasting about an hour and a half.

In two or three weeks all the *dramatis personae* had appeared on the scene, until we numbered eleven Jesuits in a town that possessed only two Catholics. The names of the other members in order of arrival are:

Father Daniel J. O'Connell, S.J., an Irish Jesuit studying at the Harvard College Observatory before assuming his duties as Assistant Director of Riverview College Observatory, Sidney, Australia.

Father Emeran J. Kolkmeier, S.J., Head of the Georgetown University Physics Department.

Father Thomas H. Quigley, S.J., candidate for a Doctorate in Physics at John Hopkins University.

Mr. Walter J. Miller, S.J., Assistant in the Georgetown University Astronomical Observatory.

Father Joseph P. Merrick, S.J., Head of the Holy Cross College Physics Department.

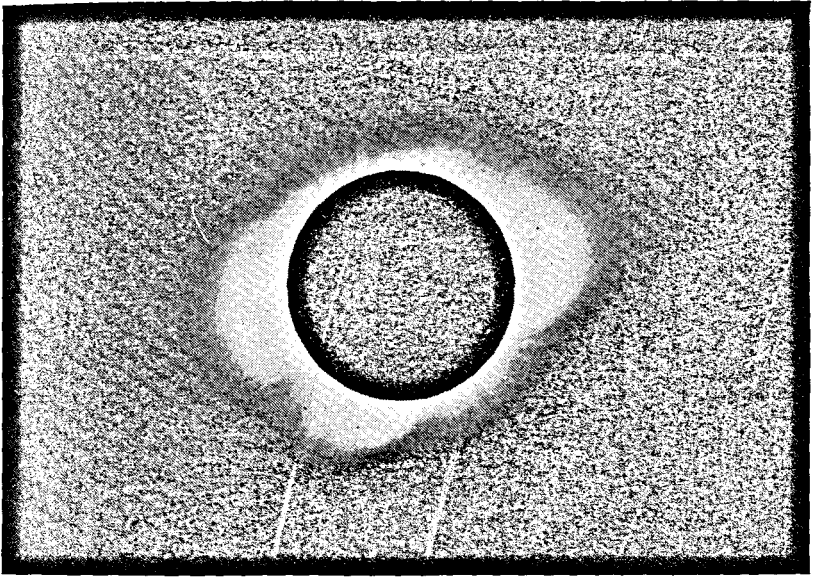
Father Thomas J. Smith, S.J., Professor of Physics at Weston College.

Father John W. Stein, S.J., Director of the Vatican Observatory and the Pope's representative at the Congress of the International Astronomical Union held at Harvard after the eclipse.

Father Frederick W. Sohon, S.J., Director of the Georgetown University Seismological Observatory.

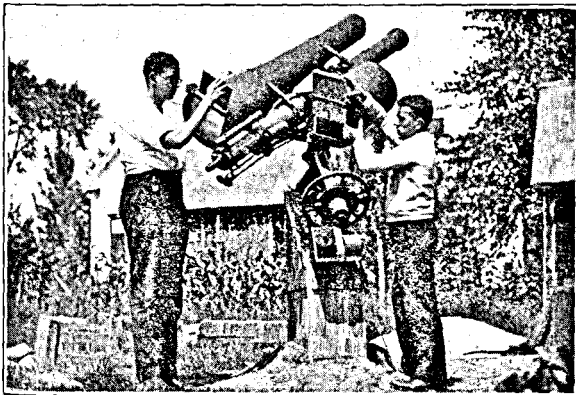
Father Edward S. Swift, S.J., of Boston College High School.

When the only Jesuit community in Maine had reached its maximum, our tiny cottage was jammed to the doors. Every possible courtesy was shown us by

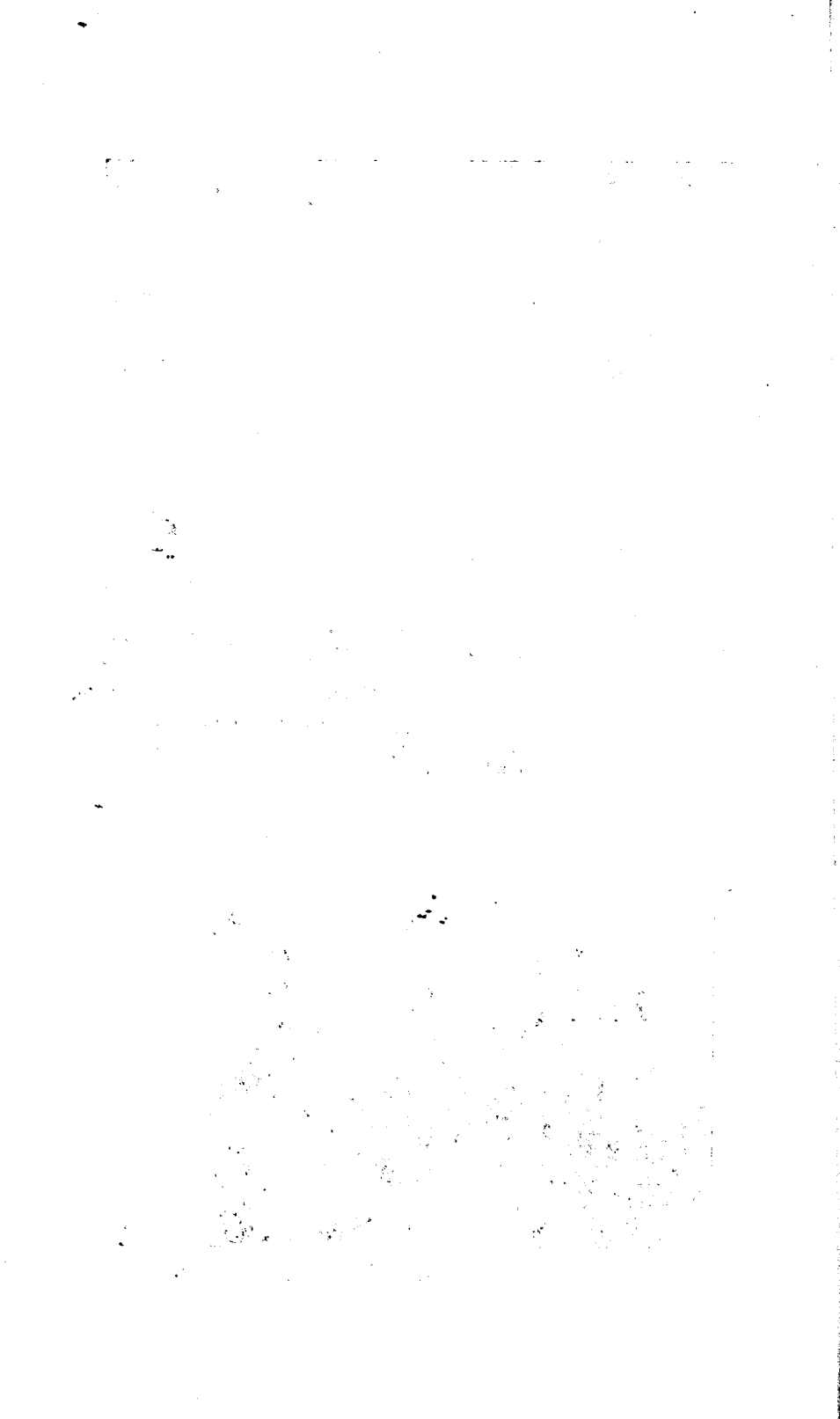


G. U. Eclipse Expedition Photo.

An unusually clear photograph of the recent eclipse taken by the Georgetown University Eclipse Expedition under the direction of the Rev. Paul McNally, S.J.



Father McNally and Father Barry and the Elipse Camera.



the owners, and we were invited to make ourselves at home in our use of the house and grounds. Daily Mass was celebrated by the priests on two portable altars erected on convenient bureaus. During our stay in Fryeburg over 110 Masses were said by the Fathers of the expedition.

Much hard work had to be done before a single test plate could be taken. First came the ingenious construction of a dark room in one corner of a prosaic, abandoned hen-house. The next task was the erection of a reenforced-concrete pier, a north-south line having been run the previous night by the "Azimuth of Polaris at Any Hour Angle Method." Ground was excavated in the form of a cross, with one arm in the direction of the meridian. Unbelievable amounts of sand, stone and cement finally succeeded in filling the concrete form. Next, the iron base of the telescope was securely bolted on to the 44° sloping top of the pier.

The five inch visual telescope had been previously equipped by Fecker with two astrographic cameras of two foot and five foot focal length respectively. The telescope had a motor drive for accurately following the sun, and a slow-motion motor drive for fine adjustment. Both cameras had $3\frac{1}{2}$ inch Ross lenses, which give undistorted star images to the very edge of an 8 x 10 inch plate. In the forty foot camera loaned by Lick to the Michigan expedition at Fryeburg, the ratio of the five inch aperture to the focal length was 1 to 96, giving a very slow camera, at its best with a 30 second exposure. Our cameras having a ratio of about 1 to 7 and 1 to 17, were much more rapid; consequently, we were able to secure photographs of the faint extension of the outlying corona.

The photographic program included a series of pictures of the partial eclipse to be taken every few minutes (using a metal plate with a small central hole to

cut down the light). For totality, we used twelve fast portrait plates, Eastman 40's, in double plate-holders. The plates were backed with lampblack and shellac to prevent halation caused by reflection from the glass side of the plate. For our Finlay Process color photography we used four double-coated special supersensitive Wratten panchromatic plates. Besides filming the total eclipse, Father Swift also photographed the various phases of partial eclipse with his movie camera. Then just before totality he succeeded in catching the elusive shadow-bands as they flickered over a white cloth screen which was nailed up on a frame facing the sun and at an angle of 70° with the ground. Father Kolkmeyer was in charge of a continuously recording photometer for measuring the light intensity of the corona. The design was developed by Father Theodor Wulf, S.J., of Valkenburg, Holland; and the machine was built by Leybold of Cologne. The photographic recorder, which makes use of motion picture films, was built in Washington by the American Instrument Company. The eyes of the photometric instrument are a pair of photoelectric cells, and the heart of it a Wulf electrometer.

Accessory apparatus included a transit from Weston for accurate position lines, a fine Hammerlund Comet Pro short wave set for time signals, and an excellent chronometer and chronograph loaned by the Coast and Geodetic Survey. In addition, at the request of the Lick Observatory Expedition, we planned to use the Georgetown plane-grating spectrograph mounted on the telescope, for coronal photography in the infrared, exposure to be made throughout totality.

Mr. Walter Cusick, a radio engineer connected with Father Daley's Research Products Corporation; and Mr. Frank Malcolm Gager, an instructor in the Electrical Engineering Department of Massachusetts Institute of Technology, brought to our eclipse site a formid-

able battery of Father Daley's radios for measuring the relative radio signal intensity from long before first contact until long after fourth contact. Their tentative report roughly estimated a four-to-one rise in signal strength during totality, with occasional wide unexplained variations and flickerings. The possible effects of magnetic storms on radio tests must be considered, since there were displays of the aurora borealis on the nights of August 28th and 29th.

The National Geographic Society put its men under the direction of Father McNally, with 17 Warren Street as their headquarters, so that the work of Captain Albert W. Stevens and Lieutenant Charles D. McAllister of the U. S. Army Air Corps may properly be mentioned here. They flew in a large army plane at a height of 28,000 feet, and in addition to filming the usual eclipse phenomena, they attempted to photograph the moon's shadow advancing at a rate of 2700 feet per second. Their report appears in the November, 1932, *National Geographic Magazine*, as well as an illustrated article on the eclipse by Father McNally.

An eclipse expedition necessarily entails a lot of hard work for the participating astronomers, unless the manual part be done by others, as for example in the case of the Naval Observatory Expedition to which a quota of "gobs" was detailed for all rough and heavy work. After you mix concrete all day at 93 in the shade, you do not feel like staying up half the night taking polar adjustments plates and focus plates to regulate the instruments on the stars. Then come the frequent drills to familiarize each one with his part in the program, and every motion is watched and studied to eliminate any wasting of the precious seconds. In explanation of the smooth execution of our program on eclipse day, it may be of interest to note that a total of 76 practice sessions were held

beforehand. And the nerve racking experience of the last day is something to remember, especially for the Director who does most of the worrying just as he bears most of the responsibility for success or failure.

Meanwhile, during all the arduous days of preparation, we were literally besieged with newspaper men, news-service photographers and visitors of all kinds. We made no bid for publicity; in fact, Father McNally purposely chose for our site a backlot on a side-street on the edge of the town in order to avoid visitors. But still there were throngs, especially a few days before eclipse time, and so an enclosure was roped off and guarded by the local Boy Scouts on August 31st. The idea of priests being also astronomers was so novel to most people that we actually received more widespread publicity than the Mount Wilson and Naval Observatories combined. When Father Stein came, the burden fell on his shoulders, and the Fox Movietone people insisted on two talkies (one for their Italian release) recording conversation between him and Father McNally, with nine Roman-collared Jesuits draped around the telescope for background.

As for the all-important question of weather, it can be said that prospects were discouraging from the start. It was threatening nearly every day, especially in the precise spot. (having an azimuth of $71\frac{1}{2}^\circ$ and an altitude of 30°) which preliminary computation had indicated as the position of the sun at the zero hour. August 31st was no exception to the rule. The Big Day dawned with the entire sky full of high cirrus clouds, and hour by hour as the sun succeeded in piercing the clouds, they seemed to gather together more and more and float around in fluffy bunches. About noontime we had a typical summer sky with lazily floating clouds obscuring the sun only occasionally.

In the morning we ran through our last practice sessions, and it was decided that the following order be used for exposure for both the five foot and the two foot camera:

1st plate-holder,	first plate (Finlay Color)	— 3 seconds
2nd plate-holder,	second plate	— ½ second
	third plate	— 1 second
3rd plate-holder,	fourth plate	— 2 seconds
	fifth plate	— 3 seconds
4th plate-holder,	sixth plate	— 4 seconds
	seventh plate	— 5 seconds
5th plate-holder,	eighth plate (Finlay Color)	— 5 seconds

Father McNally had the distinctly unenviable job of emptying and refilling the plate-holders used for the Finlay Color Plates, loading them with new plates and rushing them back to us just in time after the exposure of the third pair of black and white plates. He made it with a second or two to spare during the eclipse. Think what that means. At the count of four, the first Finlay Color Plates were handed in to Father McNally through the window of the shed. He had to rush into the dark room, empty both plate-holders, and then, working in absolute darkness, he had to put in new plates, replace the cardboard backing and reinsert springs which held the backing tight against the plates, lock the hinged plate-holders and have them outside ready for use at the cameras by the count of 75!

Now for the eclipse. Billowy clouds were gradually creeping towards the sun as we prepared to get an accurate timing of first contact; at 2:19, the instant when grazing contact would have been visible, a dense cloud reached that edge of the sun. The clouds cleared away occasionally, allowing six plates to be exposed for a half second each for phase pictures of the decreasing crescent of the sun, at the following approximate times:

2:45 2:46 2:54 3:01 3:08 3:18

Then came the anxious moments, especially for Father McNally, as the two Finlay Process plate-holders along with six double plate-holders had to be loaded, and all in five minutes. The plates stuck miserably in the holders, one of them even breaking in Father McNally's hands. He finally got all four holders loaded for each camera, but the spectrograph could not be loaded in time; for after the first brief exposure of the Finlay Plates, the latter had to be taken out and the holders refilled.

It was already getting dark, weird crescent shaped patches of light being cast as images of the sun on a white sheet spread out on the ground under some trees. As late as a minute before totality was due, the whole thing looked hopeless, due to clouds drifting over the sun. With only a few seconds to spare, there occurred a two-way drift of the clouds, and a providential rift in the clouds appeared for not more than two or three minutes. The darkness was not as much as expected, due to reflection from the clouds; but in that ghastly light it was queer and unnatural even before the hush and dimness of totality. New meaning was given to Homer's lines:

*"The sun has perished out of heaven,
And an evil mist has overspread the world."*

Odyssey, Bk. XX, 356-357.

Father Thomas Smith had been calling warning time signals for us to be at our posts. Father Swift had been taking snaps of the sun, but before totality he changed to shadow-band photography. The shadow-bands were clearly perceived by Father Stein as they wavered and danced on the sheet we had arranged to catch them. The writer noticed them clearly as they flickered over the white shirt of Father Thomas Quigley. The latter stood facing Father Barry and myself as we waited for his signal for exposure of the first plate and closing of the shutter again. The shad-

ow-bands were very distinct, pointing toward the north-west at an angle of 45° , and were about an inch in width. They occurred while we were waiting for the unusually persistent Baily's Beads to disappear, but were not noticed at the end of totality. Father Quigley (and all the other men so assigned on different expeditions) had a peculiarly difficult and nervous job,—delaying the first dramatic signal "GO!" until the last Baily's Bead had disappeared, since one lingered for almost four seconds and cut down our precious total of seconds. Again at the end, our last two color plates were spoiled when the sun burst forth in the "diamond ring" stage a few seconds ahead of predicted time—which is a serious social blunder in the court of heaven! Father Smith, who took care of the time element with a steady count of the seconds as they passed, had only counted to ninety-two when the light returned; and we had drilled for ninety-six second totality as a high enough margin of safety.

Days of drilling had made our every motion automatic, and precisely to the second came the click-clicks of various parts of the apparatus as exposures were made and plate-holders removed. Due to the number of men available, the following procedure was possible. Two men helped the two camera loaders. Father Sohon stood on a step-ladder assisting Father O'Connell who himself was standing on a large packing box in order to get near enough to the holder on the two-foot camera. The five-foot camera was loaded by Father Merrick assisted by the writer, who also ran around at appropriate intervals to open one shutter and hold the proper filter over the lens for the color plates. Father Barry used a different filter for the other camera and performed the exposure, all at the timed signals of Father Quigley, who semaphored his orders to us in addition to calling out "UP!" "DOWN!" Filters were exchanged on the two cam-

cras for the second set of color plates. Never did ninety seconds seem to pass so fast. Father Quigley saw little of the corona, Father Merrick none, Father McNally a second or so. The rest of us snatched a few seconds' view. The red prominences were remarkable both at the beginning and at the end of totality.

Father Stein made visual observations entirely, and afterwards rapidly sketched the phenomenon. Here are a few sentences from his accompanying description: "One or two minutes before totality it seemed that the observation would be a total failure, but at the beginning of totality there was a break in the clouds. The chromosphere with its prominences was distinctly seen in its red light, and then immediately afterwards appeared the glorious corona in its silvery white light. Thin clouds surrounded the sun; probably they were formed by condensation in consequence of the cooling of the atmosphere by the shadow of the moon. There was a large streamer in the corona at the east side; its length was about one and one-half or twice the diameter of the sun. The corona seemed to be of the wind-vane type, as is the case at the minimum of the sun spots. The duration of totality was about ninety-two seconds, and not ninety-seven seconds as predicted, and the end came rather unexpectedly. Then we saw again the red color of the chromosphere and prominences, and what is commonly called the diamond ring. . ."

Meanwhile, of course, Father Kolkmeier had opened the box containing his pair of photo-electric cells fastened to the top of a wooden pole, after switching on his ten-volt lamp in the Wulf electrometer, and setting his moving picture recorder in motion. In preliminary tests and developments of the film, he had gotten a very sensitive recording of even slight changes in light intensity, together with a very delicate periodic variation that seemed to be in the neigh-

borhood of the 60-cycle alternation. The time in seconds, with a break at fifty nine, was clearly impressed on the film record by electrical connections from the chronometer.

It is too soon to evaluate the scientific results, but it is already clear that the objectives of our program have been successfully attained. Twelve black and white plates turned out excellently, and show a wealth of detail in both the inner and the outer corona. Father Stein thought that several of them gave more details at once than any picture he had ever seen of the coronal phenomena. The long equatorial wings extending for upwards of a million and a half miles, and short, often curved, plumelike polar streamers characteristic of the sunspot minimum were very marked in our plates, though it is difficult to reproduce the fainter outer extensions unless care is taken in reprinting. The plates show up well in the November, 1932, issue of the *National Geographic Magazine*. The tedious work of measuring the plates has not as yet been attempted. Two of the color plates were ruined by the untimely reentrance of the sun upon the scene. The other two showed some indication of color upon development, but the long process of getting the positives has not been completed. Father Kolkmeier's photometric film record was developed but the measurable results in the form of a varying light track are disappointingly meagre. Father Swift's films turned out excellently. Besides many shots of interesting places in Fryeburg, there are beautiful glimpses of the surrounding mountains. He has a fine record of one of our dress rehearsals at the astographic cameras, and then the real show of August 31st is completely filmed. An entertaining quarter of an hour will be had by those who see these movies.

The Georgetown Expedition for the observation of the Eclipse of August 31st, 1932, was a success only

because a thousand possible chances of failure were obviated by careful planning and generous co-operation on the part of all members; and because Providence saw to it that for us at least the eclipse was not eclipsed by clouds. If American Jesuits now living intend to engage in this big-game hunting in years to come, they will have to travel to various places in accordance with our vocation; for conditions are said to be rather unfavorable for the next American eclipses, which are due on July 20, 1963, again in New England but this time a little further south; and on March 7, 1970, in Florida. And really, the next total eclipses of the sun which can be viewed from the continent of the United States under conditions that promise scientific success, are those of August 21, 2017, and April 8, 2024. Nor is it impossible that long before the year 2017, astronomers will have solved all the problems connected with solar eclipses. Or again they may no longer need an eclipse to study chromosphere and corona, just as they now no longer need an eclipse for the study of the prominences.

To complete the story of our research, some evidences of its striking success may be mentioned. The Director of the Georgetown College Observatory is being besieged with requests from all over the world for prints and slides of our Fryeburg eclipse plates, many of the requests coming from well-known observatories like the Dominion Astrophysical Observatory at Victoria, the Harvard College Observatory, and the Yerkes Observatory of the University of Chicago. The Georgetown picture was unquestionably the best one secured by any of the seventy-odd eclipse expeditions; and the letter from the Yerkes Observatory pronounced it the best coronal picture and the richest in detail since the famous one taken by Edward Emerson Barnard and George W. Ritchey on May 28, 1900. The President of the International Astronomical

Union, Professor Schlesinger of Yale, expressed his appreciation and congratulations in almost the same words. Dr. A. S. Mitchell, Director of the Leander McCormick Observatory and author of the standard text *Eclipses of the Sun*, has asked permission to reproduce the Georgetown eclipse plates in the fourth edition of his work which is to be published this spring. Dr. Stokley of Franklin Institute is displaying colored slides of the Georgetown pictures in the projection machine which he designed to show successive phases of solar eclipses. The American Association for the Advancement of Science exhibited a four foot by three foot unretouched enlargement at the 1932 Atlantic City national meeting during the Christmas holidays. Dr. Philip Fox is to use a similar enlargement (together with large transparencies) of the Georgetown picture in the permanent astronomical exhibit of the Adler Planetarium in Chicago. When Father John W. Stein, S.J., Director of the Vatican Observatory, showed the pictures to Pope Pius XI, His Holiness was so enthusiastic over the success achieved and the fine pictures secured by the Jesuit astronomers, that it was thought best to send him special enlarged transparencies of the eclipse plates.

All in all, Georgetown's adventure in solar eclipse research was a memorable experience, particularly remarkable for the unique amount of attention it focused on the work that Catholics and especially Jesuits are doing for the advancement of science.

A. M. D. G.

THE DINAND LIBRARY

By IRVING T. McDONALD, *Librarian*

The first of a series of articles on "Some Jesuit Libraries in the United States."—Editor's Note.

In concluding her sixth year of life and service on the Hill of Pleasant Springs, the Dinand Library feels that she has emerged with some success from the ordeal of formation through which must pass all that is young and would grow, and has begun to deserve a part, at least, of the generous consideration that has been bestowed on her as an integral and indispensable factor in the great glorious purposes of Holy Cross.

The formation period is no more free from hazard in the life of a library than in the life of man, for here must be studied its quality and capacity, here organized its forces and capabilities, here crystallized its aims and purposes according to its final end. But the difficulties that strew a library's path during these early days can even exceed in some respects the obstacles that face the human novice. It is an adage, for example, that the world is willing to accept a man at his own evaluation, but to win this favor for a library is by no means easy. Assert that you are a college library, and not a public one, and the world may generously accept your denial of public character, but begin to regard you as of university degree, and to show open disappointment and reproach when your collection of books on civil engineering proves to be less complete than that of the State University of Technology. Protest in your most strident tones that you are not a university, but a college, and a Catholic college at that, and your public gazes at you in mild surprise and wonders why you didn't explain that in the first place; and then refers to you all research

workers in theology, scriptural exegesis, comparative religions and the history of monasticism. If this provokes you to a distinction between Catholic colleges and seminaries, and to a clear definition of a Catholic college of classical culture you may finally succeed in establishing your true identity; but it is more probable that you will thereafter be considered a repository of archaeological statistics, and consulted on such matters as tomb excavations at Corinth, and sword fittings of the Samurai.

The first step in the development of the Dinand Library has been to recognize its contingency upon its college, and to define its character and to limit its functions to conform precisely to the character and the functions of the college. Hence, its prime object is to serve the undergraduate in all the needs of the curriculum, to cooperate to the limit with the faculty in the prosecution of the *Ratio Studiorum*, and never to sacrifice any detail of these purposes for the sake of such specialized research as is an appropriate mission of the graduate school. Therefore, in addition to a reasonably sufficient supply of works in all classifications of human knowledge, the effort is made to provide especially complete and worthy collections in each field that is the subject of a major course. Since no essential alteration has ever been made in Holy Cross' character as a classical college, it is to be expected that the library centers much attention on its collection of early Latin and Greek Literature, and in that of the modern languages as well, and that the most constant growth is observable in this section. It needs to be added at once, however, that this emphasis on the Classics is by no means inconsistent with large and thriving resources in all the other liberal arts, and that accumulations in Philosophy, Science and History are carefully organized and developed to the highest standard of collegiate excellence.

No acquaintance with an institution is properly begun without a look at its physical appointments. The building has been the recipient of much praise which may, perhaps, be epitomized by the *Boston Herald's* editorial on the dedication in November, 1927. "The college", state the *Herald*, "has created for itself in this new building a center for the intellectual life of its students and faculty as excellent to its own purpose as the chapel on the Mount is to its service as center of the religious life of the college." Crowning a gently rising eminence between O'Kane and Beaver Halls, it is addressed by a terraced sweep of broad granite steps whose ascent marks a passage from the travelled ways of life to the quietudes of the spirit. Its very elevation is a symbol to invite the seeker after truth without encouraging the idler or the prosecutor of light intentions, the silent guardsman of a sacred purpose. The classical facade, conceived in the best tradition of the Italian Renaissance, is wrought in a pleasantly subdued harmony of Indiana limestone with brick laid in Flemish bond. An impressive colonnade of eight massive Ionic shafts rises 35 feet to support a handsomely proportioned entablature across the frieze of which is cut the eternal legend, "Ut Cognoscant Te Solum Deum Verum Et Quem Misisti Jesum Christum." A parapet of shapely balusters imposed above affords an interesting and artistic diversion from the classical austerity below.

On entering the building one passes through an elliptical vestibule into a large central rotunda through which a spacious corridor passes from the museum in the west wing, to the periodical room in the east. The floor is of marble inlaid in interesting pattern, and the ceiling from which depends an artistically suitable chandelier, is of honeycombed intaglio richly ornamented in gold leaf; while the chaste severity of the limestone walls is broken by four well-placed pedi-

mented niches, designed to hold appropriate pieces of sculpture.

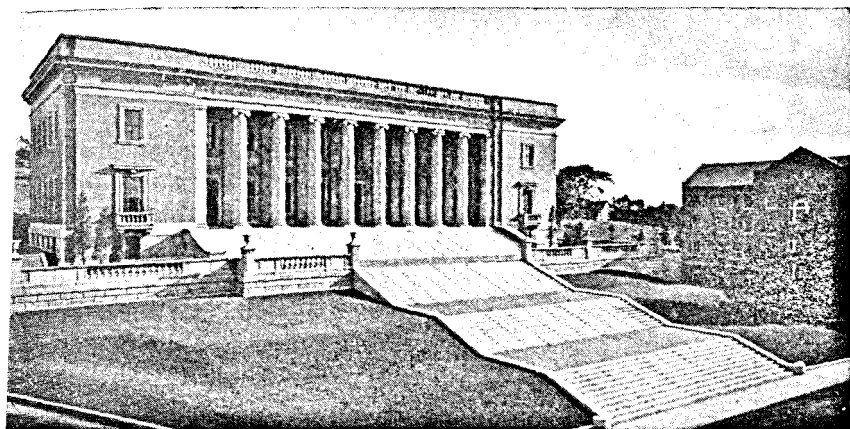
A short flight of steps rises out of the rotunda between balustraded walls to the mezzanine foyer across which one passes under groined and arching ceilings to the main reading room. The thoughtful observer notes at once as an invaluable feature of this imposing apartment, the practical insulation against disturbance bestowed by its position with relation to the rest of the building: appropriating an entire wing to itself, it is not a thoroughfare for the passage of distracting traffic. Its isolated tranquillity in the midst of a world of print creates values to the student that are ideal, and quick to be appreciated.

An impressive feature of the chamber's singular beauty, and the one from which it takes its majestic character, is the peristyle of dignified columns rising to a deep entablature that bears engraved along its surface an imposing roster of immortal names in Catholic Culture. The spirits of Bellarmine, A Kempis, Charlemagne, Hildebrand, Aquinas, Bossuet and their peers, thus memorialized, may well watch over and inspire the neophytes below who, by their presence, proclaim them as patrons. Set like a turquoise clasp in this girdle of learning's brightest gems, a great blue hemisphere stands out in bold relief, and looks down the hall's great length to where "a Cross is hung."

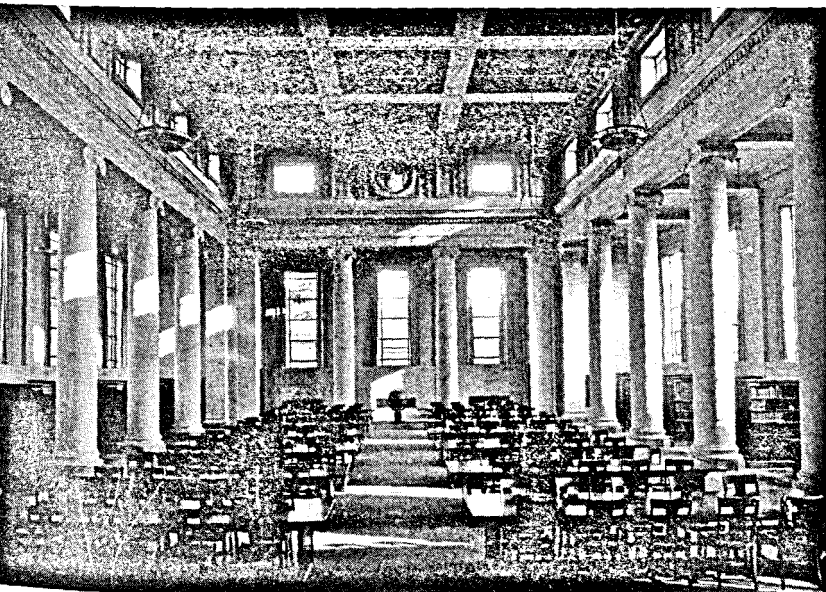
From the lofty clerestory is contributed a supplement of natural light to soften and augment that afforded by a score of long clear glass windows in the walls below. In the evening, the hall is illuminated by an efficient system of indirect lighting supplied from overhead chandeliers, the adequacy of which has been the subject of satisfactory scientific test. The quiet coloring of the room, dominated by the grey stone of walls and columns which is delicately relieved by the

rich purple and gold coffers of the clerestory ceiling aids admirably in the distribution without reflection of both natural and artificial light throughout the whole area, which extends 105 feet in length, and 63 feet in width.

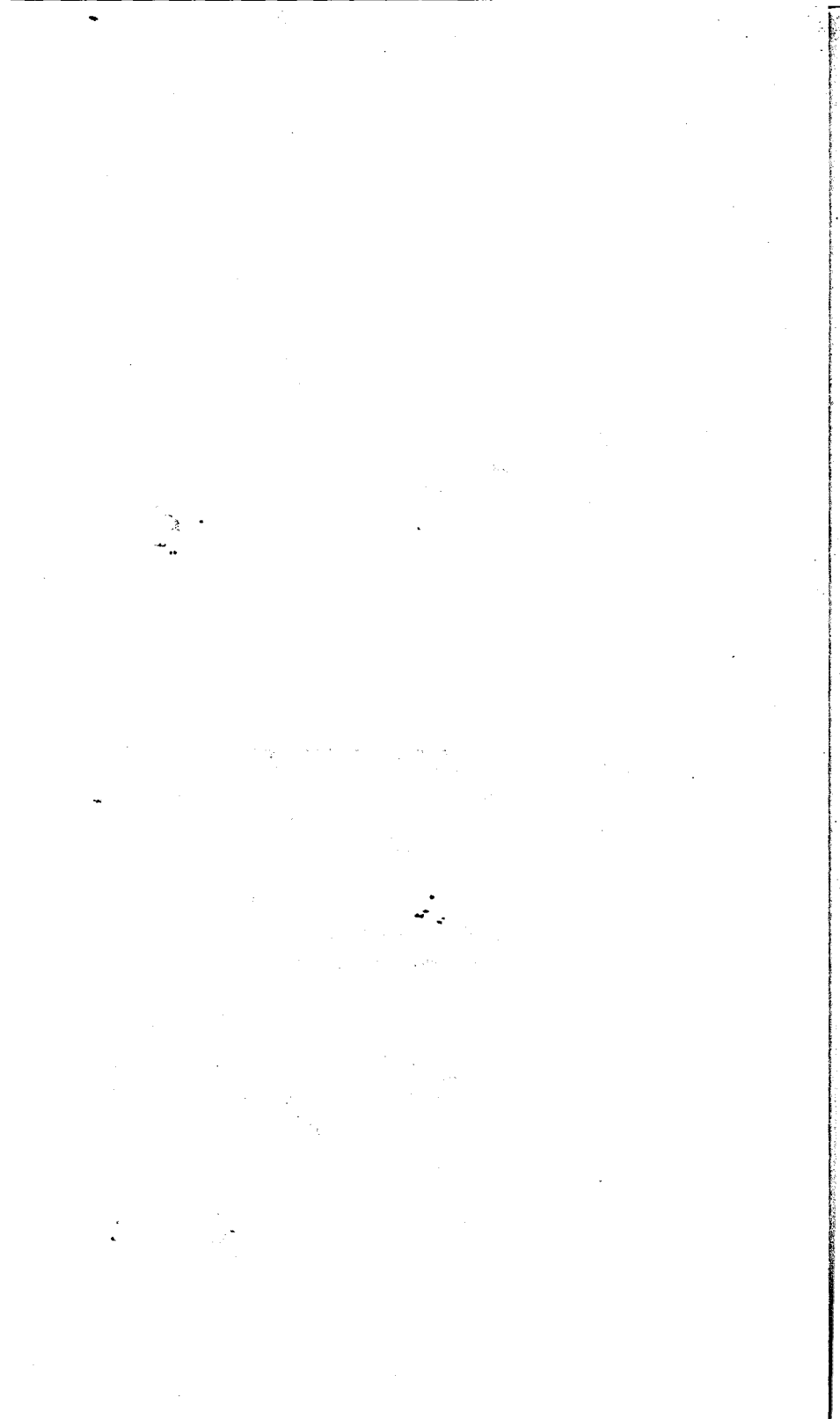
Projecting at right angles from the lateral walls, a succession of double-faced, open shelved book-cases is so arranged as to form a dozen conveniently placed and semi-cloistered study alcoves of 8 by 10 feet, the height of which is limited only by the colonnade roof. In each of these, six comfortable chairs and a long study table stand invitingly under a great window, thus affording the maximum of natural light to the reader. In the center of the room are fourteen longer tables, each accommodating ten students, so that there are in this room alone facilities for 212 persons or double the standard provision approved by authorities on college libraries. The library is catalogued in strict accordance with the system sponsored by the Library of Congress, and the printed catalogue cards, which are procured direct from Washington, are filed in 364 drawers arranged in two parallel tiers forming a special alcove in the northwest corner of the reading room. The 51,099 volumes that have been catalogued up to January 1, 1933, are represented by 152,310 cards, not less than three cards appearing for each book or set of books, and being filed in a single alphabet under author, title and subject; while many books have additional cards, according to their subjects, to facilitate reference to their contents. A supplementary index serviced for the special and exclusive convenience of the Community is located on the residence corridor of Fenwick Hall and contains over 50,000 cards filed alphabetically by authors. As telephone and messenger service is maintained at all times, this enables a member of the Community to have his book or periodical selections delivered to his room with the minimum of inconvenience.



THE DINAND LIBRARY



THE MAIN READING ROOM



The next three alcoves to the west of the card index contain a methodically arranged collection of about 1000 standard reference books in general and special fields which, for obvious reasons, are not permitted to be taken from the reading room. The remainder of the reading room shelves have capacity for about 10,000 volumes of the most useful titles in all classifications of the Congressional system and are all available to draft.

At the south end of the room stands a large revolving geographical globe and a capacious atlas case with sliding panels where an adequate collection of maps and atlases may be consulted.

The dominating feature of the north wall is a nicely proportioned balcony under which hangs a magnificent wooden crucifix of exquisite workmanship. Below and at either side, are two finely studded double doors, over one of which the stone wall bears a quotation in Greek characters from Lucian, while Cicero provides a text for the other. Between them stands the broad and busy delivery desk. Here is the ordinary contact point between the Library and its clients, and here are filed in space-economizing trays the records needful for all customary transactions. Here, too, is the telltale criminal intelligence Department, where the secrets of the Blacklist are hid, with its nefarious story of overdues, fines and lost books.

Three channels of communication are employed between the delivery desk and the stacks below. A stairway makes personal descent possible, a dumb waiter offers means by which books may be transported between levels, and telephone connection permits the desk supervisor to issue instructions to the pages below.

The northeast corner of the room is occupied by the Reserved Book recess, where hundreds of books are specially administered, at the selection of individual professors who wish them reserved for the exclusive

use of their students. They are issued for one hour at a time to members of the stipulated class, are not permitted to be taken out of the reading room during the day, but may be renewed from hour to hour if no other applicant is waiting, and a record is kept of each issuance. Thus a few copies of one title can be made to serve a large class; and the professor is able to know the name of each drawer and the period for which he held the book. Reserved books can be taken from the library after 9:00 p.m., but must be returned by 9:00 the next morning under penalty of fine. The value of the reserved book privilege is attested by the increased use given it from year to year.

Opposite this recess are the New Book shelves, where are kept newly acquired works of current publication. A definite policy dictates the purchase of current books. Works whose chief merit lies in their powers of entertainment are not ordinarily bought unless they contain as well a worthy degree of literary excellence. Thus, a novel as such would be an unlikely purchase; but a novel by an outstanding literary artist of secure repute would in all probability find itself on the New Book shelf as soon as sufficient evidence would indicate the desirable quality of the particular book. Popularized biographies, simplifications of science, exploitations of current theories in philosophy, economics, politics and the like, are seldom acquired for the shelf, and for two chief and easily substantiated reasons. In the first place, the majority of them are of so little value that they cease to be known almost as soon as they are published; in witness whereof one may consult the advertisements of any year old issue of a literary periodical, and wonder what became of the sensationally publicized works of a short twelve months ago, which, heralded then as imperishable masterpieces of indispensable literary achievement, are now so absolutely unheard of as to arouse a doubt

whether they were even published. Secondly, the few books of today's issuance of sufficient intrinsic merit to warrant purchase, will in all probability be available at ridiculously reduced prices before the end of the year. Any librarian can find booksellers lists in almost any morning's mail, in which are offered for from fifty cents to a dollar and a half, new copies of original issues—not reprints—of books that sold a few months earlier for from two and a half to eight dollars. It is not true of every book, of course, and it often may not be true of the particular book you want. But unless there is an immediate and rational demand for it, it is prudent to wait awhile. Public libraries must cater to the current, and endowed institutions can afford to spend on the transient. But the Dinand Library is excluded from both categories.

The intention of the reading room, then, is to provide a perfect environment for study, and all accoutrements are designed to this end. The floor of heavy cork is the ultimate protection against disturbance.

Immediately under and coextensive with the reading room are two floors of book stacks where over 300,000 books can be housed and worked efficiently. All-metal adjustable shelves make it possible to accommodate volumes of all sizes, from the smallest pamphlet to the tallest tome in folio. Each row of shelves is well lighted by an independently controlled system of overhead lights placed at frequent and regular intervals, and these also provide illumination for forty-eight individual study tables located at the ends of alternating rows. At present the upper stack floor contains the central collection of catalogued books, while the 55,000 volumes that have not yet passed through the process are shelved in the lower stacks. It must be explained that the fact that this larger number of books is uncatalogued does not mean that they are not available for use. They are carefully

arranged according to subject classifications, and any title present can be located and prepared to circulate at short notice. Pages are in attendance in the stacks daily from one o'clock until 9.30 p.m., except Saturdays and Sundays, whose principal duty it is to locate requested books, whether catalogued or not, and to forward them immediately to the charging desk of the reading room. At other times this office is performed by one of the charging desk attendants.

The catalogue department occupies two large rooms, one over the other, connected by automatic elevator near the reading room, and an accession room in the basement. The latter, situated in the rear of the building, is connected by a receiving room with a special road for trucking shipments in from the highway. Three full-time professional cataloguers, one full-time assistant and six part-time student assistants are engaged in this department, the activities and responsibilities of which are indicated by the following statistics, which are of January first, 1933:

Number of books accessioned	99,595
Number of books catalogued	51,099
Number of cards filed in main index	152,310
Number of books to be accessioned (app.)	6,000
Number of books to be catalogued (app.)	55,000

Books are catalogued in order according to their probable utility, but the delays necessarily attendant on the process are not permitted to interfere with the immediate issuance of any needed book, no matter how recently it may have been received, nor how long the wait in prospect for the proper cards from Washington. This is consistent with the Library's policy of cutting through the red-tape of library formalism whenever it threatens to jeopardize genuine service. New books, for instance, are accessioned and placed in circulation as quickly as possible, before the value derived from timeliness has decreased; when catalogue

cards are at hand, and all other auspices are in conjunction, they are recalled from circulation briefly, processed without delay, and returned to service.

The main floor of the east wing, an apartment 61 feet long and 30 wide, is entirely occupied by the periodical room, where 168 periodicals from dailies to annuals, are regularly received and disposed for use. It is furnished with comfortable chairs and tables capable of seating about 75 readers. Flanking the attractive fireplace in the southern wall stand racks where hang the current issues of about a dozen representative daily newspapers. These are retained until a week's issues have accumulated, when they are filed for a month in the stacks, after which they are placed permanently in the periodical loft, where they continue to be available on request.

At the opposite end of the room are racks for the easy display of current magazines, which include many valuable accessories for the student. The immediate back numbers of these are kept in accessible marked drawers beneath the racks, fifty-seven of them being finally put in permanent buckram bindings, while all of them, whether bound or not, are filed carefully for convenient reference.

Cabinets of bookshelves run the full length of the east and west walls, and here are kept the bound back files of numerous classical, scientific and religious publications. On a separate section are shelved important periodical indexes, including the Readers Guide to Periodical Literature with its forerunner, Poole's Index, complete from its first volume for the year 1802; the Catholic Periodical Index, the New York Times Index, and the Annual Index of the United States Daily.

Reading tables are placed to good advantage with reference to light and shelves, several of them displaying groups of magazines of related character, college

and school publications, mission magazines, etc. While the bulk of the periodicals are consigned to this room, a special service is maintained by which certain appropriate ones are racked in the Jesuit Faculty Library, while others, of ecclesiastical value, are delivered to a convenient room in the Faculty living quarters. The Periodical Room is open daily from noon to 9:30 p.m., and from 9:00 a.m. to 9:30 p.m. Sundays and holidays. Access may likewise be obtained at any other hour of the library's day.

One of the most attractively furnished and pleasantest rooms in the library is the Browsing Room, which is directly under and of equal capacity with the Periodical Room. Designed for comfortable relaxation among good books, which may be taken from the open shelves at will, its atmosphere combines something of the home with something of the club, under the same conditions of silence and protection against distraction as prevail in the reading room. Here the student may light his pipe and browse to his heart's content through the pleasant highways and byways of literature; invite his soul and stimulate his dreams with the unpredictable encounters that open to such precious companies; hobnob with Dickens, go venturing with Conrad, cheer Chesterton as he fences a dozen foredoomed *foes*, tilt a windmill or two with Cervantes, thunder challenges with O'Connell, Burke and Webster, chuckle with Tabb, or sigh piously with Southwell; in short, stretch himself at leisured ease and learn to love the poets, the dramatists, the essayists, the orators, and the historians who have blessed mankind with their wholesome artistry.

In the building's western wing the Museum reposes. An exclusive depository of the fine arts, and no warehouse of curiosities, it occupies an area of 1800 square feet, and is furnished with thirteen specially constructed exhibition cases where are displayed, with full protection, many interesting and rare items, including

autographs, association material, rare imprints, and similar pieces of vertu. Among the autographs are to be found the writings of George Washington, Cardinals Newman, Wiseman, Gibbons and Manning; Coventry Patmore, John Bannister Tabb, Alice and Wilfred Meynell, Paul Claudel, G. K. Chesterton, Hilaire Belloc, Rose Hawthorne Lathrop, Father Secchi, the celebrated Jesuit astronomer, Gerald Griffin, Aubrey De Vere, John Ruskin, Agnes Repplier, Edmund Landseer, Mary Anderson, and of special value to Holy Cross, a letter written by Father Fiton, and one of Bishop Fenwick's, whose arm chair is also a prized museum piece. Two small items capable of attracting a large amount of attention are an 18th century copy of the Odes of Anacreon, originally used as a school-book by Robert Browning, the father of the poet, and autographed by both father and son; and Father Frederick William Faber's manuscript of his "Life of St. Paulinus", bound into a de luxe copy of the work, which is further enriched by a two-page autograph letter of Cardinal Newman.

A feature of outstanding interest in the Museum is a section of the library's large and valuable collection of Jesuitana. Although a few works from all categories of literature composed by Jesuits are owned, the quest has, through necessity, been limited chiefly to a single field, and that of *belles-lettres* has been selected as most properly reflecting the culture of the College. About 250 volumes are on view and they form a collection that has elicited praise from such competent authorities as Professor Charles H. Forbes, of Andover, Professor Julia Caverno, of Smith College, Rev. Father Guilday, of Catholic University, Professor Sargent and Dr. Rand of Harvard, the latter of whom suggested that a course in Jesuit Literature would be a valuable enlargement of the classical field. The works are included of such celebrated authors as Father Brumoy of whose monumental study of the

Greek theatre, Dr. Samuel Johnson thought enough to collaborate in translating; Balthazar Gracian, whose aphorisms are among the classics of Spain, and have reached countless editions in numerous tongues, and are still being published in our own century; René Rapin, whom Edmund Gosse acclaimed as the father of English criticism, and of whom Dryden said that, were all other critics lost, he alone would be sufficient to teach anew the art of writing and whose *Hortorum Libri IV* and *Christus Patiens* place him in the front rank of neo-Latin poets; Matthieu Rader, who is represented by the copy of his "Quintus Curtius Rufus" that once belonged to Ben Jonson, who wrote his name and motto, "Tanquam explorator", across the title page; José Francisco de Isla, whose masterly satire on the Spanish preachers of his day, "Friar Gerund", was favorably compared by his contemporaries with his countryman's "Don Quixote", and whose rendition of "Gil Blas" is the standard Spanish version; Jacob Balde, the Horace of Germany; Casimir Sarbiewski, Poland's outstanding Latin poet; James Masen, whose "Sarcotis" was so authentic a precursor of "Paradise Lost" that a long controversy was waged over the probability of Milton's indebtedness. Among the other poets, too numerous to discuss in detail, whose works are to be seen are Charles de la Rue, Thomas Ceva, Hubertino Carrara, James du Cerceau, Julius Cordara, Louis Doissin, Peter Sautel, Sidronius Hosschius, James Vaniere, Stephen Sanadon, Francois Vavasseur, James Bassanus, Gabriel Le Jay, Pierre Le Moyne and many more.

A separate case contains the works of some noted Jesuit critics of literature, among whom may be enumerated Father J. L. Geoffroy, who is represented by his seven volume annotated edition of the works of Jean Racine; Father Tiraboschi, whose History of Italian Literature covers the subject from the Etruscan times up to 1700; Father Toderini, who familiar-

ized himself so thoroughly with Turkish life and letters during his Italian ambassadorship to Constantinople that he was able to produce a much reprinted and translated study of Turkish culture; Father Alexander Baumgartner, the German authority on Longfellow, and others. In the same cabinet are displayed a number of works dealing with the Jesuit tradition in the drama, as well as dramatic compositions of such Jesuit playwrights as Bidermann, Masen, Avancinus, and Jacob Libenus, whose "Tragedies on the Life of Joseph", bound with his panegyrics on the Blessed Virgin and Saint Catherine, carries the dated autograph of Lionel Johnson.

The library has not concerned itself exclusively in this department with the works of Jesuit authors, but has in some fortunate instances been able to gather a considerable quantity of the material that has been written of them and their works. The literature that another age has seen fit to contribute to the appreciation of such rare geniuses as Rapin, Balde, Isla, and Gracian, to name but a few, stands as an unanswerable reproach to a generation that is content to ignore them. A striking index of the esteem in which many of these writers have been held is afforded by the magnificent original bindings in which many of them appear, as well as by the evidences of ownership by persons of distinction. In addition to the Lionel Johnson and Ben Jonson copies of *Jesuitana* to which reference has already been made, the museum displays volumes in this collection that bear the bookplates of the Duke of Bedford and of Lord Birkenhead, as well as the poet Glanville's copy of one of Father Rapin's works.

Another case is devoted to unusual subjects that have provided material for Jesuit pens, and it testifies to a boundless catholicity of interest. Father Brumoy, for instance, was not content with having organized Greek drama for the ages, but must compose a poem on "The

Art of Glass-Making." As if to rival this glorification of the practical, Father Imberdis produced a versified "Art of Paper-Making." Father Francis Tarillon scorned such effete playthings, and enriched the literature of his day with a poem on Gunpowder. Possibly such examples tempted Favian Strada into the outlands, for he composed, in 1617, a poem that gave instructions for communicating over long distances by magnetization. Father Joseph Mariani rose to this occasion with six books of verse on Electricity, in the first five of which he adhered to the doctrines of Benjamin Franklin, but forsook them for Father Boscovitch's theories thereafter. That Father Boscovitch was not lacking in sympathy for these performances is evidenced by his annotation of Father Charles Noceti's poem on the Aurora Borealis. Possibly it was this inclusion of atmospheric effects that inspired Father Bernard Zamagna, for he is responsible for a poetic description, written before Montgolfier invented his balloon, of an imaginary air journey to Peru, Canada, and other tourist resorts. And another element is explored by Father Philip Bonanno, who solemnly holds forth on his hobby of shells and shellfish for the solace of mind and heart. In a more serious vein, Fathers Paul Hoste and Hermann Hugo come to the fore for the Church Militant, the former with a solid treatise on Naval Battles, and the latter with an earnest work on Cavalry Evolutions, ancient and modern.

An attractive gallery of oil paintings, some of which have evoked praise, hangs upon the museum walls.

Returning from the Museum toward the rotunda one enters the Louise Imogen Guiney Memorial Room, where are exhibited in specially built cabinets many interesting relics of this beloved Catholic poetess, whose father, General Patrick Guiney, of Civil War fame, was an early student at Holy Cross. Manuscripts, letters, first editions, and much authenticated associa-

tion material is here for the inspection of students and visitors, while the wall is hung with beautiful examples of 15th and 16th century illuminated manuscripts. In a corresponding position on the east corridor is a similar room artistically furnished and hung with exquisite paintings.

The second story is reached by two enclosed staircases, one at each end of the central corridor, which may be approached from without by separate doors. On this floor, the east wing, corresponding in size and shape with the Periodical and Browsing Rooms, beneath, is occupied by a large academic seminar where it is possible to hold cultural lectures before groups not exceeding 200 in number.

The Faculty reading and periodical rooms occupy the opposite wing, which is divided into two large and airy chambers about thirty feet square, in one of which are contained current and recent back numbers of appropriate periodicals. In the other are shelved many bound sets of classical and other suitable periodicals and reference works for the exclusive use of the Fathers and Scholastics, as well as a section of lighter reading matter. The rooms are connected by phone with the main reading room, which makes instantly accessible all the library's resources by special messenger. A closet opening between these two connecting rooms contains private publications of the Society.

The first room on the north side of the corridor, east of the faculty library is known as the Welch room, as it houses a number of sets chiefly richly bound English and American classics, which were given by the late Dr. Edward J. Welch, '87, whose picture, surrounded by his academic medals, hangs upon the wall. Several other rooms on this floor are devoted to departmental purposes, and contain select libraries in such fields as Economics and Education.

On this corridor also are situated two adjoining Treasure Rooms, one of which houses the parent col-

lection of Jesuitana, numbering many hundred items, the other containing many rare editions, autographs, archives, special collections of early Americana Catholica, Worcesteriana, and Sanctæ-Cruciana. Among the more valuable items protected here may be mentioned several incunabula, including *Opuscula* of St. Thomas Aquinas, printed in Venice in 1490; a Latin bible dated 1487, listed in Hain's *Repertorium Bibliographicum*, and a 1473 *Pantheologica* of Saint Rainerius, also given in Hain. A number of volumes from the library of the Knights of Malta of the Order of St. John of Jerusalem, and examples of such rare presses as the Aldine, Plantin, Barbou, and Bodoni, are likewise among the possessions.

Other apartments on this corridor are occupied by a lay faculty room and the Rev. Faculty Librarian's office. On a short spur of corridor running south from the main hall are two medium sized rooms for private research.

The third floor, extending along the entire front and over one wing, although an unfinished loft, is put to excellent and active use as the final repository of all unbound files of periodical back numbers. In the main section the magazines are filed in recognized classifications and exact chronological order. Over 700 linear feet of shelving and 350 square feet of table surface are used for this purpose. A guide of all periodicals from which their locations can be instantly found, hangs in a conspicuous place.

While it has been found better and less expensive in many respects to have the bulk of the library's binding and more intricate repair work done outside, a repair department, manned by trained students, is maintained in the basement, on the level of the lower stacks. Here the simpler repairs are made, casings prepared for certain types of books, and actual binding done in some instances where stitching or stapling is still intact.

Besides the personnel of the catalog department, which has already been enumerated, the library staff consists in the Reverend Faculty Librarian, a lay librarian, an assistant librarian, a reference librarian, and a janitor, all of whom are full-time employees, and a score or more of student attendants, who by working part time, are able to contribute toward the cost of their tuition. This non-professional help is somewhat fluid in character, as the opportunity to earn is divided among as many needy students as consistently possible. During the last year fifty-one students received through Library employment the equivalent of \$10,000 toward their tuition.

The need for a large staff is evident from the number of departments to be attended, and from the number of hours that the library is open. The doors are open daily at 8:30 a.m., and the resources of the institution are accessible until 9:30 p.m. With the slight difference that the Sunday opening hour is 9:00 a.m., this schedule prevails every day in the year except Christmas, and Good Friday afternoon, when the building is closed. Some member of the professional executive staff is on duty every evening until closing time. Nor is it to be supposed that the library business terminates or diminishes with the end of the scholastic year. The College is a veritable City on a Hill, and its activities include diocesan priests' retreats, laymen's retreats, Jesuit summer school, and not a few academic conventions. In all of these engagements the Library plays an important part.

The operation of the Dinand Library, then, entails considerable cost. Constructed at a cost of about \$700,000, none of which was the fruit of any drive or donation, the furnishings, book purchases and other increments since its completion in 1927 add easily \$300,000 to the investment. A million dollar plant is not properly administered without a substantial overhead expense.

That the money, which is partially covered by a student tax, is well spent goes without saying. The library has become an essential factor in the education of Holy Cross men. It is used with increasing regularity for study, consultation, research or recreational reading by all classes and conditions of undergraduates, by both Jesuit and lay members of the Faculty, and occasionally by alumni. Nor is the student use of its resources a haphazard process. Each September the lay librarian visits all sections of the incoming class and lectures to them on their privileges and resources in the Dinand Library, and instructs them on the most efficient and proper use of them.

The building was constructed during the second administration and under the supervision of Most Reverend Joseph N. Dinand, S.J., Bishop of Silenus, then Vicar Apostolic of Jamaica, and was named in his honor by the Reverend John M. Fox, S.J., his successor as Rector of Holy Cross.

The first and present Faculty Librarian is Reverend Charles L. Kimball, S.J. The first lay librarian was Mr. Foster Waterman Stearns, to whose wide experience and executive competence is owed the excellent administrative foundations of the institution, and for whose unselfish devotion and abiding friendship the library will ever remain grateful. Mr. Stearns has recently been honored by the Vatican with appointment as Privy Chamberlain to His Holiness.

Within three years of its dedication, a distinguished American educator and librarian hailed the Dinand Library as one of the ten greatest college libraries in America. The library itself advances no such claim. It does not aspire to comparison. It would like to be most useful, and a most memorable source of enrichment to those whom it is privileged to serve.



Obituary

FATHER WILLIAM T. TYNAN

On the eve of St. Ignatius' Day, 1931, at about quarter of eight in the morning while the Georgetown Community and the Fathers and Scholastics of the Summer School were in the cemetery assisting at the burial of Mr. Vincent Kohlbecker, the De Profundis bell tolled the sad but not unexpected news of the death of Father William Tynan. He had been quite delirious for several days and unconscious for several hours. A complication of diseases had been destroying his life, though dropsy was the main cause of his death. During his delirium his zeal and his sweetness of disposition were more pronounced than ever. He would at one time feel he was back in a parish, start to preach with far more volume than he showed in good health—and he would repeat over and over again to one of Ours who was at his bedside: "Everybody's kind to me, oh, so kind to me." At times he would say this with a delirious shout that could be heard through the infirmary and faculty building. The faithful young men who were his day and night nurses, while they found the care of him extremely trying, were completely won by the loveliness of his disposition. The Mass of Requiem was celebrated from Dahlgreen Chapel and a large number of friends attended from Washington, Baltimore, and St. Mary's County. The August 14th number of the *Baltimore Catholic Review* published the following tribute to Father Tynan. It is so complete and so well done we feel it is very appropriately reprinted:

Five words form the basis of this story of the Rev.

William T. Tynan, S.J., who died at Georgetown University Hospital on the eve of the feast of Saint Ignatius, the founder and patron of the Society of Jesus, of which Father Tynan was a member for sixty years and whose annals his life adorned:

“He went about doing good.”

Father Tynan was a son of the Archdiocese of Baltimore. He was born in Washington and in Washington he died. He served this Archdiocese well and he loved it intensely.

That love was rooted deeply, not so much in the fact that by accident of birth he belonged to the Archdiocese, but chiefly in his knowledge of the history of the Catholic Church in Maryland. He knew that history well and he gloried in it. He himself became a very important part of it—so much so that his life as a religious in this Archdiocese and especially in the sacred and historic section of Southern Maryland, must be—or at least should be, considered in the records of the “Cradle of Catholicity” in the United States.

Forty-seven years of Father Tynan’s life in religion were spent in this Archdiocese—twenty-two of them in Southern Maryland. A recapitulation of his six decades as a religious shows that he spent eleven years in Saint Aloysius’ parish, Washington; five years at Holy Cross College, Worcester; three years in Jersey City, three years in Baltimore, two years in Boston, a year at Georgetown University, a year at Georgetown Preparatory School, Garrett Park; seven years at Woodstock and five years in the old Jesuit Novitiate at Frederick.

Of all these places he had fond recollections and to all of them he bequeathed, by the fullness of his priestly life and charming personality, tender memories of himself. And yet, it can be said that dearest of all the places in which he lived was Southern Maryland.

In no other place, loved as he was in all of them, is he more sincerely revered and more deeply mourned. The news of his death brought grief to those who dwell in mansions and those who live in humble dwellings. Rich and poor, white and black, including slaves of the Pre-Civil War period, called him friend. They knew him best and loved him most.

The dearest friend Father Tynan had was his "Eucharistic Savior." He kept close to Our Lord at all times, but he felt closest to Him in Southern Maryland. There was a reason for this. He carried Our Savior next to his heart as he walked the roads or tramped through woods or over the fields of that section of the Archdiocese.

He carried Our Savior close to his heart as he made sick calls by horseback, carriage, automobile and boat. Our Savior was with him as he made many calls in daylight and darkness, in fair weather and in storm.

There were times when the bravest of laymen would have suffered from overwhelming loneliness or have felt a dread of danger, but Father Tynan was never lonely, never had fear in his heart, when he carried his Savior next to his heart.

In speaking his confidences to his intimate friends, Father Tynan said his life had been a happy one, but that the summit of happiness for him was reached when he felt he was practically all alone save for the Savior, for whom he was the Christopher.

His thoughts on such a journey often gave him food for meditation. He loved meditation. He loved to speak with God.

He liked his friends. He yearned for companionship. He was a delightful associate and his stories of Southern Maryland made his society eagerly sought by learned men and those who had been deprived of education, the poor who knew little of the comforts and still less of the luxuries of this world.

His reminiscences, if they had been penned by him would have made an interesting, important and informative contribution to the history of the Church in Southern Maryland. It is a pity that much of what he knew and much of what he told will soon be lost to us. There is much of worth in the strictly historical sense that has died with him.

Father Tynan's advice was in demand by the great and the lowly. He was a wise and sympathetic counselor, a confessor who lightened many a heavy heart, and gave courage to many who needed the word of cheer.

He was ready at all times to call upon those who were entrusted to his care or have them call upon him. He was never too busy, never too tired to see them. But in the closing months of his life, when illness had taken his grip upon him, he showed a tendency to wish to be alone.

His penitents, priests and laymen, ascribed this tendency not to any sudden or inexplicable change in his disposition, nor any turning aside from his innate kindness and sympathy. They felt that he realized he was near the end of life's journey and wished to spend every possible minute in communion with God. He wished to speak to the Savior, Whom he had carried along the highways and through the by-ways of Southern Maryland.

A few days ago a prelate who knew him well, who had a deep affection for him and who had the affection of Father Tynan in the highest degree, told us he had noticed some months ago this desire of Father Tynan to get closer to his Savior. The gentle Jesuit, said this prelate, wished to give the remaining hours of his life to communion with his Master.

People in Southern Maryland will not soon forget Father Tynan. They will repeat a thousand and one incidents of his life. His pastoral life there was ideal.

He was at home when he visited the palatial homes

on Southern Maryland estates. A learned man and a compelling conversationalist, he entered the doors of mansions flung wide open to receive him.

Even more may it be said did he enjoy himself in the homes of the poor, homes which boasted of no great portals; in many instances, plain slabs of wood went by the name of doors in such dwellings. He sat in such homes giving reminiscences, telling stories and jokes or offering consolations to souls who were wont to wonder at times if "balm could be found in Gilead."

When he went into these homes or walked the roads of Southern Maryland Father Tynan carried with him many mementoes for those whom he visited or whom he met on the highways or by-ways. He seemed to have a knack of keeping himself supplied with cigars, medals, holy pictures or other little souvenirs. He gave away these cigars, medals, holy pictures and other mementoes until his supply became exhausted. Then he got a new supply and renewed his campaign of giving.

In very truth, Father Tynan was the life of the party wherever he went. He was the centre of attraction. His abilities as a conversationalist were conceded by everyone. Like the supplies of cigars, and the other mementoes, his fund of anecdotes and observations appeared limitless.

In fact, he knew so much and could talk so entertainingly that friends say he was at times discursive. He would begin a conversation on one point, but as he progressed, he was wont to touch many points and many periods of time.

One day one of Father Tynan's associates who had done his best to share what he believed was a proper part in an exchange of conversation, remonstrated good-naturedly with him. "Father Tynan," said the check-mated companion, "this is supposed to be a colloquy, not a soliloquy."

It must not be thought that Father Tynan was a man who took pleasure in hearing himself talk or that he swept others from the conversational paths. He knew how to listen. He could absorb information. He was a seeker after knowledge. He made use of his social visits and even his discursive conversations to do apostolic work.

Whenever an opportunity presented itself to do spiritual good he seized it. Nor did he wait long, as a rule, to promote the spiritual good which he was eager to do. He dragged opportunity forth when opportunity lagged. Many a little sermon did he preach in the midst of light conversation and in the midst of what was apparently merely a social gathering designed merely to effect a pleasant interchange of amenities.

The sermons which he gave in Southern Maryland, and in other places for that matter, were little gems. They were simple, direct and earnest. He was masterly in his use of verbal pictures and in the utilization of figures of speech. As a catechist he might be termed the supreme artist. The children of his congregations did not become restless when Father Tynan spoke. He took possession of their hearts and he held their minds by his captivating way of presenting arguments or issuing appeals.

His sermons and talks reflected the spirituality of the man. He steeped his soul in spiritual reading. His favorite books in the spiritual line, after the Bible and the Breviary, were "The Spiritual Exercises of Saint Ignatius", "The Imitation of Christ" and Rodriguez's "Practice of Christian Perfection." One was apt to find him reading one of these books as he sat outside one of the churches to which he ministered or as he sat by the waters of the Potomac or some other river. He mediated upon what he read and in his meditations stored up material for future sermons.

Thoughts written centuries ago found their way into the sermons preached by this Jesuit in the days when aeroplanes soared overhead or automobiles chugged over roads into the heart of Southern Maryland—a heart which was well-nigh inaccessible before the days of good roads and speedy means of transportation.

No one knew Southern Maryland and its Catholic tradition—its story of the landing of the Maryland colonists, the First Mass by Father Andrew White, the pastoral labors of Bishop John Carroll, founder of the American Hierarchy, better than he.

There were other men of God known to Father Tynan by means of history or their memoirs or by personal association. He derived inspiration from his reading of their letters or the memories of their companionship. No man realized better what obstacles the early missionaries met with in those days ago—and such days reached forward to the very advent of the automobile.

He was an admirer of the strong Faith of the Catholics of Southern Maryland, white and black. They had preserved the Faith when Catholics in other parts of the country, with no less facilities to practice their Faith, had lost it. Father Tynan was an apologist in the true sense of the word for the Catholicity of Southern Maryland. He was the champion and defender of his people.

Father Tynan venerated the goodness of the people with whom he came in contact just as he venerated the memory of his parents and the Catholicity which they had left to him as a precious legacy. This legacy he guarded for himself and yet, remembering the Gospel story of the talents, he used them for others.

When he grew tired of reading he spent much of his time, apart from his regular pastoral duties, in

saying his rosary. Along the roads of Southern Maryland and along the shores of beautiful rivers he went telling the beads of Mary in Maryland. Much of his time in Southern Maryland was spent at St. Inigoes, St. Thomas' Manor and Leonardtown. He was striving to help all his people all the time.

One of his chief consolations was the realization that he had been given a part in smoothing the trials in life of the colored Catholics of Saint Peter Claver's congregation and the colored Catholics in other parts of Southern Maryland. These colored Catholics looked upon him with veneration and deepest affection.

Active was Father Tynan's life until illness and age crept upon him. He began his classical studies at Gonzaga in his native city. He entered the Society of Jesus, September 8, 1871, at the novitiate in Frederick. He spent two years of novitiate there and two years in classical studies.

From 1875 to 1878 he pursued his philosophical course at Woodstock. In 1878 and 1879 he taught the classics at Boston College, and from 1879 to 1883 the classics at Holy Cross College.

From 1883 to 1886 he pursued his theological course at Woodstock College. He was ordained at Woodstock on August 28, 1886, by Cardinal Gibbons, who had received the red hat only a few weeks before.

In 1887 and 1888 he made his tertianship at Frederick. The years 1888 and 1890 found him teaching rhetoric and serving as minister at Loyola College, Baltimore. From 1890 to 1893 he was a member of the faculty of Saint Peter's College, Jersey City, and assistant priest to the parish of which the college was a centre.

In 1893 Father Tynan was sent to Southern Maryland, which he was to learn to love. He was assigned to Saint Inigoes as Superior and remained there until 1898. Then he returned to his native city to be min-

ister at Gonzaga in 1898 and 1899. Back again he went to Saint Inigoes, to serve there until 1903.

He was transferred to Holy Cross College in 1903, but the following year was back in Washington as assistant parish priest at Saint Aloysius'. He left Washington in 1906 to return to Southern Maryland as superior at Saint Thomas' Manor.

Eight years he spent at Saint Thomas', prior to his transfer in 1914 to Saint Mary's, Boston, where he was spiritual father and assistant parish priest. Boston did not see him for long, for in 1915 he was called back to Gonzaga and Saint Aloysius' as spiritual father and assistant priest.

After eight years at Gonzaga he went to Georgetown-Prep at Garrett Park.

Saint Thomas' Manor called to him once more in 1924. From the Manor he went to Leonardtown in 1926 and served there as spiritual father and assistant parish priest until 1929, when he was assigned to Loyola College. Last year he was transferred to Georgetown.

The great heart which found spiritual power in the knowledge that the Eucharistic Savior was lodging near it had begun to run down. Father Tynan knew death was near.

As his heart grew weaker physically under strain of age it grew stronger in its love for Jesus.

That heart ceased to beat while the members of the Society of Jesus were waiting for the announcement of the annual status, posted in all Jesuit houses on Saint Ignatius' Day.

Father Tynan's status did not wait upon the feast day of his society's patron. It was made known to him on the eve of the feast. Not an earthly provincial made it known, but the Eucharistic Savior, "The Master" of all.

R. I. P.

FATHER OWEN A. HILL, S.J.

Father Hill died at St. Joseph's College, Philadelphia, February 25, 1930. At the time of his death he was assistant parish priest at the Gesu Church, which is attached to St. Joseph's College. He died suddenly during the night of February 24-25 in his sleep without any previous sickness, at age of 67.

The death of Father Hill robbed the community of St. Joseph's College of one who was literally the soul of kindness. Never a harsh or uncharitable word passed his lips. Never a refusal, or even a hesitation to assist in anything in which his help was asked. His familiar "sure—that's all right—no trouble at all" will be recalled by all who ever had a request to make of him, uttered even before you could make your request fully known. In School, in College, in Church it was always the same; he was equally ready to serve in any office, high or low, from teaching catechism to Senior Philosophy, or preparing an important sermon in the Church.

In labor he was indefatigable. Most of his active life in the Society had been spent in the Colleges. He had been professor at one time or another in all the College classes and had also occupied the office of Prefect of Studies. In his latter days, when forced by age to quit the class-room, he undertook the work of a parish priest at St. Aloysius', Washington, and the Gesu, Philadelphia, with unabated zeal. Visiting his room at any time, either while he was professor or parish priest, you would never find him idle. His room would be filled with cigar smoke: he was fond of cigars: but he would be seated at his desk, pen in hand, editing old manuscripts or preparing new ones, in exquisite, copper-plate handwriting. Every word he spoke from the pulpit was carefully written out beforehand in choice English and committed to memory. The writer remembers the time, back in 1904-05, when Father Hill was in charge of the League of the

Sacred Heart at Holy Cross College, and how eagerly the students gathered for his beautiful and inspiring talks on the First Friday of every month. He had published a book of poems, his notes on psychology and ethics and a book of Sunday sermons, and was preparing his retreat notes for publication at the time of his death.

As in the case of men who like to live holy and hidden lives, the St. Joseph's College community, while they loved Father Hill, did not realize how big a place he filled in their lives until he had passed away. Then they became keenly aware of a great loss, which was the sweet example of his patience and kindness and helpfulness, in a word his deep religious spirit, in the daily routine of community life. Indeed we mourn our loss; but the memory of that splendid example will continue to inspire all who had the blessing of living with Father Hill.

R. I. P.

FATHER JOHN F. McNALLY, S.J.

Father McNally had been suffering for many years from an ulcerated condition of the duodenum. A severe attack with hemorrhage took him to the hospital in April last; an operation was judged necessary but proved unsuccessful. He died May 12, 1932, at 4.45 a. m.

Father McNally was Prefect of Studies at St. Joseph's High School at the time of his death. He had come there in 1926 and his devoted labors in his office during the last six years had earned for the School a very high reputation for scholarship in the city and placed it high in the ranking of the High Schools of the Province in the annual Province Examinations. At the same time he had won the sincere affections of the boys of the School. Their tears flowed freely when they arrived at school on the morning of May 12th to hear of Father McNally's death. There were

no classes that day or the next. They were present at Mass and received Holy Communion for Father McNally on the 13th, and on the 14th, one half of the School accompanied his body to the grave at the Novitiate at Wernersville. He knew every boy in the School intimately and was deeply interested in his work and progress. He knew the home circumstances of each, and while he ruled the School with great strictness yet he was eminently just and each one's confidant when they needed counsel in their difficulties. It was no wonder then that they were overcome with grief in the loss of such a friend.

To the Jesuit community he set a pattern of faithful devotion to his work. His interests were all at home, in his confessional, in the School, in the community, where he rarely failed to be present at community recreations. He was genuine, without pretense. May God rest him.

Father McNally was born in Webster, Mass., August 8, 1884. He made his High School studies at Holy Cross College, Worcester, Mass., and at the end of High School entered the Jesuit Novitiate at St. Andrew-on-Hudson, August 15, 1904. He pronounced his First Vows there two years later, and after two more years of Juniořate, 1906-1908, because of a need of teachers at the time, began his teaching period instead of continuing with his studies. After 3 years of teaching which were spent at Boston College High School, 1908-1911, he went to Woodstock College for his Philosophy, 1911-1914. Two more years of teaching, at St. Joseph's College High School, Philadelphia, 1914-1916, followed. He then returned to Woodstock for his Theology, 1916-1920. He was ordained to the priesthood in 1919, made his Tertianship (at Poughkeepsie) 1920-21, and was stationed at St. Francis Xavier's High School, New York, as Prefect of Discipline, 1921-22, and as Prefect of Studies, 1922-26, when he was sent to St. Joseph's High School.

R. I. P.

FATHER JOSEPH A. SULLIVAN, S.J.

Father Sullivan was born of truly Christian parents in the little town of Sutro, not far from Gold Hill, Nevada, October 30, 1881.

The family removed to San Francisco when Joseph was hardly four years old. He went to school early and, like the two Fathers Maher, Zacheus and Martin, Father Henry Brainerd, Father Frederick Rupert, and other future Jesuits, he received his elementary training from the Dominican Sisters in the Franciscan School of St. Boniface Church on Golden Gate Avenue. Later he went to St. Ignatius College on Van Ness Avenue, first to the Preparatory and then to the Grammar Grades. He was a boy of singular piety and early manifested a vocation to the Priesthood and the religious life. With several of his own age, he entered the Novitiate at Los Gatos when barely fourteen years of age. He had as his Master of Novices the saintly, learned and wise Father Dominic Giacobbi, and under his guidance he laid broad and deep the foundation of his religious life.

Then, as ever afterwards, he was an enthusiast. He was generous to a fault, he was unselfish, tireless. He had three years of Juniorate and became a ripe classical scholar. Gifted with a natural eloquence and a warm imagination, he gave even then, when opportunity offered, promise of the true orator which he later became.

He made his philosophy in the old Gonzaga College Building at Spokane, fitted up, temporarily, as a House of Studies. He was an ideal Community man, always cheerful, ready to serve others, utterly forgetful of self, and eager on every occasion to exercise his zeal for souls.

After his philosophy he came to the new temporary St. Ignatius College at Hayes and Shrader Streets

in San Francisco. What a contrast to the magnificent structure at Van Ness Avenue and Hayes Street destroyed by the earthquake and fire of 1906!

He threw himself heart and soul into the teaching of Poetry and Rhetoric for six years. He was devoted to his work and was revered and loved by his pupils. During these six years he had charge of Dramatics and put on the stage many excellent plays, winning for himself and his youthful Thespians high praise. He was in charge of Athletics also. In every work in which he engaged his enthusiasm was infectious. The many activities in which he was engaged, along with his important classes, called for all of his cheerful generosity.

After his long regency he went to Woodstock College, Maryland, for his Theology. He was a joy to his fellow-students and to his Professors and was universally beloved. He was elevated to the Priesthood by His Excellency, Most Reverend John Bonzano, the Apostolic Delegate, in 1914. The health of Father Sullivan at this time was poor, owing to impoverished and infected blood. A succession of boils broke out all over his body and he was sent down into the Counties of Maryland to be the guest of the hospitable and zealous Father Joseph Gorman, S.J. The change benefited him and he soon generously entered into the humble laborious work of the parish and its outlying stations and became beloved of all,—white and black. He often referred to these months with the cheerful and saintly Father Joseph Gorman as amongst the happiest of his life.

He returned to California in 1915 and for three years devoted himself utterly to Santa Clara College, now become the University of Santa Clara. He was Vice-President and General Prefect. This office is no sinecure and calls for prudence, patience, generosity and resourcefulness. Though faithful always to duty,

he was universally beloved by the students and by his personality won many substantial friends for the University. His gracious and attractive ways began to manifest themselves in his dealings with externs and remained ever his outstanding characteristic. With his wonted generosity he taught classes in Mathematics and was Director of the Senate Debating Society.

He made his third year of probation at the Novitiate of Los Gatos under the Rev. Joseph M. Piet, Instructor. During his experiment at the City and County Hospital of San Francisco he had an opportunity of exercising his piety, zeal and indefatigable labor during the severe flu epidemic, when the hospital was overcrowded and the mortality very high. He won the hearts of all,—doctors, attendants, nurses and patients. Hundreds died during his two months service as Chaplain and many were the miracles of God's grace and mercy wrought by his priestly hands. Shortly after dear Father Sullivan's death, Archbishop Hanna remarked to Rev. Edward J. Whelan, S.J.: "I could never repay the debt that the Archdiocese of San Francisco owes to dear Father Sullivan for his heroic zeal and faithful toil at the City Hospital during the flu epidemic."

In the spring of 1919 a Drive was organized to help lift the intolerable debt of \$1,020,000 on St. Ignatius Church and College, San Francisco. Rev. D. J. Kavanagh was in charge of the Drive and was busily engaged in the publicity so necessary for its success. Rev. Richard A. Gleeson, with Father Edwin McFadden, then a scholastic, were giving what time they could spare from other duties to help in the downtown office. Rev. Father Provincial, the Rev. Francis Dillon, was appealed to by the writer to detach Father Joseph Sullivan from missionary work and devote him to the Drive. Father Sullivan came and brought all

the love of his Alma Mater and all his enthusiasm to the work. He roused the Alumni, the friends of St. Ignatius, the entire community. He enlisted the Police and Fire Department, Civic officials, business men, fraternal organizations in the work. Bands of willing ladies under the gallant escort of officers of the Police Department deputed by their Chief, the Hon. Daniel P. O'Brien, went all over the city at night to the theatres, places of amusement, gathering places of all kinds, and came home nightly with their thousands of dollars given cheerfully to save St. Ignatius to San Francisco. That was Father Sullivan's watchword: "SAVE ST. IGNATIUS'."

Much of the success of the Drive was due to the untiring, resourceful, devoted efforts of Father Joseph A. Sullivan.

For two years more he fulfilled with his former energy and success the duties of Vice-President and General Prefect at the University of Santa Clara.

In 1921 he was sent as Pastor to St. Leo's Church, Tacoma, Washington. Here he was in his element amongst the children and his parishioners,—to each and all a father. Soon he was beloved by all inside the Fold and outside. He entered into the civic life of the city. His genial, whole-hearted way broke down prejudice and won the cooperation of all. He was indefatigable and advanced the cause of all the Catholic Fraternal organizations. He was a powerful and a soulful orator and had the gift of rousing his hearers to enthusiasm. When obedience bade him leave St. Leo's, not only his own parishioners but the entire City of Tacoma was in sorrow.

As a missionary in small country towns and out in the mountains, as well as in the great parishes in the cities, his gifts showed at their best. His missions transformed parishes, roused piety and produced lasting fruits. The hardest sinner could not resist his

appeal. He believed in congregational singing, open manifestations of faith, consecration of individuals and families to the Sacred Heart of Jesus, and in public processions of the Blessed Sacrament.

In this connection we should recall the Novena given with Father George Fox, S.J., in St. Anne's Church, San Francisco. He worked up the thousands who attended this Novena to the desire for a public procession with which to conclude the Novena in honor of St. Anne. He invited the Catholic Sodalities and fraternal organizations to join in this public homage to Christ the King under the patronage of St. Anne. He called on the Chief of Police for assistance in handling the large gathering. All doubts of the wisdom of his action were removed when on Sunday afternoon at the close of the Novena between seven and eight thousand people marched through the streets reciting the Rosary and singing pious hymns led by Father Sullivan, whose stentorian voice could be heard by all. He had the happiness of seeing this Procession become a yearly event with steadily increasing numbers, until in the year 1932 seventy thousand people participated in it.

When his successor at St. Leo's, Tacoma, Rev. Wm. M. Boland, much to the sorrow of the people, was sent as Rector to Seattle College, at Seattle, Washington, Father Joseph A. Sullivan was sent back to St. Leo's, where he was welcomed with open arms by Parish and City. He renewed and intensified his former labors when, at the call of obedience, he was assigned to Los Angeles to take over Los Angeles College, which was to become during his tenure of office the University of Loyola. Those who knew Father Sullivan best, regretted to see him taken out of parish and missionary work to devote himself to the herculean task which faced Los Angeles College. Finances there were in a bad way and yet there was imperative need

of new buildings to meet the phenomenal growth of High and College. Buoyed by great hopes and promises he erected the perhaps too magnificent Faculty Building, but all who live or ever shall live there will bless Father Sullivan for a building for Ours second to none in this whole country in comfort and community appointments.

No man ever entered upon his work with greater zeal and enthusiasm. In a short time he won the good will and cooperation of the entire city. If Father Sullivan could have confined himself to the building up of the College, of gathering the necessary money and wisely and carefully administering it, all would have been well. But in his zeal he could deny himself to no call, religious, fraternal, civic, and so brought on a condition of high blood pressure and other troubles which utterly wrecked his health. And yet there was for him neither rest nor respite, which he would have had were he able wisely to delegate his authority. He effected what possibly no one else could have effected. He secured one hundred acres of land from the Culver Improvement Company at Del Rey near the City of Venice for the site of Loyola University.

Building on high hopes and well-intentioned promises, he started the group of units of Loyola University. Meantime the depression began, becoming daily more acute. Promises made in good faith could not be kept, and yet obligations were urgent for the erection of buildings, the meeting of interest on loans and mortgages, and our dear Father Sullivan became bewildered. Superiors realized that despite his popularity, his great influence, his powers, he must be relieved of his responsibility, else he would suffer a nervous breakdown. This thought alone comforted his friends and the entire community of Los Angeles when he was removed from his office of President of Loyola University.

During his term of office he had inaugurated a work, far reaching in its influence for good,—the Laymen's Retreats. Despite his anxieties and tireless labors for the University, he entered on this work with his characteristic enthusiasm. Those who fell under his influence will testify their appreciation and their gratitude. To this same labor of love and zeal was he assigned at El Retiro San Inigo at Los Altos. He dropped into the "ranks" with ease and simplicity and gave his very best during the two years of his assistance to Father Joseph Stack, S.J., the Founder and Builder of El Retiro San Inigo. His name is here in benediction.

Broken in health, but not in spirit, he was again assigned to missionary work,—the giving of Retreats to Schools and Communities. Unsparring of himself, neglectful of physicians' orders, he spent himself and was spent in the service of his beloved Lord and Master, until in almost utter collapse he went to Providence Hospital in Oakland, where under the skillful and loving care of Oakland's most eminent physician, Dr. O. D. Hamlin, and the constant care of the good Sisters of Providence, he partly recovered, though his heart was still impaired and the blood pressure high.

After some months spent at St. Ignatius in San Francisco, from which he made a few spiritual excursions, he was invited by Reverend Father Provincial, at the urgent request of the Rectors of Loyola University and Loyola High School, to return to Los Angeles to help in the rehabilitation of the finances of his beloved High School and University.

But the rugged constitution was shattered, the old energy gone. Still he would exercise his zeal and take on a work to which he was unequal. The sad climax came when he virtually forced his Superiors and Doctors to allow him to keep an appointment made months before to address a Regional gathering

of the Holy Name Societies in Portland, Oregon. On his return to Los Angeles he was utterly broken in health. With great difficulty he made the trip to Oakland to place himself again under Doctor Hamlin's care at Providence Hospital.

From the beginning Doctor Hamlin found the case hopeless. Beside the high blood pressure, the heart was in a bad way and so were the kidneys. He had lost his snap and energy, but not his sense of humor, his cheerfulness and his simple piety. The Great Novena was in progress at St. Anne's and at all the exercises Father Sullivan was commended to the prayers of the thousands who were making it and St. Anne was begged to cure by miracle her champion and her eulogist. Daily he became weaker. Doctor and Sisters advised the Last Sacraments. He was surprised when the writer of these lines broke the news to him, for he had strong hope of getting well through the intercession of St. Anne, but he was not disturbed nor terrified. After supper the writer returned to his room and Father Sullivan, with the simplicity of child-like piety, which never left him, made a general confession of his whole life. With a calm, clear voice he made all the responses for Extreme Unction. He was happy and cheerful and later met his own sisters without any emotion. Though he received Holy Viaticum daily, he sank rapidly, his memory failed him and there were lapses of unconsciousness. The Eve of the Feast of St. Anne came. His friend, Father O'Mahoney, Rector of St. Anne's in San Francisco, had brought over, some days before, his precious relic of good St. Anne and blessed Father with it. But St. Anne had something better than health for her devout client.

Early on the morning of her Feast, July 26th, 1932, whilst the prayers for the dying were being recited, he yielded his brave, tired soul to God.

