New England Jesuit Archives are located at Jesuit Archives (St. Louis, MO)
Digitized Collections hosted by CrossWorks.

New England Province History

12-1940

The Jesuit Seminary News

Jesuit Seminary Guild

All physical materials associated with the New England Province Archive are currently held by the Jesuit Archives in St. Louis, MO. Any inquiries about these materials should be directed to the Jesuit Archives (http://jesuitarchives.org/). Electronic versions of some items and the descriptions and finding aids to the Archives, which are hosted in CrossWorks, are provided only as a courtesy.

Digitized Record Information

Quadri-Centennial
Society of Jesus
1540 - 1940

* New England *

Christmas Greetings

Jesuit Seminary Guild
300 NEWBURY ST.
BOSTON, MASSACHUSETTS

December 1940
Vol. XI No. 2
Dedication to

Saint Ignatius of Loyola

Saintly Father and Founder of the Society of Jesus, to you we dedicate these pages as a grateful salute of soldiers to our Leader. It was your intrepid spirit that called forth a Company of Jesus Christ to do battle for Him. To these ranks the Divine Captain has called each one of us. Were it not for you, Ignatius of Loyola, there would be no long line of regiments to lead us on; and no glorious heritage of forefathers for the past four hundred years to hand us down their honored shields. They have fallen as heroes in the battle that we, too, may be valiant of heart. Gratefully and prayerfully we plead: make us worthy of you, Ignatius, and of those who have lived and died for Christ. Give us the grace in sacrifice and suffering to emulate our Saints and martyrs. Their record is a scroll of glory for you: make it for us your sons of today a clarion challenge to achievement. Make us, Father, humble and prayerful: take from us the seeds of self-glorifying satisfaction in the warfare we have waged, and grant to us the same Divine restlessness that enflamed your heart, and the irresistible ardor that was yours when four hundred years ago you cried, Ad maiorem Dei Gloriam.
Regimini Militantis Ecclesiae of Pope Paul III

In view of the fact, then, that this formula of life contains nothing foreign to piety and holiness and in order that the selfsame Companions, who have most humbly entreated Us to accede to their petition, may manifest greater alacrity in following their holy rule of life in proportion to the greater favor with which they recognize themselves to be embraced by the Apostolic See, We with Apostolic authority and by the tenor of these presents and out of Our certain knowledge do approve, establish, bless and confirm with the strength of perpetual stability this holy rule of life in its entirety and in its each several part as being conducive to the spiritual perfection of the selfsame Companions and the rest of the flock of Christ; and We embrace the Companions themselves under Our protection and under the shelter of this Apostolic See, the while We grant to them the power freely and lawfully to draw up among themselves particular Constitutions, which in their judgment are in conformity with the end of this Society and the glory of Our Lord Jesus Christ and the service of the neighbor.

PRESIDING, as We do, by God's Providence over the government of the Church Militant, albeit Our qualifications fall short of that trust; and diligently seeking with mingled anxiety and zeal the salvation of souls conformably to the obligations of Our pastoral office, We spontaneously cherish with the affectionate esteem of Our Apostolic favor all the faithful, who manifest a desire to be the recipients of that esteem; and moreover, We dispose of their services in various wise according to the measure of that greater advantage and profit, which in the Lord We perceive to be presaged by circumstances of time and place.

NOW We learned but recently that Our beloved sons Ignatius Loyola and Peter Faber and James Laynez, Claude le Jay and Paschase Brouet and Francis Xavier, Alphonus Salmeron and Simon Rodriguez and John Codure and Nicholas Bobadilla — priests of the cities of Pampeluna, Ceba, Siguenza, Toledo, Vizéu, Embrun and Palencia and the corresponding diocesan sees — after graduating with the degree of Master of Arts from the University of Paris and spending many years in theological studies have under the illumination of the Holy Spirit, as it is piously believed, forsaken various parts of the world to bind themselves together. Fashioned in this wise into a body of Companions, they have renounced the allurements of this life and have consecrated their lives to the perpetual service of Our Lord Jesus Christ and to Our service and that of Our Successors, the Roman Pontiffs.

EVEN now over a long span of years they have toiled in the vineyard of the Lord. For upon obtaining the necessary faculties, they have publicly preached the word of God — the while they have in private exhorted the faithful to a good and holy life and urged them to the practice of pious meditation. They have attended the sick in hospitals and have instructed boys and unlettered persons in all that is requisite for the Christian formation of man. In fine, wherever their journeys have brought them, they have merited high praise by their performance of all the works of charity, which make for the solace of souls.

At length they have reached the sacred City. And steadfastly persevering in the bonds of charity and seeking to perfect and perpetuate the ties which bound them together as one Society in Christ, they have formulated a plan of life based upon the evangelical counsels and the canonical sanctions of the Fathers and regulated by those principles, which experience had taught them to be conducive to the end which they proposed unto themselves. In consequence, the manner of life instituted by this body of Companions and embraced within the aforesaid formula not only elicited the praise of many virtuous men burning with zeal for God, but even won the approbation of some souls to such a degree as to awaken within them a longing to adopt this plan of life also for themselves.

NOTWITHSTANDING the constitutions and ordinances of the General Council and of Our Predecessor, Pope Gregory X of happy memory, and any other Apostolic constitutions and ordinances whatsoever, and notwithstanding anything else to the contrary.

T shall, therefore, be unlawful for any person whomsoever to attempt any infringement of this document of Our approbation, establishment, blessing, confirmation, acceptance, concession and will, or with audacious daring to contradict it. If, however, any one shall have the presumption to attempt this, let him know that he shall thus incur the wrath of Almighty God and of the Holy Apostles Peter and Paul.

GIVEN at Rome, at Saint Mark's, the twenty-seventh day of September, in the fifteen hundred and fortieth year after the Incarnation of Our Lord, the sixth year of Our Pontificate.
Apostolic Letter of His Holiness, Pius XII,

NINETEEN HUNDRED AND FORTY

BY DIVINE PROVIDENCE POPE,
To His Beloved Son,

VLADIMIR LEDÔCHOWSKI
SUPERIOR GENERAL OF THE SOCIETY OF JESUS,
ON THE OCCASION OF THE FOURTH CENTENARY OF THE FOUNDATION OF THE SAID SOCIETY

B ELOVED SON:

Greeting and the Apostolic Benediction. You doubtless know how dear to Us and how highly esteemed by Us is the Family of Ignatius, which you have governed with diligence and prudence for the past twenty-five years. It will be no surprise to you, then, if now, when four hundred years have passed since Our Predecessor of undying memory, Paul III, in his Apostolic Letter Regimini Militantis Ecclesiae approved the Society of Jesus and duly established it by apostolic authority, we wish to take part in your solemn celebration and share in your joy. Indeed, that joy, though it seems just now to be overcast with a cloud of sorrow, due to the distressful and alarming circumstances of the time, none the less is equally the joy of the universal Church, which is deeply indebted to your religious society for its glorious record of service during this long lapse of time. It is Our pleasure today to recall in a brief summary the memory of those glorious deeds, and this not only to solace Ourselves and you, but also that all of you, while pondering with grateful hearts upon the brilliant achievements which God in His providence has effected through your forefathers and yourselves during the course of these four hundred years, may offer enduring thanks to the same Heavenly Father and at the same time, trusting in His providence, may derive from these memories encouragement to go on with undiminished strength in the advancement of the greater glory of God and the salvation of souls.

It is a matter of common knowledge that in this number of holy men, who as "star from star differ in glory", Ignatius of Loyola held a place of highest eminence and that the Society founded by him took a large share in the laborious enterprises. Justly and deservedly so. For, to quote the words of Our immediate Predecessor of happy memory, "History bears witness... that the Catholic world, fortified by the aid of Ignatius had so seasonably provided, began speedily to recover its vigor. It would be no easy task to recount the many and great works wrought by the Society of Jesus for the glory of God under the initiative and leadership of Ignatius."

There is another reason also why We should heartily congratulate you on this occasion and exhort you with fatherly affection. We are aware, indeed, that your Society from its very origin devoted itself wholeheartedly and with all its strength to the safeguarding of the Catholic faith in all its purity and fullness against the manifold deceits of erroneous doctrine, to the vindication of the most sacred rights of the Church and of the Roman Pontiffs, and, lastly, to the propagation of the Christian religion by apostolic men, who sowed the divine word among all nations. And here the names of those men of eminent holiness come to Our mind, who like Peter Canisius and Robert Bellarmine... Peter Claver and John Francis Regis and Francis Geronimo.

And if the enemies of the Divine Redeemer and of the Church have persecuted your religious Society with a particular hatred and animosity, that must redound not to your discredit but to your highest praise; for whoever follows Christ the Lord with utmost fidelity and love production of great deeds must, in a certain measure, necessarily incur the odium and execration of depraved men. In persecutions, then, of all kinds, in accusations and calumnies, do not lose heart; but mindful of the saying "Blessed are they that suffer persecution for justice's sake, for theirs is the kingdom of heaven," carry on with enthusiasm zeal the holy works you have begun, rejoicing exceedingly like the Apostles "that you have been accounted worthy to suffer reproach for the name of Jesus."  

Nor do We wish on this occasion to pass over in silence the high commendation won by your Society throughout these four centuries by the moral and intellectual education of youth.

A strong support is given to this work of education by those organizations of piety and the Christian apostolate, known as the Sodalities of Mary, which the Church has at her call to so many picked auxiliaries, enlisted in the ranks of peace under the standard of the Virgin Mary. Continue, then, with your accustomed zeal to promote these holy enterprises, and do not imagine that any forethought on your part can be so effective that none greater need be exercised. The new times in which we live demand, it is true, even in spiritual lines new undertakings, works and safeguards, by which suitable provision may be made for the changed and increasing needs of this our age. In keeping with your ardent zeal do not neglect these means and strive to bring it about that whatever this adult age may introduce may contribute in fuller and fitter measure to strengthening at home and extending abroad the Reign of Jesus Christ.

May they win for you in fullest measure the divine favor and most abundant fruits of sanctity and of the apostolate from the Most Sacred Heart of Jesus, the love and worship of which you strive to instill and foster in every class of men, especially through what is called the Apostleship of Prayer.

Meanwhile, We impart, most cordially, to you, beloved Son, and to all the religious of the Society of Jesus and to their students the Apostolic Benediction, as a pledge of heavenly blessings and a token of Our fatherly affection.

Given at Rome, at St. Peter's, the sixth day of July, the Octave of the Most Holy Trinity, year 1940, the second of Our Pontificate.

PIUS PP. XII

DECEMBER, 1940
**CARDINAL PRESIDES AT JESUIT CENTENARY MASS**

**SOLEMN SERVICES MARK 400 YEARS OF SOCIETY'S WORK**

His Eminence Recalls Heroic Virtues and Deeds of St. Ignatius Loyola in Address Given at Immaculate Conception Church

The 400th anniversary of the confirmation of the Society of Jesus by Pope Paul III was fittingly commemorated on Sunday, September 29th, with a Solemn Mass of Thanksgiving celebrated in the Church of the Immaculate Conception, Harrison Avenue, Boston. The venerable edifice was filled to overflowing with a congregation which included priests, Sisters, scholastics of the Society, and students and alumni, with many others from all parts of the Diocese.

In the sanctuary, presiding at the solemn function and afterward addressing the great gathering was His Eminence the Cardinal, most distinguished alumnus of Boston College, whose presence and words brought a very special joy and satisfaction to the Jesuit Community, their students and guests.

The Cardinal voiced his feelings on this momentous occasion in words which were a blending of tenderness and the sterner emotions, for in this instance he was impelled to refer to the tragic condition of the world today in contrast to the priceless peace of the individual and of society, which is the fruit of union with God and obedience to His commands.