Father Sullivan was buried from St. Ignatius' Church, San Francisco. The large Church was filled to its capacity and in the Sanctuary was a very large representation of the clergy as well as His Excellency Bishop O'Gorman of Reno, Nevada, and His Excellency Bishop Armstrong of Sacramento, both dear friends of Father Sullivan. He was laid to rest at the side of his brethren of the Society of Jesus in the old Cemetery of Santa Clara.

A week later a Requiem Mass was offered for the repose of his soul in the Church of the Blessed Sacrament at Hollywood, California. The Church was filled with sorrowing friends, when the Vicar General of the Diocese, Monsignor Cawley, in the absence of His Excellency Bishop Cantwell, pronounced a truthful, touching, eloquent eulogy.

May his dear, generous soul rest in peace. *Amen.*

FATHER GABRIEL FONT

When writing an account of Father Font's death, his superior in West Misamis called him "the Xavier of Mindanao." Anyone acquainted with Father Font's life will recognize the aptness of the comparison. There was the same restless zeal, the same round of constant travel, whole days given over to baptisms alone, to marriages, to burials. Until reinforcements came there was hardly a Catholic family along the hundred miles of coast from Cagayan to Plaridel that had not had Father Font's hand raised over it in baptism, marriage or death. For more than twenty-five years, almost single-handed, he kept the spark of faith alive, until at the coming of help from America, it blazed up into the flourishing churches of Iligan, Misamis, Tangub, Clarin, Tudela, Jimenez, Oroquieta, Plaridel. When Father Font saw his last populous mission center taken over a year ago by Father Gallagher, he well

might have considered his work done. But until the very end he knew no relaxation.

Gabriel Font was born during Christmas week, December 30, 1866, at Tossa, in the diocese of Gerona, Spain. He entered the Society at the age of seventeen in 1884. After the usual studies of the Society, Ordination, and Tertianship, he spent a few months in England, learning English in preparation for the Philippine Mission. He arrived in the Philippines in 1902 when sad times were breaking over the church. The heresy of Aglipay which was to be his life-long foe, had spread from one end of the Islands to the other, and nowhere had taken deeper root than in the spots of Northern Mindanao where he was to labor. Hundreds of Spanish priests unable to adapt themselves to the separation of Church and State had left the Philippines, many of them at the request of the American Government. A godless system of public schools was being introduced: religious orders, especially the Friars, as well as the whole Catholic Church in the Islands, was being severely criticized and slandered in dispatches to America and in the press of Manila.

But Father Font was not yet destined for the mission fields. He taught what is the nearest Spanish equivalent to our High School at the seminary of San Javier, and a little later taught and acted as prefect at the Ateneo de Manila.

In 1905, after three years in the capital, Father Font was sent to open an extension of the Ateneo in Cagayan—doubtless to offset Protestant activity and offer a Catholic education for the upper classes of youth in place of the public school. The work was not successful, so soon we find Father Font listed in the Catalogue as "Missionarius Excurrens", and as such he was to remain for more than twenty-five years, with but two years' interruption from 1919-21, when he was professor of philosophy at the Ateneo.

Father Font's real life-work now began. During the revolt against Spain large numbers of the Spanish missionaries in Mindanao were forced to flee—many of them never to return to their parishes. Flourishing churches fell into ruin and the Aglipayan Schism claimed considerable adherents. Father Font almost unaided kept the faith alive in his area by continuous journeys. His zeal was indefatigable, his capacity for work enormous, his adaptability and versatility a source of admiration.

In 1905 Father Font had been assigned as parish priest at Iligan. For Father Font it was but a point of departure: he became parish-priest of the whole West Coast of Misamis. He was seldom long in one place, for his zeal would give him no rest. Until recent years the only method of travel in his district was by uncomfortable boats along the coast, and inland by fatiguing trips on horseback or by carabao. If the steamboat captains, who revered Father Font, and also prized him as a pleasant companion, did not pick him up on their weekly trips they feared that he was ill.

Father Font kept up the "morale" of the faithful who thought themselves abandoned, and who complained that they should have a priest stationed in their town or barrio, by promising them that priests would come some day, that they should not go over to the Aglipayans, that Jesuits would come and give them the Sacraments if they would only be patient and remain faithful. God would bless their fidelity. In the meantime he did all but multiply himself by his quick journeys, his tireless zeal. Finally, in 1925, his promise was redeemed. American Jesuits entered the field of Northern Mindanao, and from Cagayan began to spread along the coast. They reached the West Coast, the field of Father Font's especial apostolate: Jimenez, Oroquieta, Misamis, all received a resident

missionary; schools sprang up, the flame of Faith burned again with renewed heat. Today there are eight American and Filipino Jesuit priests burdened with labor where formerly there was but one. Father Font's work seemed done: he had sheltered the flame of faith against the winds of heresy and schism. Now younger hands would lift the torch and carry it aloft and make it blaze more brightly. But at 65, the tireless missionary kept up his continual journeying into other shepherdless districts, baptizing, marrying, burying, catechizing, with no relaxation. Yet young men in their prime find the pace of a *Missionarius Excurrens* in Mindanao almost too much for them, with journeys in all sorts of weather and in all kinds of conveyances, and with all sorts of food. Father Font occasionally would refer to the heat of the tropic sun experienced in his many travels. He would hold out his arm and remark how his skin had become almost the color of the natives' and then add: "Yet when I first came I was as white as milk."

It can probably be said without hesitation that few Jesuits living today have performed more baptisms or blessed more marriages than Father Font. This statement does not seem exaggerated when we consider that his flock had over 100,000 at least nominal Catholics, and that he was their only priest for twenty-five years. He ministered to people who were chiefly emigrants from Bohol and Cebu, often considered the most Catholic parts of the Philippines. Although without priests, the tradition of Catholic baptism and marriage was always strong. When Father Font in his rounds came to some place seldom visited—especially if he came on a Fiesta Day—he frequently found as many as 150 baptisms to be performed in one day.

When American and Filipino Jesuits came to his assistance, Father Font received them with open arms. From the first he was a staunch and understanding

friend to them. In the last years of his life he delighted, when possible, to take the bus after his last Mass on Sunday and spend part of the day with some of them, particularly at Jimenez. He was a charming companion. His versatility was great and many years in Mindanao had not dulled his memory of the classics, his appreciation for the beauties of poetry, his relish for pleasantries, his good humor and vivacity. The night he took to his bed, in spite of illness, he entertained the Fathers present at supper with remarkable quotations of poetry both Spanish and Latin. Languages seemed to come to him with considerable facility, as he spoke English well and was perfectly at home in Visayan. On his death bed he spoke to those about him indifferently in Spanish, English, or Visayan. Music gave him great enjoyment, and it was a delight for him to write religious operettas in Visayan verse and then set them to his own music for performance on gala occasions.

His reputation for holiness and zeal has become almost a by-word along the coast of Misamis and Lanao. Boat captains tell how he would come aboard for a trip of some days with hardly more baggage than his breviary and articles needed for his priestly ministration. His habits and hats and shoes were often so badly worn that one boat captain sometimes quietly sent orders to the procure in Manila for a new outfit for him.

Perhaps the constant activity demanded of Father Font in his many early years had made him somewhat restless of a fixed abode, and the routine of one parish quite irksome to him. At least he was sometimes criticized for his constant missionary excursions and his inattention to permanent organization. But we must recollect that even Catholics have found fault with the great Xavier, and that keeping very exact records of 150 baptisms, twenty or so marriages—not to

speak of funerals, sermons, confessions—all done in one day with his journey to be continued on the morrow, is not so very easy.

Father Font had appeared fairly healthy throughout his missionary life, with the exception of the brief respite in 1919 when illness forced him to the Ateneo, where he taught philosophy until the advent of the American Jesuits there in 1921. Father James Daly, the Superior of West Misamis, had no suspicion of any ill health until Thursday afternoon, October 20th, 1932, when he went to meet Father Font at Misamis to bring him by auto to Jimenez where he was to teach the parochial school children some Visayan songs for the Christo Rey program. Father Font had just arrived in the cogon from Tangub, where he then was spending most of his time. He appeared indisposed and had eaten nothing all day. After his death the people of Tangub related that he had been in severe pain the previous night.

An extra bed was put in Father Daly's room for Father Font, and as he passed a very restless night, it was suggested that he see a doctor. Father Font then told for the first time that he had suffered some ten years before very severely from hemorrhoids, had undergone no operation, but had borne the recurrent pain in silence all these years. A doctor now decided that an operation was urgent.

Father Font returned from the doctor to the convento suffering very much from pains in the abdomen and Father Superior advised him to take the boat the following Sunday for Manila for the operation; but Father Font replied that he could not hold out that long, but would undergo the operation in the convento at Misamis, where his doctor resided.

Friday night was one of agony, Father Font walking the floor clutching his abdomen or throwing himself across his bed until the spasms of pain eased.

Saturday morning he was unable to travel, so the doctor came to Jimenez for the operation. Together with a local doctor he began the operation in the convento at Jimenez, Father Daly, Father Azarraga and Brother Garcia acting as nurses.

As the effects of the anaesthetic wore off, pain returned, and some one of the community, including Father Gallagher, who came from Misamis Sunday evening, watched Father Font day and night, though his condition was not considered critical. Monday morning, however, about ten o'clock, he experienced extreme pain, and Father Daly hurried for the local doctor. A few minutes after he left, it became clear that death was near, and Father Font himself, conscious to the last, began to repeat in Spanish: "No puedo mas, no puedo mas," and then in Visayan: "Mamatay ako, Mamatay ako" ("I am dying, I am dying"). He had prepared himself for death before the operation, and now he made his confession to Father Gallagher in a loud voice. Father Gallagher then anointed him, and Father Azarraga hurried from the church with the Blessed Sacrament, but the dying man had suddenly collapsed too completely to receive the Viaticum.

During the embalming, the discovery was made that Father Font, besides the hemorrhoids, had suffered from a cancer of the pancreas and general peritonitis.

The body of Father Font was laid out in the church. From miles around devoted people came to look upon his kind face. Many were the eyes that moistened as they gazed upon him resting in his priestly robes before the altar. Father Font was to all the people of the West Coast, young and old, men, women, and children, the beloved apostle.

On Thursday, October 27th, Very Rev. Father Provincial with Fathers Hamilton and Contin, and some Filipina Sisters arrived from Cagayan. On Friday

morning Fathers Gallagher, O'Neill, Pacquing, Reyes from the West Coast, and Brother McKenna from Manila gathered for the funeral. Father Provincial sang the High Mass and Father Contin preached the sermon. Before he had finished the entire congregation that had filled the huge old church to overflowing was in tears.

After the blessing at the grave and the final absolution some of the principal men of the district, according to custom, arose to pay their tribute to the memory of their friend and missionary. None of them was able to finish his oration, but all broke down under the stress of their emotion—Mr. Rivera, a prominent lawyer of Jimenez, the Honorable Anselmo Bernard, Governor of West Misamis, and Mr. Ruedas, member of the Provincial Board. It was left for Father Reyes to conclude the ceremonies.

Father James Daly, his superior, thus closes his account of Father Font's death: "He had gone to his God whom he loved and served so zealously and heroically. He died where he had labored long among a people he loved and on an island he longed to see an ornament to the Church. His sacred remains will surely hallow Mindanao and his soul at the throne of God will bless the Jesuits of Mindanao and the people for whom he lived and died." R. I. P.

A. M. D. G.

Books of Interest to Ours

Why Catholics Believe. By Martin J. Scott, S.J. New York:

P. J. Kenedy and Sons; pp. vii, 248. \$1.65 postpaid.

In the first half of this book we have a clear, popular presentation of the matter covered in Fundamental Theology. Opening with a chapter of Religion and faith in general, the author speaks of Christ's mission and His supereminent place in the history of the world; then Christ is shown to be God from His own actions and words. With a quotation from Harnack and a few simple proofs, the New Testament is shown to be genuine history. From the Scripture, Father Scott shows that Christ founded a church on the Apostles, which must be one, holy and universal, and that this church is the Catholic Church. In the latter half of the book we see some of the chief doctrines of the Church and its conception of God, man, man's last end, the way to that end and the Judgments.

Moral Science: A Four Years' Course of Moral Instruction for College Students. By Rev. D. Ferroli, S.J. Codialbail Press, Mangalore, India. Part I: General Principles; Part II: Personal Duties; Part III: Social Ethics.

A text-book of Ethics for India, and far more. The text is enlarged by appendices, of which the author remarks, "The appendices, though not a part of the text, complete it, and, wherever possible, add to it what we know from Revelation as distinct from what we know from Reason." Each chapter and appendix is preceded by a vivid diagrammed synopsis of its contents, and after each, is a list of suggested readings. The style throughout is elevated and fascinating and the book is rich with sacred and profane quotations, including many from St. Thomas, from the Pagan philosophers and from such moderns as Cardinal Newman, Robert Hugh Benson, Father Rickaby and even Mahatma Gandhi. Many sections of the book, naturally, deal with problems peculiar to India, such as snake-worship, cow-worship, child-marriages, caste, and so on, but the whole volume might well be used as a model for American writers on the subject of Ethics: it is interesting, vastly informing and eminently practical. What is particularly worthy of notice is that many of the appendices are agreeably full of unction, especially those on Prayer, God's love, grace and charity.

VARIA



Other Countries

AUSTRIA

Vienna—Student Counsellor Convention

On the twelfth of November those of Ours who are engaged in Student Activities met in Vienna, with Father Provincial presiding, to discuss two questions. The first concerned the union of all Austrian student Sodalities and the second the constitution as official organ of that organization the present Sodality Newspaper. After a thorough explanation of the relative merits of the question, an interesting discussion followed which clarified and sifted both these matters. The morning session was followed by another in the afternoon at which other questions pertinent to the method of organizing were discussed.

JUBILEE AT INNSBRUCK

Without any external display, due to the conditions of the times, Innsbruck celebrated a feast which to all its colleagues in the Province and to those who made their Theological studies at Innsbruck will be of great interest. This year is the seventy-fifth since the theological faculty was reestablished.

On the occasion the present rector of Innsbruck University sent a letter to the Dean of the Theological faculty, containing the following message:

“Yesterday was the seventy-fifth anniversary of the reopening of the Theological Faculty at Innsbruck.

As late as 1899 difficulties were apparent against which one would believe that the faculty of Theology in a native foundation would have to cope. Those difficulties were not only overcome; not only has Innsbruck's Theological faculty advanced to the first rank in Austria but it holds that position for all German speaking lands.

"The academic authorities of the University are proud of the Theological Faculty, one of the strongest pillars of Innsbruck and are happy on this seventy-fifth anniversary of its labor to extend to it their most heartfelt and sincere congratulations. May that Faculty continue its brilliant work for many years.

"I extend to your Reverence the assurance of my especial esteem with which I salute you as,

Your obedient servant,

DR. MAYRHOFER, *Rector.*"

CHINA

Journey Through Chinese War Zone

Having left Paris on the 20th of August, Father Trassaert and Brother Lichtenberger arrived at Tientsin on the 20th of September, seventeen days overdue. After a rather exciting journey over the flooded plains of Manchuria and through the war zone of the recent Sino-Japanese struggle, they arrived at their destination.

They were hemmed in for more than two weeks in Manchuria awaiting means of transportation. Railroad cars served them as sleeping quarters. Food was supplied by the authorities of the Eastern China Co. Whilst quartered here the Father and Brother discovered that two Ursuline nuns were traveling incognito with the passengers. With the aid of the sisters the two missionaries found an old Polish church. Here the

good sisters prepared altar-bread and altar linens. The Holy Sacrifice was celebrated to the great happiness of the little band of Catholics who had not attended Mass in two years.

Together with thirty other persons the missionaries were endeavoring by all the means in their power to proceed on their journey. The Japanese authorities had promised passage by aeroplane but negotiations fell through in the end. From railroad officials the stranded travelers secured a train that took them as far as the flooded section of that part of the country. Here communications were cut off except by water. By means of a motor launch the party crossed the submerged plain to Titschar. Once more obstacles confronted them. For along the Harbin and Taonan Line fighting was in progress.

Undaunted, the two missionaries with sixteen other travelers determined to cross the firing line. A little community was formed, having everything in common including baggage, food and money. They named a Minister and a Procurator as administrators. Work was then distributed equally in order to obtain a maximum of results from their limited resources. The priest, accompanied by an American, an Englishman and a German, all acting as representatives of this diminutive League of Nations sought out the Japanese Consul of Titschar in order to secure what seemed an impossible passage.

The Consul proved to be an extremely amiable gentleman. He invited his visitors to tea, and entertained them for two and a half hours asking and answering all manner of questions. Finally, he promised to have a special train made ready under military escort. Armored cars would precede and follow the travelers' car. Such preparations would take time. The Consul therefore found board and lodging for his guests. In a Japanese hotel he had rooms prepared, drove his

visitors there in his own private automobile and next stationed a cordon of police outside the hotel in order to prevent any disturbance. Next day the Consul had lunches prepared and brought to the railroad station for the sixteen travelers.

Once more dangerous journeys were made over sunken regions on rafts hitched to military launches. Everywhere along the route there were armored cars of which the Consul had spoken. Such a precaution was not entirely useless. At one juncture the Missionary train was attacked by bandits. The soldier guards opened fire. The bandits soon gave way before the armed cars. The journey continued without further interference. Yet along the way the missionaries often saw smoking ruins of other convoys that had been riddled with bullets, plundered and set ablaze. The travelers found the regions of Taonan, Moukden and Darien normal after the recent battles. One more night of travel and the missionaries arrived at Tientsin where friendly faces and new labors soon made them forget their unusual experiences in the war zone of Northern China.

At Tientsin, China, Father Teilhard, S.J., was named a member of the historical section of the Academia Sinica. He is the second foreigner ever to be named to the Academy. Father Jung, S.J., was appointed administrator of the Society for the Prevention of Blindness in China.

Death of Two Missionaries

The mission of the Irish Province in China has suffered grave loss in the death of two zealous missionaries. Father Michael Saul died in early June at Canton, where he had been stationed but two short years. The dread disease of cholera took him at the comparatively early age of forty-eight, and before the month was out, Father Joseph McCullough passed

away of the same disease, caught while devotedly attending Father Saul. Father McCullough was but forty years of age, and had been on the mission for four years.

Aurora University, Shanghai

Catholic Schools of higher education in China are expanding steadily, and our University in Shanghai, the Aurora, is in the forefront of the movement. Although the University has not as yet received Governmental recognition of its Doctor's degrees, suitable steps are now being taken to receive it and success seems assured. Last summer the leading sponsors of the University, Catholic and Pagan, who had defended the University before the Chinese courts, held a convention. On this occasion, all, Catholic and non-Catholic alike, without hesitation sounded a note of warning that unless the education of youth in China was founded on religion, calamities greater than the present ones could be expected. With such loyal help from our well-wishers, there is every hope that the Government will recognize all the University's degrees in the near future.

Death of Father John Kolman

The *Nachrichten* of the Austrian Province for October-December tells of the death of Father John Kolman. A telegram had informed Father Provincial of the sad occurrence and Father Duschek of the same province working in China, wrote: "I believe that no one in the homeland was more surprised or shocked as much as I when on Friday, August 5th at four o'clock in the afternoon a telephone message came with the information that Father Kolman died of sunstroke at Kichow. The heat was so oppressive and overpowering that during all my years of stay in China I never experienced anything like it. Moreover the rains had made the roads very hard for travel."

From the mission magazine, *China, Ceylon, Madagascar* for December, we gather the following details: Arriving at Kichow on July 12th, Father made a brief apostolic journey on his bicycle from the 22nd to the 25th of the month and was satisfied with the experience.

An August 5th at seven o'clock, he started on a sick call, accompanied by his catechist. For seven or eight kilometers the first part of the trip was rough. Father Kolman was very tired and after a short repose in the shade, he continued. Two kilometers further on, the catechist suggested a short rest in the shade of a dwelling. Father refused, as he did not wish to mingle with the others, as he was carrying the Blessed Sacrament on his breast. With only two more kilometers to go, however, Father was unable to pedal any more, so he dismounted and walked, pushing the bicycle, for about one kilometer. Suddenly his strength seemed to leave him; bathed in perspiration, he called his catechist, laid his machine on the side of the road, and crumpled to the ground. "I believe," he said, "that I am going to die here. Take the Sacred Host which I am carrying on my breast and communicate me."

A little after, Father lost consciousness. It was about nine thirty. A car was seen to arrive at the Inn of Pai-tchou-i some six hundred meters from where Father fell. One of the occupants was the chief of police, a good Catholic, who had recently made the acquaintance of Father Kolman. He ran up and bathed the head and breast of the sick man, but he was too late. Without regaining consciousness, Father expired sometime near three o'clock in the afternoon. The same evening the body was taken to the village of Fong-Kia-tchoang three or four kilometers from Pai-tchou-i and on the following day was buried in the

presence of Father Brellinger who had received the sad news at three o'clock in the morning.

Father Kolman was thirty-six years old, had been eleven months in China and three weeks in active ministry. *Fiat voluntas Tua.*

DENMARK

Eucharistic Congress at Copenhagen

In what was termed the "greatest manifestation of Catholicity in Denmark since the Reformation," namely the Eucharistic Congress which was held at Copenhagen last August, our Fathers played their part. The German hierarchy, which was prevented from attending by a conference at Fulda, was represented by Rev. Fr. Klein, Provincial of Lower Germany, and the first morning's ceremonies, a Communion Mass for children, took place in our Church of the Heart of Jesus. Cardinal von Rossum celebrated the Mass and received the renewal of the children's baptismal promises. The final ceremony of the Congress was a Solemn Procession of the Blessed Sacrament through the streets of the city, in which 7,000 of Denmark's 25,000 Catholics took place.

INDIA

Memorial of Bishop Perini

A little memorial booklet issued by Ours of the Calicut Mission in memory of Rt. Rev. Paul Perini, S.J., Bishop of Calicut, who died on June 28th, gives such an inspiring picture of a Missionary Bishop and his indefatigable labors, that we reprint part of it here for our readers:

"Bishop Perini was born at Brandola in the Province of Modena, Italy, on January 12, 1867, and entered

the Society on November 12, 1883. He came to India as a scholastic in 1890 and taught Philosophy for four years at St. Joseph's Seminary. Having completed his Theological studies in Italy, he was ordained in 1897, spent two years in England and Belgium and then rejoined the Mission of Mangalore. There he taught various branches until December 1904, when he succeeded Father Moore as Rector and Principal of the College.

During his tenure of office, he carried out large extensions and improvements both in the College buildings and in the course of studies. He will always be known as one of "the makers" of St. Aloysius' College. The six years of his rule as Rector mark an epoch in the history of the institution. During this period the number of students on the rolls more than doubled. Among other triumphs that took place under Father Perini's regime, the College was re-affiliated to the Madras University in nine distinct courses, new courses and laboratories were begun, great encouragement was given to sports, and two substantial additions were made to the College building.

In March, 1910, occurred the death of Monsignor Cavadini, Bishop of Mangalore. All eyes were turned to the Rector of the College. The question was not "who is to be our next Bishop", but "when is Father Perini to be consecrated?" On December 4, 1910, he was consecrated in the local Cathedral by Monsignor Jurgens, Archbishop of Bombay. The seventeen years during which Monsignor Perini ruled over the Diocese of Mangalore were years of rapid expansion and advancement in many directions. The future historian of Mangalore will have no hesitation in pointing to his administration as a landmark in the history of the diocese. He was a towering personality in the Hierarchy of India. The creation of new parishes in Mangalore and in the villages, the opening of twenty-

two new schools, the marked development of St. Joseph's Seminary with its new building, the opening of new Missionary stations, the encouragement given to local Religious Congregations, the establishment of the Catholic Association of South Kanara, the starting of the Konkani *Messenger of the Sacred Heart*, and of the Konkani Catholic Truth Society are standing proofs of the Bishop's zeal and energy for the good of his flock. To his fostering care and paternal guidance is due, in large measure, the flourishing condition of St. Agnes', a first grade college for women, and of the many schools directed by the Apostolic Carmel, of Father Muller's Hospital with its new wards and up-to-date equipment, of St. Anthony's Institutions with the various homes for the aged, the infirm and the orphans, of the Congregation of the Sisters of Charity with all their beneficent activities, of St. Joseph's Asylum with its Catechumenate, Orphanages and Industrials.

Having completed the work of his two predecessors in the See of Mangalore, Monsignor Perini in 1923 of his own accord handed over the Diocese to the Secular Indian Clergy, and was nominated the first Bishop of the newly created Diocese of Calicut, while he continued to administer the Diocese of Mangalore up to 1928, when he himself consecrated his successor, Monsignor D'Souza. To give up the flourishing and fully organized Diocese of Mangalore, and begin, at the age of sixty and with slender resources, to cultivate the newly formed Diocese of Calicut was an act of self-renunciation worthy the lofty ideals of St. Ignatius. Commenting on it, the Editor of the *Catholic Herald*, said it was "an act which even a canonized saint would be glad to have recorded in his life." The Holy See recognized Monsignor Perini's signal merits by bestowing on him the honors of Assistant to the Papal Throne and the title of a Roman Count.

As Bishop of Calicut, he set himself to the task of building up the new Diocese. A weaving establishment and an iron foundry were set up. The Sisters of Charity were called in and an Orphanage was opened. Much had been done for the education of the Anglo-Indian, but the education of the Malayalee was in a backward condition. It was one of the cherished plans of the Bishop to open an efficient High School for the latter. His influence was not confined to his own Diocese. He took an active interest in the educational problems affecting the Madras Presidency, and his advice and personal interest in the deliberations of the Educational Council were highly appreciated.

Regarding the personal character of the great Bishop who is gone from us, we may be permitted to quote the following words from the address presented to him by the Clergy and Laity of Mangalore on the eve of his departure for Calicut: "We have always found you the idéal Father of his people, one who took no thought but for his children, one who was prepared to make any sacrifice if he could thereby help them, one who in the midst of trials and sorrows maintained a perfect tranquillity of mind."

Just before receiving the Holy Viaticum, Bishop Perini said to those at his bedside: "I wish to make my profession of Faith. I believe all the Holy Ghost has revealed and the Church teaches. I am fully resigned to God's will and I offer my life for the conversion of India and especially for the conversion of the Hindus and the Mohametans of Calicut."

Gleanings from the Calicut Mission for November carries the following item which may have its value in the *Varia*. At St. Aloysius' College, Mangalore, an academy was held on the evening of October 6th in honor of Rev. Father Rector, Father Ambruzzi, on his feast day. According to custom, greetings were

extended to Father Rector in various languages, but for the first time in our knowledge, Father Rector turned the tables and responded in as many languages, thanking the students in English, Latin, French, Sanskrit, Kanarese, Hindi and Malayalam, to the no small amusement of those assembled.

Father Lord's Pamphlets

We note with interest that a letter from Shembaganur mentions a move on foot to spread Father Lord's pamphlets throughout Catholic centers in India. In part, the letter remarks "as an experiment, we have printed a certain number of pamphlets—"The Call of Christ"—which we are now distributing among the Catholic educational leaders of India, Burma and Ceylon. Our ultimate aim in reprinting this pamphlet is to help to foster religious vocations." Other pamphlets, whose reprinting is being considered, are: Shall I Be a Nun, My Faith and I, Christ, the Modern, and Truth's the Thing.

IRELAND

Gardiner St. Eucharistic Congress Jottings

On Wednesday of the Eucharistic Congress week, Exposition of the Blessed Sacrament was held until midnight, when Benediction was given, followed by High Mass. The congregation filled the Church, and outside extended for about one hundred yards on either side. About 12,000 were present. After Mass, the entire congregation received Holy Communion.

A men's and a women's retreat had been given in preparation for the Congress, both to capacity crowds. Twice during the week, Mass was celebrated in the famous old Church in the Eastern Rite. During the entire Congress week, Mass was celebrated over sixty times daily in the church, and over 70,000 Communions were distributed.

Milltown Park—Death of Father Devitt

The last issue of the WOODSTOCK LETTERS contained a notice of the Golden Jubilee of Father Matthew Devitt, for many years Professor of Moral at Milltown Park. The October issue of the *Province News* gives the details of Father's sudden death and an obituary. Father Devitt's career in the Society was an active and responsible one. In all, he was one year Vice-Rector, ten years Rector, seventeen, Consultor of the Province, twenty-three, Consultor of the house, thirty-one, Professor of Moral, and seven years Professor of Canon Law. With the exceptions of a few veteran Fathers, all Ours in the Irish Province owe their training in Moral to Father Devitt, and many besides in America, Australia and every Province of Europe.

JAPAN

The Completion of Sophia University,
Jochi Daigaku, Tokio

The new building of Sophia University, of Tokio, Japan, can at last be devoted to its destined purpose. It was a happy occasion for the Society, and especially for the University and for its Rector, Father Herman Hoffmann; for him the University's growth and evolution spell pages of his own biography. It was he who, sent out twenty years ago by the special commission of Father General Wernz, bought the only convenient site he could then find and on which there soon arose a stately University building. From the very beginning he knew how to win and retain the confidence of the government, and the fact that the University could survive during the trying years of the war was largely due to the prudence and sagacity of its Rector. Then, of course, Father Hoffmann saw his work fall in ruins in the great earthquake of 1923. Despite the generous help from our American confreres, which enabled Father to erect the temporary structure of the Uni-

versity, the institution was doomed to a shadowy existence under such conditions because the strict governmental regulations gave little chance for State recognition. The situation became more desperate as money sent from the German Catholics lost its value during the inflation crisis. Then help came from on high. Father General sent a loan which provided the foundation sum required for State recognition. Yet a building-fund was needed. The fathers present contemplated solving their own problem. It was suggested that the valuable property within the city be sold, and with the proceeds a suitable structure be erected near the City Gate. This plan was again discussed during the visitation of Rev. Father Bea. That property in the suburb of Chitosi, already acquired, was eventually utilized for an athletic field. And we rejoice today that it turned out as it did. Even Rt. Rev. Bishop Ross, who in his former capacity as Superior of the Mission was the most zealous defender of the above mentioned plan, frankly and generously admitted in an address at one of the dedication ceremonies: "I thank God from my heart that, despite my opposition at another time, the University of Jochi Daigaku stands today in the place where it does. The fact that my fears of failure at the time were groundless," he went on, "is due only to the selfless and untiring energy of Father Bitter, who on behalf of Jochi Daigaku carried on a campaign for funds in America and made personal sacrifices which defy all description. Father Bitter deserves the gratitude of all of us for our present location. No school in Tokio, including even the Imperial University, has as ideal a situation as Jochi Daigaku. In the heart of the Capital, very close to the Imperial palace, a restricted residential section spread out before us on one side, and on the other, the hoary ruins of an age that is gone; free from the din of the traffic of a world's metropolis and yet commanding the whole view of Tokio and its neighborhood even to the distant Mt. Fuji, what university can boast

so beautiful, so impressive, so favored a location?" This was a sentiment which was echoed by many others of the speakers.

The dedication ceremonies of the new University extended over an entire week. As early as the ninth of June, Professor Noelte, Dean of the School of Music, University of Chicago, who, on the invitation of Father Bitter had come over from America, began a lecture series in our auditorium on the development of Western Music. The wife of Dr. Noelte illustrated the Professor's remarks by selections on the piano. On Sunday, the twelfth of the month, the Apostolic Delegate, Msgr. Mooney, consecrated the new building. Immediately following, the school banner was blessed and the Solemn Pontifical Mass was celebrated in the auditorium. The students of the Episcopal Seminary of Tokio furnished the choir and officers at the Mass. According to the judgment of two Beuron Benedictines who are our guests, the singing of the seminarians was a model performance. These services were intended chiefly for those of our own faith, and in response to the many invitations, a great many came who could not find room within the crowded auditorium. On that day, the Ecclesiastical dignitaries and Professors of the Seminary were entertained at a banquet. The civic celebration took place on Tuesday, the following day, before representatives of the Government, of the Universities, of the Diplomatic Corps and the entire student body. After the banners had been brought to their place upon the platform and the assembly had sung the Japanese National Hymn, the Rector Magnificus, Father Herman Hoffmann, began his address of welcome. He outlined the scope and development of the University, and then spoke of the fundamental principles of Catholic education. He discussed more at length the topic of "Catholicism and Authority" and closed with the hope that many of the students of Jochi Daigaku might accomplish great achievements for their country and its rulers. The report of the

architects followed, and then the guests of honor made addresses. The Minister of Education, who was prevented by parliamentary business from attending, had a message of congratulations read by his representative. The Diplomatic Corps was represented by its Dean, the Belgian Ambassador, Baron Albert de Bassompierre, who in the course of his address referred to himself as an old pupil of the Jesuit College of Saint Michel in Brussels. The German Ambassador, Dr. Volretsch, who was at the time in Germany, sent a cablegram expressing his good wishes. It was read in his place by Dr. von Erdsmannsdorff, the Consul. He was followed by a spokesman for the German-East-Asian and German Japanese Society. The Rector of Keio Doigaku, the oldest and largest private university in Japan, spoke a word of greeting on behalf of the universities. He alluded, among other things, to the cordial relations which have always existed between the two institutions. In conclusion, Professor Hashimoto expressed the continued esteem of the alumni. Among the telegrams which were read, that of the Buddhist Women's University caused much mirth among the students. After presents had been made to the employees of the Construction company, the ceremonies ended with the new school hymn and cheers led by the chairman himself. The joy and gratitude of all, however, was deepened at this juncture when Dr. Erdmannsdorff once more ascended the platform and announced that he had meanwhile received a telephone message from the German embassy, stating that a personal message of congratulation has just been cabled from Von Hindenburg, the President of the German Republic. A dispatch from the German Foreign Minister, Von Neurath was also read. It ran as follows: "In grateful acknowledgement of your services to German Culture in the Far-East, I wish to extend to the Catholic University, on the happy occasion of the dedication of your new building, the

best wishes of the German Government for your future work."

The rooms of the old school were for the time given over to exhibits of various kinds. The Christian artists of Japan for the first time had their works presented in a Christian Art Exhibition. It was an idea which met with a splendid reception from the press. After that, our own students had their turn. The Journalist section, the Theatre Association, the Motor Club, the Film Enthusiasts, all wished to be represented. Due to the cooperation of several of the professors the materials gathered were of a high caliber. The work in Journalism was of remarkable merit.

During these days of festivity, we became keenly aware that the University is beginning to take a prominent place in the public eye, despite our proportionately small registration. We opened this school year with 360 matriculated undergraduates. The recently opened technical courses, the law school, Business Administration and School of Journalism, numbered 150 pupils in its first year, while about 150 or 200 enrolled for the evening courses in public speaking.

Our situation is as serious and difficult now as it has ever been, as we face hardships in addition to our financial ones. Politically Japan stands at this moment, on the brink of great events, and the future is far from clear. Yet there is hope of sympathetic understanding in the nationalist councils. There are many at their boards who understand Catholicism and therefore know how to estimate its worth to the nation. To quote the expression of one of the important leaders of Fascism, in a private conversation:—"The Catholic Church educates Patriots."

From the original in the *Nachrichten aus der Deutschen Ordensprovinzen der Gesellschaft Jesu*.—October 1932

MEXICO

Status of Ours Under the Persecution

Fathers of our four churches in Mexico City may not live now in Community, but are living two or three in a house. For the privilege of occupying their own house near the church, our Fathers of Nuestra Senora de los Angeles Church had to pay rent at the rate of 150 pesos a month to the Government for the past few months. More recently, however, the officials decided to relieve the Fathers of this burden, and accordingly confiscated the house, allowing one priest and a brother to remain at the church and adapt a part of the large sacristy into living quarters. This process of looting cost the Fathers a large school also, where over 200 children had been given free instruction. Some months prior to this action, all churches had been declared National property; this one however had been saved to the Society as American property.

Our College at Guadalajara is in great danger of being closed. The pretext under which we are being hard pressed is that our courses do not meet the requirements of the local Government. The Masonic Lodges in the vicinity have been agitating the suppression of the College, and have gone so far as to found a newspaper for the sole purpose of stirring up popular feeling against the College. The Fathers and Brothers of the Community must live with private families.

Fathers of the Mexican Province at the Sacred Heart Church in El Paso, Texas, distribute daily at noon food for 1400 people who are without work. A collection is made at the church door every Sunday morning for this purpose, and the several associations of the parish cook the meals by turn. Our Fathers at

St. Ignatius Church in El Paso are also engaged in a like apostolate.

SPAIN

The Leprosarium at Alicante

One of the most deplorable visible results of the action of the Spanish government in ordering the dissolution of the Society of Jesus has been the disintegration of the once splendid Leprosarium of Fontilles in Alicante, founded and for more than a score of years administered by the Jesuits.

The establishment, one of the largest in all Europe, has reached a lamentable condition. When the Jesuits were compelled by order of the government to leave the leprosarium all semblance of discipline disappeared and those afflicted with the disease left their exile and mingled with the people of the neighborhood. Health authorities forced them to return, but they have been unable to restore the colony to its former state.

Physicians and attendants no longer have the moral and economic support of the Jesuits. The Direccion de Sanidad, to which the leprosarium has been entrusted, has not sufficient funds to carry on such a costly work and the salaries offered are too small to attract trained help.

The Patronato, which was organized among distinguished Catholics by the Jesuits, has become hostile because of the interference of Board of Health agents in the administration of the leprosarium. Subsidies which the Jesuits received have diminished and funds of the patronato have fallen off to such an extent that sufficient means to maintain the establishment are lacking.

Founded in 1908, by the Rev. Felipe Millan, S.J.,

the Leprosarium of Fontilles is one of thirteen operated by the Society of Jesus throughout the world, in which they care for about 8,600 victims of leprosy. Throughout his life Father Millan worked among the unfortunates. So remarkable were the results of his abnegation and charity that the government bestowed upon the priest the Grand Cross of Benefaction and his name was blessed everywhere. Since its institution, the leprosarium has cared for more than 700 lepers.

Under Jesuit direction the best of medical help was attracted to the institution and the world was scoured for the most modern equipment to be used in the care of the inmates at Fontilles.


In a beautiful valley, with suitable climate, facing the sea and yet sufficiently high, it comprised 14 buildings, a church and a magnificent bathing pavilion. The Jesuits had expended about 5,500,000 pesetas in the care of their beloved patients. This was made possible through charitable donations, subscriptions, and some State help, but chiefly through the perseverance of the Religious.

Now most of these sources of income have disappeared. The public generally is not giving alms to the state administration of the institution.

SYRIA

Long Life in the Mission Fields

Fourteen missionaries of the Society, every one of whom has spent fifty years or more in the missions, recently assembled at Beirut. These fourteen laborers in the vineyard totalled 1,060 years of life; of that total, 811 years were spent in the Society and 754 were devoted to toil on the missions. A group picture of these venerable Jesuit priests was placed in the mission section of the Paris Colonial Exposition.



American Assistancy

CALIFORNIA PROVINCE

Jubilee of Father Richard Bell

In late September at Santa Clara University, where he had labored as professor of Physics for twenty-four years, Father Richard Bell celebrated his golden jubilee in the Society. Because of his researches and discoveries in the field of wireless and radio, Father Bell had earned for himself the title "Marconi of the West." The first wireless messages sent on the Pacific coast were transmitted by Father Bell from St. Ignatius' College, San Francisco to Santa Clara. In recognition of his many years of toil, the degree of Doctor of Science was conferred by Santa Clara on Father Bell.

CHICAGO PROVINCE

Loyola University

Two academic honors were won in competitive examinations held during the past summer. The Loyola University School of Commerce has again taken premier honors among the commercial schools of the state in the tests for Certified Public Accountant, in which more than 400 applicants from schools throughout the state took part. Of the total of fifty-eight certificates which were issued as a result of the examination, Loyola students earned eighteen, or thirty-three per cent of the total. Forty-nine per cent of the Loyola students who sought certification were success-

ful. This remarkable percentage is still more startling if viewed in figures rather than in percentages. Of the 400 who took the test, only fifty-three passed. Of these fifty-three, eighteen were from Loyola.

The second triumph was scored in the State Medical Test. Thirty-eight men, constituting the total of Loyola medical men who participated in the State Medical Examination held in June, passed, to give Loyola a hundred per cent showing. This is the highest total ever recorded by Loyola in the State examinations, which are notoriously rigid.

NEW ENGLAND PROVINCE

Literary Activities

Advance notices sent out from The Dial Press of Lincoln MacVeigh announce another of Father Joseph J. Williams' ethnological studies of the Jamaican native and his environment. The new work is entitled "Voodoos and Obeahs," and is a study of witchcraft and superstition as practiced in the "bush" of Jamaica and Haiti. The book will be ready about December 20, 1932.

New Appointments

On November 22nd, Father James T. McCormick assumed the duties of Provincial of the New England Province, succeeding Father James Kilroy, who was appointed on the same day Rector of Weston College. In addition to his term of six years as Provincial, Father Kilroy had previously been Vice-Provincial for a period of three years.

Weston College

On January 25th at Weston, Brother Andrew Reilly celebrated his Golden Jubilee in the Society. Fitting tribute was paid by Theologians and Philosophers and Rev. Father Rector Kilroy spoke feelingly of Brother's work in the Society these fifty years.

For thirty of these years Brother Reilly worked at Woodstock and was known for his tireless labor in the duties assigned him. Woodstock joins Weston in its congratulations to Brother Reilly. Ad Multos Annos!

IRAQ

The last issue, number six, of the *Baghdadi*, the little mimeographed journal published by the American Jesuits of the new Baghdad Mission, though several months old, contains the latest news we have from that youngest of the American mission fields. It reports the safe arrival by plane of Father Edward J. Coffey of the Maryland-New York province, who received, immediately upon his arrival, the appointment of Principal of the new school, the Baghdad College, and, to quote, "with characteristic energy, set to work at once getting ready for the first registration. After that he began gathering all the information he could about the schools here, their curricula and all other items that might prove of value to him in his work as Principal. Then he sat him down and worked out a curriculum and a schedule for our school, and when he took it to the Ministry of Education, lo and behold, he found that it agreed almost perfectly with the revised schedule of studies which the government had just finished preparing."

A further note of interest informs us of a new recruit for the Baghdad Mission, in the person of Leo Reagan, R. N., late Infirmarian of Georgetown University.

The next issue of the news-letter will contain more detailed information of the new school in our newest mission.

Baghdad College

The *Memorabilia Societatis Jesu* for November 15th, carries the following interesting items on the new Baghdad College. The number of applicants for admission was 350, but only 103 were admitted, of whom eighty-four were Catholic of various rites, the rest schismatics, Jews and Mohammedans. Ours laboring on the mission were greatly aided in this auspicious start for the College by the zeal of the secular priests of Baghdad, one of whom made a house-to-house canvass of all the Catholic families, telling them of the dangers of the non-Catholic schools, and strongly urging that they send their children to the Jesuit Fathers.

MISSOURI PROVINCE

Creighton University

Reception of Sodalists.—On the evening of December 8 there issued from the Administration building a procession of some 350 men. At the head of the procession were forty-five men in cap, hood, and gown. These were the members of the faculty sodality. Behind them, in cap and gown, came the officers of the student sodality. Then came a long line of 296 young men, students of the schools of Medicine, Law, Pharmacy, Dentistry, Arts, and Commerce, all candidates for admission into the sodality.

The procession made its way to St. John's Church. There the faculty sodality took their places of honor along the Communion rail. The candidates took their position in the center of the church.

As the candidates settled into their places, there entered the sanctuary the Most Reverend Joseph Rumel, Bishop of Omaha, his assistants, the four deans of the various departments, the Jesuit members of the

faculty, and a number of the secular clergy.

Father Leo Mullany delivered an address of welcome to the candidates. The address over, the officers of each school sodality advanced to the Bishop's throne and presented the candidates of their school. After the acceptance the candidates, with lighted candles in their hands, raised their voices in the act of consecration. School upon school was then ushered into the sanctuary. Two by two candidates knelt before the Bishop's throne while he presented to them the insignia of their enrollment and placed upon the shoulder of each the Blessed Virgin's medallion.

After Solemn Benediction the Bishop, in full episcopal regalia, and preceded by the altar boys, the sodality officers, and faculty sodality, passed down the center aisle and blessed the new sodalists. The church was crowded to the doors.

OREGON PROVINCE

ALASKA

Father A. G. Willebrand in the frozen North displays inventive genius in solving a problem that had grown acute. Here is an excerpt from a letter appearing in the *Catholic Standard and Times*, Philadelphia:

"More thrilling than fiction is the discovery made and recently proved valuable and practicable here at our Lady of Lourdes' Mission, Alaska. For years our Brothers and their helpers, the able-bodied large boys of the mission school, have had to mine wood. Every day in summer they went to the woods, cut down willows and stacked them. The short summer over, heavy snow-falls completely covered up the wood. Arctic weather made it necessary actually to mine the wood from under solid layers of snow and ice. This back-breaking work was bad enough. Worse still is the certainty that is facing us now that the supply of wood in this

entire district is almost exhausted. To heat our orphanage we use up wood faster than the country can grow it. At the present time we have to go fifteen miles away to find it.

"But, right at hand, we have by the providence of God an abundant source of natural heat, the Kruz-gamya, or Pilgrim Hot Springs. It might seem a fantastic idea to think of harnessing some of this natural heat by means of a heating system. However, through the kindness of some friends we have installed the first few coils of pipe. The experiment is a success. The work was done under the expert supervision of a heating engineer who came up here from Nome. And he wants no pay.

"But where to get pipe in this country? We have struck it lucky. Here in Alaska there happens to be 2,000 feet of good-as-new three-inch pipe which we can buy for twenty cents a foot. That is one-quarter of its cost in the States and about one-eighth of its cost here, because freight costs about double prices. The additional pipe and fittings would bring the cost of the heating system up to about \$1,000.

"I understand that heating homes and apartments from a central heating plant is something very new even for New York City. So we can be a jump ahead of most places. When I tell you that in the building occupied by the Sisters and the orphans water now freezes indoors every day in winter, you may get an idea of how necessary it is for us to see this job through. It means not only present comfort but also the very life of the mission. Our supply of wood is sure to fail us soon. Coal shipped in would cost \$40 a ton, an expense we could never meet. There would be no alternative but for us to close our doors and abandon this mission which has done and is doing untold good.

"We believe that our kind readers will make possible

the remarkable heat supply from the hot springs on which the future of the work at Our Lady of Lourdes' Orphanage depends.

“(REV.) A. G. WILLEBRAND, S.J.”

MARYLAND-NEW YORK PROVINCE

Centenary of the Province

On February 2, 1833, the Maryland Province of the Society of Jesus came into being by a decree of Very Rev. Father General Roothan. From the archives of Georgetown University, File 86, one of the diaries of the house, under the entry July 8, 1833, we take the following item:

“The Community were also ordered to assemble at six P. M. in the ascetory. Accordingly at six, Fr. Kenney made a parting address to the community after announcing to them the new erection of this Mission into a Province, its first Provincial Rev. Fr. Wm. McSherry. His address was a most eloquent and fervorous incentive to pure, operative and indefatigable charity. In conclusion, he got one of the Fathers to read the decree of Very Rev. Fr. General Roothan creating the American Mission a Province with the title of ‘Province of Maryland,’ its Provincial Rev. W. McSherry; next were read the patents of the new Province (which was done all standing). Finally Fr. Kenney delivered them into the hands of the new Provincial with a profound and respectful bow. Then the usual prayers were said at the end of the instruction, and Fr. Kenney having risen, bowed to Fr. McSherry to go first. Fr. McSherry was placed from among the Community at the commencement of the ceremonial by Fr. Kenney at his right.”

The decree of Very Rev. Fr. Roothan read as follows:

DECRETUM ERECTIONIS PROVINCIAE MARY-
LANDIAE SOCIETATIS JESU IN STAT-
IBUS UNITIS AMERICAE.

Joan. Roothan Soc. Jesu Praepositus Generalis.

Cum satis jam accreverit Americana Statuum Uni-
terum Missio, nihilque ipsi desit eorum quae ad justam
Societatis provinciam efformandam requiruntur, quippe
quae idoneam Sociorum copiam et, praeter amplum
Georgiopolitanum Collegium, propriam quoque tironum
domum pluresque residentias numerat; hinc est quod,
re diu multumque Domino commendata, saepeque cum
PP. Assistentibus discussa, decernendum visum fuerit,
uti praesente nostro decreto decernimus, supradictam
Missionem, prout uni hucusque Superiori subjecta fuit,
deinceps in Provinciarum numerum habendam esse
cum omnibus facultatibus juribusque, quae ceteris
provinciis, et in specie provinciis transmarinis, juxta
Societatis Constitutiones et Congregationum Gener-
alium Decreta attributa sunt.

*Datum Romae pro festo die Purificationis Beatis-
simae Virginis, 2 Feb. 1833.*

Loc. Sig.

JOAN. ROTHAN, S.J.

The following letter from the acting Father Pro-
vincial was read in connection with the centenary:

New York, January 19, 1933.

Rev. Fathers and Dear Brothers in Christ, P. C.:

On February 2nd of this year is celebrated the one
hundredth anniversary of the establishment of the
Maryland Province.

In considering how we should celebrate the Jubilee,
it was decided to make the celebration a purely do-
mestic one, with the emphasis placed on the spiritual

side. The reasons for suggesting a celebration limited to members of the Province and with no notice at all given to externs are: 1st, the present time of depression does not seem suitable for asking externs to bother themselves in any additional way, particularly in a matter by nature fairly private to ourselves: 2nd, in 1934 perhaps, and in 1940 surely, will be had a world-wide Jesuit celebration. The little we could do by way of a semi-public celebration, so as not to detract from the bigger anniversaries coming, would not be worth while.

It is therefore proposed, that before February 2nd (the date of the document authorizing the erection of the new Province in 1833) a Mass (first intention) be offered by each priest of the Province and that Mass, Communion and Beads be offered by those who are not priests, in thanksgiving for the many favors and blessings which our Heavenly Father bestowed on the old Province of Maryland, and continues to bestow so generously on the new Province of Maryland-New York. Besides, that a daily Mass of thanksgiving (second intention) be offered at Woodstock from February 2nd to July 8th inclusive (the date of the actual promulgation of the decree of erection in 1833) and that during the same period all make a daily memento of thanksgiving to Almighty God in their Masses, Communion and Prayers.

Furthermore, that on the three days preceding February 2nd, a Triduum of Benedictions of the Blessed Sacrament be had in each Domestic Chapel, namely on January 30th, 31st and February 1st.

Moreover, it is recommended that an academy be held some time during the year at Woodstock, St. Andrew and Wernersville featuring in brief, either by papers or some other form of presentation, the history of the Province in the past hundred years.

Commending myself and the Province to your Holy Sacrifices and Prayers,

Your servant in Christ,

F. X. BYRNES, S.J.

In addition, a letter of the Provincial of the New England Province was read in all the houses of that Province. In part, it read as follows:

Chestnut Hill, January 23, 1933.

Rev. Fathers and Dear Brothers in Christ, P. C.:

The approaching centenary of the establishment of the Maryland Province of the Society of Jesus, the first to be erected in the United States, suggests to us our duty of thankfulness to Almighty God for the marvelous favors which He has bestowed upon the Society in America during the past one hundred years. This occasion is a noteworthy one for all American Jesuits; but in the New England Province, where the memory of the Fathers of the Maryland Province is still cherished and the works they inaugurated still endure, it is one of especial significance and one that calls for some special observance.

The letter then goes on to prescribe the same spiritual offerings mentioned in the letter addressed to the Maryland-New York Province.

Jubilarians

Father Raphael V. O'Connell will complete his sixtieth year in the Society on September 25th. The following will complete their fiftieth year in the Society during the year:

Father Frederick Bunse, September 29th.

Father Bernard J. Keany, August 14th.

Father Francis J. McNiff, September 5th.

Father Michael A. Purtell, November 6th.

Father Christopher Sastre, May 11th.

To all we extend hearty congratulations and good wishes. Ad Multos Annos!

THE AMERICAN ASSOCIATION OF JESUIT SCIENTISTS

By REV. RICHARD B. SCHMITT, S.J.

Organization in any field of endeavor is helpful and useful, and in progressive endeavors is quite necessary. The American Association of Jesuit Scientists was organized in order to keep in touch with the progress of the scientific educational courses and programmes, to keep informed with the enormous amount of research problems that are in progress in our universities and constantly to improve our educational curriculum in the natural sciences. To accomplish this purpose, the first group of our science Professors from the Maryland-New York Province and the New England Province, under the leadership of Father Michael J. Ahern, met at Canisius College, Buffalo, New York, in August 1922.

At this meeting a tentative constitution was suggested and a committee appointed to formulate the by-laws of the association. The following year, in August 1923, the first regular meeting of the newly formed organization was held at Fordham University; the constitution and by-laws were adopted, scientific problems were discussed, papers were read and Father Ahern was elected President of the association.

In 1924, the annual meeting was held at the new Jenkins Science Building at Loyola College, Baltimore, Maryland; and the following year the convention met at Holy Cross College, Worcester, Massachusetts, and Father G. Francis Strohaber was elected President.

During this year the Science Schedule of Studies for the Bachelor of Science Degree was completely revised and organized. For two years Father Strohaber was in charge and at the next meeting Father Edward C. Phillips was the choice of the organization for President. Father Phillips, however, was unable to conduct the annual meeting of 1928, because in June of that year he went abroad to attend several international meetings of astronomers. In the absence of Father Phillips, Father Richard B. Schmitt was appointed President of the Science Association and he continued in this capacity for three years. The annual meeting of 1928 was held at Woodstock, Maryland. Since that time all the meetings were held at Holy Cross College, at the end of the Science Summer School. At the closing general session in August 1930, Father Clarence E. Shaffrey was elected President and he conducted the meetings for two years. For the present year (1932-1933) Father Joseph J. Sullivan of Boston College is in charge.

Since the beginning of the Science Association in 1922, about three hundred and thirty papers were read at these annual meetings and many profitable discussions were held. In 1929, a strenuous effort was made to have a coalition of the Science Association and the Philosophical Society, but no union was feasible.

One of the important functions of the American Association of Jesuit Scientists is the publication of the Bulletin. According to the constitution, article 10, number 1, this publication should contain articles on scientific topics and news of interest helpful to the members of the Association. The Editor-in-Chief is appointed by the Executive Council at the annual meeting. Accordingly, on August 11, 1923, at the annual meeting of the Executive Council, Father Henry M. Brock was elected Editor-in-Chief of the Jesuit Science Bulletin. In September 1928, Father Brock became ill and was unable to continue his

splendid work; Father John L. Gipprich was chosen to succeed him.

The following year, in August 1929, Father Joseph P. Merrick was appointed Editor of the Bulletin. At the meeting held at Holy Cross College in August 1930, Father Richard B. Schmitt was elected Editor of the Science Bulletin and he has continued in this capacity for the past three years.

The Bulletin is a quarterly and is published in September, December, March and May of the scholastic year. At the present time volume ten is being published. In volumes VI, VII and VIII, two hundred and three articles were published. An index of these articles appears in volume VII, No. 4, May 1931. Since the beginning of the Science Bulletin about six hundred articles were published. Copies are sent to each member of the Association, to the libraries and reading-rooms of our colleges and houses in all parts of the world.

Auriesville—Successful Pilgrimage Season

The January issue of the *Auriesville Pilgrim* reports that during the past summer twenty major pilgrimages were made to the Shrine of the North American Martyrs, a total which made the year one of the most successful since the foundation of the Shrine in 1885. Several large groups were added to those who make the trip an annual affair, and preliminary arrangements for 1933 indicate that even greater crowds will be accommodated during the coming season. Considerable improvements were added last season, including a bell tower for the Coliseum, a relics chapel and a shrine library.

Baltimore—Chemists' Club at Loyola College

The following non-resident lecturers during the scholastic semesters of the current year are listed by the Chemists' Club, which is under the direction of Father Richard B. Schmitt.

Dr. W. Mansfield Clark, Professor of Chemistry, the Johns Hopkins Medical School.

Dr. A. A. Benedetti-Pichler, the University of Graz, Austria.

Dr. Joseph B. Niederl, New York University.

Dr. William M. Thornton, Jr., Professor of Chemistry, the Johns Hopkins University.

Dr. Francis O. Rice, Professor of Chemistry, the Johns Hopkins University.

Dr. Charles S. Piggott, Geophysical Laboratory, Carnegie Institution of Washington, D. C.

Dr. Donald H. Andrews, Professor of Chemistry, the Johns Hopkins University.

Dr. Herbert Insley, National Bureau of Standards, Washington, D. C.

Dr. Joseph C. W. Frazer, Professor of Chemistry, the Johns Hopkins University.

Dr. J. H. Shrader, Director of Research, National Dairy Products Corporation.

D. Walter A. Patrick, Professor of Chemistry, the Johns Hopkins University.

Buffalo—Dual Celebration at Canisius College

A happy coincidence made the celebration of the Golden Jubilee of the granting of the College charter a fit occasion likewise for the celebration of the Centenary of the erection of the Maryland Province, and both these events were given splendid recognition on January 11th in a well-planned and smoothly executed program. The Jubilee celebration began with Pontifical Mass, celebrated by the Most Reverend

Theodore H. Reverman, D.D., Bishop of Superior, Wisconsin, a graduate of the class of '97, assisted by members of the clergy, alumni of the College. The sermon was preached by Rev. Peter F. Cusick, former President of the College.

At the convocation held in the afternoon at the Elmwood Music Hall, Dr. George Herman Derry, President of Marygrove College, Detroit, gave an address on "Jesuit Education in Maryland and New York." Dr. Frank Pierrepont Graves, President of the University of the State of New York, was to have addressed the convocation, but serious illness prevented his attendance. Honorary degrees were conferred on the Most Rev. Theodore H. Reverman, D.D., Rt. Rev. Msgr. John J. Nash, D.D., '82, and Rt. Rev. Msgr. Edmund J. Britt, '09, Chancellor of the Diocese of Buffalo. Dr. Derry, in his address, linked the dual celebration of the Province and the College when he remarked that the commemoration was not only "of the Golden Jubilee of the Charter of Canisius College, but also of one hundred years of higher education, one hundred years of that Philosophy and that Faith, professed and defended by the sons of Ignatius, in more than a dozen other colleges and universities in the Eastern section of the United States alone." The rest of the address was a splendid eulogy of the philosophical and religious worth of our educational system.

The day's celebration was closed by a banquet in the evening, which was attended by over 500 alumni and invited guests. Msgr. Nash spoke for the Pioneers, Bishop Reverman for the Hierarchy, Dr. Robert T. Bapst, '00, for the Laity, Rev. Michael J. Ahern, S.J., former President of the College, for the Society of Jesus, Dr. Herman Cooper for the University of the State of New York, and Rev. Rudolph J. Eichhorn, S.J., for the College.

Father Eichhorn had general charge of the program,

and was assisted by various committees of alumni. The College Glee Club gave several selections at the convocation. Several interesting statistics about the College were mentioned in the course of the various addresses: the thirty-five students of the first class in 1870 had increased to nearly 1400 in 1930; the graduates since 1878 number about 1700 and are at present strongly represented among the prominent business and professional men of the city; of the present clergy of the Diocese of Buffalo, about 115 are former Canisius students, and the total number of students to enter the priesthood exceeds 400.

NEW YORK

Golden Jubilee of St. Francis Xavier's Church

The fiftieth anniversary of the dedication of St. Francis Xavier's Church was celebrated on Sunday, December 4th, with impressive solemnity. The Jubilee Mass was crowded with parishioners and friends. The High School Cadets, the altar boys, the choir, and the church societies, added splendor to the scene. The Mass was celebrated by Rev. Thomas E. Murphy with Rev. Francis X. Delany as deacon and Rev. Francis R. Donovan as subdeacon. Present in the Sanctuary was His Excellency, Bishop John J. Collins, assisted by Rev. Thomas J. McCluskey and Rev. Patrick J. Casey. Among the clergy were the following priests formerly connected with the church: Revs. William H. Walsh, John J. Wynne, Patrick H. Casey, and Joseph M. Stadelman. Rev. Michael A. Clark preached the jubilee sermon, which was replete with sacred memories and worthy of the historic occasion.

Pilgrimage from New York

On the 25th of September last, one of the largest

pilgrimages in the history of Auriesville left the Grand Central station in New York in two trains of thirteen cars each, carrying a total of over 1,600 persons. The Jesuit Prep schools of greater New York had special cars designated by placards bearing the name of each school.

As the trains passed by St. Andrew's at Poughkeepsie, speed was cut down to ten miles an hour to permit the pilgrims to greet the Novices who had gathered to witness the event. Mass at the Shrine was celebrated by the Rev. J. J. E. O'Brien of St. Michael's Church, New York City, with a choir of the Pius X School of Music assisting. Rev. Peter F. Cusick, Director of the Shrine, preached the sermon. After luncheon, the Way of the Cross, a solemn procession of the Blessed Sacrament, with a triple Benediction, and a sermon delivered in the Ravine by Father Aloysius M. Thibbetts, S.J., completed the exercises of the day.

Philadelphia—The Lonergan School of Mechanics of St. Joseph's College

Plans call for the occupation in February of the new science building at St. Joseph's College. The new structure has been carefully designed to match the Gothic style of the main building and will be a beautiful addition to the already splendid site and structure. The new building contains two floors and basement over a total length of 150 feet and is topped by a magnificent Gothic tower. Three laboratories, a lecture room, radio and dark rooms, offices, stock rooms, several general class rooms, and a temporary faculty dining room make the plan of the building amply sufficient for the needs of the College. The construction is being done by McCloskey & Co. of Philadelphia, the firm which built the new Novitiate at Wernersville.

PHILIPPINE ISLANDS

Jubilee of Father Michael Maso

On September 26th, at Manila, Father Maso celebrated his Golden Jubilee in the Society. Rev. Edward C. Phillips, Provincial of Maryland-New York, who is making a visitation of the Islands, said the Mass. Father Maso has spent in all thirty-six years of his Jesuit life in the Philippines, in scientific work at the Observatory.

GEORGETOWN UNIVERSITY

On Tuesday, August the sixteenth, His Eminence Jean Cardinal Verdier visited Georgetown University with Very Reverend John F. Fenlon, S.S., President of St. Mary's Seminary. In talking with Father Rector the Cardinal spoke very highly of the work which our Fathers are doing in France, saying that they were the intellectual leaders of the country. He also had high praise for Etudes.

Georgetown was also favored by a visit from His Excellency Enrique Dubuc, Bishop of Barquisimeto, who represented the hierarchy of Venezuela at the Eucharistic Congress. His Excellency spent several days at the University and during that time spoke most gratefully of the hospitality which he had received from our Fathers in Ireland and England. He also had high words of praise for our Fathers in Venezuela. He said that some time ago one of the Freemasons in the Cabinet presented President Gomez of Venezuela with an official document asking for the expulsion of the Jesuits in the country. The aged President enumerated one after another the various good works that are being done in educational and philanthropic fields by the Jesuits and asked the Minister who presented the bill if they had any one to

take their place. Upon receiving the negative answer, he refused to sign the bill until they could show that they had immediate substitutes who would do as efficient work as is being done by the Jesuits in Venezuela. Bishop Dubuc accompanied by Father Rector was the guest of the officials of the Pan-American Union during his visit in Washington.

On Friday, October the seventh, four Georgetown graduates presented themselves to a special examining board appointed by Archbishop Curley to undergo a rigid test before they would be allowed to represent in public the Catholic Evidence Guild of Washington. The examiners were two Professors from the Department of Philosophy of Catholic University and the other two were priests from Baltimore. The four were most successful. Their first public appearance, Sunday, October sixteenth, was at Fourteenth and K Streets, Northwest, Franklin Park, one of the busiest sections of Washington. In spite of the fact that there was drizzling rain, eighty-five people listened to the two talks given by the young men and asked questions. Mr. John G. Bowen, Secretary to the Rector at Georgetown, spoke on "The Existence of God" and Mr. John O'Connor, Professor of History at Georgetown spoke on "The Foundations of the Catholic Church." The Evidence Guild is directly under Father Charles A. Hart of The Catholic University. Thus far, however, the only ones who have been licensed to speak have been Georgetown graduates. The same Catholic Evidence Guild under the direction of the same four young men gives a half hour broadcast on a local station every Friday afternoon from 4:30 until 5 and the use of the broadcast is gratis.

Beginning September twenty-ninth all the classes of the Foreign Service School were held on the Col-

lege campus. Special offices have been fitted up for the Regent, the Dean, and the Secretary in Maguire Building. Foreign Service classes are held on the first floor of the Healy Building and when the Chemistry Department moves to White-Gravenor Hall they will also occupy the basement of the Healy Building. The School has been extremely fortunate in securing the service of Mr. James A. Farrell, retired President of the United States Steel Corporation, who will conduct six Seminars on Foreign Trade. Mr. Farrell, as is well known, has been a generous benefactor of the University.

On the afternoon of December the eighth His Excellency the Most Reverend Archbishop of Baltimore blessed the cornerstone of the White-Gravenor Building of Georgetown. The construction was started late in May and it had been hoped to have it ready for occupancy for the second semester. The Fathers, Scholastics, and Brothers formed a procession from Copley Hall and were joined by Franciscans, Dominicans, Carmelites, Capuchins, with Monsignori. The Archbishop was assisted by Monsignor Ryan, Rector of the Catholic University, and by the Rector of Georgetown. The ceremony was very brief as it was confined to the ritual blessing. The Archbishop then came to Copley Lounge where he received all the guests, about two hundred. When Father Rector sent an honorarium to the Archbishop, he received a very courteous letter in reply, in which we read: •

“It was a pleasure to go to Georgetown for Sunday’s event.

“Now, for nineteen years I have kept one rule very exactly and it is: ‘Never to accept from any priest money on the occasion of my performing any Pontifical function.’ This rule has deprived me, in the past

nineteen years, of twenty-five or thirty thousand dollars and that privation has made me very happy.

"Consequently, with sincere appreciation of your generous gift, I am obliged to send the check back. I am sure you will understand this."

The new building will have offices for the Dean, Registrar, etc., and seventeen new classrooms. The top floor will be for chemistry.

On February 2, 1933, the centenary of the Maryland Province, Father Frederick W. Sohon pronounced his last vows in Dahlgren Chapel, Georgetown. In looking over the "*Liber continens catalogum Promotorum ad Gradus*," the first name is Father Robert Molyneux, second Rector of Georgetown, whose profession on September 8, 1806, was received by Archbishop Carroll. Sixteen Fathers who later became Rectors of Georgetown took their last vows here, as did the first Provincial of the Maryland Province, Father William McSherry and five of his successors; the first Rector of Woodstock, Father Paresce, also Father Burchard Villegar, Father Benedict Sestini, Father Aloysius Sabetti, Father Felix Barbelin, the founder of St. Joseph's College, Philadelphia.

Among the temporal Coadjutors to take their final vows were Brother Joseph Moberly who taught so many years at Georgetown and whose diary is so valuable to the historian, and Brother Joseph West to whom Georgetown owes the gift of about three-fourths of the present property. We note also the name of Father John Bapst and Father Augustine Bally, two of our greatest missionaries. The book containing the Memorials of Visitors and Provincials begins with October 1831, when Father Peter Kenny was Visitor.

The following statistics on the reception of the Blessed Sacrament among the resident students at the University are of interest. It must be noted that

there are one hundred less resident students this year than last.

		Masses	Communions	Daily Average	Percentage	
September, 1931		33	7176	217	52%	
and						
October, 1932		29	5744	198	59%	
November, 1931		22	4336	197	40%	
		1932	15	3115	208	53%
December, 1931		10	2527	253	52%	
		1932	10	2574	257	66%

Home News

WORKS OF ZEAL AT WOODSTOCK

The Philosophers' Sodality Academy:

The second big activity of the supply bureau is the remailing of magazines. This was started, on a large scale, two years ago. Since then, over 9000 magazines have been remailed to the Missions. A detailed account of this interesting work, its scope and testimonials received from Fathers to whom the magazines have been sent, can be found in the issue of the *Jesuit Seminary News* for May, 1932.

The Literary Section of the Philosophers' Sodality Academy last year undertook and brought to a very successful finish a mammoth task in the compilation of a book list. This list was very unusual in its form. It was not limited to fiction; the headings include fiction, biography, history, poetry, essays, travel, drama, devotional, and apologetics. The list is divided into three sections. To insure an excellent choice of books, it was prescribed that no book be recommended which

had not been read by the contributor. The sections are: 1) Ten best books that I have read which I would recommend to a Fourth Year High boy. 2) Ten best spiritual books that I have read, which I would recommend to a Fourth Year High boy. 3) Ten best books which I read while at High School. All the Jesuit Philosophers in the United States were invited to join in the compilation of this book list for boys. The list has been received with enthusiastic acclaim.

The Sodality plans for this year call for the formation of several sections, in preparation for future work with boys. Some of these will deal with: Liturgy, Boys' Eucharistic Relations with Our Lord, Boyology, Deaf Mute work, etc.

The Apologetics Section:

Last year the Theologians' Sodality Academy undertook an apologetic program, under the direction of Rev. Richard M. McKeon, S.J. The plan was to supply an Apologetic Letter to the "Queen's Work" for monthly release to the Study Clubs of the School and Parish Sodalities of the country. This year the plan has developed into a Catholic Evidence Bureau. Its aim is no longer merely negative or defensive, but rather positive and constructive, presenting in a series of papers adapted to high school mentalities, the truth and beauty of the Faith as seen in the various treatises of dogmatic theology. The opening series will deal with Grace; the next with Prayer. Both subjects will be developed during the present scholastic year.

The Dactylology Academy:

The apostolic movement among our scholastics in the interest of the deaf-mutes is not new. An early edition of WOODSTOCK LETTERS tells of a catechism class conducted in the Sign language for many years

by Juniors from Frederick, at the Maryland State School for the Deaf.

However, the apostolate has received new life and a fresh impulse within the past two years. In fact, Father Michael A. Purtell, S.J., pastor of all the Catholic deaf of the Archdiocese of New York, says of the scholastics' efforts during 1931-32: "I do not think any class of people or any other year, in all time past, has done so much for our Catholic deaf-mutes as the Poughkeepsie-Weston-Woodstock scholastics have done this year."

In September, 1930, Father Purtell, who is a veteran worker for the deaf, and was formerly their chaplain in the Archdiocese of Baltimore, spoke to the Juniors at Saint Andrew, and as a result a class in the Sign language was formed. Its first teacher at Saint Andrew was Brother Paul A. Rosenecker, S.J., whose parents were deaf-mutes, and who is consequently an expert in the language of the deaf.

Thus was born the apostolic movement which has spread from Saint Andrew to Weston and Woodstock, and which this year will probably be extended to Canada. In June, 1932, the total number of scholastics engaged in this movement was over seventy; but it is probably much higher now. At Woodstock alone, the Dactylology Academy numbers over forty members.

At first, the Academy was contented with the study of the Sign language, with a view to its future use in the ministry; but soon, with the approbation of superiors, more active works of zeal were undertaken. The Juniors from St. Andrew conducted a bi-monthly instruction class in the Sign language for adult deaf at St. Peter's Church, Poughkeepsie. The Weston scholastics conduct a course in Apologetics at the monthly meetings of the deaf, held in Boston College High School.

At Woodstock, the philosophers have thus far been unable to engage in this phase of the apostolate, due

to adverse circumstances; but besides conducting a very well organized course in the Sign language, they have distinguished themselves in the use of the Catholic Press to awaken interest in the deaf. The Philosophers have contributed considerably to the publicity campaign to interest the Catholic world in our much neglected deaf-mutes, through the medium of the N. C. W. C. News Service, and various individual Catholic publications. They have taken part in the actual work of instructing and consoling our Catholic deaf, chiefly through the columns of *The Catholic Deaf-Mute*, a newspaper which is the official publication for the Catholic deaf.

The Dactylology Academy of Woodstock is an integral part of the Philosophers' Sodality, and constitutes a complete section of the same—namely, the Apostolic Section. Its chief purpose is to multiply the number of priests who, by their knowledge of the Sign language, can extend their ministry to the care of the unfortunate and too often neglected deaf-mutes; and this it proposes to do by teaching the Sign language to these priests while they are still "in semine."

The Dactylology Academy is sub-divided into two classes, each of which meets bi-monthly, during recreation time. The text-book used is "How to Talk to the Deaf," by Rev. D. D. Higgins, C.S.S.R.; a number of copies of this book were procured through the kindness of Father Minister. The full approbation and enthusiastic encouragement of Reverend Father Rector and Very Reverend Father Provincial are assured; and the members of the Academy feel that their little efforts will be well spent if they can contribute to the greater glory of God by helping to bring only one silent heart closer to the Sacred Heart.

The Mission Stamp Exchange:

The Mission Stamp Exchange was organized in

February, 1932, as a part of the Theologians' Sodality Academy; but the idea and the activity spread quickly until at the present time a very large portion of the Woodstock community aids in this work for the Missions.

Part of what was formerly the Short Course Classroom has been set aside as a Stamp Room; and there all the work of the Exchange is carried on. There are so many who are willing to help that it has been possible to organize groups of workers for every recreation period during the week, Sundays excepted; yet no one is asked to devote more than one recreation a week to the work.

Sorting the stamps takes the greatest part of the time of the workers; though many are kept busy sending out Stamp Literature, and acknowledging the receipt of stamps.

The stamps come from all over the Province and from many foreign mission countries. The Exchange thus receives a fine variety of stamps and the mixtures are greatly sought by the dealers. Many of the Province Sodalities have done excellent work for our stamp bureau through drives for stamps. Father Michael A. Clark S. J. with the Ladies' Sodality of Baltimore, and Father John F. O'Harley, S. J., with the Junior Ladies' Sodality of St. Aloysius', Washington, have been especially energetic in thus aiding the Stamp Exchange. Many schools of the Province have also helped greatly. The chief supply, however, still comes from the many parochial and Sisters' High Schools to which circulars are sent.

As a result of the first three months work, the Stamp Exchange was able to raise \$140.00 for the Missions. Since the difficulty of getting a good steady supply of stamps has now been partly overcome, it is hoped henceforth to clear about \$100.00 a month. The receipts for August justify this expectation, for during that month alone, the receipts were \$109.50. Nearly

five hundred pounds of stamps have been handled by the bureau during the past five months.

The Theologians' Mission Activities:

Just when the Theologians began to take an active interest in our Missions, it is difficult to determine. When the pioneer scholastics in the Philippines returned from the Islands for Theology, they began a sort of Mission Academy. In 1929 a few of the Theologians decided to perfect this organization, with a double end in view: first to keep alive the interest in our Missions, and secondly, to help in any material way possible our Fathers in the Mission fields of Mindanao.

Acting on the biblical idea that the fragments should be gathered up lest they be lost, the collection of tin foil was begun; boxes were placed on the corridors, so that it would be easy for all to add their contributions—mostly the tin foil wrappers of cigarettes and cigars.

Old newspapers and magazines were also gathered, as these can be sold, and the money put to good advantage for the Mission cause. Stamps were also collected, but it was not until Mr. Edward J. Haggerty, S.J., took charge of the stamp bureau that it became for the second time at all lucrative for the Missions. Holy pictures, used Christmas cards, Easter cards, were also gathered, as these could be used in making contacts with the children on the mission fields. Through personal letters, some of our friends were notified of the work in hand, and schools in Baltimore began aiding the cause, by saving stamps and tin foil for the Philippine Jesuit Missions. The pecuniary returns from all these activities has not been very great, but the interest aroused, and the zeal that has been stirred up among school children for the Missions, has made worth while all the efforts of the Theologians in this work.

The next thing to be done was to collect school books, as our Mission Schools were very poor, and the Government requirements for schools in the Philippines are very strict. However, there was this advantage: every book collected could be used, either as a text book or as a reference book for the library. In two and a half years, about 4000 books have been sent to our various Mission Schools in Zamboanga, Cagayan, Tagaloan, Oroquieta, Iligan, and Balingasag.

It was found that the wrappers which came on certain delicacies generally had at first class feasts, could be utilized in obtaining premium printing and painting books for children. To see what these were, a number of paint books were obtained from the Penant Peanut Company of Wilkes-Barre, Pa. It was found that these booklets would be very useful for kindergarten work in the Philippines; and since then over 500 of them have been sent to the Islands. But, when you send paint books, you must send paints too; and so, United Profit Sharing Coupons were collected, and the problem was solved; several hundred paint sets were thus obtained. With the same coupons, several other useful articles were obtained in fairly large quantities and sent across. Most of the coupons were from the Cloverdale Ginger Ale Co., which used bottle tops redeemable as coupons. But alas! the Company suddenly stopped using these bottle tops, and thus we lost a very helpful source of Mission revenue. Then came the depression; the prices of tin foil, of old magazines and newspapers dropped to almost nothing; and at last it was deemed unadvisable to save papers; but tin foil and magazines were still collected in hopes that the prosperity which was just around the corner, would suddenly turn that corner, beyond which all were casting hopeful glances.

When the Novitiate of the Sacred Heart, at Manila, was being reorganized, the Master of Novices, Father Raymond Goggin S.J., sent word to Mr. Andrew F.

Cervini, S.J., that the novices were suffering from a lack of spiritual books in English. Several Catholic publishers were appealed to, and they generously responded, sending in all about 50 books. Father Paul Conniff, S.J., Rector of Brooklyn Preparatory School, and Father Ferdinand Wheeler, S.J., Rector of Loyola High School, also contributed generously towards this noble work, so that in a short while about one hundred books were on the way to Manila. A letter telling of the novices' needs was published in the Catholic papers of New York, Philadelphia, and Buffalo; and this appeal has brought in several hundred spiritual books; they are still coming in. The latest contributor was Gonzaga High School in Washington, which donated about 1000 textbooks and novels. Most of these will be sent to our Mission Schools; some will be destined for Manila.

Due to the practical charity of a Catholic Steamship Agent in New York, all these mission goods have been sent to the Philippines free of charge. The shipping laws demand payment for all freight, and so this good friend of the Missions pays the bills himself.

As a result of the Theologians' Mission activities, about \$300.00 has been sent to the Missions during the past year and a half. This money came principally from Catholic friends, who realized the poverty of our Missions; as a rule, the gifts were unsolicited. A total of 4000 or more books have been sent to the Mission schools; besides many varied school supplies. About 500 books have gone to the Novitiate.

Most of the work connected with these activities has been done by the Theologians during recreation time. The beauty of it was that no one man felt the burden heavy, but many helped, making the work a pleasure for the Theologians and a profit for the Missions.

It should be added that many of the books sent to the Novitiate were donations from Woodstock itself, as Father Vincent McCormick, S.J., our Rector, has

always been whole heartedly in favor of the work done for the Missions and has always helped wherever and whenever he could.

NOVEMBER DISPUTATIONS

De Actu Fidei

Defendet: P. P. X. Walsh

Arguent: P. Bona, P. Dowd

De Verbo Incarnato

Defendet: P. Killeen

Arguent: P. Doody, P. Burke

Ex Historia Ecclesiastica

Roman Law and the Christian Martyrs—
Mr. Mulcahy

Ex Theologia Naturali

Defendet: F. Maloney

Arguent: F. Deegan, F. J. Quinn

Ex Ethica

Defendet: F. Conway

Arguent: F. Walsh, F. Wilhelm

Ex Cosmologia

Defendet: F. Gallagher

Arguent: F. McCorry, F. E. McManus

A. M. D. G.

A Study of the Last Catalogus Defunctorum

These details were gathered by a Father of the Oregon Province and appeared in the December issue of the *Oregon Province News*:

1. Of the 320 Members who died during this period: 3 were Bishops; 214 Priests; 31 Scholastics; 72 Brothers.
2. As to *their age*: 5 were *ninety* years old and over; 39 died between the ages of 80 and 90; 9 were 79 years old. Of the 320, 53 or one-sixth were older than 78 years.
3. One reached the age of 94 years (No. 128, a Neapolitan). Two died after spending 77 years in the Society. 7 died as Novices: 5 Scholastic, and 2 Brother-Novices. The youngest died at the age of 18 (a Spaniard, No. 149).
4. The *average age* of the 320 is 60½ years. Their total years of life is 19,369 years. The average of years *spent in the Society* is 40 years. Total years of the Society life 12,768 years.
5. Number who died each month: Oct. 1930—33; Nov.—28; Dec.—26; Jan. 1931—34; Feb.—27; Mar.—18; Apr.—20; May—32; June—16; July—27; Aug.—24; Sept.—35.

In June the lowest number died, 16; in September the highest number died, 35 (of whom 11 perished in the catastrophe of Belize, British Honduras).

Requiescant in Pace!

UNIVERSITIES, COLLEGES AND HIGH SCHOOLS IN THE AMERICAN ASSISTANCY

California		1931-32	1932-33
	Coll. and Univ.	2,462	2,236
	High Schools	2,152	1,500
	Total	4,614	3,736

Chicago	Coll. and Univ.	13,404	11,684
	High Schools	2,341	2,316
	Total	15,745	14,000
Missouri	Coll. and Univ.	11,715	10,906
	High Schools	2,123	1,970
	Total	13,838	12,876
Maryand-New York	Coll. and Univ.	13,793	12,611
	High Schools	5,985	5,495
	Total	19,778	18,106
New England	Coll. and Univ.	3,574	3,976
	High Schools	1,015	990
	Total	4,589	4,966
New Orleans	Coll. and Univ.	1,982	2,314
	High Schools	1,114	1,009
	Total	3,096	3,323
Oregon	Coll. and Univ.		503
	High Schools		813
	Total		1,316
Total	Coll. and Univ.	46,930	44,230
Total	High Schools	14,730	14,093
Grand Total		61,660	58,323

The figures in the above tabulation show, for the first time in the past three years, a decrease in the University and College registration, and a larger decrease in the High Schools. In the Colleges and Universities, much of the decrease is such that it does not affect the standard courses, being in the summer school and extension departments. Loyola, Baltimore, for example and St. Louis University list no extension courses for the year. A consoling feature is that the Colleges of Arts and Science show an increase from 13,908 to 15,280. Sociology and the Summer Schools have suffered the greatest losses. The apparently large drop in the High School figures for California is due mainly to the erection of the new Oregon Province. The percentage of error in the tabulations is small and due to the fact that the questionnaires were inadequately filled out in some instances.

St. Peter's College, Jersey City, added the Junior year, and opened the Hudson College of Finance and Commerce; Loyola High, Missoula, Montana, has closed temporarily for financial reasons.

MINISTERIA SPIRITUALIA PROVINCIÆ CALIFORNIAE

a die 1 Julii, 1931, ad diem ium Julii, 1932

Baptisms	604
Confessions	298,776
Communions	560,076
Last Sacraments	1,635
Conciones and Exort.	4,420
Parati ad Prim. Comm.	604
Parati ad Confirm.	268

Catecheses	5,758
Matrim. benedic.	207
Matrim. revalid.	35
Exerc. Spiritual.	
publ.	138
priv.	72
Visit. Infirm.	8,095
Visit. Hospit.	4,318
Visit. Carc.	180
Sodalities (soc.)	2,161
Foed. SS. Cordis (soc.)	15,435

RETREATS GIVEN BY THE FATHERS OF THE
CHICAGO PROVINCE

September 1, 1931 to September 1, 1932

	Retreats	No.
Diocesan Clergy	15	341
Religious Priests	1	40
Religious Brothers	2	29
Religious Men	9	557
Seminarians	7	826
Benedictine Sisters	1	80
Carmelite Sisters	1	15
Sisters of the Blessed Sacrament	1	20
Sisters of Charity of St. Augustine	2	151
Sisters of Charity B. V. M.	5	408
Sisters of Charity (Grey Nuns of Montreal)	1	22
Sisters of Charity of Nazareth	2	146
Helpers of Holy Souls	2	33
Sisters of the Good Shepherd	5	119
Sisters of the Good Shepherd—Preservates	1	225
Sisters of the Good Shepherd—Magdalens	3	170
Sisters of the Holy Child	2	53
Sisters of the Holy Cross	1	160
Sisters of the Humility of Mary	3	359
Sisters of the Incarnate Word	1	15
Ladies of Loretto	1	60
Little Sisters of the Poor	2	47
Little Sisters of the Poor—Old Folks	1	300
Poor Handmaids of Jesus Christ	1	175
Religious of the Cenacle	1	28
Sisters of Loretto	3	137
Sisters of Mary Reparatrix	1	32
Sisters of Mercy	15	869
Sisters of Notre Dame	11	1,241
Sisters of the Precious Blood	3	365
Sisters of Providence	3	960
Missionary Sisters of St. Francis	1	10
Sisters of St. Francis	4	213
Sisters of St. Joseph	10	1,434

	Retreats	No.
Religious of the Sacred Heart	9	250
Sisters of the Sacred Heart, Missionary Sisters	1	40
Social Mission Sisters	1	5
Ursuline Sisters	11	1,091
Laymen	31	1,615
Ladies	32	2,866
Catholic Boy Scouts	1	250
College Students—Boys	12	4,853
College Students—Girls	14	2,529
High School Students—Girls	16	4,173
High School Students—Boys and Girls	34	8,075
Nurses	9	500
Total	284	32,296

THE OREGON PROVINCE
SUMMARY OF RETREAT WORK

February 2nd to December 8th, 1932

	Retreats	No.
Franciscan Sisters of Perpetual Adoration	1	48
Holy Name Sisters	2	124
Maryknoll Sisters	1	10
Missionary Sisters of the Sacred Heart	2	57
Religious Hospitallers of St. Joseph	1	10
Religious of the Sacred Heart	3	89
Sisters of the Blessed Virgin Mary	1	24
Sisters of Charity of Leavenworth	1	36
Sisters of the Good Shepherd	3	52
Sisters of the Holy Child Jesus	2	36
Sisters of Humility of Mary	1	34
Sisters of the Precious Blood	1	32
Sisters of Providence	7	542
Sisters of St. Ann	2	60
Sisters of St. Francis	4	176
Sisters of St. Joseph	4	134
Sisters of St. Mary (Beaverton)	2	144
Ursuline Nuns	6	105
Visitation Nuns	1	26
Students' Retreats	15	2,464
Nurses' Retreats	1	35
Lay-Teachers	1	70
Ladies	2	80
Laymen	2	165
Ours	3	118
Total	69	4,669

RETREATS GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE

January, 1932, to January, 1933

RELIGIOUS ORDERS OF MEN:		Retreats No.	Retreats No.	
Cistercian Fathers,			Christian Charity:	
Peosta, Ia.	1		New Elm, Minn.....	1 41
S. C. J., Hales			Dominicans:	
Corners, Wis.	1		Milwaukee, Wis.	1 17
St. Columbian Fathers,			Franciscans:	
St. Columbia, Neb.	1		Milwaukee, Wis.....	3 325
			St. Louis, Mo.....	
TO SECULAR CLERGY:			Franciscans	
Belleville, Ill.	1		(Stella Niagara):	
Rockford, Ill.	1		Alliance, Neb.	1 25
Peoria, Ill.	1		O'Neill, Neb.	1 20
Winona, Minn.	1		Pine Ridge, S. Dak..	1 20
Omaha, Neb.	2		St. Francis, S. Dak..	1 24
LaCross, Wis.	1		Good Shepherd Conv.:	
St. Francis Seminary,			Denver, Colo.	1
Wis. (Seminarians			Dubuque, Ia.	1
and Priests)	3 400		Kansas City, Mo.	1 20
St. Paul Seminary,			St. Louis, Mo.	3 132
St. Paul, Minn.			Milwaukee, Wis.	2 59
(Seminarians)	1		Omaha, Neb.	2
RELIGIOUS WOMEN:			Sioux City, Ia.	1 14
Benedictine:			Helpers of the	
Raeville, Neb.	1 20		Holy Souls:	
Sturgis, S. Dak.	2		St. Louis, Mo.	2 25
Blessed Sacrament:			Holy Child Jesus:	
Marty, S. Dak.	1		Cheyenne, Wyo.	1 18
Carmelites:			Humility of Mary:	
Bettendorf, Ia.	1		Ottumwa, Ia.	1 150
St. Charles, Mo.	1		Little Sisters of the	
Charity (B. V. M.)			Poor:	
Boulder, Colo.	1 40		St. Louis, Mo.	1 17
Clinton, Ia.	1 40		Loretto:	
Council Bluffs, Ia. ...	1 35		Denver, Colo.	2 157
Davenport, Ia.	1 30		Kansas City, Mo.	1 70
DesMoines, Ia.	1 98		St. Louis, Mo.	3 120
Dubuque, Ia.	3 456		Madams of the	
Sioux City, Ia.	1 30		Sacred Heart:	
Wichita, Kan.	1 30		St. Charles, Mo.	2 127
Kansas City, Mo.	1 35		St. Joseph, Mo.	1
St. Louis, Mo.	1 25		St. Louis, Mo.	3 174
Rapid City, S. Dak. ...	1 14		Omaha, Neb.	1 30
Milwaukee, Wis.	1 67		Cincinnati, Ohio	1
Charity of Leavenworth:			SS. St. Mary:	
Denver, Colo.	2 207		Quincy, Ill.	1
Leavenworth, Kan. ...	2 215		St. Louis, Mo.	3 91
Charity (Nazareth, Ky.):			Mercy:	
Nazareth, Ky.	1 35		Denver, Colo.	1 40
			Cedar Rapids, Ia.	2 277

Retreats No.		LAYMEN AND STUDENTS:	
			Retreats No.
Clinton, Ia.	1	St. Paul, Minn.	1 30
Council Bluffs, Ia.	1 28	Denver, Colo.	4 345
Dubuque, Ia.	2	Peosta, Ia.	1
Kansas City, Mo.	1 40	Kansas City, Mo.	1 460
Marshall, Mo.	1 16	St. Joseph, Mo.,	
Independence, Mo.	1 22	(K. of C.)	1
St. Louis, Mo.	1 64	Chadron, Neb.	
Springfield, Mo.	1 40	(K. of C.)	1
Webster Groves, Mo.	2 45	St. Louis, Mo.	1 950
Omaha, Neb.	3 102	White House,	
Janesville, Wis.	1	St. Louis, Mo.	51 1,284
Milwaukee, Wis.	1	Pine Ridge, S. Dak.	1 27
Notre Dame:		Beulah, Wis.	2 65
Belleville, Ill.	1	Cleveland, Ohio	1 67
Mankato, Minn.	3 94	Milwaukee, Wis.	2 155
St. Louis, Mo.	1 80	Prairie du Chien,	
Omaha, Neb.	1	Wis.	5 300
Elm Grove, Wis.	1	St. Ignatius, Chicago,	
Prairie du Chien,		Ill.	1 370
Wis.	2 75	St. Bridget, Omaha,	
Oblates of Providence		Neb.	1 401
(Colored):		Sacred Heart,	
Leavenworth, Kan.	1 20	Denver, Colo.	1 156
Poor Clares:		Catholic Instruction	
Omaha, Neb.	1 26	League, Milwaukee	1 320
Precious Blood:		Rockhurst, Kansas	
O'Fallon, Mo.	1 105	City	1 300
Presentation:		NURSES, WOMEN	
Aberdeen, S. Dak.	1 86	AND CHILDREN:	
Providence:		Denver, Colo., (pub.	
Indiana	1 300	school children)	2 500
St. Joseph:		Denver, Colo.	
La Grange, Ill.	1 130	(Nurses)	1 75
Concordia, Kan.	4 435	Lovela Church,	
Dodge City, Kan.	1 36	Denver, Colo.	1 1,000
St. Paul, Minn.	6 981	Chicago, Ill.	1
St. Louis, Mo.	2	Chicago, Ill.	
Superior, Wis.	1 36	(Deaf Mutes)	1 120
Ursuline:		Cenacle, Chicago, Ill.	2 115
Alton, Ill.	2 33	Providence High	
Decatur, Ill.	1 55	School, Chicago	1 960
Springfield, Ill.	1 80	Sacred Heart Conv.,	
Paola, Kan.	1	Chicago, Ill.	1
Frontenac, Minn.	1 64	Quincy, Ill.	1
Arcadia, Mo.	1 40	Mt. Mercy Acad.,	
Kirkwood, Mo.	2 35	Cedar Rapids, Ia.	2 35
Falls City, Neb.	1 12	St. F. X. High,	
Nebraska City, Neb.	1	Council Bluffs	1 120
Omaha, Neb.	1 15	Clarke College,	
York, Neb.	1 55	Dubuque, Ia.	2
Visitation:		Columbia College,	
Dubuque, Ia.	1 24	Dubuque, Ia.	1
Springfield, Mo.	1 35		
St. Louis, Mo.	2 75		

STATISTICS

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	Retreats	No.
Mt. Carmel, Dubuque, Ia.	1	
Villa Maria, Ottumwa, Ia.	1	35
St. Augustine Acad., Fort Wayne, Ind.	1	200
St. Mary's of the Plains, Dodge City, Kan.	1	
St. Mary's College, Leavenworth, Kan.	1	
Ursuline Academy, Paola, Kan.	1	
Arcadia College, Arcadia, Mo.	1	
St. James' Church	1	400
St. Teresa Junior Coll., Kansas City, Mo.	1	102
Cenacle, Normandy, Missouri	8	210
Sacred Heart Conv., St. Charles, Mo.	2	
Sacred Heart Conv., St. Joseph, Mo.	2	106
Fontbonne College, St. Louis, Mo.	2	150
Good Shepherd Conv., St. Louis, Mo.	2	
Little Flower Retreat House, St. Louis, Mo.	21	232
Loretto Academy, St. Louis, Mo.	1	259
Maryville Conv., St. Louis, Mo.	2	
Rosatti Kane H. S., St. Louis, Mo.	1	800
Sacred Heart Acad., St. Louis, Mo.	4	520
Villa Duchesne, St. Louis, Mo.	2	100
Visitation Conv., St. Louis, Mo.	3	390
Webster College, Webster Groves, Mo.	2	172
St. Joseph Hospital, Alliance, Neb., (Nurses)	1	
Duchesne College, Omaha, Neb.	3	
Notre Dame Acad., Omaha, Neb.	1	50

	Retreats	No.
St. Mary's College, Omaha, Neb.	2	240
St. Catherine Hospital, Omaha, Neb., (Nurses)	1	70
St. Mary's Academy, O'Neill, Neb.	1	130
St. Dominic Acad., Jersey City, N. J.	1	40
St. Joseph Academy, Green Bay, Wis.	1	
St. Francis Hospital, LaCrosse, Wis. (Nurses)	1	
Edgewood, Wis.	2	
St. Mary's Institute, Marinette, Wis.	1	50
Marquette High, Milwaukee, Wis., (Public School Children)	3	325
Mercy High, Milwaukee, Wis.	1	
Tekawitha Lodge, Nagawicka Lake, Wis.	1	
St. Peter, Oshkosh, Wis.	1	
Holy Name H. S., Sheboygan, Wis.	1	
St. Mary's Academy, St. Francis, Wis.	1	
Good Shepherd Conv., Wauwatosa, Wis.	1	106
Holy Child High, Cheyenne, Wyo.	1	100
JESUIT RETREATS		
Scholastics and Brothers:		
Denver, Colo.	1	35
St. Mary's, Kan.	3	195
Florissant, Mo.	2	200
Pine Ridge, S. Dak.	1	18
St. Francis, S. Dak.	1	20
Beulah, Wis.	2	100
Prairie du Chien, Wis.	1	15
Waupaca, Wis.	1	85
Total number of retreats		343
Total number of retreatants		20,664

**RETREATS GIVEN BY THE FATHERS OF THE
NEW ENGLAND PROVINCE**

From January 1, 1932, to December 31, 1932

TO SECULAR CLERGY:		Retreats No.	
Boston	4	892	Harrisburg, Pa. 1 40
Hartford	2	420	Hartford, Conn. 5 589
Manchester	2	200	Hooksett, N. H. 1 155
Portland	1	131	Leicester, Mass. 1 44
Providence	2	227	Manchester, N. H. ... 3 240
St. Paul	2	368	Milford, Conn. 1 170
Springfield	2	403	New Haven, Conn. ... 1 40
			New York, N. Y. 2 136
			Portland, Me. 3 405
			Providence, R. I. 2 200
			Tarrytown, N. Y. ... 1 150
			Missionary Helpers of the Sacred Heart:
TO RELIGIOUS PRIESTS:			Towson, Md. 1 80
Missionaries of the Sacred Heart:			Notre Dame:
Natick, R. I. 1 8			Boston, Mass. 1 78
TO SEMINARIANS:			Cambridge, Mass. ... 1 50
Boston	1	230	Lawrence, Mass. 1 46
Hartford	1	220	Lowell, Mass. 1 100
Overbrook	1	40	Moyland, Pa. 1 65
TO BROTHERS:			Tyngsboro, Mass. ... 1 114
Marist Brothers:			Waltham, Mass. 1 50
Poughkeepsie, N. Y. 1 70			Washington, D. C. ... 1 112
Tyngsboro, Mass. ... 1 28			Worcester, Mass. ... 2 266
TO LAYMEN:			Presentation:
Holy Cross College 1 44			Green Ridge, S. I., N. Y. 1 66
TO RELIGIOUS WOMEN:			Fitchburg, Mass. 1 52
Cenacle:			Providence:
Newport, R. I. 1 30			Adams, Mass. 1 20
Charity:			Holyoke, Mass. 4 400
Baltic, Conn. 1 92			Malden, Mass. 1 20
Halifax, N. S. 1 200			Pittsfield, Mass. ... 1 36
New York, N. Y. 1 83			M. Reparatrix:
Charity of Nazareth:			New York, N. Y. 1 24
Brockton, Mass. 1 42			Srs. Poor of St. Francis:
Newburyport, Mass. 1 50			Cincinnati, Ohio 2 80
Christian Charity:			St. Francis:
Mendham, N. J. 1 90			Georgetown, D. C. ... 1 45
Daughters of Heart of Mary:			St. Dorothy:
Burlington, Vt. 1 25			Bristol, R. I. 1 14
New York, N. Y. 1 80			Richmond, S. I., N. Y. 1 27
Faithful Companions of Jesus:			Sacred Heart:
Fitchburg, Mass. 1 45			Albany, N. Y. 1 132
Providence, R. I. 2 48			Keeseville, N. Y. ... 1 44
Good Shepherd:			Newton, Mass. 1 35
Brooklyn, N. Y. 2 65			New York, N. Y. 1 33
Hartford, Conn. 2 24			Providence, R. I. 2 51
Springfield, Mass. ... 2 29			
Mercy:			
Bethesda, Md. 1 40			
Fall River, Mass. 2 178			

		Retreats No.			Retreats No.
St. Joseph:			Rochester, N. Y.	2	460
Albany, N. Y.	1	132	Springfield, Mass.	1	53
Chicopee, Mass.	1	72	Wheeling, W. Va.	1	95
Framingham, Mass.	2	465	Visitation:		
Hartford, Conn.	1	131	Frederick, Md.	1	35
Holyoke, Mass.	2	500	Wheeling, W. Va.	1	30

TO SECULAR LADIES AND PUPILS

	Retreats	No.
Cenacle:		
Brighton, Mass., Ladies, College, High School and Business Girls	6	270
New York, N. Y., Ladies	1	60
Charity:		
Baltic, Conn., Academy Girls	1	75
Wellesley Hill, Mass., Ladies and Girls	2	105
Good Shepherd:		
Buffalo, N. Y., Magdalens	1	30
Washington, D. C., Women	1	125
Holy Child:		
Rosemont, Pa., College Girls	1	170
Mercy:		
Buffalo, N. Y., Nurses	1	55
Hooksett, N. Y., Ladies and Academy Girls	2	125
Milford, Conn., Ladies and Academy Girls	2	175
North Plainfield, N. J., Academy Girls	1	100
Missionary Sisters of St. Francis:		
Highland Falls, N. Y., Academy Girls	1	200
Notre Dame:		
Boston, Mass., Academy Girls	1	150
Chicopee, Mass., Teachers	1	42
Philadelphia, Pa., Academy Girls	1	75
Tyngsboro, Mass., Ladies, Teachers and Academy Girls	3	149
M. Reparatrix:		
New York, N. Y., Business Girls	2	51
Sacred Heart:		
Albany, N. Y., Ladies and Academy Girls	3	175
Lancaster, Pa., Ladies	1	70
Newtown, Mass.	1	120
New York, N. Y., Ladies and Academy Girls	3	270
Philadelphia, Pa., Ladies	2	100
Providence, R. I., Ladies and Academy Girls	5	280
Sacred Heart of Mary:		
Tarrytown, N. Y., Ladies	2	232
St. Joseph:		
Chicopee, Mass., Academy Girls	1	75
Waterbury, Conn., Nurses	1	125
Union of the Sacred Hearts:		
Fall River, Mass., Ladies and Academy Girls	2	135

	Retreats	No.
Visitation:		
Wheeling, W. Va., Ladies	2	75
Retreats to Students in Colleges and High Schools in New England Province		
Boston College	3	1,550
Holy Cross College	3	1,250
Boston College High School	3	1,225
Other Schools		
Canisius High School, Buffalo, N. Y.	1	300
Academy of the Assumption, Wellesley	1	60
Newman School, Lakewood, N. J.	1	100
Mt. St. Michael's High School, New York City ..	1	232
SUMMARY OF RETREATS		
Priests, Secular	15	2,641
Priests, Regular	1	8
Seminarians	3	490
Religious Brothers	2	98
Religious Women	86	6,958
Laymen	1	44
Secular Ladies and Girl Students	51	3,614
Students (Boys) College and High Schools	13	4,717
Private	6	6
Total	178	18,576

**OPERA SPIRITUALIA
NEW ORLEANS PROVINCE**

September, 1931, to September, 1932

Baptisms	1,945
Conversions	309
Confessions	608,143
Communions	1,429,152
Mariages blessed	386
Marriages revalidated	160
Extreme Unctions	971
Catechism (times taught)	7,135
First Communions	1,766
Confirmation (Number prepared for)	865
Exhortations	2,224
Sermons	6,636
Retreats	198
Missions	68
Novenas	790
Tridua	20
Visits to hospitals	4,644
Visits to prisons	124
Visits to the sick	10,729
Sodalities	103
Sodalists	7,238
Members, League of SS. Heart.....	12,964

Boys in parochial schools	2,217
Girls in parochial schools	2,267
Sunday school enrollment	1,712

DEATHS

New Orleans Province—1932

Fr. Thomas H. Bortell, S.J., March 10, 1932, Albuquerque, N. M.
 Fr. Lawrence T. Hanhauser, S.J., March 31, 1932, New Orleans.
 Bro. John Birmingham, S.J., Aug. 10, 1932, Grand Coteau, La.

STATISTICS ON RETREATS GIVEN BY THE
 FATHERS OF THE NEW ORLEANS PROVINCE

From September, 1931, to September, 1932

	Retreats	No.
Secular Clergy	5	157
Christian Brothers	2	57
Sacred Heart Brothers	3	135
Laymen	15	564
Ladies	21	1,648
Benedictine Sisters	2	50
Blessed Sacrament Sisters	2	63
Daughters of the Cross	1	
Dominican Sisters	4	85
Franciscan Sisters	1	16
Good Shepherd Sisters	4	48
Incarnate Word (and Charity) Sisters	13	714
Incarnate Word (and Blessed Sacrament) Sisters	1	70
Holy Names Sisters	2	66
Immaculate Conception Sisters	1	41
Holy Family Sisters	2	164
St. Joseph Sisters	4	249
Little Sisters of the Poor	1	12
Sisters of Loretto	5	176
Magdalens	1	62
Marionites of the Holy Cross	2	152
Mt. Carmel Sisters	2	116
Missionary Sisters of the Sacred Heart	1	19
Sisters of Mercy	13	529
Sisters of St. Mary of Namur	1	106
Sisters of Perpetual Adoration	5	184
Society of Christ Our King	1	5
Presentation Sisters	1	9
Sisters of Charity	2	61
Sisters of Christian Education	1	37
B. V. M.'s	1	10
Religious of the Sacred Heart	2	105
Teresian Sisters	1	20
Religious of Marie Reparatrice	1	28
Ursuline Sisters	4	164
Visitation Sisters	1	40

	Retreats	No.
Hijas de N. Senora	1	20
Sisters of Christian Charity	1	25
Boys	32	1,979
Academy Girls	20	2,155
Co-eds (Parish Schools)	5	673
Nurses	2	110
Inmates	8	980
Totals	198	12,183
TRIDUA TO RELIGIOUS	20	596
Summary		
Clergy	5	157
Brothers	5	192
Religious	85	3,725
Laymen	15	564
Ladies	21	1,648
Boys	32	1,979
Girls	20	2,155
Parish School Students	5	673
Nurses	2	110
Inmates	8	980
Totals	198	12,183

Maryland-New York Province

MISSION BAND

Fall Schedule

Aug. 30-Sept. 8	St. Michael's Villa, Englewood, N. J., Fr. Hargadon.
Sept. 1-8	Sacred Heart Villa, Goshen, N. Y., Fr. Kaspar.
Sept. 2-6	Cenacle, New York, Fr. Connor.
Sept. 6-10	St. Agnes' Home, Nanuet, N. Y., Fr. Cox.
Sept. 6-15	Sisters of Our Lady of Christian Doctrine, Nyack, N. Y., Fr. McIntyre.
Sept. 7-15	Mother of Sorrows, Phila., (Novena), Fr. Chas. Gallagher.
Sept. 11-13	St. Edward's, Phila., (Forty Hours), Fr. Torpy.
Sept. 11-18	St. Joseph's Troy, N. Y., Fr. J. P. Gallagher.
Sept. 11-18	St. Joachim's, Meshoppen, Pa., Fr. Cotter.
Sept. 18-25	St. Gabriel's, Phila., Fr. Connor (Fr. Kaspar will close).
Sept. 18-25	St. Lawrence's, Great Bend, Pa., FF. J. P. Gallagher and Bouwhuis.
Sept. 18-20	Mother of Sorrows, Phila., (Forty Hours) Fr. Chas. Gallagher.
Sept. 15-Oct. 2	St. Joseph's, Newark, N. J., Fr. Torpy.
Sept. 25-Oct. 3	St. Catharine's Elizabeth, N. J., Fr. Cox.
Sept. 25-Oct. 3	Nativity, Scranton, Pa., Fr. J. P. Gallagher.

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Sept. 25-Oct. 3	St. Mary's, Batavia, N. Y., Fr. Connor.
Sept. 25-Oct. 3	Corpus Christi, Hasbrouck Heights, N. J., Fr. Hargadon.
Sept. 25-Oct. 2	St. Mary of the Lake, Watkins Glen, N. Y., Fr. McCarthy.
Oct. 2-16	Holy Spirit, New York, FF. McIntyre and Connor.
Oct. 2-23	St. Catharine of Alexandria, Brooklyn, N. Y., FF. McCarthy and Cotter.
Oct. 2-16	Sacred Heart, Norfolk, Va., FF. Kaspar and Chas. Gallagher.
Oct. 2-4	Nativity B. V. M., Media, Pa., (Forty Hours) Fr. Bouwhuis.
Oct. 4-7	Seton Hall, South Orange, N. J., (High School Retreat), Fr. Torpy.
Oct. 9-12	St. John's, Susquehanna, Pa., (Forty Hours), Fr. J. P. Gallagher.
Oct. 9-23	St. Boniface's, Sea Cliff, N. Y., FF. Hargadon and Cox.
Oct. 14-16	Laymen's Retreat, Buffalo, N. Y., Fr. Bouwhuis.
Oct. 16-19	St. John's, Scranton, Pa., (Forty Hours), Fr. J. P. Gallagher.
Oct. 16-30	St. Aloysius', Phila., FF. Connor and Kaspar.
Oct. 16-23	Holy Name, Kingston, Pa., Fr. Torpy.
Oct. 18-21	Fordham Preparatory, (Retreat), Fr. Bouwhuis.
Oct. 23-Nov. 6	St. Patrick's, Pottsville, Pa., FF. J. P. Gallagher, Torpy and Bouwhuis.
Oct. 23-30	St. John's, Honesdale, Pa., Fr. Chas. Gallagher.
Oct. 23-30	Christ the King, New York City, Fr. Hargadon.
Oct. 25-29	Fordham University (Retreats) FF. McIntyre and Cox.
Oct. 30-Nov. 2	Corpus Christi, Chambersburg, Pa., (Forty Hours), Fr. McCarthy.
Oct. 30-Nov. 6	St. Mary's, Lonaconing, Md., Fr. Cotter.
Oct. 30-Nov. 13	St. Mary's Cathedral, Trenton, N. J., FF. McIntyre, Cox and Kaspar.
Nov. 6-20	St. Ann's, Phoenixville, Pa., FF. J. P. Gallagher and McCarthy for first week, Fr. McCarthy, second week.
Nov. 6-20	St. Anthony's, Phila., FF. Cotter and Torpy
Nov. 6-20	St. Edmond's, Phila., FF. Hargadon, Connor and Bouwhuis.
Nov. 6-20	St. Catharine's, Elizabeth, N. J., Fr. Chas. Gallagher.
Nov. 13-20	St. Lau encc's, Williamsport, Pa., Fr. Cox.
Nov. 13-21	St. Ignatius Loyola's, Kingston, Pa., (Novena), Fr. J. P. Gallagher, (Fr. Bouwhuis will replace Fr. Gallagher Nov. 19).

Nov. 20-27	St. Kieran's, Heckscherville, Pa., Fr. McIntyre.
Nov. 20-23	St. Edmond's, Phila., (Forty Hours) Fr. Connor.
Nov. 20-23	Our Lady of Perpetual Help, Morton, Pa., (Forty Hours), Fr. J. P. Gallagher
Nov. 25-27	Cenacle, Lake Ronkonkoma, L. I., Fr. Connor.
Nov. 27-Dec. 8	St. George's, Paterson, N. J., Fr. Cox.
Nov. 29-Dec. 8	Retreat—Little Sisters of Poor, Phila., Fr. C. Gallagher.
Nov. 30-Dec. 8	Novenas in Honor of Immaculate Conception. Holy Rosary, Edgewater, N. J., Fr. Connor; Wilmington Cathedral, Fr. Tallmadge; St. John Chrysostom, Bronx, N. Y., Fr. Torpy; Holy Trinity, Wash., D. C., Fr. McIntyre; Nativity, Scanton, Fr. Bouwhuis; St. John's, Scranton, Fr. Hargadon; Christ the King, New York, Fr. Cotter.
Dec. 4-11	St. Henry's, Bayonne, N. J., Fr. Cunningham (Chicago Province) and Fr. Ryan of New England Province.
Dec. 4-11	St. Joseph's, Minooka, Pa., Fr. J. P. Gallagher.
Dec. 4-8	Our Lady of Mt. Carmel, Phila., Fr. McCarthy.
Dec. 4-11	St. Monica's, Phila., Fr. Kaspar.
Dec. 11-15	Retreat to Sisters Marie. Reparatrice, N. Y., Fr. Cox.
Dec. 11-14	Sharon Hill Academy, (Retreat) Fr. Bouwhuis.
Dec. 15-18	St. Mary's Hospital, Brooklyn, (Nurses Retreat) Fr. Connor.

WINTER SCHEDULE

Jan. 5-8	Annunciation, Williamsport, Pa., (Men's Retreat), Fr. Cox.
Jan. 8-10	St. Madeline's, Phila., (Men's Retreat), Fr. Connor.
Jan. 8-15	Hart's Island, New York, Fr. Bouwhuis.
Jan. 8-15	St. Aloysius', Washington, D. C., (Women's Retreat), Fr. C. Gallagher.
Jan. 8-15	St. Gabriel's, Phila., Fr. J. P. Gallagher.
Jan. 15-22	St. Aloysius', Washington, D. C., (Men's Retreat), Fr. McIntyre.
Jan. 15-19	Helpers of the Holy Souls, Choppoqua, N. Y., Fr. Torpy.
Jan. 16-19	Mercy Hospital, Batavia, N. Y., (Nurses' Retreat), Fr. Bouwhuis.
Jan. 17-26	St. Ann's, New York, (Novena), Fr. Connor.
Jan. 24-27	Cathedral High School, Trenton, N. J., Fr. Cox.
Jan. 29-Feb. 2	Ladycliff on Hudson, Highland Falls, N. Y., Fr. Cox.

Jan. 29-Feb. 2	Visitation Convent, Georgetown, D. C., (Retreat), Fr. Connor.
Jan. 30-Feb. 3	Mt. St. Mary's Academy, North Plainfield, N. J., Fr. Hargadon.
Feb. 1-9	St. Maron's, Phila., (Novena), Fr. Kaspar.
Feb. 1-5	Stella Maris, Niagara Falls, N. Y., Fr. Bouwhuis.
Feb. 5-19	Gesu, Phila., FF. McCarthy and Torpy.
Feb. 5-14	Carmelite Monastery, N. Y., Fr. Hargadon.
Feb. 5-12	St. Monica's, Phila., Fr. J. P. Gallagher.
Feb. 5-12	St. Patrick's, Phila., (Children's Mission), Fr. Cox.
Feb. 12-26	St. Patrick's, Phila., FF. J. P. Gallagher and Cox.
Feb. 12-19	Nativity, New York, Fr. Bouwhuis.
Feb. 12-26	St. Cecilia's, Englewood, N. J., FF. Mc- Intyre and Connor.
Feb. 19-26	Immaculate Conception, Mechanicsville, Md., Fr. Cotter.
Feb. 20-24	Academy of Notre Dame, Phila., Fr. Har- gadon.
Feb. 23-27	Mt. St. Aloysius' Academy, Cresson, Pa., Fr. Torpy.
Feb. 25-28	St. Joseph's Academy, Arrochar, S. I., (Re- treat), Fr. Andersen.

NOVENA OF GRACE—MARCH 1 to 12

Scranton Cathedral	Father Coughlin
Altoona Cathedral	Father Bunn
Nativity, Scranton	Father Rooney
St. John's, Scranton, Pa.	Father Phelan
St. Mary's, Lancaster, Pa.	Father Henderson
Wilmington Cathedral	Father Torpy
St. Madeline's, Ridley Park, Pa.	Father Hearne
St. Anthony's, Philadelphia	Father O'Malley
St. Mary's, Dunmore, Pa.	Father Fasy
St. Edmond's, Philadelphia	Father O'Connell
Hoy Cross, Mt. Airy, Philadelphia	Father Hart
St. Mary's, Poughkeepsie, N. Y.	Father Lawrence Lynch
Mt. Monica's, Philadelphia	Fr. Diehl
St. Joan of Arc's, Philadelphia	Father Kirchnesser
St. Vincent's, Scranton, Pa.	Father McCauley
St. George's, Paterson, N. J.	Father Hausmann
St. Patrick's, Philadelphia	Father Lannigan
St. Leo's, Irvington, N. J.	Father McCoy
St. Matthew's, Philadelphia	Father Brooks
Our Lady of Perpetual Help, Morton, Pa.	Father Ziegelmeyer
St. Alice's, Stonehurst, Pa.	Father Brody
St. Barbara's, Philadelphia	Father Andersen
St. Callistus, Philadelphia	Father Glaeser
St. Gabriel's, Philadelphia	Father Gallagher
Mother of Sorrows, Philadelphia	Father Whitford
St. Michael's, Jersey City	Father Garesche
Nativity, Philadelphia	Father Foster

LENTEN SCHEDULE

Feb. 26-Mar. 5	Our Lady of Mercy, Bronx, N. Y., (Children's Mission), FF. Kaspar & Bouwhuis.
Feb. 28-Mar. 4	Holy Child Academy, Suffern, N. Y., (Retreat), Fr. Connor.
Mar. 1-4	Visitation Convent, Frederick, Md., (Retreat), Fr. Hargadon.
Mar. 5-7	St. John's, Frederick, Md., (Forty Hours'), Fr. Hargadon.
Mar. 5-12	St. Joseph's, Baltimore, Md., Fr. Cotter.
Mar. 5-19	Our Lady of Mercy, Bronx, N. Y., FF. McCarthy, Connor, Kaspar, and Bouwhuis.
Mar. 5-26	Incarnation, New York City, FF. McIntyre Cox and Duffy.
Mar. 5-12	Holy Rosary, Jersey City, N. J., FF. C. Gallagher and Barbera.
Mar. 12-26	Resurrection, Brooklyn, N. Y., FF. Cotter and Hargadon.
Mar. 12-19	Mater Dolorosa, Frankford, Phila., Pa., Fr. C. Gallagher.
Mar. 13-19	St. Agnes' Hospital, Phila., (Nurses' Retreats), Fr. J. P. Gallagher.
Mar. 13-17	Academy of the Holy Child, Oak Knoll, N. J., Fr. Fasy.
Mar. 14-18	Manhattanville College, New York City, (Retreat), Fr. Bunn.
Mar. 16-19	St. John's Orphan Asylum, Phila., Fr. O'Connell.
Mar. 18-26	Retreat to Carmelite Sisters, Toronto, Canada, Fr. Hausmann.
Mar. 19-Apr. 2	Shrine of the Little Flower, Baltimore, Md., FF. Torpy, Bouwhuis and Bunn.
Mar. 19-Apr. 2	St. Malachy's, New York, FF. McCarthy, Connor and Phelan.
Mar. 19-Apr. 2	Christ the King, New York, FF. J. P. Gallagher and Rooney.
Mar. 19-21	Mater Dolorosa, Frankford, Phila., (Forty Hours'), Fr. C. Gallagher.
Mar. 26-Apr. 2	Wilmington Cathedral, Fr. Coughlin.
Mar. 29-Apr. 1	Holy Cross Academy, New York City, (Retreat), Fr. Hearne.
Apr. 2-9	St. Athanasius, Curtis Bay, Baltimore, Md., Fr. C. Gallagher.
Apr. 2-9	St. Joseph's, Petersburg, Va., Fr. Connor.
Apr. 2-9	Wilmington Cathedral, Fr. Cox.
Apr. 2-9	Sacred Heart, Bushwood, Md., Fr. Kaspar.
Apr. 2-9	St. Patrick's, Cumberland, Md., Fr. Cotter.
Apr. 2-9	St. Anne's, E. 110 St., New York, FF. McIntyre and Hart.
Apr. 2-9	Our Lady of Peace, New York, FF. Barbara and Nuttal.
Apr. 2-9	Our Lady of Consolation, Tacony, Phila., Fr. Torpy.

Apr. 2-9	St. Joseph's, White Mills, Pa., Fr. Diehl.
Apr. 7-16	Sisters of Mercy, Harrisburg, Pa., (Retreat) Fr. O'Malley.
Apr. 8-16	Mt. St. Joseph's, Chestnut Hill, Phila., (Re- treat), Fr. Glaeser.
Apr. 9-12	Immaculata College, Immaculata, Pa., (Re- treat), Fr. Whitford.
Apr. 13-22	Our Lady of Loretto Convent, Hempstead, L. I., (Retreat), Fr. Hargadon.

Father Diehl will help with confessions at Our Lady of Mercy, Bronx, from March 13th to 19th.

Father Coughlin will help, if necessary, at Incarnation, New York, from March 13th to 26th.

Father McCoy will help at St. Athanasius', Curtis Bay, Baltimore, from April 2nd to 9th.

Father Brady will help at Shrine of Little Flower, Baltimore, from March 19th to April 2nd.

Father Kirchgessner will help at Our Lady of Consolation, Tacony, Phila., from April 2nd to 9th.

RETREATS

Retreats given by the Fathers of the Maryland-New York

Province from January 1, to December 31, 1932

TO SECULAR CLERGY.

	Retreats	No.
Newark	3	392
New York	3	585
Pittsburgh	3	480
Richmond	2	78
Total	11	1,535

TO SEMINARIANS:

Darlington, N. J.	2	119
Total	2	119

TO BROTHERS:

Christian Brothers:		
Oriskany, N. Y.	1	30
Poughkeepsie, N. Y. ..	2	119

Brothers of the

Metuchen, N. J.	1	90
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Sacred Heart:

Fortress Monroe, Va.	1	68
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Total	5	307
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TO RELIGIOUS WOMEN:

Blessed Sacrament:		
Cornwell Heights, Pa.	1	105

	Retreats	No.
Carmelites:		
Baltimore, Md.	1	19
New York, N. Y.	1	14
Philadelphia, Pa.	1	13
Rochester, N. Y.	1	9
Schenectady, N. Y. ...	1	17
Cenacle:		
Boston, Mass.	1	40
Lake Ronkonkoma, L. I.	1	45
Charity:		
Greensburg, Pa.	1	70
Huguenot, S. I., N. Y.	1	190
Leonardtown, Md. ...	1	55
Mt. St. Vincent-on- Hudson, N. Y. C. ...	4	998
Wellesley Hills, Mass.	1	85
Christian Charity:		
Mendham, N. J.	1	114
Daughters of the Heart of Mary:		
Buffalo, N. Y.	2	70
Westchester, N. Y., N. Y.	2	90

	Retreats	No.		Retreats	No.
Dominicans:			Cresson, Pa.	2	160
Point Pleasant,			Dallas, Pa.	2	157
N. J.	1	5	Fall River, Mass.	1	54
Foreign Miss. Sisters			Harrisburg, Pa.	1	52
of St. Dominic:			Hooksett, N. H.	1	148
Clarks Summit, Pa.	1	21	Lakewood, N. J.	1	41
Franciscans:			Merion, Pa.	2	148
Buffalo, N. Y.	2	80	Mount Washington,		
Eggersville, N. Y.	1	28	Md.	2	252
Glen Riddle, Pa.	1	305	New Bedford, Mass.	1	50
Warwick, N. Y.	1	45	New York City	2	155
Good Shepherd:			North Plainfield,		
Albany, N. Y.	1	19	N. J.	1	85
Boston, Mass.	2	62	Philadelphia, Pa.	1	23
Buffalo, N. Y.	1	70	Pittsburg, Pa.	1	129
Morristown, N. J.	1	14	Rensselaer, N. Y.	1	68
Philadelphia, Pa.	1	19	Spring Valley,		
Washington, D. C.	1	22	N. Y.	1	10
Grey Nuns:			Tarrytown, N. Y.	1	60
Ogdensburg, N. Y.	1	50	Wilkes-Barre, Pa.	1	77
Philadelphia, Pa.	1	42	Worcester, Mass.	1	47
Handmaids of the			Mission Helpers:		
Sacred Heart:			Baltimore, Md.	2	45
Philadelphia, Pa.	1	19	Missionary Sisters of		
Helpers of the Holy Souls:			the Sacred Heart:		
Chappaqua, N. Y.	1	22	Dobbs Ferry, N. Y.	2	254
New York, N. Y.	1	26	Notre Dame:		
Holy Child:			Waltham, Mass.	1	165
New York, N. Y.	2	63	Nursing Sisters of the		
Philadelphia, Pa.	1	33	Sick Poor:		
Rosemont, Pa.	1	108	Brooklyn, N. Y.	1	51
Sharon Hill, Pa.	2	105	Pallottine:		
Suffern, N. Y.	1	30	Buckhannon,		
Holy Cross:			W. Va.	1	16
Washington, D. C.	1	90	Richwood, W. Va.	1	12
Holy Names:			Presentation:		
Albany, N. Y.	1	70	Green Ridge, S. I.,		
Rome, N. Y.	1	34	N. Y.	1	66
Holy Union:			Newburgh, N. Y.	1	88
Fall River, Mass.	1	86	Providence:		
Immaculate Heart:			Chelsea, Mass.	1	35
Cape May, N. J.	1	210	Holyoke, Mass.	1	145
Immaculata, Pa.	1	195	Washington, D. C.	1	25
Jesus and Mary:			Worcester, Mass.	1	80
Highland Mills,			M. Reparatrix:		
N. Y.	1	35	New York, N. Y.	1	34
Little Sisters of the Poor:			Sacred Heart:		
Philadelphia, Pa.	2	38	Albany, N. Y.	1	100
Mercy:			New York		
Albany, N. Y.	3	217	Manhattanville	1	65
Baltimore, Md.	1	15	New York		
Bethesda, Md.	1	7	University Ave.	1	30
Buffalo, N. Y.	1	95	Noroton, Conn.	2	116

Retreats No.		Retreats No.	
Overbrook, Pa.	2	70	
Rochester, N. Y.	3	90	
Torresdale, Pa.	1	35	
Sacred Heart of Mary:			
Sag Harbor, L. I.,			
N. Y.	1	17	
Tarrytown, N. Y.	2	127	
St. Dorothy:			
Reading, Pa.	1	10	
St. John the Baptist:			
Arrochar Park, S. I.,			
N. Y.	1	12	
St. Joseph:			
Buffalo, N. Y.	1	134	
Cape May, N. J.	2	390	
Chestnut Hill, Pa.	5	844	
McSherrystown, Pa.	1	115	
Rochester, N. Y.	1	50	
Troy, N. Y.	1	158	
St. Joseph of Peace:			
Englewood, N. J.	2	126	
St. Mary:			
Kenmore, N. Y.	1	75	
Lockport, N. Y.	1	55	
Ursulines:			
Beacon, N. Y.	1	28	
Frostburg, Md.	1	13	
Malone, N. Y.	2	148	
Middletown, N. Y.	2	41	
New Rochelle, N. Y.	1	65	
New York, N. Y.	6	251	
Washington, D. C.	1	15	
Wilmington, Del.	2	51	
Visitation:			
Baltimore, Md.	1	47	
Frederick, Md.	1	38	
Georgetown,			
Washington, D. C.	1	48	
Parkersburg, W. Va.	1	44	
Wytheville, Va.	1	16	
Total		146	9,941
TO LAYMEN:			
Loyola House of			
Retreats, Morris-			
town, N. J.	45	1,751	
Manresa-on-Severn,			
Annapolis, Md.	36	1,452	
Mount Manresa,			
Fort Wadsworth,			
S. I., N. Y.	43	1,743	
Total		124	4,946
PRIVATE:			
Loyola House of			
Retreats, Morris-			
town, N. J.			
Priests	6	6	
St. Andrew-on-			
Hudson, Priests			
Laymen	17	24	25
Novitiate,			
Wernersville,			
Priests	3		
Laymen	48	15	51
Total		45	82

TO SECULAR LADIES AND PUPILS

	Retreats	No.
Cenacle:		
Brighton, Mass., Ladies	1	105
Lake Ronkonkoma, L. I., N. Y., Ladies and		
Business Girls	5	185
Newport, R. I., Ladies	1	65
Charity:		
Leonardtown, Md., Academy Girls	1	93
Mt. St. Vincent-on-Hudson, N. Y., Alumnae	1	300
Nanuet, N. Y., Children	1	610
New York, N. Y., Academy Girls	4	466
Christian Charity:		
Wilkes-Barre, Pa., Academy Girls	1	103
Daughters of Charity:		
Dorchester, Mass., Nurses	1	108

	Retreats	No.
Franciscans:		
Philadelphia, Pa., Nurses	1	60
Good Shepherd:		
Buffalo, N. Y., Magdalens	1	70
Helpers of Holy Souls:		
New York, N. Y., Girls	1	25
Tuckahoe, N. Y., Business Girls	2	64
Holy Child:		
Rosemont, Pa., School Teachers	1	140
Suffern, N. Y., Academy Girls	1	40
Immaculate Heart:		
Immacolata, Pa., College Girls	1	200
Mercy:		
Baltimore, Nurses	1	120
Mount Washington, Md., Academy Girls	1	150
Notre Dame:		
Baltimore, Academy Girls	1	272
Moylan, Pa., Academy Girls	1	45
Sacred Heart:		
Albany, N. Y., Academy Girls	1	140
New York, N. Y., Ladies and Academy Girls	3	360
Overbrook, Pa., Academy Girls	1	60
Rochester, N. Y., Business Women	1	130
Torresdale, Pa., Ladies and Academy Girls	2	180
St. Joseph:		
Buffalo, N. Y., Academy Girls	2	804
Syracuse, N. Y., High School Girls	1	50
Ursulines:		
Kingston, N. Y., High School Girls	1	32
Wilmington, Del., Academy Girls	1	160
Visitation:		
Brooklyn, N. Y., Academy Girls	1	65
Frederick, Md., Academy Girls	1	68
Wheeling, W. Va., Academy Girls	1	70
Baltimore, Md., Ladies	1	50
Washington, D. C., Ladies	1	30
Wheeling, W. Va., Ladies and High School Girls	1	50
Harrisburg, Pa., High School Girls	1	155
Total	48	5,625

STATISTICS

161

**Retreats to Students in Colleges and High Schools,
Maryland-New York Province, 1932**

	No.
Canisius College	596
Fordham College	1,430
Georgetown College	635
Loyola College	228
St. Joseph's College	414
St. Peter's College	260
Brooklyn Preparatory	770
Canisius High School	288
Fordham Preparatory	502
Georgetown Preparatory	76
Gonzaga High School	225
Loyola High School, Baltimore	406
Loyola School, New York	72
Regis High School	611
St. Joseph's High School	525
St. Peter's High School	585
Xavier High School	925
Total	8,552

Other Schools

	No.
Abbottstown, Pa., Boys, Paradise Protectory	150
Harrisburg, Pa., Boys, Catholic High School	300
Malone, N. Y., Boys, Ursuline Academy	115
New York, Boys, Helpers of Holy Souls	200
New York, Boys, St. Ann's Academy	340
Philadelphia, Pa., Boys, St. John's Orphanage	600
South Orange, N. J., College and High School Boys	534
Wheeling, W. Va., Boys, Catholic High School	30
Total	2,269

Totals

	Retreats	No.
Priests, Secular	11	1,535
Brothers	5	307
Seminarians	2	119
Religious Women	146	9,941
Secular Ladies and Pupils	48	5,625
Laymen	124	4,946
Boys, Students in Colleges and High Schools, etc.	26	10,821
Private (Morristown, Poughkeepsie, and Wernersville)	45	82
Total	407	33,376

LIST OF THE DEAD OF THE MARYLAND NEW YORK PROVINCE

From January 1, 1932, to December 31, 1932

Name	Age	In Soc.	Date	Place	Province
Father George L. Coyle	62	44	January	16 New York, N. Y.	Maryland-New York
Brother Virgil L. Golden	73	55	January	17 Washington, D. C.	Maryland-New York
Father Hermann J. Maeckel	71	51	February	23 Buffalo, N. Y.	Maryland-New York
Mr. Peter J. McGowan	28	10	May	4 Reading, Pa.	Maryland-New York
Father John F. McNally	47	27	May	12 Philadelphia, Pa.	Maryland-New York
Father Thomas I. Tully	51	33	May	23 Staten Island, N. Y.	Maryland-New York
Father William H. Graham	49	26	June	7 New York, N. Y.	Maryland-New York
Brother Thomas F. Lafferty	60	31	July	25 New York, N. Y.	Maryland-New York
Father William F. Schoberg	32	13	August	8 Baltimore, Md.	Maryland-New York
Father Peter J. O'Carroll	78	51	August	17 Baltimore, Md.	Maryland-New York
Father Gabriel Font	65	48	October	24 Mindanao, P. I.	Aragon
Father John P. M. Walsh	64	45	December	31 Philadelphia, Pa.	Maryland-New York

LIST OF THE DEAD OF THE NEW ENGLAND PROVINCE

From January 1, 1932, to December 31, 1932

Name	Age	In Soc.	Date	Place	Province
Father James F. Leary	60	37	January	29 Boston, Mass.	New England
Mr. Edward P. Lamb	72	51	March	22 Baltimore, Md.	New England
Mr. Wallace P. Bourges	20	3	May	19 Pittsfield, Mass.	New England
Father Louis J. Young	56	32	July	5 Boston, Mass.	New England
Father Francis S. Marshall	64	39	October	16 Boston, Mass.	New England

LIST OF THE DEAD IN THE CHICAGO PROVINCE

From October 1, 1931, to October 1, 1932

Name	Age	In Soc.	Date	Place	Province
Father John J. O'Bryan	63	38	November	12 Cleveland, Ohio	Chicago
Father James J. O'Regan	46	26	April	9 Milwaukee, Wis.	Chicago
Father John B. Theis	75	54	August	15 Prairie du Chien, Wis.	Chicago
Father John P. McNichols	57	41	April	26 Detroit, Mich.	Missouri

LIST OF DEAD OF THE MISSOURI PROVINCE
From January 1, 1931 to December 30, 1931

Name	Age	In Soc.	Place	Province
C. Gulielmus Braun	64	45	Pine Ridge, S. D.	Missouri
P. Josephus H. Meuffels	68	57	Belize, B. H.	Missouri
P. Gulielmus A. Agnew	50	31	Rochester, Minn.	Missouri
P. Aloisius Brucker	80	65	Denver, Colo.	Missouri
P. Joannes P. Goesse	62	45	St. Louis, Mo.	Missouri
P. Thomas F. Brown	69	51	Milwaukee, Wis.	Missouri
P. Gulielmus S. Ferris	48	6	Belize, B. H.	Missouri
P. Bernardus A. New	44	26	Belize, B. H.	Missouri
P. Carolus M. Palacio	36	21	Belize, B. H.	Missouri
P. Leo A. Rooney	43	22	Belize, B. H.	Missouri
P. Gulielmus J. Tracy	42	23	Belize, B. H.	Missouri
S. Deodatus I. Burns	24	7	Belize, B. H.	Missouri
S. Ricardus F. Koch	28	9	Belize, B. H.	Missouri
S. Ricardus G. Smith	27	7	Belize, B. H.	Missouri
C. Joannes B. Rodgers	43	11	Belize, B. H.	Missouri
P. Petrus F. Digmann	85	66	St. Francis, S. D.	Missouri

LIST OF DEAD IN THE PROVINCE OF CALIFORNIA
From October 1, 1931, to September 30, 1932

Name	Age	In Soc.	Date	Place	Province
Father John J. Cunningham	78	50	December	2 San Francisco	California
Father Aloysius V. Raggio	88	70	December	24 Santa Clara	California
Father James M. O'Sullivan	82	67	January	15 Los Gatos	California
Father Jeremiah F. Collins	79	68	January	30 Santa Clara	California
Mr. Eugene W. Clecak	21	3	May	27 Santa Clara	California
Brother James Twohig	78	44	June	27 San Francisco	California
Father Joseph A. Sullivan	51	37	July	26 Oakland	California

LIST OF DEAD IN THE PROVINCE OF OREGON
 From February 2, 1932 (date of erection) to January 1, 1933

Name Mr. John Quincy Adams Age In Soc. Date 28 5 December 2, 1932 Place Spokane

Province Oregon

JESUITS ON THE PHILIPPINE MISSION, September 1, 1932

STATISTICS

	Manila				Mindanao				Lepor Colonies				Total on Mission			
	Sac.	Schol.	Coad.	Univ.	Sac.	Schol.	Coad.	Univ.	Sac.	Schol.	Coad.	Univ.	Sac.	Schol.	Coad.	Univ.
Maryland-New York.....	14	20	4	38	18	1	---	19	3	---	---	3	35	21	4	60
New England	8	---	---	8	1	---	1	2	---	---	---	---	9	---	1	10
Natives	4	28	8	40	10	---	7	17	---	---	1	1	14	28	16	58
Spanish	6	2	4	12	20	---	14	34	1	---	---	1	27	2	18	48
Total	32	50	16	98	49	1	22	72	4	---	1	5	85	51	39	175
a) Total American Jesuits													44	21	5	70
b) Total Maryland-New York Jesuits													49	49	20	118

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- a) Maryland-New York and New England
 b) Maryland-New York and Natives

MINISTERIA SPIRITUALIA PROV. MARYLAND.—NEO EBORACENSIS, A DIE 1a JULII 1931 AD DIEM 1am JULII 1932

DOMICILIA	Baptizati	Haeretici Conversi	Confessiones	Commun. (Tum in T., tum extra T.)	Matrimon. Benedict.	Matrimon. Revalidata	Extrem. Unct.	Cateches.	Parati ad 1 Commun.	Parati ad Confirmat.	Exhortationes	Conciones	Execr. Spir. Sacerdo.	Execr. Spir. Relig.	Execr. Spir. Laicis	Execr. Spir. Privatis	Mission. (quot Hebd.)	Novenae	Tridua	Visitation. Hospit.	Visitation. Carcer.	Visitation. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis	Pueri in Schol. Paroch.	Puell. in Schol. Paroch.	Schol. Domin.	CENSUS						
																													Familiae	Fideles					
Baltimore—College	12	1	9,675	26,700	1	1	11	30			120	62		10	14			7	3	105		91	2	169	245										
Church and High School	136	19	67,320	97,286	22	7	188	232	18	7	504	57		4	*38			8		119	13	5,140	5	2,418	3,625			49			300	935			
Bowie	68	8	7,138	7,450	13	1	27	165	40	170	169							3		5			3	500						400	1,135				
Brooklyn—Church and High School	71	13	85,926	115,000	46	2	49	246	61	135	658	102		1	2			19	5	1,353		208	5	815	25,900			300	1,024	3,289					
Buffalo—Canisius College	9	2	9,593	51,720			90	146	12		265	56		3	4		1	4	4	663			7	1,500											
Canisius High School and Church	156	13	100,075	147,494	17	1	82	216	26	113	481	82			1			7	4	200	24	248	7	686	1,900	93	112	205	100	600					
St. Ann's Church	151	27	55,145	93,950	47	7	109	862	167	199	457	143		1	1			3	1	47		771	6	1,382	500	424	560	61	800	3,200					
Chaplains—Welfare, Randall's and Wards' Island, Hosp., Woodhaven, N. Y., and Kings County Hospital Brooklyn, N. Y.	684	72	33,025	83,676		3	7,282	376	37	64	745	56					1	9	7	2,484	565	1,418	2	350	420			310							
Chaptico	153	7	33,000	38,000	33		190	160	230	850	590	80						4		3		125	6	755	800	219	273	475	670	3,350					
Fort Wadsworth—Mt. Manresa			1,800	4,500			2			4		4			43					30															
Garrett Park	2	1	5,590	12,800	2		5	80	6	4	49	26		7					3	109		42	2	98	100										
Georgetown University	45	1	37,310	42,215	12	1	95	4	2		475	96		9	7				5	777		25	6	850	1,100										
Georgetown—Holy Trinity Church	114	7	38,501	62,540	19	1	60	35	98		248			2	3			5	3	75		212	6	850	947	201	281	100	775	3,530					
Great Mills	67	12	8,612	8,765	14		17	90	60	222	140	110						1	2			50	3	113	410	88	84	125	560	2,120					
Jersey City—Church, College and High School	121	16	77,189	114,606	63	21	410	478	168		1,040	165		5	*40			11	15	114		310	6	900	3,000	304	384	110	722	3,340					
La Plata and St. Thomas'	95	1	13,040	15,870	20	6	49		32		288	18						3	2	11		85	3	281	362	93	124	313	320	2,192					
Leonardtown	89		21,972	25,800	23	2	41	150	103		342	120			11		1	5	1	64		227	8	500	580	221	220	310	450	2,250					
Mission Band	46	46	218,772	569,282		64			135	64	2,343	989	11	40	34		99	47	29																
Italian Fathers	11	4	11,866	16,731	8	5	35	45	3		467	276		7	3		21	5	11	54		18													
New York—St. Francis Xavier's Church and High School	104	14	97,894	189,470	65	3	444	1,282	292		920	377	2	6	20		4	18	20	287		646	8	2,250	2,500	192	200	150	544	2,663					
St. Ignatius' Church and High Schools	178	20	108,038	300,000	192	4	145	210	85	120	677	88		8	36		3	6	43	356		405	9	1,297	3,070	302	320	75	1,200	11,800					
Fordham University	30	15	49,878	43,637	17		14	969	31	40	735	268	3	12	5			3	36	1,480	53	1,586	8	1,060	780										
Campion House	12	2	2,681	5,107	1		8				251	36	3	1	15					73		26													
Kohlmann Hall	5		6,761	16,110	1			72			379	94		8	13			2	5	33		71													
Church of Nativity	272	8	37,500	48,500	86	7	85	310	1,132	415	250	186		2	2		2	4	4	25		126	10	903	860				3,200	9,500					
Philadelphia—Church, College and High School	165	34	147,147	263,612	58	6	286	210	210	274	775	239	2	9	10			16	12	1,535	62	1,278	7	1,535	4,770	420	416	850	1,016	4,400					
St. Joseph's Church	85	61	115,682	71,275	34	6	35	205	39	66	472	80			5		1	15	4	160	3	153	2	280	490	107	127	110	110	643					
Poughkeepsie—St. Andrew's	443	28	94,080	128,466	8	4	2,443	236	176	27	1,699	326	5	14	15	13	33	30	13	3,969	1,039	10,417			100			29							
Ridge	37	6	8,100	12,560	8	1	45	130	45	150	164	130			1			2	3			52	2	170	576	137	152	20	420	1,700					
Washington—Church and High School	57	15	63,845	157,962	12	3	140	200	10	5	630	80					1	15	9	315		729	5	775	2,225	274	266	65	427	2,571					
Wernersville	1		11,446	51,100	1		6	62			298	33		9	6	5				9															
Woodstock	40	4	51,185	39,250	4	2	34	85	10	91	469	134		21	11		1		7	63															
Philippine Mission—Ateneo, Manila	74	32	52,300		51	22	411	542	180		672	59	3	3	22		1	4	4	934	38	280	9	5,380	1,029	860									
San Jose, Manila	301	28	26,795	78,016	24	19	607	123	39	3	368	32	1	6	13		6	2	1	1,010	365	23	1	449	108	60	200	3,493							
Mindanao Mission	21,327	985	250,515	316,003	1,917	207	1,840	5,032	6,697	90	3,925	1,096		7	77	4	27	66	11	1,356	135	2,512	118	8,656	5,965	2,382	2,602								
Cebu Leper Colony	15	7	9,133	21,391		1	26	88			42					1		3	2			308			300										
Culion Leper Colony			40,111				300	200	200		100	80			1	1						3,000	3	1,300	1,300			150							
Summa	25,121	1,499	2,008,645	3,241,844	2,819	407	15,611	13,271	10,374	2,913	22,197	5,732	20	197	453	23	202	327	278	12,225	2,305	29,642	246	36,222	61,656	6,402	6,321	7,272	13,038	55,868					

*Laymen's Retreats, Manresa-on-Severn and Morristown, N. J.

MINISTERIA SPIRITUALIA PROV. NOV. ANGLIAE A DIE 1a JULII 1931 AD DIEM 1am JULII 1932

DOMICILIA	Baptizati	Haeretici Conversi	Confessiones	Commun.	Matrim. benedic.	Matrim. revalid.	Extreme Unction	Catecheses	Parati ad 1am Commun.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. spir. sacerd.	Exerc. spir. relig.	Exerc. spir. laicis	Exerc. spir. priv.	Mission. (quot. hebd.)	Novenae	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis.	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.
Boston—High School and Church	704	34	141,827	321,160	4	—	3,752	188	52	18	1,086	177	—	8	3	—	—	18	3	6,500	—	315	12	4,344	3,845	—	—	180
St. Mary's	15	4	83,935	86,500	18	—	353	—	123	—	489	107	—	—	3	—	—	7	—	432	—	460	3	125	1,500	264	287	162
Holy Trinity	65	7	43,010	73,000	20	—	57	124	64	—	202	—	—	—	—	—	—	10	—	122	—	565	4	1,100	1,150	243	277	—
Chestnut Hill—Boston Coll. & Church	65	13	78,514	195,966	40	6	29	104	61	91	1,080	556	6	48	26	—	9	27	34	294	—	589	5	650	1,525	—	—	204
Keyser Island	—	—	325	670	—	—	—	—	—	—	6	5	—	—	5	—	—	—	—	—	—	—	—	—	—	—	—	—
Mission Band	82	32	119,712	355,817	20	38	4	130	41	63	3,250	1,505	6	14	20	—	94	14	5	—	—	—	—	—	—	—	—	—
Weston College	11	1	86,776	78,535	5	1	13	—	1	3	603	166	1	7	6	—	1	2	6	60	—	—	—	—	—	—	—	—
West Stockbridge	4	—	13,110	27,063	—	—	5	54	1	—	144	32	2	6	6	—	—	1	11	42	—	56	—	—	—	—	—	—
Worcester—Holy Cross College	48	—	41,074	75,910	—	—	1	—	—	—	104	102	—	9	5	—	—	3	2	30	—	15	2	685	—	—	—	—
Jamaica Mission	2,736	664	93,815	268,996	197	27	335	1,129	907	783	1,865	600	—	3	—	1	9	24	3	988	126	2,060	30	2,519	4,390	4,002	5,142	1,954
Summa	3,730	755	652,098	1,483,617	304	72	4,549	1,729	1,250	958	8,829	3,250	15	90	74	1	113	106	64	8,468	126	4,060	56	9,423	12,410	4,509	5,506	2,500

**FRUCTUS MINISTERII PATRUM PROVINCIAE
MISSOURIANAE S.J.**

A DIE 1 JULII, 1931, AD DIEM 1 JULII, 1932

	Mission. Popul.	Noven. et trid.	Concion. et exhort.	Confessiones	Commun. in tem- plo nostro	Piae Associat.			Ubi exercetur cura paroch.						Exer. spir.	
						Quot	Socior. num- erus	Adulti bapt. vel ad fidem reduc.	Bapt. parvul.	Parati ad 1° Comm.	Matrim. bened.	Matrim. reval.	Pueri in schol. paroch.	Puellae in schol. paroch.	Quot dies.	Numerus par- ticipantium
Denver, Coll. Reginum	1	12	852	37,512	62,421	2	820	8	34	34	4	1			145	1,679
Denver, Eccl. SS. Cordis		3	749	22,533	58,000	7	750	2	129	71	31	8	243	275		
Florissant, Dom. Prob. S. Stanislai		4	356	15,167	15,956	12	394	8	11	24			7	4	76	788
Florissant, Eccl. S. Ferdinandi	2	2	618	9,906	17,905	8	542		33	65	5	2	74	56		42
Florissant, Eccl. SS. Cordis		5	544	11,100	50,100	6	838		34	43	4		152	189	105	3,814
Kansas City, Coll. Kansanopol.		15	891	402,139	104,550	8	2,180	56	64	83	18					
Kansas City, Eccl. S. Aloysii	1	5	240	17,892	56,800	5	705	30	39	52	14	1	130	133		
Mankato, Eccl. SS. Petri et Pauli		3	915	40,117		11	3,045	10	103	94	33	7	336	335		
Milwaukee, Coll. Marquette		16	1,618	69,327	252,000	28	29,263	97	232	79	57	30	331	302	64	498
Omaha, Coll. Creighton	7	19	2,214	81,315	138,750	15	1,235	56	70	251	27	14	347	397	177	2,515
Pine Ridge Miss., SS. Rosar.	4	12	1,070	30,850	93,400	4	924		167	139	31	17	206	225		
Prairie du Chien, Coll. SS. Cordis	3	7	1,370	24,653	87,900		972	5	54	37	11	2	137	128		
Pueblo, Eccl. B.V.M. Montis Carmel			433	14,450	15,000	13	275	3	324	180	92	5				
St. Charles, Eccl. S. Caroli		8	387	16,216	14,783	14	2,105		54	59	16	7	153	127	16	64
St. Francis, Miss. S. Francisci	1	1	1,707	25,905	82,241	6	2,580	36	154	200	16	15	225	250	11	165
St. Louis, Coll. S. Ludovici	2	88	1,830	136,418	204,900	13	13,056	242	58	108	99	29	109	97	428	8,292
St. Louis, Acad. S. Ludovici	1	3	505	43,466	10,950	3	820								47	327
St. Louis, Eccl. S. Elizabeth																
St. Louis, Eccl. S. Josephi		3	985	35,223	23,400	5	1,339	24	21	60	3	4	77	90	23	110
St. Mary's, Coll. S. Mariae	14	36	2,139	36,409	55,510	44	3,310	14	53	29	20	7	117	169	241	4,479
St. Stephen's Mission, S. Steph.	2		189	3,896	9,700			10	60	33	2		94	87	27	291
Trinidad, Eccl. SS. Trinitatis	2	6	1,318	30,704	54,263	17	751	9	575	389	72	16	215	249		
Missio de Belize																
Belize			832	21,800	75,000	12	545	27	221	175	45	1	616	528	22	38
Benque Viejo			290	6,200	12,740	4	717		99	18	18	16	141	175	6	6
El Cayo			288	1,600	9,570	5	335	1	153	39	19	20	179	194	6	4
Corozal			325	14,698	26,209	6	234	17	231	35	45	4	414	568	6	7
Orange Walk			755	9,000	12,218	2	370	7	160	140	16		250	257	6	16
Punta Gorda			400	7,500	16,300	7	335	7	201	48	54		397	334	6	
Stann Creek			320	25,000	36,402	5	286	3	150	67	16	3	413	201	7	18
San Pedro			262	3,007	2,780	1	100		33	20	9		96	94		
Summa Totalis	40	255	24,263	1,195,003	1,499,598	263	68,806	666	3,517	2,572	777	214	5,707	5,653	1,435	23,151

FRUCTUS MINISTERII PATRUM PROVINCIAE

CHICAGIENSIS

A DIE 1 MAII, 1931, AD DIEM 1 MAII, 1932

	Mission. Popul.	Noven. et trid.	Concion. et exhort.	Confessiones	Commun. in templo nostro	Piae Associat.			Ubi exercetur cura paroch.						Exer. spir.	
						Quot	Sociorum numerus	Adulti bapt. vel ad fidem reduc.	Bapt. parvul.	Parati ad 1 ^o Comm.	Matrim. bened.	Matrim. reval.	Pueri in schol. paroch.	Puella in schol. paroch.	Quot dies.	Numerus participantium
Chicago, Coll. S. Ignatii	1	8	1,829	101,969	250,000	14	3,080	29	100	128	57	2	384	379	154	2,667
Chicago, Acad. S. Ignatii	—	12	1,963	48,134	66,400	17	3,143	525	498	570	37	12	210	178	179	6,080
Cincinnati, Coll. S. Fr. Xaverii	5	4	2,398	233,224	149,060	10	9,685	285	155	111	33	22	197	250	33	340
Cleveland, Coll. S. Ignatii	5	154	1,156	82,747	74,000	54	12,510	17	52	56	—	1	—	—	—	1,712
Cleveland, Dom. Tert. Prob.	33	35	1,481	71,412	3,600	—	—	12	31	78	10	2	—	—	72	2,376
Detroit, Coll. Detroitense	13	3	2,066	94,032	165,811	11	3,430	43	173	192	20	3	498	444	33	878
Detroit, Acad. Detroitensis	—	2	700	31,305	4,020	4	240	1	4	—	—	—	—	—	48	386
Detroit, Res. SS. Petri et Pauli	—	10	908	64,415	85,500	6	2,500	39	53	50	55	12	150	157	12	161
Milford, Dom. Prob. SS. Cordis	19	5	310	6,756	1,090	—	—	1	1	—	—	1	—	—	117	1,617
Mundelein, Resid. S. Mariae ad Lacum	1	—	—	12,538	—	—	—	—	1	—	—	—	—	—	96	1,216
Toledo, Coll. S. Joannis	—	3	821	35,387	3,840	5	354	7	12	83	3	2	—	—	84	634
Toledo, Eccl. S. Mariae	—	—	111	2,147	3,021	1	375	2	10	—	2	2	—	—	—	—
Missionarii Excurr.	86	30	1,136	46,901	—	—	—	—	3	—	2	7	7	—	—	6,079
Missio Patnensis	5	16	2,976	69,192	291,687	20	2,220	615*	546	676	47	7	1,487	388	55	327
Summa Totalis	168	282	17,855	900,159	1,099,029	142	37,537	1,576	1,686	1,944	266	73	2,933	1,796	883	24,473

* Pagani bapt. in artic. mort. 1236.

MINISTERIA SPIRITUALIA PROV. OREGONIENSIS a Die 1a Jul. 1930 ad Diem 1am Jul. 1932

DOMICILIA	Baptism. Infant.	Baptism. Adult.	Confess.	Commun.	Matrim. benedic.	Matrim. revalid.	Ult. Sacram.	Parati ad 1. Comm.	Parati ad Confirm.	Conc. et Exhort.	Catech.	Exerc. Sp. publica.	Exerc. Sp. privata	Visit. Infirm.	Visit. Carcer.	Visit. Hospit.	Sodalit. (Socii)	Soc. foed. SS. Cor. (Socii)
Hillyard	27	5	9,582	17,440	2	—	5	36	65	170	232	—	—	33	—	4	112	204
Missoula	54	21	40,000	51,573	29	2	55	50	—	170	—	—	—	5,000	—	—	—	—
Portland—St. Ignatius	24	6	10,600	31,500	13	—	20	70	—	134	160	261	—	450	10	44	170	90
Port Townsend	37	30	20,150	50,100	1	6	—	190	—	1,040	180	3,575	51	22,000	—	250	—	27
Seattle—St. Joseph's	58	8	35,302	48,800	76	16	76	357	332	303	352	2	—	101	—	151	206	522
Sheridan	5	2	5,756	20,830	1	—	4	—	—	263	297	—	2	—	—	50	30	—
Tacoma—St. Leo	70	22	25,000	44,000	12	5	45	75	188	330	700	2	2	—	30	250	225	3,050
Desmet	15	—	6,622	19,715	5	—	7	26	7	144	450	1	3	325	—	210	25	446
Holy Family	55	1	6,892	17,101	7	1	10	10	58	215	30	—	—	31	—	—	—	—
Omak	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	625
St. Andrew's	6	3	820	2,548	—	2	6	6	1	190	200	—	—	75	—	100	—	75
St. Paul's	33	—	5,000	14,000	6	1	14	—	—	130	200	—	—	—	—	—	—	—
Pilgrim Springs	4	5	2,674	9,263	—	—	2	15	18	103	—	2	—	164	—	—	—	43
Summa	388	103	168,398	326,870	152	88	244	835	696	3,192	2,801	3,843	58	28,179	40	1,059	768	4,982

COLLEGES AND UNIVERSITIES, 1932-1933

HIGH SCHOOLS

	Total Number of Students	College of Arts and Sciences	A.B.	B.S.	Ph.B.	Pre-Med.	Pre-Law	Pre-Dental	Medicine	Law	Dentistry	Finance, etc.	Graduate	Engineering	Sociology	Summer School	Extension	Other Courses		
Maryland-New York																				
Fordham	7,945	2,148	450	1,698						1,090		274	722		486	1,385	522	1,840		
St. Peter's & Hud.	380	290	150	140			15					75					30	30		
Canisius	1,207	596	168	102	83		61	20				82	22		25	286	625	92		
St. Joseph's	413	413	113	276		150	109						3		32			119		
Loyola	272	230	106	69	55												42			
Georgetown	2,273	612	258	125	211			14	588	454	275		23						373	
Ateneo	121	121	44			37	40													
Total	12,611	4,410	1,289	910	349	296	116	34	588	1,544	275	431	770		543	1,671	949	2,454		
Chicago																				
Loyola	4,828	591	104	48	91	151	51	37	451	307	382		264		75	1,259	564	1,497		
Detroit	2,347	448	57	96	62	69	57	32		185	46	250	13	531		385	852	90		
Xavier	1,397	544	76	34	104	41	10	8		47		574				222	10			
John Carroll	1,905	943	250	123	230	90							15				85	862		
St. John's	*1,207	521	205	22	3											506	220	48		
Total	11,684	3,047	692	323	490	351	118	77	451	539	428	824	292	531	75	2,372	1,731	2,497		
Missouri																				
St. Louis	4,295	1,125	560	138	67	145	73	61	540	106	189	690	391		104			936		
Marquette	3,850	1,130	141	370	322	194	79	343	250	174	501	269	413		239	591		641		
Rockhurst	261	204	35	37	53	19	28	2									57	30		
Creighton	2,310	538	57	48	49	117	42	18	316	131	96	264	54			405		506		
Regis	190	190	50	76	24	8	11											48		
Total	10,906	3,187	843	669	515	483	154	160	1,199	487	459	1,455	714	413	343	996	57	1,261		
New England																				
Boston College	2,879	1,378	1,132	93	152	106	58			230			697		99	704		44		
Holy Cross	1,097	1,097	783	132	173	87	50						6							
Total	3,976	2,475	1,915	225	325	193	118			230			703		99	704		44		
New Orleans																				
Loyola	2,036	350	75	70	42	20	73	50		83	141	252				790	358	62		
Spring Hill	278	192	40	45	1	20	10	1				58		15	21		86	54		
Total	2,314	542	115	115	43	40	83	51		83	141	310		15	21	790	444	116		
California																				
San Francisco	1,312	796	199	595		69	211	4		201		97					218			
Santa Clara	437	209	12	17	26	44	27			38		84	4	82						
Loyola	487	176	106	70		46	42	4		153		79		23						
Total	2,236	1,181	317	682	26	159	280	8		392		260	4	105			218			
Oregon																				
Gonzaga	431	366	271	64	31	64	72			73			23			233		39		
Seattle	72	72	15		57															
Total	503	438	286	64	88	64	72			73			23			233		39		
Grand Total	44,230	15,280	5,457	2,978	1,836	1,676	961	332	2,238	3,358	1,303	3,280	2,526	1,064	1,091	6,766	3,399	6,411		
																			Maryland-New York	
																			St. Joseph's	525
																			Canisius	288
																			Brooklyn	768
																			Loyola, New York	47
																			Regis	611
																			Gonzaga	220
																			Xavier	960
																			Georgetown	75
																			St. Peter's	572
																			Loyola, Baltimore	409
																			Fordham	502
																			Ateneo	518
																				5,495
California																				
																			Loyola	*405
																			Brophy	*111
																			St. Ignatius	780
																			Bellarmino	204
																				1,500
Oregon																				
																			Seattle	215
																			Gonzaga	288
																			Bellarmino	208
																			Marquette	102
																				813
Missouri																				
																			Campion	269
																			Regis	186
																			Creighton	316
																			Marquette	429
																			St. Louis	450
																			Rockhurst	320
																				1,970
New England																				
																			B. C. High	990
																				990
Chicago																				
																			Xavier	377
																			St. Ignatius	503
																			Loyola	406
																			John Carroll	382
																			Detroit	404
																			St. John's	244
																				2,316
New Orleans																				
																			Jesuit	660
																			Spring Hill	116
																			Tampa	150
																			St. John's	83
																				1,009
																			Grand Total	14,093

* 1931 Totals

University and College Total: 44,230; High School Total: 14,093; Grand Total All Students: 58,323.

The Woodstock Letters

VOL. LXII No. 2.

VERY REV. FATHER GENERAL'S LETTER ON THE CENTENARY OF THE PROVINCE

New York, March 26, 1933

Rev. Fathers and dear Brothers in Christ:

P. C.

Very Rev. Father General on the anniversary of the Canonization of St. Ignatius and St. Francis Xavier, as I was leaving Rome, entrusted to me to be delivered to you in token of his deep paternal affection for the Maryland-New York Province, the accompanying letter on the Centenary of our establishment. As the consoling praise, which the letter contains, is due in a large proportion to the members of the New England Province, but recently separated from us, it seems but proper, that we should share with them not only our joy but also the generous spiritual gift of Masses, which His Paternity has sent us, and this I most gladly do in my own name and yours.

I take this occasion to urge you to give practical proof of your gratitude and obedience by fulfilling the paternal exhortation contained in Father General's letter, namely that we assure the solidity and permanence, as well as the supernatural character of our external works by strengthening our own internal spiritual life and, as a means thereto, by great exactness in performing our prescribed spiritual exercises.

We should also assist by our prayers, our good works, our Holy Communions and Holy Sacrifices,

Very Rev. Father General and his Curia in the most arduous duties, that make such constant exactions upon their physical and spiritual energies.

I commend myself to your Holy Sacrifices and prayers.

Your servant in Christ,

EDWARD C. PHILLIPS, S.J.,

Provincial.

Ad Socios Provinciae Marylandiae-Neo Eboracensis.

Reverendi Patres fratresque in Christo carissimi;

Pax Christi.

Laetus accepi vos hoc decurrente anno centenariam vestrae Provinciae commemorationem recolere. Et quamquam maxime probo, quod vestri Superiores prudenter admodum statuerunt, hanc festivam celebrationem inter vestrarum domorum saepta coarctandam esse, quavis publica sollemnitatem quantum fieri potest, vitata, communis tamen Pater sibi temperare nequit quin communi vestrae laetitiae spiritu praesens adsit. Vobis igitur omnibus, Reverendi Patres fratresque carissimi, ex corde gratulor et fervidas gratiarum actiones uno ore vobiscum Deo Optimo Maximo humiliter ago.

Et est sane cur gratias Deo agatis quam maximas, si vestram Provinciam qualis nunc est cum parvulo illo sociorum et domorum numero confertis, quem venerandus meus decessor R. P. Ioannes Roothaan invenit, quando de Marylandiae Provincia creanda consilium inivit. Qui quidem parvulus numerus fuit revera evangelicum illud granum sinapis: nam ut integram Novae Angliae Provinciam florentissimam ves-

trae filiam et maternae laetitiae ac gloriae participem praetermittam, pro 14 domibus quae tunc numerabantur, 40 nunc easque fere omnes sat magnas habetis, in iisque, pro 89 sodalium manipulo, quot erant anno 1833, plusquam 1200 socii degunt. Hi autem mirum in modum in dies feliciter augentur non solum in utraque probationis Domo intra Provinciae fines, sed etiam in dilecta Philippinarum Missione, quam generoso animo ante aliquot annos ab Aragoniae Provincia suscepistis, quamque tam strenue ac studiose coluistis et colitis, ut iam de nova probationis Domo exstruenda cogitandum fuerit.

Atque etiam, quod maius est, ingentes, Deo largiente, ex vestris laboribus et operibus colliguntur fructus, non modo in amplissimis et clarissimis Collegiis, quae a priscis Provinciae Patribus in sudore vultus inchoata, nunc vestrum decus et insigne ornamentum iure aestimantur, sed in humilioribus quoque ministeriis, quae, secundum genuinum Societatis spiritum ex eorundem antiquorum Patrum exemplo, nedum renuatis, appetitis immo studiose et impense exercetis, ut sunt assidua carceribus inclusorum et pauperum aegrotantium, imprimis leprosorum, cura et similia.

Paterno equidem efficior gaudio haec recolens et divinam clementiam una cum sancto rege David exoro "ut custodiat in aeternum hanc voluntatem cordis vestri et semper in venerationem et servitium Dei mens ista permaneat" (I Paralip. c. XIX, v. 18). Et permanebit profecto et magis magisque roborabitur, si media vocationis nostrae propria fideliter adhibebitis, si religiosorum votorum vinculo constricti, ab iis quae mundus amat et amplectitur abhorrebitis, ac potissimum si "in virtutum solidarum et spiritualium rerum studium incumbetis", ut vult S. P. Ignatius, "ac in huiusmodi maius momentum quam in doctrina vel aliis donis naturalibus et humanis constitutum esse

ducetis" (Summar. Constit. Reg. 16). Haec si feceritis, non modo vos ipsi vivetis, Reverendi Patres fratresque carissimi, vivetis, (inquam) vita Societatis filiis vere digna, sed etiam in vestris laboribus experiemini quam sapienter ibidem adnotet Sanctus Parens Noster "illa interiora esse ex quibus efficaciam ad exteriora permanere ad finem nobis propositum oportet" (Ibid). E contra, persuasum habeatis neque ingentem sociorum numerum, neque maximum hominum plausum, neque magnorum operum apparentem splendorem sufficere ut ulla Societatis Provincia vere floreat, si internus ille spiritus, quem dicebam, externis utut optimis laboribus fere obrutus, sensim sine sensu frigescere sineretur.

Sed, ne tantum malum dilectae vestrae Provinciae unquam contingat, domesticum paene dixerim vobis concessit benignissimus Dominus incitamentum, vobis custodiendum concedens Auriesville illud Martyrum Sanctuarium, unde S. Isaacus Iogues eiusque Socii vos continenter exhortantur, ut eadem, qua ipsi concurrerunt, pergatis generosae abnegationis via. In illud sacerrimum Provinciae vestrae atque adeo totius Assistentiae Americae palladium (si ita loqui fas est) figite oculos, vocem inde fluentem intentis auribus excipite, et exemplar quod vobis ostenditur diligenter imitari conamini.

Et quoniam apud Auriesville, intra vestrae nimirum Provinciae fines, simul cum S. Isaaco Iogues, duo quoque eius fideles comites et nostrorum Fratrum Coadiutorum decus fortiter pro Christo passi sunt et obierunt SS. Renatus Goupil et Ioannes de la Lande, spero equidem talibus intercessoribus fore ut etiam utilissimus ille et carissimus Societatis gradus apud vos magni semper fiat et impensius in dies promoveatur, quemadmodum proximis hisce annis, ut ex aucto Fratrum numero apparet, iam feliciter fieri coeptum est.

Quo vero efficaciore sint hae meae paternae gratulationes, quo firmiter sit spes uberrimarum gratiarum copiae quam vobis e SS. Corde Iesu per Virginem Matrem imploro, 1000 Missas pro vobis omnibus totaque Provincia offero, measque has litteras per manus S. P. Ignatii et S. Fr. Xaverii vobis porrigo, iis subscribens hoc ipso die, quo eorum sollemnia canonizationis quotannis commemorare solemus et quo SS. Pontifex beatificationem illius decrevit qui vinculum maxime conspicuum fuit antiquam inter et renatam Societatem, Ven. inquam Patris Iosephi Mariae Pignatelli. Velit magnus Indiarum Apostolus, cuius Novendiale a gratia nuncupatum vos tantopere tamque fructuose promovetis, vobis maiorem in dies apostolicum zelum impetrare; velit S. P. Ignatius vos meliores in dies Societatis filios efficere suaque potenti intercessionem benedictionem corroborare, quam vobis omnibus ex corde in Domino impertio.

Vestris sanctis Sacrificiis et orationibus me enixe commendo.

Romae, die 12 martii 1933.

Vestrum omnium
Servus in Christo

W. LEDÓCHOWSKI, S.J.

A. M. D. G.

HISTORY OF THE
MARYLAND - NEW YORK PROVINCE

VII

WHITE MARSH (1741-(Bowie (1903)-1915)
LANCASTER (1742-1861)

By REVEREND EDWARD I. DEVITT, S.J.

WHITE MARSH, known in the early records of the Society in Maryland as the *Mission of St. Francis Borgia*, was for many years an important residence; but, since 1903, it has been a mission station dependent on Bowie, Prince George's County.

White Marsh is an historic place in more respects than one: it was a centre of Catholic life and activity in Prince George's, and the Fathers who resided there made missionary excursions not only to various stations of that county, Marlboro, Digges', Brooke's, Magruder's Chapel,—but also to Annapolis, Baltimore, Doughoregan Manor and to the territory now included in the District of Columbia: it was at three different periods the seat of the House of Probation, and from its precincts the small band of Novices with their Master set forth to found the Province of Missouri; it seems to have been a sort of Catholic capital of the United States in the first years of their independence; shortly after the Revolution, several meetings of the Clergy of Maryland and Pennsylvania were held there for the purpose of consulting about the constitution of the Church in the new Republic, and of taking steps to communicate their sentiments to the Holy See. The priests who attended these meetings had all been members of the Society, comprising by far the greater part of the Clergy in the thirteen original States; and the

result of their deliberations was the designation of Father John Carroll as Ecclesiastical Superior—a prelude to his appointment as first Bishop of the newly created See of Baltimore.

Other landed estates of the Jesuits in Maryland were acquired by grant under the "Conditions of Plantation", or by purchase; White Marsh came into possession of the Society by bequest; and this manner of acquisition was made the groundwork for a claim that brought its name into prominence; as Father Hughes says: "it met with the rare fortune of becoming celebrated in the folios of the Papal *Bullarium*, and also in that of the Propaganda." The "White Marsh Controversy", here alluded to, turning upon the claim of Archbishop Marechal to the estate as mensal property, need not be discussed in this chronicle: it is treated at length in Father Hughes' History, *Documents*, Vol. I.

James Carroll, a native of Ireland, who had acquired extensive possessions in Maryland, died at Annapolis, June 13, 1729, in the house of his cousin and godson, Charles Carroll, father of Charles Carroll of Carrollton. By his will, dated February 12, 1728, James Carroll provided one thousand pounds sterling for the education of his two nephews, Anthony and James Carroll; it was this article of the will, coupled with the fact that both of these beneficiaries became Jesuit priests, that occasioned the violent anti-Catholic legislation of 1750 and subsequent years in Maryland. The two legatees, coming of age, demanded their legacy from the man who had converted the property to his own use ever since the testator's death. He knew that he was responsible for the principal and the interest for several years, but manifested no disposition to render an account, alleging that he could not refund the whole sum without distressing his family: he proposed to compound the matter, offering to

that end about one-half of the amount due: but, a fair accounting being insisted on, he replied that "they might stretch the string until it broke," which was interpreted as an allusion to the Penal Laws and their provisions against inheritance on the part of reputed recusants and priests. At his instigation, persistent efforts were made to put the whole penal code of England into immediate execution, and for four years in succession, from 1751, such a bill was passed in the Lower House; double taxes were imposed upon Catholics; and, in November, 1754, the citizens of Prince George's instructed their delegates to urge a law "to dispossess the Jesuits of those landed estates, which, under them, became formidable to his Majesty's good Protestant subjects of this Province; to exclude Papists from places of trust and profit; and to prevent them from sending their children to foreign Popish seminaries for education, whereby the minds of youth are corrupted and alienated from his Majesty's person and government."

James and Anthony Carroll became Fathers of the Society; James returned to Maryland and died at Newtown, in 1756, aged 39 years; in the List of missionaries, there is a note added to the date of his death, "erat Hibernus"—he was one of the few Irishmen who served on the Maryland Mission whilst it formed a part of the English Province. Father Anthony Carroll was ordained at Liège in 1754, and served on the English Mission. After the suppression of the Society, he accompanied his cousin, Father John Carroll, to Maryland, arriving in 1774. "Having happily finished a business he had to settle in these parts," as Father Farmer expressed it, he returned to England, and served the missions of Liverpool, Exeter, Worcester, &c., and eventually died at St. Bartholomew's Hospital, London, from injuries received in a murderous attack upon him for the purpose of robbery, in Red

Lion Court, Fleet Street, September 5, 1794, aged 72.

The will of James Carroll, after various items and legacies, proceeds to the immediate benefaction in favor of the Society, bequeathing a certain part of his estate in trust and confidence to Charles Carroll; by a codicil added five days later, he returns to this entire bequest, rescinds it as to the said Charles, and "invests therewith my good friend, Mr. George Thorold of Portobacco in Charles County." The codicil then proceeds "to give, devise and bequeath the aforesaid lands, good and chattles, in as full and complete manner to the aforesaid George Thorold, his heirs and assigns forever, as the same are bequeathed to my aforesaid Cosin." In case of Thorold's death before his own, the property was left to Mr. Peter Atwood, and in case of the death of both, to Mr. Joseph Greateon.

These legatees were Fathers Thorold, Atwood and Greateon, who were then laboring on the Maryland Mission: and thus the Society became possessed of White Marsh. The property was partly in Ann Arundel County, where Carroll resided at a place named *Fingaal*, with 450 acres attached; and partly in Prince George's, with upwards of 2000 acres to the west of the Patuxent. This estate of 2000 acres in Prince George's, somewhat modified by additional purchases, and by certain sales and exchanges, came to be known afterwards as *White Marsh*.

It is difficult to determine the exact time when the Jesuit Fathers took up their permanent residence at White Marsh—1741 has been assigned as the date, and it is probable that Father Thorold, in whose name the property was held, erected, before his death in 1742, a small residence on the top of the hill. He was in Ann Arundel in 1737; Father James Whitgreave was there in 1733, 1734; Father Robert Harding was stationed in Prince George's in 1748; and Father Thomas Digges labored for many years in that County.

Father John Lewis became Superior in 1764, at which time the plantation was in a flourishing condition, if we are to judge by the number of negroes that belonged to it, and that in 1765 eight of these were spared to help in the foundation of the new mission of St. Joseph's on the Eastern Shore. Father Lewis had for assistant, Father John Ashton, who came to America in 1767, and was connected with White Marsh until 1801. It was under Father Ashton's administration that the old St. Peter's church was erected in Baltimore on the lot purchased by Father George Hunter in 1764. When Father Charles Sewall became the first resident pastor of Baltimore, that mission ceased to be attended from White Marsh, but Annapolis and Elkridge, together with some stations in Prince George's, remained for many years still dependent on it. Elkridge was not the place known as the *Landing*, but the *Manor* in what is now Howard County.