The beloved Chief Shepherd addressed the gathering as follows:

**A Wonderful Company**

We come here today to join with all those present and with Holy Mother Church throughout the world in thanking Almighty God for the gift of St. Ignatius and all his wonderful company. The Jesuits were founded 400 years ago. Of course it would take volumes and hours even to narrate the chief events of that wonderful achievement, which is known as the story of St. Ignatius and his sons.

I am not here to give that story in detail, but to thank Almighty God for giving to the Church St. Ignatius and his sons of the Society. It is a wonderful story of the Church, as one goes from one century to another of its growth, its influence, its occasional defeat and then its glorious triumph again. It is a most interesting thing to see how Almighty God provides every need of the Church with some great apostle to fit just the need of the time. At the time of St. Ignatius a disillusion and disintegration existed everywhere. What was needed at that time was cooperation and the creation of a tremendous force which only unity can bring.

Whence was the apostle to bring that light, that incandescent light? Out of the armies of Spain, out of its gallant knights came Ignatius to serve Christ, his Master.

**St. Ignatius Loyola**

The world and the Church needed a united front to face the enemy, in a time of disintegration. There was disillusion, disintegration everywhere because every man sought to exercise his own will in the name of liberty.

Liberty—license, not liberty. There can be no civilized life without obedience to the will of God. St. Ignatius recited the Lord's Prayer, as we do, and as if by a flash he realized he had been saying that wonderful prayer in a casual way, as we sometimes do. What was the meaning of the petition: "Thy kingdom come"? He lived in a kingdom; he knew what it meant. It meant somebody at the head with laws to restrain license, and to compel order, because without order there can be no civilized life.

"Thy kingdom come." He served the court, he knew that sort of kingdom was not the kingdom of God, although it might lead to the kingdom of God. Nevertheless, it was a worldly kingdom with abuses and it was not "Thy kingdom."

The next phrase petitions: "Thy will be done." There is the unity of the kingdom of God. But Saint Ignatius knew perfectly well just at that time the trend of everything outside of the Church, to let everyone have his own way. "My will be done." That is not the command of Christ but the word of a tyrant, the command of the totalitarian, producing absolute discord and chaos then as it does today.

That is the essence of the fight today between Christianity and the forces of evil. It is all summed up in that phrase, the difference between "Thy will will be done," and "My will be done." It was the task of St. Ignatius to show the world the difference. You cannot have it both ways. It must be Thy will, not my will.

That is the force which is bringing unhappiness to the world today—self-will. Willfulness is the gospel being preached and we are seeing the fruits of it because when all of the world is trying to have its own way then comes a Master Will, the tyrant. That is what we see, today, the iron will of a few menacing the masses. Why? Because they do not realize the sacredness of that prayer, "Thy kingdom come, Thy will be done." We are taught to be proud of being wilful. Then comes the confusion of hopeless anarchy, tyranny and despotism. The world has them today.

By boasting of having their own way people are just trying to deceive themselves. They are not having their own way. They cannot have their own way without complete chaos. For order and law there must be obedience. Submission of our will to God's will, self-renunciation, that is the keynote of the founding of the Society of Jesus. That is why it is the vanguard of the body of the Church, its members soldiers of Jesus Christ, knowing obedience down through the four centuries from the time of St. Ignatius.

Willingness to obey, which after all is the finest thing that the will can do, dedication to the finest cause, is the sublimity of self-will.

Therein you see the character of the glorious body of men which filled the world with triumph for Christ.

The world tires of its own folly. Like children we will have our way. Yes, for a time, but not for long. Either we have the spirit of tyranny from without, or we must choose the way of St. Ignatius, obedience to God's law. In that obedience we have complete renunciation which brings complete satisfaction on earth as well as in heaven.

**The Anniversary Mass**

Chaplains to His Eminence at the Mass were Rt. Rev. Msgr. Jeremiah J. Minihan, Secretary to His Eminence the Cardinal, the Rt. Rev. Msgr. Francis A. Burke, of Jamaica Plain. The Celebrant of the Mass was Rev. Francis L. Archdeacon, S.J. Fr. Archdeacon was assisted by Rev. William J. Duffy, S.J., as Deacon, and Rev. D. Augustus Keane, S.J., as Sub-deacon. Rev. Edward S. Swift, S.J., was Deacon of Honor. The sermon was preached by Rev. Francis A. Burke, S.J., and Rev. F. Melchinhey, of Lynn.

After the Mass the visiting prelates and clergy were guests of the Jesuit Fathers at a luncheon in the Boston College High School gymnasium.

December, 1940
SAINT IGNATIUS long pursued an ambition which Paul Dudon, one of the saint’s biographers, terms the Palestinian dream.

What was the dream? It was the desire to live literally in the footsteps of our Divine Lord in the Holy Land and labor there for the conversion of the infidels.

The Holy Land was in the hands of the Ottoman Turks. Access was difficult. An ancient treaty between Venice and the Turks granted safe passage to a Venetian pilgrim ship yearly, but all other ships sailed the eastern Mediterranean at the risk of capture. The Turks tolerated the residence of a group of Franciscans in the Holy Land. If other Christians attempted to reside there, they invited almost certain death or captivity.

Ignatius left the cave of Manresa after a year of prayer and penance. He tramped to Venice and begged passage as a pilgrim on a ship to the Holy Land. Once he had set foot on the soil hallowed by our Saviour’s presence, Jerusalem became the home of his choice and he requested the Franciscans to let him pass the rest of his days in the Holy Land. The request was denied despite his insistence. Regrettfully Ignatius rejoined his fellow-pilgrims for the homeward journey. He hoped one day to return.

Ignatius never returned, but his dream did not die. He rallied six of his fellow-students at the University of Paris to the service of Christ. Together, in the chapel on Montmartre, they promised God lives of poverty and chastity. Their third promise was this: to go to Jerusalem and labor there for the conversion of the infidels, unless some obstacle prevented their departure from Venice or their stay in Palestine; otherwise they would go to Rome and beg the Pope to decide their destinies. A rendezvous was set for Venice. Meanwhile those who had not completed their studies were to remain in Paris.

At Venice Ignatius awaited his companions, who arrived one year before the appointed time. The pilgrim ship did not leave port during all that year, because Venice shared the alarm of all Christendom, menaced by the Turks. The greatest of the Ottoman sultans, Suleiman the Magnificent, had completed the organization of his vast empire from Baghdad to Belgrade and from Cairo to Constanti

...
To the Abnaki Indians of Maine our Revolutionary War was an undisguised blessing; it restored to their villages and their hunt their beloved Black-Robe, one of course, claims that the Puritans of New England excited the colonists of the New World to take up arms for the spiritual welfare of the Maine Indians. It was, as the Indians would tell you, the work of Divine Providence. During the three decades preceding our struggle for independence the Faith of the Abnaki was in grave danger of being completely lost; as the power of England over North America increased their promised friends were forced to retire to the banks of the St. Lawrence, and when Quebec was taken in 1760 the priests were outlawed from the Indian villages. Then the Abnaki had only the memories of the Black-Robe to sustain their Faith.

The Indian has a good memory, and the Indians of Maine had much to remember. How could they ever forget the arrival of their Apostle, Father Gabriel Druillettes, who came to them in the year 1646—the very same year that another Jesuit, Isaac Jogues, so joyfully started for the Iroquois and martyrdom. It was after repeated demands that Druillettes came to the Abnaki on the Kennebec, demands inspired by a visit made by a few of the tribe to the Christian Indian village of Sillery. They wanted to build another Sillery on the banks of that beautiful river. Druillettes was finally allowed to go, although priests were very scarce at the time. This new mission had the approval of the French authorities who were quick to appreciate the advantages of a friendly Indian tribe in Maine. During the next ten years he lived and worked with them, but he had to take time off twice to visit Boston as an envoy of the French to discuss a possible alliance against the destructive raids of the Iroquois. These Indians had already ruined the lands of the Hurons and had given us our first American martyrs, and now threatened the northeastern section of the continent. These missions to Boston obliged Father Druillettes to return to Quebec to consult and to report. He managed, however, to spend the good part of the ten years with his new friends, and before he was ordered to other field the Abnaki was a promising group of Christians. No doubt their Apostle told them of how the first group of Jesuits came to Mount Desert in the year 1613, and how, having destroyed the mission, Argall, from the distant colony of Jamestown, swooped down upon them unexpectedly and scattered the priests after destroying their infant village.

After the departure of their Apostle, priests visited them occasionally. It was not that they were forgotten, nor had the French authorities ignored the advantages of retaining friendly relations with the Maine Indians. They could not spare the missionary. Consequently it was not until the 17th century that the colony, a new Jesuit mission was sent. The beautiful Kennebec became the front line in the battle between the French and the Massachusetts colony, and because Rasles opposed the advance of the English, local historians have found it difficult to forgive him even when they openly admire the sacrifice of his life. One must admit that the Indians had more right to the Kennebec than either the French or the English; and it is quite clear that the Indians had a better chance to survive with the English than with the English. It was clear that it was why he spent thirty years and then his life for the Abnaki on the Kennebec.

Not many years of the 18th century had gone by when the French colony began to feel the effects of the declining power of France, her strength sapped by the continual pressure of the British Empire. Neglect of her over-sea colonies kept pace with the decline. The Indians of Maine first realized the threat to their security when the colony of Massachusetts set up determined on the death of their priest. Of their final success we know too well,—how Rasle was left dead amid smouldering ruins and the lifeless bodies of his dear Indians.

And where the house of prayer arose,
And the holy hymn, at daylight's close,
And the aged priest stood up to bless
The children of the wilderness.

There is naught save ashes sodden and dank;
And the birchen boats of the Norridgewock,
Tethered to trees and stump and rock,
Rotting along the river bank!—(Whitter: Mog Megone.)

The death of Rasle was on the eve of bitter years. Not that they were abandoned, for in 1730 Father James de Sireme arrived to carry on the work of their revered friend. But the tide was definitely against the French and the Maine Indians; in the middle of the century the last phase of the struggle for independence began. By 1760 Quebec had fallen; three years later France surrendered her North American colonies. The Abnaki, with only memories to live on, submitted to the control of Massachusetts.

Divine Providence intervened in favor of the Indians when the colonists, eleven years after the defeat of France, resolved to fight for independence. It would be risky to have an unfriendly tribe at their rear, and so the continental forces, at the bequest of New England, sought the friendship and cooperation of the Abnaki. Their answer was cordial enough; they had no reason to favor the English nation. But they made it clear to their “new friends” that they wanted their Black-Robe back in their villages. The promise to satisfy them was made. Independence from England brought the priest back to the Maine Indians; for just as soon as Catholicism took root in the cold, in the hospitable atmosphere of Boston interest in these first Catholics of New England was revived. Two remarkable exiles from the French Revolution, Francis Matignon and John Cheverus, offered themselves to the struggling Church of the United States and were assigned the task of ministering to the Catholics of New England. Without much loss of time they went to Maine. From then on, with fair consistency, the Abnaki had their priest. Although Cheverus himself visited them frequently, he was fortunate in obtaining Father James Romané to live with them; for about twenty years, until his health was utterly ruined, he devoted his time and strength in their service.

It was during the years of Boston's second Bishop, Benedict Fenwick, that the Jesuits returned to New England. He was himself a Jesuit,—a descendant of Maryland's original colonists and one of the first group of young men to enter the religious society of the Society of Jesus. Naturally, he had his strong love for the Society after being raised to the episcopacy and made every attempt to establish them in his diocese. Great was his need of priests, for he had to protect and encourage his small flock when Protestantism was crucifying against Catholicism. In the end despite the opposition, he could thank God that he
had preserved and increased the flock bequeathed by Cheverus; he gave Boston her first Catholic newspaper (called The Jesuit), her first Catholic school for boys, and gave New England her first Catholic College: Holy Cross in Worcester.