The first meeting of the Clergy was held at White Marsh, June 27, 1783, where views were interchanged and the plan of a form of ecclesiastical government was submitted. Father Ashton was active at this and subsequent conventions, and, on account of his business ability, he was chosen to be the Agent or procurator general of the Corporation of the Clergy of Maryland; he was elected one of the directors of the contemplated "Academy on the Potomac", and his name was signed to the circular soliciting subscriptions for Georgetown College; he was at the chapter held at White Marsh, when John Carroll was nominated for Bishop; and he preached the closing sermon, in 1791, at the first Diocesan Synod of Baltimore.

On the retirement of Father Ashton, Reverend Germanus Barnaby Bitouzey went to White Marsh by appointment of the Chapter: he was a French secular priest, of whom Bishop Carroll wrote that he was "of

great intelligence and unalterable evenness of temper. He was an able administrator, and was much esteemed by all the neighbors, both Catholic and Protestant." His stay at White Marsh covered the time from the first movement made for the affiliation of the former members of the Society in Maryland to the Order in White Russia, until the general restoration in 1814. He was dissatisfied with the proposal to establish the novitiate at the place where he had had complete charge for so long a time, and he left White Marsh abruptly before May, 1814.

The following extracts from Father McElroy's Diary throw some light on the period when the novitiate was established at White Marsh for the first time.—"June 26, 1814. Joseph Mobberly arrived this date from New York; received news of Rev'd Mr. Bitouzey's having left White Marsh & departed for France.—June 27. Joseph Mobberly departed this date for White Marsh, where he is to remain for some time as Manager, &c.—July 12. This day Rev'd Fr. Beschter with Novices arrived from Frederick.—July 13. Father Beschter and the Novices started from hence for the White Marsh, which is to be the future Residence of Novices.—January 17, 1815. Father Kolhmann arrived at George Town from New York.—February 6, 1815. Ten students left the College for the novitiate at White Marsh, to commence the thirty days' retreat under Father Anthony Kohlmann; also three Brothers, who are there at present.—June 28. Father De Barth went to White Marsh to begin novitiate.—June 29, 1815. This morning, about one o'clock, the following students departed from hence for the novitiate (eight names are given), to commence their noviceship under Rev. Fr. Kohlmann."

Some entries in the Diary are echoes of the war of 1814, about the time that the British army captured Washington.—"September 12, 1814. Received from

White Marsh 15 sheep, part of the stock that came from St. Inigoes, to avoid being taken by the enemy. —September 23. Received from White Marsh 30 sheep and 2 steers, part of the stock of St. Inigoes." On the march to Bladensburg, the British invading force, after landing on the Patuxent, had passed through Marlboro, not far from White Marsh: after leaving Washington, the fleet was anchored off Alexandria, and the troops were busily employed in loading the vessels with plunder; even when the attack on Baltimore had been repulsed, there was danger of sudden raids on unprotected places, for the purpose of procuring provisions, especially fresh meat. Father McElroy showed himself to be a prudent procurator in removing the live stock to the College,—and with pardonable satisfaction he notes: "The course for dinner for several days past is soup made from mutton,—mutton boiled with carrots for the 2nd dish, and lamb roasted for the 3rd. The students have had some days the two former, also the Religious. When we kill the sheep, the expense is about \$3.75; if the same quantity were bought in market, it would be about \$6."

Father Anthony Kohlmann, Master of Novices, became Superior of the Mission of Maryland on the departure of Father Grassi to Rome, in 1817, and he went to reside at Georgetown. The novitiate seems to have oscillated between Georgetown and White Marsh for a couple of years, 1817-1819; some of the novices were at the College in June, 1817, and six at the Marsh, 2 Fathers, 3 Scholastics, and 1 Brother; on July 10, the 3 Scholastics came to the College.—Father John Henry Van Vechel, who had been a novice for a time, seems to have had pastoral charge of the Mission during 1818, 1819 and 1820, as his name appears repeatedly on the Parish Registers; Father Paul Kohlmann was Superior for a part of 1819.

Father Kenny in his first visitation transferred the novitiate back to White Marsh, with Father Charles Van Quickenborne as Superior and Master of Novices: October 26, 1819, furniture was carried there from the College; November 10, three students left Georgetown for White Marsh; November 17, there were 10 novices there.

An old descriptive catalogue of this period mentions the missions of Prince George's County that were dependent on White Marsh:—

- 1) Ecclesia in praedio White Marsh.
- 2) Annapolis, Sacellum in domo privata, distat 14 mill.
- 3) Praedium Dom'i Young, in quo conveniunt plurimi Catholici, distat 6 mill.
- 4) Congregatio McGruder, distat 19 mill.—Pro his omnibus, unus Sacerdos Saecularis et Pater Magister Novitiorum.—This Secular Priest was Van Vechel; afterwards Father Peter Timmermans had charge of the outlying missions.

In 1823, Father Van Quickenborne with his band of novices departed for Missouri: the novitiate at White Marsh was closed: it was revived at Georgetown in 1828; and Father Kenny, on his second visitation, transferred it back to White Marsh, where it remained until the removal to Frederick in 1834. At the time of the erection of Maryland into a Province, in 1833, there were 14 Scholastic and 7 Coadjutor Novices at White Marsh.

Father Aloysius Mudd had been Superior in the interval between the departure of Father Van Quickenborne and the coming of Father Fidelis Grivel; he had generally another Father as assistant for the Missions,—Annapolis, Marlboro, Boone's Chapel and Pig

Point. Father Mudd's management of the farms is highly commended by Father Grivel, who gives the following description of White Marsh in a letter dated May 30, 1832, and written to Father Nicholas Sewall, Worcester, England.

"White Marsh, formerly called Carroll's Burgh, is situated on a hill about one hundred feet high; on the top is a fine Church of stone, 95 by 36 feet; an organ; here is its shape (a pen picture of the church is given, with the criticism: 'Very bad draught'). Besides the Church, there are frame buildings for twenty Novices and two Missioners, with two spare rooms for guests: Kitchen, refectory, stable, an orchard, a garden, nothing else. The top of the hill, which is conveniently planted with trees, may be five hundred feet long and four hundred wide—almost round. Eastward, at the foot of the hill, is a plain, from west to east, half a mile broad, and a mile and a half long, with meadows, fields of tobacco, some wheat, a little more rye, plenty of Indian corn. The soil is too sandy, fit only for tobacco, corn and vineyards; but of the last we have as yet none. By and by we will plant them, and the vines will succeed. Half a mile from the hill, eastward, and over the plain, runs the Patuxent, from north to south, with a good wooden bridge, called Priest's Bridge; it is on the road to Baltimore and Annapolis. White Marsh is fourteen miles from the latter town, thirty-three from the former, twenty-two from Washington westward, twenty-five from Georgetown, seventeen southwest from Upper Marlborough, and eight from Queen Ann southward. It has about four thousand acres, of which one thousand is a very poor sandy soil. We have two farms, and one hundred and four slaves, men, women and children. The farms were entirely ruined eight years ago by bad administration; now, Father Aloysius Mudd, who is a good farmer, has paid all the debts—about \$10,000—but has not as yet been

able to make any fresh improvements. By and by he will drain the low lands along the Patuxent, and have meadows for two hundred head of cattle and fifty horses; he will also build a mill, with three or four stones. When done (but for that he needs a capital of \$8,000), White Marsh would have an annual income of \$5,000, instead of \$2,000, which is the actual revenue in tobacco alone, and besides these \$5,000, he will maintain a community of twenty-five religious, the farms, and over one hundred blacks, even with clothes."

When the House of Probation was removed to Frederick, White Marsh lost its prominence, becoming a rural mission, where one or two Fathers resided, having charge of the home place and the dependent stations. Its subsequent history is uneventful. Father Edward McCarthy died there, February 13, 1842, and Father Peter McDermott, July 26, 1877; they were buried at the side of the old church. Father Miles Gibbons died at Marboro, August 7, 1850; Brother Elias Newton was the only one claimed by death, September 6, 1822, during the whole time that White Marsh was the seat of the Novitiate.

As there was no regular Villa in those days, the Scholastics sometimes spent their vacation at White Marsh, and also the boys of the College who remained over during the summer. Father McElroy speaks of a visit: "The students here are very much pleased: their amusements are chiefly fishing, shooting with bows, playing ball, swimming, &c. They study one hour in the morning, and one in the evening; besides the ordinary spiritual exercises which they performed at the College.—Mass, beads, visits, &c."

During the night of Whitsunday, May 15, 1853, the old novitiate, vacant since the departure of the novices to Frederick, caught fire, and was burned to the ground, so that not a vestige of it now remains; the

church and residence were also destroyed, the stone walls of the church, however, remained standing. The Records perished, all except the Baptismal and Marriage Register dating back to 1819. Father Roger Dietz was Pastor at the time.—The rebuilding of the church was not completed until 1856: but, the walls having suffered by the fire, they began to bulge out, and, in 1874, Father Wiget strengthened them by passing iron rods from side to side; he also built the bell-tower in front of the church—before that, the bell had been hung from the limb of a tree.

In 1853, Annapolis was separated from White Marsh, and placed in charge of the Redemptorist Fathers; Boone's Chapel was the predecessor of the church erected at Upper Marlboro, where Bishop Carroll was born—according to Shea, he was probably baptized at the old chapel, and he adds: "A dark grove of murmuring pines covers its site." Upper Marlboro was attended for about thirty years and was given up in 1856.

The Shrine of the Blessed Virgin at Rock Spring, near the house, was established by Father Bague, and, in after years, under the vigorous administration of Father Wiget, this spot became the destination of several enthusiastic and largely attended pilgrimages from Washington and Baltimore: on Ascension Day, 1874, 3000 persons were present.

White Marsh was a secluded spot, difficult of access, and inconveniently situated for both priest and people: when Bowie began to grow in population, as it became an important station on the railroad between Baltimore and Washington, besides being at the junction of the Pope's Creek Line to southern Maryland, the present church was erected there in 1893, and it became a station attended from White Marsh; a pastoral residence was subsequently built near the church, and, in November, 1903, the Fathers of White Marsh, with

all their belongings removed to Bowie, from which White Marsh, distant six miles, is now attended every second Sunday. Brook's Chapel, now represented by the Church of the Holy Family, Woodmore is the only other mission attached to Bowie, from which it is distant eight miles. The colored element predominates in both of these congregations.

SUPERIORS AT WHITE MARSH

It is difficult or impossible to assign the exact dates, or length of service, for the missionaries who had charge of White Marsh in its earliest days; the following Fathers seem to have been connected with it: John Bennet, Henry Whettenhall, James Whitgreave, Robert Harding, George Thorold, Joseph Greaton, Peter Atwood, Thomas Digges.

Father John Lewis.....	1765
Father John Ashton.....	1767 (?) - 1801
Rev. Barnaby Bitouzoy.....	1802-1814
Father William J. Beschter (Mag. Nov.).....	1814
Father Anthony Kohlmann (Mag. Nov.).....	1815-1817

LANCASTER, PA.

ST. MARY'S CHURCH (1742-1861)

Lancaster was one of the oldest Catholic missions of Pennsylvania; it was founded at about the same time as Conewago and Goshenhoppen, and was for many years attended by Fathers of the Society. Emigrants from the Palatinate and Switzerland were flocking to the Province of Pennsylvania, in the middle decades of the seventeenth century, and although the great majority of them were Lutheran and German Reformed in religion, there was also a sufficient number of Catholics

to call for the services of German-speaking priests. By an arrangement between the Provincials of England and Germany, two German Jesuits arrived in America in 1741; these were Fathers William Wappeler and Theodore Schneider, who labored for years among their countrymen in Pennsylvania, and whose field of activity extended over the whole Province, outside of Philadelphia.

In anticipation of their coming, Father Henry Neale, a native of Maryland, had been commissioned by the English Provincial, Father Charles Shireburn, to return to America in 1739, and to make investigations in preparation for the projected mission of Pennsylvania. A fund had been established for the partial support of the missionaries; but landed property was needed for churches and residences, and for the maintenance of religion. In all the English Colonies, restrictive or proscriptive laws hampered the liberty of Catholics; even in the Province of Pennsylvania, which allowed freedom in religion, a foreign-born Catholic could not be naturalized, and it was difficult for any Catholic to acquire and hold property for church purposes; as Father Neale was a British subject, as also Father Greaton with whom he lived at Philadelphia, nearly all of the lands of the old missions of Pennsylvania were taken up and held in their names, and transmitted by will to their British or American successors.

Lancaster was one of the places selected by Father Henry Neale as a promising centre for future missionary enterprise; two lots in the "Hamilton Grant" were purchased by him, in 1742. An adjoining lot was bought by Father Robert Harding, in 1763. Father William Wappeler, who had come to America the year before, and founded the Mission of Conewago, paid for the deeds of the original property, on which a

small chapel was erected. Rev. Richard Backhaus, writing from Chester, Pa., to the Secretary of the Propagation at London, under date of June 14, 1742, says: "In Lancaster, there is a priest settled; and they have bought some lots and are building a Mass-House." This testimony, and the deeds recorded in the name of Father Neale, determine the date of origin for the first Catholic Church in Lancaster. It is probable that Jesuit missionaries, passing from Maryland to Philadelphia, stopped at Lancaster, and that some place of worship existed there, a station maybe in a private house, even before 1742, perhaps as early at 1730.

The first chapel, an old stone building, was destroyed by fire on the night of December 15, 1760; it was rebuilt in 1762. The burgesses of the town, in a proclamation published the day after the destruction of the church, offered a reward of £20 for the apprehension and conviction of the supposed incendiary, "as it is with great reason apprehended that the said chapel was wilfully set on fire by some ill-minded person."

The church in Lancaster was called by its present name, *St. Mary's*, from an early date; but it is mentioned in the old records and account books of the Society as "The mission of St. John Nepomucene." It cannot in strictness be numbered as one of the eighteen churches that were offshoots of Conewago; yet, there was a close connection between the two places, as they were neighboring Catholic stations, although eighty miles apart; and there was a frequent interchange of Pastors, so that it is difficult in the case of some of them to fix the exact date or duration of residence at one place or the other. All the early German Fathers who lived at Conewago resided also for a time at Lancaster: Fathers Wappeler, Schneider, Manners, Frambach, Farmer, Pellentz and Geissler are mentioned in the list of Pastors from 1742 to 1788. Father Farmer

came to America in 1752, and he was immediately assigned to Lancaster, remaining in charge of the mission for six years; he reported in 1757, that there were two hundred and two German, and forty-nine Irish Catholics in his mission; this number had increased to seven hundred in the time of Father Geissler, who died at Conewago in 1786. The name of Father Richard Molyneux is placed among the Pastors in 1744; he was Superior of the Maryland Mission, and was at Lancaster for only two months, probably on official business connected with the new foundation. It happened that about that time, June and July, 1744, a treaty with the Indians was under consideration, and, in accordance with the spirit of suspicion and hostility towards Catholics that then actuated the dominant faction in Maryland, occasion was taken in the "Maryland Memorial to the Earl of Halifax," to write: "It is certain that at the time of our treaty with ye Indians of the Six Nations, at Lancaster, Father Molyneux, ye principal of our Jesuits, was with them, and there is grave reason to suspect that he went there for no other reason than to dissuade ye Indians from making peace with us." Some time after his return to Maryland, Father Molyneux was summoned before the Governor's Council, to answer some vague charges of disloyalty and treasonable practices; this arraignment may have been connected with the Lancaster incident, although it seems to have had more immediate relation with suspicions of Jacobite leanings and activity; nothing could be proved against him, but Governor Bladen could not refrain from uttering a diatribe replete with innuendo and cant.

As the former Jesuit missionaries decreased in number during the suppression of the Society other clergymen were placed in charge of the Churches which they had founded. There were fifteen priests, none of them

Jesuits, at Lancaster, between 1787 and 1807. Some of them were stationed there for only a short time; but Rev. Louis De Barth was Pastor from 1795 to 1804; one of his assistants was Father Michael Egan, O.S.F., afterwards the first Bishop of Philadelphia. Some of the temporary incumbents were restless men, dissatisfied with their position, and eager to be removed to more inviting fields of labor; one was publicly excommunicated by Bishop Carroll, and another became an apostate.

Father John William Beschter was the first, and the only, Jesuit Pastor of St. Mary's, after the restoration of the Society in America, in 1806; he resided in Lancaster from 1807 to 1812. After his departure, worthy secular Priests, Rev. Michael Joseph Byrne and John Joseph Holland, succeeded, until 1823, when Rev. Bernard Keenan, nephew of Bishop Conwell and the first Priest ordained for the Diocese of Philadelphia, became Pastor. His long pastorate of fifty-four years, from 1823 to 1877, rendered it inexpedient for the Society to resume charge of Lancaster, when the lapse of time had brought about many changes in church affairs. There was trouble with lay trustees in the early days of Father Keenan's administration, but he was enabled to frustrate their pretensions to control ecclesiastical property, as the title was held by the Jesuit successors of Father Henry Neale, and it was transferred to the Bishop of Philadelphia about 1860.

There are now four parishes in the city of Lancaster, which have been formed from the original St. Mary's; and it may be said that all the churches in Lancaster and neighboring counties have their remote origin in the Jesuit foundation of 1742. Many of the rural missions were attended for years from the parent church: St. Peter's, Elizabethtown, was organized as a congregation in 1752; the church was built in 1794,

and, until 1832, it was a mission attached to Lancaster, and attended by the priests of St. Mary's. The cornerstone of the church at Lebanon was laid by Father Beschter, July 23, 1810. The old stone church rebuilt in 1762 was removed in 1881, and St. Mary's Convent and School occupy its site.

In the sacristy of the church is an old record, entitled "*Liber baptismalis, matrimonialis et Funeralis Ecliae Pastoralis Romano-Catholicae, Lancastriae, Satrapiae ejusdem Nominis, Provinciae Pennsylvaniae, Australis Americae.*" This old book has entries from 1788, and it contains a list of the pastors from the beginning until the time of Father Keenan.

Lancaster, on account of the large German element in its population, has always been a stronghold of Lutheranism; the tercentenary of the Reformer was celebrated with befitting jubilation by the Lutherans of Pennsylvania, and, as a contribution to the occasion, there was published "The Blessed Reformation—Martin Luther portrayed by himself," by the Rev. John Beschter, Philadelphia, B. Dornin, 1818. A predecessor of Father Beschter, Rev. F. X. Brosius, published "Reply of a Roman Catholic Priest to a Peaceloving Preacher of the Lutheran Church." Lancaster: Printed by John Albrecht & Co. 1796. Many years later, when, in 1879, Father Maguire was conducting a mission in St. Mary's, numbers of Lutherans attended the services, and several were disposed to join the Catholic church; they spoke on the subject to their ministers, and the oldtime rancor was revived—by sermons and pamphlets the people were warned against the errors of Rome as presented by the wily Jesuits. The learned Dr. James A. Corcoran contributed several telling papers to the controversy, which were circulated under the title "To the Good Lutherans of Lancaster, by an Outside Layman." Dr. Corcoran was a pastmaster in

regard to Lutheran doctrine, polemics and literature.

There was no resident Jesuit Pastor at Lancaster after the withdrawal of Father Beschter in 1812; but, the property still belonged to the Society. Even as late as 1831, Father Dzierozynsky, the Superior of the Mission of Maryland, in making a report to Father General of all the houses included under his jurisdiction, says: "Lancaster in Pennsylvania. We have in this town, one of the largest in this State, our house and a fine church, which are now occupied by a Secular Priest, because we have no one to place there, especially one acquainted with the German language, as it is inhabited for the most part by Germans."—*Residentia Lancasteriensis* is entered in the annual catalogue of the Province, with the added explanation, "*occupatur a Sacerdote Saeculari*," until 1861, when it ceases to be mentioned, having been made over to the Bishop of Philadelphia.

A. M. D. G.

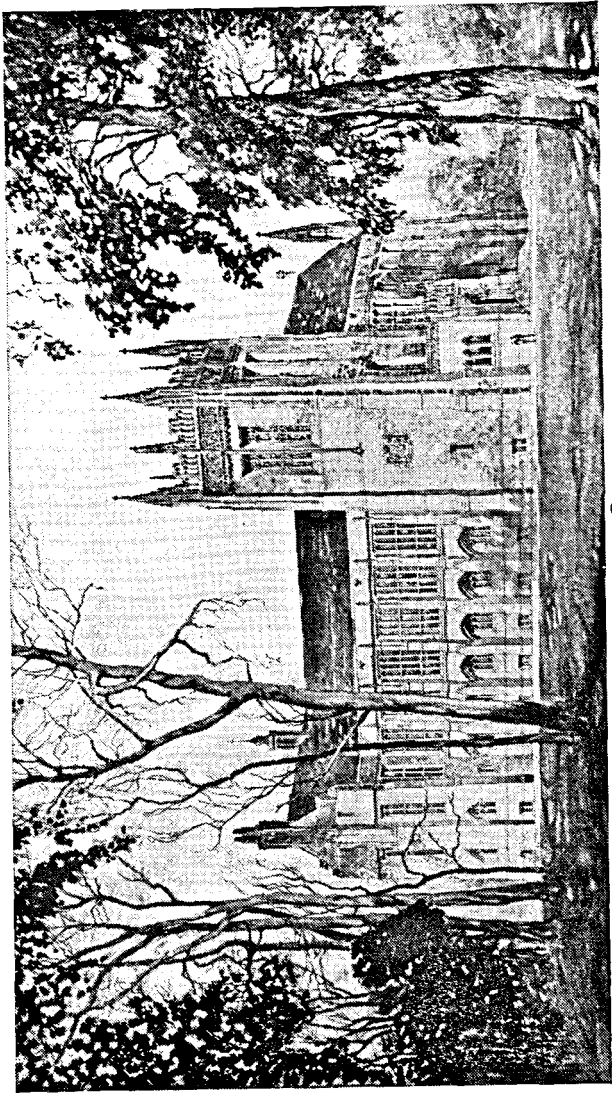
BOSTON COLLEGE LIBRARY

By REV. WILLIAM M. STINSON, S.J.

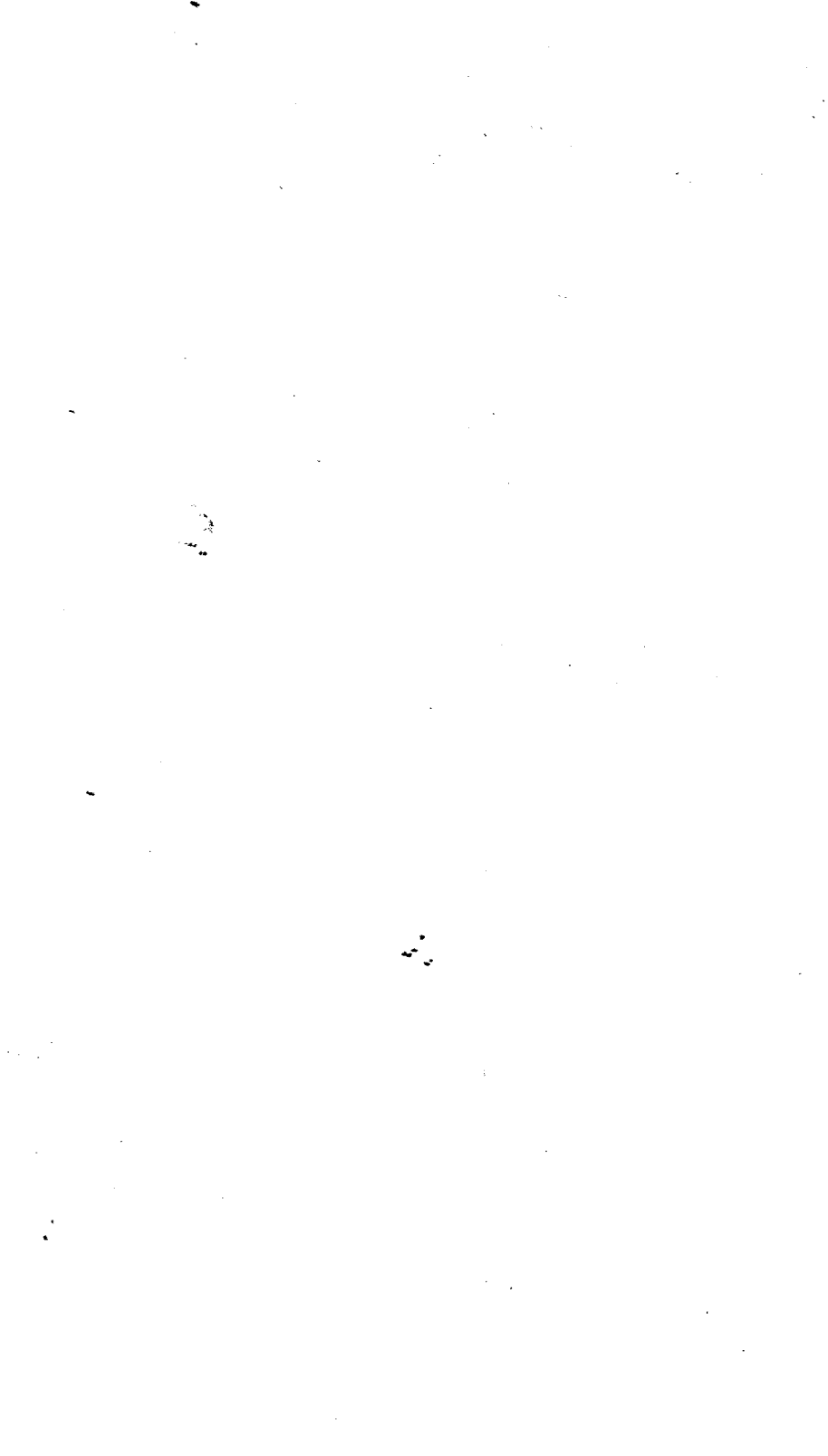
Editor's Note: The second of a series on Some Jesuit Libraries in the United States.

The Boston College property occupies a commanding site of thirty-eight acres in the city of Newton, located at the border line of Boston. The grounds look out over the beautiful Chestnut Hill Reservoirs, and are bounded by these picturesque twin lakes on the east, by Commonwealth Avenue and Beacon Street on the north and south, and by College Road on the west. The library is the fourth of a projected group of twenty-two buildings. All of these, designed by the architects, Maginnis and Walsh of Boston, are conceived in English collegiate Gothic type of native stone with Indiana limestone trim.

The library, in keeping with its important function, is architecturally one of the most salient buildings of the whole college group. Its commanding situation at the junction of Commonwealth Avenue and College Road serves to emphasize it in point of public interest. In such a location a structure of highly individualized type was obviously demanded, and this has been provided by the careful planning of the architects. Externally a structural individuality derives naturally from the library's function as the treasury of books. This is enhanced by the symbolic representation within the walls of the cherished ideals of the Jesuit system of education. By virtue of the more than ordinarily intimate cooperation of the Reverend James H. Dolan, S.J., the then Rector of the college, and his architects, this latest building of the college group has taken on an aspect of a peculiar picturesqueness and dignity and a rich significance of detail. How the design of the building has been governed by obligations arising



BOSTON COLLEGE LIBRARY



out of its position in the group is revealed in a first impression. This is notable in the presence at its north-east angle of the sturdy truncated tower, richly crowned, which supplies the accent requisite to mark the beginning of the group. Contrasting, too, with the more formal elevation which parallels the college avenue will be noted the varied outline towards the east where it relates to an irregular and winding street. Likewise it will be observed how by the arrangement of its plan, it contrives to form a most effective pendant to the Faculty building with which in area and organism it has little actual correspondence.

An immediate entrance to the library is through the tower (known as Margaret Elizabeth Ford Memorial Tower), by way of a beautifully elaborated porch whose large Gothic arch is articulated by grotesques of interesting fancy and surmounted by a frieze of small niches which, with the two niches of larger scale which relieve the austerity of the western face of the tower, will later find their sculptural furnishing. The interior of the tower is devoted to one of the most interesting features of the building in the form of a medieval staircase of stone, curiously balustraded, which rises from the pavement of the lobby to the great apartments of the second floor. The effect of this in so spacious and austere a setting against walls of rugged masonry which rise to a graceful vault high overhead (fifty feet), has a rare measure of romantic suggestion. Underneath the upper landing two Gothic archways provide access to the Assembly Hall on the first floor.

The library is properly approached, however, through the more formal entrance on its southerly facade. Here from a broad platform, one enters the outer vestibule through double doors set in a deep Gothic arch on whose limestone tympanum is carved at impressive

scale the subject of the *Sedes Sapientiae*, flanked on either hand by the Prophets and Evangelists in processional order. This vestibule, which is reached also on the east and west elevations by doorways, on whose tympana are carved the Ark of the Covenant and the Lamb of God over the book of the Seven Seals, is a low vaulted area from which one may descend to the basement or rise to the ample and impressive lobby which gives access to the Assembly Hall on the first floor and out of which starts the stately staircase to Gargan Hall above. This progression is attended by an impression of constantly increasing elevations, the lofty stone vaulting of the upper reach of the staircase in association with the fine masonry of the walls and intermediate piers and the fine wrought iron of the balustrade making for an effect of decided architectural picturesqueness. The vaults of the apartments rise to a height of 49 feet from the pavement of the first floor.

The Assembly Hall (65 feet wide by 116 feet long), temporarily used as a chapel, is divided longitudinally by two rows of stone piers supporting a richly decorated ceiling in a subdued scheme of coloring. The ample stage, which functions presently as sanctuary, is framed by a proscenium of arching lines with texture of ornament in relief. At the south end of the hall is situated the elevated booth designed for moving pictures.

A corridor accessible from the tower communicates with a group of large and well-lighted seminar rooms which occupy on this floor the wing facing Commonwealth Avenue. To the south of the Assembly Hall are situated the Ladies Reception Room on the east side, and on the west, two smaller Reception Rooms, known as the James Jeffrey Roach Room, a memorial gift of Joseph Smith, and the Carney Room, given in memory of Julia R. and Helen J. Carney.

As one arrives at the upper landing of the main staircase, preparatory to entering Gargan Hall, one encounters the interesting scheme of decorative symbolism which in terms of stone relief and of stained glass distinguishes the various elements of the second story plan. From the lobby itself a most interesting perspective of Gargan Hall is afforded by the huge mullioned window of its stone partition. A doorway at the east of the lobby opens into the Browsing Room, a finely-proportioned apartment with high oaken wainscot and attractive Tudor fireplace of limestone with enframing of oak ornamentally relieved by heraldry and linen-fold. At the corresponding end of the lobby a doorway leads to the offices of the Librarian. The tympana of these two doors and of the two communicating with Gargan Hall are carved with the symbols of Art, Science, Theology and Literature, and high up on the walls in prominent place these interests are illustrated in dual bas-relief in order by outstanding historical exponents—Fra Angelico and Michelangelo, Pasteur and Copernicus, St. Thomas and St. Augustine, Aristotle and Albertus Magnus. In the very center of the staircase, elevated over the big window, is a panel in three-quarter relief of "Christ the King" in striking symbolism of the divine genius of the building.

The chief apartment of the library is Gargan Hall (donated as a memorial to Thomas J. Gargan) where a remarkable note of individuality is given by its stone walls, its rows of large and richly colored mullioned windows and its graceful hammer-beam trusses, supporting a roof of solid oak paneling. Two rows of stone piers of quatre-foil section divide the room so as to provide a series of attractive alcoves on each side for intimate study, leaving the central space for double banks of long tables for the general use. The architectural effect of the apartment is enhanced by its relation

to the Faculty Reading Room beyond, from which it is divided merely by a low-oaken screen of attractive detail related to three lofty stone arches within which is permitted a picturesque vista to the extreme end of the building embracing the big oriel window on the Commonwealth Avenue front. On the wall over this triple arch is a large clock with interesting dial of wrought iron flanked by two carved bas-reliefs with the principle of "Time" as the motive. At the south end of the room, immediately over the doorways in similar rendering, are represented Youth overcoming death and war by knowledge and spiritual guidance, and Youth overcoming pestilence and famine by knowledge and commercial guidance.

From the north-west of Gargan Hall, one enters the Reception Room, one of the most stately apartments of the library. Of unusually effective proportion and interesting fenestration, it terminates at its westerly end in a handsome mullioned oriel and at the east in an imposing mediaeval fireplace of stone with picturesque sloping hood. An oak ceiling on pitching lines, supported by simple-moulded trusses which spring from ornamental wall blocks, gives a fine crowning to the room and with the simplicity of its decoration an impression of singular repose. A salient accent of its design is the heraldic medallion in the centre of the fireplace hood setting forth with interesting fancy the old Boston College and the new.

A door from the upper landing of the north staircase communicates with a narrow stair which within the thickness of the wall leads to the upper level of the tower. Here, related to the big windows which normally express the belfry, is provided a room of the full area of the tower devoted to storage purposes.

The basement floor contains the stack rooms, the receiving, work fan, archive and retiring rooms. The equipment of the building throughout is in accord with the scientific standards, which obtain in the best libra-

ries of the day. Craftsmanship of the first order has been put under contribution in the interest of artistic consistency. The models for all carving were by Mr. Pellegrini and Mr. Hughes of the firm of Irving and Casson; the wrought iron was by Mr. Koralewski of the Krasser company. The motifs of the stained glass, so notable an element of the library, were conceived by the Reverend James H. Dolan, S:J., and designed and executed by Mr. Earl Sanborn in his Boston studios. When one considers that there are 3500 square feet of decorative glass on the second floor of the Boston College Library, a faint conception may be gained of the enormous amount of work involved.

The themes portrayed in this unique window scheme are arranged as follows:

WINDOW OVER GRAND STAIRCASE
AT SOUTH ENTRANCE

TWELVE-PANEL SHAKESPEARE WINDOW

(Gift of Mrs. Daniel C. Buckley, in memory of her husband)

Section I (reading from top to bottom)

Historical Plays

- Title Panel: Shakespeare holding copy of Chronicles of Holinshed, a source book of the Historical Plays.
- Panel 2: Julius Caesar—Speech of Marc Antony over dead body of Caesar. Act III, Scene 2.
- Panel 3: Antony and Cleopatra—A Room in the Palace. Act IV, Scene 4.
- Submotif: Pyramids of Egypt.

Section II (reading from top to bottom)

Farce Comedy

- Title Panel: Spirit of Comedy.
- Panel 2: A Midsummer Night's Dream—Puck's Exploits. Act II, Scene 1.
- Panel 3: Merry Wives of Windsor—Basket episode of Falstaff. Act III, Scene 3.

Section III (reading from top to bottom)

Romance Comedy

- Title Panel: Knight piercing the heart of romance.
 Panel 2: Taming of the Shrew—Submission of Catherine. Act V, Scene 2.
 Panel 3: Merchant of Venice—Court Scene. Act IV, Scene 1.

Section IV (reading from top to bottom)

Tragedy

- Title Panel: The Muse of Tragedy.
 Panel 2: King Lear—The Storm Scene. Act III, Scene 2.
 Panel 3: Hamlet—Apparition of his dead father. Act I, Scene 4.
 The two six-panel windows depict six of Shakespeare's prominent male and six female characters.

(Gifts of Lieutenant Governor Frank G. Allen and Winfield S. Quinby.)

WINDOWS IN LIBRARIAN'S OFFICE

Two six-panel windows and eighteen-panel oriel represent American influences in Education and Literature. (Reading up from left hand side.)

I. *South Side, facing Tower Building*

Orators: Patrick Henry, Daniel Webster, Wendel Phillips, Henry Grady, Father Pardow, S.J., Bourke Cochran.

II. *Oriel Window, facing College Road*

Poets: Whittier, Longfellow, Father Abram Ryan, Bryant, Guiney, Joyce Kilmer.

Essayists: Irving, Emerson, Brownson, Holmes, Clemens (Mark Twain), Replier.

Fiction Writers: Cooper, Hawthorne, Poe, Bret Harte, O. Henry, Hopkinson Smith.

III. *North Side, facing Commonwealth Avenue*

Statesmen: Washington, Jefferson, Marshall, Taney, Lincoln, Roosevelt.

SECRETARY'S ROOM, *Outside Librarian's Office*

One six-panel window representing American historians: Prescott, Bancroft, Bishop England, Parkman, Shea, Archbishop Spalding.

WINDOWS IN BROWSING ROOM

In the five six-panel windows Chaucer and the characters of the Canterbury Tales are depicted with occasional interesting sub-motifs sketched from the chronicle.

INTERIOR WINDOW IN LOBBY OF GARGAN HALL

Genesis of the Book (in memory of Very Reverend Joseph Henry Rockwell, S.J., Provincial of the Society of Jesus, 1918-1922).

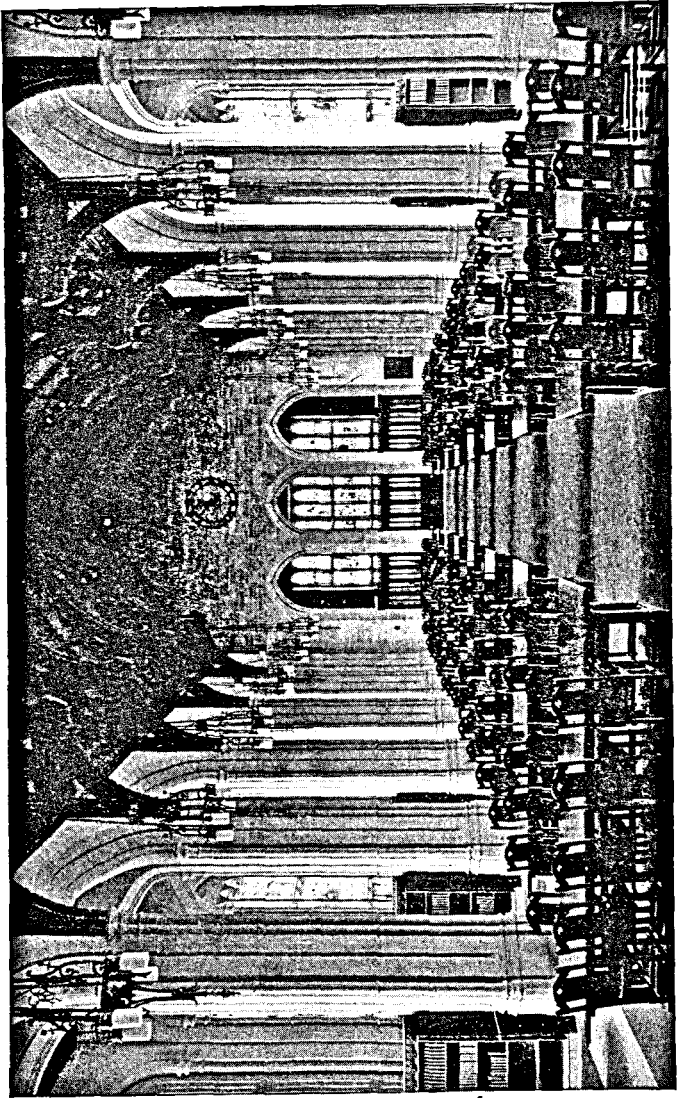
1. *Hieroglyphics*: Picture writing of the ancient Egyptians.
2. *Cuneiform*: Characters (wedge-shaped) in ancient Assyrian inscriptions.
3. *Hindustan*: The official language and general medium of communication in India.
4. *Ruthwell Cross*: The most ancient Anglican document extant in this northern area is the inscription in runes on the Ruthwell Cross in Dumfrireshire, Scotland.
5. *Behistun*: For centuries the remarkable cuneiform inscription on the great rock facade at Behistun, in Persia Kurdistan, had been the wonder and mystery of generations of men.
6. *Ulfilas*: Ulfilas invented a Gothic alphabet and translated all the books of the Bible, except the Book of Kings.
7. *Mexican Ideograph*: From the earliest times pictures were the only means of communication among the Mexican people.
8. *Japanese*: The Japanese adapted the Chinese written characters to their spoken language by simply picking out a sufficient number of symbols to form an alphabet of some forty-seven characters corresponding to the simple phonetic elements of their spoken language.
9. *Hebrew Scroll*: The Hebrew scrolls sometimes run to one hundred and twenty feet in length. The library possesses some good specimens of Hebrew scrolls.
10. *Greek Scroll*: The earliest Greek scrolls that have survived, date from the third or fourth century A. D. They were written essentially in the uncial characters of the papyrus rolls.

11. *Book of Kells*: The copy of the Gospel known as the Book of Kells is perhaps the most beautiful book in the world. It dates from the second half of the seventh century, and is probably the work of St. Columbkille. There is a beautiful copy of the precious volume in our library.
12. *Vulgate*: St. Jerome's Latin version of the Bible is the authorized version of the Catholic Church.

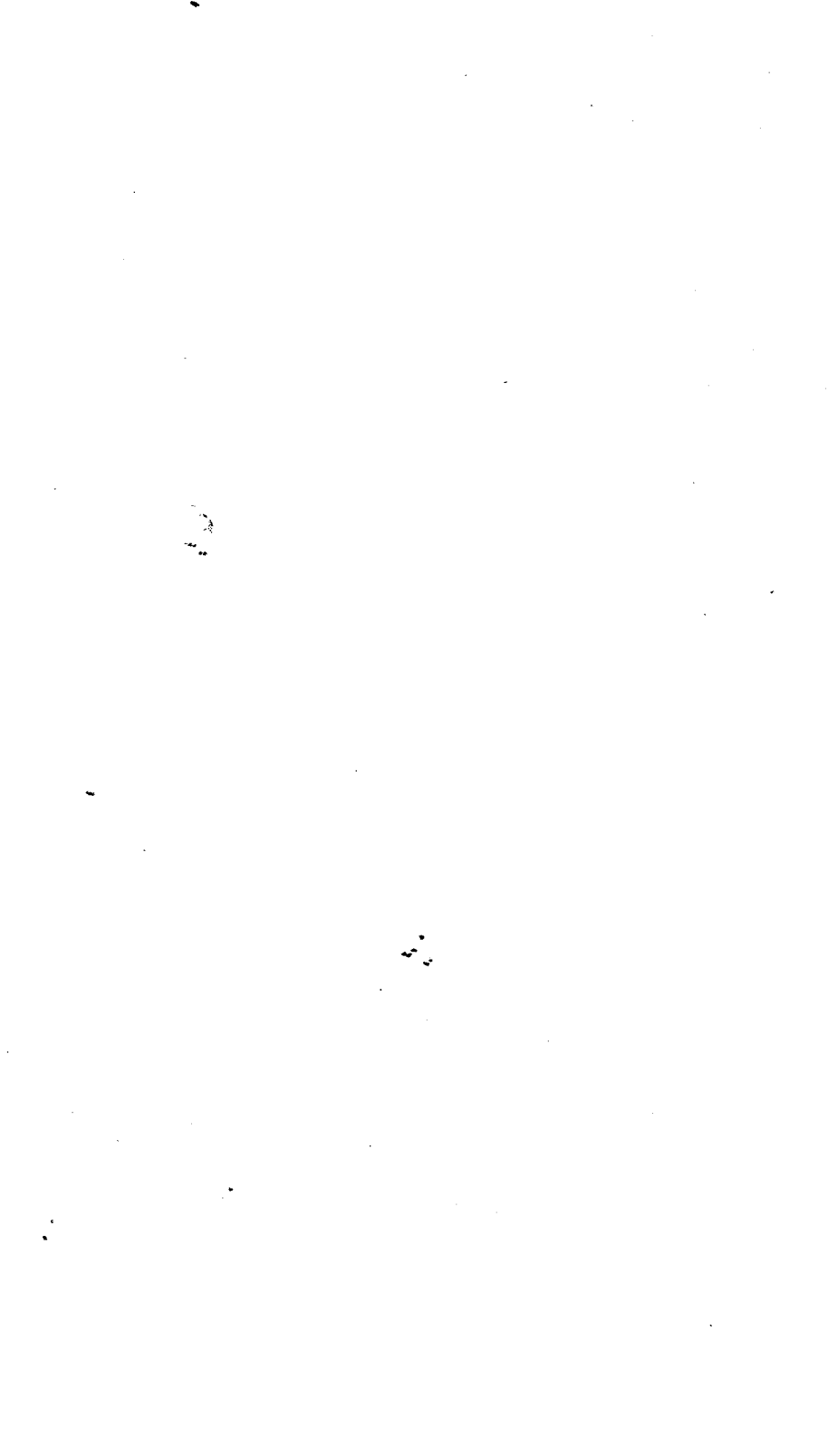
WINDOWS IN GARGAN HALL

The window scheme in this Hall embodies a unique and beautiful conception, the work of Reverend James H. Dolan, S.J. The fourteen magnificent windows portray the major courses of study followed in Jesuit Colleges and Universities. Each window is devoted to a particular course or to kindred courses. The arrangement of portrayal is uniform throughout all the windows. In the upper center panels the subject treated in each window is announced by the figure of a youth, standing on the mount of achievement, and holding either the name or a symbol of the subject depicted. The idea of these title panels is that youth, by its knowledge of these subjects, enlightens the world, hence from each, rays of light radiate. In each window, also, the six side panels illustrate characters famous in the subject depicted, reading from lower left up, and the four major panels in the center portray great epochs in the history of that subject or subjects. Here and there in inconstant recurrence throughout the series are inserted rough sketches or cartoons of some person, article or event dealing directly or in symbolism with the main theme.

That the whole scheme illustrates the Jesuit curriculum of studies is constantly emphasized. In the fourteen windows there are fifteen famous Jesuits or events of Jesuit history represented. The figure of Suarez



GARGAN HALL



appears twice; in Philosophy and in Law. In the window devoted to Useful Arts portraits of Fathers Tondorf, Algue and Secchi are found, while in that of the Natural Sciences Father Hagen claims a place.

Each window merits a study in itself. The hasty visitor can form only a very vague impression of the window as a whole. The finer points of technique, the wealth of historical meaning hidden in the major panels, and the enlightening explanation of the symbolism expressed, unfold their beauty only to the interested student.

Beginning at the left as one enters Gargan Hall from the southern stairway, the subjects of this colorful curriculum are arranged as follows:

- | | |
|----------------------------|----------------------|
| I. Religion | VIII. Useful Arts |
| II. Oratory | IX. Natural Sciences |
| III. Poetry and Drama | X. Political Science |
| IV. Aesthetic Prose | XI. Philosophy |
| V. Modern Languages | XII. Theology |
| VI. Fine Arts | XIII. Law |
| VII. History and Education | XIV. Medicine |

Within the limits of space allotted to this article, it would be quite out of the question to attempt a detailed description of these fourteen windows. Let the window devoted to Philosophy be taken as a typical illustration of the group. Those interested may find a full description of all the stained glass windows and paintings in the various rooms of the library in a booklet published by the library for this year's Commencement Week.

DESCRIPTION OF THE WINDOW DEVOTED TO PHILOSOPHY

The title panel portray the Owl of Wisdom as the shield symbol. The side panels depict, reading from lower left up, the outstanding philosophers:

1. *Suarez*:
1548-1617
Most eminent of Jesuit philosophers.
2. *St. Anselm*:
1033-1109
One who deeply influenced Catholic philosophy and theology.
3. *Alexander of Hales*:
-1245
The Franciscan who first attempted to systematize the exposition of Catholic Doctrine following the introduction into Europe and knowledge of Aristotle's complete works. He gave definite form to the Scholastic method and its application to theology.
4. *Duns Scotus*:
1265-1308
The Celtic philosopher, the "Subtle Doctor". Founder and leader of the Scotūs School of Philosophy.
5. *Peter Lombard*:
1100-1160
Known as "Magister Sententiarum". He also contributed a lasting influence to Catholic philosophy.
6. *Albertus Magnus*:
1200-1280
Guide and master of St. Thomas. The great experimentalist, who first proved that the Church is not opposed to science, but that Faith goes hand in hand with knowledge. Declared Doctor of the Church, December 16, 1931.
The "Summa Philosophiae" is used as sub-motif.

MAJOR PANELS

Logic, Metaphysics, Psychology and Ethics

1. *Logic*:
Aristotle teaching in the Lycaean gymnasium of Athens, walking among the youths (so the name peripatetic). The quiet, simple scene is well brought out in the green colors of the garden.
2. *Metaphysics*:
St. Thomas Aquinas writing the "Summa Philosophiae."
3. *Psychology*:
Cardinal Mercier founding the first internationally recognized psychological laboratory at Louvain University. In the background are his beloved city and library in

flames, recalling the devastation of the World War, in which he stood out as one of the noblest and most heroic figures.

4. *Ethics:*

A most interesting panel, typical of the thought and symbolism contained in this whole window group. It was difficult to find an apt and concrete presentation of the subject of Ethics. And so a synthetic portrayal was chosen. The study of Ethics is founded on the principle of the Natural Law—"Do good, avoid evil." This great precept is beautifully and skillfully portrayed by the figure of a youth in the centre of the panel bearing a shield on which are inscribed the words: "Age bonum, vita malum." He is encouraging another youth to labor (lower left), while an angel looks on approvingly (upper right). The alternative of this precept "Do good" is depicted in a life of ease symbolized by the head of a woman (lower right), while in the upper right the figure of the devil gazes down upon the youth and sounds the alluring call to a life of pleasure.

WINDOWS IN FACULTY ROOM

This thirty panel, the most gorgeous of all the library windows, is the gift of ex-Governor Alvin T. Fuller.

There is a peculiar fitness in devoting this magnificent work of art in a place of honor to the Epic—the highest achievement of poetry. Boston College is dedicated to the study of religion and the fine arts—this window is the testimony of her creed. Here in rich and pictured beauty are portrayed those great stories of the greatest story-tellers of all the ages—tales that have defied the limits of time and space, because they appealed to the heart of man. And as the human heart is much the same today as it was in the days of long ago, so these quaint old legends, written in the dark backward of time, thrill our hearts as they thrilled the

hearts of those who have gone before us. Thus, we come to realize that all myths make but one web of intertwined pattern, never ending, always changing, yet never wholly changed. There is a golden thread, running through and binding fast together, the world's undying literature.

Great literature has ever been a search for a larger meaning in life as against the easy acceptance of life's routine and ready-made philosophies. Only in it may one readily discover the rich complexity of the living ideas that have made the tradition of humanity. Tradition in literature, the long and varied record of man's efforts to communicate his hopes and aspirations, his disillusions and his tragedies, his struggles and his triumphs, the endless and paradoxical motives which give life a meaning and a value, in the inner biography of the human race. It is the warp and woof of the world's golden literature.

Here in this captivating window, Homer recalls "the glory that was Greece," Virgil "the grandeur that was Rome," while the chivalry and romance of mediaeval lore are magnificently perpetuated in scenes from the Holy Grail, Legend of Ossian, Beowulf, Le Cid and the song of Roland. Occupying the supreme place of honor, the center window of the oriel, the majestic Dante sings the highest song of Catholic poetry and of mysticism—his Divine Comedy. Coming generations of students will gaze with admiration upon this richly pictured story of the epic and from it will draw inspiration to see in the lamp that is beauty the light that is God.

WINDOWS IN RECEPTION ROOM

Seven six-panel windows (two of which are the gifts of the classes of 1906 and 1914) and one twelve-panel oriel window (the gift of the class of 1904) depicting the seals of fifty-four Jesuit Universities and Colleges in North and South America.

WINDOW IN FORD MEMORIAL TOWER

A group of six panels illustrating the contribution to the civilization and culture of the two Americas by members of the Society of Jesus.

1. Father De Smet among the Sioux Indians, 1868.
2. Canadian Martyrs, canonized 1930.
3. Father White celebrating the first Mass in Maryland, 1634.
4. Paraguay Reductions, 1609-1767.
5. Jesuit Missions in New Spain, 1638.
6. Pere Marquette discovering the Mississippi River, 1673.

PAINTINGS

During this year, the art of painting has added a rich contribution to the beauty of the library. Inspiring oil paintings (gifts of generous benefactors) have been hung in the Ladies' Room, the Librarian's Office, the Reception and Browsing Rooms. Among these sixty-four added treasures, several are of outstanding merit and value. Among these may be mentioned:

RECEPTION ROOM

- The Coin of Tribute:* An original of Benjamin West.
- The Hospitality of Julian:* A very fine piece of work of the early 18th century French school, reflecting Italian influence. In original Florentine frame.
- Magdalen at the Feast:* Copy of one of the Veronese followers of the 16th century.
- Woman taken in Sin:* Very near an original painting of the 17th century. "A painting calling out the response of immediate attention."
- Judith and Holofernes:* Supposed to be an original of Guido Reni. On the back of the painting is an attestation made by the Academy of Bologna in Italian and English that this is an original of Reni.

- Two Landscapes:* Originals of J. Francis Murphy, a famous American artist. Very beautiful specimens.
"The light that never was on sea or land.
The consecration and the painter's dream."
- Benedictines in the Oratory:* Two originals of Francois Marius Granet.
- Mass in Benedictine Chapel:* French School, 1800-1830.

A catalogue of the Metropolitan Museum of Art, 1905, describes the first of these two paintings. Granet shows his power especially in his treatment of light and shadow.

BROWSING ROOM

- Dante and Virgil Meeting Homer:* Very good copy of well known painting. French school of 19th century.
- Death of Cuchullán:* Large canvas by Darius Cobb. Historically accurate in garments, implements of war, etc.
- The Virgin Mary: Lady Chapel, Chester Cathedral:* Good, genuine, sound picture. Original by H. C. Dunbar.
- The Magi:* Extremely rich and beautiful coloring. Unknown author. 18th century, Italian. Reflects Venetian School.

LIBRARIAN'S OFFICE

- Madonna and Child:* Old copy of known painting, end of 16th century.
- Spring on the Seine:* Originals by well known American painter, H. C. Dunbar.
- Notre Dame of Paris:* Italian picture, reflecting French influence, 18th century. Technically well done.
- Holy Family:* Original, George Innes, American School, 1825-1894. Innes' works are eagerly sought by collectors.

- Spanish Grandee and Son:* A valuable painting. End of 17th or first half of 18th century. Obtained from the widow of Dr. Dwight of Harvard.
- Indian Encampment:* Genuine, Ralph Albert Blakelock, American School. A genuine Blakelock tells its own story.
- Holy Family:* Carlo Maratti, 1625-1713. Maratti was called "Carluccio dalle Madonna."
- The Cardinal's Siesta:* Original, Hy. Walker D'Acosta. A little gem. Presented by Mrs. George Gardner Hall.
- Visitation:* Italian, type of Raphael School, 17th century. Quite out of the ordinary and a most interesting study.
- St. Francis of Assisi:* 17th century. Copy of Spanish School. Fine work.
- Landscape:* Genuine of J. Appleton Brown of the American Academy. "Who is not stirred by the soft tone of his landscape achieved by the witchery of his brush."

It is in this colorful and inspiring setting that Boston College Library functions. The library's first service is to the faculty and student body of the college. Members of the Extension, Graduate and Law Schools also draw upon its resources, as do many students of other colleges, Catholic and non-Catholic, in and about Boston. The summer school, offering seventy courses of study, makes constant demands on the material at its disposal. Boston College is for non-resident students only, and naturally, the library hours are arranged in accordance with the college schedule. It is open on class days from 9:00 A. M. till 5:00 P. M.; on Saturdays from 9:00 till 12:00; and on Sunday afternoons from 2:00 till 5:00 o'clock for visitors.

The library staff at present consists of the Librarian, Reverend William M. Stinson, S.J.; Assistant Librarian, Mr. John M. O'Loughlin; Reference Librarian, Mr. George P. Donaldson; Head Cataloguer, Mr. Norman A. Castle; (all graduates of the college), and

Secretary, Miss Anne Lynch. There are departmental libraries in the Chemistry, Biology and Physics Departments of the college, and in the Law School. Entry cards, however, for these collections, except that of Law, are filed in the main catalogue in Gargan Hall. One of the most gratifying features of the library's development is the fact that during the school year just ended the general use of the library has at least doubled. The circulation of books has increased from 16,852 (May 1931-April 30, 1932) to 21,422 (May 1932-April 1933). The policy of the library has always been predicated on the assumption that progress, if it were to mean anything, must be slow and natural growth. And experience of these pioneering years seems to justify this belief.

In the Browsing Room attractively bound sets of standard authors and individual volumes are arranged on the open shelves, inviting the student to browse among their enlightening pages and thus cultivate a closer friendship with these well-known writers.

The fourteen study-alcoves in Gargan Hall are well supplied with the ordinary books of reference, and here also accommodations are provided for "Reserve Sections" of volumes recommended by professors as collateral reading in various class subjects.

The book cases in the Reception Room contain copies of incunabula, many rare volumes, specimens of famous presses, and richly bound volumes; these last largely the gift of one of the library's generous benefactors, the Right Reverend Monsignor Arthur T. Connolly.

From the east end of the Reception Room, a small door opens into the Faculty Room. This quiet and beautifully furnished room contains the Migne Patrology, some elaborately bound editions of the Fathers, and a rapidly growing collection of theses offered for

degrees by students of the Graduate School. This collection is constantly referred to by aspirants for higher degrees.

The stack room (158 feet by 63 feet) covering the main sweep of the basement floor is an installation of the Art Metal Company. It consists of two tiers, with a mezzanine floor of marble between them. This equipment is not yet completed. At present, steel stacks give accommodation for 100,000 volumes; the rest of the shelf room is provided by temporary wooden cases. When the steel stacks are finished, space will be available for 385,000 volumes. At the time the library moved into the new building (March 1928), it contained approximately 60,000 volumes. It now numbers about 130,000. The books are catalogued and classified according to the Library of Congress system.

According to this system, now firmly established as an integral part of the economy of over four thousand libraries in America, all literature is divided under the headings:

A	Polygraphy	N	Fine Arts
B	Philosophy—Religion	P	Language and Literature
C-G	Historical Sciences	Q	Science
H-K	Socio-Political Sciences —Law	R-V	Applied Sciences— Technology, etc.
L	Education	Z	Bibliography
M	Music		

Various subdivisions of these main classes are provided for by letter combinations and numbers, *e. g.*, under P (Language and Literature), we have:

P	Philology and Linguistics
PA	Greek and Latin philology and literature
PB	Modern European languages
PC	Romance languages, etc.

The Library of Congress system of classification and cataloging was chosen because with it, and by use of

their printed catalogue cards, we hoped to catalogue and classify our books more quickly and economically and with better results than by any other available method. Nor have we been disappointed in this hope, though we have to admit that the system leaves very much to be desired in the classification of many Catholic works. But this same difficulty exists in other classification systems in common use. The only hope of a practically helpful solution of this big difficulty lies in the completion of a catalogue of Catholic works sponsored by the Catholic Library Association. Work on this catalogue has been carried on for some years now by a committee of this association, and considerable progress has been made. A Fellowship in the Library School of the University of Chicago for the school year 1933-1934 has been awarded to Miss Jeanette J. Murphy, the most active and enthusiastic member of this catalogue committee to carry on this work, and definite results are confidently hoped for as a result of her Fellowship year. Cataloguing must, from its very nature, be a tedious undertaking, and this most important work is still far from completion.

In the progress of Catholic libraries more and more attention is being devoted to Catholic periodical literature, especially to that of earlier days. This very desirable interest has been accentuated no doubt by the publication of Rev. Paul J. Foik's volume, "Pioneer Catholic Journalism" (U. S. Catholic Historical Society, 1930), and Reverend Apollinaris W. Baumgartner's thesis, "Catholic Journalism in the United States, 1789-1930" (Columbia University Press, 1931). Surely these pioneer efforts in Catholic periodical literature merit preservation and study because of their wealth of historical information, and, in many instances, because of their literary richness. In the periodical department the library endeavors to hold complete sets of few, rather than broken sets of many magazines.

The outstanding Catholic periodicals, especially those of earlier date, claim special interest. It is a most cherished desire to fill in one gap (1863-68) of the "London Tablet" and so complete the set of this representative Catholic weekly, begun in 1840, and still appearing stronger than ever. During the past year, through the acquisition of the rare volumes 1871-1875, the set of the "Ave Maria" was completed. Among the treasured magazines are: "Jesuit Sentinel," Boston, September 1829-January 1834; complete runs of "Catholic Historical Researches," "Dublin Review," "Irish Monthly," "Catholic Directory," etc. At present the magazine list carries 18 weeklies, 6 semi-monthlies, 86 monthlies, 3 bi-monthlies, 41 quarterlies and 5 irregular publications.

In 1932, the library published a catalogue of "Books, manuscripts, etc., in the Caribbeana Section (specializing in Jamaicana) of the Nicholas M. Williams Ethnological Collection." This catalogue contains 133 pages and lists 1674 items (since increased to 2000) as follows:

	Items		Items
Discovery	1- 171	Mexico	767- 888
Jamaica	172- 541	Central America	889- 963
Haiti	542- 647	Piracy	964- 1047
Cuba and Porto		Slavery	1048-1274
Rico	648- 698	General Works	1275-1674
Lesser Antilles	699- 766		

Five hundred copies of this catalogue were printed and sent to well-known libraries and interested scholars throughout the world. Many very laudatory replies were received in answer. In due time, the library plans to issue like catalogues for the other sections of this Ethnological Collection, notably the "Africana" (5,000 items) and the "Judaica" (2,000 items). Owing to the untiring energy of Father Joseph J. Williams, S.J., and the gratifying success which has attended his

scholarly publications, "Hebrewisms of West Africa"; "Whence the Black Irish in Jamaica"; and "Voodos and Obeahs", the Boston College library has won favorable recognition from several famous libraries and outstanding scholars in Europe and Africa as well as in our own country. It is the only library in the western hemisphere listed for its Africana collection by the International Institute of African Languages and Cultures.

Among its many treasures this Caribbeana catalogue lists rare copies of Las Casas, Herrera, Munoz, Novarrette, and eight copies of Peter Martyr. One of the latter (listed as item 118) is the excessively rare edition of "Basileae, 1533" with wood cuts by Holbein. Only four other copies are generally known, viz: British Museum, the Church, Carter Brown and Lenox Libraries. In this collection, we have also (item 471) a very rare copy of the "Laws of Jamaica," printed in 1683. This was thought to be a unique volume but correspondence with the principal libraries, at home and abroad, has located seven other copies. This is the original "Collection of the Laws of Jamaica." Two more excessive rarities in the Williams' "Judaica Collection" must be mentioned. "Esperanca de Israel," by Menasseh Ben Israel, claims that the Anglo-Saxons were the descendants of the Lost Tribes. It was intended to curry favor with Oliver Cromwell to obtain the readmission of the Jews to England. "Americans no Jews," by Harmon L'Estrange, submits an answer to Thorowgood's claim that the American Indians were the Lost Tribes.

The college library of today aims at being a treasure house for the literature and history of the world. It ought then, if true to its ideal, give a place of honor to the literature of "the land of memories and of history." This thought, accentuated by the fact that Boston College is in a notable Irish Catholic locality, naturally

suggests featuring the Irish section, numbering some two thousand volumes. In this collection are many of the very rare and much desired volumes and pamphlets of Irish history, ancient and modern, of antiquities and architecture. More than once, scholarly investigators have found here volumes that they have searched for in vain in other large libraries. Surely, there is a wealth of Irish history and proof abundant of the high standard of Irish scholarship treasured up in such sets as "The Irish Text Society"; "The Irish Archaeological Society"; "Transactions of the Royal Irish Academy"; "Ordnance Survey Letters" (O'Donovan); "National Manuscripts of Ireland" (O'Donovan); "Annals of the Four Masters," etc. A printed catalogue of this Irish section will be issued in due time.

In writing an article on the library of a Jesuit college, one wishes that he could put before his readers the information contained in three chapters of Reverend Thomas J. Campbell's volume, "The Jesuits, 1534-1921". These three chapters, Culture (XI), Colleges (XXVII) and Literature (XXVIII), constitute a most interesting honor roll of Jesuit achievements in various fields of educational, scientific and literary efforts. It would indeed be difficult to state with any degree of accuracy the number of authors the Society has given the world from the time of its foundation in 1534. Few, perhaps, would agree with the statement made by Father Campbell in his history (p. 368), "In his 'Bibliothèque des écrivains de la compagnie de Jésus', Sommervogel has already drawn up a list of 120,000 Jesuit authors, and he has restricted himself to those who have ceased from their labors on earth and are now only busy in reading the book of life." The question suggests itself, Did not Father Campbell add one zero too many in this statement? However that may be, "the literary activity of the Society during the seventeenth and eighteenth centuries was so

great that the enemies of the Church complained that it was a plot of the Jesuits who, being unable to suppress other books, had determined to deluge the world with their own publications."

For the past two years, the library has been working on a catalogue of all its Jesuitica with the intention of publishing it in printed form. Up to the present, considerably more than three thousand items have been listed, and there is yet much to be done. Of course, it is no more than a dream, and a foolish one at that, for any single library to ambition a complete Jesuitica collection. But that fact ought not to deter the librarian of any Jesuit college from gathering as rich a collection as he may of these items. This has been, and, please God, will continue to be, the policy of Boston College Library. Many Jesuit treasures have been acquired, of which any library might be proud. Outstanding among these is a collection of "Jesuit Missionaries' Annual Letters from Brazil, Philippines, Cochin-China, Tibet, Japan, China, etc.", (Rome, Venice, Milan and Naples 1580-1661), 40 volumes, 12 mo., old vellum. This valuable set was purchased from the famous Maggs Brothers of London. The description of this treasure was given in detail in their catalogue No. 429, pp. 56-60, and the comment made: "These Annual Letters are all of the greatest importance, being, in many cases, the earliest authentic account of the first travels by Europeans in the far East, as well as being the original records of the Missionary Labours of the Jesuits. . . . All of these Relations are scarce and many of them of the greatest rarity, and it would be almost impossible to form another such collection as this. It may be noted that several of the Jesuit Fathers, the authors of these letters, afterwards suffered martyrdom in Japan."

Of the Relations from North America the library has, besides the splendid, workable edition of the com-

plete Relations brought out in seventy-three volumes, under the editorship of Mr. Reuben Gold Thwaites in 1901, one of the original Relations listed as follows: "Relation de ce qui s'est passé en la Nouvelle France en Années 1640-41. Envoyée au R. Père Provincial de la compagnie de Jésus, de la Province de France. Par le P. Barthélémy Vimont de la mesme compagnie, supérieur de la Résidence de Kébec." 12 mo., paper boards. Paris, Sebastian Cramoisy, 1642. This is the first issue of the only edition. The Relation contains mission news; war with the Iroquois; its progress and negotiations for peace; Tadousac Mission; report from the Huron country by Lalement, June 1640 to June 1641; first mention of Niagara Falls as Onguiaahra and an inter-lined Huron prayer. This is a good copy, except for a few slight stains and contemporary name on title, and the fact that twelve pages in the Huron supplement are supplied in Mss.

Nothing delights the heart of a librarian more than to speak at length of the book treasures committed to his care. However, in this instance, such ardent enthusiasm must yield to the cold facts of time and space, as well as to the reader's patience. But a whole hearted invitation is ever open to visit Boston College Library and to wander among its realms of gold.

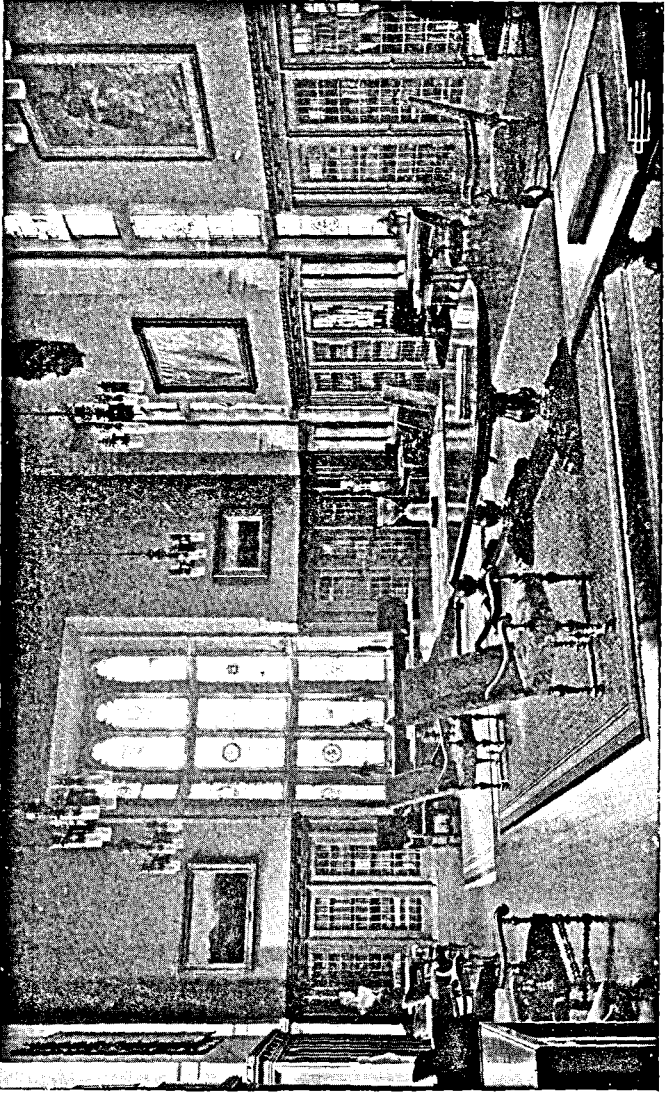
On the occasion of the library's dedication, June 13, 1928, the architect, Dr. Charles D. Maginnis, in the quaint and pleasantly dramatic part of presenting the keys of the building to the Rector of the College, told briefly and classically how it came to pass that the buildings of the new Boston College were reared in the spirit of Gothic beauty:

"As one thinks back to its rather adventurous inception, one is gratified by the security of Father Gasson's title to the vision which first perceived such an eminence as this ground with buildings and peopled with a multitude of students. General testimony supports

it, his successors unanimously proclaim it. Doubtless to him also is due the wisdom of the measure by which there was established at the very outset the large relation of building to building in completed picture, giving thereby to Boston College, in this type of organized design, priority among the Catholic institutions of America.

The acquisition of this superb property was surely a triumphant beginning and deserves to be a notable item of College history. The challenge to the architects which resided in its dramatic elevation, in the immensity of its vistas, in the natural and cultivated richness of its immediate frame, was clear and unmistakable. Here, in enduring stone, was to be raised an adequate and convincing symbol of the genius of a unique institution of learning. The College had resolved not to build selfishly. It had preempted a vivid space in the proud suburb of a great city. It must manifest itself, therefore, in such terms of beauty as to satisfy at once the impulse of its own high self-respect and a distinct communal obligation.

What should those terms be? For the architectural style was yet to be determined. No mathematical street leads to University Heights such as would suggest the availability of those styles of architecture which, like the Classic and the Renaissance, depend for their impressiveness on literal balance and symmetry and axial vista. One approaches on curved and oblique lines with constantly shifting perspective. Only a great tower over-topping the trees could adequately focalize the group under those circumstances. This was the first conviction which emerged from the study of the architects. With this large peg to hang the fancy on, the choice of Gothic was almost inevitable. Time only emphasizes the fortuitousness of this choice. You are familiar with the high estate of this beautiful tradition. History has no record of a system of architec-



RECEPTION ROOM



ture which expresses so eloquently the genius of the Christian idea. To the felicity, the poignant beauty with which it testified to its religious inspiration in the ancient days, we have still living the majestic witnesses at Amiens, Chartres, Paris, Burgos, York, Gloucester, Canterbury,—a unique literature of stone which retains a marvellous potency over the modern imagination. Now and then down the years from 1600 shifting philosophies have sought to relegate it to the sphere of archaeology, but its ingratiations seem to be imperishable. I know of nothing in the history of modern architecture, for instance, more curious than its present vitality. And I venture to say that this medieval art has never been, since 1600, so skillfully, so beautifully, so sympathetically exemplified as in this present hour in the churches, universities, and colleges of this country. Clearly the spirit of man is not to be satisfied with machinery. One is startled by the vividness of the reaction which has carried into our age in such flood this current of ancient Catholic sentiment. We see it even glorifying proud seats of learning behind whose walls is cultivated a haughty and fearful detachment from its implications.

In the face of this development, whatever its significance, do we not perceive how becoming it is that this institution, born as it were to this great artistic heritage, should wear a Gothic countenance—a fair and proud countenance, which should grow with the years radiant and luminous as the soul behind it?"

A. M. D. G.

OUR NEW NAZARETH

BY WALTER J. MALONE, S.J.

The Novitiate and Juniorate for ours in the Philippines had not always been so fortunate in its home as it is now. A Novitiate had been founded here as early as 1617 at a time when the Philippines was a Province of the Society and the country that is now supplying it with so many of its missionaries could hardly have thought of a Novitiate of its own. The ruins of this first House of Probation and Studies still stand near the Church of San Pedro Macati outside Manila. The Novitiate had led a turbulent and much interrupted existence down through these three centuries and during the past few decades our Novices and Juniors had been moving from one house to another with no independent abode of their own.

And now the kind Providence of God has inspired one of His generous servants to make it possible to have an ideal home of our own. She to whom we are so indebted, would have her name kept secret. But that will not prevent us from seeing under the holy joy and bright hope of this great event in the history of the Mission, the generosity and zeal of the one who brought it all to pass, as it will not prevent the Community at Novaliches from remembering in their daily masses and prayers their unknown benefactress in America across the seas.

It was on the Feast of the Immaculate Conception, then, December 8, 1931, in the late afternoon, that a small party motored out along the north road leading from Manila. They were heading for the intended site of the New Jesuit Novitiate, the Novitiate of the Sacred Heart as it was to be canonically designated.

The turning of the first sod was a private, informal affair. After the blessing, His Grace, the Most Reverend Michael J. O'Doherty, Archbishop of Manila, drove home the shovel into the stubborn soil turning over a patch of rusty-colored earth. The Right Reverend James McCloskey, Bishop of Jaro, was next; then Very Reverend Father James T. G. Hayes, Superior of the Jesuit Missions in the Philippines, and after him each of the small group of Jesuits there assembled. Refreshments awaited the party at our little residence nearby; then back to Manila at sunset, with the world none the wiser.

The intervening year was a hectic one. It saw the Ateneo go up into a mid-August night in a column of smoke and flames. It saw the hurried readjustment that followed: the San José Seminary departing from its spacious home on Padre Faura for the narrow quarters of the Mission house, adjoining the College ruins. It saw the Novices, Juniors and Philosophers who had lived under the same roof with the Seminarians take flight to the Santa Ana district, there to await the time when they could set out for their new Nazareth. La Ignaciana, the Retreat House on the Pasig River, would be their home for the next four months.

The Ateneo was thus able to open at its new site on Padre Faura, within a month's time. It was nothing short of providential that such an arrangement could have been made at all. And it was no less providential that the new novitiate was nearly completed. There were, however, the usual delays, unforeseen difficulties and inevitable squabbles with the contractor. Finally the day came. Meantime Father Provincial had arrived in the Islands on his visitation and we should have the pleasure of his presence at the opening.

The inauguration ceremonies that were to last for

three days, had been announced and featured in a special supplement in three of the Manila newspapers, the English, Spanish and Tagalog dailies. The friends of the Society had been personally invited and all Catholics and the public in general were to be welcome.

Once more, this time on the Feast of the Epiphany, January 6, 1933, cars were sallying forth from Manila along the north road, bound for a little hill outside the town of Novaliches. But now it was not two or three, but a steady stream of autos that like the caravans of the Wise Men were coming to adore the King in His new home. The visitors began to arrive at about four p. m. and were royally welcomed at the gate by one of the local brass bands.

What a different sight from the grass mound of a year ago met the eye as they drove in from the main road! A long, white, cement structure of two stories now rested on the hill. The building, an island in a sea of sunlight, fairly beckoned with its shadowy halls and graceful arches, that whispered of cool and peace. The cars drove up and under the triple-arched porte cochère. This was crowned in front with a huge medallion on which was inscribed the Holy Name. This in turn was imbedded in a heavy arch that spired upward in what resembled an ornate lance-head. The roof of this heroic entrance receded into the front proper of the building with its bas-relief panels, Rose window, and rich billowing curves of Spanish Mission architecture that mounted to the white cross over all.

A double tier of cloisters ran out on either side of the entrance, a row of Round arches below and above a parapet panelled with a honey-comb design of tiles and mounted by twisted pillars that rose to meet the sloping red tile roof. A balcony with its penthouse supported on two pairs of columns stood out solitary at the head of either wing.

His Grace, the Archbishop, had now arrived. After an exchange of compliments, His Grace vested for the ceremonies. Assisted by Very Reverend Father Provincial as deacon, Reverend Father Raymond R. Goggin, Master of Novices, and Vice-Rector of the new house, as sub-deacon, and with Very Reverend Father Superior as master of ceremonies, the Archbishop proceeded to the blessing and laying of the corner stone. After this the procession, led by the Novices, Juniors and Philosophers, chanting the responses and liturgical hymns prescribed, moved off to the center of the building. The Domestic Chapel was here solemnly blessed, and then the entire building. Meanwhile the Blessed Sacrament had been brought from the chapel of our residence nearby and had been reverently deposited on an improvised altar in the outer cloister. From here the Archbishop carried the Blessed Sacrament in procession to the newly blessed chapel for solemn benediction. The King had crossed the threshold of His new home and was now being raised aloft on His throne for the adoration of all.

After benediction the Archbishop delivered a very inspiring address to the congregation that packed our artistic chapel. He congratulated the Jesuits on their great undertaking and called down God's blessing on the work.

A merienda was then served and we started back for Manila, tired but happy, while Very Reverend Father Superior remained behind and watched the lights of the last car go groping down along the new road.

The number of those attending was roughly estimated at between two and three hundred and considering the time, a week day, and place, this seldom frequented spot along the quiet Manila-Ipo Road, the number was quite large. The various Religious Orders and Congregations were all represented and the dif-

ferent brown and white habits lent color to the procession. Many great friends of the Society and prominent persons in Philippine circles were present. Mrs. Sofia de Veyra and Doña Isabella Regalado, both very apostolic and well-known Catholic women in Manila; Mr. Ventura, Secretary of the Interior; Judge Romualdez, former Chief Justice of the Supreme Court; Mr. Ynchausti, a prominent Inter-Island shipping magnate, and a Señor Perez, who had befriended the Spanish Jesuits in the recent suppression, were the sponsors chosen for the ceremony.

The next day, Saturday, there was open house. Sunday, January the eighth, the feast of the Holy Family, found us on our way out to attend the first Mass in the new chapel. His Excellency, the Most Reverend William Piani, Apostolic Delegate to the Philippines, was to be celebrant. He arrived at eight a. m. and the brass band was on hand to escort him to the front door where he was welcomed by the Community. He then vested for Mass and we gathered round with our friends at the Holy Sacrifice to thank Our Lord, for it was good for us to be here at the first of the many Holy Sacrifices that would be offered up in this chapel and we asked that with Him in our midst, our family would grow daily more and more like the Holy Family of Nazareth.

After the Mass, the Apostolic Delegate in a stirring address in Spanish expressed the heartfelt gladness he experienced at the thought that this house was now the house of God, the holy house of Nazareth. He went on to remind us that here countless Apostles would be born, nurtured and fed with the manna of grace and the bread of the strong and would come forth armed with the fortitude and zeal of other Xaviers to plant the standards of Christ in the islands and to be the bulwark against heresy and Protestantism.

Benediction of the Most Blessed Sacrament followed and thus ended the ceremonies. Breakfast was then served. Upwards of five hundred were thought to have visited the house in the course of the morning. What impressed the visitors most of all were the light-some chapel and the ever-changing panorama that was stretched out before them as they gazed from the upper cloister that extended out and around the end of the chapel wing like the broad and exhilarating promenade deck of an Empress liner. Before noon we were again heading towards Manila.

And now the last farewell to the Pasig. Bright and early on the morning of Monday, January the ninth, we were bouncing over the dusty road for the last time. Arrived, we hustled about trying to settle down. But we could not help entertaining that comfortable feeling which came over us with the thought that now everything was before us,—our work was just beginning and there were days and years to do it in.

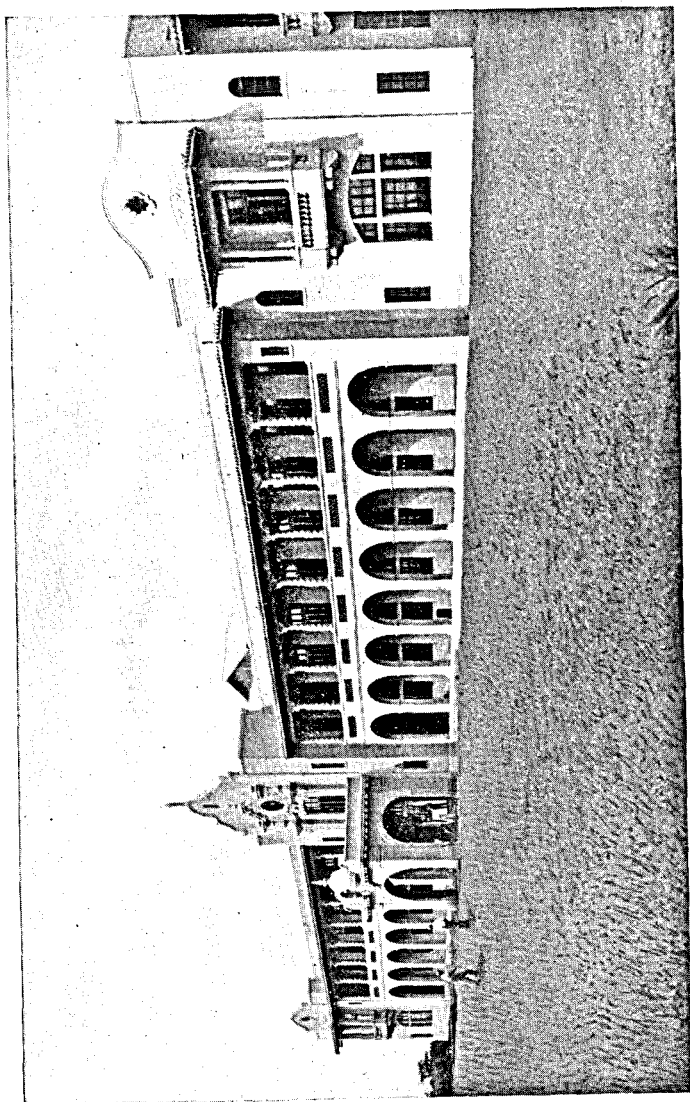
We had escaped the stentorian radios of Padre Faura, the strident grating of its trolley cars, and the fierce honking of the yellow cabs that streamed from the nearby station. We should not longer hear the plaintive Kundimans or native songs that issued from barge and banca on the Pasig. Instead,—there lay before us now a scene of peace and dazzling splendor.

The Nortos were hustling through the coarse cogon grass that lay matted on the hill sides or stood up tall as a man in the hollows. A group of flame-flecked santols hid our old residence nearby and clumps of trees burst up here and there throughout the sea of green. A wooded spur of the towering blue Cordilleras ran down into this country of rolling hills and grassy plains. Last night a full moon had condescendingly played host to us in our first night at the new home while the lights that blinked up from Manila twenty-

three kilometers away told us that we were not irrevocably removed from our old stamping grounds. And now, the lone silver strip in the western horizon that was Manila Bay was flashing in the sun. Soon that orb would be plunging in a burst of glory behind the dinosaur-back of Mariveles, the mountain promontory that bottled in the bay from the North.

As our eyes took in the whole grand panorama, they could not help but turn to the center whence radiated all that beauty, to Him Who was the cause of our joy. We thanked Him for His great kindness and prayed that we would not betray the trust He had reposed in us but that from this mountain of Prayer and Solitude would go down an ever-swelling army of Apostles to carry the light of the Gospel into the cities of their own and out to the far corners of the Archipelago.

A. M. D. G.



NOVIATE OF THE SACRED HEART, NOVALICHES, P. I.



AN APPRECIATION OF
THE REV. JOHN H. O'ROURKE, S.J.

By RT. REV. MSGR. JOHN L. BELFORD, D.D.

EDITOR'S NOTE: This appreciation of Father O'Rourke, written so whole-heartedly by his friend, the Right Reverend Msgr. Belford, D.D., we think should be no longer kept from our readers, and we feel sure that all of them will be glad to hear how high was the esteem in which Father O'Rourke was held by those who knew him intimately. The Woodstock LETTERS thanks the Right Reverend Monsignor for this beautiful expression of his regard for Father, as also for permission to print the same. We trust that it will whet the appetite of all for a sketch by one of Ours of the man who could elicit such warm praise from an intimate friend. April 26, 1933.

I became acquainted with Father O'Rourke when he was the Novice Master at Frederick. That is almost forty years ago. When he left Frederick to begin his remarkable career as a writer, preacher and retreat master, we became intimate friends. He gave missions and retreats for me and conducted three of the pastoral retreats to which I was assigned in Brooklyn. He was a frequent visitor at our house, and we corresponded regularly when he was not in our city. As Rector of Brooklyn College, he was one of my neighbors. I am sure no one outside of the Society knew him any better than I did.

First of all, he was a priest. That means that he brought to the sanctuary real manhood. On that foundation he built up the graces which God gave him, and which made him so admirable and so useful. With him, our Lord was not a stranger or even an acquaintance. He was an intimate friend and companion. Association with Christ in prayer, communion,

mass and the work of the ministry established a union so complete that he must have felt, though I am sure he would not presume to say it, "I live, now not I, but Christ liveth in me!" When he was ordained, he flung himself at the feet of his Master and begged Him to accept him and use him in any way which might please Him. That prayer he never modified in the long and arduous years of his fruitful ministry.

No one knows what passes between the soul and the Lord. But we can imagine and conjecture. From the words and works of our friends, we can deduce their motives and aspirations. When we find a priest who will not waste a moment or allow an opportunity to pass, we can know that he understands his responsibility; that he is a faithful servant who is always watching—one who has heard the call, "Follow me," and has never ceased to walk with the Master. That man has learned how to say, "His will I do always." But Father O'Rourke exemplified the sublime declaration of Christ: "I have a Baptism with which I am to be baptized! How am I straitened until it be accomplished!" He learned from St. Paul to work on the principle of spending and being spent for God and the Church.

In the life of religion there is no office of greater importance than that of the novice master. Provincials and rectors govern and direct the members of the community. But the novice master stands at the door to admit those whom he has trained and on whom the future of the community depends. When a master retains his office for seventeen years, he proves that his superiors consider him efficient. When he retains the regard and even the affection of the novices, he shows that he has done his work well. To this add the evidence given by the character and the work of the men he has trained. All these establish the fact that he did his work well.

Busy as he was in the novitiate, he found time to read and study. Needless to say, he read wisely and deeply. There he gathered the store of information which he employed so effectively when he came out to write and preach through the whole country. Most of those who have read his stories of the Holy Land think he lived amid the hills which Jesus loved. Little does it appear that these stories are the work of one who has seen the hills only through the eyes of others. Yet, by voice and pen, Father O'Rourke has enabled countless thousands to visualize the life and death of our Saviour.

St. Andrews is, to a great extent, his work. It shows that he was more than a teacher. Students and teachers usually lack the practical qualities required in a builder. They know much, but they are not able to organize or execute material works. The noble building on the Hudson reveals the mind and heart of the builder. It is the fruit of his long experience, his wide acquaintance and his great influence. He knew what was needed. He had the courage to undertake it, and the ability to produce it.

When he was given charge of the *Messenger*, he made it one of the best religious publications in America. He worked day and night to increase the circulation. Not only did he write much for it; his knowledge of men and the deep regard they had for him enabled him to secure from, in and out of the Society an abundance of excellent matter. He went from place to place to preach devotion to the Sacred Heart, and he kept it alive in his hearers by inducing them to read and persuade others to read the *Messenger*. Under his care the magazine became much more influential and productive.

While he was editing the *Messenger* he acquired his reputation as a preacher of pastoral retreats. This was his best work. It made him, so far as the clergy

are concerned, the best known and best loved Jesuit in the United States. He was not a mission preacher. He was essentially a retreat master. Some priests may have given better retreats, but in this country no one has given more. No one has pleased or helped so many. In my forty years of priesthood I have made many retreats. As I recall them, there are just a few retreat masters who shine. The memory of their instructions will never die. Magnien, the Sulpician, Pardow and Halpin, the Jesuits, were grand. But none of them gave so many retreats, none was so versatile, none quite so popular as J. H. O'Rourke.

But my friend did not confine his work to retreats for priests and nuns. He never rested. He preached in most of the important churches and cathedrals. He was in demand for Lenten and Advent courses. He preached at dedications, anniversaries and consecrations. With tireless zeal he went from place to place bearing the good tidings as well as the blessed influence of a true priest and a loyal son of St. Ignatius.

As Rector of Brooklyn College he made hundreds of friends for the College and for the Society. He knew his limitations. He placed the conduct of the school in the hands of an ideal Prefect of Studies and devoted his time to the work of making the College known and securing funds to reduce the enormous debt it carried. No one could be more obliging, no one more humble. When he could not send a preacher or confessor or even a priest to say a Mass, he would go himself.

Zeal made him waste his strength. He loved to hurry from place to place. It was a delight for him to preach in Boston in the morning, and in New York the same night; to give the three hours agony in Baltimore and the Passion Sermon a few hours later in Brooklyn. But travelling for him did not mean luxury.

For many years he acted on the mistaken belief that poverty would not permit him to use a Pullman car or to eat his lunch in the diner. Frequently his clothes were so shabby that his friends would force him to accept a hat, a coat or a pair of shoes. He never wasted a dollar on himself. But he was always a gentleman. He was clean, neat and courteous. He believed that the priest should deserve respect; that the priestly office demands priestly manners.

His work as a retreat master made him intimate with many priests and bishops, but it never led him to compromise principle. Expediency was no part of his equipment. Like John the Baptist, he branded wrong wherever he found it. While he was full of charity, his devotion to truth made him hate sham and pretense and condemn every intellectual and moral error.

Father O'Rourke's piety was not obtrusive. What passed between the Lord and him no one will ever know, but there is abundant evidence that he must have vowed, or at least resolved, never to miss an opportunity to serve God or the Society which he loved and of which he was so admirable a member.

While he was never physically strong, he was a tireless worker. As soon as he finished one work, he was ready to begin another. He would not rest. Many a time, when his health demanded attention, he refused to consider it in view of some engagement to which his superiors had assigned him. Nor was he a stranger to suffering. For many years pain was his constant companion. At one time he tasted the bitterness which Job endured in an illness which has made many a man lose his mind. But he bore it with singular patience and magnificent courage. His cure was wonderful, if it was not miraculous.

Already aged and weakened by years of labor, he had two major operations in New York, but he went

to the table with a smile and never murmured or complained during his long convalescence. As soon as he could resume his work, he took up his loved retreats. To them he brought, in these latter years, something of the shadow in which he walked. He spoke as one who had been in the Valley and was familiar with pain and with death.

But he never ceased to hurry. He knew his time was short and he pressed on, gathering merit while he waited for that last call which everyone must answer.

An illustrious member of a glorious company, he did not look down upon anyone. He revered the priestly office and he looked upon every priest as a brother. No one did so much to establish and maintain cordiality between the Society and the secular clergy than this gentle, zealous son of Ignatius, whose voice and pen were worn out for the greater glory of God.

A. M. D. G.

Obituary

FATHER GEORGE LAWRENCE COYLE, S.J.

Late in the afternoon of January 16th, 1932, word was received at Georgetown University of the sudden death, due to heart failure, of Reverend George L. Coyle in New York City. Having just recovered from a serious cold which had confined him to bed during the previous week, he was preparing, when fatally stricken, for his return on the following day to Washington. A robust man and one to all external appearances enjoying perfect health, he had been ailing, however, for several years from high blood pressure. So serious did this become during the spring of 1930 and 1931, that he was forced to give up all his duties and seek a prolonged rest at Georgetown Hospital. In June, 1931, physicians had warned him, that, unless he ceased from many of his activities and took more care of himself, he would in a short time be stricken with a heart attack which would most probably prove fatal. Heedless of this advice, he undertook, late in the fall of 1931, an extended and laborious tour throughout the Eastern States in search of funds to found and endow his Chemo-Medical Research Institute. He had just completed this trip when death put an end to his labors.

Although the summons to face his Lord and Master came with alarming suddenness, yet it was in the manner he preferred and, as one who was close to him in his later years knows, was not only expected but also well prepared for. On the day following his annual retreat, while he was about to set out on what proved to be his last trip, he spoke as follows: "The retreat I've just ended was a very peculiar one. From the first

to the last hour of it, the only thing I could think of was death. No matter what I was doing, whether meditating, walking about the grounds, or seated in the refectory, death filled my thoughts. I really believe that this is a warning from the Holy Ghost. Perhaps I'll never return from this trip alive. Don't be surprised then if you receive a telegram stating that I have dropped dead somewhere." Well nigh prophetic words, echoing the "Ibo sed non redibo" of Saint Isaac Jogues. The good Lord, it seems, granted him a glance into the future and this man of God, true to a life of right ordering of things, held his soul in readiness for the last call home.

Father Coyle was born in Philadelphia on December 11th, 1868, in Saint Malachy's parish, one of a family of fourteen children. His grandfather, who had settled there over one hundred years ago, was a guard of honor at Saint John's Church during the Know Nothing riots of 1844, and was in 1850, by the invitation of the Right Reverend Bishop Kendrick, a member of the committee which aided the bishop in the erection of the Philadelphia cathedral. His eldest brother, the Reverend John S. Coyle, also a priest of the Society of Jesus, died in Philadelphia, February 25th, 1910. His parents, true to the noble traditions of their Irish forebears, considered a sound religious training the greatest inheritance they could bestow upon their little ones and gave to all their children a thorough Catholic education. Father Coyle's early schooling was had in Saint Malachy's parochial school under the Sisters of Mercy. He later entered La Salle College, Philadelphia, an institution conducted by the Christian Brothers, from which he graduated at the age of sixteen, leaving behind him a brilliant record of scholastic success.

One who knew Father Coyle as a boy tells us that Father George, while engaging in all the pranks and

activities of a lad, early gave evidence of solid piety, became an acolyte as soon as he was able to learn the responses, was always faithful in attendance, and was frequently seen standing on Saint Malachy's Church steps when the doors were opened at six o'clock in the morning to serve Mass there, or to accompany the priest to the Convent of Mercy. Another boyhood friend recalls his promptness, zeal, inquiring mind, his keen interest in everybody and everything, and his lenient judgment of his companions.

When he was about eleven years old, he met with a serious accident which nearly cost him his life, having been run over by a large truck, the wheels of which passed over the center of his body. At the hospital, little hope was entertained for his recovery. A prominent surgeon, who was called in consultation, stated that, if he lived, he would be a cripple for life. His pastor, confessor and friend, the late Archbishop Prendergast, and the Sisters of Mercy (one of whom had given him a miraculous medal a few days before and which he was wearing at the time of the accident) earnestly prayed together with his friends and relatives for his complete recovery. God heard their petitions and he was soon restored to perfect health. His seemingly miraculous restoration to health together with his frequent visits to Frederick and Woodstock to see his brother John, cemented his desire to become a Jesuit, and on New Year's Eve, December 31st, 1887, he entered the Novitiate at Frederick, Maryland.

The Novice Master of those days, the Reverend Michael A. O'Kane, a man revered for his great kindness and deep interest in his novices, constantly strove to instil into his subjects his own ardent affection for the Society, the "totus ad laborem" of the Kingdom and a spirit of love and loyalty to one another. In a most practical way, he endeavored to lead them on to

spend themselves by hard and self-sacrificing labor for the souls entrusted by Divine Providence to the Society, and for whatever would enhance God's glory and incidentally the honor of the Society. "Father Master's constant lesson to us," says one of his novices, "was threefold: charity to all men and especially to one another; zeal for God's glory and our own individual perfection; a ready, unquestioning and loyal obedience to every wish and command of those whom God has placed over us." Conscious of the infinite value of a deep spiritual character for those who would labor in Christ's vineyard, Father O'Kane also realized the stimulating and helpful power of a cheerful spirit. Whenever he found any novice bubbling over with mirth, he would say, "Laugh, my son; don't lose that laugh. You'll need it in the days and years to come."

On January 1st, 1890, Father pronounced his first vows and after one year given to classical studies, he spent the next twelve months, probably because of ill health, at Holy Cross College, Worcester, Mass., as a teacher and assistant to the Prefect of Discipline. In 1891, he entered Woodstock College for his philosophic and scientific studies. He devoted much of these three years to chemistry which he made the principal avocation of his life. Occasionally he would visit his former college teachers at Rock Hill College, then situated at Ellicott City.

His regency of five years was spent at Gonzaga College, Washington, D. C., as professor of chemistry and in 1898 he reentered Woodstock to begin his theological training. His regular course, however, was interrupted since he was requested to give the chemistry lectures to the Philosophers, while making his theological studies, a combination sometimes found necessary in those days. During the first two years, in addition to his scientific duties, he studied Moral Theology. After a third year devoted entirely to Dogmatic Theol-

ogy, he was ordained to the priesthood in June 1901, by his Eminence James Cardinal Gibbons. Another year given to chemistry, two more to the study of dogma and his theological studies were completed. Another twelve months were spent at Woodstock in teaching chemistry, after which he made his tertian-ship at St. Andrew-on-Hudson and then a year of research in organic chemistry at the University of Göttingen, Germany.

Upon his return to the United States in 1907, he was appointed professor of chemistry at Holy Cross College where he remained as Head of the Department for sixteen years until 1923, when he became Dean of the Department of Chemistry at Georgetown University, a position he held until his death.

At Holy Cross, Father Coyle reorganized the Chemistry Department and extended its equipment in addition to adding three new laboratories. It was during this time that he developed his course of Qualitative Analysis and published his well known laboratory manual of Basic, Acid and Dry Analysis, which went through nearly a dozen editions, with a total issue of over 50,000 copies and which is still used in some of our colleges today. In addition to the regular eight semester hour course in both chemistry and physics, then required of every student, whether of arts or sciences, and now known as Pandemic Chemistry, Father Coyle insisted that these students be also given a training in elementary qualitative analysis. The pedagogical reason behind this insistence on two chemical courses, even for the arts degree, was the conviction, shared also today by many an eminent educator, that these subjects gave not merely an appreciation of things chemical but a logical training that could not be duplicated as effectively by any other study. Hence he often had as many as 240 students studying qualitative analysis in a single year. His teaching technique

for handling them was extraordinarily successful and much admired by his numberless friends in the chemical profession.

Holy Cross College possesses today a collection of dyes, assembled by Father Coyle, that is much admired by all who examine it. Because of this collection, he was able to furnish during the world war a very complete list of the German dyes which had, up to that time, been imported rather than made in this country. Not only did he supply samples but, in most instances, imparted detailed information concerning the process of manufacture. This data was passed on to the American manufacturers and proved a great help in providing the United States and Canada with much needed dyes. This work, an eminent chemist tells us, was done without any visible effort and in such a thorough manner that nearly every experimental batch made according to his directions produced workable dyes.

In the Fall of 1923, Father Coyle began his duties at Georgetown University. Here he came in close contact with the executive council of the American Chemical Society. He recognized in the recommendations of scientific leaders to this council for a concerted attack on disease and the hidden secrets of the body, an opportunity of aiding his fellow man and of enhancing the renown of the Society and Church. Plans were conceived for the establishment of a Chemo-Medical Research Institute to be erected on the grounds of Georgetown University. He labored unceasingly for the accomplishment of this project during the last eight years of his life. In his zeal, he made many trips throughout the land in an effort to stimulate patriotic and philanthropic citizens of wealth to finance this superbly humanitarian work. Although the first two years promised success yet an adverse change in the financial circumstances of the business world halted

any early realization of his plan. He had, however, collected sufficient funds to begin and so, a year before he died, he was fortunately allowed the happiness of seeing the seed of his ambition take root in the shape of a small temporary laboratory in the Medical School, where research in cancer and nephritis was undertaken.

In addition to the American Chemical Society, which he joined in 1908 and of which he was a councilor from 1919 to 1923, he also had a prominent role on many of its more important committees, was likewise a member of many other scientific societies, the more notable being, the American Association for the Advancement of Science, the Franklin Institute, the American Association of University Professors and the American Academy of Science. Greatly through his efforts was the American Association of Jesuit Scientists organized. "He always showed the deepest interest in this society," writes one of its members, "attended all its meetings and was ever helpful and encouraging with his many practical and sensible suggestions."

Among his contributions to scientific thought, his work on Qualitative Analysis and Historical Chemistry are best known. Upon recommendation of the Research Council of the American Chemical Society, he was named chairman of the committee selected to gather information concerning laboratory construction. After several years of intensive accumulation of data, the major portion of the work being done by himself, the report of the committee was published in 1930 in the form of a book entitled "Laboratory Construction and Equipment." This work has been highly praised, ranks as the finest on the subject and has already proven of great value to those engaged in constructing chemistry buildings.

Numerous as were the varied activities and achievements of Father Coyle, yet it is the memory of his per-

sonality that will linger on in the hearts of those who knew him. Perhaps the most characteristic traits of this talented man were, earnestness in prayer and work, a pleasant humor, a keen mind, a deep sense of justice and a sound humility based on the conviction that what God willed was best.

The following personal tribute was paid to Father Coyle by one of America's foremost organic chemists, a non-Catholic and former president of the American Chemical Society. "I never went to a chemistry meeting," writes this man, "without having as one of my first inquiries 'Is Father Coyle here?' And generally he was present. Frequent contact with him during many years made me seek him out because it was a delight to be in the atmosphere of optimism, good will and kindness that was always about him. I never heard him criticise anyone harshly. He was one of the true gentlemen who speak only the best and do not retail gossip, malicious or otherwise. He saw the sunny side of life and his famous stories were always funny and witty, but there was no sting to them.

Father Coyle was enthusiastic in his work. As a teacher, he had before him the ideal of making men as well as chemists. Not only by example but by precept he developed in his students an appreciation of how men can live together amicably by regarding the rights of others. His teachings were demonstrated in the every day intercourse between his students in the laboratory.

After his call to Georgetown University, Father Coyle devoted a large part of his time to the perfection of his well conceived plans to build up a great research organization to study pressing biochemical problems, the solution of which would add to the health and happiness of mankind. He undertook to raise himself the large endowment required. I have heard from others how, against every disappointment, he fought on. He

never grew restless from everlasting waiting and frequent rebuffs. He was, at last, successful and in addition to the sums collected, others will be provided as the result of his tireless efforts. In my feeling of sorrow on hearing of his death, one thing stood out—the realization of the fact that he did not live to see his beautiful dream completely come true.”

As a teacher, having given thirty-three years to classroom work, he was ever patient and self-sacrificing. His lectures were always scholarly and the result of many hours of careful preparation. Possessed of a broad and comprehensive knowledge of industrial processes, he never failed to indicate in a most thorough and interesting manner the present practical application of the chemical theory or fact he was then expounding. To him each student presented an individual problem; he studied him, knew their capabilities and conducted his lectures accordingly. A hard worker himself, he demanded much in the classroom, was not satisfied with memory repetitions but ever strove to inculcate into his hearers the ability to reason for themselves. “I don’t try to teach them chemistry,” he was wont to say, “but how to think. They’ll need the latter, not the former in later years.” To all his students he gave the impression that he was deeply interested in their personal hopes and ambitions. They looked upon him as a teacher, a counselor and a friend. His interest in them was not confined to their high school or college days but followed them through life. He considered it a duty as well as a pleasure to visit them in after years, always encouraging those who found life’s ways difficult and urging the successful on to greater success. “Father Coyle,” writes one of his former pupils now a prominent lawyer, “was the ideal Jesuit teacher, if you want my opinion, and the ideal man; strictly of the masculine gender, with a brain like Pasteur and a heart of purest gold. Few

losses of recent years have saddened me as much as his death."

He was buried on January 19th, in the cemetery at Georgetown University. At his funeral, which was held together with that of Brother Virgil Golden, S.J., who had died a few hours after him, were present his boyhood chum and life-long friend, the Right Rev. Msgr. Fenton Fitzpatrick of Philadelphia, Right Rev. Msgr. Albert Smith of Baltimore, Father J. A. Nieuwland of Notre Dame University, many Jesuits and secular clergy, Dr. Charles Parsons, Secretary of the American Chemical Society, several of his former Holy Cross pupils who acted as pallbearers and the entire student body of Georgetown University. Father Coyle has departed this life to receive his eternal reward. May his spirit of generosity, sincerity and loyalty to a noble cause be an inspiration to future generations. R. I. P.

FATHER JOHN P. M. WALSH

Just as the clock struck twelve to mark the coming of the New Year, Father John P. M. Walsh, the veteran missionary of our Province, gave back his gentle soul to God. For over a year he had undergone sufferings which seemed beyond human endurance. But Father Walsh was buoyed up by the thought that his suffering was the hall-mark of Christ's love.

While giving a Mission in our own Church of St. Ignatius, Baltimore, in November, 1931, Father Walsh consulted a doctor who advised him to have a complete examination. Father Walsh went from Baltimore to St. Joseph's, Reading, for a two weeks' mission from November 27th to December 6th. While there, Superiors deemed it more prudent to relieve him, and on November 29th, Father Walsh returned to Philadel-

phia. During that week he went to St. Agnes' Hospital to have a growth removed from his neck. This proved to be more obstinately fixed than the doctors thought.

Father Walsh had promised the Sisters of Mercy at Dallas, Pa., that he would preach for their Centenary on December 12th, 1931. Father Walsh would not disappoint the Sisters and he took the journey and preached the sermon, his last. No doubt he felt doubly obliged to do so, as the Sisters of Mercy had taught him at St. Mary's school, Wilkesbarre, Pa., and the property at Dallas is named Villa St. Theresa in memory of Father Walsh's sister, Rev. Mother Theresa. She had been burned to death in the fire which had destroyed St. Mary's Convent. She would have been saved if she had not sacrificed her life to save the Blessed Sacrament.

Father Provincial, feeling that a change in climate might benefit Father Walsh, arranged for him to go to West Palm Beach, Florida, to do a little parish work. But he was unable to do much and had to go to the hospital. He had grown so weak that Father Mullaly was sent to Florida to bring him back to St. Agnes' Hospital, Philadelphia. This was in the end of February, and Father Walsh remained there until September, a patient sufferer who never complained. A short period of time was spent at Wernersville and Father Walsh returned to Philadelphia for medical attention. He seemed to be on the road to recovery when he contracted a cold. He returned to St. Agnes' Hospital on December 12th. Pneumonia had now been added to his other ills.

On December 17th, when Father Wall went to tell Father Walsh that he thought that he should be anointed, the answer was, "I thought so too, but I did not want to say so, because I feared you might think I was unduly alarmed."

Father Walsh was born in Wilkesbarre, Pa., on February 27th, 1868. Two sisters entered the Sisters of Mercy; one of these, Sister Loyola, is still living, being stationed at St. Gabriel's, Hazleton, Pa. His mother was a sister of Monsignor O'Malley, famed throughout the Scranton Diocese as a great administrator, and Pastor of St. John's Church, Pittstown, Pa. His grandfather had been a builder who had erected many churches in the Scranton diocese, among others, St. Rose's, Carbondale, and St. Ignatius, Kingston, Pa. After preliminary education at St. Mary's School, Wilkesbarre, John Walsh went to Fordham for high school and college studies. He entered the Novitiate at Frederick, Md., on August 5th, 1887. After the usual course of study at Frederick and Woodstock, Father Walsh began his regency at Holy Cross College. He also taught at Fordham and returned in 1898 for his theology at Woodstock. He was ordained in Woodstock by Cardinal Martinelli in 1901. He made part of his tertianship at Frederick and was among the first tertians at St. Andrew-on-Hudson. After his ordination and tertianship, he was stationed as Minister and Procurator at St. Peter's College, Jersey City, and as Procurator at Boston College. He also was among those who opened Brooklyn College where he taught Mathematics.

In 1909 he was assigned to the Mission Band and then began his great work of giving the Spiritual Exercises to the people in missions and to religious and priests in retreats. In 1922 he was named to succeed Father James A. McGivney as Director of the Band. In October 1925 he was removed from the Band to be made local Superior at St. Joseph's, Willing's Alley. But his loss to the Band was so keenly felt that on November 4th, 1926, he returned to the work he loved so dearly and did so well. In all his years on the Band

not one adverse criticism of his work was ever offered by a single Pastor. He did his work quietly, unobtrusively. Giant as he was in stature, he was no less a giant in character and disposition. He always revered the priesthood of Christ in every priest and the image of Christ in every person. The result was that he was very popular on the missions as a confessor, while his edifying life in the priests' houses constituted a perpetual sermon.

Father Walsh was always the sincerely earnest religious of the Society. His was an honest, straightforward character, incapable of subterfuge. Even on the biggest missions, in face of great difficulties at times, he preserved a calm cheerfulness of temper which won the admiration of all. Rev. William Garrigan, D.D., pastor of the Sacred Heart Church, Philadelphia, characterized Father Walsh as "the most perfect gentleman who ever entered my house." His cheerful disposition and kind, considerate regard for others, made him beloved by all the members of the Band. To Tertians sent with him during Lent he was an inspiration by the regularity of his life, his quiet devotion and his childlike faith and trust in the Blessed Sacrament. He treated each Tertian as an equal, and on his return home he never had anything but praise for the work done by the younger man. He aided them on every occasion and always felt happy that others were ready to snatch up the torch when it fell from his own hands. Trained in the school of St. Ignatius' Exercises, he looked on any Jesuit who did not follow them, as a traitor to our greatest heritage. He always insisted that if Ours would only follow the Exercises they would have God's blessing and that of St. Ignatius on their work. The practical result of this strong conviction and deeply abiding love for the Exercises was that he made no attempt to become a so-called "popu-

lar" preacher, while at the same time his whole-hearted manner of preaching attracted priests and people and those who knew him, cherished his friendship. Pastors were always glad to have him assigned to give a mission.

A very striking proof of his unselfishness and consideration for others was given over the long period of years he served on the Band. Whenever he had a free week he always said Mass for the Sisters in St. Joseph's Convent at six o'clock, so that they would not have to walk over to the Church. He was always regular at the morning visit to the Blessed Sacrament, and on missions it was an inspiring sight to see this zealous missionary at the close of a hard day, walk from his confessional to kneel before the tabernacle to give an account to the Master.

In his sickness his only complaint was that he suffered so much that he could not pray as he should. He was a model of patient resignation to all suffering. On Christmas Eve one of the missionaries went in to see him. Between the two existed a bond more like that of father and son. This missionary as a Tertian had spent four weeks on a mission with Father Walsh at Holy Name, Brooklyn. There had been cemented a friendship and comradeship which had extended over a period of more than ten years. And these ten years or more had always been a lesson to the younger man who saw in Father Walsh the ideal missionary. But on the death-bed he was to complete the lesson. "John, Merry Christmas; I almost hate to say it as you are suffering so much it will hardly be a Merry Christmas." The old fire of enthusiasm once more lighted up the veteran's eyes as he said, "Well, Christ suffered quite a bit on the first Christmas and it was a Merry Christmas."

This missionary visited Father again on New Year's

Evening afternoon. The finger of death was upon Father Walsh; he seemed to be in a coma and the Sister nursing him lamented that he had not received Viaticum. To the younger missionary Father Walsh did not appear to be in a coma, only too weak, too tired to be able to express his feelings. "John, I am going to give you Viaticum." The smile showed that he was not in a coma. The Viaticum was administered. "Swallow, John," and the old warrior made the great effort which proved that he understood. His plea to the people on the mission, "Pray for the grace to receive Viaticum before you die; with Him as your Food, you need not fear Him as your Judge," had been answered. He lingered on that afternoon, the crucifix tightly grasped in his hand. The Fathers, at Old St. Joseph's were in the box hearing confessions. At 9.30 o'clock on that evening Sister Odelia phoned to Father Gallagher that the end was near. He was giving a retreat at the Misericordia Hospital. He informed Father McCarthy, and both rushed to St. Agnes' Hospital. There they said the prayers for the dying. Father Gallagher had to return to the Misericordia Hospital, and Father McCarthy took up his sad vigil. For eighteen years he and Father Walsh had roamed the country together in the quest of souls. Just as the clock struck twelve, Father Walsh went to begin the New Year with his Leader. While the death notice read "December 31st, 1932," Father Walsh really died at 12.04 A. M., on the morning of January 1, 1933, the first day of a new week, of a new month, of a new year, and of a new life for a real Jesuit. His example will ever live to inspire the Band to better deeds.

The obsequies took place in St. Joseph's Church on Tuesday, January 3rd. The Divine Office was chanted at 9.30 o'clock. The antiphonarians were the Rev. Thomas P. Buckley and the Rev. John P. Gallagher,

S.J. The lessons were read as follows: 1, The Rev. Peter Torpy, S.J.; 2, the Rev. Francis B. Hargadon, S.J.; 3, the Very Rev. William T. Tallon, S.J.; 4, the Rev. Clarence E. Shaffrey, S.J.; 5, the Rev. Godfrey A. Kaspar, S.J.; 6, the Rev. William J. Garrigan, D.D.; 7, the Rev. Francis Aidan Brady; 8, the Right Rev. Monsignor John J. Mellon; 9, the Rev. John D. McCarthy, S.J. The Benedictus was intoned by Monsignor Mellon and sung by the priests in attendance. The Requiem Low Mass, a custom of the Society, was celebrated by the rector of St. Joseph's, the Rev. Joseph P. O'Reilly, S.J.

In addition to the priests previously mentioned, the following were present in the sanctuary: the Right Rev. Monsignor James V. Hussie, of Scranton; the Very Rev. Monsignors John J. Curran, of Wilkes-Barre, and Dennis Kane, of Hazelton, and the Revs. A. B. Oates, S.J., Henry W. McLaughlin, S.J., Baltimore, Md.; Robert J. Tracey, S.J., William T. Brady, Thomas Higgins, S.J., Charles McIntyre, S.J., George T. Montague, Thomas W. Carmody, Dallas; John J. O'Donnell, Nanticoke; Dennis Corbett, Phoenixville, Pa.; George W. Wall, S.J., Arthur S. Hart, S.J., Thomas F. Graham, S.J., John C. Carey, James J. Wilson, Francis R. Donovan, S.J., of New York; John J. McMenamin and John A. McErlan, O.S.A.

Interment was made in the Jesuit Cemetery of the Novitiate of St. Isaac Jogues, Wernersville, where the Benedictus was sung by the Scholastic Choir, and the final blessing at the grave was given by Father O'Reilly assisted by the Rev. Joseph S. Didusch, S.J., rector of the novitiate.

R. I. P.

FATHER WILLIAM SCHOBERG, S.J.

While Father William Schoberg lay dying at Mercy Hospital, Baltimore, he saw for the first time a picture taken of himself in his vestments on the morning of his first solemn high Mass. He studied it for a long time, and then, as if the reality of his priesthood had suddenly burst upon him, he exclaimed: "It is true . . . I am a priest!" His ordination day and the eleven wonderful Masses that followed were not, after all, just the imaginings of the fevered dreams that tortured him during his brief moments of sleep. Laying aside the picture he turned his attention to his hands and continued: "These are the hands of a priest . . . they can bless and absolve. . . it is hard to believe they are my own." The realization of his new, sacred state and the knowledge that death was soon to deprive him of service in it coincided vividly in the mind of the young priest. In a single glance he saw his life-long plans come crashing down just as they seemed on the verge of being perfected.

Only a man of Christ-like fortitude and courage could have endured as he did such mental and physical anguish. His courage stirred admiration in the hearts of all. It was remarked by the attendants at the hospital, by casual visitors, and even by the people in the streets who had only read the account of his tragic illness in the newspapers. But it was his generous resignation more than his courage that profoundly moved those who were privileged to be with him during the last days of his suffering. He preached the gospel of pain so stirringly that he seemed to be trying to make up in one short month of priestly life for the long years of service to be denied him. To one who attempted to commiserate him he quoted the lines of his much-loved poet, Thompson:

"All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in my arms."

And he added in his characteristic manner: "a thought like that keeps a fellow's head up."

To many, the real William Schoberg was revealed only in those last trying days of his life. Many of the bright badges of his character were hidden beneath a cloak of pleasant reserve—a reserve partly natural to him, partly forced upon him by reason of a bad heart and frequent rheumatic attacks which forced him to withdraw from the more active life of his associates. He seldom spoke of his afflictions, and his apparently robust body and happy disposition did not betray them. From infancy to the time of his death sickness followed him, and on more than one occasion his life was despaired of.

To form a judgment of him from mere externals was to shoot far wide of the mark. Beneath his bright, assuring manner anxieties stirred but seldom welled to the surface. The glimpses one got of his character were fleeting and varied, but when pieced together, revealed a man, straightforward and unafraid, self-assured yet always respecting and welcoming the opinions of others, sympathetic of weakness and error, yet frankly impatient with the trivial, the superficial and anything that smacked of sham. His soundness of character and his spiritual depth were balanced by a warm, human and humorous touch which made him a valuable friend and a delightful companion.

Father Schoberg was born in Baltimore, February 9, 1900. He was the fourth of ten children. He received his early education at Holy Cross Parochial School and at Loyola High School. After his graduation from high school his help was needed at home and it was decided not to send him back to college. Although

this plan did not coincide with his own—for he had secretly planned to become a Jesuit—he hid his disappointment and complacently accepted the decision of his parents. Shortly after he learned that his elder brother was to enter St. Andrew-on-Hudson the following September. He was so struck by the coincidence that they both, independently of each other, had been aiming at the same goal, that he went to his brother and revealed for the first time his secret hope of entering the Society. The elder brother took the matter up with his parents who generously determined to let nothing stand in the way of William's vocation.

After a year away from school, he entered Georgetown University to resume his studies. At mid-year when Loyola College, Baltimore, reopened after having been forced to close its door because of the war-time drain on its slender student body, he returned there to complete his freshman year and then made application for the Society. The following August he went to join his brother at Poughkeepsie.

Those who knew him only as a sanguine, happy-go-lucky boy were surprised at the rapidity and the seriousness with which he adapted himself to his new life; but it was not surprising to those who knew that less familiar side of him—the William Schoberg who used to sit at night on Federal Hill which looked down over the waterfront, reciting and pondering to himself the words of his favorite poem, "The Hound of Heaven." His young religious years were not years of untrammelled interior peace. The carefree boy and the determined, introspective youth were at constant odds if one may judge by his own record of those days. His attempts to assay his own character often produced for him disappointing results and his constant disentangling of the motives of his own actions left him perplexed. It did not occur to him that he was too

close to his subject to form an accurate estimate of it. On the other hand, these four years at Poughkeepsie were free from sickness—probably the longest unbroken period of sound health he had ever enjoyed. Shortly before he took his first vows he exults over his good health in a little verse written to his brother. In view of what happened later, they are significant.

“Sometimes I think that God so spared my life
To give me later chance to offer self.”

After finishing his studies at St. Andrew he went to Weston to make his philosophy. He was not so fortunate here as at Poughkeepsie for he spent a month in the hospital before he had a chance to get down to his new work. His three years of regency at St. Joseph's Prep., Philadelphia, were marked with tireless enthusiasm. He loved responsibilities and his wholeheartedness drove him to the end in any enterprise he took up. His influence over the boys was strong and lasting. He continued to remain their counselor almost until the time of his death. From Paris, some time after his death, came this interesting plea from one of his old pupils who was about to enter a Contemplative Order there: “Thinking of him has given me a lot of courage. Say a prayer for me at his grave that I'll be able to continue in this determination.” In the rush of school activities he relaxed somewhat in the care of his health and as a result suffered an almost fatal attack of rheumatism. It was this sickness which marked the beginning of the peculiar heart affection which eventually caused his death.

At Father Schoberg's first solemn high Mass, the preacher turned to the young priest and addressed these words: “You are on Tabor today, Father William, but remember there will be a Gethsemane and a Calvary.” And even as these words were being spoken, the shadows of his Calvary were climbing the slopes of

his Tabor. One week later Father Schoberg was in Mercy Hospital, Baltimore, where he had been rushed by ambulance from Bellarmine Hall, the theologians' villa house at Buena Vista, Pa.

The first symptoms of his fatal illness appeared suddenly on the night of July 3rd, when his right foot became numb and he complained of a burning pain in the leg. It was immediately clear that this was no case for home remedies and the doctor was summoned. He ordered Father Schoberg taken to the hospital at once. The trip to Baltimore was forty miles of agony for the young priest for the slightest jar or pressure on his leg caused intense pain. However, he did not advert to his suffering and was more concerned over the trouble he had caused the community than his own plight; nor was this indifference to himself due to the fact that he failed to recognize the seriousness of his condition, for he remarked to those who accompanied him that it might be necessary to amputate the foot.

When the doctors at the hospital examined the foot they discovered that gangrene had already set in and that an amputation would be necessary to save his life. To determine the exact location of the blood stoppage the operation was delayed for five days, which for Father Schoberg were days of mental and physical agony untempered by a single moment of natural sleep. He measured the time of those days not by minutes and hours, but by the slow, constant progress which the black, gangrenous area was making up his leg. To a visitor one day he pointed to his blackened foot and remarked that it was taking him up Calvary.

The day of the operation finally arrived. Because of the weakened condition of his heart, the doctors found it necessary to resort to a spinal anesthesia instead of ether. This meant that Father Schoberg, while insensible to the pain of the amputation, would never-

theless be conscious of everything going on about the operating table. During the operation he chatted lightly with the doctors and attendants, and, as one of them remarked afterwards, he seemed the least concerned of all present. His recuperation from the first operation was remarkably rapid, and in a few days he was well enough to be placed in a wheel chair. His first request was to be taken to the chapel. "I met him on his way back," said one of the Sisters who seldom left his side; "he seemed very happy and said that he had just been to see his Captain. I was puzzled for a moment, but then I understood. He always spoke so lovingly of his Captain. While he was convalescing from his first operation he said to me one day: 'Sister, I am sure they nailed the Captain's right foot down first.' It was on the Wednesday after the first operation," she continued, "that Father Schoberg remarked to me how few people appreciate the meaning of the 'Sume et Suscipe.' As he lay back on his pillow with his eyes closed, he slowly and deliberately repeated the words 'accipe memoriam . . . intellectum . . . atque voluntatem' and then, as if impatient with himself he said: 'What is a foot compared to one's mind, Sister?'"

Five hopeful days followed the first operation. Father Schoberg's only concern during them was how soon he would be able to say Mass. The publicity which the press gave to his unusual case brought to him a flood of letters of sympathy and encouragement from people who were complete strangers to him. One letter pleased him more than all the rest. It came from a crippled child in Baltimore and described how she had to be helped to the altar rail every Sunday to receive Holy Communion. It concluded with this heartening little message: "I shall ask Our Dear Lord to make you well by St. Ignatius' Day." The prayer of a child for one who loved children so much, and of a crippled child with whom he now had so much in

common, seemed to strengthen his hopes of a speedy recovery. But before St. Ignatius' Day was to arrive, Father Schoberg was to undergo another agony far greater than the first.

Five days after the amputation of his right foot the left foot became affected. It was a stunning blow to him, for it came just at a moment when his hopes of recovery were brightest. He had spent a cheery morning on the hospital porch chatting with some visitors to whom he had confided his determination to say Mass on St. Ignatius' Day. Shortly after while he was alone in his room the left foot began to go numb. When the Sister entered the room she found him examining the foot. He interpreted the anxious expression on her face: "Yes, Sister, the left one is going too." He lifted his eyes to the crucifix on the wall and prayed: "O Jesus, perfect physician, save this foot." If there was any uncertainty about the nature of his disease before, there was none now. He knew gangrene would inevitably follow, another operation would be necessary, and still there would be no assurance that still another embolism might form—perhaps in his hands still wet with the holy oils of his ordination. This latter possibility was his greatest concern. The second operation was put off for twelve days, again to locate the exact place of the blood clot. From this time until his death he constantly scrutinized his hands and arms for the first appearance of the tell-tale black mark. If his physical pain was great, it was no measure of his mental sufferings. Yet, with it all, he was gracious and kind to those who waited on him and showed very little signs of his real pain. One day he surprised the Sister by refusing the hypodermic—his only source of sleep. "I must try to get along without it" was his only reason.

On July 25th he was taken to the operating room for the second amputation. In the midst of the operation

he noticed that the doctors suddenly stopped in their work. To the Sister who was bending over him to distract his attention he said: "Why do they stop? Tell them to go on." He did not know that at that moment he was very near death, for his blood pressure became very low and his heart action weak. To the question whether he suffered during the second operation he quietly replied: "I felt it a bit that time." Doctors, nurses and attendants at the hospital were full in their admiration of his courage and patience; but the finest tribute to him came from the Sister who was with him constantly during his illness. She said: "I have been nursing twenty-five years and have seen much suffering; but I can sincerely say I have never seen anyone so patient in suffering as Father Schoberg. I consider it a very special grace to have been assigned to his case."

Shortly after the second amputation the shock brought on a delirious condition. One night when the Sister entered his room she was amazed to find him sitting on the side of his bed, his hands and eyes upraised as if in the act of Consecration. One more Mass. It had become a fixed idea with him. He was constantly asking: "How soon will it be before I can say Mass?" or "Do you think I shall be able to say Mass with both feet off?" Two days after the second operation he experienced such a brightening of spirit and a feeling of physical well-being, that all the prayers and novenas for the miracle which would make him well by St. Ignatius' Day bade fair to being answered. This encouraging condition lasted for more than a week, but it was only the last bright spurt of flame before the end. On August 4th a strange change came over him. He grew restless and his speech became affected. It was obvious that a third embolism had formed—this time a fatal one on the brain. He soon lost the power of

speech entirely though all his other faculties remained active until the end. His brother administered Holy Viaticum to him in the early hours of the morning. After that, death came on very rapidly and at 9:30 A. M. he began the "Introibo" of his twelfth Mass.

Many looked upon his death as "tragic." They could not see the justice of thirteen years of preparation for so short a career. But those who measured the results of those thirteen years not by duration but intensity of service, understood that Father Schoberg's forty-two days of priesthood well demanded an earnest preparation of not thirteen years, but a whole lifetime lived with a singleness of vision which was fixed on Christ, and a singleness of determination which was bent on following His footsteps to the crest of Calvary.

R. I. P.

BROTHER JAMES TWOHIG

Brother James Twohig was born in Ireland in 1854, and like many of his countrymen, he migrated to the United States in the hope of finding brighter prospects of existence. If he failed to amass worldly riches, a kind Providence led him to find a much more precious treasure in religious life.

On July 22, 1888, he entered the Novitiate of Los Gatos, as a Coadjutor Brother, when he was 34. In due time he pronounced his vows, and remained for two more years at Los Gatos, where he conceived a great love and esteem for Father Giacobbi, of whom he ever spoke with great admiration, as of an ideal superior who knew how to sympathize with his subjects' difficulties, and inspire them with confidence.

From Los Gatos he was sent to San Francisco to discharge the office of refectorian at St. Ignatius College.

After a year, having been destined for the Alaska Mission, Brother Twohig sailed north, and was first stationed in Akulurak where Father Treca was Superior, to whom Brother Twohig ever remained attached.

Brother was soon called upon to undertake a work which is particularly congenial to men born on an island; upon the recall of Brother Thomas Powers, who was the engineer of the mission steamer, Brother Twohig was appointed to run the boat in his place. The "St. Michael", the mission boat, was a river steamer of respectable size, some 80 or 90 feet long, but she was too narrow for such a length. What did Brother Twohig do? He pulled the ship ashore, and boldly ripped her in two from prow to stern, and widened her. The mending was successful, and the "St. Michael" did service till 1897, when she was sold to the gold seekers for several thousand dollars.

The next year a new steamer was purchased by the Mission at San Francisco, and was shipped knocked down on board an ocean steamer to St. Michael's, Alaska. Two carpenters were sent on the same vessel to build the steamer at St. Michael's. But the freight of the ocean steamer was so mixed up, that the materials of the mission boat were not unloaded until towards the end of the summer season. Then all hands that were available were secured to build her with all speed. But at the end of the season they had only built the hull, for the new steamer was to be even larger than the "St. Michael"; she was almost 100 feet in length. In this emergency, the Superior of the Mission thought of entrusting her to the care of the Alaska Commercial Co. in St. Michael's, for the winter, intending to finish building the boat the next season. That would have meant an expense of several hundred dollars to be paid to the Company, for in Alaska boats demand a great deal of care, especially in Spring that they be not crushed by the ice.

But Brother Twohig prevailed on the Superior to steam up the Yukon with her, such as she was, saying that he would finish the building during the winter. They went as far as Nulato. The season was then too far advanced to put her in a slough where she would be safe against the ice at the break-up, for by that time the water had fallen so much that the sloughs were either dry, or too shallow to float such a large boat which drew three feet of water. She had to be left right in the channel of the river.

Brother Twohig was now ready to begin work; but there were people in the Mission who had something to say, and who hesitated to entrust such an important work to a Brother alone, who was neither a professional ship-builder, nor a carpenter by trade. Finally, however, it was decided to let the Brother undertake the big task. He worked steadily at it during the long Alaska winter in the coldest mission we have in the North. He had to heat the nails to be able to handle them. It is a fact that Brother Twohig all alone, built the whole upper deck which included a rather large hall that was to be used as a chapel, eight or ten state rooms with their bunks, a kitchen, a dining room, and the pilot house, etc.

In spring with the help of a young Indian boy whom we kept at the Mission, he tacked the canvas on the decks, painted the decks, and the walls. In due time the steamer was completely finished, and it was a most satisfactory piece of work.

But now there was the serious question of saving the boat from the ice. When spring was fairly well advanced, Brother Twohig chopped the ice all round the steamer. This was no small task, for the ice on the Yukon is from three to four feet thick. He thus succeeded in floating the boat, and as the water rose and began to fill the sloughs; and as the ice near the banks, pushed by the rising water, began to loosen, the

new steamer was carefully removed to a sheltered place, safe against the onrush of the ice at the break-up.

As soon as the Yukon was free of ice, we started on the maiden trip of the "St. Joseph", for such was the name given the new Mission steamer by the Superior, Father Rene, at the suggestion of Brother Powers who was then in San Francisco. Our first trip was up the Koyukak river, which empties into the Yukon twenty miles above Nulato. The purpose of the trip was to get a raft of logs with which to build a school house in Nulato.

The "St. Joseph" was one of the most beautiful steamers that ran on the Yukon river, and did good service to the Mission for 20 years. By building her upper deck, Brother Twohig had saved the Mission several thousand dollars. He was her first engineer, and kept this position until 1903, when Brother Horwedel was sent from the Rocky Mountains to replace him.

Brother Twohig was then again sent to Akulurak to serve under Father Treca. Boat building and boat repairing was his favorite work. He built quite a few boats in Akulurak, Holy Cross, and Nulato.

Brother Twohig was quick of perception. He had a fiery temper quite in contrast with the slowness of the Alaskan natives with whom he had to mix a great deal. When he was running the steamer, or attending to the fishing, or going after a raft of logs, his crew consisted of native school boys and other Indians, or Esquimaux. Then we would often hear him shout at them for not understanding his directions. But he knew how to smooth things by cracking his Irish jokes; he would also improvise verses, sing songs, and shout with the boys.

As Brother Twohig was not very young when he entered the Society, it was not easy for him to shape himself to the religious mould in all its details, especially when we consider his buoyant temperament. But he was very charitable, and would do anything to oblige you. If he should at times unduly fire up, he would soon make amends for the slip.

He was a man full of activity, always anxious to work. Refined work was not much in his line, but who would find fault with him for that? He had not been trained to it. Yet here we see the faith of the Irish, if he had to do anything connected with the church or sacristy, he would be especially careful to do the work well.

What in fact characterized Brother Twohig was his deep faith; none ever performed more conscientiously his exercises of piety than he; the time for prayer and all spiritual exercises was most sacred to Brother Twohig. When on duty on the steamer, if he had to pass most of the night in hard work, he would not for that miss his Mass in the morning.

It was especially edifying to see Brother Twohig in his old age show the obedience of a novice. When in 1932 he was sent to Los Gatos on account of his infirmities, not finding sufficient work to satisfy his activity, he thought he could be more useful in the summer by taking care of the two boats which he had built for the Scholastics' Villa at Clear Lake. But he would not take the step of asking for this work, before he had secured the approval of the Spiritual Father. At the villa he became very ill and had to be taken to San Francisco where he died June 27, 1932. We may well say that this lover of work died in harness.

R. I. P.

VARIA



Other Countries

AUSTRALIA

New Novitiate at Watsonia

On Sunday, November 27th, 1932, the foundation stone of the new Jesuit house at Watsonia near Melbourne was laid and blessed by His Grace, the Archbishop of Melbourne. It is expected that it will be ready for occupation at the end of next year, when the Novitiate will be transferred from Sydney. The new building has accommodations for 150.

CANADA

Montreal—Loyola College

Recently Father Wm. Bryan was given an opportunity to explain some of the fundamentals of the natural law before an unusual audience. On February 18th he spoke on "Foundations of Reconstruction" to the Saturday Night Club, at the Mount Royal Hotel. This is an organization of "theoretical" Reds—mostly Jews—purporting to be very "advanced thinkers." During the "question-and-answer"—and discussion—period after the talk, they soon made it evident that a vast gulf separated them from us on fundamental notions concerning man's individual and social life.

Father Bryan has also undertaken work that has long been needed in Montreal—the direction of systematic study of problems of importance to the Catholic

laity. On alternate Friday evenings he presides at meetings of a study club composed of ten young business and professional men—mostly college graduates—to study and discuss problems treated in the Encyclical “Quadragesimo Anno.” On intervening Friday evenings he lectures on Catholic sociological principles to workers of Catholic Federated Charities and affiliated bodies, who number altogether about one hundred. Questions concerning practical problems encountered in the work of the Federation are submitted beforehand and answered prior to the lecture. The lecture itself treats of fundamental Catholic principles, and follows the course in Sociology given at Loyola.

Our debaters won the preliminary round by obtaining unanimous decisions both at home, against Queen’s University, and at Lennoxville, against Bishop’s University, on the question of Japan’s activities in Manchuria. One of our opponents at Lennoxville expressed his surprise that a student from a Jesuit college should reject the principle that the end justifies the means. “The Founder of the Jesuits made it the principle of his Order,” etc., etc. Our second speaker was quite able to correct this false impression, and to defend the Society. “In all our years at Loyola we have always been taught that the end does not justify the means.”

CHINA

Of the California Jesuits in China, there is one group engaged in educational work at the young but rapidly growing Gonzaga College at Shanghai; the other group, the Scholastics, are completing their studies, for the most part at Zi-ka-wei. Father Leo F. McGreal was recently appointed new Rector of the College, succeeding Father Pius L. Moore. Father McGreal went to China in 1921; and was a pioneer on the Gonzaga staff when the College was opened in 1931, and

will be the first rector in the new quarters of the College, which is to be moved this summer to a new site in the International Settlement, where, in accordance with the wishes of the Bishop, property has lately been purchased for the College and a parish church. The new site covers close to ten acres and is well situated in the residential district of Shanghai.

This summer, one of the Scholastics, Charles D. Simons, will complete his third year of Theology, and will be the first Californian to be ordained in China.

INDIA

Procession in Calcutta

“For the first time in history a Procession of the Blessed Sacrament through the streets of Calcutta took place on Sunday the 20th November. A proposal that the annual Procession of the Blessed Sacrament in the Parish of St. Ignatius, Kidderpore, should be of a public nature, in the sense that it should traverse the streets, had to receive a little anxious attention. A public Procession of triumph, with out Lord as the Centre Figure, was, in fact, an undertaking not to be lightly entered upon. The practical difficulties were few, but it was essential that the Procession should, indeed, be a triumphal one.

“A fortnight ago unseasonable rain had caused the cancellation of the annual Procession on the grounds of the Entally Convent, and the Catholics felt that something had dropped out of the calendar. The news that that afternoon there was to be a public Procession through the streets at Kidderpore aroused interest to the highest point as offering not only a unique occasion in itself for a really public demonstration of Faith, but as affording some compensation for the disappointment of Entally.

"The Blessed Sacrament was carried from St. Catherine's Chapel along the main road to Diamond Harbour, into Ekbalpore Road, and on to St. Ignatius' Church, in the compound of which, at the Grotto of our Lady of Lourdes, Benediction was given by the Vicar-General.

"It was a moment full of emotion when Mgr. Fernandes with his Sacred Charge stepped out of the main gateway of St. Vincent's Home into Diamond Harbour Road and, for the first time in the history of the city, brought the Blessed Sacrament in triumphant Procession into the streets of Calcutta.

"Several thousands of people attended the Procession. At the Grotto a sermon was preached by the R. F. Vermeire, S.J.

"The Procession was a wonderful demonstration of Catholic Faith which will live long in the memory of those who were privileged to take part in it."—From *Our Field*, Kurseong, India, Nov.-Dec. 1932.

Growth of the Society

"Caritas," the Diocesan bulletin of the Trichinopoly Diocese, carries in its January issue the following statistics of the growth of the Society in India and Ceylon for the period 1926-1931:

Jesuit Missions in India and Ceylon

	1931			1926
	Europeans	Indians	Total	Total
Priests	491	83	574	531
Scholastics	177	126	303	205
Lay-brothers	75	58	133	122
Total	743	267	1,010	858

In the five years (1926-31) the Jesuit membership has increased by 152, nearly 18 per cent, and is now

well over one thousand. No other clerical order or society in India and Ceylon has even one-fourth of that number. The Oblate Congregation of Ceylon numbers about 240 persons and the Fathers of the Paris F. M. are 236 in India and Burma. All the others are much less numerous.

Novitiates in India

A further indication of our growth in India, is the opening of two new Novitiates in India. On March 12, 1933, His Grace, the Archbishop of Calcutta, celebrated a Pontifical Mass at St. Stanislaus' College, Hazaribagh, solemnly inaugurating the new Novitiate and Juniorate at that place. The house is being opened by the Fathers of the Belgian Province to accommodate aspirants to the Society in the north of India. This is the second Jesuit Novitiate in India, the first being at Shembaganur. A third is expected to be opened in Malabar by the Italian Jesuits in June, 1933.

Father Dent at Benares

That the American Jesuits of the Chicago Province are making an impression on the intellectual classes of the Patna Diocese seems to be indicated by the following from a letter of Father Paul Dent from Benares, a city so often called by Protestants the Rome of the Hindus. While there, Father Dent refused to speak English with the leaders of Indian thought he had the good fortune to meet, and won the applause of all by insisting that Hindi should be the medium of communication. At Central College he was invited to give a speech to the 1400 assembled students and to various notables, including the Maharani of Burdwan, which invitation he promptly accepted. He was the first priest ever to speak at that institution, and received a splendid ovation. Father Dent has been in-

vited by several leading Hindi editors to contribute regularly to their magazines.

Father Dent was sent to India in 1927, after his Philosophy, taught in Bettiah and made his Theology at Kurseong. In six years he has gone far in his knowledge of a most difficult language.

Death of the Missionary of the Kathkari

The following account, taken from the German Mission Magazine, "*Die Katholischen Missionen*", April 1933, cannot but be of great interest to all of Ours. It is the notice of the death of a great laborer for Christ's Kingdom and our one regret is that the details here given of the holy Brother's life are so limited.

Brother Leonard Zimmer expired on the fifteenth of January at Kuna in Khandala in the midst of his own community of Kathkari. By him were accomplished the all but impossible tasks of forming a resident, industrious and honest people from a jungle tribe who hated men and work and who were wanderers and thieves. He made many hundred of these people excellent Christians and founded a flourishing Catholic Community. Brother Zimmer began his work in real earnest in 1899 and for fourteen years met with failure after failure. But the wild men would pour out their confidence to no one but the Brother and turned their backs on all others. It was only during the school holidays that he could have a longer stay among his children of the primeval forest; at other times he had to be content with passing visits to them. Then Obedience sent him to be the Brother Infirmarian at the college of St. Francis Xavier in Bombay. Here, due to the knowledge he had gleaned from experience, more confidence was placed in him even than in the Physician and he saved the life of many a missionary.

In December 1913, when his efforts among the Kathkari seemed to have been in vain, he was once more allowed to return to Kuna. A missionary priest was chosen to accompany him who, like Brother, was distinguished for his gentle disposition. Now the work began to progress. The settlement expanded. All the grown-ups were taught how to work and the children were put to school. Friendly understanding grew with the work. Kuna's woven rugs, embroidery and dairy products became famous far and wide. America was a chief importer of the Kathkari carpets. The English Commissioners were astonished at the almost incredible success, to such a degree in fact that Brother Zimmer, loyal and patriotic German that he was, was neither imprisoned during the war nor exiled after it so that he might continued to dwell among the Kathkari. Two of the governors from Bombay, one the present viceroy, visited the station personally that they might see for themselves the wonderful harvest of his labors.

A place of honor second only to the pioneer missionaries of India is due to this holy and unassuming lay brother. Without a doubt his converts number among the thousands. He transformed one hundred of the most troublesome specimens of humanity that even India can offer into well mannered Christians, he has established a mission work of whose foundation even the most optimistic missionary despaired, and since that time a large mission has been established in Bombay for the workers of his beloved Kathkari.

IRAQ

Jottings on the New School at Baghdad

Al Baghdadi, the very entertaining and witty little news-letter sent out at intervals by the American

Jesuits in the newest mission of the Assistancy, contained in its April 1933 issue the following items of interest. At present, Baghdad College, as the new school is called, has 107 students. When registration was begun, the Fathers were not a little disappointed when a meagre twenty-five appeared on the first day, but they had failed to make allowances for the spirit of procrastination, because by the time the registration was closed, they had 375 applicants for admission. Of these 120 were accepted, the rejection of the others being due partly to cramped quarters and partly to the fact that many were not qualified for admission. The news-letter confesses that "the boys have won our hearts. They study hard, play hard, are respectful, obedient, well-disciplined, as well as definitely religious."

School opened with four classes in full running order; fifth and sixth primary, and first and second high school. The high school course is to cover five years, according to Government ruling. The curriculum embraces: Religion, Arabic, English, History and Geography, French, German or Italian, Civics, Social Problems, Algebra, Geometry, Trigonometry, General Science, Physics, Chemistry, Biology, Hygiene and Drawing. However, all these are not offered in the classes thus far opened.

The regular school day opens at eight, which will be changed to seven when the hot weather comes after Easter. The morning session continues till noon, the afternoon one runs from 1 to 2:50, and the day is closed with a study period from 3:20 to 4:10. The Fathers say that the main difficulty is to keep the boys away from the school; they insist in coming back even on Sundays, and must almost be driven home at the end of the day. The first of the school's activities has been begun—the Sodality. Twenty-five boys have been ad-

mitted on two months probation, and the formal reception will be preceded by a three days' retreat.

March 9th was the first anniversary of the entrance of the American Jesuits into Baghdad, and in a short year, by God's grace, they have had more success than they had hoped for.

MEXICO

Religious Liberty

Typical of the vicissitudes which the Catholic religion has to face in harassed Mexico today, is the following incident which occurred on the evening of February 16, 1933, at St. Philip's Church, Guadalajara City. We note here that this church is one of those officially opened to public worship since the recent civil order reducing the number of priests allowed to exercise the sacred ministry.

Father Philip Betancourt, S.J., dressed in lay attire, was reciting the Rosary with a group of some five hundred children, when four policemen rushed suddenly into the church with intent to arrest him. He received the officers politely and with dignity, as is witnessed by many who were in the congregation at that time. He strove also to calm the children, who were justly indignant at the unwarranted interruption. The youngsters, however, could not be controlled, but jumped over the benches, and with threatening shouts surrounded the policemen. "We will spill our blood rather than let you take our Father from us," some of them were heard to cry. The unfortunate officers paled before the menacing group of children. These latter then closed the church doors, punctured the tires of the police car, pushing it some distance from the church. The cowed policemen had to seek assistance, and soon returned with the chief of police and two other officers.

Leaving their car at the door they drew their guns, and, thus fortified, were able to temper somewhat the heroic resistance of the children. They thereupon dragged Father Betancourt to the car. Not content with a peaceful arrest, the chief of police struck the face of his prisoner with violence. Father Betancourt's quiet assurance that he forgave this injury was answered by an even more vicious blow. Arrived at the police station, he was struck repeatedly with the flat of an officer's sword, and then clapped summarily into jail. The children had followed the police car with protesting shouts, and ten of them were arrested and imprisoned.

Instances such as this are not infrequent, and are proof of the scant liberty of conscience that exists in Mexico today.

PHILIPPINE ISLANDS

Creation of New Bishops

On March 9th, 1933, Father Luis del Rosario was appointed Bishop of Zamboanga, and Father James T. Hayes Bishop of Cagayan. The Diocese of Cagayan is newly erected, and Father Hayes has the honor of being its first Bishop. Father Hayes was, until his appointment, Superior of the Philippine Mission. He was assigned to the Mission in 1926. Bishop del Rosario was born at Manila, is a graduate of the Ateneo, and made his seminary studies in Spain; he was ordained in 1910 and entered the Society the following year. For a number of years past he has been Professor of Moral Theology and Canon Law at our seminary at San José. Bishop del Rosario succeeds in the diocese of Zamboanga Bishop Clos, S.J., who died August 2, 1931.

American Assistancy

CALIFORNIA PROVINCE

Father Simpson writes of the earthquake which visited the coast:

The recent earthquake did terrible damage in Long Beach and Compton, and added plenty for Los Angeles itself. In Long Beach one-story wooden homes were ruined all over town. The effect can be easily imagined by picturing what would happen if you lifted a wooden building twelve inches in the air and dropped it all at once on the ground. The quake pushed these buildings off their twelve-inch foundations and let them crash to the ground. Timbers snapped, the floors buckled and sagged, the roof fell in partially, sometimes wholly, and chimnies of brick went out and down in a heap of bricks.

In larger buildings lives were lost. Some of those crushed by the falling brick and cement were high school students. Rumor says that the sailors dug out many youths who had been crushed under the ruins of the Polytechnic High, Long Beach.

Many left the town never to return. The figures given are one-fourth of the 160,000 population.

The Society fared not so badly seeing that in Hollywood we suffered no harm at all although the church tower rocked so that the chimes rang, and people expected it to fall. At the University our losses are put at \$600, and at the High School at \$1,000.

CHICAGO PROVINCE

Cleveland—Death of Father Odenbach

“A really great scientist and a humble follower of

St. Ignatius has passed away.”

This was the comment of the Bishop of Cleveland on learning of the death of Father Frederick L. Odenbach, S.J., of John Carroll University, Cleveland, and it will find ready echo in the hearts of the deceased priest-scientist's host of friends. Father Odenbach had been ill for a month with an abdominal disorder to which he succumbed on Wednesday, March 15th, in St. John's Hospital, Cleveland.

Father Frederick L. Odenbach was born in Rochester, N. Y., October 21, 1857. On completing his classical studies at Canisius College, Buffalo, he joined the Society of Jesus in 1881. After five years of study in Holland, he returned to his Alma Mater, Canisius College, as a teacher. The study of theology again took him to Europe. In 1893, the newly ordained priest was transferred to Cleveland as professor of science in John Carroll University, then known as St. Ignatius College. In Cleveland he remained, engrossed in his teaching and scientific experiment, until his death forty years later.

The scientific world will remember Father Odenbach as the “father of American seismology.” He imported the first seismograph, a scientific machine for recording earthquakes, from Germany and encouraged other institutions to cooperate with him in gaining added knowledge of the interior of the earth. His patience and labor were rewarded when the Jesuit Seismological Society was formed, consisting of eleven seismological stations extending across the continent. Dr. Dayton C. Miller, Case School of Applied Science, expressed the sentiment of the scientific world when he said:

“He was eminent in his study of earthquake phenomena and maintained a fine laboratory. His death is a great loss of science.”

The New York *Times* for March 18th carried the following editorial, suggested by the death of Father Odenbach:

"Almost from the very beginnings of the Jesuit Order in the sixteenth century, its scholars have shown a strong predilection for astronomy, mathematics and the related sciences. Father Frederick Odenbach, who died early this week at a ripe age, after fifty years of teaching science at John Carroll University in Ohio, was the inventor of the electric seismograph and the continuator of a great tradition. In the eighteenth century the Society of Jesus had the eminent Italian astronomical physicist Boscovich, a native of what is now Yugoslavia. He did much to popularize the Newtonian cosmology on the Continent. With a fellow member of the Society, he was among the first to measure a degree of the meridian.

NEW ENGLAND PROVINCE

Boston College—Radio Work

Beginning in January the Boston College Rector, Father Louis J. Gallagher, took advantage of an offer of the facilities of Station WAAB of the Yankee Network to institute a program of educational broadcasts. These broadcasts were of fifteen minutes duration and were given on Tuesday and Thursday afternoons from 2:00 to 2:15 P. M. Each of the six members of the faculty who was assigned to this work gave a five-week-course of talks.

Father Francis Low began on January 17th with his course on "The New Morality," and was followed on January 19th by Father Terence L. Connolly who spoke on "The Works of Francis Thompson." They in turn were followed by Father Martin P. Harney and Father Leonard Feeney. The former spoke on "Monasticism, a Vital Force in History," and the latter on "Modern Poetry."

The concluding series was given by Father Francis

V. Sullivan and Father William J. Murphy. Father Sullivan chose as his subject, "An Historical Glance at Man's Pursuit of Culture," and Father Murphy, "An Introduction to Dante."

The broadcasts, which ended on April 28th, were so favorably received that tentative arrangements have been made to resume again in September, with prospects of extending the allotted time to one-half hour periods.

NEW ORLEANS PROVINCE

Death of Rev. Father Provincial

At one o'clock on the morning of May the second, Reverend Father Provincial, John M. Salter, after an illness of six weeks passed unto the Rest of the Lord.

By all those who made their noviceship under him, he will be forever remembered for his sane, practical view of Christian and Jesuit perfection—a view which took into account and sympathized with inevitable human weakness, yet held up steadily before all the Jesuit ideal of companionship with Christ, and inspired each with the ambition to become distinguished in the service of God.

As Provincial he radiated confidence by his ready and firm grasp of affairs, his calm accuracy of judgment. His unswerving devotion to the needs of the province was a commonplace; yet no press of business was urgent enough to disturb the edifying exactness with which he performed his duties as a religious. He was able to exact fidelity to duty because his life was a lesson in that virtue. No doubt his solicitude for the well-being of the province shortened his days, but he was not one to regret it. To that extent he is a martyr of duty. R. I. P.

MARYLAND-NEW YORK PROVINCE
CENTENARY OF THE PROVINCE

The California Province extends its felicitations in the following letter:

SOCIETY OF JESUS
PROVINCE OF CALIFORNIA
Provincial's Residence
San Jose, Cal.

April 13th, 1933.

DEAR FATHER PHILLIPS:

P. C.

Please accept the congratulations of the California Province on the Centenary of the Maryland-New York Province. There are no words of mine that can add anything to the beautiful letter of His Paternity. We of California feel particularly indebted to the Maryland-New York Province, for the reason that for so many years so many of our Fathers have made their theology at Woodstock. The pleasant years spent in the companionship of your men, the courtesy of Superiors, and the kindly interest of Professors, have always been treasured as a sacred memory. May God prosper your Province in the years to come, and bless your efforts with every success.

May your Easter be rich in the blessings of the Risen Saviour!

Sincerely in the Sacred Heart,

ZACHEUS J. MAHER, S.J.,

Provincial of California.



The following letter was read in the houses of the Province during Easter week:

Easter Sunday, April 16, 1933.

Reverend and dear Fathers in Christ:

P.C.—

This letter is addressed to the younger Fathers of the Province, to those not over forty years of age, and is a call

1. For volunteers for the Philippine Mission, and
2. For information from those who, whilst they do not feel an inspiration to volunteer, do feel that God has given them such natural qualities and supernatural graces, as would enable them to go to the Mission, not only obediently but gladly, if Superiors decided to send them.

That all concerned may make their decision on reasonable grounds, as well as with the enlightenment of grace, I propose for their prayerful consideration a few facts, principles and conditions.

(I) The state of our Philippine Mission and its needs.

The works of the Mission may be divided into three classes:

1. Our various activities in Manila and Novaliches may be subdivided as follows:
 - a) Our educational work in Manila, including the Ateneo and the Apostolic Seminary of San Jose.
 - b) Our scientific work in Manila, chiefly that of the Central Observatory of the Philippine Weather Bureau.
 - c) Our work of training our own younger men at Novaliches.
 - d) Our ministerial and apologetic work in Manila.
2. Our work in the Leper Colonies of Culion and Cebu.

3. Our parochial and missionary labors in Mindanao. At present, the needs of these different elements are supplied in very varying degree.
 - a) The needs of the Ateneo are fairly well provided for by the ordinary annual assignment of Scholastics; but a few priests are required to replace those whom age or sickness has incapacitated or who may have to be relieved temporarily in order to recover their health or energy.
 - b) The Seminary needs several more Professors.
 - c) The needs of the Observatory are either provided for or men have already been chosen for this work and are in preparation for it.
 - d) Novaliches will need two or three more teachers.
 - e) Our ministerial and apologetic work in Manila can be fairly well provided for, as in the past, by the zeal of those engaged in the works just enumerated above.
2. For the Leper work, we need one more Chaplain for Culion.
3. The most intense need is for more Missionaries in Mindanao.

Briefly; we have at present some 36 strong and active Priests laboring there, as also about 6 who are still active, though very seriously handicapped for general mission work, by age and infirmities and should either be replaced, or, at least, if they are kept in Mindanao, relieved of the burden by giving them the assistance of younger and stronger men in the work they are striving to accomplish.

Now these 42 men are ministering to a population of 400,000 Catholics and 100,000 heretics and schismatics scattered over an area of about 35,000 square miles with extremely limited facilities for travel. They should too be ministering to some 400,000 pagans and infidels, whom we must leave abandoned because we cannot even do what is considered essential for the

Catholic portion of our flock.

(II) Those who volunteer, or express their willingness to go, should understand the conditions involved in appointments to the Mission. Such an appointment means normally that he who is sent, is definitely attached to the Mission for life, without expectation of returning to his native country; unless, in some rare and unusual cases, Superiors judge an exception should be made to the rule.

Once attached to the Mission, each one is subject to the Superior of the Mission and may be moved from place or work, to another place or work within the Mission (e.g. from Manila to Mindanao or Cullion, and vice versa) in the same way as a subject in the Province can be moved by the Provincial.

Finally, no permanent appointment to the Mission can as a rule be made until full information has been sent to Very Rev. Father General and he has given his approval. The appointments, however, are not made by Father General but by Father Provincial, with dependence on the approbation of Father General.

It is clear then that the work of the Mission involves a very great and complete sacrifice. But God has given to the Province the Philippine Mission and I know that He has in the past given and will continue in the future to give many members of the Province the graces required for a cheerful rendering to Him of the sacrifice involved.

I commend myself earnestly to your Holy Sacrifices and prayers.

Your servant in Christ,

EDWARD C. PHILLIPS, S.J.,

Provincial.

Returning from his official visitation of the Philippine Mission of the Maryland-New York Province,

Rev. Father Provincial, Father Edward C. Phillips, spent a few days in Rome, and was granted the privilege of an audience with the Holy Father. During the course of the audience, while Father Phillips was explaining the work of our missionaries in the immense field of the Philippines and the difficulties they met because of their relatively small number, the Holy Father exclaimed, "Well, Father, what's the use of being a Jesuit to do only the possible? Yes, I meant that. With the spirit of obedience that marks the Society, and the spirit of St. Ignatius still alive, a Jesuit can really undertake what to other organizations would be truly impossible and accomplish it."

It was perhaps that remark of the Holy Father that prompted the following message of Father Provincial which appeared in the April issue of the *Jesuit Seminary News*:

I have just returned from a brief sojourn in the Philippine Mission of the Maryland-New York Province of the Society of Jesus. I have always admired and to a certain extent sympathized with Missionaries and in particular with *our Missionaries* in the Philippines: for a little over four years I have known and officially followed their works and their trials by report, viewing them as it were from a distance, and they held a certain glamor and enchantment.

But now for a little over four months I have been in immediate contact with these, *our Missionaries*, and have shared personally for a brief period their labors and their trials. The enchantment of the distant view faded away because it was an image only and in its place arose a new admiration and a new exultation for having been privileged to see and touch the reality, and that reality is one of unconscious heroism sustained only by the grace of the missionary vocation: it is the reality of a little band of soldiers carrying on an impossible campaign to a glorious victory; it is the

conquest of a Kingdom for Christ with means naturally speaking utterly inadequate: it is a new actualization of the inspired declaration of Holy Scripture—"Vir obediens loquetur victoriam"—"The obedient man will speak of victory" for this is a case where the soldier of Christ through obedience to the Holy See undertakes what seems to human judgment impossible, and does it.

And yet how much, how very much more could be accomplished if we only had more priests to break the Bread of Life to a lovable and receptive people and more means wherewith to build and maintain an ever expanding system of parochial schools, the pride of the present and the hope of future in the Mindanao Mission. It will be our duty to supply the men: it will be the duty—or if I seem to exceed the bounds of authority by that word—it will be the privilege of our friends who have the worldly goods to supply the means.

PHILIPPINE ISLANDS

On his return from his visitation to the Mission of the Maryland-New York Province in the Philippine Islands, Rev. Father Provincial brought the following lists of statistics, which are more complete than those contained in the annual lists published in the "Letters."

PERSONNEL OF THE PHILIPPINE MISSION, S.J.
As of January 1, 1933

	Priests	Schols.	Bros.	Total
Superior and Curia.....	2	0	1	3
BUTUAN.....	3	0	1	4
Cabadbaran.....	2	0	1	3
CAGAYAN.....	3	0	1	4
Balingasag.....	1	0	1	2
Iligan.....	1	0	1	2
Jasaan.....	1	0	1	2
Sumilao.....	4	0	1	5
Tagoloan.....	1	0	1	2
Tagnipa.....	2	0	1	3
Talisayan.....	2	0	1	3

	Priests	Schols.	Bros.	Total
CARAGA	2	0	1	3
Baganga	1	0	1	2
Cateel	1	0	1	2
CULION	2	0	1	3
DAPITAN	1	0	1	2
Dipolog	2	0	1	3
DAVAO	3	0	1	4
JIMENEZ	3	0	1	4
Misamis	2	0	0	2
Oroquieta	2	0	1	3
Cebu	2	0	0	2
MANILA, the Ateneo	17	19	5	41
MANILA, San Jose College	7	4	4	15
NOVALICHES, Dom Prob.....	4	11 app.	2 vet.	—
	—	15 nov.	9 nov.	41
ZAMBOANGA	3	1	1	5
Ayala	1	0	1	2
Mercedes	1	0	1	2
Cotabato	2	0	1	3
Jolo	1	0	1	2
Extra Missionem degentes	4	5	0	9
	—	—	—	—
	1	0	0	1
	—	—	—	—
	84	55	45	184

Distribution by Nationalities

Fathers	Am.	Sp.	Fil.	S. A.	C. Is.	Chin.	Tot.
Fathers	44	24	16	—	—	—	84
Approv. Schol.	21	—	16	1	1	—	39
Novice Schol.	—	—	15	—	1	—	16
Brothers	5	22	7	1	—	1	36
Nov. Brothers	—	—	9	—	—	—	9
	—	—	—	—	—	—	—
	70	46	63	2	2	1	184
In 1930	61	54	33	1	0	1	150
	—	—	—	—	—	—	—
Increase	9	—8	30	1	2	0	34

Houses	1930	1933	Increase
Colleges	2	2	0
House of Probation	0	1	1
Residences (Independent and Depend.)....	25	9	2 Ind.
	—	18	Dep.
Parochial Schools	23	22	—1
	—	—	—
	27	30	3
	1930	1931	Increase

Percentage of Native Members to
 Whole Personell 22% 34% 12%

(Further statistics at end of the volume.)

AURIESVILLE

The WOODSTOCK LETTERS has not as yet carried a description of the magnificent new Coliseum at Auriesville, so it takes advantage of the following article printed in the April number of the *Auriesville Pilgrim*:

Four shades of Kittanning brick, in colors from white to a deep brown, have been used in the outer walls. These are set in a decorative effect of garlands, stars and crosses. The diameter of the coliseum is 257 feet and to walk around it six times is to have covered a distance of nearly a mile. The walls rise to a height of 28 feet, covering the outer monitor of the roof, visible only from an elevation.

There are 72 entrances in the eight sections, one section for each of the martyrs. A terra cotta cross is mounted above the eight double doors leading directly to the main aisles and a large crucifix stands high above the center of the building. On each side of the main entrances are marble medallions set in sunken circles.

Engraved on the medallions are crossed tomahawks and palms of victory above which is a cross and below the name of the saint in whose honor the section is dedicated. In arches above the double doors are niches containing Carrara marble statues of the saints, one to each section. To the right of the Saint Isaac Jogues entrance is the cornerstone, laid September 28, 1930 also engraved with the tomahawk and palm design.

The interior of the massive amphitheatre is floored with concrete of gray coloring in the seating sections and red with a hard smooth finish in the aisles. Walls are of building tile with a glazed tile wainscoting. The

seating capacity is 6,500 and it is estimated that the use of standing room space will raise this number to a maximum capacity of more than 10,000 pilgrims.

Seats and kneeling benches have wrought iron standards with a cross and circle design on the aisle end. Inner and outer sections of seats are enclosed with ornamental wrought iron railings. Twenty-four aisles lead from a 12-foot passageway that follows the outer wall and these connect with the aisles of the inner circle of seats. A passageway of greater width is formed between the front seats and the altar rail.

Sixty steel columns support the roof which is of a monitor design in three sections, each encircled with windows of cathedral glass. From the outer wall height of 28 feet, the sections of the roof are raised until a height of 48 feet is reached in the center. Proper ventilation is secured through a simply operated mechanical device extending from the windows down to the lower section of the center columns. The supports are covered with maftex and a lower section of five feet is paneled and mounted with a wooden design, the bishop's cap.

Four gates at the end of the main aisles lead to the circular sanctuary, with a diameter of 72 feet. The hardened and polished composition floor has a large white diamond section in front of each altar. Enclosing the altars is the woodwork sanctuary rail sufficiently large to allow 200 communicants to kneel at one time.

The altars are of wood, and are approached by five steps. There are four altars facing in different directions, and dedicated to Our Lady of Martyrs, St. Isaac Jogues, St. René Goupil and St. John Lalande. Tabernacles are of bronze. On each altar there are three octagonal panels of oak carved from a tree which stood on the shrine site, then the Lower Castle of the

Mohawk Indians, at the time of the martyrdom of St. René Goupil in 1642 and of St. Isaac Jogues and St. John Lalonde in 1646. The background of the altars is formed by a 14-foot palisaded wall of white pine and hemlock grown on the shrine grounds. The carved crosses in these poles recall the practice of St. Isaac Jogues and the servant of God, Kateri Tekakwitha.

Four entrances lead to the sacristy which is located in the enclosure formed by the background of the altars. Here are contained the vestment cases and cabinets for articles used in connection with services. Built in the center support is a reinforced concrete vault in which are kept the sacred vessels and relics of the martyrs. A stairway leads to the upper platform.

A second tier of palisades forms the background for this platform. There are four projecting pulpits over the entrances to the sacristy. To the rear of the pulpit between the altars of St. Isaac Jogues and St. René Goupil is the two manual Estey organ and choir loft. Surmounting the sacristy is a tower which contains the amplifiers of the address system.

On the outer passage way are eight double confessionals, one to the left and right of each main entrance. Lighting fixtures of large lantern design ornamented with crosses are suspended from the three sections of the ceiling.

Shrine services are broadcast throughout the large coliseum by an electrical system which has microphone connections on the four altars, in the four pulpits and over the organ. Connecting with the amplifiers in the tower above the altar group are extensions to the outside of the building for the accommodation of the pilgrims on the shrine grounds.

His Excellency, the Most Rev. Edmund F. Gibbons, D.D., dedicated the Coliseum on June 21, 1931.

MISSION BAND

POST-LENTEN SCHEDULE

April 16-23	Transfiguration, New York, Fr. Mahony.
April 16-23	Our Lady of Angels, Phila., Fr. Kaspar.
April 16-18	St. Mary's, Phoenixville, Pa. (Forty Hours), Fr. Chas. Gallagher.
April 22-24	Cenacle, New York, Fr. Connor.
April 23-25	St. Andrew's, Waynesboro, Pa., (Forty Hours'), Fr. Bouwhuis.
April 23-25	St. Patrick's, Phila., (Forty Hours'), Fr. McCarthy.
April 23-30	St. Joseph's, Morganza, Md., Fr. McIntyre.
April 23-May 4	Ascension, Bowie, Md., Fr. Torpy.
April 23-May 7	Sacred Heart, Conewago, Pa., Fr. Cox.
April 25-29	St. Joseph's Academy, McSherrytown, Pa., Fr. Hargadon.
April 28-30	Cenacle, Newport, R. I., Fr. Connor.
April 30-May 14	St. Patrick's, Elizabeth, N. J., FF. McIn- tyre, C. Gallagher and Bouwhuis.
April 30-May 7	Our Lady of Libera, W. New York, N. J., Fr. Kaspar.
April 30-May 7	Sacred Heart, Conemaugh, Pa., Fr. J. P. Gallagher.
April 30-May 7	Holy Innocents', Brooklyn, N. Y., Fr. Cotter.
May 7-9	St. Madeline's, Ridley Park, Pa., (Forty Hours'), Fr. Hargadon.
May 7-21	Holy Angels', Fort Lee, N. J., Fr. Connor.
May 7-14	St. Francis of Assisi, Auburn, N. Y., Fr. McCarthy.
May 7-9	St. Mary's, Lancaster, Pa., (Forty Hours'), Fr. Willmann.
May 9-13	St. Mary's Academy, Leonardtown, Md., Fr. Torpy.
May 14-21	St. Ignatius', New York, Fr. Torpy.
May 14-28	St. Anastasia's, W. Englewood, N. J., Fr. Cox.
May 14-16	St. Laurence's, Great Bend, Pa., (Forty Hours'), Fr. Bouwhuis.
May 14-16	Resurrection, Brooklyn, N. Y., (Forty Hours'), Fr. Cotter.
May 14-21	Little Flower, Shavertown, Pa., Fr. J. P. Gallagher.
May 14-18	Marie Reparatrice, New York, Fr. Kaspar.
May 14-28	St. Catharine's, Pelham, N. Y., Fr Harga- don.
May 21-June 4	St. Matthew's, Phila., Fr. J. P. Gallagher. (Fr. Kaspar will open.)

FORDHAM UNIVERSITY

The President's Address at the Convocation

A booklet containing the full report of the Convocation of Faculties held at Fordham University last May has just been published, and from it we take the following address of the Reverend President, Father Aloysius J. Hogan, which will be of interest to our readers:

THE SPIRIT OF JESUIT EDUCATION

In founding the Society of Jesus and in choosing education as the specific and distinctive field of activity for his religious sons Saint Ignatius of Loyola had in mind a very definite purpose. Ignatius himself was not a great scholar, not an enthusiastic admirer of the classics, nor did he choose for his followers the work of education that he might thus promote the study of literature and spread taste and refinement throughout the world. Ignatius had no mission from God to elevate the standard of scholarship, no special call from God to renew or revive interest in the classics! Ignatius did have a mission from God, a special call to elevate the standard of virtue among men!

Ignatius of Loyola's prime concern was souls! He was eager to gain souls for Christ. His one and dominating ambition was to establish the Kingdom of Christ in the hearts of men. The only motive which urged him to choose for his followers the work of education was the unparalleled opportunity which this work afforded to train hearts for God and to perfect in each one of them the image of the Creator. The Society of Jesus in its educational work is not an Academy of Arts and Sciences, not a literary club. And the Divine Voice never said to Ignatius: "Go, make me a world of scholars!" But Christ did say: "Go, bring the world to Me!" Therefore Ignatius in

forming the Society of Jesus chose as its motto "*Omnia Ad Majorem Dei Gloriam*"—all for the greater glory of God.

The work in Jesuit Education gives us not only the minds of those whom we teach. Most of all it should give us their hearts, their souls, to mould in the fashion of Christ, to fill with His principles, to toil over until in the end we have a man who is a gentleman, who is a Christian, a man showing Christ to the world in his life, a man who is, above all, marked a Catholic Gentleman.

I realize full well that in speaking of God and of the individual soul, immortal in its destiny, I realize, I repeat, that I am speaking a language not understood by modern educators; that I am speaking in a tongue foreign to educational moderns and to their philosophy of education.

The following excerpt from a lecture on philosophy given by an eminent educator here in New York clearly expresses the modern view:

"When the world is viewed as a totality, there is obviously nothing to which it can be related, nothing on which it can be dependent, no source from which its energy can be derived."

In plain English this means that there is no God, no Creator of this world.

One hundred years ago a Committee of the Board of Aldermen of New York City reported its judgment that a Public School "ought to teach only those branches which tend to prepare a child for the ordinary business of life," and that "religious studies are not necessary to prepare a child for the mechanical or any other business of life."

Just about the same time the Very Reverend Father General of the Jesuits, John Roothan, wrote the fol-

lowing in a Letter Introductory to the Revised Edition of the *Ratio Studiorum*:

"Therefore, these various plans (in education), which are more evil than novel and which are altogether injurious to the Church and the State, are of such a character that they can never find approval among us, unless we wish to depart entirely from the purpose which our Society has in undertaking its academic labors. Our educational work, most assuredly, does not consist in mere literary instruction; rather, it has as its main purpose the Christian Education of Youth, without which, as the sad experience of countless years has shown, a wealth of erudition and learning, however great, has resulted in injury rather than in advantage to the State."

In Jesuit Education we stand at variance with the moderns and their so-called philosophy concerning the very fundamental concept of education.

Man is a creature of God, brought into this world, not by chance or fate, but by the creative power of the Almighty. He is made up of body and soul; the soul, spiritual and immortal, created to the image and likeness of the Creator. The soul of man is endowed with the faculties of intellect and free will. Because of these noble faculties, with which man is endowed, he is essentially a morally responsible being, responsible to the Creator from whom he came. Man's destiny is not the life in this world, but another and more perfect life beyond the grave. The "business of life" in this world is but a preparation, a perfecting of oneself for life eternal. Hence True Education must concern itself with the whole man, with man in his totality.

We understand "Education, in its complete sense, as the full and harmonious development of the intellectual, moral and physical powers of man. It is not,

therefore, mere instruction or the acquisition of knowledge, although instruction and the acquisition of knowledge necessarily accompany any right system of education. But the gaining of knowledge is a secondary, or at any rate, a concomitant, result of education. Learning is an instrument of education, not its end. The end is culture, and mental and moral development." True Education is the development of the whole man.

Such a real understanding of education and such a noble purpose in education places a grave responsibility indeed upon the individual teacher. The teacher makes the school! He is far more important than text books and apparatus. "Have a University in shanties," said Cardinal Newman, "nay in tents, but have great teachers in it." The university influence, the university touch, the university development are methods that tell in the moulding of the students' manhood. But the university teacher is the greatest of all influences, —the man who knows not only what to teach but how to teach it best. No one can touch the life of others who has not a positive life of his own. The great teacher is great because he leaves a definite mark upon the minds and the characters of those who come under his influence.

Nothing should serve so forcibly to remind the teacher of his dignity and responsibility as the value of the souls to which he has become a guide and a director. What are those souls? Nothing less than the image of the Living God and the masterpieces of His creative power, wisdom and love!

To you then, members of the various Faculties of Fordham University, I address these words expressive of the Spirit of Jesuit Education. For Fordham University is a Jesuit institution of learning, and we glory in the ninety years and more of faithful adherence to this fundamental Catholic philosophy of education.