Bishop Fenwick had many generous souls who assisted him during those difficult days; I shall recall only two of them. Virgil Barber is the first. He was a convert, as was his wife. Father Virgil, Exarch of the New York diocese, had directed him into the Church. Shortly afterwards came his wife, and then they agreed to separate with ecclesiastical approval, in order to enter the religious life: Virgil into the Society of Jesus, and his wife into the Visitation Convent at Washington. Into the religious life followed their four daughters and son into the Catholic Church his son, who was one of the most remarkable family conversions in the history of the Church in this country. Fenwick being a friend of this influential New England family was anxious to keep Virgil with him. At the request of Bishop Fenwick, Virgil went to Boston; and during the years 1826-1830 shared his time with the Penobscot and Passamaquoddy Indians and the inhabitants of the small town of Claremont in New Hampshire, where he had a church and a group of converts. His greatest delight was with his docile Indians, who surprised and pleased him with their piety amidst hardships and poverty.

Bishop Fenwick's other dear friend is, unfortunately, not so well known; yet he was one of the very few Catholics prominent in American public life during the first half of the 19th century. Edward Kavanagh of Damariscotta, Me., was the first Catholic to be elected to our Congress from any New England State; after his Congressional service, he was our diplomatic representative to Portugal and later was the Governor of his State. He won respect for his religion and played an important part in breaking down the prejudices of the bishops against the Catholic Church. Fenwick saw in his advice and support in promoting the Faith, but especially in his work with the Maine Indians. When Kavanagh was Governor he succeeded in obtaining financial aid for the priest assigned to the mission.

Despite his anxiety, Bishop Fenwick did not succeed in getting the Jesuits permanently into his diocese until the year 1845, a few years before he died. In that year they opened New England's first Catholic College in Worcester. His plan to establish the college in Maine where they could also have charge of the Indian missions, failed to materialize.

Shortly after his death his hopes were realized. In the fall of 1847, under his successor, Bishop Fitzpatrick, the Jesuits returned to assist in parish work and the Indian missions. First came Father John McElroy, after ten months with the American army in Mexico, to take charge of St. Mary's in Boston. The next year two more came; Father Gustave Eck for Holy Trinity Parish, and Father John Baptist for the Maine Indians. Bapt arrived to celebrate the bicentennial of the arrival of Father Druillettes, the Apostle of the Abnakis; and he stayed to become their second Apostle—for he found them, due to the absence of a priest for many years, in an extremely demoralized state. And he stayed to become their second Apostle—for he found them, due to the absence of a priest for many years, in an extremely demoralized state.

On March 17, 1881—an appropriate day for Boston—the Church of the Immaculate Conception was dedicated. The Jesuits had started to expand. Father McElroy was appointed pastor, and Father Bapt was recalled from Maine to take charge of the Jesuit House of Studies attached to the church. The church, as we know, throve, but in 1884 the seminary was transferred. This was the beginning of the move for a high school and college to be substituted for the seminary. They decided to name the new educational institution (since Boston had no college), Boston College. There were protests at the boldness of the plan; but they were in vain. It was only right that the City of Culture should have a college with its famous name. This brings us down to the days of our parents and grandparents who will eagerly tell us how the churches and colleges have survived in willing service.

**HOLY CROSS COLLEGE**

In central New England, towards the center of Massachusetts and on the famous old Post-Road from Boston to New York, is situated the city of Worcester in a narrow valley flanked by rolling hills. It is a fairly large city today, but, as one may gather from its restricted business area and its traffic congestions, it was much smaller a hundred years ago. There was little more worthy of note at Worcester in 1843 than in a score of small industrial centers in New England. To be sure, it had a new railroad from Boston, some growing manufactures, and the usual knot of politicians. But of the warmth and light which the Faith always brings it had exceedingly little.

Fifteen years before, however, there had been consecrated as Bishop of Boston Benedict Joseph Fenwick, S.J., a scion of one of Lord Baltimore's early Catholic colonists of Maryland, and thirteen years before had been ordained in Boston, Father James Fitton, the son of an immigrant from Preston, England, and a convert Welsh mother, a man whose glorious Apostolic labors for nearly twenty-five years accomplished miracles of grace from the St. Lawrence to Boston and from Newport to Lake Champlain. These two unforgetable Apostles were the co-founders of Holy Cross College, Father Fitton as the original purchaser of the land for a school of higher education in 1838, and Bishop Fenwick as the conveyer of the property to the Jesuit Fathers for a college in 1843.

This work of the bishop and his missionary apostle whom he had himself trained and ordained, marked historically the establishment of the first Catholic institution for higher learning in New England. It was a work dear to both and deliberately planned as they looked into the future and foresaw the Cross of Christ flaming above the ridge-poles of Catholic churches in almost every town, village, and hamlet in New England, to be enshrined by the education and trained by a New England Catholic college thronged with students. Within a century their dream was realized. Holy Cross became a great college, the third largest Jesuit college and the fourth largest Catholic college in the United States; New England reversing itself became a chief stronghold of the Faith.

The annals of Holy Cross record a singularly consistent increase in enrollment from the beginning of its history. By 1846, when the new college had become better known, the enrolled had increased from the seventeen students of 1843 to one hundred and twenty. In 1851 the total of students was one hundred and fifty. Though the Civil War summoned many of the students to arms and the enrollment of the college fell to eighty in 1861, the increasing number of students in 1868 necessitated the construction of a five-story addition to the college building.

There had been twenty-five years of struggle before this step forward, including twenty years of weary waiting for legal recognition by the Massachusetts legislature, a delay happily terminated by the granting of a charter to the college in 1855 through the kindly intercession of a great Massachusetts Governor, the Honorable John A. Andrews.

With renewed vigor the college then began a continuously prosperous history. There were two hundred boarders at the college in 1890, and two hundred and thirty-seven in 1891 in a total enrollment of three hundred and thirty. In 1917, before the entrance of our country into the World War, Holy Cross enrolled six hundred students, and in the war year only two hun-
dred, but in 1919 it registered a new record number of eight hundred and eighteen. Today the roster of students numbers eleven hundred and ninety-seven.

As this prolific flowering of Holy Cross College went on, the Jesuit Fathers for generations were encountering “House Problems.” But the Jesuits have been great builders in more senses than one. Besides building sound Christian characters, they erected at Holy Cross the attractive collegiate structures which now stand out against the sky as seen from all over the Worcester valley. The O’Kane building was opened in 1896. Then in 1905 a gift from the graduates of the college provided Alumni Hall. Later, under the leadership of the Right Reverend Thomas Beaven, the three hundred priests of the Springfield diocese contributed the funds which provided Beaven Hall. In 1923 Loyola Hall was finished and the new Memorial Students’ Chapel was dedicated. The Bishop Dinand Library was dedicated in 1927 and Kimball Dining Hall in 1935. The latest building, Wheeler Hall, was opened in 1940.

Thus Holy Cross catapulted itself up the slopes of its own pyramidal hill in a century. Great as was the architectural result, the method of its achievement was far greater in human interest. For this inspiring college campus was built by the slim purses of a multitude of small benefactors and the gratuitous services of its Jesuit faculties. It is almost incredible that Holy Cross has built its present eight great structures without having received a single gift of munificent proportions from any single donor; this is also perhaps unique in the history of great college building. It shows what Catholic grit, generosity, and giving can accomplish.

What of the contribution of this college to civil welfare and religion? One might speak with admiration of the many hundreds of lawyers, doctors, teachers, and business men among its Alumni of over eight thousand members, and point with legitimate pride to the judges, governors of states, and members of the United States Congress who once were boys at Holy Cross.

In addition to this contribution to state and civil society, the fact that the college has a priestly alumni of nearly fifteen hundred tells an even better story, a story of great supernatural ideals. And over the fact that Holy Cross College has numbered among its Alumni twenty-one bishops, one could rhapsodize. The finger of God has been here certainly.

In 1943 Holy Cross College will celebrate its centennial. Its loyal alumni and friends are carrying forward a drive for a million dollars—building fund in preparation for the celebration. This fund will be used for the construction of a gymnasium, a science building, and a faculty residence. With the aid, even as in the past, of a multitude of gleanings, and the gifts of wealthy friends of education, the fund will be raised. The friends of youth, of Christian progress, and of civic welfare will not forget Holy Cross upon its hundredth birthday. The celebration will be carried out with civil and religious exercises befitting the end of a glorious century of effort and achievement. The celebration will have national and even international significance, since the Alumni and students of Holy Cross are drawn from almost every state in the Union and from Latin America, Asia, and other foreign lands. From north, east, south and west the glad hope will be expressed to Holy Cross College, “Ad multos Annos.”
A WIDELY-READ weekly magazine, commenting recently on the educational endeavors of the Society of Jesus, listed American Jesuit universities as fifteen. This list did not include Boston College. The editors were undoubtedly misled by the collegiate name of this institution, which, however, is much more than a college. Since one very frequently meets those who believe that Boston College engages only in collegiate instruction, it is well to indicate in what her additional work consists.

In 1936 there was inaugurated at 126 Newbury Street, Boston, a graduate School of Social Work where two years of training in academic and field work equipped men and women for all varieties of social leadership. Since its inception this school has been blessed by a carefully organized curriculum, high academic standards, and a trained faculty. In 1929 Boston College instituted a Law School which admits in addition to college graduates those who have successfully completed two years of college. From its inception the Law School has enjoyed high rating from law school agencies. Today, under a trained lawyer, Rev. William J. Kenealy, S.J., and a full-time law faculty, it promises to rise to even greater heights in legal training and academic recognition.

Traditional graduate school work began in a large-scale manner with Fr. Matthew Fortier, S.J., at James Street in 1912. Here for attendance at evening classes, candidates were awarded the degree of M.A. or Ph.D. From 1917 to 1920 with the departure of Fr. Fortier from Boston, this work bulked less large in Boston College activity. It was renewed under Rev. James Mellyn, S.J., in 1920, combining extension collegiate work with graduate school study. In 1925 the inauguration of similar work in summer sessions brought together a religious women for collegiate and graduate school work. In 1935 the graduate and extension work were rigorously separated. Since that time extension work has continued at Newbury Street. At Chestnut Hill the graduate school, observing all the university requirements of the Association of the American Universities and Colleges, has developed into a first-class graduate school, although it limits itself to masters' work. Large collections of primary and secondary material in the college library and spacious study stalls made possible ideal conditions for graduate students.

The activities of law, social work and graduate schools show how inadequate is the picture which sees in Boston College, despite its name, simply a college institution. This, however, must not obscure the fact that without the college there could be no professional schools. Because the college was known for its spiritual and intellectual leadership in the Boston metropolitan area, it has been possible to raise funds and to attract students to the graduate schools.

There is a far cry from today's college of approximately 1400 students housed in English Collegiate Gothic buildings, offering a rich and integrated curriculum and the earliest beginnings of Jesuit education in Boston. The Protestant crusade made attendance by Catholics in the public schools of Boston a precarious matter in the last century. To supply classes for boys who otherwise would be truants, the Jesuit Fathers of St. Mary's in the North End opened a grammar school in the years preceding the Civil War. Fr. Timmy, the pastor of St. Mary's, found himself handicapped in opening a college and high school because of lack of a Jesuit personnel and because of bigotry in the sale of land for Catholic educational purposes.

A new day was at hand when the Harrison Avenue property was obtained in 1857. There in addition to the Immaculate Conception Church was built a school where at first a Jesuit national scholasticate was maintained. April of 1863 a charter was obtained and in the fall of 1864 a high school and college opened with 21 students. Since the pioneer college extended only through Sophomore, no degrees were granted until 1877, after one year of philosophy had been added to the curriculum. With these early days on James Street are connected the names of Fr. Bapst, the first president (1864-1869), and Fr. Pulton (1870-1879; 1888-1890). To perpetuate their memory there are debating societies, one at the present high school and one at the college. The same early days were also the student days of Rev. William O'Connell, who has ever been a loyal friend of the college.