To each one of you, assisting as you are so generously and so devotedly the Jesuit sons of Ignatius of Loyola in this noble work of educating our young men and women and of training them to the higher aspirations of life, to each one of you we voice our deepest appreciation and our sincerest gratitude. Each day we humbly beg God's abundant blessings upon you and your labors for "those who instruct others unto justice shall shine as the stars."

GEORGETOWN UNIVERSITY

Speech of His Excellency the Minister of Yugoslavia

Founders Day—March 25th, 1933

Grato corde eximium honorem collatum mihi ab Universitate Georgiopolitana accipio. Etsi non bene meritum dignitatis alumni honoris causa Academiae Philosophiae, quae in honorem illustrissimi Camilli Cardinalis Mazzellae instituitur, me puto, tamen distinctione rarissima ornante civitatem Jugoslavicam magis quam eius humilem legatum summopere gaudeo.

Gratiam, quam debeo Universitati Georgiopolitanae, reverendissimo eius Praesidi, nec non eius professoribus pro multis privilegiis mihi datis, dignis verbis exprimere ingenium non habeo. Eloquentia deficiente, praestat grata memoria, quam benevolentibus Georgiopolitanis pro beneficiis mihi tributis conservabo.

The great honor which has just been bestowed upon me I so highly value that you will permit me to express my thanks in two languages.

As I have said the distinction just received honors above all my country, the Kingdom of Yugoslavia, and for this my first gratitude is due. Yet, at the same time, I can perceive in these honors so graciously con-

ferred upon me by the authorities of Georgetown University a personal touch; this they have made manifest in bestowing upon the modest contribution which I have been able to make to the Philosophy of Law an abundant recognition. Sound philosophy, as the beautiful citation points out, paves the way to the heights of Truth. All true philosophy, may I add, as a foundation of the intellectual activity of the human mind, no matter in what field of study, belongs to all humanity; for it is in the final analysis the bed-rock of all solid scientific investigation. Every great work of art or science exhibits an underlying philosophical principle. And such principles are the same everywhere without regard to national or economic boundaries. On account of this common basis, every great achievement of the human mind has in addition to its national value an international value. Politics and economics may change, but the great truths directing the scientific and artistic activities of man do not change. They represent a permanent, and therefore stabilizing, a common, and therefore international element among all the changes to which the life of individuals as well as of nations is subject. It is well, especially in our times, to be alive to and to emphasize such elements as are common to all humanity. The more a nation is able to achieve in the fields just described the more it will strengthen the common basis upon which the cultural life of all the nations rests.

I am glad to say that there is between your nation and mine, apart from the political and economic relations also a community of cultural interests of great importance. What America has done for my nation especially in the field of education, what sacrifices have been made by individual Americans with characteristic American generosity, is something for which Yugoslavia feels deeply grateful. But this gratitude, my nation has not only shown in words, but has also given

something in return even if we take into account only intellectual achievements in America itself. Let me pick out just a few men whose works, though belonging to very different fields, were produced principally for America. In the province of religion and also of Indian philology and literature, there is the venerable figure of Bishop Baraga who, in the middle of the last century, performed his most successful missionary and humanitarian work among the Indians in Michigan. In the field of science I may mention the names of two of the greatest American, and at the same time Yugoslav electricians, Professor Michael Pupin and Professor Nicholas Tesla in New York. As for the field of art, I believe, that many of you have seen in Michigan Park in Chicago two magnificent equestrian statues of heroic proportions, representing early American Indians. These statues were made in Yugoslavia by the Yugoslav sculptor Mestrovic. These few examples will suffice.

But they suggest to me also something more. It is just these three activities of the human mind which are so superbly represented in Georgetown University. Science is one of the traditional glories of this historical place. Artistic beauty is a predominant characteristic of your buildings, of this Hall and of many treasures cherished carefully by the University. Indeed, the beauty of this place has always impressed me. But there is in all this something more sublime, for, if I may say so, these noble witnesses of intellectual vigor are here perfumed by the divine fragrance of the Faith.

And so it is with a genuine feeling of admiration and gratitude that on the day of the commemoration of the Founders of this magnificent old place which is in so many ways linked with the glorious history of the American people, I answer the gracious salute of the President with the wish: *UNIVERSITAS GEORGIOPOLITANA vivat, crescat, floreat!*

PHILADELPHIA

Two Milestones in Jesuit History

Sunday, April 30, marked two events in Philadelphia, both eloquent in their testimony of the work of the Society for the city and the diocese. The first was the dedication of the Lonergan School of Mechanics at St. Joseph's College, of which celebration the Philadelphia *Standard and Times* carried the following notice:

Symbolizing the permanency of Catholic higher education and its inevitable progress even during times of unsettled economic conditions, St. Joseph's College last Sunday dedicated its handsome new Collegiate Gothic building, the John E. Lonergan School of Mechanics. His Eminence, the Most Rev. Archbishop, officiated.

All three speakers stressed the significance and vital need of Catholic higher education and recalled the heroic struggles that have made the development of Catholic colleges possible, as well as the generosity of the Catholic laity.

The speakers were the Very Rev. William T. Tallon, S.J., president; the Rev. Francis X. Talbot, S.J., Litt. D., literary editor of *America*, and St. Joseph's College historian, and State Senator Joseph C. Trainer, chairman of the St. Joseph's College Foundation.

Paying high tribute to the generosity and devotedness of the late John E. Lonergan, a benefactor of St. Joseph's, Father Tallon said that the building would stand as a permanent memorial to "a Catholic gentleman whose charity was endless."

Father Tallon sketched the history of the transfer of the college to its present site during the administration of the Rev. Albert G. Brown, S.J., and the expan-

sion in curricula and enrollment since that time. He also officially extended the regrets of the institution at the absence of Mrs. Lonergan, widow of the benefactor.

Sketching the life of Mr. Lonergan, Mr. Trainer pointed out that Mr. Lonergan's contribution to the cause of Catholic higher education was at the same time a striking argument in favor of higher education from a practical as well as a spiritual and cultural viewpoint.

"Mr. Lonergan," he said, "did not have the benefits of higher education, in a formal sense, having had to educate himself, but, despite his success without a college background, this man was absolutely convinced of the necessity of Catholic higher education and made his belief a tangible monument in lasting stone."

"There is a direct relation between 'Old St. Joseph's', now in its two hundredth year, and the 'new St. Joseph's College', now in its eighty-second year," Father Talbot declared, in sketching the general history of Catholic higher education in this city.

As Father Talbot had originally pointed out in his "History of Jesuit Education in Philadelphia," the Rev. Joseph Greaton, S.J., founder of "Old St. Joseph's," came to Philadelphia with the double purpose of establishing a parish and founding a college.

That Father Greaton did not live to see his dream of a college reach reality was lamentable, Father Talbot said, but the spirit that motivates those whose lives and energies are devoted to this cause is best indicated in the fact that nearly a century after Father Greaton's death other hands carried on the work, and today, despite difficulties as staggering as any previously experienced, St. Joseph's College has marked the bicentennial of Catholicity in this city by raising another building.

The Very Rev. Francis X. Byrnes, S.J., acting provincial of the New York-Maryland province of the

Society of Jesus, and, like Father Talbot, a St. Joseph's alumnus, and the Rev. James M. McCall, a stepson of Mr. Lonergan, acted as deacons to His Eminence. Father McCall represented the family in the absence of his mother, who is ill in Florida.

Father Tallon directed the audience of several thousand which crowded the college quadrangle, in a prayer for Mrs. Lonergan.

The second celebration was one of more historical interest, as it marked the two hundredth anniversary of the foundation of Old St. Joseph's Church, Willing's Alley. The spirit which animated the whole celebration was well epitomized by His Eminence, Dennis Cardinal Dougherty, the Most Reverend Archbishop, when he said in the course of his address: "The Jesuits are not intruders in the diocese, they are founders." We print the account of the celebration as found in the columns of the *Standard and Times*, as also the sermon delivered on the occasion by Father John D. McCarthy, of the Mission band, because of its worth and especially for the valuable historical facts included therein. The account of the celebration reads:

Old St. Joseph's parish, Willing's Alley, observed the two hundredth anniversary of its founding last Sunday, when the little chapel was the scene of a most brilliant function, the pomp and splendor of which was in thrilling contrast to the humble and obscure beginnings of the parish.

When Father Joseph Greaton, the English Jesuit, first came to Philadelphia two centuries ago, to found the mission in the City of Brotherly Love, he wore the guise of a Quaker; from Quakers was purchased the ground on which the chapel was built. It was the Quaker Charter of William Penn which protected the mission chapel. According to Miss Elizabeth Kite, archivist of the American Catholic Historical Society,

St. Joseph's Chapel was for many years the only place where worship was publicly tolerated in a Catholic chapel in the British Empire.

This debt to the Quakers was gratefully acknowledged in a magnificent address by the Rev. John D. McCarthy, S.J., of the mission band.

The celebration opened with Solemn Pontifical Mass, sung by His Eminence, the Most. Rev. Archbishop, at 11 o'clock. The Right Rev. Monsignor Hugh L. Lamb, D.D., Prot. Ap., was the assistant priest. The Right Rev. Monsignor Thomas F. McNally and the Right Rev. Monsignor Fenton J. Fitzpatrick were the deacons of honor. The Very Rev. W. Coleman Nevils, S.J., rector of Georgetown University, was deacon, and the Very Rev. William T. Tallon, S. J., president of St. Joseph's College, was subdeacon. The Rev. Francis J. Furey, D.D., was master of ceremonies.

Present in the sanctuary were the Right Rev. Monsignor Peter J. Petri, the Very Rev. James A. Riley, C.S.Sp, and the Revs. Vincent A. McCormick, S.J., of Woodstock, Md.; Joseph P. O'Reilly, S.J., rector; Wilfred Parsons, S.J., Joseph S. Dineen, S.J., Jersey City; Lawrence Kelly S.J., Washington; Francis X. Talbot, S.J., New York; Edward J. Sweeney, S.J., New York; J. P. Smith, S.J., Robert J Tracey, S.J., Francis X. Byrne, S.J., Joseph A. Fortescue, S.J., John C. Mullen, S.J., Edmond P. Cerruti, S.J., Loyola College, Baltimore, Md.; John J. McLaughlin, S.J., Woodstock, Md.; John P. Delaney, S.J., Buffalo, N. Y.; Robert I. Gannon, S.J., Jersey City, N. J.; James F. McDermott, S.J., Jersey City, N. J.; James A. Taaffe, S.J., Allen F. Duggin, S.J., Woodstock, Md.; Thomas J. Higgins, S.J., Henry J. Casten, S.J., Thomas J. Graham, S.J., George W. Wall, S.J., Arthur P. Hart, S.J., John A. Morgan, S.J., J. P. Sullivan, Francis L. Carr, John J. McNenamin, J. J. Wilson, Henry I. Connor, John P. Mealey, E. J. Murtaugh, O.S.A., Bernard M. Albers,

O.S.A., John A. Hogan, O.S.A., Anthony Kalb, C.S.S.R., M. J. Higgins, C.M., D. A. Corbett, William J. Lallou, Litt.D., George T. Montague, Francis P. Regnery and Francis Aidan Brady.

The Most Rev. Bishop O'Hara celebrated Mass for the deceased clergy and laity of the parish on Tuesday. The Right Rev. Monsignor Thomas F. McNally was the assistant priest. The Rev. Arthur S. Hart, S.J., was deacon, and the Rev. John A. Morgan, S.J., was sub-deacon. The Revs. James J. Rice and Howard R. Flood were masters of ceremonies.

Father McCarthy's sermon follows:

Unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit.—John xii, 24-25.

“On the banks of St. Mary's river in Maryland stands a little marble shaft which marks the site where in 1634 the first Lord Baltimore and his Catholic associates founded St. Mary's City. This Catholic colony has the unique distinction of being the first colony in America to grant full religious liberty to all. Here, as Bancroft says, was the 'only home of religious freedom in the wide, wide world.'

“As long as Catholics remained the dominant political force in Maryland, religious freedom remained and a haven was afforded to Protestants of every shade of religious complexion flying from the intolerance and persecution of their fellow Protestants. Puritans escaping from Episcopalian oppression in the south; Episcopalians and Baptists flying from Puritan intolerance in the north; poor Quaker, object of persecution from Anglican and Puritan alike, each and all were

safe in Maryland to worship God according to the dictates of conscience.

“With the passing, however, of Catholic domination in Maryland came the passing of religious liberty. The Church, which had welcomed all, was now proscribed and persecuted by all—her children disfranchised, her worship forbidden, her priests hunted and imprisoned. The State papers were seized and the capital removed to Annapolis. The proud little city of St. Mary’s was no more. Today there is not left a stone upon a stone—not a vestige of her glory remains.

Unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit.

“Today we are met to commemorate the first permanent outgrowth of that seed of Catholicism and religious liberty which died in Maryland with the repeal of the Toleration Act.

“It has been difficult to condense the history of two hundred momentous years into a presentable form, I trust it will be satisfactory if I speak first of the growth of the parish and the external forces at work to prevent its development. I shall then speak briefly of its actively productive life, and finally of the full ripe fruit of accomplishment that came with the establishment of national independence.

“The Jesuit missionaries of Maryland now outlawed and persecuted, unable longer to hold public worship, labored secretly to minister as best they could to the Catholics scattered through the various colonies. Disguised, very often as Quakers and under assumed names, they hurried from place to place administering the Sacraments to the faithful who were assembled for Mass in some private Catholic home.

In Pennsylvania, due to the generous and friendly toleration of the Quakers, their labors were less hampered. The sufferings endured by Quakers and Catholics under the penal laws of England had made Penn see the injustice of persecuting men for their religious convictions. His colony founded about fifty years after Maryland, granted, like Maryland, full religious liberty to all.

"In 1720, Father Joseph Greaton, an English Jesuit, was sent on the Maryland mission and appointed the first resident pastor of Philadelphia. Unfortunately a church could not be built here at the time on account of the dispute over the boundary line between the colonies of Maryland and Pennsylvania. Maryland claimed the city of Philadelphia and the laws of that colony forbade the erection of a Catholic church. That dispute was settled in 1732. The following year, close to the Quaker Almshouse and, for obscurity's sake, back from the street, Father Greaton built his modest two-story house, in the style of the day, and the first church of St. Joseph—a tiny chapel 18 by 28 feet attached to the house—apparently a kitchen with a chimney instead of a cross.

"As if to emphasize the harmony that ever prevailed between the Quakers and the Catholics, the path that led from Walnut street to the Almshouse was used for years by the Quakers and Catholics alike. This Almshouse, which stood to the east of St. Joseph's, is the one immortalized in Longfellow's poem 'Evangeline.' Almost equal honor can be claimed for the old graveyard of St. Joseph's that under the shade of two of the great walnut trees lay in front of the chapel:

Still stands the forest primeval, but far away from its shadow,
Side by side in their nameless graves the lovers are sleeping—
Under the humble walls of the little Catholic churchyard,
In the heart of the city they lie, unknown and unnoticed.

"This chapel was enlarged in 1757 by Father Harding and from 1820 to 1838 was used as the Cathedral Church by Dr. Henry Conwell, the second Bishop of Philadelphia.

"In 1838 the corner-stone of the present church was laid by Father Ryder in the presence of the Venerable Bishop.

"The growth of the Catholic population induced Father Harding in 1763 to purchase, with monies from Father Greaton's family legacy, the piece of property now occupied by St. Mary's Church and cemetery. This new church, when completed, was used on Sundays and great occasions, the Fathers residing here at St. Joseph's. In 1830 St. Mary's was made a separate parish in charge of the secular clergy.

"It must not be supposed from this narration that the work was accomplished without opposition. Religious liberty was not so easily won in America. Father Greaton had hardly opened his little chapel before protests were lodged before Governor Gordon, that, contrary to the laws of England, 'the scandal of the Mass was openly celebrated by a Popish priest.' Father Greaton appealed to the Charter of William Penn and through the generous judgment and broadminded policy of the Quakers, the protest was tabled. It thus happened that for some years St. Joseph's was not only the only church in Colonial America, but the only church in the world-wide British Empire where the Holy Sacrifice of the Mass could be legally said.

"In 1740, England declared war against Spain and, because Spain was a Catholic country, bigotry again flamed up in sensational charges of treason against the Catholic colonists.

"Again, in 1755, when the French and Indians inflicted such a terrible defeat upon General Braddock at Fort Duquesne and the remnants of his army, crushed and bleeding, staggered into Philadelphia, an

angry mob gathered to destroy the church, and only by the heroic, persistent efforts of the Quakers, was it finally persuaded to desist.

"It is the year of 1844, however, that is written blackest in bigotry, because of the un-American and un-Christian scenes of violence that disgraced not only the traditions of the City of Brotherly Love, but New York and New England as well. It began by a propaganda of Presbyterianism consisting chiefly in the widespread dissemination of anti-Catholic literature and the formation of a new political party of 'Native Americans' whose motto was 'America for Americans!' This party gained impetus in Philadelphia by the election in New York of a number of Native American Aldermen and of James Harper as Mayor.

"The congregations in many Protestant churches at this time, instead of being taught the lovely graces of the Gospels and the duty of Christian charity towards all, were harangued upon 'the great schism' and 'the abominations of the Romish Church.' The Pope, the Pope, the Pope, was the beginning and end of every sermon, and women and children were frightened with details of the wicked doings of him of Rome—while they who were of the stature of men were held breathless captives when they were addressed by the orators upon the subject of Papal usurpation and of the ecclesiastical domination contemplated by 'anti-Christ' in America. Added to this was the inherited bitter hatred between the Orangemen and the Hibernians, a hatred which interested agitators were at pains to keep alive. Here in Philadelphia the mob had been prepared for violence by the repeated riots against the Abolitionists—and against the ex-slaves and their supporters.

"The worst disorders began the night of May 6, 1844, and for a week the city was in turmoil and in terror. Armed mobs paraded the streets—fighting

and fires so frequent that martial law was declared—State and city militia were called out, but in spite of them, the funeral of every victim was the scene of another riot. Before the smoke and horror of violence had passed away, St. Michael's Church, rectory and convent, St. Augustine's Church and her library, one of the most valuable in the city, were destroyed by fire. St. Philip's Church repeatedly attacked, escaped destruction by almost a miracle. St. Mary's Church, Holy Trinity and St. Joseph's were guarded and protected by the Hibernian Greens under Captain Mullen and by the Montgomery Hibernian Greens under Captain Colahan.

"The same bigoted party of Native Americans burned a convent in Charlestown, Massachusetts, and were planning like measures in New York City, where they felt so sure of themselves on account of their recent political victory. They had not reckoned, however, upon Archbishop Hughes.

"When that grand, heroic man heard of their proposed activities he made an address to Mayor Harper—part of which you must pardon me for quoting:

"Were I a person of the character assigned to me in the late denunciations of those who assail me, it is hardly probable that I should be now occupying by the judgment of others the situation in which I am placed.

"I am a citizen. I understand the rights of a citizen and the duties also. I understand the genius, the Constitution and history of the country. My feelings and habits and thoughts have been so much identified with all that is American that I had almost forgotten I was a foreigner until recent circumstances have brought it too painfully to my recollection.

"This and other matters yet to be treated must be my apology for bringing into public notice anything so uninteresting as my personal history or private affairs.

"The retrospect, however, has brought back to my mind the recollections of youth. I perceived, then, that the intolerance of my own country had left me no inheritance except that of a name, which, though humble, was untarnished. In the future, the same intolerance was a barrier to every hope in my native land; and there was but one other country in which I was led to believe the rights and privileges of citizens rendered all men equal.

'I can even now remember my reflections on first beholding the American flag. It never crossed my mind that a time might come when that flag, the emblem of the freedom just alluded to, should be divided by apportioning its stars to the citizens of native birth and its stripes only as the portion of the naturalized foreigner.

'I was, of course, but young and inexperienced; and yet even recent events have not diminished my confidence in that ensign of civil and religious liberty. It is possible that I was mistaken; but still I cling to the delusion, if it be one, and as I trusted to that flag on a Nation's faith, I think it more likely that its stripes will disappear altogether; and that before it shall be employed as an instrument of bad faith towards the foreigners of every land, the white portions will blush into crimson, and then the glorious stars alone will remain.'"

"Going to the City Hall he placed the keys of the Cathedral on the Mayor's desk and said:

"There are the keys of my church. As a citizen I appeal to you for the protection of my property.'

"But—how—how—how can I protect your property?"

"If you Mayor—as Chief Executive of this great city cannot protect my property—let me tell you, Sir, that I can and will!"

"The property was protected!

"Why—you may wonder—have I gone to such length about Archbishop Hughes!

"Why? Because John Hughes was ordained a priest of God here at St. Joseph's—because he was pastor of this church before he was made pastor of St. John's, which he built. Later, when Archbishop of New York, he was sent by Secretary Seward under President Lincoln to France where he dissuaded Napoleon III from joining forces with the Confederacy. So, John Hughes, ordained priest of Old St. Joseph's and its pastor, has done at least one man's work for the permanent establishment of religious liberty, and for the preservation of the union of these United States.

"It is impossible to give anything but a sketchy narrative of the spiritual and temporal good accomplished by St. Joseph's in the two hundred uninterrupted years of active ministry.

"One of the heroic figures that stands forth conspicuously in the early history of the parish is Father Ferdinand Farmer. A man of exceptional culture and refinement, he was chosen as one of the trustees of the University of Pennsylvania. When Washington was on his way to Annapolis in 1783, to tender to Congress his resignation as Commander-in-Chief, Father Farmer presented him an address in behalf of the Clergy, the Gentlemen of the Law and Physicians of Philadelphia.

"To him the Catholics of New York owe an everlasting debt of gratitude for he can, and justly should be regarded as the Apostle of that city. He was chosen its first Vicar General under appointment of Bishop Carroll. Every month he rode to New York on horseback, traveling at times as far north as Fishkill. It was he who gathered together the little congregation that built Old St. Peter's in Barclay street, the year after his death.

"In Philadelphia not only did St. Mary's Church have its inception here, but Holy Trinity, St. Augustine's and St. John's.

"The work of instructing the Italians in their native language, which began here, resulted in the erection of the Church of St. Mary Magdalen de Pazzi.

"The first active work for the Negroes was undertaken here, and Chateaubriand—the gifted author of 'The Genius of Christianity'—himself an ardent abolitionist—on a visit to Philadelphia, wrote the hymn—'Hail, Happy Queen' for the Negro congregation of Old St. Joseph's.

"St. Joseph's Hospital, the first Catholic hospital of Philadelphia, as well as the two orphan asylums, owe their inception to this parish.

"Here was organized not only the first Sodality of the Blessed Virgin in Philadelphia, but the first Sodality in the world outside of a Catholic college or convent.

"The first time the Sacrament of Confirmation was administered in the United States was here by Bishop Carroll in 1785.

"Here was the first Rosary Society. The Society of St. Vincent de Paul, which is today holding in the Cathedral the centenary celebration of its foundation in France, had its first parish organization in America here in 1851.

"St. Joseph's has the honor of opening the first parochial school in Colonial America in 1781. Here was laid the foundation of St. Joseph's College, the first Catholic college of Philadelphia. This afternoon on its recently acquired location on City line, His Eminence, the Cardinal, has graciously promised to dedicate its new School of Mechanics.

"The first permanent Sunday school was established here, and with such gentle, tireless zeal was it carried on by that wonderful apostle, Father Barbelin, that

the Venerable Bishop Neumann once remarked—"The basement of St. Joseph's has done the work of many churches.'

"It is, I believe, a very justifiable pride that we Catholics of today have for Old St. Joseph's. While Philadelphia—yea, all America—is changed and modern, she still retains much of the primitive air of her ancient days. Much too, thank God, of her Colonial setting has been preserved with patriotic pride. A block and a half to the north stands Carpenters' Hall, where on September 5, 1774, the first American Congress met. Two blocks and a half to the west is Independence Hall, where on July 4, 1776, was enacted the thrilling drama of a nation's solemn declaration of her independence—a drama that might very easily have terminated in a bloody tragedy.

"That it did not so terminate is due in a measure undreamed of by most Americans today, to that faith which inspired the inception and still radiates gloriously from the Little Old Church in the Alley.

"Studying the events that led to the mob's attack upon St. Joseph's in 1755, I chanced upon a sermon preached by a Rev. Mr. Reading in Christ's Church, in June, that year, on 'The Protestant Danger and the Protestant Duty.' He says:

"What course shall we pursue in the defense of our native rights and privileges when the dogs of hell—Popish superstition and French tyranny dare to erect their heads and triumph within our borders, as they have at Fort Duquesne!

'Indignation swells our breasts; love of freedom inflames us while we behold the slaves of France and the Inquisitors of Rome approaching to crush us!

'Arise, O Lord, and let Thine enemies be scattered and by good providence grant that neither the Gates of Hell—the Gates of Rome—nor the Gates of France shall ever prevail against us!'

“Only twenty-six years later on its way to Yorktown a French army passed through Philadelphia, not to crush, but to save! and how welcome, oh, how gladly it was welcome to the patriots. For if ever a general fought with his back to the wall it was heroic Washington in those dark days! While his soldiers were starving and freezing out there at Valley Forge they could almost hear the songs of revelry that echoed through the warm luxurious mansions where the British officers were dined and wined by the aristocracy of Philadelphia. And when the British troops withdrew from the city three thousand of the Torys went with them. There were more colonists of English origin or of English sympathy enlisted under the British flag than Washington ever numbered under the Stars and Stripes.

“And at Yorktown Washington had only seven thousand men in his army with which to face the British Empire. Count de Rochambeau brought to him 8,000 Catholic soldiers, while out on the Atlantic, Count De Grasse with a fleet of 21,000 Catholic sailors harassed the British fleet and prevented the landing of British reinforcements. But the fact that has not been printed in the textbooks of American history; nor ever head-lined on the pages of the American press, is the fact, proved by historical documents, that the monies which manned the French navy and equipped the French army, the monies which partly given and partly loaned to the Continental Congress to furnish the sinews of War for Washington, were all supplied by the voluntary contributions of the Roman Catholic clergy of France. So hard as it may be for some to stomach, America today owes her independence and her national freedom to the pecuniary sacrifices of the Popish priests and Bishops of Popish France.

“With true Catholic instinct and devotion, the French Ambassador—the Chevalier de la Luzerne,

arranged with Father Molyneux for a Solemn Mass of Thanksgiving to God for the glorious victory at Yorktown. The Ambassador invited Congress, the Supreme Executive Council and the Assembly of Pennsylvania to attend. The Abbe Bandol, the chaplain of the French Embassy, preached the sermon.

"In all likelihood this important function took place at St. Mary's, which then and for a half a century after, was the parish church of St. Joseph's. It was thus, and then and there, I believe, that the Federal Government put its seal of toleration, if not of approval, upon the Catholic Church. In justice and in gratitude it could do no less!

"And so, as Americans hold Carpenters' Hall and Independence Hall in patriotic veneration as the temples which enshrine the glorious traditions of her glorious struggles for civic freedom and independent national life, so in like manner and with equal veneration ought at least American Catholics hold the two shrines of the parish, St. Mary's and St. Joseph's whence, after nearly a century and a half of heroic missionary labors a free, unshackled church sprang to the side of the newborn nation:

" 'America I am with you with the accumulated wisdom of eighteen hundred years! I am with you with all my wealth and culture! I am with you with a loyalty that shall never breed an Arnold! I am with you with an energy divine for my one and only God-appointed task of forming and maintaining in the American citizens who adhere to me a Christian conscience; a conscience that will make and keep them devout and pious in their religious life, pure in their private life, honest in their business life, faithful in their family life, respected in their public life, patriotic and loyal in their civic life, citizens worthy of the freedom they possess with you. The Free and Independent States of America.'

“The day may come when such American Catholics, proud of their religious freedom, may be tempted to erect a monument—worthy as they may think, of that Catholic colony in Maryland where it was first established. When that day comes, as come it may, and were I able, I would bid them pause. ‘Let that simple marble shaft remain as now it is! Plant no park about it, even, but with the ill attention that bespeaks a graveyard, let it stand!’ But oh, I hope that some fair-minded, patriotic Protestants—and thank God we have many—may on that day chisel on its base:

Unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit.

“It died. But under God and through the heroic labors of the Jesuit missionaries, the kindly tolerant protection of the Quakers of Pennsylvania and the magnificently vivifying generosity of the Catholic clergy of France it hath brought forth much fruit.”

St. Andrew on Hudson

Deaf-Mute Apostolate

One year ago Father Michael A. Purtell, who has been distinguished for his apostolic labors in behalf of the Catholic deaf-mutes of the country, and especially in our eastern cities, visited St. Andrew's and gave the Juniors an address in which he explained the nature and extent of this work and the need of priests and instructors, able to use the sign language and reach the thousands of Catholic deaf-mutes who are still deprived of instruction, and who for want of spiritual ministrations are falling easy victims of non-Catholic propaganda.

The fruit of his visit was the organization of the "St. Joseph Circle for the study of the sign language," to which superiors gave their approval. Twelve rhetoricians and eight poets made up the volunteer membership. They met once a week, and Brother Paul A. Rosenecker, an expert in the sign language, gave the instructions. In six months eight of the advanced class completed the course given in the book "How to talk to the Deaf," by the Redemptorist Father, D. D. Higgins. These eight "graduates" had learned over eight hundred signs, and were thus sufficiently equipped to address or instruct any gathering or congregation of deaf mutes. Of course there will hardly be many opportunities for the actual exercise of their zeal in deaf-mute work during their scholastic years but any or all of these beginners should be ready as priests to minister to Catholic deaf-mutes wherever and whenever called upon to do so. They have come to realize that the deaf need a special sort of help which can hardly be given except by priests who appreciate and sympathize with that need, and who are able to use the sign language. The Catholic deaf-mutes, to use an expression of Father Galvin, another Redemptorist, are starving in the midst of spiritual plentitude "*magnas inter opes, inopes.*"

Father Purtell, formerly in charge of deaf-mute work in the Archdiocese of Baltimore, but now engaged in the wider field of New York, was greatly pleased with the formation of this circle at St. Andrew-on-Hudson, and with the progress made in so short a time. He remarked at the time of a recent visit that more was being done, as far as he knew, at St. Andrew's for the Catholic deafmute cause by way of preparing apostles for their spiritual care, and laborers for this neglected portion of the Lord's vineyard, than anywhere else in the whole world. He was also gratified to know that members of the circle had

contributed several excellent articles to "The Catholic Deaf-Mute", a monthly publication circulating among the twenty thousand or more Catholic deaf-mutes in this country. This paper is, in fact, the only Catholic one of its kind published in the United States; and if properly supported, it could be made to reach and instruct thousands of deaf mutes scattered and isolated throughout the land, thus saving them to Holy Church.

About the middle of May the final class of the Study Circle was held, and the "graduates" encouraged the younger members by presenting a commencement program of high order which was excellently rendered. The officers of the Study Circle were: President, Ralph E. Lynch; Vice-President, Paul A. Neuland; Secretary, John J. Hooper.

Jersey City

St. Peter's College, Jersey City, recently acquired title to a site for its new College building in one of the most restricted districts of the city. According to tentative plans, the property, which has a frontage of one hundred and ten feet on the wide Hudson County Boulevard, and of one hundred and twenty-five feet on Lincoln Park, will be improved by a ten story structure.

Father Dinneen, S.F., Rector of the College, has made it clear that, for the present, no public appeal for financial aid will be made, but that there will be a "campaign of education" to remind the people of Jersey City and of northern New Jersey of the contribution of St. Peter's College to the cultural and social progress of that part of the State. In view of the almost universal request for the reopening of the College on the part of clergy and laity, it is to be hoped that generous donors will come forward to offer sub-

stantial aid to the new College.

Father Joseph I. Zeigler, S.J., celebrated a Solemn High Mass, on November 25th, in thanksgiving for his sixty-two years as a Jesuit. The Mass, which was sung at St. Peter's Church, was attended by His Excellency, Bishop Walsh of Newark, Rt. Rev. Msgr. McLoughlin, Rector of the diocesan Seminary at Darlington, and by many other prominent priests and laymen.

NEW ORLEANS PROVINCE

Death of Father Bortell

A martyr to his duty, Father Thomas H. Bortell died on Marth 11th of pneumonia contracted during an early morning sick call. Father Bortell had been suffering from a serious cold for a week, but insisted on answering the summons that brought on his death. Father was born at Woodstock, Md., on May 7th, 1877. and entered the Society at Macon, Ga., on September 7th, 1895. He made his Philosophy and Theology at St. Louis and Montreal, taught at our High School at New Orleans from 1914 to 1928, and from 1928 till his death was Superior at Albuquerque. Father's body lay in state in the century-old church of San Filipe until Monday, March 14th, when he was buried in the Santa Barbara cemetery, after a Solemn Pontifical Requiem Mass, celebrated by the Most Reverend Albert T. Daeger, O.F.M., D.D., Archbishop of Santa Fe. The services were attended by twenty-five priests, and more than a thousand laymen of all denominations. The following tribute was printed in an Albuquerque paper: "Father Bortell's parishioners and all of Albuquerque will miss him. The city has lost a vigorous personality, a most useful citizen, one whose loyalty to his faith was

merged with a keen interest in and sympathy for all humanity. Father Bortell's death is sad; we cannot well spare men like him." R. I. P.

HOME NEWS

Death of Brother John A. Dougherty

On March 10th, Brother John A. Dougherty died at Woodstock, with his three children, all religious, at his bedside. He had contracted pneumonia about a week before his death, but put up a stubborn fight, and had fairly well won out of his illness, but the struggle had been too much for a man of his years and he succumbed to a weakened heart condition. His death was unusually peaceful and consoling.

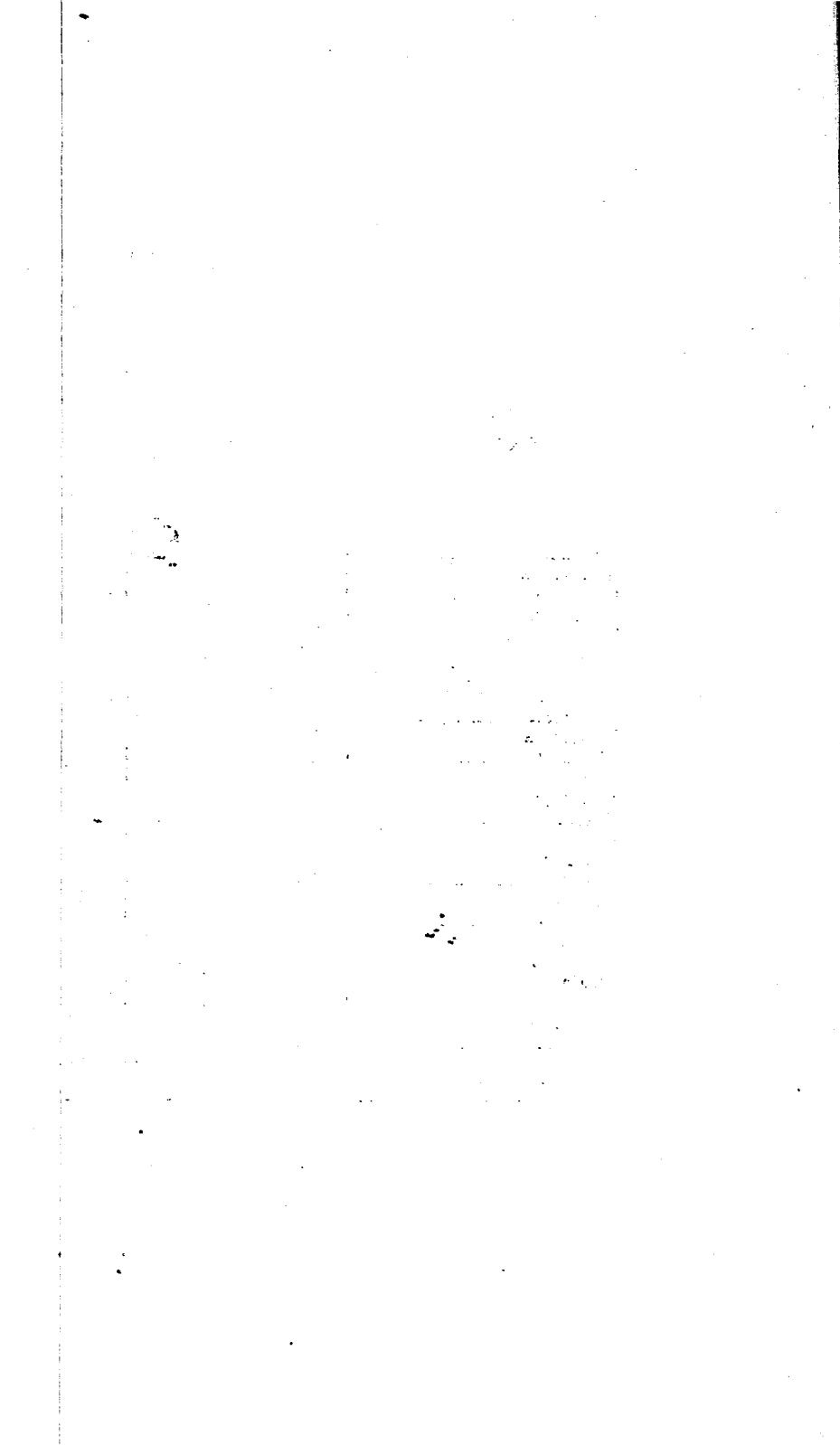
Brother Dougherty's vocation was unique. On Christmas Day, 1924, ten years after his wife's death, he entered the Society at Shadowbrook, at the age of 65. After taking his vows, he spent six years at the Novitiate as engineer, and one year at Monroe in the same capacity. He was then transferred to Woodstock, where he acted as assistant refectorian until a few weeks before his death.

His sons in the priesthood are Rev. Joseph A. Dougherty, of St. Ignatius' Church, Baltimore, and Rev. Francis X. Dougherty, Dean of Canisius College. His daughter in religion bears the name of the founder of the religious order in which her father died. She is Sister Ignatius Loyola of the Sisterhood of the Immaculate Heart of Mary.

R. I. P.

STATISTICS OF THE MISSION OF MINDANAO, P. I.—January 1, to December 31, 1931

Missions	Barrios	Priests	Brothers	Sisters	Catholics	Heretics	Pagans	Baptisms	Marriages	Last Sacraments	Communions	Burials— Adults	Burials— Infants	1st Comm.— Boys	1st Comm.— Girls	Catechism— Boys	Catechism— Girls	Average Attendance	Pious Assns.	Women	Men	Young Men	Young Women	Parochial Schools	Boys	Girls	Average Attendance	Teachers	
Butuan	24	2	1	2	16,000	500	3,000	1,132	128	205	36,276	112	96	170	180	450	550	600	4	450	600	215	550	1	250	220	130	9	
Cabadbaran	29	1	1	—	14,000	4,000	2,000	543	77	73	17,664	104	102	110	200	200	300	350	4	190	700	150	330	1	105	95	—	2	
Talacogon	58	2	1	—	16,989	200	2,000	532	18	16	875	18	28	—	—	8	54	60	2	—	50	—	—	—	—	—	—	—	—
Cagayan	24	3	1	4	8,000	9,512	60	1,386	59	193	26,300	59	—	—	—	462	678	560	4	—	400	—	574	2	142	274	416	—	
Balingasag	11	1	1	—	6,000	—	12	609	45	59	12,438	39	80	110	125	140	216	200	3	—	100	20	50	1	75	80	150	7	
Iligan	22	1	—	3	35,000	—	110,000	1,125	100	231	4,192	198	—	34	200	90	160	250	2	26	532	150	400	1	57	110	140	9	
Jasaan	10	1	—	2	6,500	125	350	405	76	57	42,068	83	101	95	101	145	170	290	4	100	250	150	400	1	214	235	410	9	
Sumilao	40	2	1	—	20,000	500	9,000	600	80	20	6,000	25	30	35	40	108	115	223	2	—	96	28	36	1	130	119	249	4	
Tagnipa	15	2	1	—	15,000	5,000	—	900	65	40	5,500	61	113	200	400	120	200	150	2	—	200	—	200	1	300	500	650	12	
Tagalooa	13	1	1	3	12,500	1,500	—	330	30	33	8,395	64	66	20	40	327	559	620	3	—	135	36	250	1	109	135	231	6	
Talisayan	19	2	1	2	18,885	690	52	895	84	36	16,329	143	131	106	120	175	260	365	4	85	125	75	95	3	207	184	351	8	
Gingoo	20	—	—	—	10,336	60	20	441	11	6	200	59	53	12	15	—	—	—	1	—	—	—	30	—	—	—	—	—	
Caraga	21	1	1	2	12,000	25	6,000	555	51	18	10,000	12	17	12	13	12	18	30	4	29	370	25	63	1	10	47	35	1	
Baganga	18	1	1	3	5,641	24	1,160	219	40	15	11,000	30	32	61	100	30	57	65	5	190	359	50	80	1	32	100	85	4	
Cateel	8	1	1	—	6,800	—	1,200	238	41	22	4,406	51	44	35	67	60	100	100	1	—	465	52	124	1	—	—	—	—	
Dapitan	39	2	1	4	34,000	14,000	1,600	1,989	131	38	31,537	90	79	109	140	130	180	181	3	—	1	—	1	—	189	205	290	8	
Dipolog	10	2	1	6	19,800	70	3,675	1,005	115	—	20,991	142	226	—	—	85	125	130	4	50	250	60	180	2	172	240	—	8	
Davao	90	3	1	4	39,000	600	30,000	2,852	184	72	17,800	115	154	95	140	280	300	350	4	80	260	40	70	1	90	140	—	8	
Jimenez	83	3	1	—	41,334	16,894	3,800	2,831	359	146	15,300	393	821	183	245	155	215	310	4	88	115	45	60	1	190	220	410	11	
Misamis	32	1	—	—	15,000	16,000	3,000	780	—	30	3,000	70	60	20	50	15	15	20	2	—	—	30	80	1	30	40	45	2	
Oroquieta	17	1	—	—	4,900	31,002	1,944	590	36	7	2,580	5	—	—	—	—	—	20	2	—	—	—	—	—	—	—	—	—	
Zamboanga	9	3	1	6	24,000	400	4,800	900	125	200	40,000	120	159	300	300	300	300	480	2	350	500	180	645	2	260	120	361	18	
Ayala	24	1	1	—	3,100	15	1,200	241	39	48	9,500	32	52	55	60	244	255	410	2	27	75	—	70	1	55	60	200	6	
Mercedes	11	1	1	—	20,189	400	17,668	771	93	40	14,748	70	—	80	90	100	60	140	2	8	120	40	80	1	80	100	150	3	
Cotabato	19	2	1	3	50,000	1,000	200,000	852	117	32	13,500	38	34	75	200	40	80	90	2	—	120	—	120	1	34	77	90	3	
Jolo	3	1	1	—	2,428	67	26,330	223	11	19	6,557	18	24	15	35	20	45	70	2	—	93	—	84	—	—	—	—	—	
Grand Total	669	41	21	44	477,492	102,583	428,878	22,944	2,125	1,656	376,974	2,150	2,412	2,318	2,891	3,642	4,958	6,024	76	1,692	5,961	1,236	4,252	27	2,785	3,344	—	141	



The Woodstock Letters

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HISTORY OF THE MARYLAND - NEW YORK PROVINCE

IX

THE PROVINCE IN THE YEAR 1833

BY REVEREND EDWARD I. DEVITT, S.J.

Very Reverend Father Roothaan, General of the Society of Jesus, by decree which was to go into effect the 2nd of February, 1833, elevated the mission of Federated America into the Province of Maryland. The first Provincial was Father William McSherry, personally well known to Father General, whom he had had as Rector in Turin. He was just in his thirty-fourth year and took his last Vows in 1833.

The Province at its elevation consisted of one full college, Georgetown, and the house of probation, the Novitiate at White Marsh, the "Collegium Inchoatum" at Frederick, house and mission at St. Thomas's, at Newtown, St. Inigoes, Bohemia, St. Joseph's on the eastern shore, Conewago, Goshenhoppen, Philadelphia, and Lancaster. Living outside the Province at the time were Father Francis Vespre, Procurator of the Province of Rome, with Samuel Barber and Samuel Mulledy as Scholastics in the same Province.

It may be well to take a look at our Province and at our old Mission at the start, to see how like it was in every respect to the early Society. There were men in it from all over the world. The superior of the Mission was Father Peter Kenny, who was also

the Visitor,—this latter for the second time. His Socius was the saintly Father Dubuisson. The Consultors of the Mission were Father Thomas Mulledy, Father Fidelis Grivel, Father Francis Dzierozynski and Father Socius. When Father McSherry began his Provincialate there were 90 members in the Province, 38 Priests, 20 Scholastics, and 32 Brothers.

Let us now look at the personnel of the Province. During his first visitation Father Kenny, a man of vision if there ever was one, determined to take a number of young Jesuits and send them to Rome for their formation. These, it was hoped, would be able to carry on the traditions, and strengthen the influence of the Society if they received their scholastic training in the heart of the Society, in the Province of Italy. Their names were: Aloysius Young, George Fenwick, Thomas Mulledy, William McSherry, John Smith, James Ryder, Constantine Pise. John Smith died a very holy death in Rome September 14, 1823.

It may be well to get a glimpse at these young men as they lived outside their own Province, training themselves with God's Grace for their own work in America. Aloysius Young was in the first year of Philosophy at Ferrara 1817 to 1818; in 1819 to 1820 he was reading Theology at Rome; in 1824 in Chieri making his third year of probation. In 1824, Mr. George Fenwick was in charge of the Greek Academy at Rome, while James Ryder and Thomas Mulledy were in the fourth year of Theology long course, and were not yet ordained. Indeed, out of the 14 of that year in fourth year of Theology, none are down in the Catalog as Priests. Father William McSherry was mentioned among the *Auditores Theologiae Moralis*, which seems to have been the title of the short course. Unfortunately our set of the Roman Catalogues is not complete, so we can not follow these scholastics through all their years in Italy. In 1826, Mr. James

Ryder is marked as repeating his Theology, as in charge of the Theological Academy, and as supplying in the Faculty of Theology.

Father James Ryder was born in Dublin October 8, 1800. Coming to this country as a boy he was received into the Society July 29, 1815. From his entrance up to his death his one absorbing love was the Society, and God gave him the singular favor of adding much to its fame by his life-work. He used the talents given him to their utmost. His teachableness and industry marked him out from the start. He was sent to Rome for his higher studies to drink in the spirit of the Society at its source. At the close of his studies he made the grand act in Theology, and was appointed Professor of Dogma and Sacred Scripture at Spoleto where he taught for three years. Returning to America he filled the chairs of Philosophy and Theology in Georgetown College. At various times, Philadelphia, Frederick, Washington, Alexandria were his fields of apostolic labor. Wherever he went it was the Jesuit and the Society that won souls to God rather than Father James Ryder. This was his one ambition: to strengthen the Society's work and influence in the Eastern States. He was twice the head of Georgetown College, once of Holy Cross and once of the Province. On two occasions at least, he went to Rome on business of the Province.

Father James Ryder was a man of extraordinary eloquence, and the whole eastern part of the States was his battle ground for Christ. He was ever on the road visiting the various cities, instructing, encouraging souls, defending the Church, turning hearts heavenwards in great number. He has had no equal as an orator in the Province if indeed in the Church of America.

Father Ryder was a man of priestly courtesy, meekness, gentlemanliness, so that he drew even heretics to himself. His two great devotions were to Our Lord in the Blessed Sacrament and Our Blessed Lady. These two subjects supplied him with unending themes for tender, strong talks to the people. He died after a short but violent illness of a few days, January 12, 1860, and was mourned all over the country. Men spoke of his preaching fifty years after the event as being unparalleled. The highest officials of the country and the lowliest people venerated him. He was a Jesuit in everything,—and this is his best epitaph.

Father Anthony Kohlmann, a member of our Province, was afternoon Professor of Theology at Rome with Father Perrone as the morning Professor. Father Aloysius Young was Professor of Dogmatic and Moral Theology in the Tiburtine College. Father Thomas Mulledy was minister of the law college in the Institute of Turin, while Father McSherry was minister of the medical and literary colleges. This Institute of Turin was almost unique: it had eventually three distinct colleges, which nowadays, would be called University Faculties. Here Father Roothaan was Rector, and George Fenwick was making special studies in mathematics and physics.

In 1827, Father Thomas Mulledy is making his Tertianship at Chieri. Father Aloysius Young is teaching Moral Theology at Orvieto, and Father George Fenwick physics and mathematics at Reggio. Father McSherry is still in Turin, minister of the medical and literary colleges under the same Rector, Father Roothaan. In 1828, Father Mulledy was teaching logic, metaphysics, and ethics in the college of Chambery; Father Fenwick in Reggio; Father McSherry, as before, in Turin; Father Aloysius Young and Father Ryder at the same work as in the preceding year in Orvieto and Spoleto. In 1829 Father Ryder and Fenwick are still at the same work.

Now, when the Mission was made a Province these are the men whom God seems to have chosen to guide it in the ways of the Society. In 1833, Father William McSherry was Provincial. Let it be noted here that Father McSherry had been recalled to the Province a very short while previously, and was minister, procurator and Consultor of the house at Georgetown for a while after. When word came that in all likelihood a Province was to be created, Father McSherry's name disappears from the Catalogue. Father Kenney on a number of occasions at this time in letters, mentions Father McSherry; and shortly before the actual creation of the Province he speaks of his return, of his being appointed Provincial, and of his having made his profession of four Vows in the hands of his old friend and Rector, Father Roothaan, who evidently had him near himself in training for the great work of the Society in America.

We now see at the head of the Province three men who had been trained in Italy. Father McSherry had as Socius Father Aloysius Young. Father Thomas Mulledy was Rector of Georgetown—himself an old Georgetown boy. Under him as Minister was Father James Ryder, in all probability the most eminent Jesuit of the whole Maryland Province.

Now comes the name of a man to whom the Province is indebted more than anyone can say, a member of the old Russian Province, Professor of Theology and prefect of studies in the scholasticate in Russia. He was given to our Province and he was, in very truth, the great gift of the General to America in the early days. Father Francis Dzierozynski was born at Orza, White Russia, January 3, 1749, and entered the Society August 13, 1794. His course up to the time of his coming to America might well be expressed thus: He had been delivered through grace unto the work which he accomplished. His Novitiate,

Philosophy, Regency, prepared him for a profound course of Theology which he after professed in Polotz and Bologna. His life in St. Petersburg, where he taught grammar and French in our college, his living under such men as Father Gruber and others, his seeing the turmoil and fevered condition of Russia, all made him appreciate the freedom of the United States. God's guiding hand was in it all. In 1820 we find him teaching Theology to the exiled Theologians of White Russia at Bologna. On June 6th, 1821, he and Father Sacchi set out from Livorno for America and had one of the wildest voyages of the time. Finally they landed in Philadelphia, November 7, of the same year, and went to Georgetown, which they reached, November 12, 1821.

Father Dzierozynski had much to do with the organization of the Mission. He came thoroughly trained in a Province which God had chosen to be the seedplot of the spirit of the Society. Its children knew all the blessings of peace and then—swift sudden persecution. A boy in his teens, a young man in his prime, a man in the flower of his strength, he had had the influence of St. Ignatius moulding him all his life. It would be hard indeed to find one better fitted for his future work. Ten men before him from White Russia had heard the call of America; but few if any of them were as well equipped as he. Many of them had received little of the Society's training, but Father Dzierozynski knew nothing else. He was a *whole* Jesuit, boy, youth, and man. It was no wonder then, that he could leave so strong an impression upon the Province. He had taught our Scholastics Theology for seven years; he was Socius to the Superior of the Mission for two; and Superior for eight; Provincial of the Province for three; Master of Novices for ten; and Spiritual Father for nine, so that his life in America was spent moulding men. Probably no one

has had more to do with the early activity of the Province. From the beginning his sympathies were with the country. One of his first letters from Georgetown speaks of the great happiness he felt in his new life in the new world. Here was a man easily one of the great men of his own Province landing on the shores of the United States without a language to speak in to the people and yet a field was opened up to him, which even in his mother-land he probably never would have filled. Everything almost that had to do with the formation of Ours was in his hands at different times during the rest of his life. He could attend to great and small things, and his interest would never flag. At once he took in the situation of the country. God blessed his work. His companions spoke of him as a holy man, full of energy, meekness and justice. He spent himself for the family; and unbroken tradition, dating back to his death, has it that Our Holy Father spoke to him words of comfort one day when he was praying before a picture of the Saint, which it is said was held in veneration in the Society in White Russia. The Jesuits of the East owe much to Father Dzierozynski and his name should never die out amongst us.

He was a gifted man and was esteemed by such scholars as Mezzofanti for his linguistic lore, and by Henry Clay for his logical acumen. But the wish that made him burn up all he was for the Sacred Heart was the spread of Catholicity in the country! His love for the Society was so great that to his last days he would ask the novices to pray for *his* perseverance. In an old diary under date of September 22, 1850, someone in our house at Frederick wrote, "Today three quarters of an hour before one o'clock (A. M.) died Father Francis Dzierozynski of the Society of Jesus. He was a lover of the brethren and a father in Israel, loved by all, without an enemy, and if such a

one were found and were to say aught against him, he would hurt his own fair name rather than the memory of Father."

Procurator of the Province at the time was Father Vespre whose name we have seen before. Father George Fenwick in the meanwhile had made a great reputation for himself and for the Society by his wonderful influence over his pupils. All the youth of the college gathered around him in a very special way. To him the Society in this country owes its early and abiding reverence and adhesion to the Ratio Studiorum, the traditional methods of teaching, and a whole school of classical scholars who had been trained in the Province by his pupils.

Father James Curley, the professor of physics and higher mathematics was already making a reputation for the Society in Astronomy. He was certainly one of the most eminent of his day in this matter and, in addition, was himself like the archives of knowledge of the Society in America until the very last years of a life that went well towards the end of the third quarter of the 19th century. The man's simplicity and constancy of work may be known from this:—"Like a child in all things, he loved his Brethren above all things, and woe betide the man that came to him and told him of his want of charity towards his companions." Father Devitt used to say, "You couldn't mention such a thing in those days to those men without being brought to the knowledge of what the Society's love for her children, and her children's love for one another must always be, if the Society is to do her work."

There was at Georgetown at that time also a Novice Priest, Father Joseph Anton Lopez. He had travelled in the suite of the last Empress of Mexico, was a man of high reputation in Mexico before God called him, and we find him now at Georgetown as a Novice work-

ing there quietly and preparing himself for the Society's ministrations.

Among the teachers in the lower schools was a man who never became a Provincial himself, but on whom certainly about a half a dozen Provincials leaned very heavily, for he was the sort of a Jesuit that could be relied upon for almost anything.

James A. Ward was born in Philadelphia, September 1, 1813. He was entered as a student in Washington Seminary at a very early age; and there remained until it was closed, and thence he proceeded to Georgetown College. On August 6, 1832, he was received into the Society at White Marsh by Very Reverend Father Peter Kenney, the then Visitor and superior of the Society in America. The Master of Novices was Father Fidelis Grivel, a man of ability and experience. Owing to a dearth of teachers, James Ward was sent to Georgetown after thirteen months of Novitiate, to teach boys, some of whom had been his playmates. Finding it difficult to call him, "Mister Ward," they used to address him as, "M-m-m Ward." He remained in Georgetown College during the whole of his scholastic life until Ordination, which took place, July 4, 1843. Early days there were hard, but our young religious had gone through a Novitiate that was unique in its formation; and he generally held the boys to their work by his gentleness, humility, firmness, and constantly increasing learning. On one occasion a so-called rebellion occurred, but Father Ward remained inflexible;—when asked for conditions on which pardon would be granted, he answered, "*unconditional surrender.*" He would have been a delight to Saint Ignatius, great-minded as he was, never wasting time, always accumulating knowledge for God's work, a classical scholar of high type, a religious of fidelity to the rules, a loyal loving son of the Society. Thinking nothing of his own talents, he was a leaning tower of

strength, support, learning, comfort and advice to several Provincials, very many Fathers, Scholastics and Brothers. All his life long he seemed to be the man in the gap, an emergency man, a trouble dispeller. He was repeatedly in office as Rector, Master of Novices, Socius, Prefect of Studies, Consultor of the Province; yet he was ever busy with the pen, translating many of those priceless small books on all the various virtues and requirements of Christian and religious life which are now rarely read but formed a staple spiritual food for our forbears. With the exception of Georgetown College, he had part in the making of nearly all our colleges and indeed of the Province. The last of the old White Marsh Novices trained by Father Grivel, he was the last Father living of the Jesuits who were in the refectory in Georgetown when the old mission was raised to the dignity of a Province; a student of the old Seminary in Washington he remained to see Gonzaga its successor; he was actively engaged in the beginnings and growth of Loyola College, Baltimore, and of St. Joseph's College, Philadelphia; he was Prefect of Studies and taught the Juniors for a long series of years at Frederick. Off and on during the time from 1834 to 1895, he was repeatedly engaged in developing the work at Georgetown College. Father Ward was a Jesuit all through; every quality of his mind and heart had the mark, "S. J." on it; the Society was his mother and it had all his love and soul's enthusiasm. A fellow Jesuit was his brother, one of his own household and therefore to be loved and revered; his time was not his own but his mother's; and he redeemed its every moment by constant labor for God. A man of great acquirements, he was most particular to do all things well. He had a mean opinion of himself and his abilities, but he was the only one that had. He loved to be unnoticed, yet was the life of the community. He was

full of pleasant anecdotes, of choice and edifying tidbits of Jesuit life. He loved our boys; and though he would not go to the athletic games, yet he could be seen on the corridors saying his beads for them and was desirous of their success. He was all, body and soul, a Jesuit. He won men by his sincerity, manliness, tenderness. He was a model in boyhood, youth, manhood, age. The love of his heart for the cause of Christ made his features light up with joy, when he heard of some new work of the Society or met one of his brethren visiting the house or returning from a mission. So he became to very many Jesuits a companion, a real Socius, as he had been to Provincials for years. He was not so much a leader as a socius (everybody's buddy). It was the man teaching by his life rather than by word that men imitated. He left leadership to others, his apostolate was companionship, encouragement. The secret of his Apostolate he learned from a long life of study, of love, of imitation of the great Eucharistic Socius, Christ.

Father Ward expired piously in the Lord, April 29, 1895, at Georgetown College.

There, too, was Augustine Bally, the successor of the famous Father Krukowski (Corvin) as Superior of Goshenhoppen for well nigh 40 years. So famous was Father Bally that the town itself of Goshenhoppen eventually became known as Bally, the name it bears today.

Right after him comes Father Barbelin, a name to conjure with in Philadelphia, where as a superior and as a subject of old St. Joseph's he worked, lived and labored for nearly fifty years. "The basement of old St. Joseph's," Bishop Kenrick said, "has done the work of many churches." And in those days, old St. Joseph's was Father Barbelin.

Father Felix Joseph Barbelin was born at Luneville in Alsace, May 30, 1808. The family was a remark-

able one, three of the daughters becoming Sisters of Charity and two of the three boys, Jesuits. Felix appears to have received his vocation to the religious life while studying in the Seminary. He was noted among his companions as being one of the best in his studies, and in his observance of the Seminary rules, but especially as being extremely devout to Our Blessed Lady. His love for her grew with him all his days and to her, no doubt, he owed his overcoming his father's and his uncle's objection to his becoming a Jesuit. He entered the Order, January 7, 1831. Like others in those days, Joseph Barbelin had to help out in the College where he himself was a Novice. As a young Priest at Holy Trinity Church, Georgetown, he edified everybody by his humility, patience, and apostolic zeal.

In 1833, the old Church of St. Joseph's, Philadelphia, was restored to the Society. Father Barbelin, who proved himself another Joseph to that great city, was appointed assistant to Father Ryder in 1837. Here he labored practically till his death. St. Joseph's became with him there, the shrine of the City of Brotherly Love and the model parish. The church had, however, to be renovated. So Father Barbelin and his companions begged until it was possible to accomplish their design. He popularized parish Sodalties of Our Blessed Lady; started the Holy Angel's Sodality for young people; St. Aloysius' for boys and girls; the Infant Jesus' for the little ones. There was hardly a member of the parish that did not belong to some Sodality.

He turned old St. Joseph's into a great spiritual power-house. The Ritual was carried out with all possible splendor and devotion; ecclesiastical Feasts were celebrated with loving care and prepared for by Novenas; the church was usually crowded; people came thither to pray in private, as it was up an alley and

unnoticeable. In a short while so marvelous was the influence of this man's work that it is hardly an exaggeration to say that the whole face of Philadelphia was changed; sodalities were established in the various parishes and other devotions introduced for which the people would otherwise have had to flock to St. Joseph's. But it was the children he cared for with special priestly zeal. His very name was a magnet to them. Time upon time little ones strayed and lost could give only one name by which they could be traced: parents' names, homes were forgotten or not known, but Father Barbelin and St. Joseph's were on their lips. So the old man would go to the station house, and at once there was glee and laughter as the little ones saw Father Barbelin and told him all about it; and then they were returned to their startled homes. This peculiar trait of Father Barbelin was so well and widely known that he was called the father of Philadelphia's little ones. He has the credit for having introduced May devotions into Philadelphia; and on June 8, 1869, at the overlapping close of these devotions for that year, Our Lady called her faithful son to herself, to enjoy the reward of his service. His name is in benediction; it was once a household word; it has become an heirloom in the families of those who walked with God from childhood on, led by the helping hand and encouraged by the loving heart of Philadelphia's Apostle, Father Felix Joseph Barbelin.

Now comes the name of Charles Lancaster, a scholastic, at that time teaching Calligraphy and studying logic and metaphysics. He was born at Rock Hall, Charles County, Maryland, 1811. Brought up in the sterling Catholicity of an old Maryland family, he felt that he was called to religion while he was studying medicine. From June 13th, 1830, until he died, April 2, 1883, Charles Lancaster gave an example of heartfelt constant service to God in the Society. When

a young Scholastic teaching, he was struck in the head by an old stone slate and for the rest of his life he was tortured with headaches. Superiors did everything to have him cured, but nothing succeeded. In the course of time he was deemed fit for Ordination but he himself felt totally incapable of fulfilling the duties of the Priesthood. He implored superiors to let him remain as he was a scholastic, or to pass over to the grade of the Lay-brothers. Three times he was urged to accept Sacred Orders, and he prepared himself, but his sickness growing worse each time, he was finally permitted to live as a perpetual scholastic. For five and thirty years he performed the arduous duties of procurator of the province and so high was the regard in which he was held for his integrity that every one was ever willing to do anything for him,—Fathers, Scholastics, Brothers, business men. In appearance he was rugged, though always suffering, ever gentle, humble, laborious. He was noted for reverence for priests, his devotion to duty in most difficult circumstances, his loyalty to his spiritual exercises, his suffering in the extreme. For five years before he died he had everything perfectly ready for his successor, and the very morning he died he had prepared the minutes for the meeting of the Corporation to be held later that day, besides having attended to other details of his office. God called him suddenly in the midst of his work. He was a faithful, prudent servant who had kept up the practices which he had learnt in the Novitiate with exemplary regularity. He was a gift to the Province, a man of heroic fortitude in suffering and labor. When he was buried his old friend and, for many years, former Provincial, Father Joseph Keller, at the time Rector of Woodstock, completely broke down at the end of the services, crying almost like a child.

We find in the status of Georgetown of that year, 1834, a Father Thomas Lilly. He was born at Conewago and finished his literary studies at Georgetown. After returning home nothing gave him contentment or satisfaction. He had learned to love the Society as a boy, and this love won him from the world for God. Having entered and made his studies in due time, doubling up, however, prefect's work with the study of Philosophy and Theology, he was appointed procurator of the house and prefect of discipline. He also had at times to substitute in the lower classes as a teacher. In a short while he was made procurator of the Province and in this position he won the hearts of all. He acted as Superior too for some time and was the first we know of to enroll negro slaves in the Sodality at Frederick. For these slaves he labored with great zeal; and later on, at Philadelphia, he gathered the colored people who had been freed into the Sodality and begged money from door to door to build a school for them. He gave his very best energy to their care; no wonder that he was loved and venerated by the colored people and by the whites, too, who were thus edified by his apostolic labor. He was intensely devoted to the sick and dropped everything when a sick call came. Indeed it was after attending a poor person in agony that he was stricken with apoplexy, on his return to the house, while at table.

These few personal notes will give us an idea of the class of men—Priests, and Scholastics, who were laboring in the first days of the Province, if I may use the expression, when it was poor.

With Father Kenney as Socius Coadjutor, was Brother Edmund McFadden, an Irishman. Coming to this country as a young man, he practiced the trade of tailoring till he was called by God into the Society in 1815. From that time on till his old age, he spent nearly all the working hours left over from his posi-

tion as Socius to the Provincial making and mending clothes in Georgetown College. Broken in health, he was sent to Frederick where he gave himself unreservedly to prayer. Thenceforward God alone absorbed all his thoughts and wishes. He was afflicted with a very severe illness, but through all its atrocious pains it never mastered him. Devotion was the keynote of Brother McFadden's life. The supernatural had become the very atmosphere he breathed. His devotion to Our Blessed Lady and his patron Saints was very marked. He never lost a moment from his spiritual exercises. If he woke at night he would rise to pray. In age as well as in youth the superior's or infirmarian's wish was in Brother McFadden's eyes the will of God.

At that time a second infirmarian at Georgetown was Brother Thomas Mead, also an Irishman. Coming to America he entered the Society in 1817, on March 17. As infirmarian at Georgetown College he had golden opportunities for winning boys to God by word and example. He tended the sick with the best of care and was loved by them for his charity. His union with God was constant. He spoke of Our Blessed Lady with such simple fervor that everyone felt that it was a son wishing to speak his Mother's praise. He lived for more than thirty years in the Society, a model of fervor and exactness. So high was the esteem in which he was held by Ours and externs that it drew people to visit him in his room when a cancer was eating his left hand away, and when it was very difficult for anyone to remain near him. Brother died at Georgetown in 1848, and he is said to have seen our Blessed Lady.

Another Coadjutor Brother was William Smith, born in New York, July 3, 1801. When eight years old he lost his parents, his grandmother taking charge of him; and in a short while he was working in our

house in New York running errands and doing other chores which a child of that age could perform. The boy was from the first cheerful and industrious,—and so strong was the bond between him and the Fathers, that when they left New York he went with them to Georgetown. He had some slight knowledge of letters. At Georgetown he learned tailoring and carpentry. Living with Ours from his boyhood on, his heart was drawn to the Society and he was admitted, November 25, 1828. After working at carpentry for some time he was put in charge of the clothes room and for 19 years or more he performed this work with wonderful constancy. The Wardrobe in a boarding college in those days could become an ascetory of much virtue. There were boys of all kinds; vain boys, and careless boys, as well as unworldly and worldly boys; boys wanting a change of clothing at a moment's notice, and boys not wanting a change at all. Brother Smith was delightful in his management of them. He had perfect self-control and held a check on his heart always. He must indeed have had wise men over him from his childhood on. Not only was he not spoiled, but he became a first class religious. The boys in Georgetown College fairly loved him. The wardrobe keeper in those days must have been the guardian too of fashions. Brother Smith used to see to it that the boys were neatly, not foppishly dressed. Yet he somehow satisfied the modish lads, while he kept the careless ones up to the mark of gentlemanliness. The eight year old orphan had grown into a model lay-brother with a mother's care for the college and its possessions. He was manageable and laborious when it would have been easy for him to be self-indulgent. Towards the end of his life Brother Smith suffered veritable tortures from a head or brain affection. His nights and days were spent in sleeplessness and agony, but

he never relaxed in performing the allotted tasks. Suffering, he got new strength; he was always edifying and had become very simple. Finally he died, leaving a blameless record of his life in the hearts of the boys and his brother Jesuits.

The old mission of St. Thomas was the provisional dwelling place of the Provincial at that time, its Superior being Father Francis Neale. It may be well for us to delay a little here, while recalling in brief outline a few facts about this old Maryland family of the Neales. It was distinguished for its loyalty to the Faith during a long series of years in America. Originally of English ancestry, the Neales came to this country and settled in Secaia, Charles County, Maryland. They owned large tracts of land along Port Tobacco. The parents were William and Anna Neale. There were seven brothers. William, the eldest, was sent to St. Omers in Belgium as a boy; having completed his studies, he entered the Society in 1760, and in due time was ordained. Later he labored on the English Mission where he died in 1779, after years of Apostolic labors. Joseph, the second son, was also sent to St. Omers. During his rhetoric year he was stricken with a fatal illness and begged superiors to admit him into the order. They complied with his request and even permitted him to pronounce the Vows of Devotion on his death bed. Oswald, a third son, while studying grammar at St. Omers, also fell ill and begged to be received. He was not allowed to take his Vows on account of his youth. He died and according to an old manuscript on the Neale family, seems to have been a Jesuit when God called him as a comparatively young boy. Raphael was the fourth son and the only one who did not become a Jesuit. Having finished his studies he returned to Maryland where he married. The fifth son was Leonard, who studied partly at St. Omers and partly at Bruges. He was

admitted in 1767 at Ghent. He had a public act in Philosophy and proceeding to Theology, he was sent on the English Mission after Ordination in 1774. Thence, shortly after, he was tolled off for Demarara where he remained exercising his ministry for some years. He came to America in 1783, and entered into his family heritage. He worked in various functions in his native land as a Priest of burning zeal, until he was unanimously elected to succeed Archbishop Carroll. After God, it is due to Leonard Neale that the Society retained its old possessions. He built a fairly commodious Monastery for the Visitation Nuns at Georgetown, and there he was buried in 1817, June 18th.

The sixth brother, Charles, was born in 1751, and baptized by the famous Father George Hunter. When about ten years old he was sent to study with Ours at Bruges. On the completion of rhetoric he was admitted into the Society in September 1773, the year of the suppression; he went to Liege and there made his Philosophy with the members of the former Society. Like his brother, he too made a public act of Philosophy which lasted for three days and won great applause. On account of family difficulties, Charles returned to his native land for some time, but after ten months went back to Liege, studied Theology, taught various classes in the college for six years and was ordained. As he was run down in health, the college authorities prevailed on him to go to Antwerp to recuperate. So high was the esteem the Cardinal Archbishop conceived of the young American priest that he appointed him spiritual director of the Carmelite Nuns of that city. But the needs of his native land being urgently set before him he came back, bringing with him four Carmelite nuns, hoping in this way to found a Monastery for Religious Women. They settled at Mt. Carmel near Port Tobacco, being thus

the first in this section of the country of the wonderful band of religious women who have done such great work for God in America. Father Charles repeatedly asked the Archbishop to have the Society restored in this land. Finally at the restoration of the Society in Maryland he made his profession of Solemn Vows and was duly installed as Superior of the Mission on the death of Father Robert Molyneux, and continued in this office. Again when his immediate successor went to Europe, Father Charles was placed in this old position and Very Reverend Father General held him in such regard that he appointed him for the third time to guide the destiny of the Mission notwithstanding a grievous malady he was suffering from. For years he gave himself, body and soul, to his duties, being especially insistent on defending the Society's proprietary rights, in exacting perfect observance of the rules, and spreading the power of the Church through the land.

The seventh and last son of this remarkable family was Francis Ignatius Neale, who on the feast of St. Francis Borgia, 1806, became the first Master of Novices of the new Society in America, though he himself was only a Novice. Father Brzozowski wrote to Father Robert Molyneux, the superior of the American Mission, on the 2nd of February 1826:

"Sumus veluti in exordiis Societatis; fervore tum compensabatur quidquid diurnitati experientorum deesse poterat. Faciamus nunc idem; supplebit Dominus reliqua per gratiam suam ubi bonam nostram voluntatem et conatus viderit."

We can easily understand the impression Father Francis Neale must have made on the old members of the Society when he was chosen to guide the new growth in the spirit of that Society. For years he did gigantic work as a guide of our young men, as a great

apostolic preacher, and as a missionary rector and a man of unbounded zeal. Born in 1756, he died December 20, 1837, and he left behind him the name of one to whom the Society in America must ever look up as performing well offices so disparate, so seemingly irreconcilable. His parochial books are a model for all Parish Priests, even in our own day. He was a worthy son of old Maryland. Surely this family is unique in the story of our American Church. The Society, at least in this country, has no second example of six brothers all taking up the standard of Christ in its ranks and persevering unto the end whether that end came in boyhood, youth, middle age, or old age,—away from home, in the land of their studies, of their ministry or of their birth. The Neales were a generous stock and God's blessings were showered thick upon them.

At the Novitiate at White Marsh a man well known in those days in Europe was the Master of Novices, Father Fidelis Grivel. There were 14 scholastic novices, 7 coadjutor novices, and 2 veteran coadjutors. Among the novices are names that became famous afterwards in the history of the Province. The great preacher, William F. Clarke. It was he who introduced the five-minute sermon which has done so much for the spread of the faith in this country. This he did when he became Pastor of St. Joseph's Church, Baltimore. Father Clarke was such a powerful preacher and exerted such influence on his hearers that on a certain occasion when he was preaching for Charity, jewels were taken off their persons by the ladies of the congregation to be used for the good work Father was furthering.

There, too, was Charles Stonestreet, later on Provincial, who lived to a ripe old age. Himself a fine preacher, a genial Maryland gentleman, he was always full of the sunniness of life, and spread it around among his companions.

Other names too are found of those who in days to come worked hard for Christ in the Vineyard. At St. Thomas's, Father Philip Sacchi deserves grateful mention from us. Born in Moscow, 1781, he entered the Society in Poland in 1807 and distinguished himself in his studies and Regency. When the upheaval came and the Society was expelled, he eventually went to Italy to finish his Theology. Towards the close of the year 1821, he set out for the United States and settled in St. Thomas's residence, where in the surrounding country he devoted his life to apostolic administrations. The slaves were a special object of his labor, A fall from a horse during one of his missionary travels caused a wound in his leg which never healed and finally brought about his death. Recalled from the counties to Georgetown he did not spare himself though broken in health. In Conewago and Frederick he did much to keep up the fervor of the congregation, especially among the Germans. In 1845 he went to Holy Cross College, Worcester, where his priestly zeal found a boundless field in and out of the college for teaching, preaching, giving the Sacraments to the well and the dying, and conducting retreats. On St. Joseph's day in 1850, he said Mass for the last time. Like St. Paul, the subject of his discourse was most frequently patience, as it was the fruitful source of much merit in his life. The Bishop of Boston, a close friend of many years standing, gave him the last Sacraments. He had lived 43 years in the Society, Poland and America marking the extremes of his field of labor for God. His father was a Frenchman, his mother an Italian, he himself a Cosmopolitan,—a Jesuit. Father Sacchi was looked upon as one of the best Latin scholars of his day and had extraordinary facility especially in Latin verse.

Other names that occur here in the catalogue bring back years of devoted work done unstintingly for

Almight God. Aloysius Mudd, Matthew Sanders, Ignatius Combs, Joseph Carbery, John Baptist Carey, Dubuisson, Edward McCarty,—are names of those we find working in the counties, at White Marsh, Newtown, St. Inigo's, St. Joseph's on the eastern shore, Philadelphia. In the mission of Conewago we find Lekeu as excurrens to York, Gettysburg, Littlestown, Carlyle, Chambersburg; Father Helias to the Mountain, Father Dougherty changing for the same places with Lekeu; and there too at Conewago, Father Paul Kohlmann. The redoubtable Fathers Krukowski and Steinbacher are in Goshenhoppen covering the ground in and around Goshenhoppen for miles and miles, including Reading, Lebanon and Pottsville, and along the line of the present home and cradle of the Society, —Wernersville. Georgetown, White Marsh, Frederick, West Park, St. Andrews, Yonkers, Shadowbrook, Wernersville—these are the cradle lands of the Society of Jesus of the Maryland-New York Province.

And now comes the Collegium Inchoatum at Frederick, St. John's College, as it was called, founded by Father McElroy, and carried on for many years until circumstances forced the Province to close it as a college, not however, before it had given first-class men to the country, members to the Society, a governor to Maryland, a number of fine Catholic gentlemen, lawyers and doctors, whose memory of old St. John's was fresh in their souls till God called them to their reward. On this staff we find the aforesaid Superior and founder, Father Kroes, who was Operarius, and Father Vergil Horace Barber. Father Thaddeus Brzozowski, General of the Society, had a maxim he often quoted in great difficulties, when describing the special needs of a superior; not banking by any means altogether on his knowledge, but putting a great deal of value on his prudence and patience, the recipe seemed to be a fairly good one; "thirty ounces of knowledge, fifty

of prudence, and a hundred of patience"—a recipe marvelously exemplified in that great man, John McElroy. He was born at Brookborough, Fermanagh, Ireland, in 1782. In early manhood God's providence led him to this country where he engaged in mercantile pursuits in Georgetown. Association with men who afterwards became famous, success in business, prospect of worldly plenty had no lure for him. He had the makings of a great man of the world in him, as many of those early friends became in later life. But he was of Columbkille oak-like strain, and when the call came bidding him leave all, he hearkened promptly and entered the Society of Jesus, October 10, 1806—a memorable day in our annals when the Novitiate was established at Georgetown; Brothers John McElroy and Patrick McLaughlin being the first of that noble band of men in the United States of whom a connoisseur in such matters, Father Joseph Keller, said, "do not let that stock of Maryland Brothers die out." For some years Brother McElroy was Procurator and buyer for the college, a pattern of humility and love for work. One day the acting superior of the mission, Father Grassi, quite accidentally heard Brother McElroy explaining the Catechism to some boys. He was amazed at the judgment, aptness of illustration and the utterly unexpected eloquence of the good Brother. He straightway took steps to have his grade changed. That God's blessing was on this action of Father Grassi the after effects showed. Brother McElroy studied for the Priesthood, as he did everything else, unselfishly, calmly, devotedly. His priestly work began at Georgetown where he was still procurator of the college. Thence he was sent to Frederick, to assist the old Russian Jesuit hero, Father Malève, who was fast wearing out. For more than a quarter of a century the great, strong bodied Father McElroy evangelized nearly the whole of western Maryland and a great part of Virginia. He was

alone at Frederick for years; a man of unbreakable endurance and spiritual foresight, he set his hand to God's work. He started the first free school of the city; called the Sisters of Charity to do their work in the parish, building the convent for them. After years of unstinted labor they yielded to the Sisters of the Visitation. The college of St. John's was planned and built by him, in time came to be a parochial school. College and convent in their day did very distinguished service for God in church and state. He was instrumental in bringing the Novitiate to Frederick and completing its structure. He erected St. John's Church there, the first Church it is said, to be consecrated to God in the United States. He was helped in this undertaking by poor workingmen who contributed largely to the perfection of this beautiful temple. His power over men was marvelous. Alone he quelled a riot among the laborers which would have surely led to bloodshed. While engaged in these undertakings he began another apostolic work, namely, the giving of Retreats all over the country to boys and girls in academies and colleges, to sisters and nuns, and Priests everywhere. He was among the first, though maybe not the first, to introduce missions to the people of Parishes—for a long while his only help would be the Parish Clergy, until Superiors were able to give him assistance from among Ours. In the war with Mexico, President Polk called for Catholic chaplains for our soldiers, to show the people of the neighboring country that the United States was not prosecuting a religious war. Fathers McElroy and Rey were appointed and their work was highly appreciated by our government. After the war, he was sent to Philadelphia where he enlarged old St. Joseph's. Then began his work in Boston. A pioneer, what will he do?—What he did at Frederick,—educate the young, build a college, secure a residence, inaugurate a collegiate

Church, fight the battle of the Catholic Faith prudently but utterly fearlessly, when assault on it called for such fighting, getting the best legal aid for the defense of his Brother Priests who had been falsely accused, and by God's great Grace, winning all the time. St. Mary's in part, the Immaculate Conception Church and Boston College wholly are his work, and to a large degree the fighting spirit of Boston Catholics that routed every attack on the Faith.

Bishops had him constantly for retreats. They flocked to honor his undertakings by their presence, and counted not the labor or cost in those days of hard travel. They did all they could on several occasions to have him appointed a Bishop, but he would have no dignity. There is hardly a city in our eastern and near western section of the country which he did not visit, for sermons, missions or retreats. He was in the councils of nearly all the great Ecclesiastics of the time, was a part of the Catholic Church in America, as probably no Priest before or after him has been. Body and soul, voice and hand he was always at the beck of Superiors wherever he stood. When very old he lived in total blindness, but ever cheerful, ever interested in the affairs of the Church and the Society, a perpetual living exhortation to the Novices at Frederick where he spent his last days. He would be a trouble to no one. He went around the house alone; his eyesight gone, he seemed to us a living wonder, like some mighty oak, with only the saplings springing up around him. What a memory for the novices making their Thanksgiving after the Community Mass to see a Secundi Anni Novice climbing slowly the step from the Sacristy into the Sanctuary just touching the hand of the blind old nonagenarian vested for Mass, tall, massive, with hardly a stoop; the novice leading him to the foot of the Altar. As they stepped into the Sanctuary, at the right in the old Sacristy

of the Novitiate hung the picture of our Holy Father St. Ignatius, who was reported to have spoken once to Father Dzierozynski encouraging him, promising brighter times for the Society in America. Think of that old man standing at the Altar of the Novitiate which he himself had made a home for our young Levites; who can tell the communings he himself had made with Our Lord during those Masses! The Novices used to look like beings transfixed, transported back to the beginnings of the new Society in this country. For Father McElroy was the first brother received in the first Novitiate. His Superior who had him ordained, Father John Grassi, later on in Rome was one of the principal witnesses before the Sacred Congregation of Rites in the Cause of Venerable Father Pignatelli, the link between the old and the restored Society, whose glory we have lived to see in the solemnization of his beatification by Pius XI in Rome this Jubilee year of Christ the Redeemer, as also that of the old Maryland Mission leaving England in 1633 for the new world, and the one hundredth anniversary of our Province. How those Masses lived in the memory of those Novices! But God took the privilege of the Mass too from Father McElroy, an accident forcing him to keep to his bed the rest of his life. Never a murmur crossed his lips, his patience was ineffable, his cheerfulness too. Daily Communion was his strength, the rest of the time he spent saying the Beads or listening to a Novice as he read a spiritual book. On great Feast Days the Novices might be allowed to visit him for a moment or two in a body, and whatever else the old priest with a crown of a life-time spent for God upon his brow, might say,—he always dismissed them with the request that they would pray for his perseverance in the Society. Thus the child of Catholic parents in Ireland, like a little plant transferred to our soil grew from a lowly

life as the world calls it, but really divine life of the Lay-brother in the Society into the glorious oak tree that cast the shadow of its blessing all over the eastern and mid-western states in America. A wonderful man he was in very deed. A man of vision, jealously careful to guard every detail for future times in his diary. A true Jesuit in truth leaving the monumenta historica of the early Society in this country in those written pages; a man of two books besides his Bible, Breviary and his Moral—Rodriguez and Dupont;—from these he drew all his learning and wisdom. A man of prayer, a man of faith, he spent his life from St. Francis Borgia's day, 1806, to September 12, 1877, doing what the High Captain Christ bade his friends to do, scattering His doctrine, leading souls to desire poverty and to be willing to suffer for Christ. Father McElroy never left out of his meditations in Retreats to priests the apologetic power of poverty in Catholic Apostles' lives. Blessed indeed are our fathers, blessed the name and the fame of the boy, John McElroy, whom God called to Himself after 70 years of sacred pioneering, in a land virgin to Christ.

In this same year of Father McSherry's first provincialate, with Father McElroy at Frederick was Father Vergil Horace Barber. He was born in Claremont, New Hampshire, May 9, 1782. Being an Episcopalian Minister he exercised his official work in that section for years. He was also at the head of an academy for young men. In the course of time he was given the grace to see the true Faith and entered the Church, becoming a pauper and a fool for Christ. With him were received also his wife, three daughters and a son. Shortly after their conversion with due permission he became a Jesuit, June 12, 1817, and made part of his Novitiate in Rome, his wife entering the Visitation Convent at Georgetown. In the same Monastery his daughters were educated. His daugh-

ters entered the Visitation and Ursuline Orders, while his son in due time was received as a Jesuit and afterwards was well known as a Master of Novices. Father Vergil never took his last vows. He lived in the Society, laboring like a good soldier of Christ in New England and Pennsylvania. In his native state, New Hampshire, and throughout the country, the Barber family ranked among the first of the land. A thoroughly devoted couple, under God's guidance the whole family gave up everything for Christ in their religious life. A rare occurrence in the Church at any time and permitted only for grave reasons, it was in the early part of the 19th century, one of the miracles of grace in the United States. The memory of this noble family of converts from Episcopalianism deserves to be a lasting one in the annals of the Church and of religious Orders.

We find at the end of the catalogue, under the rubric of "Vita Functi", the following:—P. Jacobus Deery, aetatis 28, die 21 Junii, 1833, in Collegio Georgiopolitano. . . He was far gone in consumption when he was ordained. Superiors wished to give him the consolation of offering the unbloody sacrifice of the Altar to God. That favor was not granted him. A Priest with all the desires of a newly Ordained to offer the Immaculate Lamb to God, he could not, for God wished otherwise.

A story is told of Father Peter Paul Kroes. When he was Pastor later on he had the habit of carrying pennies in his pocket, and quite frequently gave a penny to some small child. This became very noticeable and his attention was called to it by the proper authorities. Father Kroes said, "Father Provincial, I'm a very mean man. It's quite hard for me to give anything, I am avaricious by nature, and I thought that as a Pastor I might use this method of self-conquest without infringing on Poverty." And Father Provincial said, "Go on"; *truditum est*.

All the foregoing gives us a fairly good idea of the mission during Father McSherry's first years as Provincial. The various difficulties of the country, the various nationalities of the Jesuits, the newness of the whole spirit of the Republic made the early days times of great stress and anxiety. But God's grace is not nationalistic, it is Divine and Catholic, and it brought the spirit of the Society, and made men like Dzierozynski and Kohlmann find Kostkas and Aloysiuses in our Novitiates and in our Scholasticates.