The name of the slowly growing college became widely known in educational circles when Fr. Timothy Bapst, S.J. (1884-1898) in a consummate piece of rhetoric answered the strictures of President Eliot of Harvard on the alleged static character of Jesuit education. In order that this growth might not be prevented, a new site was necessary. This was obtained when a farmland at Chestnut Hill was acquired in December, 1907, by Rev. Thomas I. Gasson, S.J., then president of the college (1905-1918). One building could not long suffice when the entire college institution moved to Chestnut Hill in the fall of 1913. In 1917 the faculty house was finished. Due to a drive in 1921 funds were available to complete a Science building in 1924 and to begin a library structure. The excellent equipment of this Science Building and the adequate staff of science professors make the science departments of the college an enviable quality. The completion of the college library under Rev. J. H. Dolan, S.J., present provincial of the New England province, gave to the college and to the university the opportunity to increase its intellectual standards. With 170,000 volumes this library is today the heart of the academic life of the college.

In 1938 a collegiate School of Business Administration was begun and is now housed at the Heights. This department from the curriculum of the old college is in keeping with the revision in studies initiated throughout the province in 1935, when in addition to the A.B. degree and the B.S. degree in physical sciences, other B.S. degrees were inaugurated in Social Sciences. While the college considers that classical instruction is the ideal training in the freshman and sophomore years of the college, it found numbers applying not completely equipped to profit by this instruction. Organized courses for other students thus from time to time have been added, that students may have the benefit of a Catholic, if not of a classical, education.

To this task of Catholic education the college is committed. Throughout the college, from James Street to University Heights it has in addition to training the mind fostered piety and trained the will by inculcating devotion to the Sacred Heart and the Blessed Mother particularly. Today at the college not only do these devotions flourish, but spiritual activities are given a unified direction through the office of the Student Counsellor, Rev. James L. McGovern, S.J. Thus B.C.'s curriculum and its devotional life realize her motto of "Religion and the Fine Arts" in both of which she strives ever to be the best (sine arietein).
Professor O'Keefe was on the Faculty of the Law School from its inception in 1929 until 1937, when he resigned to take the post of Legal Advisor to the Massachusetts State Department of Education. His return to the Law School was hailed with enthusiasm by students and alumni of the School. Prior to his connection with Boston College Law School, Professor O'Keefe taught law and business courses for many years at Pace Institute, Fordham University, Catholic University, and Boston College Graduate School. He is conducting the courses in Judicial Remedies, Bills and Notes, and Bankruptcy. The other new Faculty member is Professor Richard S. Sullivan, A.B., Boston College 1929, LL.B. Boston College 1939, LL.M. Harvard 1940. Professor Sullivan teaches Equity, Security, and Labor Law. There are now eight professors devoting their full time to instruction at the Law School.

The Alumni Association of the Law School conducted its annual election of officers recently with the following results: Charles W. O'Brien, '26, President; James E. McCabe, '32, Vice-President; Francis E. Harrington, '35, Treasurer; Vincent J. Cosgrove, '39, Secretary. The Alumni Association gave an enthusiastic vote of appreciation to retiring President James J. Curley and his fellow officers for their exemplary leadership during the past year. The tremendous success of the Tenth Anniversary Banquet was largely due to the untiring efforts of President "Jim" Curley—a man whose loyalty and enthusiasm for Boston College is unexcelled among his thousands of alumni.

Boston College School of Business Administration

In the early spring of her Diamond Jubilee Year, 1938, Reverend William J. McGarry, S.J., President of the College, announced the opening of the College of Business Administration. The first Freshman Class convened in September, and is but an integral part of the greater Boston College, the new School offered to the undergraduate a four-year course leading to the degree of Bachelor of Science in Business Administration. Its principal aim was to make it possible for the Catholic young man who wishes to prepare himself for a business career to receive the technical training which is outstanding in many ways more vitally than the educational function.

During the past four years, the School has equipped seventy-five young men and women with this specialized training, and they have taken their places at important posts in public and private social work throughout the community. Some are directors of community federations, others are public welfare officials, many are engaged in family counseling, child welfare services and as probation officers. The opportunities in the field are limitless. The range of activity runs from a case worker with delinquent boys in Hollywood to a foreign commissioner of the Red Cross in Bordeaux, France. The vocation of social work is in a very real sense intelligent Catholic action.

Boston College Intown

Located at 126 Newbury Street, Boston College Intown is the afternoon and evening division of the College of Liberal Arts and Sciences. Its primary object is to provide a
complete cultural training for men and women desiring to acquire either a Bachelor of Arts or a Bachelor of Science degree under Jesuit auspices. The late afternoon and evening classes provide an opportunity for young men and women to acquire collegiate training and an academic degree which occupation and employment during the day would otherwise render impossible.

The Intown College also provides excellent opportunities for students who are interested only in some definite field of study. The evening classes are particularly adapted to serve this purpose. Among the courses offered are Accounting, English, Gaelic, History, Law, Spanish, French, German, Mathematics, Philosophy, Religion, Physics, and Social Sciences.

The Faculty is composed of Jesuit members of Boston College, and also Lay Professors and Instructors. The number of new students who registered this year more than doubled last year's enrollment. Doctors, nurses, lawyers, business men and women who have attended Boston College Intown have been very grateful for the opportunity to study under Jesuit auspices.

BOSTON COLLEGE HIGH SCHOOL

The history of Boston College High School is the history of Boston College from 1864 to 1913. For fifty years both College and High School were on James Street occupying the same building. The High School had not even a name up to 1895 when for the first time the catalogue of Boston College separated the faculty of the Preparatory Department from that of the College Department. We read in the catalogue of 1894: "It is one of the decided advantages of the system followed in this college, that the student may begin his preparatory studies and then pass on, through the college course to graduation, in the same institution. This secures, besides the moral influence thus gained, a uniform and homogeneous course of teaching and of training. The result of such a course of study is a continuous and normal development of the mental faculties along well defined lines, and the possession of a clear and coherent system of principles upon which any special course may afterwards safely rest."

In the year 1899 appears the name The Boston College Preparatory School with its own catalogue. Two years after that the name for the first time is, The Boston College High School. The year 1905 saw the first class awarded diplomas of graduation.

With the transfer of the College to Newton in 1913 the High School began its separate existence with the building on James Street all to itself. Though both College and High School were now separated they were still one corporate institution with the same president and board of trustees. This went on until 1919 when the final and complete separation took place.

From now on there was a tremendous increase in the number of students. An average of 1,500 was had from this time until 1929 the advent of the depression. The largest graduating class of 244 in its history received their diplomas in 1925. From 1929 to 1936 as happened in private schools and colleges all over the country the enrollment fell off considerably.

With the advent of Very Rev. Francis L. Archdeacon, S.J., as Rector in 1937 there has been a steady increase in numbers until today 1940 the figure 900 has been reached. This is actually extraordinary when we reflect that the High School was connected with Parishes in Boston and in the surrounding cities have considerably increased. At the same time scholastic standards have been maintained at a high level so that Boston College High School is justly ranked among the foremost preparatory schools in the United States for its excellence and its prestige. As the catalogue of 1940 proudly states more than ten thousand boys have received the advantages of a Jesuit High School Education since it began its separate existence in 1913. Its graduates are found in every walk of life: in the professions, in civil and business life, in responsible positions and in the priesthood.

Its objectives are to develop intelligent Catholic men who will be vocationally prepared, cultured and spiritually vigorous Catholics. The means through various organizations and societies are many for active Catholicity, growth in religion, personal holiness, civic and professional life, future writers and physical fitness.

Worthy of note are the activities connected with Boston College High School conducted as chaplains or directors by the Jesuit Fathers of the Boston College High School community. Chaplaincies of Boston City Hospital, St. Margaret's Hospital, Good Shepherd Convent and the Home for Destitute Catholic Children. Spiritual Directors of sodalities and societies for Catholic Deaf Mutes, Converts, Jesuit Seminary Guild, St. Catheriné Guild for professional women, St. Radegonde Guild for nurses, Catholic Alumni Sodality and Young Men's Catholic Association.

The foregoing record of activities connected with Boston College High School are apart from the activities that naturally belong to the Church of the Immaculate Conception.

The history of this Church goes back to 1860 when it was built. It was formally opened in March, 1861. Though not a parish church no DECEMBER, 1940

The Jesuit Seminary News

Immaculate Conception Church
September 29, 1940

Solemn High Pontifical Mass
church in the archdiocese has had throughout its nearly 80 years of existence a more loyal or more devoted following of friends and benefactors. The number of those in the past as in the present who love this church is legion.

It has been the scene of many and beautiful liturgical services from ordinations to great feasts of the Church. Eloquent preachers have spoken from its pulpit. It is admittedly a very beautiful church, distinctive in appearance exteriorly and in its interior of Grecian Ionic architecture. Its purity and chasteness of finish contribute much to the effect its vastness produces. All of it enveloped in immaculate whiteness is emblematic of the purity of Mary the Immaculate. The Church draws many to its services whether they be Masses on week-days and Sundays, confessions, devotions, retreats or novenas. Its novenas in number six every year attract many but particularly does its Novena of Grace with its seventeen services daily attract thousands.

This brief and sketchy account of the work of Boston College High School and the Church of the Immaculate Conception that goes on daily, leaves much that might be said of the glorious history of both. But the Jesuits of today who are here doing the work, on this 400th anniversary of the Confirmation of the Society of Jesus, sing their Te Deum and their Magnificat to God for whom they do it, in accord with their great motto, "Ad Majorem Dei Gloriam"—For the greater glory of God. They are happy and consoled by the words of the Supreme Pontiff Pius XII addressed to them while he commends the principle ministries of the Society and the rich fruit derived from them. They dwell particularly on the words of Pius XII when with paternal kindness he bids them to ponder with grateful hearts the brilliant achievements, which God in His providence has effected through them during the four hundred years from their founding, and to offer enduring thanks to their Heavenly Father, and at the same time, trusting in His Providence, to derive from these memories of their four hundred years, encouragement to go on with undiminished strength in the advancement of the greater glory of God and the salvation of souls.

THE NEW ENGLAND JESUIT MISSION BAND

In the year of 1923 the first announcement of the long-expected division of the Maryland-New York Province was made. It was a matter of three years of adjustment before the complete separation was made final. For those three years the present Bishop of Jamaica, Most Rev. Thomas A. Emmet, acted as the Director of the New England section that included Fathers Goeding, Williams, Coveny, and Green.

In 1926 the present Director, Rev. Joseph P. Green was appointed Superior of the New England Mission Band. In those fourteen years the Band has had many well-known preachers and retreat directors. Some have already passed to their reward, among them are: Very Rev. Charles W. Lyons, Rev. Francis B. Goeding, and Rev. Joseph J. Williams. Other former members now working in new fields are: Rev. John T. McGrory, Rev. Francis X. Downey, Rev. Daniel P. Mahoney, Rev. John F. Duston, Rev. Edward M. Sullivan, Rev. Frederick J. Winnerberg, Rev. Frederick Gallagher, Rev. Patrick J. Nolan.


ST. MARY'S CHURCH IN RETROSPECT

By James J. Lyons, S.J.

The first St. Mary's Church in Boston's North End was dedicated on Pentecost Sunday, May 22, 1836, under the patronage of the Blessed Virgin Mary. But it was not until the year 1847 that St. Mary's came into the hands of the Fathers of the Society of Jesus. The parish at that time embraced all the North End and a large portion of the West End, but was afterwards divided—St. Joseph's Church and St. Stephen's Church taking away a considerable portion of the original parish.

In the year 1847, Rev. John McElroy, S.J., at the invitation of Right Rev. John B. Fitzpatrick, Bishop of Boston, took over the Church and residence of St. Mary's. Exactly two years and a month after Fr. McElroy's arrival at St. Mary's, the Sisters of Notre Dame, at his invitation took over
the Girls' Parochial School. The present Parochial School of St. Mary's was erected in the year 1884 under the direction of the Rev. William H. Duncan, S.J., Pastor, one of the best known and most admired of the zealous pastors of St. Mary's. Too much credit in the good work of the parish cannot be given to the Sisters of Notre Dame who for so many years have labored to instill in the hearts of the children the lessons which Christ came to teach. The superior character of their teaching has proved itself by the excellent results obtained down through the years.

In the early 70's the parish already numbered about ten thousand, and was growing so rapidly that the Fathers realized the necessity of a new and larger church. Thus, in the summer of 1874 the foundation of the new church was begun. The first Mass said in the basement, was the First Communion Mass of the children of the parish, June 13, 1876, and the basement was opened for the people Sunday, July 30, 1876. Finally, on Dec. 16, 1877, the new St. Mary's Church was solemnly dedicated.

After the preliminary ceremonies of the dedication by His Grace, Archbishop John J. Williams, Pontifical High Mass was celebrated by the same prelate. The Rev. R. J. Brady, S.J., who had built the church, preached the dedication sermon. When we realize that the plans for the church were drawn up by the master architect of church buildings in the United States we can readily understand why St. Mary's Church as recently as the past month was called by a feature writer of the Boston Post "one of the most beautiful churches in the archdiocese."

St. Mary's has always been noted for the excellence of its sodalities. At one time the men's sodality numbered eighteen hundred. Today, due to the emigration of those pious founders to other parts of the archdiocese it is impossible to continue the men's and women's sodalities. However, the Bona Mors Association, or the Association of Preparation for a Happy Death, which has always been a Jesuit institution, is still flourishing. It is a source of great consolation to the Fathers here to witness the splendid demonstration of faith and devotion of the hundreds who return to St. Mary's on the third Friday of the month for the Bona Mors Sodality Service even though it entails a journey of many miles from the most extreme ends of the archdiocese. Such loyal adherence is due in no small way to the untiring and zealous efforts of the Director, the Rev. Timothy McCarthy, S.J.

The other devotions, the Sacred Heart Devotions held every Friday evening and the Perpetual Novena of Grace held every Monday are still well attended. And this is consoling because of the fact that these devotions are supported for the most part by our devout Catholic men and women who reside in the outlying districts of Boston. During the course of the year seven novenas are held: The Little Flower novena opens the year in September; then follow in succession, The Novena to the Holy Souls; to the Immaculate Conception; to Our Lady of Lourdes; the Novena to Our Lady of Lourdes; to the Novena to the Holy Souls; to the Immaculate Conception; to Our Lady of Lourdes; the Novena to St. Ignatius. Besides these novenas there are three tridua, one in honor of the feast of the Nativity, in honor of St. Andrew Bobola, S.J., and Assumption of Blessed Virgin Mary.

It is, of course, impossible to record all the achievements of the Fathers of St. Mary's Church since its first Pastor, Fr. McElroy, S.J., in the year 1847. In this brief allotted space it is impossible to even touch on the glory of her name. The early Jesuit Fathers of St. Mary's have left behind them the indelible stamp of their labors, so that, today, the name of St. Mary's is a by-word in every office, every store, every market in Boston. It is the sincere hope and earnest prayer of every Jesuit Father at St. Mary's today that her reputation will be enhanced by their untiring efforts and that the torch which was handed on to them may burn more brightly than ever in the years to come.

The Jesuit Seminary News

Holy Trinity Church
By Henry C. MacLeod, S.J.

THE Holy Trinity Church on Shawmut Avenue, Boston, is the only German Catholic Church in New England (with the exception of a small chapel in Lawrence, Mass.). The attendance at church services presents special difficulties for the many parishioners who live all over Greater Boston, especially Roxbury, Dorchester, West Roxbury, Roslindale, Jamaica Plain, Medford, Hyde Park and Dedham.

It speaks well for the religious fervor of the Catholics of German descent and is a proof of their loyalty to this church that in spite of these difficulties so many faithfully attend services at Holy Trinity, not only on Sundays but also Novenas, meetings of the Sodalities and other Societies. For most of them it means more than half an hour's ride in street cars or autos.

December, 1940
The most outstanding facts in the history of the Parish are: that it has the oldest permanent Parochial School in New England (1844) and probably the first in the whole United States (Dr. Gilday, Cath. U.); that Holy Trinity was the first Parish in New England to establish the Sodality of Our Lady (1851); that, lastly Holy Trinity possesses an exceptional number and variety of societies,—one for every practical and important purpose of Catholic activity,—an arrangement such as is found in few other parishes.

In a few years Holy Trinity will celebrate the first centennial anniversary of the building of the first Church (1841) although services were held by Bishop Benedict Joseph Fenwick, S.J., for the Germans as early as 1838 in the Cathedral on Franklin Street. In June, 1844, the first Mass was said in Holy Trinity Church by the then Pastor Fr. Rolof. That building, still standing across the street from the present Church, served as the center of the Catholic life of Boston's German population from 1844 until 1877, the new building,—a classic example of pure French Gothic, was consecrated by Archbishop Williams. The cost of the Church was $150,000. Today it would cost several times that sum.

Since 1848 the Fathers of the Society of Jesus have been in charge of Holy Trinity Parish. At the beginning some came directly from Germany, others from the Jesuit Missions in Conewagok, Washington or Buffalo. At present the Fathers belong to the New England Province. The annals of the parish show a long list of devoted Pastors and assistant priests who have spent their best endeavors and efforts for the Catholic German Congregation of Boston. Fr. Nopper, Pastor 1877-1892, besides having a Parochial School in Boston, started St. Francis Home in Roxbury, where today we have a public Chapel, an orphanage, a home for aged women, a grade school and a high school for girls.

Fr. Cohauz (1896-1906) started the monthly Church Bulletin of the Parish—the "Monatsbote" (Monthly Messenger), a publication for the German Catholics of Boston which up to this day is enjoying a wide circulation. Fr. Cohauz (1918-1921) effected great revivals of religious life in the parish. He introduced Lenten devotions at noon and other religious services which were a source of spiritual blessings.

Under his successor, the present Pastor, Fr. Gisler, the work of religious life and successful organization was carried on without interruption. Most of the services hitherto held in German were changed into English for the sake of the younger generation who, after the World War did not learn the German language any more. The number of services was almost doubled, thereby enlarging their beneficient influence on thousands of people working in the surrounding districts. Under Fr. Gisler the Sisters (Franciscan from Glen Riddle), were given their new convent next to the school.

At present the activities of the parish are well organized. The Church and Parish are in a good financial condition, the religious life is strong in piety and devotion. For many decades there has been complete harmony between the people, nothing has disturbed the peace among the parishioners. They have worked together under great difficulties and handicaps because of their distance from the Church, very zealous and loyal, for the Church, the schools, the Home and the particular interests of the many societies. The outstanding fervor to help the foreign missions deserves special mention.

It is hardly necessary to add that the German Catholics of Boston, like the American Catholics of different origin, stood loyally by their country in every crisis. In the Civil War a great number of men of Holy Trinity enlisted and in the World War there were 80 parishioners under arms.

CAMPION HALL—Retreat House for Laymen

By Rev. Philip D. Kiely, S.J.

A ND the title means just what it says, Campion Hall is YOURS. In the colorful Fall of 1937, a beautiful estate situated among the rolling hills of North Andover, Massachusetts, was purchased by the Jesuit Fathers of the New England Province for the benefit of the men of Boston and vicinity. It is not a rest house but a retreat house. It is a place where men, young and old, can do for their souls what they do for their hats. Reblock them. Put some form, some shape, some firmness in them.

What is now known as Campion Hall, after the Jesuit Martyr, Blessed Edmund Campion, whose life there is no need to recount here, was previously known by the unbaptised name of "Hardcourt," and was built by the mill money of the Kuhnhart family. This fine German family obtained 87 acres of choice property on the exclusive shore of Lake Cochickewick in the town of North Andover, and in 1806 they built the proverbial mansion.

This magnificent structure of brick and frame work designed in the English country house manner is set back about five hundred yards from what is dubiously but dutifully called a state highway, and the distance from the spacious front porch to the lake is a little better than a good golfer's drive. Attached to the main house by a glassed corridor is the Guest House adjacent to which is a shell shaped tiled swimming pool reached from the Guest House by a covered colonnade. This is what greets your eye as you motor up the circling driveway surprised by the exclusiveness and beauty of the gem's setting. Leaving your car under the glassed porte-cochere you step in through a heavy door adorned with wrought iron to a large entrance hall. You might like to call it the foyer. One of the pleasant Fathers, and there are several in the house, invites you to enter the spacious oak panelled lounge room. Should your flight be in the winter there burns a welcome fire in the huge hearth. The invitation is irresistible.
If you are plebeian minded you will spontaneously exclaim, "What a beautiful place for a party!" "That wide staircase!" The room happens to be of heavy hand-carved oak, and at this juncture Father gently reminds you that this is a Retreat House for Catholic laitymen by calling your attention to the life-size marble statue of "Christ the King" which rests appropriately in what was a deep bay window conservatory. If you walk up a step or two to a wide landing on your way to the chapel and pause for a glimpse through the glass doors which frame the lake and the hills.

On the left is the chapel done in soft, warm oak wood, with altar and statues to match. Here you will always find, outside of conference time, some retreatants talking things over with the Head of this House, of this world and of the next, and if you are fortunate, there you will see one of the Fathers who seeks courage from His Captain to continue the arduous task of spreading among Catholic laymen the Retreat Movement, a movement dear to the heart of our Late Pontiff Pius XI, our present Pope and Our Own Father General, and so apt today as a powerhouse for Catholic Action.

Directly across from the chapel is the dining room where the men may obtain missals which they learn to use during the round table period. It is sufficient to remind you that this was formerly the family dining room. Here some fifty men comfortably enjoy their morning coffee as they look over the lake to the far away hills. Retracing our steps and penetrating deeper into the house we find that the children's play room is now an office where matters material and spiritual are discussed in private conferences. Beyond this is a library where comfortable rockers invite the retreatants to while away their little free time on the Life of a Saint, or some other book in keeping with the leadership of one of the Fathers. Up above us are five retreatant rooms, each of six rooms and bath. Besides these there is the Green House capable of housing two to a wide landing for the winter and the early spring retreats, and the Blue House with other cottages for the summer retreats.

On the grounds there are interesting units. Consider the gatehouse. Its baronial proportions would make it the mansion for any ordinary gatehouse. The gardener's cottage comes more within the range of ordinary experience with its nine rooms and two baths; then there are two other cottages each of six rooms and bath. Besides these there is the Green House capable of housing the retreatants for the winter and the early spring retreats of the year. Most extensive of all the buildings are the stables and garages.

To estimate the cost of the entire plant at one half million is certainly under-shooting the mark but a million sounds like an overstatement. No one seems to know the exact figures. At one time it was on the real estate market for $250,000, then it dropped to $125,000, and after the house had been closed up for a period of ten years, the Province of New England obtained it for next to nothing for your husbands, brothers, and fathers, to be used for an apostolate.

Is there anything else you would like to know about Campion Hall? How it is succeeding as a retreat house for laymen? Very well, thank you. Here are some figures for the fiscal year of 1939. In twelve months 916 men made a weekend retreat; during that time in the summer months 137 boys made a retreat; in addition there was also a retreat for 27 blind boys, a day of recollection for five priests and 20 Jesuit Fathers made their retreat under the aegis of Campion. The total of retreatants for the year of 1939 is 1,105. Add them up for yourself.