The first Novitiate of the Society was opened on the 10th of October, St. Francis Borgia's Feast, 1806. The Novices assembled in the house opposite the old Trinity Church and there commenced the thirty days retreat. They were Enoch Fenwick, Benedict Fenwick, James Spinck, Leonard Edelen, Charles Bowling, James Ord, William Queen, scholastic; Patrick McLoughlin and John McElroy, lay-brother novices. A set of meditations for thirty days as they were used in the old Society had reached the college. Three of these were read daily; and a consideration, spiritual reading, examen, etc., filled up the rest of the hours. In one of the rooms there was a Chapel where all heard Mass. During the exercises Father Anthony Kohlmann and Father Peter F. Epinette arrived from Russia where they had entered the Novitiate at Duna-burg. Father Kohlmann very soon after his arrival was appointed Socius to the master of novices. He gave the Novices frequent exhortations with fervor and unction, Father McElroy tells us, from whom we are taking the present sketch of the Novitiate. He also introduced the custom and penances used in the Society as he had found them in Russia.

We give now, a page, the only one we have, of the Novitiate Diary in 1807, written apparently by Enoch Fenwick:

1807

Feb.

- 26 Hodie prandium secundum consuetudinem sicut et die sequenti sumpserunt Novitii. Hodie quoque culpam recitavit C. Bowling ex eo quod ampullam fregisset ac pro poenitentia jussus est Novitiorum pedes osculari.
- 27 Hodie nihil nisi ordinaria exercitia.
28. Dominica 3ia Quadragesimae. Missam celebravit et concionatus est Pater Neale. Postmeridie catechesis secundum consuetudinem.

Martii

- 1 Hodie deambulatio. Advenit in Colleg. P. Betouzy.
2. Hac die C. Spink Manuductor a P. Kohlmann constitutus est. Et postmeridie catechesis in Ecclesia a Cc. Edelen loco C. Spink, et Enoch Fenwick habita est.
3. Communicaverunt hac die pro Societate Cc. Edelen et Ord; pro fund. Cc. Spink et E. Fenwick; Coron. recitav. pro Soc. Cc. E. et B. Fenwick; Edelen, Bowling et Ord; pro dunf. Cc. Spink, Queen, White, McLaughlin et McElroy.
4. Hodie incipit Novena S. F. Xaveri. Catechesis in Ecclesia.
5. Hodie deambulatio.

The above will show how true were Father McElroy's words about the customs, which are in vogue in our Novitiates.

We must say something about a man, Father Peter Kenny, who was really almost the founder, certainly one of the greatest benefactors of the Province of Maryland.

We take the following incident from the WOODSTOCK LETTERS for 1872, Vol. I, page 188.

The memory of Father Peter Kenny, whose rare virtue the incident given below so touchingly portrays,

is fondly cherished by the Jesuits of Ireland and Maryland. When the Brief of Suppression reached Ireland, it found the Society in that persecuted land, poor in earthly goods, but rich in zeal for souls and charity to their neighbor. To use the words of Cretineau-Joly, "making common capital of their poverty, the members of the suppressed order generously worked the field committed to their zeal and awaited better days." Father Richard Callaghan, an old missionary in the Philippines, whose hands and tongue bore the scars of torture undergone for the faith, directed the secularized Jesuits. Later on, about the year 1807, these holy men began to make efforts for the restoration of the Society in Ireland, but the subjects received were, for want of opportunities at home, sent abroad to make the necessary studies. The death of Father Callaghan in 1807, and that of Father Thomas Betagh in 1811, broke the last link that bound the new subjects to the old Society.

Father Kenny, who succeeded Father Betagh in November 1811, took up the traditions of the venerable men who had gone to their reward, and became in fact the founder of the restored mission in Ireland. Under his auspices, a college was opened in 1814, at Clongowes Wood in the county Kildare, and later on, a Seminary at Tullabeg in King's County.

Twice, once in 1819 and again in 1830, Father Kenny came as Visitor to the Maryland Mission. After his return to Ireland, he went to Rome in 1833 as Procurator for his province, and died in the Eternal City that same year.

The venerable Father McElroy, to whose interest in our periodical we are indebted for the subjoined incident, endorses it in the following terms:

"The following was written many years ago, at my request, by a Sister of Charity at Mt. St. Vincent's Convent, near Yonkers, N. Y. This Sister (Cecilia).

remembers to have seen Father Kenny in Dublin, when she was quite young, but the incident subjoined she learned from her mother."

"One morning, many years ago, a large concourse of people had assembled in and around the Jesuit's Church, Dublin. The most devout were occupied with their prayers, while all were in expectation of a fine sermon from the well-known and eloquent Dr. Kenny. His name had been pretty freely passed from mouth to mouth outside the church door, and his merits discussed; but no one ever dreamed of the display of virtue, great as it is rare which they were to witness in Dr. Kenny.

"At length the Holy Sacrifice was begun, and curiosity was for a while forgotten in devotion, when the preacher made his appearance and commenced as follows: 'Who is this great Dr. Kenny? A moment's attention, my beloved brethren and I shall inform you. He was simply a poor barefooted Irish boy, the only son of a poor widow who lived in a cellar on Michael's hill, and sold turf. The poor old widow sent her boy to school, but often found him during study hours in the street playing ball or marbles with boys of his own age. Sometimes the poor woman would follow him all the way to school; but this she could not do every day, so that he was much of his time in the street. On one occasion his play was suddenly interrupted by the appearance of his mother with a rod in her hand, ready to make him feel the effects of it; of course the boy ran with all possible speed, and the poor woman would soon have lost sight of him had he not been arrested by venerable Father Betagh, who held him till the poor woman reached the spot. The Father Betagh accosted her: 'My good woman, what has the boy done?' 'Your reverence', replied she, 'he has my heart nearly broke. I am trying to pay two pence a week out of my hard earn-

ings to keep him to school, and here he is, day after day, idling in the streets.' 'Don't touch the boy,' said the good old priest. Here the poor woman wept, exclaiming: 'He'll break my heart!' 'Not so,' replied Father Betagh, 'not so! Bring him to me tomorrow at 11:00 o'clock and I shall see what can be done with him.'

"The next day at the appointed hour he was received with more than fatherly affection into the house of Father Betagh. Here he was sent every day to the free school at St. Michael and St. John's, and after school, was employed in cleaning knives and blacking boots. After a time he was sent to a Latin school by the same kind Father Betagh, was educated for the church, and is to-day a priest here in this pulpit.

"And this is the great Dr. Kenny."

God evidently had marvelous plans for that lad and guided him in all his ways. Rarely indeed are such talents as were his united in one person. Entering the Society on September 20, 1804, he conquered himself, apparently fully, and yielded his soul wholly to God's Grace. We find him making his Theology in Palermo where he was ordained in 1808. He was given some ministerial work among Irish and English soldiers. His Theological attainments were of remarkably high degree, and great oratorical gifts especially fitted him for public-apostolic preaching. The praise given this man is well nigh beyond belief; but he must have been an extraordinary man. We are told that the King of Sicily wished to offer an asylum to Pius VII and commissioned the famous Father Angiolini to arrange the matter with the Holy Father. It was the young Levite, Kenny, that was given him as a companion. On the completion of his studies, Father Kenny returned to Ireland, and began a career of such distinguished achievement, that it would be hard indeed to find his peer among the clergy in Ireland, always noted for their piety and learning. They seemed to pay willing tribute to him. He must have

been a man of deep abiding humility, and of true apostolic zeal, to have so gained the esteem of well nigh the whole Irish Church. To the WOODSTOCK LETTERS, but especially to the memorial of the Irish Province we are indebted for many of the details we give. The last remnant of the old Society had disappeared from Ireland. But the adage is true, "the old guard never dies." And Father Betagh who went to his rest in 1811, left behind him in his young protégé, Father Kenny, a man who was not only looked upon with the profoundest regard by the Irish Church, but was in a few years to extend his Jesuit influence to the New World. In Ireland, clergy and people all delighted to do him honor. To him men turned for a preacher, for a champion of God and His Church, in pulpit, public halls, and courts of justice. All bear witness to the success of his work. When the need arose he was chosen to guide the great college of Irish priestly learning, Maynooth, one of the greatest of all Catholic Theological houses of study. This work he undertook only after strong protest, and for one year. But it was God's work and he was allowed to devote himself to it. So eminent was the success of his labor there that for years and years after men spoke of it with praise and joy. He was Rector of Clongowes which he really founded, and superior of the Irish mission again and again. In 1819 he was called to America to guide the young Mission in its early years. In 1821 he returned to Ireland after having accomplished untold good. From the start he seems to have grasped the possibility of the work in the new Republic, the great need of Jesuit education and of the proper training in virtue and in learning of the future Apostles of the Society in this country. It would indeed have been hard to find a man in any Province of the Society so gifted with a mind and heart that could see the right road to the goal of all true Jesuit training of Ours and externs, so brave to dare to enter on that road with full confidence in God. It was a gigantic under-

taking, and only a giant of God with the spirit of a child could bring it to the crown of success. Vision, courage, confidence in God, utter abandonment to the lead of Obedience, these made Peter Kenny a man almost without compare in this country. Apparently he could not be frightened. It was God's work in a new land, and with the quiet courage of a man who feels sure that Our Lord will see His work through to the perfect end, he acted according to his lights, quickly, strongly, without rush or hurry, but never stopping. Thus it was he writes October 5, 1819, to Father Aylmer, "I arrived in New York on the ninth ultimate. Matters are not so bad as they were made to appear. The General has been more plagued than he ought to have been. All parties seemed glad that a visitation has been instituted by the General. I assure you I have not the least intention or wish that you should take any measure to prevent the success of the Archbishop's efforts. In strict impartiality, after contrasting the wants of this country with my obligations to the Irish Mission, I have resolved to guard cautiously that religious indifference that leaves the subject sicut baculum in manu senis. Were I at my own disposal, I should think it almost a crime to return from any motive of affection or attachment to those comforts and sympathies which I shall never enjoy out of Ireland."

"Were a man fit to do no more than catechize the children and slaves, he ought to consider his being on the spot, by the will of God, a proof that it is most pleasing to God to remain amongst them, and so sacrifice every gratification under heaven to the existing wants of Catholicity. I shall not even lift my hand to influence the General one way or the other, because I am unwilling and unable to decide between the claims of the Irish Mission and the wants of this, when I am myself the subject of discussion."

Once more in 1830, Father came to America and this time he found that his former work had been

blessed in the most extraordinary way by Almighty God. Here again, friends and foes alike had to yield to his charm and eloquence. His Visitation of the Province was hailed as a blessing from God by Ours. He himself saw the effect of his former Visitation in the great renewal of religious life and educational movements. He was alive to the growth of Jesuit influence in the country. His band of scholastics whom he had sent abroad were now doing work of the highest note. He was a Jesuit ready for any life in any land, but he knew that America was English speaking, that the old Fathers were of the English Province and that it was right that the approved traditions should be kept. He was very broad-minded and too great to be little-minded. God's work and nothing else was in question. And when on June 4th, 1833, he wrote to Father Dzierozynski and his consultors, that Father General had elevated the Mission to the dignity of the Province of Maryland,—he could also add that its first Provincial was to be Father Wm. McSherry who had taken his solemn Vows in the hands of his old Rector and friend, the the Very Rev. Father General Roothaan; and that he himself had been freed from the obligations of the Episcopate of Cincinnati by Gregory XVI. On June 8th, Father McSherry returned from Rome and was embraced by the whole Community of Georgetown. On July 8, 1833, the Georgetown Community was ordered to assemble in The Ascetory at 6:00 in the evening. Father Kenny made a parting address after announcing to them the erection of the new Province and the name of the new Provincial, Father McSherry. His address was a most "eloquent, fervorous incentive to pure, operative, indefatigable love." In conclusion he got one of the Fathers to read the decree of Very Rev. Father Roothaan creating the Province of Maryland and making Father McSherry the Provincial. In a very short while Father Kenny bade goodbye to the Fathers of the Province. The community was very deeply impressed and many men

had to hide the tears that fell as he left them. He himself on leaving America, July 27, 1833, gives the following account of his own feelings: "for so many dear Fathers and Brothers who for three years have never given me the least cause of trouble, and have afforded in innumerable kindnesses, the sincere evidence of their respect and charity for me. When I think of the state in which I saw these missions fourteen years ago, and that in which they are now, is not the consolation thence derived a new cause of regret, that I am no more to witness the progress of their prosperity? Those who were then sent to Rome are now the able and indefatigable Superior and Operarii; and the last consoling duty of my ministry was to induct Father McSherry, one of their number, into the office of Provincial, and promulgate the General's decree by which the new Province of Maryland is erected, after all the vicissitudes of a mission that next year would have completed its 200th year! I know I shall be happy in Ireland. Everything has its time. I am not now rejoicing in hopes of seeing Ireland; I am mourning, as far as I dare, for leaving America."

And so the memory of Father Peter Kenny should never die among us. In 1929 the *Civiltà Cattolica* ran a series of articles on the Renaissance of Scholasticism in higher Ecclesiastical studies especially in the Society. And in the *Fascicle* for July 20th of that year Father Kenny is the subject of a wonderful encomium:

The condition of studies in the Ecclesiastical world during the first half of the nineteenth century was one that called for sovereign vigilance on the part of the Ordinaries; the Society, too, felt this need. The old substantial Scholastic method had been practically abandoned by Universities and Seminaries. Many of Ours had received their training in these schools, and were present as electors in the 21st General Congregation, which chose Father Roothaan as its head. Some

of these urged in their speeches the abandonment of the Scholastic method in teaching of philosophy and theology, and the adoption of the modern dissertive methods; they also wished to put an end to the eternal disputes about *Scientia Media* and other like questions, "which only disturbed peace and concord among religious orders." This was the thesis publicly defended in the Congregation by various orators when Father Peter Kenny, himself a well known speaker, and the Superior of the Irish Mission, took up the question and began thus: "We are all united from the different Provinces of the Society, not to pull down, but to build up. Scholastic Theology has always been the Theology of the Society, and the weapon with which our forefathers conquered the enemies of Catholic Truth. The Society can no longer boast of so many brilliant men as she had in the age when Scholasticism flourished and Scholastic questions were debated. . . ." He succeeded in upholding Scholasticism with a power and eloquence that resulted in winning the consent of all the electors. The Congregation unanimously decreed that Scholastic Theology, which had ever flourished in the Society, should be followed, that *Scientia Media* and other similar questions defended in the past by Jesuit Theologians should not be considered as forbidden or useless.

For this victorious defense of Scholasticism, Father Roothaan ever kept Father Kenney in grateful remembrance; and he used to say that if it were not against our custom, the Society should erect a monument to him—"for this was what he deserved by having called back to life true method and true doctrine."

We have seen that when Father McSherry took charge, we had one complete college in Georgetown, an inchoate college at Frederick, a Novitiate at White Marsh, eight residences. In 1927, the Maryland-New York and the New England Provinces had seven colleges, eleven high schools, and fourteen residences.

According to Father Grivel's account on July 9, 1833, Georgetown had one hundred and sixty pupils, and Frederick had ninety. Whereas in 1927 the Maryland-New York and New England Provinces had respectively 9039 and 3616 students.

MARYLAND MISSION AND PROVINCE TOTALS 1805-1933

	Sac.	Schol.	Coad.	Univ.
1805.....	5	---	---	5
1807.....	9	8	2	19
1810.....	14	11	16	41
1820.....	25	33	30	88
1830.....	41	7	30	78
1833.....	34	17	27	78
1840.....	37	26	43	106
1850.....	47	40	68	155
1860.....	72	80	93	245
1870.....	79	71	102	252
1. 1880.....	154	203	171	526
1890.....	212	182	169	563
1900.....	243	234	157	634
1907.....	280	276	142	698
2. 1908.....	332	305	155	792
1910.....	357	326	153	836
1920.....	424	527	129	1080
1926.....	534	689	128	1341
3. 1927.....	398	420	98	916
1930.....	449	501	113	1063
1933.....	502	607	132	1241

On Feb. 2, 1833, by a decree of Very Rev. Fr. John Roothaan, the Maryland Mission was erected into a Province.

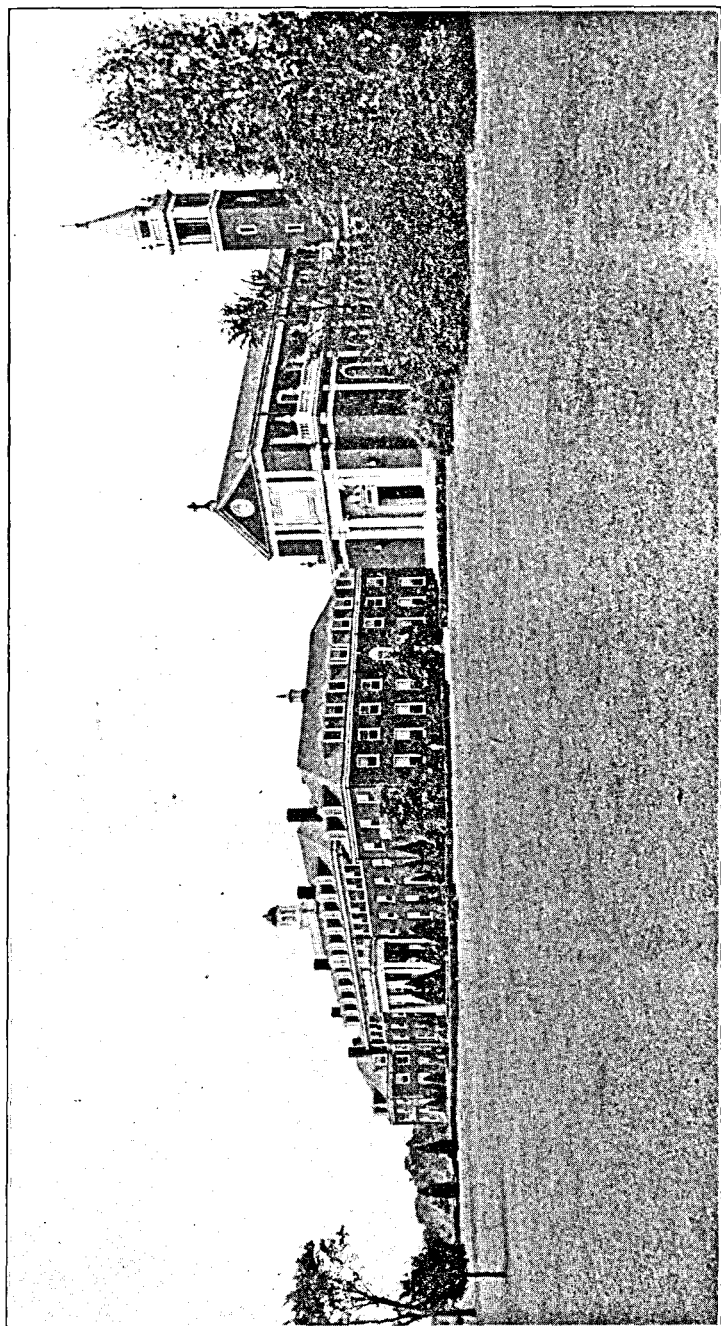
1. In 1879 the New York Mission was annexed to the Maryland Province, adding 223 members, 58 PP., 94 Schol., 71 Coad.

2. Sept. 1, 1907, the Buffalo Mission annexed to the Province, adding 82 members, 41 PP., 24 Schol., 17 Coad.

3. July 31, 1926, the New England Regio was separated from the Maryland-New York Province, 467 members going to

April 17, 1927, the Philippine Mission was annexed, with 43 New England Province, 152 PP., 286 Schol., 29 Coad. members added.

January 6, 1929, the Jamaica Mission was transferred to New England Province, 4 members going from Maryland-New York Province to New England Province.





THE NEW CHAPEL AT GEORGETOWN PREPARATORY SCHOOL

In 1919, after more than a century and a quarter on the banks of the Potomac, where it had been founded by John Carroll, first Archbishop of Baltimore, Georgetown Preparatory School moved to its new home in Montgomery County. The spacious new school building, done in chaste Colonial style, was a cause of admiration to all, and, at the time, was thought to be adequate for all the needs of the school and the students. Early, however, was felt the need for a chapel, separate from the school and embodying in a distinct manner the Catholic ideals and spirit of the institution. The planners of the new Prep had provided for a small chapel in the basement of the new building, but it was so small and so meagre in its appointments that it was hardly calculated to inspire and uplift the hearts of Catholic boys to a reverence for divine things and a love and appreciation for the sublimity of Catholic liturgy.

During the last four years the need for a new chapel became increasingly evident. To that end, the prayers of the students and of the faculty had been offered to God, and our great need was for several years placed before Our Lord on the altar at Mass, that He might see fit to send us the means of providing a fitting home for Him at Georgetown Prep. That prayer was inspired by a heartfelt simplicity and trust in God, and it was not unheard. For in January, 1931, our prayers were answered and the new chapel, long a dream, was to become a reality.

The students first learned of this blessing to the school at the end of the Novena of Grace, when Rev.

Father Rector called them together and showed them the architect's conception of what the new chapel was to be. From the beginning of the year, Mr. Charles D. Maginnis, of the firm Maginnis & Walsh, of Boston, had been employing his time and talents to the task of making the chapel of Georgetown Prep. School outstanding among similar structures in this section of the country. Throughout the development of all the details of the entire structure, Father Lloyd and Father O'Gorman were in constant and sympathetic cooperation, contributing much thought and research to the various interests involved.

Ground was finally broken in September, 1931, and for almost two years the skill and energy of many craftsmen were expended in its construction and in the varied details of its appointments. During all that time, the continued interest and ceaseless labor of Mr. Charles D. Maginnis were an inspiration to those who were associated with him in this undertaking. His devotion was that of a true friend of the school and the completed structure is a lasting tribute to his generous and devoted efforts. At the request of Rev. Father Rector, Mr. Maginnis graciously consented to draw up the following description of the chapel:

"The new chapel has been designed with particular regard for its harmonious relation with the school. In this interest and to enhance its own artistic individuality, it has been set sufficiently apart to make for a salient and picturesque grouping. The attractive Colonial note of the original building has not been accepted too literally by the architects, a cognate phase of the Italian Renaissance offering fuller opportunity for the development of the religious feeling. The chapel, which is of the Basilican plan, is substantially symmetrical, but with a variety of mass, implied particularly in the presence of a slender campanile to the

north, which rising to a height of 95 feet, is retired in the Italian manner towards the chancel end. The front elevation is marked by the introduction of two classical orders, separated by a cornice which sweeps around the entire building, and forms, with an ornamental balustrade, an interesting crowning of the aisle walls. The central motive of the facade develops from the enframing of the main doorway, which is recessed behind two flanking Ionic columns of veined Italian Crema marble. Pilasters of delicate projection variously carved, amplify the effect, which extends vertically to embrace a great tablet containing the Latin apostrophe—'Ave Gratia Plena, Dominus Tecum, Benedicta Tu In Mulieribus', in supplement to the title of the Chapel encised on the cornice beneath. This panel is dignified by a moulded frame enriched by a delicate design of drapery. Still higher, in the center of the nave pediment is set a carved medallion with a half figure of St. Gabriel in high and telling relief. Seven granite steps, related to a spacious platform of granite and bluestone, give access to the main doorway. The doors of bronze, bold and simple in design, are defined by architraves of stone and crowned by a segmental pediment supported on consoles which flank a panel of Alps Green marble. Breaking the moulded lines of the pediment at the center is a richly carved cartouche, containing the words—'Ecce Ancilla Domini'. Three electric lights in stone rosettes are recessed in panels within the plane of the soffit overhead. Illuminated, these give a charming mystery in the evening to the chapel doorway. The aisle walls are articulated by limestone pilasters of very slight projection with simple moulded capitals and bases.

"The interior of the chapel is marked by a note of great architectural refinement. There is an obvious richness and integrity to be noted in the materials,

which are so employed, however, as to achieve a note of reticent simplicity, which gives the chapel a curious stateliness beyond the implications of its limited dimensions which are represented by a total interior length of 119 feet and a width of 41 feet. The nave is defined from the side ambulatories by two colonnades of Rouge de Rance marble, with Ionic capitals directly supporting an ornamental cornice, from which springs a semi-circular vault with paneled surfacing. The square chancel, which is relatively deep, is treated in such relation to the nave as to assist the illusion of length. This has been accomplished by the omission of the conventional chancel arch, the individuality of the sanctuary, deriving from a notable enrichment walls and vault.

“An unusual treatment of the vestibule has been made possible by the absence of the customary organ loft overhead. The vestibule itself, which is comparatively small, is lined with a sheer surface of Botticino marble, and separated from the nave by doors of bronze and leaded glass. These doors are framed on the inner side by columns of Sterling Rose Dutchess marble, supporting a segmental pediment of Botticino marble in the center of which is a carved cartouche with decorative effect of drapery, the cartouche bearing the inscription:—“*Ut Filii Lucis Ambulate.*” The face of the projecting vestibule is related to the side walls by simple screens of marble, which mark the presence of the confessionals. High up over this interior portico, framed within an arch of stone is set a great sculptural tympanum devoted to an impressive treatment of the Jesuit Martyrs.

“In the normal perspective of the Chapel, the bronze baldachin, of very delicate workmanship, becomes the distinguishing element of the design. Its slender balustraded columns support a segmental pediment containing two kneeling angel figures in relief, sym-

metrically disposed towards a lighted censer. An embroidered valence with gold galloons pleasantly tempers the severity of the horizontal bronze lines and a dossal of Jacquard damask with embroidered edges forms a soft, rich background for the altar appointments. Against the dossal is suspended a beautiful bronze crucifix, and beneath, in chaste rounded marble, the domed tabernacle of delicate craftsmanship. The altar proper is of Botticino marble with decorative pilasters and inserts of colored marble. The altars of the Blessed Virgin and St. Joseph terminate the vistas of the side ambulatories. The reredos of each is a simple but effective design executed in Botticino marble with the niche of Verte Verte providing a gracious background for sculpture. The statues which will occupy these niches are in process of development and will be executed in French marble of Champville.

"Throughout the nave a delicately-toned French limestone covers the walls except where a marble dado is introduced along the lines of the ambulatories. At the east end of these ambulatories are situated shrines to St. Stanislaus and the Little Flower in deep recesses and provided with altars in light Botticino marble with varying inserts. Both are terminated in niche form. The pavement of the chapel, is finished, as to the aisles, with a combination of gray, pink and Tennessee marble, with borderings of Belgium black, —terrazzo being used beneath the pews. Black Belgium marble also enframes the pavement of the chancel, within which is a field of Red Levanto with paneled inserts of selected marbles. To the north of the chancel is situated the choir with accommodation for 48 and, convenient to it, on the second story of the tower, is placed the organ which is expressed towards the Chapel by an interesting marble scheme of columns and pilasters. Immediately opposite, on the south side, a picturesque detail consists of an oratory with

an open arcade done in Botticino, accessible independently, by a stairway, from the south vestibule which communicates with the priests' sacristy.

"All the appointments are executed in the highest style of craftsmanship. The sculptural elements are almost wholly the design of Mr. Sidney D. Wollett, of Boston, Mass. The carved Stations of the Cross, rendered in Trani marble are by Lualdi of Florence; the delicate color decoration of the vault and the cornice by Rambusch of New York. D'Ascenzo of Philadelphia was entrusted with the design and execution of the stained glass, the motive of which is found salient episodes in the life of the Blessed Virgin."

Such was the Chapel as it appeared to the many visitors on the morning of its dedication, May 28, 1933. His Grace, Most Rev. Michael J. Curley, Archbishop of Baltimore, had kindly consented to be present, and was assisted by Very Rev. Edward C. Phillips, S.J., Provincial of the Maryland-New York Province, and Rev. W. Coleman Nevils, S.J., President of Georgetown University; the ceremony began at 10:45 A. M.

The program was as follows:

RECITAL ON THE NEW ORGAN

EDWARD P. DONOVAN, A.B., MUS.D.,
Instructor, Georgetown Preparatory School

- Prelude—"Le Dernier Sommeil de la Vierge"
(from "La Vierge") - - - - Massenet
- "Ave Maria" - - - - - Schubert
- "Disons Le Chapelet" (Let us say the Rosary),
Folk Song of Brittany
- Theme from "Les Beatitudes" - - - - Cesar Frank
- Chorale—"On the Holy Mount" - - - - A. Dvorak

DEDICATION OF THE NEW CHAPEL

His Excellency,
The Most Reverend Michael J. Curley, D.D.

Assisting Priests

Very Reverend Edward C. Phillips, S.J.,
Provincial, Maryland-New York Province

Reverend W. Coleman Nevils, S.J.,
President, Georgetown University

Procession of Clergy to Main Entrance of Chapel. Blessing of
Exterior Walls. Psalm 50, Miserere.

Procession into Interior of Chapel. Litany of the Saints.
Blessing of Altar, and Interior Walls. Psalms 119, 120,
121.

Organ—"Noel sur les flutes" (Christmas Carols
from Lorraine) - - - *d'Aquin, 1694-1722*

Organ—"Legend of the Christ Child" - - - *Russian*

CELEBRATION OF FIRST HOLY MASS IN CHAPEL

REVEREND PATRICK F. O'GORMAN, S.J.

Vocal Selections by Georgetown University Choir

"Tu es Petrus et super hanc petram" (Unison chorus
in Mixolydian Mode) - - - *Liszt*

4 Part-Verses from "Litaniae Lauretanae,"

Old Belgian Litany

Organ—"Ave Maria" - - - - *Joseph Bonnet*

Motet—"Soul of My Saviour" - - - *St. Ignatius Hymn*

Quartette—"O Sanctissima" - - - *Sicilian Hymn*

Organ—"Ave Verum" - - - - *Mozart*

Sermon—Reverend Robert S. Lloyd, S.J., *Headmaster*

Solemn Benediction of the Most Blessed Sacrament

Most Reverend Michael J. Curley, D.D.

Very Reverend Edward C. Phillips, S.J.

Reverend W. Coleman Nevils, S.J.

"Adoramus Te Christe" - - - - *Giovanni Croce*

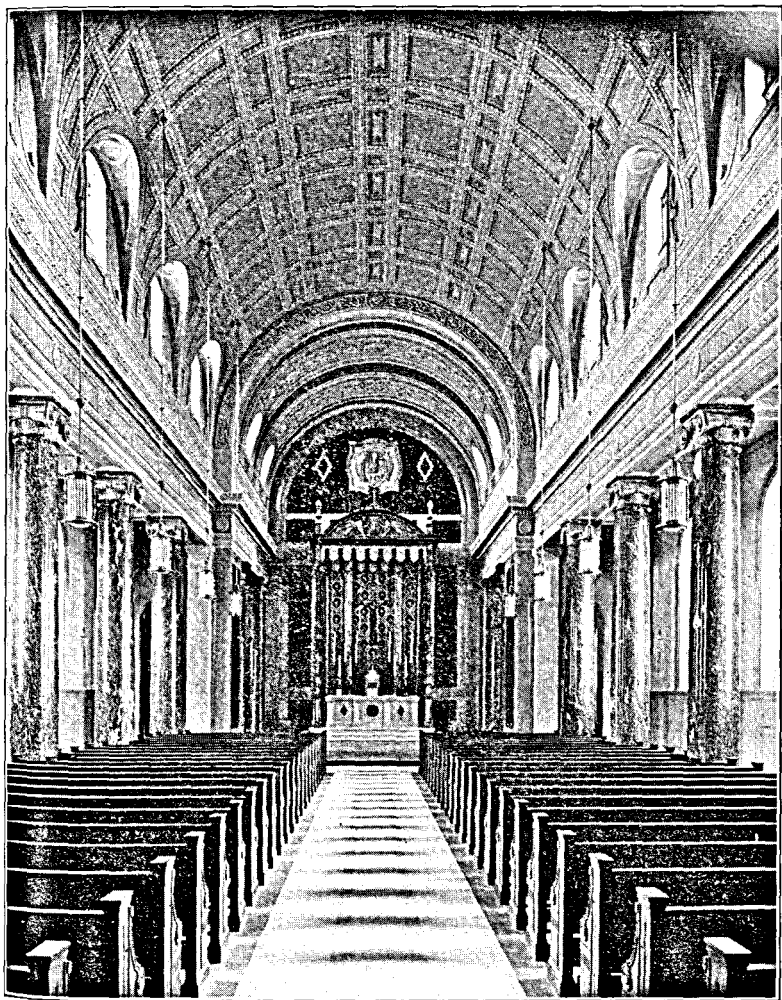
"Tantum Ergo" - - - - *Gregorian*

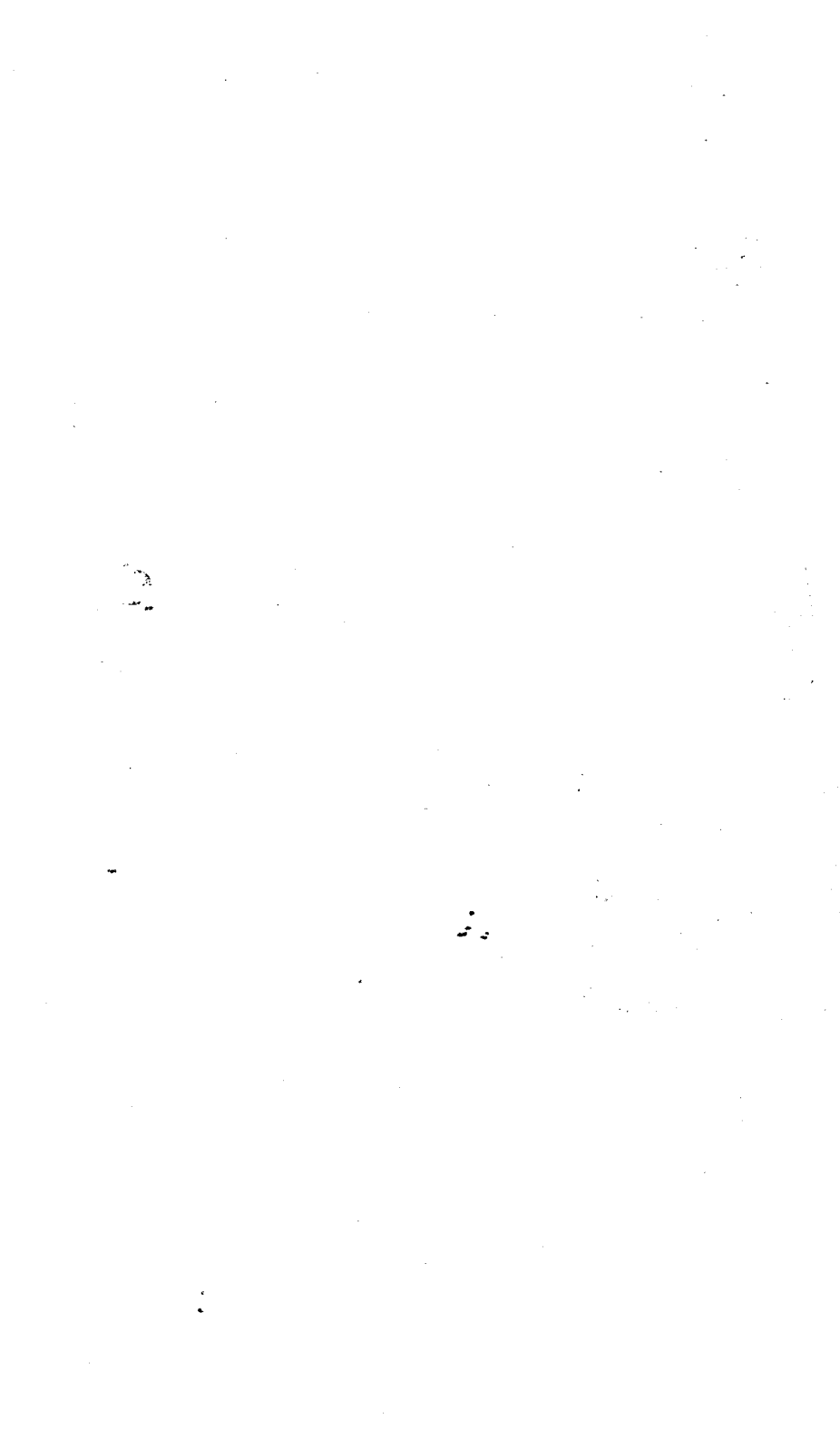
"Holy God, We Praise Thy Name" - Congregational Singing
Chorale - - - - *Cesar Frank*

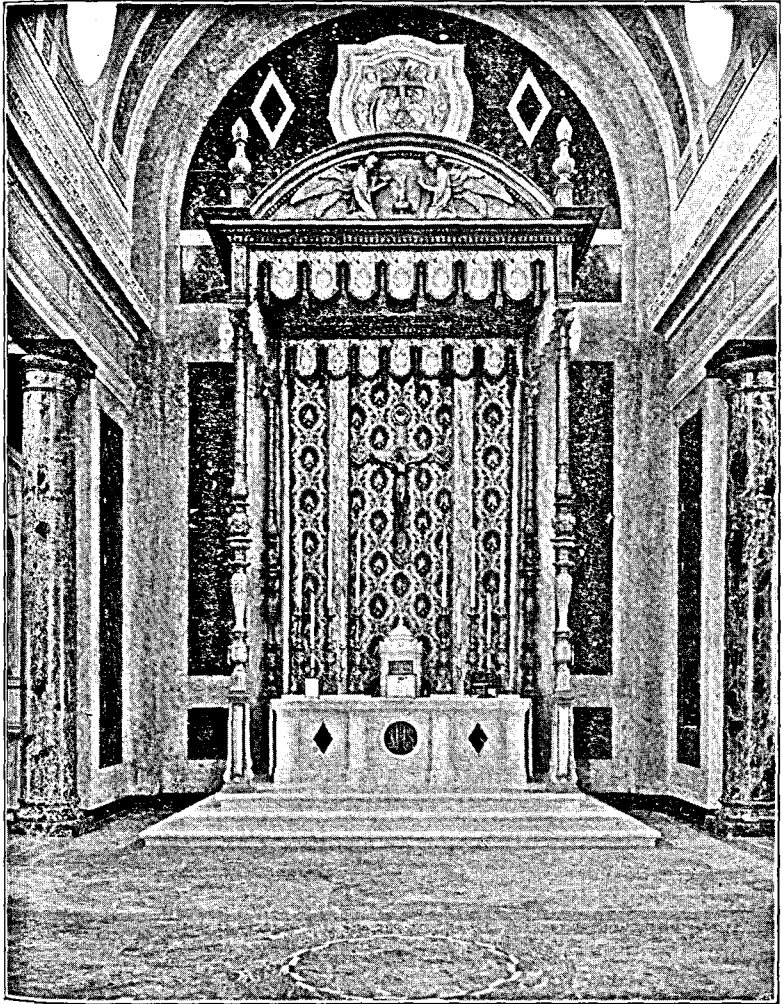
The procession formed in the lobby of the main building, consisting of the Cross Bearer, Acolytes, Chanters, Faculty and the guests of the Clergy, followed by the Archbishop and his immediate attendants. Halting at the Chapel door, the Psalms proper to the blessing of a Church were sung, and the Archbishop blessed the exterior walls of the edifice. The procession then moved into the interior of the Chapel, where, during the chanting of the Litany of the Saints, the interior of the Chapel was blessed. At the completion of the dressing of the altar, the first Mass began, the celebrant being Rev. Patrick F. O'Gorman, S.J., Prefect of Studies of the School.

The sermon was delivered by Rev. Robert S. Lloyd, S.J., Rector of the School, in which he thanked the donor whose magnanimous generosity had made the Chapel possible. He also read a letter of thanks, written to the donor by Very Rev. Włodimir Ledóchowski, S.J., General of the Society of Jesus. This letter was accompanied by a Spiritual bouquet of 300 Masses. Father Lloyd also read a cablegram from Cardinal Pacelli, Papal Secretary of State, which expressed the congratulations of the Holy Father and conveyed his blessing to the donor. He also stressed the fact that the Chapel had come as a direct answer to the long-continued prayer of the Faculty and Students, and voiced the ideals that inspired the building of the Chapel in its present form.

After the Mass, the Archbishop consented to say a few words and in a most inspiring sermon, brought home to his hearers the fact that Christ was now on the altar of the Chapel as truly as He was on the lake shores and hillsides of Judea long ago; that this Presence of Christ made this building a Temple of the Most High and a dwelling place of the Infinite among men.









The ceremonies were closed with Benediction of the Most Blessed Sacrament, His Grace being Celebrant, and Very Rev. Edward C. Phillips, S.J., and Rev. W. Coleman Nevils, S.J., being Deacon and sub-Deacon, respectively. Here for the first time was used the new Ostensorium, executed by Cartier, of New York and considered by them to be the finest they have ever produced. It is a silver gilt Ostensorium of Celtic design.

Its design was inspired from the drawings of the Renaissance period, indicated in the Grammar of Ornament, by Owen Jones, 1865, also from designs of the same period taken from "Polychrome Ornamentation" published under the direction of M. A. Racinet, a designer specializing in the designs of the Middle Ages and the Renaissance in the Sumptuary Arts; from the collection "Soltikopf" with active collaboration of Messrs. Benard, Gandon, Gaud and Guillemot, 1869.

Height of Monstrance over all— $27\frac{1}{2}$ inches.

Fifteen inches extreme length between arms of cross on octagonal base.

Diameter of larger carved outer circle (supporting arms of cross) $9\frac{1}{2}$ inches. Has 12 jewelled quatrefoil motifs, set in gold. At top extremities of Cross, there are cabochon emerald motifs with surrounding cluster of 12 diamonds; also with three single diamonds on outer edges.

Center Lunette—diameter five inches—is ornamented by two circles of diamonds; outer circles with diamond points, and four cabochon emeralds, one at each corner.

At top of supporting pedestal there are two cabochon emeralds and one diamond.

At base there are carved entwined branches of wheat and grapes being sacramental symbols.

With Benediction ended this beautiful ceremony, a notable landmark in the history of Georgetown Prep. School and a magnificent milestone in this, the Centenary year of the Province. The structure is a symbol of the lasting influence of the work of the Province, and of the many blessings that God has bestowed on our labors.

A chapel has been built which is essentially a boy's chapel. The simplicity and imposing lines of the structure, will be, it is hoped, an inspiration to the boys and will stir in their hearts the desires and aspirations of a solid and lasting devotion to the Church. The liturgical simplicity of the altar and its appointments will be a great factor in focusing their attention on the Sacrifice of the Mass, and in bringing them to a realization of that supreme fact of the Catholic Faith that the school will always strive to instill in its pupils. In a word, Georgetown Prep believes and hopes that real manly piety will develop in a chapel that stresses simplicity, strength, heroism and holiness. These elements are found in the gentleness of Our Lady, the sturdiness of the American Martyrs, and in the Living Presence of Our Lord in the Sacrament of His Love.

A. M. D. G.

INTERESTING ITEMS FROM SAINT INIGOES

Just seventy years after Father Andrew White celebrated the First Mass in that "only home of Religious Liberty, the humble village, which bore the name of St. Mary's", an act was passed "to prevent the growth of Popery and Prelacy". In that same year, Father Robert Brooke, the first native of Maryland to enter the Society, was summoned before the Council to answer to the grave misdemeanor of saying Mass in the Catholic Chapel at St. Mary's. As it was the first offense, he was dismissed with a severe reprimand and a guarantee of bodily punishment if he were caught saying Mass in the future. Thereupon, the members of the Council decided "that such use of the Popish Chapel of the City of St. Mary's, in St. Mary's County, where there is a Protestant Church, and the said County Court is kept, is both scandalous and offensive to the Government." To remove this scandalous blemish from the fair City of St. Mary's, Governor Seymour on September 19, 1704, issued an order, directing the sheriff of the county to lock up "the Popish Chapel at the City of St. Mary's", and "to keep the key thereof," "and that no person presume to make use thereof under any pretence whatever".

As the mute, padlocked Chapel would never again resound with the Divine Praises, our Fathers demolished the Church and transported the brick to Priest's Point. There, near the water's edge, in the following year, the historic Manor House was built. The story of the English brick which was brought to the colonies in the early days is interesting; but it was another story when it came to transporting that same "English" brick a distance of five miles, as anyone

acquainted with travel in Maryland will vouch. Or did the Fathers convey the building material in a barge down the St. Mary's? This Manor House (three walls of which are incorporated in the present Mansion) was erected about 1705, probably under the auspices of Father William Hunter, the superior of the Mission at the time. In the sheriff's census for 1697, we find mention of a frame chapel on St. Inigoes Manor, while the earlier records contain a "summons to all the freemen of St. Michael's Hundred to meet the Secretary at St. Inigoes House on Monday the 18th. of February, 1638", for the purpose of electing two burgesses. From the above data, one would say that the station at St. Inigoes is almost co-eval with the first city.

Within a mile of the Scholastics Villa and the old St. Inigoes Manor House was a certain low spot in what was called for many years "Chapel Field". Here, traditionary history maintained, was the site of the first church outside of St. Mary's City. In the early spring of this year, Mr. Lynwood Trossbach, one of our tenant farmers, while plowing somewhat deeper than usual, turned up several whole bricks. He mentioned this fact to the local Pastor, Rev. Horace B. McKenna, S.J. As there are no divining rods for brick on the market as yet the good Pastor felt that he had more important duties than that of digging up an entire cornfield. When the Scholastics came down to Villa from Woodstock, Father gave a talk on the early missions in Maryland and in the course of his lecture mentioned the supposed foundations. Immediately several energetic Philosophers volunteered to see if there was any "Fundamentum in re" for the scattered bricks. Let by Father McKenna, the archeologists invaded Mr. Trossbach's cornfield and began to dig in the vicinity of the farmer's find. After probing in several places, their search was rewarded when one

of the picks resounded to the contact of solid brick. The brick was approximately a foot and a half underground. There, at the end of the day, about twelve feet of old foundation had been unearthed. For a few feet the foundation runs along in a straight line, forming a wall two bricks wide. Then a right angle corner is reached and the wall widens to five bricks, placed end on end. The foundation at this end terminates abruptly, as if it were a corner. The bricks are in excellent condition and are held in position by copious applications of mortar. The individual bricks are much larger than the standard "Washburn" brick with which most of us are acquainted. One of the specimens brought back to Woodstock measures 3 inches high 4 inches wide and 10 inches long. The sides are somewhat irregular, indicating a primitive brick-mould. The surface of some of the bricks is covered with a grayish, green glaze while the others have the characteristic reddish brown of the ordinary baked brick.

After reading in *THE WOODSTOCK LETTERS*, for June 1931, Father Edward I. Devitt's account of a "small church in what used to be called Chapel Field"; and that "this predecessor of the present church was situated on the left of the road near the house formerly occupied by Dr. Roach", all were agreed that this was the hallowed spot. This conclusion was further strengthened by the testimony of one of the oldest residents of St. Mary's County, Christopher Butler. Furthermore, old Christopher had been a slave on this farm in pre-Civil War Days. Upon being questioned about the condition of the farm in those days, he asked to revisit the place in order to refresh his memory. There he indicated a sink or low spot, but a short distance from our foundation, where a brick wall, two or three feet high and twenty-five long, stood when he was a boy. About sixty years ago, this octogenarian

said, he helped to remove this wall so that the field might be cultivated. The bricks and rubble were used to fill-in a breakwater to the rear of the farmhouse. At the time of the removal, his former master told him that these bricks were a part of the old Catholic Chapel. The old darky also pointed out a section of the farm, which was known among the farm-hands as "The Graveyard". This spot is on the opposite side of the road, fifty yards or more from an aged, solitary walnut tree.

Of course, all this unwonted activity of Mr. Trossbach's farm would be productive of results; it set the good farmer athinking. A few days later he told one of the Scholastics that two years previously he put in some new fence posts on the other side of the road from our excavation. There, he distinctly remembered one spot that resisted the efforts of his post-tool. Acting on the faintest suspicion that the building may have extended across the road, digging was begun on the opposite side, near the recalcitrant post hole. To our surprise and encouragement, another foundation was discovered. This second foundation is deeper and far more substantial than the first find. Its form is rectangular, the longest side measuring close to eight feet. The records say that the old church was "built in the form of a cross." If such was the plan, the rectangular foundation could easily have been one of the transepts. Now the question arises, is the present road in the same position as was the old road leading to Doctor Roach's house? Does the statement that "it was situated on the left of the road" signify that it was on the left of a person approaching or leaving the Doctor's house? Until these questions are answered it will be difficult to say with certainty which of the two foundations belong to the church or, since there is such a marked difference between the construction of the two foundations, might not one have supported

the frame church mentioned in 1697, and the other belonged to the brick church built by Father James Ashbey about 1745?

To some people this enthusiasm of the young Scholastics for forgotten foundations may appear to be as profitable as the labors of LaBiche's hero in his excavations for the "Roman Ruins" in France. To others these old churches in Chapel Field are the links which unite the 18,152 Catholic churches in the United States today, to the First Catholic Church in St. Mary's City, built by Fathers White and Altham and dedicated by them to our holy Father St. Ignatius. How well the motto of the early Marylanders, "Crescite et multiplicamini", has been fulfilled in the case of the Catholic Church in this country, will become evident from a few statistics. Firstly, consider our own phenomenal growth. In 1634, there were three Jesuits in our country and they were in Maryland; in the United States today, there are over 4500 sons of St. Ignatius. In that same year, the colony numbered about 200 Catholics; according to the census for last year, there are 20,236,391 Catholics in these United States. Thus has the seed of Faith planted by our First Fathers blossomed, not into a single tree, but into a veritable living forest.

In conjunction with the coming Tercentenary of the Founding of Maryland, the readers of the LETTERS might be interested to know that the State is at present making extensive preparations for that event. The highways leading to the First Capitol are being widened and improved in expectation of the numerous visitors. The day on which the Scholastics returned from Villa, construction work was to begin on an exact replica of the original State House which was first built in 1674. Aided by State appropriations, about thirty old foundations have been unearthed in and near St. Mary's City. Most prominent among these

were the State House, Lord Baltimore's Castle and the first Catholic Church. Unfortunately, however, some of the unintelligible zeal which prompted the Churchmen of 1690 to enact laws to prevent "the growth of Popery and Prelacy", is still to be found nestling in this "Cradle of Religious Liberty". For several years ago, when Father John La Farge wished to purchase the site of the First Church built by the Pilgrims of Maryland, in order to erect thereon a suitable memorial to "The Apostle of Maryland", his efforts were unsuccessful. St. Mary's has pathetically been designated, "The Deserted Village", and that is true in more than one sense. She has certainly been deserted by the noble principles which animated her first Founders. Father La Farge did, nevertheless, secure a beautiful strip of land directly across a bend in the St. Mary's River from Church Point. This site was the gift of a St. Mary's Catholic, Mr. Warren Dunbar. There, looking down upon the site of the Indian Village of the Yaocomicos and the Golden City of St. Mary's, scenes of his first labors, and the clear, calm waters of the river he loved so well, stands a sturdy brick memorial to "The Apostle of Maryland." In the centre of the monument is a marble slab, wherein is carved the following inscription:

Andrew White - John Altham - Thomas Gervase
 and their Companions of the Society of Jesus
 Pioneer Missionaries in the Colony of Maryland
 A Tribute from the Pilgrims of St. Mary's
 1634—1934

A. M. D. G.

THE PASSION PLAY OF SANTA CLARA

Some ten thousand persons saw the University of Santa Clara's 1933 presentation of her traditional Passion Play, held in the beautiful University Auditorium from April third to the ninth inclusive. The best dramatic critics of San Francisco, Oakland, San Jose and other California cities judged that this year's Play surpassed in general excellence of scenic effect, lighting, and thespian ability all five of the preceding productions of the drama of Christ's Passion, which has made Santa Clara history and which is rapidly gaining not only national, but even international prominence.

This year's cast was, in the opinion of all who saw it in action, almost perfectly balanced. Never has a greater array of talented student actors been gathered together on a Santa Clara stage. No character was notably weak. Following the Play the common sentiment prevailed that it was unbelievable that mere college youths should be capable of a performance so near to professional perfection and that the modern day student should be capable of the deep religious fervor and reverence with which the entire pageant was fraught.

The dramatic power of the Play was striking. Climax succeeded climax until the tremendous final act in which the eclipse of the sun, the furious elements, the rending of the Veil, the huge marble pillars crashing to earth and the screaming multitude rushing madly for safety gave a picture of the destruction of the Temple which left the audience limp with the sheer awfulness and excitement of the situation. As the Temple Veil split, sombre Golgotha appeared in the

background and flashes of lightning revealed three crucifixes silhouetted against the sky. The effect was most impressive.

These moments of more intense excitement were relieved by quieter incidents which represented the pathetic aspects of Our Lord's Passion. This, too, was done effectively, as, for example, in the sixth scene in which sorrowing apostles knelt in prayer behind a wall along the dolorous way above which the top of a swaying tottering cross surrounded by spear ends, clubs and cudgels shaken by an angry mob, moved slowly along. After the mournful procession had passed and the din had died away, the leper Joram, a cloth in his arms, hurries through the gate into the midst of the apostles who are giving vent to their grief. He first describes the sympathy and heroism of Veronica and then unfolds the cloth revealing the bruised face of Jesus to the audience. The cloth is illuminated by a bright light and the apostles surrounding Joram fall upon their knees. We cannot hope to express adequately here the pathos of the scene and its effect upon the audience.

The part of Joram was played by Jackie Coogan of cinema fame and at present a student at the University. The part was especially written into the Play for Coogan by Rev. Dennis J. Kavanagh, S.J., celebrated orator and author, at present a professor in the department of English here.

A distinctive feature of the Passion Play of Santa Clara is that Our Lord Himself never appears upon the stage. His approach, or His passing beneath a balcony, in the procession of palms, or behind a wall, in the march to Calvary is suggested by a ray of light. This is truly a stroke of the author's genius, for the impression made is much more profound than it would be were someone to attempt an actual impersonation of Our Lord, which would necessarily be in-

adequate. As it is, no actor, no group of actors, overshadows the unseen presence of the suffering Savior. His presence is strongly felt throughout.

We submit here a list of views given by leading theatrical critics in the city dailies. Included in their number are some of the oldest and most famous critics in this region. Many of them have reviewed past productions of the Passion Play. Excerpts from their criticisms follow:

"Tuesday afternoon the Play was given its second special public performance, one that was virtually flawless, and a production that reached a new peak. It is far superior to the three predecessors I have seen, and the author, a guest at the performance, rated it as head and shoulders over all."

Wood Soanes, *Oakland Tribune*.

"The author, active and interested at 85 years, saw last night's production and pronounced it the finest of the six. I, who have seen three, those of 1923, 1928 and today's, agree with the celebrated dramatist. In smoothness of performance; in magnificence of the ensembles; in the lighting and in many of the individual characterizations, this is the best of the trio of productions I have seen."

George C. Warren, *San Francisco Chronicle*.

"One must see 'The Passion Play of Santa Clara' to realize that we have here in the West something as significant and as spiritually deep and fervent as that which has grown out of Oberammergau.

"The sixth presentation of the Passion Play—the first in five years—was given its formal opening last night by the students of the University of Santa Clara. There was no one in the cast who is not a student there. Yet I doubt if even the peasants of Oberammergau, who inherit their biblical roles, could have delivered the message of the Man of Galilee with

greater power.

"Edward Murphy deserves unstinted praise for his splendid direction. Playwright Greene said to several of us at the dress rehearsal Tuesday that of the six productions of this play to date, this was directed to the best advantage."

Ada Hanifin, *San Francisco Examiner*.

"This year's presentation of the Passion Play is an exceptionally fine one, and was enthusiastically received by the distinguished audience attending the gala opening last evening. Men and women, prominent in church, political and social life were in the audience."

Josephine Hughston, *San Jose Mercury-Herald*.

"... It was most pleasant to see how much Northern California has come to appreciate this production. It is worthy of a state that has so many religious traditions. . . The pity is that the productions are limited to every five years and that the engagements must be so short. Here is a theatrical presentation of which we may be justly proud."

Literary Section, *The Oakland Tribune*.

"Clay M. Greene's 'The Passion Play of Santa Clara', staged for the sixth time last night by students of the University of Santa Clara, was a spectacle of beauty and high reverence, acted by a superior cast.

"With a few exceptions, the youthful voices measured up admirably to the roles of middle-aged and elderly men of the story, and among the performers were several that reached professional excellence under the direction of Edward P. Murphy, who also piloted the production of 1928.

"In characterization, ensemble, settings and lighting, the presentation ranks as the best that has been given the Greene play, written as his contribution to

the University's Golden Jubilee in 1901.

"Seven splendid scenes and a prologue divide the story of Jesus Christ, whose fleshly presence is never seen. Some of these suggest the form and beauty of massive paintings, particularly the scene on the Mount of Olives, the path to Calvary, and the interior of the Temple of Jerusalem.

"Through these pictures the chief characters move with naturalness and precision. The director's expert hand is notably seen in the handling of several mob scenes. The special music is by an orchestra under the effective baton of Prof. Clemens Van Perre."

Fred Johnston, *San Francisco Call-Bulletin*.

"The huge cast enacted the stirring scenes of Mr. Greene's story of the last days of the Man of Nazareth with complete reverence and dramatic fervor.

"Gorgeous and colorful costumes and ensemble grouped by the director combined to make striking stage pictures from time to time.

Claude A. La Belle, *San Francisco News*.

What was termed "An Unusual Rally" in a lengthy and laudatory comment appearing in the editorial column of a daily paper, was held in the Students' Refectory in January to mark the beginning of rehearsals and other active preparations for the Play. The rally took the form of a banquet, which was attended by dignitaries, and by alumni who had taken part in past Plays. The gathering had all the characteristics of a football rally with the exception that instead of urging students to down an opponent on the gridiron the alumni and other speakers strove to inspire them to uphold the traditions of the Play and to devote all their effort to making Christ known to the world. The highlight of the banquet was the announcement of the cast selected for the Play.

Messages expressing good wishes for the Play's success were received from the Governor of California, the Archbishop and Mayor of San Francisco, and from several other persons prominent in church and secular circles.

The supernatural character of the Play's undertaking was definitely emphasized. On Sunday, April 2, Bishop James E. Kearney of Salt Lake City celebrated a Solemn Pontifical High Mass in the Mission Church, the historical Mission which is the heart of the University, "to implore the special blessing of God upon the Passion Players and all those engaged in working for the success of the Play." Several Monsignori and representatives of religious orders sat in the sanctuary during the Mass. The cast attended in full costume.

The students themselves were thoroughly imbued with the spiritual aspect of their work. Holy Communions were received and prayers said for the success of the Play and its chief purpose, to make Christ better known. The cast was impressed with the idea that it was delivering a message of supreme importance to its audiences. Preceding each performance the director gathered the actors together backstage, spoke a few words encouraging them to greater efforts; then all knelt, and joined in prayers led by the Vice-President of the University.

This year was eminently fitted for the sixth presentation of the Passion Play of Santa Clara, marking as it does the nineteen hundredth anniversary of Our Lord's death, which our Holy Father had made the occasion for proclaiming the Holy Year.

When it was decided last fall to preserve the custom of presenting the Passion Play every five years by staging it in the spring, many had misgivings as to its financial success. But, despite the depression all expenses were met and a substantial profit was made,

which has been set aside for a students' loan fund.

The Passion Play, one of the University's most precious heritages, is not undertaken by any particular society or group in the institution. It is the work of the entire student body and nearly every student in the school is directly connected with its production in some phase or other. Of the five hundred students enrolled here one hundred and thirty were in the cast and ensemble of the Play. Another thirty-six were on the stage crew. Some thirty belonged to the orchestra. Many others belonged to the Central Passion Play Committee, the Ticket Control Committee, the Speakers' Committee, and the Publicity and House Arrangement groups. Before and during the time of its showing the spirit of the Play grips everyone in the school. It forms nearly the only topic of conversation on the campus.

It must be carefully borne in mind that the Passion Play is Santa Clara's own. It is not borrowed. It was written exclusively for Santa Clara by one of her loyal alumni, a nationally famous playwright. It is as much identified with Santa Clara as the Oberammergau Passion Play is identified with Oberammergau. Its proper title is "The Passion Play of Santa Clara." None but a Santa Clara graduate or student has ever directed the Play. The original production of 1901 was directed by the author himself; the productions of 1903, '07 and '23 were directed by Martin V. Merle, '06; that of 1928 and this year's, by Edward P. Murphy, '27. The Play has taken on a traditional character much akin to that of the Oberammergau production. This year, for example, James A. Bacigalupi, Jr., played the part of Jechonias, a role his father created in 1901. William V. Regan, Jr., who was Tamar in the 1933 cast, is also the son of a former actor in the Play.

"The Passion Play of Santa Clara" was written in 1901 by Clay M. Greene, '69, who, as this is being written, burdened with eighty-three years of age, is lying critically ill at his home in San Francisco. Mr. Greene was a familiar figure on Broadway for nearly a quarter of a century. His plays, which have featured some of the nation's leading actors and actresses, and have had long runs on the stage ("Struck Oil" ran some thirty years), are so numerous that not even the author himself can give their exact number. For a long time he was "Shepherd" of the Lambs' Club in New York, an organization composed of all the leading theatrical personages in the United States.

The writing of the Play was for Mr. Greene, a convert to Catholicism, a labor of love. He undertook the work in 1901 at the request of his life long friend, Rev. Robert E. Kenna, S.J., at the time President of the then College, who desired that some fitting event should mark the Golden Jubilee of the College, which was that year to be celebrated.

The Play has been produced six times; namely, in 1901, 1903, 1906, 1923, 1928 and 1933. In 1923 it was decided to present the drama every five years. Thus far this decision has been faithfully carried out. In accordance with a special provision made by the author, the Passion Play must never be shown off the University Campus.

A. M. D. G.

GONZAGA HIGH SCHOOL AND ST. ALOYSIUS CHURCH.

Twelve years ago, Gonzaga College, Washington, D. C., celebrated its centenary, having been established in 1821, not at its present site on I Street just west of North Capitol Street (since 1871), but at F Street between 9th and 10th Streets. Over 30 years ago the college courses were omitted because of the reduced number of candidates for the bachelor's degree. Moreover, Georgetown, once a separate town, had been absorbed by Washington, and students could conveniently pursue the college courses at Georgetown University, many professors and instructors thus being saved for other colleges of the Province.

A brief sketch of the church and high school may be of interest to some of our readers, and will serve to demonstrate the continued vitality of the parish and the not inconsiderable part which Gonzaga continues to take in the educational life of Catholics in Washington.

Of course the parish has suffered the fate of hundreds of other mid-city parishes throughout the United States. Properties have deteriorated and the tide of trade and commerce has driven hundreds of the best families to other parts of the city. The erection of Union Station within the parish limits and the laying of miles and miles of tracks leading to the station literally swept acres of residences from the parish. The properties adjoining the tracks on both sides lost in value several hundred percent. Then came an invasion of colored inhabitants, not Catholics, so that possibly only two blocks in the parish are free from them. This accelerated the exodus of our white parishioners,

so that from a Catholic population of six or seven thousand there are now but 2,300. What this means to a parish still heavily in debt for school buildings can readily be seen. Many of the former parishioners continue to be very loyal, and never fail to patronize the various affairs inaugurated to help the financial situation. Moreover the piety and devotion of the people who remain have never abated. The six Masses on Sunday are well attended, as are the mid-day Mass on Holy Days and during the Lenten season. All the traditional devotions of our Jesuit churches are maintained in vigor, and draw large numbers from many parts of the city. The attendance at the Novena of Grace (two Masses and seven special services) the past March was upwards of five thousand. Several years ago Father Fitzpatrick decided to continue the Novena prayers on the plan of the Great Novena in March. Recipients of favors through the prayers of the Apostle of the Indies were asked to express their gratitude by contributing to the Philippine Mission. This they have readily done, so that upwards of a thousand dollars are sent to one of the Fathers in Mindanao each year, enabling him to keep up some of his most flourishing schools.

The once famous Third Sunday Brigade is no more. Its membership at one time could count some sixteen hundred men from the District of Columbia and adjacent towns, and the Church could scarcely contain the numbers that came to Mass and Holy Communion on the third Sunday of every month. But it was the wish of the Archbishop that every parish organize a branch of the Holy Name Society. As a consequence the Brigade had to yield; and now we have but a parish Holy Name Society, numbering over three hundred and attending Mass and receiving on the second Sunday of each month. The past year a Junior Holy Name Society was organized for the boys between 12 and 18

years of age. Thus we shall the more surely recruit many more members for the Senior Holy Name. At the monthly meetings a series of entertaining lectures is provided.

The parish boasts of one of the most successful conferences of the St. Vincent de Paul Society in the city, if not in the Archdiocese. At the latest quarterly meeting this conference outdistanced all others in the three principal items of the quarterly report, viz. families relieved, (55), visits to the poor at their homes (218), and disbursements made (\$2,040.92)—all this by a group of fourteen zealous Vincentians. Moreover there is an active Junior Conference of the St. Vincent de Paul Society, one of three in the city, composed of ten of the younger members. These do Big Brother work principally, though not exclusively, in the parish. Each Big Brother has under his care one or more boys who lack proper parental care and home conditions, or who need such brotherly interest as will save them from evil companionship, and even from the not too tender care of the law. This is one of the finest pieces of Catholic Action that could possibly be undertaken by Catholic laymen anywhere. The influence of these zealous Big Brothers is spreading, and a group of Georgetown undergraduates is cooperating with the St. Aloysius Big Brothers, going through a kind of noviceship with the intention of introducing this work when they return to their own cities.

For a fitting celebration of the Diamond Jubilee of St. Aloysius Church, to be held next year, plans are now being formed. They will include some changes in the sanctuary that will considerably enhance its beauty and that of this beautiful church. The main altar will be modified so as to be more strictly liturgical and present an unobstructed view of Brumidi's famous painting, the First Communion of St. Aloy-

sus. A marble floor will be laid over the entire Sanctuary; in the center before the main altar, will be set the Gonzaga coat of arms. A marble pulpit and marble *sedilia* are also included in the plan, as are a new system of indirect lighting for the church and the restoration of both upper and lower sacristies.

Gonzaga High School, to which brief reference has already been made, enrolled two hundred and twenty-five students the past year. This was slightly lower than the registration of the two preceding years, a fact which may be accounted for by the financial distress prevailing in Washington as elsewhere in the country. It is estimated over two thousand Catholic boys were attending the public high schools of the city; among them a number had been withdrawn from Gonzaga because of the inability of parents to pay our very modest tuition charges. But the apathy of parents and other responsible persons is the reason why Gonzaga's capacity for over 400 students is not taxed. His Excellency, Archbishop Curley, published in the official diocesan paper a call to the priests of Washington and to the parents of Catholic boys in the city, to send these boys of High School age to Gonzaga or to the other Catholic High School, St. John's.

One of the features at Gonzaga is the very modern scientific equipment, laboratories, etc., and another is the Phocian Library which has been brought up to all the requirements of standard schools and colleges. On this account Gonzaga has been placed on the list of Schools accredited by the Middle Atlantic Association of College and Secondary Schools. In athletics, football and basketball have been retained; baseball, once the principal sport, has been discontinued. Tennis is played by the several class teams. The basketball team is one of the best in the city; football was not so successful last year as the team was made up of mostly new men. The best athletes are also among the best

students, as membership on a team depends strictly on superior class standing.

Forty-two graduates received their diplomas at the commencement held June 16th in the College Hall. Most Reverend John M. McNamara, Auxiliary Bishop of Baltimore, presided at the exercises, and made an address at the close congratulating the graduates on their Jesuit training, and giving expression to his sincere sentiments of esteem for the Society. The Bishop is a loyal alumnus of Loyola College, Baltimore. The address to the graduates was given by Father Coleman Nevils, Rector of Georgetown University. Father Nevils began by complimenting the graduate speakers, Mr. Mann, salutatorian, and Mr. Hall, the valedictorian, on their splendid addresses. These outstanding students were on the winning side of the annual prize debate. Judges for this and other competitive debates were chosen from Georgetown, the Catholic University and other Washington schools. They declared our debaters to be equal to the best collegian debaters they had heard in years.

Gonzaga has been unusually fruitful in vocations to the priesthood this year. Two of the graduates entered St. Andrew-on-Hudson; another joined the Province of Upper Canada; a fourth was to enter the Novitiate at Novaliches as was his brother who graduated a year ago. Two who graduated in 1930 and 1932 are also entering this Province. The Josephites received one of this year's graduates; and one at least will enter the diocesan seminary. Mr. Frederick A. Brew, S.J., a graduate of 1929, was one of the eight scholastics for whom a special *Itinerarium* service was given in St. Aloysius' Church, the night of August first, before their departure for the Philippines. Most Reverend Bishop Hayes, S.J., recently consecrated Bishop of Cagayan, Mindanao, presided at the service. Very Reverend Father Provincial read the mandate and

gave to each his formal commission as a future laborer in that vast and difficult mission. Father James M. Cotter preached a most eloquent and appropriate sermon on the occasion. After the service, a reception was held in the Academy Auditorium by the Bishop and his youthful recruits.

The following chronology of St. Aloysius' Church, reprinted from an old program of an entertainment given at Gonzaga Hall in November, 1888, will be of interest to our readers:

1858

- October 28—Brick work completed. Dinner to the mason, John A. Capell, to the builder, Peter Gallant, and to fifty workmen.
- November 27—Plastering and stuccoing begun under the direction of Mr. G. A. Birch.
- December 6-28—Roofing finished. Placing of sheet-iron ceiling under the direction of Brother Romano, S.J.

1859

- January 7—The busts of St. Ignatius and St. Francis Xavier delivered by the sculptor, Vincenti, to the architect, Rev. Benedict Sestini, S.J.
- April 5—Rev. Bernard A. Maguire arrived from Baltimore for work in the new church.
- April 11—Paving I Street, north side, at a cost of \$639.49.
- May 3—Mrs Pinckney Brooke draped the interior of the Tabernacle. Pews rented. Senator Stephen A. Douglas rented pew No. 1 at \$80.00 per annum.
- May 22—Laying of gas pipes from New Jersey Ave. to the church. Lampposts are erected along I Street.
- June 18—Father Maguire invited the President of the United States, James Buchanan, to attend an Oratorio in the church. The President, not liking music, declined, but promised to attend the dedication services.
- June 23—Grand Oratorio, Haydn's Creation; leading soprano, Mrs. Cecilia Young, and seventy voices, under the direction of Prof. Bankert. Amount realized, \$1,000.00 The church was decorated with flags of all nations.

June 11—The placing of the iron columns back of the main altar.
September 8—Archbishop Hughes consents to preach the dedication sermon.

October 3—Brumidi's painting of St. Aloysius receiving First Communion from Cardinal Borromeo is finished and placed in position.

October 16—Dedication of the church by Very Rev. Burchard Villiger, S.J., provincial of the Maryland Province, assisted by Rev. Bernard Maguire, Rev. Robert Fulton, Rev. N. Young, O.P., and many other clergymen. Sermon by Most Rev. John Hughes. Five thousand persons assembled within the church, and as many outside. Among those present were President Buchanan and Miss Lane, Secretaries Floyd, Thompson and Taucey, Attorney-General Black, and Senator Douglas.

October 16-18—First baptisms: Charles B. Clagett, son of Hon. W. H. Clagett, Ellen Douglas, daughter of Judge Douglas.

November 20—The Wilcox organ, erected at a cost of \$3200.00, is played for the first time by Dr. Henry Perabeau.

December 19—Cross placed on front of Church.

December 20—First funeral service. Mass said by Father Stonestreet, S.J., for the soul of Mrs. Mulloy.

December 25—Three Masses are said at the same time at three altars—a sight seen for the first time in Washington: Father Maguire at the high altar, and Fathers Hoban and Stonestreet at the side altars.

December 26—First marriage: Robert Johnson and Susanna Hoban, by Father Henry Hoban, S.J.

1860

February 12—First meeting in the basement, a meeting of the Young Catholic Friends Society, who were addressed by Father Maguire.

February 19—First Mass in basement; said by Father Maguire at 6 o'clock; one at 9 o'clock by Father Stonestreet. (N. B.—Here the chronicler, who was obliged to wade through snow, slush and mud after a week's fall of rain and snow, notes the derivation of "Swamp-poodle"; from the German, *pudel*, a pool, and from the Danish and Swedish, *swamp*, wet ground.)

February 26—First Sunday-school; 200 children.

- March 9—Stations of the Cross; prayer read by Father Stonestreet; hymns sung by Misses Elliott, Major, and Amelia Egan.
- March 11—Sermon preached by Right Rev. Bishop Spalding, of Louisville, on "The Unity of the Church".
- March 13—First meeting of the Sanctuary Society.
- April 8—First Easter Sunday—Father Daniel Lynch, S.J., preached his first sermon in the new church.
- May 31—First May Procession—Miss Mary Ward, Queen of the May; Miss Mary Bowen, Maid of Honor. First concert of the children of St. Aloysius' Sunday-school.
- June 21—First celebration of St. Aloysius' Day. A number of the children made their First Communion and afterward took their breakfast in the lower rooms; in the evening, Right Rev. John Whelan, Bishop of Mobile, presiding, the children renewed their baptismal vows.
- July 25—Father Wm. F. Clark succeeds Father Stonestreet as pastor; and on August 7 Father Wiget comes as an assistant.
- September 17—The Parish School opens in the lower church with 250 boys and girls.
- September 24—Removal of Parish School to the Douglas Mansion, rent for \$400.00 per year.
- November 11—First Confirmation—150 persons, of whom 50 were adults, were confirmed by Archbishop Kenrick.
- 1861
- July 1—First annual exhibition of the Parish School in the lower church.
- July 19—Rev. Father Wiget succeeds Father Clark as pastor of the church and Rector of Gonzaga College.
- November 10—First Mission—given by Father McElroy, S.J., assisted by Fathers Sourin, Maguire, S.J., and other Fathers. Father McElroy was then 80 years old, but with all the physical and mental vigor of one much younger.

1862

- September 16—St. Aloysius Hospital, built by members of the church, finished; will accommodate 250. Father Wiget receives a commission as military chaplain of the Hospital.

Obituary

REV JOHN B. THEIS, S.J.

August 13, 1857 - August 15, 1932

Rev. John B. Theis, S.J., since 1924 a member of the Campion Faculty, died on August 15th, two days after completing his 75th year.

On May 28th, Father Theis had to undergo an operation, from which he seemed to rally at first. But very soon he began to decline rapidly, in spite of the loving and solicitous care of the good Sisters of St. Francis Hospital, La Crosse, who looked upon him as their great spiritual benefactor. Nor was the most skillful care of the best doctors able to prolong his life. And thus, after almost three months of constant suffering, borne with heroic patience, the veteran soldier of Christ and loving son of Mary went to his eternal reward on August 15th, the beautiful Feast of the Assumption. It is not surprising that our Blessed Lady, for whose honor and veneration he had always worked so enthusiastically, came to take her faithful servant to have him join in celebrating her triumph on that great day in heaven.

Father Theis was born on August 13th, in the year 1857, at Badem, a small village near Treves, in Germany. At the age of 14 he came to this country and took up his abode at Toledo, Ohio. On September 22nd, 1878, he applied for reception into the Society of Jesus and was sent to the novitiate of the German Province at Exaeten, in Holland. His normal training as a Junior he received at Wijnandsrade, Holland, and his three years of philosophy at Blyenbeck, Holland. Having completed his philosophy in 1885, he

was sent back to the United States and appointed teacher and prefect at Sacred Heart College, Prairie du Chien, Wisconsin, from 1886-1890. In the fall of 1890, he returned to Europe, to take up the study of theology at Ditton Hall, England, and in due time was ordained to the priesthood. This was followed by the tertianship at Portico, England.

Having thus completed the preparatory training of a Jesuit, he again returned to the country of his adoption, ready to spend himself for the glory of God and the salvation of his fellowmen. From 1894-1898 he taught at Canisius College, Buffalo, N. Y., and from 1898-1901 held the office of President of the College. After his term of office expired, he remained two more years at Canisius College as general prefect of discipline. In 1903 he was transferred to St. Ignatius College, Cleveland, where he continued his work in the capacity of teacher and prefect. From 1909-1918, Father Theis held the responsible office of treasurer at Campion College, Prairie du Chien, Wisconsin. In 1918 an efficient pastor was wanted for the large parish of Sts. Peter and Paul at Mankato, Minnesota. Father Theis was finally chosen and the six years of wonderful work in the spiritual and material upbuilding of the parish proved the wisdom of the choice. In 1924 Father Theis returned to Campion as spiritual father of the community. The quiet life he led there was frequently interrupted by apostolic work in the form of Forty Hours, retreats, and missions conducted in many places. To the very end of his life his ardent zeal for souls was far greater than his bodily strength and no trial was more severe for him than to be told that some work he might be contemplating would be beyond his strength. All through the many years of his apostolic work, Father Theis was frequently instrumental in sending many a young lady to the convent.

This sketch would not be complete without mentioning the great event of the Golden Jubilee of Father Theis's religious life, September 22nd, 1928. Father Theis himself was celebrant of the Solemn High Mass of thanksgiving. A very eloquent sermon was preached by Right Rev. Monsignor A. P. Kremer, Vicar-General of the diocese of La Crosse, and for many years an intimate friend of the jubilarian. The large number of priests and friends attending the celebration, together with some relatives from Toledo, Ohio, were an eloquent proof of the general appreciation and love for the venerable jubilarian.

The simple funeral services customary at the burial of a Jesuit were held at St. Gabriel's Church, at nine o'clock, on August 18th, with Rev. Father Quinn, President of Campion, as celebrant. The church was filled almost to capacity by the parishioners. Two nieces of Father Theis had come from Toledo. All the Sisters of St. Mary's Academy, whose regular confessor Father Theis had been for years, were present. Some fifty Jesuits and many diocesan priests attended. Among the latter, Right Rev. Monsignor P. Pape, pastor of St. Joseph's Cathedral, La Crosse, and Rev. K. Beyer, the venerable chaplain of St. Rose Convent, La Crosse, came to do him honor. His remains were laid to rest in St. Gabriel's cemetery.

R. I. P.

A. M. D. G.

VARIA



Other Countries

AUSTRALIA

Archbishop Mannix and the Jesuits

A glowing tribute to the work of the Irish Jesuits in Australia was paid by the Most Rev. Dr. Mannix, Archbishop of Melbourne, when he blessed the foundation stone of the new Jesuit Seminary at Watsonia.

After paying a debt of gratitude to the Irish Province, His Excellency continued by saying that the time had come when, in his wisdom, the Father General of the Society thought that the Australian Province was ready for Home Rule.

The building at Watsonia was the crowning monument of the Irish Fathers who had lived and labored with the Jesuits in Australia. He had never called upon the Jesuit Fathers for help that he did not meet with a generous response.

He had called upon them to take charge of Corpus Christi College and Newman College, and many other undertakings in the diocese. When the Catholic Broadcast House was established, the help of the Jesuits was again sought. It was known that the Jesuits were very successful on solid ground, and it was felt that they would be equally at home on the air. Wherever the Jesuits had been they had been successful.

BRAZIL

In an interesting letter to Rev. Father Luis Parola, Father Luis Gonzaga Jaeger of the Province of South-

ern Brazil gives an account of an excursion which he made last January in order to find the place of martyrdom of the servants of God, Fathers Roque González de Santa Cruz and Alonso Rodríguez. He believes he has found the true place where Caaró mission once stood. The reasons upon which he bases this belief are four, which indeed render it highly probable though not strictly certain. The place pointed out by Father Jaeger is found in the northern part of the towns of San Lorenzo and San Miguel; and of this place he gives the following description: "If I'm not mistaken, one of the ancient records terms Caaró a delightful place. . . And indeed, it is a place worthy of the topographical intuition of Father Roque; a plateau 500 meters long and 300 m. wide, in the form of a crescent, one-half of it being a meadow, and the other half, a tall forest with very old trees. The plateau is surrounded by 17 magnificent springs of excellent, abundant and inexhaustible water. The two best of them I christened Roque González and Alonso Rodríguez. . . Being convinced of having discovered the real Caaró, I made the necessary provisions to erect there, when their beatification draws near, a large white cross with the following inscription: IHS. LOCUS MARTYRII BEATORUM R. GONZALEZ ET A. RODRIGUEX, S.J. 15. XI. 1628."

CANADA

Indian Missions

Reverend and Dear Father Editor:

After much prayer and mature consideration I have determined to fly to my missions in a hydroplane. Thirty years I studied, to squander two-thirds of my time in the manner of travel described below, to and from my thirty-nine missions, which are widely

separated, often by a five or six-day canoe journey.

I am a lone missionary in a territory of 70,437 square miles, between Lake Winnipeg and James Bay. The doctors say I cannot continue with canoe and dog-team on account of knee trouble. There is, at present, no priest to aid or replace me and I am now well equipped for these missions, being in my prime, knowing the Ojibway Indian language fluently and the people intimately. During ten years of continual effort I have been confined to my Catholic neophytes. It is my ambition to extend my missions north into the camps of the Pagan Indians whom I know to be desirous and ready for the Word of God. Zeal shall be no longer reckoned by the distance in miles mushed, but by the number of souls converted.

I have studied and practised successfully as a mechanic and pilot and my mission is perfectly adapted to flying, there being no part of Canada where lakes are more numerous. My Secular and Religious Superiors have encouraged me spiritually and financially.

Yours hopefully in the Sacred Heart,

JOSEPH M. COUTURE, S.J.

An account of missionary travel, old style, follows:

"I shrunk from a huge billow which caught our slowly-rising bow and dashed a heavy spray of stinging cold water into our faces, already smarting under the whip of the whistling north gale. A coat of ice everywhere burdened our craft which was already laboring under a load of five men and equipment with a canoe in tow with its cargo of dogs. There was question of swamping. 'Shall we turn back, Father?' 'No,' I replied to Sam King, our Indian pilot. My motto is 'Never turn back.' Two days, the 25th and 26th of November, we fought into the teeth of that

storm which swept unimpeded over Ontario's level height of land from the not-too-distant ice-frozen Northland. Nipigon Lake would be next to surrender its violent waters to the unrelenting strength of the closing grip of winter.

"The second evening away from Sand Point, when the waters calmed in the cove between Caribou Island and Champlain Point we reverentially witnessed the obedience of wind and wave to the Will of the Master, Who seemed, as it were, to have sent an angel to breathe a magic silent breath, forming in the fraction of a second, a mile of undulating ice, dark-polished, transparent, too fine to feel. Falling snow soon whitened the lake all around. Admiration soon turned to anxiety. The ice thickened quickly. Large sheets of new ice broke and shoved and slid under one another. Approaching shore later we were obliged to break a passage with a pole till solid footing could be gained on the thicker shore-ice. Camp was set, the dogs fed; we ate and said our Indian prayers at the camp fire. Outer clothing was cast off and I slipped into my eiderdown. Sam remained standing, looking, listening. The wind was rising again, he feared. Before morning the boat would be ground to pieces in the jaws of polar ice. We abandoned the eiderdowns—better save the launch while we may. It is late and it is very dark. I light and feed two huge fire-piles to act as torches. The Indians chop a passage for the launch to the shore, sliding severed ice underneath and forcing the boat forward till she drags on the sand. The men pull sideways at the center of a long chain hitched from boat to tree, the slack is reefed and the experiment, with this substitute for block and tackle, is repeated till, little by little, the boat is dragged to safety. There we let her lie till daylight when we would pull her high and dry and prop her up for winterage.

"We roll out early in the morning. It is too cold to stay abed when the camp fire is long dead. When unchaining the dogs, two of them, Wolf and Tiger, broke loose. These dogs, each weighing 125 pounds, were strong sons of a MacKenzie River Malamute and a huge timber wolf. In the excitement now they became wholly savage wolves. There were angry growls. Wolf rushed on Tiger. The two snarled, gripped, tumbled, tore hair and flesh, seeking a death-hold. I fortunately caught Wolf's chain, dragged him back, and the men beat off Tiger. A moment more would have meant loss of one at least of these fine beasts. Tiger would not be caught. I set a lasso-snare and coaxed him finally with a fish on a stick to step into it. A quick jerk of the rope and I had him by the leg.

"Indian file, one man tracking the dog-sled with the luggage, the rest each with a dog on a chain and with pack-sack, stick or axe in hand, we stumbled for miles on shore rocks covered with fresh ice from the splashing of the waves till we were well in from the mouth of Gull Bay where we risked a crossing, stepping cautiously over the new ice which had welded together older broken blocks. The last few miles of this ten-mile bay, dog-driving became feasible and we rode up in style to the Indian Reserve.

"From November the 28th till December the 15th I remained at Gull Bay preparing for the great feast of Christmas. My everyday mission activities included preparing the altar for Mass, a half-hour in the confessional, Mass, a forty-minute sermon, Communion to all the Indians, Thanksgiving prayers, an hour of Catechism to children in the forenoon, and after dinner often two hours of singing lesson and instruction for the elders, later visiting all the log cabins, baptizing, marrying couples, teaching Mass-servers, smoking and conversing with the men, and

evening devotions, with another long sermon, followed by confessions till 10.30 or 11 P.M. There is no privacy the whole day. If I were not in the church, (granting that our shack at Gull Bay could be called a church), at all times the Indians crowd around me, requesting medals, Holy Water, medicines, gramophone and baby blessings, tobacco and often remaining with me for no ostensible reason. Travel is difficult and entails hardship and suffering but it is a treat in comparison to life at the mission itself.