There are retreats every week-end, winter and summer, except during the Christmas and Easter holidays. The men arrive Friday night for dinner at seven o'clock. The hour or so after dinner is dedicated to general greetings and acclamation purposes. At nine o'clock there is a Conference followed by Benediction of the Blessed Sacrament, night prayers and bed. The day begins with the Holy Sacrifice of the Mass. At 9:30 there is Conference followed by Meditation. After a short respite the rosary is recited in chapel, and an hour before dinner a conference is given. The afternoon begins at 3:00 with the Way of the Cross in common, a half hour's spiritual reading, then Conference and Meditation. This order repeats itself the following day and the retreat ends about six o'clock Sunday night with Benediction and the Apostolic blessing.

The groups of men are not organized according to parishes, nor clubs, but a quasi C. I. O. method is used. At any rate the general plan has been industrial organization. For example there is the Edison Electric Guild, the Truck Drivers Guild, the Tanners Guild, the Moving Picture Guild, the Journalists Guild, etc.; then there are the professional men, St. Luke's Guild, the Law Associates, Brokers, etc.

During the summer months in between the weekend retreats, the boys' retreats are held. A judicial arrangement of the schedule gives the boys plenty of time for sunshine and out-of-door games. Thus many boys from Boston who see nothing but red brick buildings and crowded streets have the opportunity to wander in the woods, and at the same time are moulding their characters and storing physical energy for the exercises of the tedious school years ahead. Perhaps more far-reaching are the effects singled out by an enthusiastic man of Catholic Action who assisted in organizing: "The boys have reaped much profit from their stay at Campion Hall, but to my mind two benefits are outstanding, they are acquainted with the Closed Retreat Movement, about which I never heard for 45 years, and their intimate contact with the Jesuit Fathers." There is much still to be done before Catholic men as a body can be called Retreat-conscious. To spread this movement so dear to the heart,

The Jesuit Seminary News

December, 1940
of St. Ignatius and to our present Father General, so strongly urged by Our Holy Father, Pius XI expressed it in his encyclical on the Spiritual Exercises (Mens Nostra, Dec. 29, 1939) "an apt and systematic plan of making spiritual retreat wherein the faithful are greatly helped to detest sin and to model their lives after the example of Our Lord, Jesus Christ." "It is, therefore, our earnest desire," he continued, "that these exercises will find greater use from day to day, and that retreat houses, as the seminaries of perfect Christian life—will become more numerous and operate more splendidly.

How do you arrange for a retreat? Nothing to it. Simply write to Father Director, Campion Hall, North Andover, Mass., or pick up your phone and when you hear "Number, please," say Lawrence 2-1198. When you run your car so many thousand miles you have it serviced. Do the same for your soul. Campion Hall is your Spiritual Service Station!

ST. ROBERT'S HALL
By J. H. K., S.J.

The day of the four hundredth anniversary of the Papal Confirmation of the Society of Jesus descended rather quietly upon St. Robert's. You who read these lines, friends, relatives, benefactors of the New England Province and of St. Robert's, can undoubtedly tell us now of the joyous celebrations of thanksgiving held on that day in other houses of the Province and throughout the world, and of solemn ceremonies in our churches and schools. But for the greater part of the Community here, the commemoration of that event consisted mainly in the twenty-two individual offerings of the Holy Sacrifice in gratitude to God for the birth of their Mother the Society. The rest of the day was much the same as those that had gone before and those that were to follow, a day of silence and of close communion with God.

The Company formed by St. Ignatius Loyola four centuries ago is a religious order that combines the life of active service of God with the contemplative life of prayerful union with God. So it happens that here at St. Robert's a group of Jesuits are engaged in a period of their careers that is mainly contemplative, carrying out a blessed injunction laid on his sons by the Late Pontiff of happy memory and our present Pope, is worthy of every effort on the part of each individual Jesuit and member of the laymen. To urge men with whom you come into contact to make a closed retreat is an Apostolic Work; it is an opportunity for them to greater personal sanctity and put them in touch with the powerhouse of Catholic Action, as the success of Catholic Action depends principally on the deep religious and moral life of the laymen. Where can this be done better than in a Closed Retreat according to the Ignatian method? Here is, as Our Holy Father, Pius XI expressed it in his encyclical on the Spiritual Exercises (Mens Nostra, Dec. 29, 1939) "an apt and systematic plan of making spiritual retreat wherein the faithful are greatly helped to detest sin and to model their lives after the example of Our Lord, Jesus Christ."

"It is, therefore, our earnest desire," he continued, "that these exercises will find greater use from day to day, and that retreat houses, as the seminaries of perfect Christian life—will become more numerous and operate more splendidly."

How do you arrange for a retreat? Nothing to it. Simply write to Father Director, Campion Hall, North Andover, Mass., or pick up your phone and when you hear "Number, please," say Lawrence 2-1198. When you run your car so many thousand miles you have it serviced. Do the same for your soul. Campion Hall is your Spiritual Service Station!

DECEMBER, 1940

The Jesuit Seminary News

There, in brief, you have the "secret of St. Robert's." The year thus spent is referred to as the Tertianship, or Third Year of Probation. St. Robert's Hall, the present home for New England Tertians, is located in the village of Pomfret, which lies in the northeast corner of the state of Connecticut. It is a typical New England village in respect to the variety and size of population, with perhaps more than ordinary picturesque in its old farmhouses, churches, schools and academies, as well as its occasional stately mansion, and all these together with the natural beauty of the countryside, present an ever-interesting spectacle, and amply reward the sightseer or tourist, who if he happens to be a Tertian, tours on foot, and likes it.

The original property, known as "Courtlands", consisted of the main residence, a structure in red brick and limestone, in Tudor-Gothic style, commanding a dominant position on the landscape. Looking towards the East, it affords an especially pleasing view of a wooded valley and of the hill beyond that is graced by Pomfret Academy and the Rectory School. Lawns and gardens, trees and shrubs of wide variety add their contribution to this atmosphere of quiet beauty, while farming areas, orchards, hothouses, barns,
Mass, meditation, Divine Office, spiritual reading, and the two examens of conscience, but to this is added time for extra meditation and spiritual reading. He attends a morning lecture on the rules, spirit and government of the Society given by the Father Instructor, and spends a certain time each day in private study of the matter treated upon. He performs the manual labors about the house, of cleaning and sweeping, serving table, helping in the kitchen, and when the need and the occasion offer, helps the Brother in the work of the farm and orchards, which at this time of the year consists chiefly in the harvesting of the apple and potato crops. For lighter relaxation there is swimming in season, games for those who can still play them, and walking the country roads.

Saturday mornings may find the Tertians at the little railroad station in the village, bag in hand, on his way to one or other of the parishes of the diocese, or to some institution for the sick or the aged, for a weekend exercise of the active apostolate. But even this work is curtailed in mid-September for the thirty day period of the long retreat.

This is his second and last long retreat, the first having taken place in the noviceship. So under the direction of an expert master of retreats, he begins the month of months, thirty days to be spent alone with his soul and with God, thirty days of the silence that allows him to hear more clearly the divine message that is for him, thirty days of meditation and prayer following the plan of the Spiritual Exercises of St. Ignatius in which that master psychologist combined a deep insight into human nature with a saint's knowledge of God's ways with a soul.

Long Retreat over, the Tertians are once more back in the less strenuous routine, and soon the "calls" begin again, together with the next in the list of major "trials", in which the Tertian is to put into practice the principles he has seen in following Christ up and down Palestine. Small groups begin to go forth for longer periods, usually for a month, for work at the hospitals. As the Lenten season approaches, assignments are given out, and Lent finds the house pretty much deserted, with the Tertians away on a wide variety of works: Lenten courses, novenas, retreats, tridua—in fact, on any and all of the more proximately spiritual works of the Society. After Easter, the house begins to fill up again, and finally as the year draws to a close, all are gathered together again in the house of prayer, and together they enter again into the "Cave of Manresa", this time to make their retreats without benefit of noviceship. So under the direction of an expert master of retreats, he begins the month of months, thirty days to be spent alone with his soul and with God, thirty days of the silence that allows him to hear more clearly the divine message that is for him, thirty days of meditation and prayer following the plan of the Spiritual Exercises of St. Ignatius in which that master psychologist combined a deep insight into human nature with a saint's knowledge of God's ways with a soul.

THE STORY OF SHADOWBROOK

By JOSEPH F. DONAHUE, S.J.

THE many friends and benefactors of Shadowbrook who have ever shown a high regard for all that pertains to its well-being, would, no doubt, be glad to learn something of its history. The following is an attempt to set down some of the more interesting details of its life in the hope that they will prove both instructive and pleasurable.

Every house has an interesting history—the hopeful plans of its builder, the anxious concern of family and friends, the joy at its completion, the consequent series of joyous fulfillments and trying misfortunes, birth and death and birth again, new generations, new ideas, and the abandonment of the old home for the attractions of a more sophisticated age. This is not the history of Shadowbrook. However, "When was it built?" and "Who were its former owners?" are questions asked by everyone who has ever visited it. Though Shadowbrook is not quite fifty years old, legend has been laboring zealously upon its grand structure—using the credulosity of every fresh group of Novices to envelop it in an aura of majestic mystery.—Legend says that the stone used in its construction came from Italy; legend says that the red-tile roof came from Scotland; legend says that the objections of the Carnegie family were strong when it was discovered that the house was sold to the Society of Jesus.—Legend says many things which history is forced to deny. However, the true history is no less interesting than the fictional.

The ever-changing yet ever-constant beauty of the Berkshire Hills has drawn many to make their homes among them. In the heart of these hills, the town of Stockbridge has grown into one of the many beautiful estates, the homes of persons ranking high among the social and cultural leaders of the country.

Today one may visit the shrines of some of the literary geniuses of the last century who once lived in this section of the Berkshires. Among these are Nathaniel Hawthorne, Henry Ward Beecher, William Cullen Bryant, Mrs. Fanny Kemble-Butler, Miss Catherine Sedgwick, and Herman Melville. Because of the literary inspiration these men and women derived from the beauty of the surrounding country, the Berkshires have gained the name "Lake Country of America". And rightly is this name applied, for the several lakes that lie among the hills—Laurel Lake, Echo Lake, Lily Pond, and, largest of all, Stockbridge Bowl, or Lake Mahkeenac serve as a most stirring sight as they mirror trees and hills, clouds and sky, on their blue surfaces. Hawthorne above all seems never to have tired of describing such beauty in his "Tanglewood Tales" and "Wonder Book".

Today, driving through Lenox and the Berkshires, one is struck with the number of large and beautiful estates that grace the hillsides. The fields studded with drying hay, brown tillage, a windswept fores, bordering trim lawns, and flanked with pine, which leads to a rambling mansion, are common sights. The pioneer among builders of such estates was Mr. Samuel Gray Ward. In 1846 Mr. Ward purchased some property on the heights on the northern shore of Lake Mahkeenac where he developed an estate. This was later purchased by Charles W. Bullard and became known as "Highwood". After an absence of some years, Mr. Ward, still faithful in his love for its countrysipe, returned to Lenox and purchased a parcel of land on the northeastern side of the lake. There he built a rambling wooden mansion which bordered the present entrance-drive of Shadowbrook. He named his estate "Oakswood" for a dense grove of oak lay at the rear of the house. Mr. Ward and his family were Protestants. Once, while travelling in Europe, Mrs. Ward visited with her close friend, Miss Jane Sedgwick—of the well-known Stock-

32

The Jesuit Seminary News

DECEMBER, 1940

33
Several years after and his family had come to live at Shadowbrook, Mr. Stokes met with a nearly fatal accident. This misfortune made him decide to divide his property into two estates and to sell his new home. This he did, and he and his family went to live at ‘Brook Farm’ which borders on Shadowbrook and was named after the small stream which passes through the property.