"December 12th, the "Freeze-Up". Beyond the entrance to Gull Bay stretched a 2,400 square mile road of ice. I would visit a few missions on the lake and return to Gull Bay for Christmas. On Monday, December the 16th, Nate McGuire, a half-breed Indian, and I took to the trail. A three-hour run brought us within a mile of Nipigon's Gibraltar, half a mile in front of which lay Undercliff Island. Between the high cliff and the island a current ebbed back and forth. We figured we were still some distance from the current's dangerous ice and would avoid it as the Indians do, by heading for the island. My guide probed with a pole. To our dismay his stick slid easily through, and water surged up over the ice. We tried to left and right and behind and there was no safety. Ahead there was more solid ice. We moved cautiously, testing everywhere. We could not turn back over the thin ice we had crossed because it was now too weakened with the holes punched and dangerously weighted with water. An hour went by, two hours. It seemed that we were on an island of firmer ice, not a quarter of a mile each way, surrounded by a very thin flow. Two or three inches of water was flooding over large surfaces, wherever we had punched holes. Our feet and legs were numbed with the cold water. The dogs

shivered. Sensing danger on all sides they kept close to us, crouching against our legs. Ice froze on our leggings and on the dogs' shaggy hair. Each time we drew the sleigh from the water more ice formed on the runners. McGuire now more cautiously made holes and at more rare intervals, for the water was spreading and getting deeper. We feared we would sink. Three, four hours, groping and in growing fear. Darkness found us still prisoners. A desperate move was planned. At 8.30 P.M. McGuire, the lighter man and more fleet of foot, would try alone to cross the main channel to the cliff. He succeeded. McGuire whistled to the dogs. I, lying prostrate on the sleigh, the better to distribute the weight, then urged the dogs to mad gallop. Half way across the ice sagged in a gentle curve, like a wave, under the weight of the sleigh. I saw water on the ice ahead where McGuire's foot had gone through. 'Haw', I cried fiercely to my leader and he obediently swung the team left. I was saved!—Saved for God's ministry."

CHINA

In the Hands of Communist Bandits

For 17 months, Father Esteban, S.J., a Spanish missionary of Wu-Hu, China, has been in the hands of the Communists. After several vain attempts to obtain his release, news was received from the prisoner. In a letter written December 1st, 1932, Father Esteban, writing to the Missionary Father of Wu-Yen, says:

"I have communicated with the head of the band of Communists, and he has agreed to give me my freedom for 2000 piastres. You may send the money to Loshien and Su-Wei ngai-tcheng-fu. I have also arranged for the release of the Father of Yao-tchen, under the same conditions."

Having no guarantee from the Communists, the Father at Wu-Yen addressed a letter to Father Esteban, seeking more information on the matter, and sent it through Laomey and another Christian servant, who could get through the Communists because he had friends or relatives there. The two returned with a letter from Father Esteban, dated January 1, 1933, which contained the following: "The Christian Hu-Yu Lai was here, bringing me your letter of December 22. The Communists have agreed to have the Christian bring the money to Lo-Ping, and then accompanied by one of their own to bring the money here. They will then allow me to go to Wu-Yen, as they will not trust me and will not allow me to leave this place before the arrival of the money."

The Father at Wu-Yuen began to entertain strong suspicion about the fidelity of the Communists, and he was thinking of closing all communications with them. But the two Christians who had brought the letter from Father Esteban urged him to go through with the affair. The condition of Father Esteban's health was alarming. He showed the two messengers his arms covered with wounds, and told them that his entire body was likewise affected. The Father at Wu-Yuen, in his doubts, consulted his superior and with his permission went ahead with the payment of the ransom.

On February 5th, the bandits received the 2000 piastres asked as ransom, but no attempts were made by them to release the prisoner. Instead a letter was received from Father Esteban with the following:

Kan-Dong-Fesang, February 6, 1933

To Father Equizobol,

Dear Father in Christ,—

We have been deceived. They received the ransom

agreed upon yesterday, but now they ask for 17,800 piastres more. They have deceived us, but they cannot deceive Almighty God. Let us confide in Him and ask for His grace. I ask for nothing else save for the grace to persevere and to suffer gladly for His sake, even unto death. I am most happy in my present condition, awaiting a violent death whenever it shall please them to inflict it, or a natural death since my state of health is not of the best. *Fiat voluntas Dei.* I sincerely thank your reverence for the efforts you have made to obtain my release, and I repeat that I ask for no more save your prayers. Beg for me the blessing of His Grace, the Bishop, and of my Rev. Father Superior, and beg all the other Fathers and Brothers to give me a remembrance in their prayers. This may be my last letter to you. Warn the Catholic Mission of Jao-tchton, lest they fall into the same trap.

Your Reverence's humble servant in Christ,

P. ESTEBAN, S.J.

Every hope of obtaining Father Esteban's release is now gone,—like that of his confrère, P. Avito of the Mission of An-King, who has been in the hands of Chinese communists for more than three years. The brave prisoner of Christ offers his sufferings and his long agony in union with the Passion of His Royal Master, Jesus, for the salvation of China. Nor is his oblation less productive of good than the apostolic labors which, in the flower of his youth, the Father had offered to God.

P. EDMUND AMAT, S.J.,
Missionary in China.

New Catholic Schools in Northern China

On the 18th of June, 1932, the Catholic University of Peking granted degrees to 14 students, six of whom were Catholics. On the following day 94 students of the High School attached to the University received their diplomas. Of all the Universities in Peking, the Catholic University alone remained opened throughout the scholastic year, the others being compelled to close for part of the time either on account of communistic activities or for lack of funds.

The Catholic University of Tientsin, run by the Jesuit Fathers, has this year successfully completed its organization, adding to the courses already existing, a four-year course of secondary studies. This was indeed an unhoped-for accomplishment which has given a new impetus to the work of the Institute, and many are already seeking admission into the school. What is of even greater consolation is the spiritual re-awakening which is taking place among the student body of the University, 32 of them having asked and received Baptism between the months of June and October.

A tour through the province of Shantung shows the Catholic schools there in a most flourishing condition, and well organized. Especially is this so of the girls' schools under the care of the American Sisters, who attract to their schools the children of the better classes.

EGYPT—Miniah

The 126,660 Catholics of Egypt are grouped thus according to the different rites:

Latins	64,627
Coptic Catholics	34,015

Greek Catholics	15,982
Maronites	6,729
Armenian Catholics	3,417
Syrian Catholics	1,595
Chaldean Catholics	297

The small number is explained in part by the activity of the Protestants. They, in fact, possess 21 societies, occupy more than 60 stations and employ 350 missionaries and 1,150 native helpers; they have founded schools and universities and have preached even in the public place. "One Thursday," writes Father Kandela, "I visited the school of Cheikh Zeined-dine. Departing from the school, I saw some distance away, a minister seated in a chair, a bible in hand, speaking as if among friends to a throng of about a hundred which was assembled about him. Each had a distaff in his hands spinning all the while they were listening to the preacher. Unfortunately, some of the listeners were Catholics. Before arriving at Tahta, I saw three other ministers, bible in hand, walking together; each having just come from the same village. They were native helpers, paid generously by the Missionary Society. Every Thursday, they go from village to village, preaching their error and draw to their church thousands of Coptic Schismatics. They spread their teaching by distributing, often gratuitously or for a few cents, their pamphlets and especially their Bible."

In Upper Egypt, the Fathers are fighting this propaganda particularly through their schools. They have just opened two schools for girls in Koussie and in Beni-Mohamed. The most consoling results are the numerous vocations that are begotten there. Almost all the Seminarists of Cairo and of Tahta have come from these villages. The small village of Hammas, among others, possesses only 25 or 30 Catholic fam-

ilies; however it has given 6 junior Seminarists to Cairo, 2 senior Seminarists to Tahta and 4 priests.

Furthermore, the Coptic Catholic Church has great need of priests. Their three dioceses have only 64 while there exist in the Coptic Schismatic Church 1,465.

ENGLAND

Our readers will be interested in the following sketch of Father Joseph Rickaby, who died on December 18th, 1932. The account which we give is abridged from the obituary published in the April issue of *Letters and Notices*.

Joseph Rickaby was born at Everingham in Yorkshire, November 20th, 1845, and his father was the family butler to the Herries's. Young William Herries had developed a strong attachment for this diminutive youth who lived down at the Lodge. When, therefore, the question of schooling arose, William Herries would normally have followed his elder brother to Stonyhurst, but he vehemently refused unless his friend Joe were allowed to accompany him. At last a compromise was effected; William went in 1853, Joe following on September 26th, 1855, when he was a little more robust. It was a complete success, and none of the boys at Stonyhurst ever guessed that the inseparable companions were not on terms of social equality.

Lady Herries was a woman of great holiness of life. Her hopes that at least one of her five sons would become a priest were, one by one, shattered, and she envied Mrs. Rickaby's proud privilege. Once a fortnight when the rules of Novices and Juniors allowed a Sunday letter home, she was as eager as Mrs. Rickaby for its arrival, and the two mothers sat side by side at the Lodge fire pouring over Joe's letters.

Joe Rickaby's studies at Stonyhurst were quite suc-

cessful, it seems, to judge from the list of prizes and honors he received; but life must have been very hard for the shrimp of a boy who loved to roam the Park at home. Thus he says pathetically of Father Clough, whom he always greatly admired, and who was his rector during the greater part of his school days: "He used to let us go out of the playground, and he let us see the green fields." (Schoolboys led a more cloistered existence then than do their modern counterparts.) It was the craving of that young heart for nature, rather than the stern environment of wet footballs and grim Stonyhurst cricket. And yet that craving remained as the background of his active life till the moment when he had perforce to exchange it for a wheelchair. On the completion of his Stonyhurst studies, he entered the Society at Manresa, Roehampton.

By 1870 he had completed his philosophy course at St. Mary's Hall, and attained his M.A. at London University. Whatever his board thought of his Philosophy "universa", we do not know, nor do we know of whom it was composed. At any rate, his London Examiners were less reticent, and they styled him a brilliant examinee, one of them testifying to the remarkable accuracy and thoroughness displayed in a quite exceptional set of papers presented.

Placed on the Stonyhurst staff, he taught the London B.A. candidates, a class composed of the Secular Philosophers and Seminarians, and at the age of twenty-eight went to St. Bueno's to begin his theology (1874). It is not surprising that he was never placed on a staff of College Masters. We have already alluded to his extreme frailty of body, but when one remembers the strange magnetic charm which he was ever afterwards to have over youth, the impulse is to surmise that he would have had just his own way with a class. From 1878 to 1926 he was intimately associated with the training of the youth of the Society,

intellectually and spiritually, and for nearly twenty years he was the spiritual confidant of the theologians at Oscott College, Birmingham. Indeed, it may be said that the work for that College crippled him. Certain week-ends which took him there, implied standing in the corridor of the train from Oxford to Birmingham, and the result was a permanent rheumatism. The period falls into three well-marked sections, two of splendid intellectual activity, and one in which the mind must tussle with the growing infirmity of the body.

From 1879 to 1896 Father Rickaby was at St. Mary's Hall, Stonyhurst. He taught Ethics and Natural Law, he was Spiritual Father, he was Prefect of Studies, and all the combinations of these important offices; but always he was moulding the young mind, delighting in its freshness, and charming and educating by the originality of his thought and the breadth of his sympathies. Walking was his hobby, and walks they were indeed; but far from exhausting his frail frame, he returned from these astounding trips mentally and physically invigorated. One might meet him time to time, with a clumsy walking stick, hat, boots and clothes of an irredeemable tint, and a scrap of all but illegible notes in his hand, preparing one of his sermons. An injudicious reporter once asked him for his "manuscript", and he was handed with a smile a half-sheet of note-paper which had been scratched about with a pen.

One thinks of the sermons in the College Church. Cardinal Vaughn, then Bishop of Salford, was pontificating, and Father Rickaby was to preach. How well we remember the great Prelate's words of encouragement and blessing as he placed the stole upon his shoulders, and aided the trembling hands. In the pulpit itself, conventional gesture went to the winds. His left hand hung limp from the rail; his voice was faltering for a moment, while every eye and ear were

upon him. Then it rose to its full power; and boys, villagers and philosophers were absorbed in that eloquence which each felt was designed especially for himself.

Our second period includes the time spent at *Campion Hall*, Oxford. This comprises besides his own work for the B.S. thesis, the conferences to the undergraduates at Oxford and Cambridge, the work at *Oscott*, and the intercourse with our own students at *Campion Hall* itself. In the autumn of 1897 he was taken away to the *Scriptorium* at *Farm Street*, returning to *Campion Hall* at *Michaelmass*, 1899. He was matriculated as a research student; and in October, 1901, was given the degree of B.S. for the dissertation on "The Origin and Extent of Civil Power." This was later published in book form as "Free-will and Four English Philosophers."

One of those who studied at the Hall when *Father Rickaby* was *Spiritual Father* writes: "He loved every stone of Oxford; and for one of its illustrious sons, *Cardinal Newman*, he cherished lively affection. He took me to see *Newman's* undergraduate rooms at *Trinity*, and later to *Oriel*, where he was a Fellow, to *St. Mary the Virgin's* where he preached. In later years *Father Rickaby* bore, to my mind, a striking resemblance to *Newman*. To see him sitting in the chapel at Oxford giving a domestic exhortation, was to see a fine and venerable figure, magnificent in his love of the Society and devotion to its interests. He spoke without notes, in pleasing and forceful language; and though one may sometimes have felt inclined to disagree, there was no denying the originality of his treatment, and no gainsaying the earnestness of his manner."

Father Rickaby himself, in publishing his notes, "Waters that Go Softly," failed to reproduce the vivid quality of those vital addresses; and it may well be

that the reason for this failure is inherent in the method he employed, and the very life and charm of his talks. They were not discourses or meditations, but rather flashes of intuitive vision, which as it were, lit up and revealed the landscape of religious truth. One such striking development was his reference to the words of St. Augustine, who viewed the Church as a procession, the head of which had turned beyond the veil, viz. Christ and the Apostles, but, we, in following preserve the sense of unity. "Illi viderunt caput, et crediderunt in corpore; nos videmus corpus, et credimus in capite."

His third period is that of decay. In 1924 he left Campion Hall, and for two years was back at the Seminary. When the time came to leave, he asked to be wheeled to the point before the main doors at Stonyhurst, and said: "Leave me here for ten minutes." There he sat, quietly reviewing his life, praying perhaps for Lady Herries who sent him there, for Father Clough, his great rector, for the souls for whom he had been made responsible. There was the wonderful charm of the peace of nature around him, and behind was the home and training-ground of the youth that he loved. "Take me back now," he said, "I shall never see this again."

From more than one source we have heard his love of St. Augustine voiced, and it was undoubtedly very deep and touching. For all that, he was not a great Augustinian. His was an entirely prayerful approach; and if in doing so his interpretation was not based primarily upon scholarship, still it brought out the beauty of the two minds, delicately attuned to eternity. We remember his delight in drawing out, whilst giving the Exercises, the parallels from the City of God and comparing them with St. Ignatius's concept of the powers of evil as presented in the Two Standards.

In his general treatment of the Spiritual Exercises, he had all that charm of utterance that we have referred to, and he became a most popular Director for the Clergy in most dioceses of England. To the translation of the text of the Exercises, which he published in 1915, he devoted enormous care. It was current talk that Father Rickaby had learnt Spanish in order to be able to read St. Ignatius's words in the original. This may have been so; the text is a most valuable contribution; but, as we are thinking more of the revelation of his character than of trying to appraise the ultimate permanency of his writings, we may say that his soul shines out characteristically in all these notes, even where for scholarship's sake, he had tried to be most objective.

Without doubt, his translation of "Rodriguez" is a masterpiece in its way; but it was not the sort of task that he would have taken up *motu proprio*. There are certain aspects of Father Rodriguez's spiritual system that Father Rickaby had difficulty in accepting; and his first attempt was more editorial in character. But once he had understood Father General's wish—namely, that a translation alone was called for,—he threw himself into the work with all the vigor of a much younger man. To appreciate what we had suffered from for so long in our daily spiritual reading in the refectory, one has but to compare, almost at random, the old re-translation from the French with Father Rickaby's splendid English. It is said that the original Spanish was a classic. The present version must be regarded as a worthy dress in the English tongue.

It is interesting to learn that he thought he was entitled to sing his "Nunc dimittis" when he went down from Oxford after having completed his Newman Index. He had then still before him all his work on the Exercises; but with the last proof of the "Rod-

riguez" passed for printing—and it was no easy matter to get the final permission to proceed—he might intone the canticle with a clear conscience. He had finished his work. It may be remembered that in "Waters that Go Softly" he likens a Religious's Rule Book to "a list of things that have to be done and suffered for Jesus Christ". That book was now closed. He received the Last Sacraments in November, 1932, due to an attack of bronchitis, a not unusual ailment for a man of his age; and he died on December 18th, at St. Bueno's, and was buried near his brother, Father John, at Pantasaph. R. I. P.

HOLLAND

November 30, 1932, there was inaugurated by the Bishop of Eichstatt the information process for the introduction of the cause of the beatification of Father Jacob Rem. Father Rem was born in 1546 and made his humanistic and philosophical studies at the University of Dilligen. He entered the Society in 1566. In the Society he was extremely fortunate in his companions. He was received by St. Francis Borgia, had St. Stanislaus Kostka for a fellow novice, and, returning to Germany, lived with St. Peter Canisius. For fifty years Father Rem worked as priest and preacher, teacher and prefect, in the Colleges of Dilligen, Munich, and Ingolstat. His efforts were always directed to spreading devotion to the Blessed Mother. He founded in 1575 the first sodality in South Germany, and throughout his life, by preaching, writing and the extension of sodalities, fostered devotion to the Blessed Virgin. He died on October 12, 1618.

INDIA

Death of Mgr. L. Van Hoeck, S.J., Bishop of Ranchi

His Lordship, Monsignor L. Van Hoeck, S.J., first Bishop of Ranchi, died on Sunday morning April 30, 1933, at Ranchi, of heart failure brought on by cancer of the throat. His Lordship had been ailing for the past year and last August went to Belgium where he was treated to all appearances successfully at Louvain. A complete cure was predicted, but His Lordship could not bear the inaction required for a long convalescence. Work of a very important nature forced him to return to India too soon and it was not long before signs of the reappearance of cancer were visible.

His Lordship spent some weeks in Calcutta early this year where he underwent a radium treatment at the Presidency General Hospital. The doctors, however, soon said that all treatment was unavailing and Monsignor Van Hoeck went back to Ranchi knowing full well that his days were counted.

With his usual indomitable energy he wanted to work for his beloved diocese to the last. It was only his strong will that kept him alive so long.

Monsignor Van Hoeck was born at Antwerp in Belgium on April 7, 1870. He was specially educated for the mission at the Apostolic School in Turnhout, a school which has supplied hundreds of missionaries to all parts of the world. He entered the Society of Jesus in September 1889 and was sent out to Bengal towards the end of 1892. As a Scholastic he taught at North Point, Darjeeling and at St. Xavier's, Calcutta. After his theological course at Kurseong, he was ordained priest in 1903 and went back as Prefect of Darjeeling. A stern man, whose will was law, the boys called him "Bendoek"—a play upon his name—and they respected him.

In 1907 he obtained his heart's desire and was allowed to go to Chota-Nagpur as a missionary. It was the time when a great mass movement of conversions was sweeping over the western extremity of the Chota-Nagpur mission. In the native state of Jashpur whole villages were asking for baptism and the pioneer Father DeGryse worked till he dropped. At his death he left his young assistant at the head of a district of 30,000 souls, most of whom were still catechumens. A group of 700 were under instruction at the bungalow at Kurdeg and Father Van Hoeck had to call for immediate assistance to deal with the situation.

Father Van Hoeck was an indefatigable worker who never spared himself. In those days he never returned to rest before 1 o'clock in the morning. He travelled around his district at the double and often required two relays of bearers to carry his luggage. On his second tour he baptised 11,000 Jashpuria babies in three weeks.

His catechumenates at Kurdeg have remained famous in the history of the Chota-Nagpur mission. Instruction was carried on day and night in batches and at one time three batches of eight cooks each had to prepare food without stopping night and day to feed the thousands that came for instruction.

Two years of this superhuman activity undermined even his constitution. He was several times laid low with malaria. He only left his beloved mission, however, to take over the important post of Rector of Manresa House, Ranchi—more important then because there was no bishop in Chota-Nagpur.

For nearly ten years he directed the fortunes of the big Ranchi house which houses so many mission activities. His especial work was the organization of St. John's High School which he brought to a very high level of educational perfection. At the expiration of his rectorship, he went as Superior to Tongo.

In 1920 the Holy See created a new diocese of Patna by splitting up the huge diocese of Allahabad. The mission was entrusted to American Jesuits. To found the new and difficult diocese Rome could find no one better gifted than Father Van Hoeck, who was consecrated at Ranchi on March 6, 1921, by the then Archbishop of Calcutta, Dr. Brice Meulemen. The new bishop set to work with his usual energy with the handful of American and Indian priests at his disposal. In 1925 he went to America to make his new mission known and he was successful in arousing the enthusiasm of his Jesuit confrères. Henceforth fresh recruits and more plentiful alms began to flow in. He founded an indigenous sisterhood at Bettiah and opened an Apostolic School to provide Catechists and Priests, and he had just completed the enlargement of his pro-Cathedral when a still more important mission was thrust upon him.

The Bengal mission, under the direction of the Belgian Jesuits, had been increasing beyond all expectations in Chota-Nagpur, Dr. Van Hoeck's old mission-field. More than 200,000 aborigines had embraced our holy religion and Rome decided that it was time to erect this fruitful field into a diocese separate from Calcutta over 200 miles away. Monsignor Van Hoeck was the very man to whom to confide the foundation of the new diocese. He left Patna much to the regret of numerous friends to whom his unflagging zeal had endeared him. But his reception in Ranchi was a triumph. The people knew him and they came in their tens of thousands from all over the mission to welcome him. He was at home from the outset. He devoted himself especially to the development of education, and in these latter years especially to the education of the Indian clergy. He started the building of a model seminary which will be his memorial, and spared no money to make it as efficient as possible.

Social works too engaged his attention and the bishop succeeding in grouping his people into a strong, united association, "The Chota-Nagpur Catholic Sabha" to defend and promote their interests. This association has been recognized by the Government as the representative body of the Catholic community which now counts more than 280,000 souls.

Monsignor Van Hoeck was not old as bishops go, and with his strong constitution he was expected to enjoy many years of strenuous life, but Providence deemed his life work sufficient. He will long be remembered and very many will respect him. He was a model bishop giving himself entirely to his flock, knowing them intimately and mixing with them with most paternal affection. This pioneer bishop whose mission it was to found two great dioceses will remain a great figure in the history of the Catholic mission of India. May he rest in peace.

The Calcutta Herald,
May 7, 1933.

The *Letters and Notices* of the English Province, in carrying the notice of the death of Bishop Van Hoeck, adds the following details:

"The secret act of sublime heroism on the part of Bishop Van Hoeck is made known at his death. Father General reveals that His Excellency, on returning to Europe for treatment for cancer, was informed by his doctor that cure was impossible, and that his death must take place within a year. Hiding this fact from all except his superiors, Bishop Van Hoeck returned gaily to India in order that he might pass away at his post of duty. Of him it is said that 'after Father Lievens, his name will stand out as the creator of Catholic Ranchi, our premier mission'. High praise indeed!"

The Calicut Mission

The Mission of Calicut, entrusted to the Fathers of the Venetian Province of the Society of Jesus, is one of the poorest Missions in the world. Far from being able to meet the necessary expenses for its development and for the development of its institutions, it has barely enough to pay the interest on the debts it had to contract successively. For the maintenance of its Novices and Scholastics it entirely depends on charity.

Their education takes several years, anxious as the Society of Jesus has always been to give to her future missionaries the best religious, scientific and literary formation; and this obviously implies a heavy outlay. Offerings do now and then reach the Mission, but these are almost all for this or that missionary, for this or that particular object. The Mission lacks just what it mostly needs, offerings for its general development and for the maintenance of its Novices and Scholastics.

The difficulties of the Mission are all the greater as it has not even a square foot of productive ground, nor a house of its own. All the members of the Mission, not one excepted, live and work in houses belonging to others. All its Novices and Scholastics have to be sent elsewhere for their formation, unfortunately at a far greater cost.

"What, then, have you done," one might reasonably ask, "in so many years that you have been in India?"

Well, in the way of institutions, we have, with God's help, done not a little for others, especially for the Diocese of Mangalore. Let us mention only the principal ones. The St. Aloysius' First Grade University College, with nearly two thousand students; the St. Joseph's Interdiocesan Seminary, counting one hundred and forty students hailing from no less than sixteen Dioceses of India; the Father Muller's Charitable

Institutions, including hospitals for men and women, a leper asylum, and a homoeopathic dispensary, which not only makes the institutions self-supporting, but allows a net income for the Diocese; a printing press, furnished with modern machinery and yielding a substantial income. In the field of conversions, besides mission stations, we may count two orphanages, a catechumenate, a hospital, schools, homes for the aged, homes for the Korgars—one of the lowest tribes of India—and workshops where catechumens and neophytes are taught various trades and enabled to earn a living.

Likewise in the Diocese of Calicut, besides schools, parishes and mission stations, institutions have been founded for the benefit of converts, comprising orphanages, a catechumenate, and industrial works.

In spite of all this the Mission is as destitute as ever. The greatest part of the College is not our property; much less so is the Seminary, whose buildings and endowments belong to the Diocese of Mangalore. Father Muller's Institutions and the Printing Press were handed over to the same, when its administration was entrusted to the Secular Clergy. Similarly the Charitable Institutions in Calicut are the property of the Diocese of Calicut, as are also the schools, the parish houses and the Mission stations.

In a true sense the Society of Jesus in this Mission may reverently say with Our Lord, that she has not where to lay her head. Is it not, then, high time to provide something for the Mission as such?

Of many pressing needs, the opening of a Novitiate is the most imperative. It will lessen the heaviest burden of the Mission, the cost of maintaining its youngest members. Still more: the Novitiate is the heart of every Province or Mission of a Religious Order, so much does its development depend upon the Novitiate. Accordingly, if our Mission is to have some

life of its own, and if it is to expand and eventually become a thoroughly Indian Mission, it must have its own Novitiate. The Diocese of Mangalore consisting of Catholics whose ancestors were won to Christianity by St. Francis Xavier, and whose faith and piety are deeply rooted, is a real garden fertile of excellent vocations. The opening of a Novitiate in the Mission will make them bloom more luxuriantly.

Hindu Review Praises Jesuit Missionary

The testimonies of the Hindu intellectual circle with regard to the work of Catholic missionaries are neither few nor without some importance these days. In the "October issue of the great Hindu monthly review, *Sarasvati*, which is published at Hallahabad, Mr. Pundit Devi Datt Shuhla writes:

"Speaking of the origins of Hindu prose, we must affirm that, as in the case of many other languages, it owes its existence to the first foreign Christian Missionaries who, besides fixing its form, have opened up for it a path of wide diffusion. And we are pleased to realize that the missionaries of today are continuing their tradition. Thus, Father Paul Dent, S.J., not content with being able to write excellently in Hindu, is striving by means of letters and conversation to teach our young people to write in their mother tongue. It is also he who appears to be the promoter of the inquiry which now occupies our papers to discover the hundred best works in the Hindu language. Assuredly, he has great love for our mother tongue, and has a great desire for ever more progress in it."

Father Dent is stationed at the mission of the American Jesuits at Patna; he was ordained last year at the College of Saint Mary's, Kurseong.

—*Le Missioni.*

JAPAN

Tribute to Missionaries

At the International Conference of Ophthalmology, which was held recently at Madrid, Professor Chut Oguchi, the Japanese Delegate, spoke as follows in expressing the remembrance Japan still keeps of the labors of Portuguese and Spanish Missionaries to bring all the benefits of Western science and education to the Empire:

"A Spanish Jesuit, Francis Xavier, came to Japan in 1549, not only to teach religion, but also the physical and astronomical sciences. Medicine, too, was introduced by Spanish and Portuguese Missionaries, who founded the first hospital for us. They saved the lives of thousands of lepers. Later the Missionaries coming from the Philippines continued this noble task. If the Japanese authorities had not taken such a contrary position toward Christianity, civilization would have taken hold in our land much earlier than it did. There is a duty of justice, therefore, to point out how much we owe to Spanish and Portuguese Missionaries who have done so much to broaden the horizon of our culture."

A Spiritual Odyssey

From Buddhism to Catholicism, by way of Nietzsche, Schopenhauer, Tolstoi, a Methodist Bible and a Lutheran Pastor, and then to the Jesuits—this is the strange spiritual Odyssey of a young Japanese university man.

It was difficult; not that the truth was difficult to accept but rather that it was difficult to find. It was a blind groping, a burning desire for something, but not knowing what, an eagerness to go but an inability to know how or where.

As a young lad there had been one ideal ever placed before him: "The Emperor and Japan!" The whole burden of the teaching received at school was: "The Emperor and the Fatherland are the Highest Ideal!" His home training was a complement of that received at school.

When he was 18 years of age, a brilliant student and the hope of his family, he fell the victim of a long siege of sickness. The physical illness kept him in bed, but it was not the physical illness alone that tortured him. He was young, an enthusiast, a modern Japanese. He dreamt of great deeds. He wished to share in the work of expansion and glorification of the nation. But now he was sick and he was afraid that he was going to die. He dreaded the thought of disappearing from life, having been nobody and having done nothing. Confined to his bed where he lay day after day, he gave himself to much quiet thinking. He began to question the ultimate value of his ambitions. He became doubtful about the standards he had been using for gauging the things of life. His aims appeared empty and vanishing. He should direct his energy and his enthusiasm towards something imperishable. Life was puzzling him, worrying him, driving him to despair.

He thought about religion. Officially, he was a Buddhist, but, practically, this amounted to nothing more than assistance at a religious ceremony performed at home once a year by a visiting bonze. Perhaps the West could offer him a religion or, at least, a philosophy that satisfied. So he read Nietzsche, Schopenhauer, Tolstoi—all that he could find. This view of the West, alas, served only to plunge him deeper into his despair. Far from allaying the horror of annihilation at the hour of death—the Buddhist Nirvana—these Westerners would deny that even in life or achievements there could be any value whatsoever.

He had almost touched bottom in his failure to find when his health rallied and he regained his normal strength. The cure of his body was followed by the gradual cure of his intellectual spiritual ills.

When he was allowed to return to his studies, his mother—wishing to give him something as a keepsake—presented him with an attractively bound little volume which she had received while a student at a Methodist mission school. It was a copy of the Gospels. He devoured the book and looked for more, read the Imitation of Christ and the Confessions of St. Augustine.

In 1913 his father gave him leave to study Christian philosophy. A Protestant friend, who had been helping him, advised him to go to Tokyo, so to Tokyo he went. He took lodgings with a Lutheran Pastor and enrolled at the Catholic University. In 1914 he was baptized—in the religion of his Protestant friend.

But still he was not satisfied. He observed a wide variance between his new religion and the religion of his teachers at the University. They seemed to understand Christ in a very different way. In 1916 he became a resident pupil at the Catholic University and in 1917 he was received into the Church. Later he entered the Society of Jesus and was ordained to the priesthood in 1929, Father Xavier Abe.

MADAGASCAR

A Night Among the Betsimisarakas

Dusk is gathering. We are seated at the door of a little hut kindly lent to us by the owner; it stands beneath the cocoanut trees, the large leaves of which droop mournfully as if worn out from the heat of the day. Not far from us is a brushwood fire and its ruddy glow adds to the melancholy aspect of the countryside. In the distance I can hear the steady swish

of waves upon the shore. Grouped near us are little children, men and women. Why am I sad? Is it because this is the last night I will spend among the Betsimisarakas? No, but I am saddened by the sorry plight of these poor people.

For twenty days I have traveled the countryside, at times in the depths of the forest, at others on the borders of a lake or near the sea. Everywhere the same distress of souls can be seen. My companion reminds these poor people that there is a God and that the time has come to turn from their idols to His worship. He tells them of their soul and its salvation. They listen eagerly; the good grain falls on fertile soil, but tomorrow we will go on and the birds of the air will come and eat the seed we have planted.

Why must we depart so quickly? Because the country is large and the scattered Christians so numerous that the Missionary can see them only at intervals of one or two months. We can only pray, "Thy kingdom come."

We enter the tiny, warm hut again, followed by a group of children. They gather about us and beg to be taught the catechism. It is not the first time I have heard such a request. Some catechumens not long ago said, "We have studied the catechism ourselves but send us a catechist to explain it to us." Everywhere comes the cry for the harvest is ripe but few are the laborers. How I would like to remain among these little ones and give them the knowledge of Our Lord and the Faith that they desire.

Morning comes at last and chases away the gloom that has filled my mind, for I have hopes that soon the missionaries of another company who have heard the call will come here to spread the Faith.

From *The Missions of the French Jesuits*

MEXICO

Tarahumara—Labors Among the Heathens

From Father Edmundo Galván.

The conversion of the pagans is considered one of the most difficult of the apostolic works in Tarahumara. There are about one thousand of these pagans scattered among six towns and settlements. Their principle reason for not allowing themselves to be baptized is the foolish superstition that if they are baptized the heavens will fall upon them, for they believe themselves to be the pillars that support the firmament.

The first time that I had anything to do with the pagans, I noticed that they are also much influenced by human respect. To the reasons that I offered them they invariably replied, "And what will the others say?" For this reason it seemed best to me to try to convert entire communities when endeavoring to bring those pagans to the Christian Religion.

I am going to recount the latest effort I made to baptize one of these groups of pagans, those of Agüergo. For some time I had been carrying on negotiations with the authorities of the village of San Luis Majimachi with the view to baptize the above-mentioned group. On the seventh of last June I received notice that they were ready to accept the Faith and, although I was very much occupied at the time, I dropped everything to avail myself of the opportunity. With great difficulty I managed to obtain six bushels of corn so that the pagans might have something to eat during the time that they were to be gathered together in the village of San Luis for instruction. Because of the good disposition of these Indians and on account of circumstances, this time would not ex-

tend to more than three days. One of the town officials of San Luis was appointed to go and advise the Indians that the Padre was awaiting them. We all thought this to be the most prudent course to follow so that the Indians would accustom themselves to coming to the village when the missionaries should visit it. A short time after the departure of the official, a man and a woman presented themselves for baptism. While the others were on their way to the village I instructed these two as best I could and finally, since they were very well disposed, I baptized them to my own great consolation. Meanwhile we received news that the official who had been sent to the Indians had gone on a spree with them, a report that was very believable although never authenticated. After three days this official returned to say that the officials of San Ignacio who happened to be in Aguergo were placing difficulties in the path of our negotiations so that the Indians would go to San Ignacio to be baptized. The ambition of those political bosses hindered me from carrying out what I had so much desired, and after an absence of six days I returned to Sisoguichi but had to start out almost immediately in the direction of Carichi where urgent business demanded my attention.

I have begun negotiations with the authorities of San Ignacio that they may permit me to baptize the Indians of Aguergo, and I have hopes of success within a few days. Yesterday, during the regular visit that I make to San Ignacio on the first Sunday of the month, I baptized and married an Indian from Raramuchi and to-day I was informed that another has just put in his appearance at San Luis asking to be received into the Catholic Church. After these humble beginnings may God grant that the conversion of all the Indians of this mountain region may follow, and that this grace may be obtained we ask that others also join their prayers to ours.

Father Salvador Martinez Aguirro also writes:

"Some of these pagans refuse baptism because they are the pillars that support the earth, and to receive baptism would be to invite universal disaster. And others get the idea of saying that their "Daddy" god himself does not wish them to become Christians, and that they saw him there on the cliff telling them, with angry countenance, not to receive baptism. All are terrified by the conviction that they are to die on the instant that they receive the sacrament of baptism; the horror of death had made them fanatics. They invoke God Who is there above, but they say that He gave the Tecolote (the owl) as god, and for this reason they dance the 'tutuguri' sacrificing two goats that the blessed owl may not turn away his head and destroy their crops. I have not learned of any other religious practices except, that in general, no one can give reasons for anything. All reverence a huge Cross that has been erected on the peak of a neighboring mountain. I have been unable to learn a thing about their burial customs; I only know that they carry their dead to the caves in the inaccessible sides of the cliffs, and that after the death of the head of a family they abandon their home and allow it to fall to ruin.

"They live in the village from the beginning of March until September or October, when they go down to spend the winter in their huts on the cliff where the weather is more pleasant. They are extremely fond of drinking. In general they are not polygamous, but they consider the woman as a mere cook and do not allow her to work in the fields as do other villagers in this region.

"Their sense of comparison, or or 'oti touto ekeino', is so embryonic that when I showed them some photographs that I had taken of them on a former occasion, they held them before their eyes head down or side-

ways without finding the true position in which to hold them; and much less could they recognize the fact that this was so and so, or the house of such a one. And at the same time they laughed apparently spontaneously and sincerely as does one who understands what he is beholding. Some did not even recognize themselves."

General Situation

The religious persecution, although not what could be called bloody, continues with diabolical intent. Two things seem to demand the attention of the tyrants; killing off as far as possible the Catholic worship and perverting the children and young people. The restrictions on the clergy are such that the priests in charge of parishes have to wear themselves to the bone in order to attend to even a part of their flock, since parishes contain at times as many as 100,000 souls scattered throughout extensive mountain regions. The unregistered priests live a precarious existence, for although in the capital, for example, they now meet with tolerance, in Guadalajara and other places they find it hard to keep out of prison and when arrested they have to pay large fines. Our Father Romulo Diaz was arrested a few months ago in San Cristobal, Chiapas, because some prisoners during the night made a hole in the wall of the church which stood next to the place that was serving as a prison, and thus made good their escape. And priestly blood has not completely ceased to flow; Father Lawers, a secular priest, was stabbed to death by a Communist as the priest was explaining the Gospel at Mass.

The perversion of the young, which is being carried on with such persistence by Minister Bassols, is not satisfied with persecuting private colleges to death; but has even gone so far as to try to install the badly

named "sexual education" in the primary and secondary schools. Fortunately, fathers of families have grown indignant and have protested in the newspapers and in assemblies, and many are resolved to declare a strike against the schools if they continue to insist on such immoral schemes. On the other hand, the "visits of inspection" to incorporated colleges are frequent, insidious and fanatic against all that seems to be Catholic. And, meanwhile, the school officials, at least in some sections, are spreading the most impudent propaganda for atheism and hatred of religion, even going so far as to oblige young children to write blasphemous compositions and to put on plays worthy of Bolshevik Russia. Arzubide, chief inspector of education, has even published a devilish work entitled, "The Practice of Irreligious Education for Primary Schools."

In spite of all this, religious worship continues on as well as possible. Children are being given religious instruction either in the schools, on the sly, or in the churches and catechetical centers which have grown more numerous in private houses. The Catholic press now hardly exists since it has all been suppressed and its property confiscated many times. But several weeklies and a daily newspaper in the capital, "La Balabra", courageously defend the rights of Christ and of his Church, though at the same time they expose themselves to the risk of a glorious end on the day that the fickle rulers shall so decree. There are various political candidates for the 1934 elections who pledge themselves to religious liberty, but it is impossible to trust either in their political triumph or in the fulfillment of their promises unless some powerful pressure is brought to bear upon them."

—From *Notices of the Province of Mexico*,

El Paso, Texas, July, 1933.

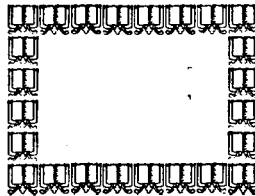
SPAIN


Our Former Colleges

Last March, various newspapers announced that our novitiate of Salamanca was destined to be used as a school and residence for the students, and the Governor assembled a commission in Salamanca to study this project.

The same reports announced that a petition has been presented to the Guardian of the property of the Society of Jesus, with the support of the Governor of Oviedo, that the former Residence of the Jesuits be presented to the Municipality of Gijon to be used as a municipal hospital. The plan is to install sixty beds there as an annex to the present hospital. The Mayor and the architect have visited the building to consider what alterations would be necessary.

It seems that, among other changes, they intend to convert the chapel of the College of San Jose in Valladolid into an assembly room, and to remove the statue of St. Joseph that adorns the face of the building. But the company holding the mortgage is strongly opposed to this plan, on the ground that this would lower the value of the building.





American Assistancy

NEW ORLEANS PROVINCE

Key West

Father William Power, S.J., former Superior of the New Orleans Mission, Missionary in the Southland and Visitor to various Provinces of the Society, celebrated his Diamond Jubilee at St. Mary, Star of the Sea, Key West, Florida.

On July 22nd, 1933, sixty years after his entrance into the Novitiate, the octogenarian celebrated Mass at the convent of Mary Immaculate. At the community dinner Mayor Malone, who lives opposite the church, was the only guest. On the 23rd, Father Power offered Mass at 9:30. He was the recipient of telegrams and letters, one of which was from his Pater-nity.

The Jubilarian wished all to be very simple, and this account of his life and the celebration is likewise plain and concise so as not to be distasteful to him.

MARYLAND-NEW YORK PROVINCE

A Report on the Status of the Cause of Catherine Tekakwitha

(Prepared at the request of His Excellency, the Apostolic Delegate, The Most Reverend Amleto Giovanni Cicognani, by letter written the day he assumed his official duties in Washington.)

APOSTOLIC DELEGATION

United States of America
No. 4774-i

1811 Biltmore Street
Washington, D. C.

June 2, 1933.

The V. Rev. John J. Wynne, S.J.,
Fordham University.

My dear Father Wynne:

Before leaving Rome I was informed in the Sacred Congregation of Rites of the cause for the beatification of Catherine Tekakwitha. The Sacred Congregation mentioned especially that there seems to be considerable interest taken in this cause and that it shows some progress.

As Apostolic Delegate in this country, I deem it my duty to do my best to cooperate in promoting this cause. Hence I approach you, as postulator, to ask you to let me know how affairs are progressing.

I would appreciate it very much if you would give me definite data on the present status of the cause, together with names of any of your Fathers who are acting as your aides in this country, as also the name or names of any who may be working toward the promotion of the cause in Rome.

May I add that if in this matter I can render you any assistance, I shall be most happy to do so.

Thanking you for any information you may be able to give me, and wishing you every success as postulator, I remain,

Sincerely yours in Christ,

AMLETO GIOVANNI CICOGNANI,
Archbishop of Laodicea, Apostolic Delegate.

The Servant of God Kateri (Catherine) Tekakwitha, pronounced Te-ga-kwet-ha, born at Auriesville, Mission of the Trinity (or Martyrs), New York State, 1656, baptized at St. Peter's Mission, Fonda, nearby, 1676, died at Caughnawaga, Canada, Mission of St. Francis Xavier, 1680, admired by all for her holy life and the answers to prayer, apparently miraculous, attributed to her intercession.

Soon after Kateri's death, two of her directors, Fathers Cholonec and Chauchetiere, of the Society of Jesus, wrote her *Life*, Cholonec in three different forms. From that time until now, *Lives* and *Eulogies* of her have continued to appear. The tradition of remarkable favors attributed to her, beginning with the report of many attested by a distinguished Sulpician missionary, Father Remy, has also continued and it seems even to grow stronger and more widespread of late years.

In the 27th private congregation on new business in the Third Plenary Council of Baltimore, in 1884, a petition was adopted to request the Holy See to introduce the Cause for her beatification. They coupled her Cause for beatification with that of the Jesuit Martyrs, Isaac Jogues, John de Brebeuf and Companions. Because she was born where St. Isaac died, instructed and baptized near there, Fonda, by a Jesuit missionary, and directed later at Caughnawaga, Canada, by Jesuit missionaries, successors to the Martyrs, she has always been regarded as the most precious fruit of their blood.

As soon as it became clear that the Martyrs would be beatified, the preparation of the Cause of Tekakwitha was begun, under the advice of Father Camillus Becarri, d., and later of Father Aurelian Fajella, d., and for a time of Father Charles Miccinelli, Postu-

lators for Causes of members of the Society of Jesus, with the assistance of Father E. J. Devine, d., Editor of the *Canadian Messenger*, Father Samuel Granger, S.J., d., when pastor at Caughnawaga, Canada, and of Father Arthur Melancon, Curator of the Jesuit Archives, Montreal.

Father Miccinelli advised that this Cause should have its own Postulator in Urbe, as he had so many Causes of the Society of Jesus. Accordingly, Monsignor Joseph A. Breslin, V.-Rector of the North American College, Rome, was designated, and he appointed Reverend John J. Wynne, S.J., V.-Postulator here. Father Miccinelli has been kindly advising Monsignor Breslin.

Fortunately, with the usual research, the precious documents commemorating the holiness of Catherine and evidence of her intercession became available. The more important ones are autographs of the writers.

After the usual task of transcribing, photostating and translating these documents, the *asserta et articuli* were drafted, translated into Latin, Italian and French, and printed in these languages and in English for the use of members of the Sacred Congregation of Rites, for the members of the tribunal appointed to conduct the Processes, for the witnesses and for members of the hierarchy in this country and Canada, and primarily for the Most Reverend Bishop of Albany, Edmund F. Gibbons, to satisfy him that there was just reason for instituting this Cause.

The Cause was instituted by the Most Reverend Bishop May 22, 1931. As, for several reasons, the Most Reverend George Gauthier, Administrator Coadjutor of Montreal, could not conduct it in that See, where she died, he cordially, by letter dated January 12, 1931, authorized His Excellency of Albany to do so, since she had lived twenty years and was baptized in territory which is within that diocese.

His Excellency had selected for members of the tribunal for the Cause:

Presiding Judge: Right Reverend Monsignor Joseph A. Delaney V.G., Rector, Cathedral.

Associate Judge: Right Reverend Monsignor Michael J. Looney, P.I., Pastor, St. Joseph's, Albany.

Associate Judge: Reverend Louis Lavigne, P.I., Pastor, St. Joseph's, Cohoes.

Promoter of the Faith: Right Reverend Monsignor John P. Glavin, Pastor, St. John's, Rensselaer.

Notary; Reverend James Hilden, S.T.B., Pastor, Holy Cross, Albany.

Associate Notary: Reverend Edward J. Maginn, Chancellor.

Marshal: Reverend Joseph P. Kelly, S.T.D., Assistant Chancellor.

They opened their sessions for the Informative Process June 2, 1931. After examining twenty witnesses, eighteen chosen by the V.-Postulator and two appointed *ex officio* by the tribunal, they concluded taking testimony February 23, 1932. The witnesses are:

Most Reverend Joseph G. Forbes, Archbishop of Ottawa, Canada.

Very Reverend Canon P. J. Bourget, St. Regis, Huntington Co., P.Q., Canada.

Right Reverend Monsignor William Flynn, President, Marquette League, New York.

Reverend Peter Guilday, Ph.D., Professor of History, Catholic University.

Reverend Arthur Melancon, S.J., Archivist, St. Mary's College, Montreal.

Reverend John O'Connor, Editor, *The Evangelist*, Albany.

Reverend Peter F. Cusick, S.J., Martyrs' Shrine, Auriesville.

Reverend Joseph M. O'Connor, Pastor, St. Cecilia's, Fonda.

Reverend C. M. Hauser, S.J., Pastor, Caughnawaga, Canada.

Reverend Joseph A. Dunney, Pastor, St. Helen's, Schenectady.

Reverend Michael J. Dwyer, S.T.D., Pastor, St. Ambrose's, Latham, N. Y.

Reverend Paul de Mangeleere, S.J., Professor, Boston College.

Reverend Martin Scott, S.J., author, New York.

Miss Ellen H. Walworth (d.), biographer of Tekakwitha, Saratoga.

Madame Marie Louise Schroen, R.S.C.J., Kenwood.

Miss Katherine Hennessy, lecturer, writer, Albany.

Miss Monica Carroll, Port Leyden, N. Y.

Mrs. Thomas Hughes, Amsterdam, N. Y.

Witnesses Ex Officio

Right Reverend Monsignor John T. Slattery, Pastor, St. Joseph's, Troy.

Right Reverend Monsignor William Brown, Pastor, St. Mary's, Amsterdam.

The preparation of the Report and the Review of it were concluded on May 1, 1932, and the Process was concluded June 4, 1932.

The Report of these sessions was approved and, with the documents that had been submitted, and the canonical declaration that there were no writings to be examined in this Cause, was properly packed and sealed and carried to Rome, Monsignor Edward A. Pace, V.-Rector of the Catholic University, acting as Portitor.

The Postulator in Rome, with the Right Reverend Portitor, presented the Report to the Congregation of Rites June 27, 1932. They were told it would be opened in September or October, but on July 7th they were informed that work on the Report would begin at once. The late Cardinal Bonaventure Cerretti was

appointed Ponens, and Monsignor Angelo De Sanctis, Advocate. By rescript of June 8, 1933, Cardinal Luigi Sincero, who is earnestly interested in this Cause, was appointed Cardinal Ponens.

The Process *de non cultu* was instituted June 29, 1932. The tribunal was the same as for the Informative Process, with the addition of Reverend Henry Miller, Pastor of the Help of Christians Church, to act in case of the absence of Reverend Louis A. Lavigne. The six witnesses who testified on July 12 are:

Reverend Arthur Melancon, S.J., Archivist, St. Mary's College, Montreal.

Reverend C. M. Hauser, S.J., Pastor, Caughnawaga, Canada.

Reverend Peter F. Cusick, S.J., Director, Martyrs' Shrine, Auriesville.

Reverend Charles J. Mullaly, S.J., Editor, *Messenger of the Sacred Heart*.

Witnesses Ex Officio

Reverend Joseph M. O'Connor, Pastor, St. Cecilia's, Fonda.

Reverend John J. McGrath, S.J., Martyrs' Shrine, Auriesville.

The visit of Most Reverend Bishop Gibbons, with the tribunal and V.-Postulator, to the site of the grave of Tekakwitha, Caughnawaga, Canada, was made with great ceremony July 21, 1932, the Indians of the tribe of Tekakwitha residing there giving evidence of their joy over the likelihood of the beatification of one whom they style on her great tombstone "Fairest Flower that ever bloomed among true men," and of whose holiness they have preserved a strong and unbroken tradition, insisting on preserving her remains and taking them from one site to another, as they changed their dwelling place on two occasions, and yet retain-

ing their veneration for her first resting place. They made the Bishop a Chief of their people. This Process was concluded at Auriesville, Tekakwitha's birthplace, September 11, 1932, and taken to Rome by Reverend Joseph M. Congedo, Pastor of the Sacred Heart Church, New York City.

The Congregation of Rites, therefore, has all that can be submitted to them until they call for the Apostolic Process on Miracles. Two of the witnesses testified to miracles in which they had part. Others were recorded in connexion with Catherine's *fama sanctitatis* and soon brief accounts of forty answers to prayer, apparently miraculous, will be published in Italian and English, though the Promoter of the Faith, in Rome, in 1925, whose duty it is to test every witness favorable to the Cause, said to the V.-Postulator, "Catherine should be canonized without examining the miracles attributed to her, since her life was *the* miracle," a miracle of faith and purity in idolatrous and licentious surroundings.

Since the Reports were sent to Rome, I have received a great many signatures to a petition for the formal Introduction of the Cause, from the Cardinals, Archbishops, Bishops and Right Reverend Abbots in the United States and Canada; from Monsignori, clergy, heads of religious orders and communities; from prominent members of the laity, from leading Catholic organizations, such as the Knights of Columbus, Catholic Daughters of America, National Council of Catholic Women. These have been transmitted to Rome and they will be submitted to the Sacred Congregation of Rites in due time by the Postulator there, from whom the Most Reverend Bishop of Albany and I have received, from time to time, encouraging reports.

The nine provinces and vice-provinces of the Society of Jesus in the United States and Canada have petitioned the General of the Order to recommend the

Introduction of this Cause to His Holiness Pius XI.

Meantime, there is a growing interest in Catherine in this country and in Canada. She is styled "Lily of the Mohawks," "the good Catherine," in Canada "*La Bonne Catherine*." The faithful everywhere invoke her with confidence and report numerous signal favors received through her intercession. Plays illustrating her life and virtues are given in our schools; an illustrated lecture is also in demand; statues are erected in her honor; school halls, summer camps and other institutions are named after her; her life is read in common in seminaries and religious houses, and many of our prelates, priests and people gladly contribute toward the expenses incident to furthering her Cause.

Most significant of all in this veneration for "the good Catherine," is the purchase by the Most Reverend Bishop of Albany of the site where she spent the most important years of her life and was baptized, at Fonda, where a copious spring is named "Tekakwitha Spring."

Besides the persons already mentioned as taking part in the advancement of this Cause in Rome, in this country and Canada, I might mention the Reverend Clarence Walworth, pastor of St. Mary's, Albany, and his niece, Helen, both deceased; Reverend John Scully, S.J., d., Reverend Peter F. Cusick, S.J., Director of the Jesuit Martyrs' Shrine, Auriesville, New York, Catherine's birthplace; Reverend Francis A. McQuade, S.J., when in Rome in 1925; Reverend Thomas A. Becker, S.J., Professor of Education, Woodstock College, Maryland; Reverend Charles J. Mullaly, S.J., Editor of the *Messenger of the Sacred Heart*; Madame Marie Louise Schroen, Religious of the Society of the Sacred Heart; Reverend Calogero Graziano, of Our Lady of Sorrows' Church, Rochester; Miss Frances Lucey, Troy, and two devoted secretaries, Mrs. Thomas Dwyer Graham and Miss Helen

Zimmerman, New York. In fact, everyone I asked to do anything for this Cause did it with delight.

JOHN J. WYNNE, S.J.,
Vice-Postulator.

July 1, 1933.

141 East 29th St., New York

CHURCH OF ST. IGNATIUS LOYOLA

Consecration of Bishop Hayes

The beautiful Church of St. Ignatius Loyola at Park avenue and Eighty-fourth street was the setting on Sunday morning, June 18th, for one of the most splendid and impressive ceremonies of the Church, the consecration of a Bishop. In the presence of many prelates and priests, and 2,000 members of the laity, the Most Rev. James T. G. Hayes, S.J., was elevated to the Bishopric of the newly created diocese of Cagayan in the Philippine Islands.

His Eminence Patrick Cardinal Hayes, who was formerly rector of St. Stephen's Church in East Twenty-eight street, where Bishop-elect Hayes served as an altar boy, was the consecrating prelate, and the assistant consecrators were the Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore, and the Most Rev. Gerald P. O'Hara, Auxiliary Bishop of Philadelphia.

The ceremony began at 10.30 with a procession of the clergy from the rectory adjoining the church on Park avenue. The Bishop-elect was attended by the two co-consecrators, Bishop McNamara and Bishop O'Hara. Also attending Bishop Hayes were the Very Rev. Edward C. Phillips, S.J., and the Rev. Edward J. Sweeney, S.J., rector of St. Ignatius Loyola's, who acted as chaplains to the Bishop during the ceremony.

In the procession His Eminence Cardinal Hayes was attended by his deacons and the officiating priests of the Mass. The Right Rev. Monsignor Michael J. La-

velle, P.A., rector of St. Patrick's Cathedral, was the archpriest, and the deacons of honor were the Right Rev. Monsignor John P. Chidwick, rector of St. Agnes', who when he was a young priest stationed at St. Stephen's Church forty-four years ago, baptized the baby who was destined to become the first Bishop of Cagayan in the far-off Philippines; and the Right Rev. Monsignor Patrick N. Breslin, rector of the Church of Our Lady of Mercy and Dean of the Bronx.

Following the opening procession Father Hayes, flanked by the two assistant Bishops, presented himself to the Cardinal for the customary examination. This completed, Mass was begun by the Cardinal at the high altar and by the Bishop elect in a side chapel. At the Gospel, the Book of the Gospels was placed upon the neck and shoulders of the Bishop-elect, and after the imposition of hands the choir chanted the beautiful hymn "Veni Creator." The new Bishop's head was then wrapped in linen, and, kneeling before the Cardinal, he was solemnly anointed. Next the ring, and crozier or shepherd's staff, were conferred upon him by the Cardinal.

One of the most stirring parts of the ceremony occurred as two loaves of bread and two small barrels of wine are borne in, significant of the Last Supper of Christ and the Apostles, to whom the Bishops have been the lineal successors throughout the nineteen centuries of the Church's history. From then on, the two prelates continued with the Sacrifice of the Mass, at the same altar.

At the close of the Mass, the mitre, which is always conferred as a mark of dignity upon all Bishops, was placed upon the head of the new Bishop, and he was conducted from the sanctuary through the aisles of the church, bestowing the Episcopal blessing on all.

The sermon was preached by the Right Rev. Monsignor William Quinn, P.A., National Director of the Society for the Propagation of the Faith.

"Most Reverend Bishop," said Monsignor Quinn in his sermon, "your consecration comes at a gloomy hour in man's history. The supernatural character, of your office, therefore, is all the more evident. Not in the memory of anyone listening to me now has there been so much grave apprehension. Never has the future seemed more incalculable. Everywhere there is commercial prostration and panic.

"Today the souls of men are listening for the voice of authority in the deep truths of religion. If they cannot find the High Priesthood of Christ, they make High Priests for themselves out of pretenders, clever journalists, advertising preachers, clever phrase mongers; the result is disunion and the confusion of Babel. The teaching Bishop is the symbol, the embodiment of the authority of Christ. He sits in the chair of the ancients, he wears the mitre of the Apostolic succession.

"From Bishop to Bishop was passed on the fulness of the Priesthood. They were under the leadership of Peter's successors, for without leadership and a head there can be no army,—only a mob. But it is from Christ through Peter that the Episcopate received its orders and its jurisdiction. Every Bishop set up his chair of teaching and his altar of ministry with his clergy and his flock around him. Over his throne and his altar there arose the roof of the Church which symbolized the unity of a Universal Church. There was the unfailing word of Christ, there the Holy Sacrifice, there the fountains of the Sacrament of Our Lord.

"The Church of Christ is not a stranger to world crises; for twenty centuries she has known them. Her policy is gauged not by the swift measure of worldly changes, but in the mirror of eternity. The odds were overwhelmingly against the Apostles. They were few, the world unfriendly, their Gospel contrary to human tastes and desires. But within them burns the flame

of divine truth giving force and unction and conviction to their words. At first their progress was slow. But little by little men sensed that the holy doctrine they taught alone gave meaning to life. Contempt could not halt them; persecution could not stop them; the dire edicts of the Emperors of Rome could not discourage these Bishops of Christ.

“When human prudence counseled staying at home, the Church sent her shock troops, the missionaries, abroad. Missionaries followed Columbus and Vasco Di Gama and Magellan on uncharted seas. Every argosy sailing the untracked waters seeking new kingdoms bore with it missionaries of the Catholic Church seeking only the souls of men.

“Countless Spanish missionaries went to the Philippines. In that most difficult field they formed the only Catholic people in the Orient. Long before the first school was built in America there arose and flourished a university in Manila, a city founded by a priest, Father Urdaneta. For more than 350 years Spanish priests and Bishops carried on the work of spreading Christianity, education and civilization throughout the Islands. A hierarchy was established; churches and schools and hospitals were built; priests and nuns were trained. All the works of Catholic charity were fostered and flourished.

The Spanish-American war, marking a great turning point in the history of the Philippines, had a profound effect upon the Church in the Islands. As so often happens after a change in civil government, priests of the former regime found it difficult, nay almost impossible, to carry on under the regime of another nation. Many of the clergy were consequently forced to leave for other fields or to go back to Spain.

“At the time immediately following the Spanish-American war there was a scarcity of priests in the United States. There was then a large immigration into our country from Europe, and the Church here,

growing rapidly, had not enough priests for the dioceses at home. That condition changed. Now there is no immigration. And many of our larger dioceses in the East, and in some in the Middle West have a superabundance of priests; in fact, this year in many dioceses there are no assignments for the young priests just ordained. Perhaps this is a design of Providence in favor of the Philippine Islands. Our young priests in America are fired with the missionary spirit; they are filled with zeal for the advancement of God's kingdom; piety and priestly courage they have in abundance. Most Reverend Bishops, is there not a way by which many of these young men could be aggregated and linked together to live under a common rule for missionary work in the Islands? Make sure that their sacrifices would surely be matched by that of the American laity who would support such a project with their alms, and generously. Would not He bless such a plan—the First Missionary, Our Lord and Saviour, Jesus Christ, Who 'seeing the multitude, had compassion on them, because they were distressed, and lying like sheep that have no shepherd.' Then He saith to His disciples: 'The harvest indeed is great but the laborers are few. Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest.'

"Today we are proud of one of our own priests elevated to such a high dignity. He is armed with the standard of the Cross, he will set forth for his far-off mission, with no other compass than obedience, with no star of the sea save Mary the Immaculate, with no bread, save that which maketh martyrs. 'A stranger to the wealth, the honors, the pleasure of the world, disinterested in all his undertakings, he wants no other consolation in his poor mission than to do good. It is only the grace of God which can make such heroic souls as his. Natural courage or strength, all human qualities, however noble, cannot produce or maintain such a soul as this son of Ignatius Loyola.'"

Onondaga Lake, New York

The romantic, dramatic and heroic past of Onondaga Lake and its wooded shores, with figures of black cassock-clad Jesuits and of feather-decorated redskin braves moving on the pageantry's tapestry, was wrought into a living picture before the eyes of thousands of Syracusans and Onondagans, gathered on historic ground last August to witness the ceremonies incident to the dedication of the ancient Jesuit well, rediscovered on what is now the beautiful new Onondaga Parkway. The parkway also was dedicated.

This unique and multicolored occasion also witnessed a prelate of the Church—the Most Rev. John A. Duffy, Bishop of Syracuse—taking part with civic leaders of the community in honoring the memory of the consecrated missionary pioneers, who faced tremendous dangers and underwent terrific suffering that they might bring the Christian faith to the Indian aborigines of this region.

In a day marked by innumerable interesting features and incidents, the vast throng of specators was particularly attracted by the Rev. Michael E. (Wishe Karhainton) Jacobs, S.J., of St. Francis Xavier Mission, Caughnawaga, Province of Quebec, a full-blooded Mohawk Indian as well as Jesuit priest.

A young man of striking figure and handsome face, Father Jacobs stood out amid the festive celebrants with his Indian headdress of turkey feathers, dyed brilliant red, and a frontpiece of colored wampum across his forehead.

The assemblage, estimated at more than 25,000, began to gather by noon and rapidly filled all the vantage points on the lake shore to watch the water carnival which preceded the dedicatory exercises.

The dedication of the parkway as a whole was in the nature of a huge demonstration in honor of the unemployed men who have built the parkway. The

official sponsors of the ceremonies were the Onondaga County Emergency Work Bureau and the Knights of Columbus.

After the water carnival the crowds turned their eager attention to the beginning of the dedicatory ceremonies.

They saw Joseph A. Griffin, father of the parkway idea, in the role of Hiawatha; saw him sail to the shore of the lake in a white canoe, as legend says Hiawatha did.

Onondaga Indians welcomed Hiawatha again today. Then they welcomed Father Simon LeMoyné (the part taken by Mathews) as their predecessors did in 1654.

There was also dramatized the spectacle of the landing of 50 French colonists and Jesuit priests in 20 canoes, who nearly 300 years ago arrived at that spot after a hazardous trip from Montreal.

Bands played and the American Legion chorus sang "Te Deum."

In a brief ceremony at the reconstructed French fort, those structures were turned over formally to Onondaga County and the crowd moved to the Jesuit well, scene of Father Lemoyne's discovery of the first known inland salt supply on the North American continent on August 16, 1654.

A MODEL FOR CATHOLIC BOYS

At Camp St. Mary, conducted under the auspices of the Diocese of Charleston, spiritual reading was made each morning after Mass; and the text chosen this year was the Life of Francis Cullinan, S.J. The reading was discussed and explained by the Chaplain of the camp.

Camp St. Mary's purpose is to furnish concentrated religious instruction for the mission children of lower Carolina, who during the year are deprived of this benefit of parochial life, and with this in view, every

department of camp life is subordinated to this aim. The camp is staffed by three Sisters of Mercy, four seminarians, a doctor, two nurses, and a large and efficient corps of lay assistants.

(Readers from other provinces will recall that Mr. Francis X. Cullinan, S.J., a scholastic of truly remarkable life, died at Woodstock on September 25th, 1930. His obituary is published in the WOODSTOCK LETTERS for January, 1931 (Vol. LX, No. 1). Substantially the same account is published in pamphlet form by The Queen's Work Press, St. Louis, Mo.)

BELLARMINE HALL

Scholastics' Summer School

The annual Scholastics' Summer School was held at Bellarmine Hall from August 1st to August 22nd. Father S. F. McNamee was Superior; and Father Joseph Marique, Director.

Although differing in surface details from the summer school of 1932, this year's session continued along the lines of the experiment made the previous summer. The ends were more clearly visualized and the operation was smoother. The library was enlarged according to the plan of the preceding August, and the same general objective was set before the school: a wider and more exhaustive general preparation of the subject to be taught, as distinguished from an immediate preparation of the details of actual class-room work and management. The general lectures of the previous year were discontinued in favor of round-table discussions in each subject conducted by the Assistant Directors and Tutors.

In the discussions in the college department, a sufficiently wide diversity of opinions was brought forward. In general it would seem to be a fair conclusion that the Sophomore teachers are puzzled by cer-

tain anomalies of the Sophomore curriculum, especially in English. The demand was made that our aims in this year be further explored and clearly formulated. The Freshman teachers emphasized the difficulty of interesting the novice in poetry.

In the high school discussions, attention was quite properly focussed on more immediate problems. Here there appeared, in at least one section, the old cleavage between those who insist on the continuous and almost unceasing training in grammar, and those who hold for the inclusion of religious, historical and humanistic values.

Among the high-lights of the summer-school was Father Butcher's study, "Greek Made Interesting", a method of teaching second year Greek by induction and analysis. This was so very well received that it was decided, despite limited time, to mimeograph the exercises in booklet form. Unfortunately, owing to the haste with which the work was put through, the first edition of "Greek Made Interesting" is honey-combed with errata.

Father Provincial submitted to the consideration of the Summer School a series of notes prepared by members of the Missouri Province outlining in brief the course of the Catholic Revival in France and England, and suggesting means whereby this revival might be capitalized in our schools and perhaps transplanted to our shores. All seemed to agree that real Catholic achievement is afoot across the Atlantic, and that in view of the contribution of the Society to the seventeenth century resurgence of Catholic literature in France, and of our whole humanistic tradition, the American Jesuits should endeavor to further this revival in the United States. When it came to the question of extending this movement through our colleges, quite a few were sceptical, at least for the immediate future. The curriculum, it was alleged, must be seri-

ously overhauled, and a more truly literary and humanistic approach made before the grounds for a real literary revival can be laid in our schools. The present handling of literature and perhaps of philosophy, some contested, is too narrow, and tends to produce a standardized and mediocre product, rather than true Catholic originality and creative writers.

Among the college teachers, preliminary plans were set in motion for the celebration of the Horatian Bimillennium which falls in 1935. It is hoped that this will be the occasion of a concerted scholarly production on the part of Jesuit classical teachers in the United States. As groundwork for this effort, about twenty members of the Summer School undertook to prepare a Horatian bibliography from the principal organs of classical studies in English, French, German and Italian. This work of bibliography is arduous and pretentious, and it must be confessed that the actual results are highly problematical. Still, the attempt at long term planning is a step in the right direction.

BROOKLYN

Silver Jubilee of St. Ignatius Church and Brooklyn Preparatory School.

We are grateful to Father Howle for the following communication:

Dear Father Editor:

Our Reverend Rector, Father George Kelly, requested me to send you some items about our church and high school.

As you are no doubt aware, this is our Silver Jubilee year. We came here in 1908. On account of the universal depression, it was decided not to have a

celebration to commemorate the event, and the student body willingly acquiesced. |

In the "Chronicle of Events" for the first year of our existence in Brooklyn, we learn that ground was broken in October, 1907, for what was intended as the first of several buildings, to be known as St. Ignatius' Church and Brooklyn College. This first building is now known as Brooklyn Preparatory School. In April, 1908, there was a private blessing of the corner-stone by Bishop McDonnell. The public ceremony of the laying of the corner-stone took place on May 24th, 1908. It was an outdoor affair at which twelve thousand people were present.

The next notable date is July 31st, the feast of our Holy Founder, when the first Rector, Rev. John F. X. O'Connor and one other Father, Rev. Joseph I. Ziegler, took up their residence in what was called the Faculty Building, known later as the Rectory, at 1125 Carroll Street. The Dominican nuns have resided there since 1928, when we moved into our new residence which Rev. Paul Conniff erected while he was Rector. This building forms a part of Brooklyn Prep, and is in harmony with the main building, both forming an impressive unity.

It was not until August 4th, 1908, that the other members of the Jesuit community took up residence. Class began in the new school building on September 15th, with an enrollment of two hundred and twenty-six students. The formal inauguration ceremony took place on September 21st, when three thousand visitors passed through the corridors and class-rooms. A week later, on September 28th, the formal house blessing was given by Bishop McDonnell, attended by the Provincial, Very Rev. Joseph F. Hanselman. At this ceremony two thousand persons were present. The first Mass of the Holy Ghost, on September 30th, was the final feature attendant upon the opening of the college.

So much for Brooklyn Preparatory School, which today is regarded as one of the leading high schools for boys in this city, both in scholarship and athletics. As regards St. Ignatius' Church, we are informed in the Church Bulletin for September, 1908, that Masses were being celebrated in the temporary chapel of St. Ignatius. This does not refer to the present so-called "bungalow cathedral" which is not the first but the third place on Crown Heights in which the people have heard Mass and attended other church services. The first St. Ignatius' Church was at 1125 Carroll Street, in what was at the time the Domestic Chapel of the community. The second church was the basement of the school building, in the space now used by the Brooklyn Prep Cafeteria. It was not until the beginning of the year 1912 that services were held for the first time in our present St. Ignatius' Church, a building which was erected by Father J. F. X. O'Connor with the intention of using it for a recreation hall for the students. When it was determined to convert the hall into a church for the people, the interior was painted an olive-green color and stained glass windows were installed. Father Thomas Murphy, the present Prefect of the Church, was here at the time, and he suggested to the members of his Sodality to put up a shrine contiguous to the church and call it Our Lady Della Strada. They collected the money, and the beautiful little side-chapel became a favorite nook for the devout faithful.

In 1908 the census of the parish showed eight hundred souls to be ministered to. There were eighty children in the newly organized Sunday School. Today we count three thousand three hundred and sixty-six souls in the parish. Of this number, eight hundred are children; and the Sunday School attendance is three hundred. The first recorded entertainment by the parish sodalities, under the direction of Rev. J. P.

Walsh, was given on February 18th, 1909. Sodalties of men and women had been organized during the first year and aggregated to the Prima Primaria. The League of the Sacred Heart and the Bona Mors Association, were also established. Especially prominent among the sodalties, as indicated by the "Bulletin" for December, 1908, and for February, March and June, 1909, was the Alumni Sodality composed chiefly, as it is today, of professional men.

As yet we have no parochial school; but we hope to fill this gap very soon, as the Bishop has given us permission to have the "drive" necessary to raise the required funds. There is no doubt that as soon as we have a primary school for the little ones, not a few Catholics will move into our parish (which at present is notably Israelitic), because many from neighboring parishes now attend services in our "bungalow cathedral" and Loyola Hall, which together seat about fifteen hundred. These people say that they like the short talks and sermons of the "Missionary Fathers", as they call all Jesuits. During the various Novenas both church and hall are crowded with people who come from other parishes in the city and from distant parts of Long Island. This year we were obliged to add an extra service during the Novena of the Sacred Heart, although novenas were held at this time in many other churches.

The Right Reverend Monsignor John Belford, Pastor of Nativity Church, writing in his church bulletin, "The Mentor", in behalf of the Spanish Jesuits who have suffered so much in the recent cruel persecution in Spain, says that while he does not know any of them personally, he knows that they received the same training as the American Jesuits, and he will leave it to the American people, and especially to Catholics, to judge how well they serve God and their country. He then writes touchingly of the sacrifices our

Fathers, Scholastics and Brothers have made, and the great good they are doing in fields afar as well as at home; and he pays an especial compliment to the Jesuits in Brooklyn, who, he says, are rendering great service not only in their high school and their parish, but also in Kings County Hospital and Insane Asylum, and in their zealous care of the deaf.

Fordham University

On Sunday afternoon, May 14, in the College Auditorium, Fordham Campus, all the faculties of Fordham University assembled for the third annual convocation. The President of the University, the Very Rev. Aloysius J. Hogan, S.J., presided. More than four hundred members of the various faculties, together with specially invited guests, were present.

In opening the convocation, the Rev. Charles J. Deane, S.J., vice-president of the University, welcomed the assembled members of all the faculties, and explaining the specific purpose of the annual convocation, declared:

"It is a very pleasant honor to welcome this gathering of Fordham faculties. We are assembled in the interests of education and of Fordham; to give a brief summary of the work Fordham has done during the past year and hopes to do in the future; to emphasize the ideals and standards for which we labor, and to weld together the members of the several faculties in the bonds of closer union and good fellowship. It is the third such gathering and you are indeed thrice welcome."

The heads of the various departments of the University gave full accounts of the activities carried on in their respective section during the past year.

The convocation address was delivered by the Rev. George D. Bull, S.J., graduate professor of philosophy

at Fordham University. In discussing "The Function of the Catholic College," Father Bull said in part:

"The question is sometimes asked, if the Catholic college is strictly necessary. Even Catholics, at times, wonder if some arrangement other than the present one might not be made; something which might safeguard our religion, but nevertheless allow us to participate in the great non-sectarian system around us.

"Some of the replies to this question are not always satisfying. To say, for instance, that the Catholic college exists to save souls or to spread the kingdom of God on earth, is as true as it is pious. But it is too general a reply. It gives what the philosophers call the ultimate end, not the immediate and specifying end. It seems to abolish any specific difference between the educator and the missionary. Above all, it takes it for granted that the exclusive purpose of the Catholic college is the formal teaching of the Catholic religion. Now this is not true. There is another function. And in the remarks which follow, I shall try to show that the function of the Catholic college is not merely to teach the formulas of the Catholic religion, but to impart in a thousand ways, which defy formularization, the Catholic attitude toward life as a whole. It is not merely to graduate students who have what I may call the Catholic's ready answer, in all the fields of knowledge, but students who are so steeped in the Catholic mood, that it colors their every activity and not their religious activity alone. In a word, the function of the Catholic college is not merely to send forth men and women who can repeat, however intelligently, the Catholic formula, in religion, in philosophy, or science, or the arts; but students who are stamped with certain traits which come into play and govern their approach to life in every sphere; students therefore, who realize that Catholicism is not merely a creed, but a culture.

"Now it would carry me too far afield even to mention, much less to detail, what those things are. But there is one trait of the Catholic culture to which I should like to draw special attention. I mention it, not because you do not know it, but because it is peculiarly related to the function of the Catholic college I am discussing, and because it shows with peculiar force how Catholicism as a culture is at grips with the modern world, and not merely as a religion. That trait is totality of view regarding life, the habit of looking at life as a whole, and not as a series of departments.

"The education which modern man has made, exists inevitably to impart his culture. It is, to begin with, organized on the assumption that it must be neutral in matters of religion. That is, it assumes, once again, the correctness of the ideal that life can be departmentalized; that religion can be relegated to one of its departments, that it can be side-tracked to a branch in the curriculum like, let us say, physics. If it mentions the virtues at all, it is to speak of honor, or courtesy, or business integrity, or thrift, or patriotism. It does not mention Faith, or Hope, or Charity. Now, you may contend that this system does not deny them. My retort is that it is not a question of explicit denial. But you cannot mention the natural virtues, day in and day out, while at the same time you say nothing of those which are supernatural, without forming in the student a view of life which stresses the life of the natural man, rather than the life of Grace. You cannot make vivid one set of ideals, and leave untouched another, without throwing the bias of the student's whole attitude toward life in the direction of the ideals which you mention, and against those which you do not. And by so much, you are forming in the student a culture; and in the instance given, a culture which is inevitably anti-Catholic.

“Yet it is quite possible that the Catholic graduate can know the formulas of the Catholic’s ready answer and miss all this very completely. In this matter of education, for instance, he may know an argument for Catholic education. But he does not realize that argument. He does not see that the Catholic position on education is the only one consistent with the Catholic attitude on life as a whole. Under the aegis of his formula, he tends to make the whole issue turn on this question alone: ‘Can a Catholic formed in a non-Catholic school safeguard his religion?’ He has never asked himself the further question: ‘Can such a man safeguard his culture?’ ‘Will he emerge from such an atmosphere, not merely holding intellectually the dogmas of his creed, but with a habit of life which spontaneously stresses the next world, rather than this one, the sacredness of the Individual rather than of Society, the Supernatural rather than the merely natural?’ And if he does not ask these questions, he may know, but he does not realize his Catholicism. He may have her formulas, but he has not her attitude. Gradually, his formulas will begin to seem very remote from the concrete circumstances of daily life. He does not defend them, because he does not know they are attacked. And he comes finally to the awkward and intolerable position of the man who is Catholic in creed and anti-Catholic in culture.

“In conclusion, I should like to add only this. If the Catholic college has neglected even partially, in this country, either of its two functions, it has not neglected the first. It has, thank God, sent forth from its halls, generations of men and women who know their Catholic faith in the sense that they can give the ready answer.

“But if there be Catholic college graduates who cling to their creed, and yet try to ape an alien culture, if there be, in consequence, the Catholic graduate who is

bewildered in the grip of modern life, if there be the dismayed Catholic, the apologetic Catholic, can we say it is due, in any sense, to neglect of the second function? Has the Catholic college in this country been more intent on teaching the ready answer, than upon imparting the culture? Has it been content with re-productive Catholic thinking rather than with stimulating productive Catholic thought? There are two sides to this question. And I should not like to have to decide between them now. But it is the thought I should like to leave with you, the assembled faculties of the largest Catholic university in the world."

In the closing address of the convocation, the presidential address, the Very Rev. Aloysius J. Hogan, S.J., president of Fordham University, spoke on "Really Educated Men—the Real Leaders." Father Hogan said in part:

"Today in America the cry of our people is for leaders, for men who can face the stupendous problems, social, economic, civic and religious, of our modern civilization; for men who will face these problems honestly and sincerely; for men who will conscientiously seek a satisfactory answer to the heart-cries of a whole people. Today we need men of high moral courage and trained minds! And whither do the people look for such leaders, for such deliverers? To the schools and colleges and universities of this country. And justly so.

"The late President Coolidge declared: 'We do not need more material development; we need more spiritual development. We do not need more intellectual power; we need more character. We do not need more government; we need more culture. We do not need more law; we need more religion. We do not need more of the things that are seen; we need more of the things that are unseen.'

"To each one of you, members of our secular clergy and lay members of our faculties, we voice our heartfelt tribute of appreciation and gratitude for your generous cooperation with the members of the Society of Jesus in all our educational activities. You are sharing and sharing wholeheartedly with us in this noble work of training leaders of men. For this we thank you most sincerely."

Georgetown University

Measure, the semi-annual publication of the Gerard Manley Hopkins Poetry Society of Georgetown University, made its first appearance at Christmas, 1932.

The history of this publication and of the organization which sponsors it, is thus briefly stated in an editorial in the first issue:

"The Gerard Manley Hopkins Poetry Society of Georgetown University was organized in 1931 and 1932 by three professors of the College of Arts and Sciences: Dr. Theodore Maynard, Head of the Department of English, Mr. Thomas A. Sulkie, S.J., of the Department of English, and the Rev. Francis Burke, S.J., of the Department of Philosophy.

"The name of Gerard Manley Hopkins was chosen for reasons almost obvious: for the Catholic character of his work, for his technical importance, his poetic structure and feeling, and then, because his name is appropriate enough in a Jesuit university.

"*Measure* is the organ of the Gerard Manley Hopkins Poetry Society. It does not appear as an undergraduate magazine: we are all associated in it—undergraduates, graduates, and professors together."

PHILIPPINE EXHIBIT

At Catholic Students' Mission Crusade Convention

A commanding position, attractive paintings and display of curios helped to crowd the booth of the Philippine Exhibit at the 8th Annual Convention of the Catholic Students' Mission Crusade in Cincinnati during the first week of August. Father George J. Willmann, S.J., Director of the Mission Procure, was in charge of the group from Woodstock that manned the exhibit. Father Andrew Cervini, S.J., demonstrated practical ways of helping the missions by collecting stamps. Father Gaston Denis, S.J., of the Champagne Province, who is making his studies at Woodstock preparatory to returning to China, spoke of the missionary's difficulties. Mr. J. Franklin Ewing, S.J., told of life in the Philippines.

Patna was also represented by a booth, in charge of Father Foster of the Chicago Province, and Father Saldanha, a newly ordained Indian Jesuit.

The large oil paintings which formed the background of the Philippine exhibit were striking in appearance. These paintings were executed by a group of Philosophers at Woodstock, under the leadership of Messrs. Michael Kavanaugh and Ralph Lynch, with Mr. Denis Lynch in general charge of the whole exhibit. They were attractive scenes of tropical beauty and helped in creating atmosphere for the talks on Filipino life.

Another element of interest was the large revolving globe, four feet in diameter, constructed by Mr. Wm. Perry, S.J., of Woodstock, which showed the "Mission Trails" leading from Rome and paved with stamps. People stopped to see the world go 'round and were inveigled by Father Cervini into sending stamps to

Woodstock. Delegates to the Convention and many Cincinnati people filled the booth and even had to wait their turn to get near to it. They viewed with interest the curios from the Philippines and learned how the Filipino clothes himself, cooks and lives, and what difficulties of the missionary in that distant land are.

There were actual clothes, hats and weapons, models of fishing vessels, cooking utensils, samples of weaving and embroidery. Mothers beamed when their little sons were dressed in a thatched raincoat and a hat two feet in diameter, and the men became absorbed in Moro home-made guns and in bamboo fishing traps. That all these toys absorbed the children need scarcely be mentioned.

Although interest was provided by the description of a life different from American ways, there was never lost to view the motif of the exhibit, shown in a triptych painted with much feeling. The title was "A Missioner's Dream" and the picture showed a missionary seated astride his horse, looking down from a mountain on a typical village, while in the clouds there hovered the church he ambitioned to erect in every such village. The whole painting symbolized the reason for the missionary's presence in that country, and his glorious task in bring God to souls.

WERNERSVILLE

Jubilee Celebration

On Tuesday, September 5th, was celebrated the Golden Jubilee in the Society of Rev. Francis McNiff S.J., Spiritual Father to the Juniors. Many guests attended the celebration. The Juniors and Novices presented the following program of varied entertainment:

Nocturne in C Sharp Minor	- - - - -	Chopin
	<i>Alfredo Oswald, S.J.</i>	
Greetings	- - - - -	The Novices
	<i>James J. Meany, N.S.J.</i>	
Jubilee Medley	- - - - -	Selected
	<i>The Choir</i>	
Golden Years	- - - - -	Verse
	<i>William H. Campbell, S.J.</i>	
To Spring	- - - - -	Eduard Grieg
	<i>Arthur C. Ditzel, S.J.</i>	
Felicitations	- - - - -	The Juniors
	<i>Stephen V. Duffy, S.J.</i>	
Cornfield Melodies	- - - - -	Gates
	<i>The Choir</i>	
Society Hymn	- - - - -	Traditional
	<i>The Community</i>	



Home News

New Rector Appointed at Woodstock

On Tuesday, September 26, 1933, the Feast of the North American Martyrs, the announcement was made of the appointment of Rev. Francis J. Keenan as Rector of Woodstock College, to succeed Rev. Vincent A. McCormick. Father Keenan, previous to his appointment, had been stationed at Woodstock for nine years as Professor, first of Philosophy and later of Theology.

THE YEAR AT WOODSTOCK

The following scholastics were ordained to the Priesthood by the Most Reverend Michael J. Curley,

D.D., Archbishop of Baltimore, on June 25, 1933:

John F. X. Bellwoar	John A. McGuire
Andrew F. Cervini	Edwin C. Mulligan
Thomas J. Coffey	James A. Murphy
Anthony I. DeMaria	John C. Murray
Gaston Denis	John P. Porter
Francis A. Donelan	Joseph A. Priestner
Joseph S. Duhamel	Thomas H. Reilly
Joseph T. Durkin	Edward J. Reiser
Leo F. Fey	Charles H. Rohleder
James T. Harley	Mark A. Shalvoy
Joseph A. D'Invilliers	Gustave Weigel
Raymond J. H. Kennedy	

DISPUTATIONS

DIE 18 NOVEMBRIS, 1932

De Actu Fidei

Defendet: P. P. X. Walsh

Arguent: P. Bona, P. Dowd

De Verbo Incarnato

Defendet: P. Killeen

Arguent: P. Doody, P. Burke

Ex Historia Ecclesiasticâ

Roman Law and the Christian Martyrs

Mr. Mulcahy

DIE 6 MARTII, 1933

De Verbo Incarnato

Defendet: F. Reiser

Arguent: F. Harley, F. Murphy

De Gratia Actuali

Defendet: F. D'Invilliers

Arguent: F. Donelan, F. Mulligan

*Ex Sacra Scriptura*A Theory of Prophetism according to St. Thomas
Mr. Weigel*Ex Jure Canonico*

The Power of Dispensing from Irregularities

Mr. Coolahan

DIE 8 APRILIS, 1933

Ex Tractatu De Ecclesia

Defendet: F. Bluett

Arguent: F. Gonzalez, F. Hughes

Ex Tractatu de Apologetica

Defendet: F. Gallen

Arguent: F. Pangborn, F. Kinn

DIE 19 NOVEMBRIS, 1932

Ex Theologia Naturali

Defendet: F. Maloney

Arguent: F. Deegan, F. J. Quinn

Ex Ethica

Defendet: F. Conway

Arguent: F. Walsh, F. Wilhelm

Ex Cosmologia

Defendet: F. Gallagher

Arguent: F. McCorry, F. E. McManus

DIE 13 FEBRUARII, 1933

Ex Theologia Naturali

Defendet: F. Fernan

Argument: F. Haungs, F. McKeaney

Ex Ethica

Defendet: F. Flynn

Argument: F. Kurz, F. Matthews

Ex Psychologia

Defendet: F. L. C. McHugh

Argument: F. Kirshbaum, F. Reimondo

Experimental Psychology

Sleep—A Physiological Enigma Mr. D. Lynch

DIE 27 MARTII, 1933

Ex Psychologia

Defendet: F. R. Lynch

Argument: F. K. O'Brien, F. R. O'Neill

Ex Critica et Ontologia

Defendet: F. Hayes

Argument: F. Diamond, F. Maher

History of Philosophy

Campanella's "De Civitate Solis"

Mr. Hogan