After the sale of Shadowbrook, Mr. Stokes moved to Brook Farm and spent the rest of his life there. He died in 1930, and the estate passed to his heirs.

The Jesuit Seminary News

December, 1940

35
for the refectory which took place of the main dining room. The scullery and kitchen and refrigerator room were retained. Suites were divided into rooms for the Fathers and Lay Brothers. The many bright, spacious, and airy apartments were easily made into classrooms and study rooms. Each Novice and Junior has a desk in a study room containing from twelve to fifteen occupants. There he spends most of his time during the day—praying and reading and studying. It is his world; his way of imitating the privation and obscurity of Nazareth.

This was the transition of Shadowbrook—where once one learned the value of riches, one now learned the value of poverty. Nothing typifies this transition as does the conversion of the ballroom into the chapel. At the eastern end of the room was a huge fireplace over which was a panel, two feet wide and about eight feet long. On this were carved the symbols of Medieval Chivalry; a lance, a battle-axe, a shield, and a sword. The main altar was placed against the fireplace but the panel remained. Just as a Medieval Knight, Ignatius of Loyola, laid his lance and battle-axe and shield and sword at the altar of Our Lady of Montserrat and took a road that led from riches and high position to poverty and humiliations, so Shadowbrook placed its lance, battle-axe, shield and sword at the altar and took a road that led from wealth and honor to poverty and obscurity. Just as Saint Ignatius was destined and fitted for the great work of founding the Society of Jesus, so Shadowbrook seems to have been destined to teach the young Jesuit the true spirit of Poverty. He senses that he is living in a house that was once lavish. However, bare walls and uncovered floors tell him that tapestries and draperies and rugs and the comforts of wealth have been put aside in order that the Society which Saint Ignatius founded might keep its spirit.

Being a Novitiate, Shadowbrook was dedicated to the Patron of Novices, Saint Stanislaus Kostka. The main chapel was named in honor of Saint Anne. Other small chapels about the house are: Saint Joseph's and Saint Ignatius' on the first floor, those of Saint John Berchmans and the North American Martyrs in the Juniorate, and those in honor of the Blessed Virgin and Saint Stanislaus in the Novitiate. A number of shrines have been built about the grounds by the Novices and are maintained by them. At the northern corner of the property, near the Richmond road, there is a beautiful grotto to Our Lady of the Way. On the entrance-drive there is a shrine to Saint Aloysius. On the western side of the house is the shrine to Saint Isaac Jogues, and farther on there is one to the Mother of Consolation. The faithful care of the Novices and Juniors keeps the many flower beds fresh with a variety of plants and flowers during the spring and summer months. A trim plot of ground has been set aside as a cemetery where eight members of the Society who have died while at Shadowbrook now rest. Under the care of the Coadjutor Brothers the farm supplies an abundance of summer and winter vegetables. The barn, which was planned and built by Brother Thomas Clemen, houses a herd of twenty-two cows. Campion Cottage, the remnant of the Ward mansion, has twelve rooms. Several Coadjutor Brothers and occasional retreatants live here. It also houses the bakery, and tailor shop.

Abundant opportunities for healthful recreation are supplied by the lake, which offers swimming and skating, the ball-field, and the tennis court. Not unmindful of the beauty of the surrounding country, Novices and Juniors make hiking a favorite sport. The road about the lake, Mt. Baldhead, and Richmond Mountain are customary destinations.

The transition of Shadowbrook effected another transition also—the status of the Vice-province of New England. In July, 1926, Very Reverend Father General wrote: "... Since vocations in each part of the province (Maryland-New York) are growing in number from year to year, and the divers works of the Society are quite successfully progressing, and since a House of Probation and a College for Ours, which were desired in New England, have happily been founded, there is nothing which now appears to pre-
OUR ARMY CHAPLAINS IN ACTION

BY REV. JAMES P. SHEA, S.J.

WITH the increase in the armed forces of the United States and the
impending compulsory military service, the need of chaplains for the
Army and Navy has increased proportionately. Accordingly, the Auxili­
ary Bishop of the Military Ordinariate of the Roman Catholic Church in
the United States, Most Reverend John F. O'Hara, has appealed to the
secular clergy and to religious orders and congregations for two hundred
and seventy-five priests to serve as Catholic chaplains. Many of them will
be from the Organized Reserves or from the National Guard. How­
ever, there is need of many more priests if the work of caring for the
spiritual needs of Catholic soldiers and sailors is to be done with any
general efficiency.

In accordance with its practice, the Society of Jesus of New England has
been prompt to respond to the needs of the Church. On July 1st, 1940, Rev.
John J. Dugan, S.J., former chaplain of the C.C.C. in the Vermont area, and
previously Catholic Chaplain of the Boston City Hospital, entered active duty
at Fort Riley, Kansas, with the initial rating of First Lieutenant. In August,
Rev. George M. Murphy, S.J., Mission Procurator, transferred from the Or­
ganized Reserves to Catholic Chaplain of the 241st Coast Artillery, Massa­
chusetts National Guard, and had active training for three weeks at Fort Wright,
Fisher's Island, N.Y. This regiment was ordered into Federal Service on
Sept. 16th and moved into the Harbor forts on Sept. 23rd. In the meantime
several Jesuit priests of the New England Province have made application
to the War Department for appointment as chaplains in the Army and Navy.

It may be of interest to our readers to read a brief summary of the duties
of Army chaplains. Their duty as outlined in Army Regulations, is

a. To provide opportunity for public religious worship;

b. To supply spiritual ministration, moral counsel and guidance to all
under military jurisdiction;

c. To be the exponent of the benefits of religion as an aid to right
thinking and acting;

d. To foster the building of personal character and contentment by ex­
ample and instruction.

The Chaplain is an officer of the Staff of the Commanding Officer and it
is his duty to advise the Commanding Officer in matters pertaining to public
religious observances and with respect to the morality and morals of the
command. "In the performance of his duties the Chaplain is accountable
solely to the Commanding officer. Ultimate responsibility for matters of a
religious and moral nature within a command devolves upon the command­ing
officer as completely as do strictly military matters." (Army Regulations.)
The Chaplain, no matter what his rank, is addressed as "Chaplain". The
initial grade of a Chaplain is that of First Lieutenant with pay and allowances
of that grade. The Chaplain may be promoted to the grade of Lieutenant
Colonel after years of service. Only the Chief of Chaplains attains to the
rank of Colonel and that only during his four-year tenure of office.

CHAPLAIN JOHN J. DUGAN.

On Sunday, Sept. 8th a Military Field Mass was held in the stadium by
the personnel of the historic army post of Ft. Riley, Kansas, under the
direction of Brigadier General Robert C. Richardson, Jr., commandant of the
post, and Chaplain John J. Dugan. Chaplain Dugan was celebrant of the
Mass. The Most Rev. Frank A. Thill, D.D., Bishop of Concordia, presided at

DECEMBER, 1940
The Deaf-Mute Apostolate

By C. N. Blais, S. J.

The sympathy of the ordinary person for a deaf-mute hardly compares with his feelings for those who labor under some other handicap, such as blindness for instance, for these infirmities and the difficulties they impose are readily perceptible and excite our sympathy. The deaf-mute’s plight is so easily discernible. Yet from a priest’s point of view, the mute needs and deserves more attention than others, for he naturally lacks one of the most essential means for his development as a rational being destined for a supernatural end. He is without speech and hearing, the ordinary medium of conversation. Unless some practical substitute is offered him, education and religious training are beyond his reach.

In the early days of civilization, in the glorious days of Greece and Rome the condition of the deaf-mutes was most deplorable. They were looked upon as accursed monsters, treated as insane, or often relegated to the slave gangs. If a deaf child were born to parents of nobility, it was considered a disgrace. The kindest consideration granted the child was isolation, quite frequently death was its fate.

One day the Jews brought one of these deaf-mutes to Our Lord who was moved by the poor man’s affliction. Doing good to all, the Savior did not forget the mute. “His ears were opened and the string of his tongue was loosed.” In her zeal to fulfill the divine commission to teach all men, the Church has always sought to extend the charity of Christ to this afflicted class. Many priests and saints have devoted their time and study, always seeking a practical means of “conversation” for these people. Among them we find such names as the Venerable Bede, St. John of Beverly, St. Francis of Sales, patron of the deaf, Father Lana Terzi, S.J., and Abbe de l’Epée.

In the seventeenth century Father Terzi proposed that the deaf should learn to converse by “first learning to perceive the dispositions of the organs of speech in the formation of sounds, and then imitating them: and by recognizing speech in others by lip reading. In 1760 Abbe de l’Epée first offered the deaf a practical and definite system of signs for the communication of thought. While the idea of using conventional signs instead of words was not a new one—the old monasteries had been using them for centuries—this French priest taught his sign language and soon gained international and lasting fame. The sign language is used today by nearly all deaf mutes and by those most concerned for their welfare.

Groups of Jesuit scholastics in the United States have been preparing to carry on the work of such apostles as Fr. Moeller, S.J., and Fr. Purcell, S.J. A small group learned the signs under the tutelage of Brother Rosenacker, S.J., who, having deaf parents, had extensively used the sign language. When they arrived at Weston nine years ago, they formed a Dactylogy Academy. Once a week a period of recreation was set aside to study and practise in order that they might be of some assistance to the deaf wherever they might chance to meet them in later life. Hardly had they begun when the late Father John D. Butler, S.J., called upon them to help him at the Boston Catholic Deaf Center. Since that time the Academy has grown in numbers and its members are engaged in various activities, all directed to the advancement of the apostolate.

On the first Sunday of each month a group of three sets out from Weston College for the Boston Center to preach and instruct. They distribute a bulletin of a catechetical nature. Articles are written for the "Catholic Deaf

The text signed: "... the deaf hear... and to the poor the Gospel is preached.”
Luke VII. 22.

The signs as they appear: Back row: 1, 2, 3, “deaf hear”; 4, 5, “and”; 6 “to”; Front row: 1, “the poor”; 2, 3, 4, “Jesus Christ Book”; 5 “it”; 6 “Preached.”

Mute,” the official Catholic newspaper. In recent years a Seminary Bulletin has been published and sent to Jesuit houses of study. Through the medium of this paper Dactylography Academies in other provinces present their achievements and problems to each other for consideration and suggestion.

Every “talk” with the deaf-mutes inspires the young Jesuit to greater effort and zeal in the apostolate. He finds that, as a class, the deaf are a most cheerful and grateful people, eager for instruction and appreciative of every little attention given them. Whenever a member of the Academy is first introduced at the Center, the first questions the people ask are, “How long will it be before you become a priest? Will you come back to us then?”

This year the pioneers of the Academy were ordained and now return to hear confessions and give consolation and advice in the sign-language.

There is much work to be done among the deaf in this country especially in the larger cities where they are quite numerous. While a normal child spends eight or nine years obtaining a grammar school education, the deaf-mute must spend most of that time simply learning how to grasp another’s thought and to express his own. Thus he has little time and no facility during his early years for education and religious training. Consequently many are inadequately equipped to meet the trials and temptations later on in life and easily lose the Faith, as experience has sadly shown. In some institutions generous and zealous nuns have supplanted the lay teachers and have been able to offer at least the elements of a Catholic training. “Faith cometh to the hearing,” said the Apostle Paul and the deaf must “hear” the Gospel preached. May the Sacred Heart of Jesus continue to bless this work and all those who assist in bringing to them His Message of truth and love.

Perpetual Memberships
October 2—November 16, 1940

Perpetual Memberships—Deceased—Margaret R. Mooney, Robert D. Toomey, Helen F. Tryder, Edward Brady, Peter Edward Lyons, Thomas Gerard Kelley, Anthony Andrew Breen, Miss Mary Hethly, Joseph H. Johnson, Thomas J. Daly, Mrs. Mary Goldsmith, Mrs. Elizabeth Fitzgerald, Patrick W. Day, Louis Henry Buck, James H. Melynn, Johanna Melynn, Mrs. Mary Cushing, John Gillis, Mrs. Mary Sullivan, Ann Elizabeth Tucker, Mrs. Edward J. Walsh, Mrs. D. J. Anthony, Mrs. Delia A. Corcoran, Elizabeth Hewitt, Anna O’Day, Mrs. Ellen Keedy, Mr. John P. Gleason, Mr. Frank A. McAnulty, Margaret Agnes McCarthy, Michael H. Lynch, Joseph St. Louis, Thomas F. Cahill, Edward J. Conners, Mrs. Delia Myers, Mrs. Catherine O’Connor, William F. Cook, Mrs. Harriet A. O’Brien, Edward J. McCarty, Harry V. Bannon, William M. Riley, Mrs. Agnes E. Gilday, Richard A. Gilday, William J. Reilly, Alice Welch Reilly, Mrs. Margaret Kelly, Daniel Larkin, Mrs. Edward M. Gallagher, Mrs. Susan Greene, Mrs. Mary Agnes Kernan, Elizabeth F. Sheehan, Mrs. Catherine Gooley, Mrs. Bridget A. Scully, Mr. Thomas J. Deely, Sr., Katherine McKeogh, D. Edward Bourbeau, Mary E. Bourbeau, Everett E. Gillis, Mrs. Nora Horrigan, Patrick Edward Purdy, Mrs. Agnes M. Hills, Mrs. Sara Callahan, Mr. Clement J. Werner, Mr. Matthew J. Daly, Mr. Joseph L. Owens, Margaret M. Hughes, Ellen Hughes, Mary A. Regan, Thomas, Hannah and Mary Lane, Mrs. Mary O’Connor, Mr. Thomas Hedderman, Mr. Frank Foley, William Larkin, Mrs. Edward M. Gallagher, Rev. John Whelan, Michael Whelan, Ellen Whelan, Mary Kane, Ellen Sheridan, Edward Whelan, Mrs. Teresa Finn, Mrs. Elizabeth K. Van Tassel, Martin T. Hart, Thomas Francis Doherty, Mrs. Adeline C. Adams, John J. Feeney, Mrs. Margaret Hansom, Dr. John J. Whoriskey, Jeremiah J. Moynihan, Mrs. Alice Quinn, Bartholomew Galvin, Patrick O’Kelly, James J. Whalen, Mrs. Helen Collins, Mrs. Teresa V. Griffin, Mrs. Catherine Donahue, Michael Crowley, William R. Mountain, Timothy J. Nelligan, Mrs. Esther B. Buckley, Mrs. Margaret A. Regan.


Family Perpetual Memberships—The Family of Maurice F. and Agnes T. Walsh, Mr. and Mrs. Harry W. Ball and Family, The Family of Mr. and Mrs. Richard Donovan, The Glavin Family, Mr. and Mrs. Patrick E. Somers and Family.

December, 1940
FALL MEMORIES OF A SODALITY SUMMER

SOMETHING special for the centenary edition," the Reverend Editor said. And something special it will be! In casting about for that particular quality which has marked the Sodality of Our Lady for the past near-four hundred years there are many ideas that pop into one's mind. Capturing them all, however, is the quality, the idea of its vitality. To those who look upon the Sodality as definitely dead or at least moribund such a thought or characteristic may sound like the wishful-thinking of an enthusiast. But wishful-thinking can't produce facts. And the facts are the very things that make you say, "The Sodality is old, but so is the Church. Neither the Church nor the Sodality, however, are ancient or old-fashioned or fossilized." They are both very much and very progressively alive!

Starting nearly four hundred years ago in the Society's Roman College as an organization which aimed at forming Catholic Leaders and bringing them to Christ through Mary, the Sodality has spread throughout the world until today there are nearly 65,000 individual Sodalities throughout the world. In every land, even despite the destructive death that strikes so many, it carries on today, this crack regiment of the Queen, the far wider and more terrible war for Christ and against His enemies. In our own United States it is probably the largest Catholic organization numbering some 12,000 organized and active units. Here and abroad the Sodality boasts a history that makes one smile at those who say that it was a good organization but is outmoded. It has not only made a thrilling story in the past. It is still writing a vivid page into the biography of the Church today.

As we sit here in mid-fall with the copy-boy pounding at our door, memories carry us back to the "good old summer time." It brings before our minds pictures of the most striking example of the Sodality's modern vitality, the Summer Schools of Catholic Action. There you see the Sodality at its best. It is laughable to think that an organization which can gather together just below 6,000 top-flight Catholics in St. Louis, San Antonio, Detroit, New York and Chicago for six days of intensive training in Catholic lay-leadership is passed! And that's what the Summer Schools did last year. Perhaps one of the most pleasurable phases of those days for those who have attended the Schools for several years is to watch the newcomers. Often they've been inveigled against their own wills to come. They approach the whole business with a you're-got-to-show-me air. They come, if not to scoff, at least to be convinced. And they stay to thrill to the courses. They leave to be flaming apostles who will bring others in the year to come. The Summer Schools of Catholic Action conducted under the auspices of the Sodality of Our Lady are an annual volatile fact, shouting the vitality of the same Sodality to the world.

For one who hasn't attended one of the Schools it is easy to reconstruct the program of those days, but it is hard to capture the spirit that pervades them. There's something about them that you find nowhere else. Perhaps it is because you meet in one group assembled the most live Catholics who come thither from school and parish, from nursing school and college. You feel that your walking around and joking and working and playing with a crowd of Christ's modern saints, not the pietistic imitations of sanctity, but young boys and girls, men and women who have fallen heels over head in love with the King and are anxious to learn how they can do more to spread His Kingdom. An interesting development of the Schools noticed by those who have been with them since the start ten years ago is this. In the beginning the students were predominantly nuns. Then as the summers have rolled away more and more of the layfolk have come, the sisters have thinned out, priests and seminarians have increased in number.

The classes of the Summer Schools, from the opening Class at the foot of the Great Leader's sacrificial altar where a recited-Mass is offered daily, to the last of the elective classes of the mid-afternoon are all aimed at teaching the attendant students the best methods for becoming intelligent, effective leaders, men and women who have given themselves to Christ, who are trying to do the same, who are fighting the anti-Christ forces in the country, town, neighborhood, school or workshop or office in which they live and move and labor.

The general sessions this past summer dealt with two main ideas, "God wants you to be happy right here and now in this world as well as in the hereafter-world," and "God's closeness to the world." The latter were conducted by various members of the Summer School faculty, the former by the National Director, Fr. Daniel A. Lord, S.J. And the sessions of the summer Schools were, to use a colloquial phrase, "crack." If you attended his classes only, you'd come away from the school practically shouting to the world, "Poor old world, I feel sorry for you. I want to do something for you. I want to help you to reorganize it. I want to make you able to chime in with me and say, "Gee, it's simply swell to be a Catholic, to be a real Catholic!"

Because of the different types of Sodalities represented at the School the students divide after the general sessions and go to sectional meetings where the organization and successful conducting of Parish Sodalities for men (there are some 650 such active in the country) and for women, for Schools of Nursing, for High Schools and for Colleges are explained and clarified and energized. Though the Sodality ideals are the same for all, these classes show how the different groups in their varied concrete circumstances are to attain them.

The SSCA offers a wide variety of classes called electives, which give some idea of the organization's breadth of scope and interest. There are classes for priests and nuns and lay-moderators on how to present Christ to the modern mind; live methods of teaching Catechism are offered; how most effectively to participate actively in offering Holy Mass; Catholic Literature, its appreciation and creation; problems of citizenship and democracy; mental prayer, vocational guidance, parliamentary procedure, study and discussion clubs, the leader's personal holiness, the Mystical Body and Modern life, practical psychology for leadership, all of these subjects have their place in the curriculum.—Oh, yes, there is a time given for lunch, too, but there seems to be an amazing unanimity of knowledge of how that is to be done! Finally Father Nell, from Effingham, Illinois, has a course on how to enjoy yourself and how to recreate in the way that gives Catholics
a maximum of fun, that is, with and for and in Christ. Looking back over the line-up of classes we're inclined to say, "Rather vital, eh, what?"

That gives an idea of what the Sodality is doing here in the U.S.A. in our own day. That gives you an idea of why we call it a live organization. Please, God, we'll have more of the schools next summer! (The places and dates will be announced in these pages later.) We'll hope to see you at one of them. Then when the New England fall and winter rolls around next year we can get together before a cozy fireplace and relive joyously those six days that, so help me, Harry, you can't forget. Why? Because you'll never want to!

CRANWELL PREPARATORY SCHOOL

The newest educational institution of the New England Province is the Cranwell Preparatory School, Lenox, Massachusetts. Through the generosity and vision of Mr. Edward H. Cranwell, a prominent New York Catholic layman, the property and buildings, formerly known as the Berkshires Hunt and Country Club, were deeded to the Society of Jesus of New England in May, 1939.

Cranwell Preparatory School opened its first scholastic year in September, 1939, with a total registration of 68 students. It is located in the town of Lenox, long a center of cultural activity and social prestige. Situated in the very heart of the Berkshires at an elevation of 1200 feet, it offers unique educational advantages to Catholic boys desirous of preparing for College, and completely rounded courses for those who should have a firm background for ethical and intelligent living in the future. At present the school is conducted exclusively for boys of high school age and ability.

The campus of the new institution contains 400 acres of land situated on an eminence overlooking Laurel Lake. It is one of the most picturesque spots in the entire Berkshires. A skating pond, rolling hills for skiing, miles of bridle paths through mountain woodlands, a golf course, tennis courts, and athletic fields grace the wide expanse of campus. Six buildings, all adequately furnished, adorn the property. As the need arises, other structures will be added.

Fulfilling a long felt need in this part of the country, Cranwell has taken as its objective the development of the entire boy, physically, mentally and morally. This ideal is pointedly expressed in the motto of the school "AD INTEGRAM VITAM" (towards a complete life). The faculty is entirely Jesuit, and the tutorial method of teaching is in great measure used. To a boy entering the first year, a four year course of studies is offered. The Academic Honors, Academic Non-Honors and Scientific Courses are presented.

The new school is incorporated under the laws of the Commonwealth of Massachusetts. Rev. John F. Cox, S.J., former Dean of Holy Cross College, is the Rector. On the faculty there are twelve priests, three scholastics, and one coadjutor brother. The enrollment for the scholastic year 1940-1941 numbers 100 students of whom 85 are resident and 15 non-resident. Though comparatively new, Cranwell Preparatory School has a background steeped in Jesuit traditions, unexcelled and permanent. Its first efforts have been abundantly blessed by God, and its future with His assistance is assured. It is New England's contribution to the fourth centennial of the Sons of Ignatius in the field of Catholic education.

WESTON COLLEGE STAMP BUREAU

By PAUL T. LUCEY, S.J.

AMAZING as it seems, around the ordinary postage stamp has grown up, in the course of some years, a hobby that fascinates millions. Yearly the number of stamp enthusiasts is growing, and as a consequence there has been a proportionate increase in the demand for stamps of all kinds. When there is a demand, human ingenuity will create a supply. Business houses large and small, witness to the bright horizon of profit that stretches out before a dealer in stamps.

Religious are not by profession business men. Nor have they as a body a special interest in stamps. But the fields are white unto the harvest, and the laborers must be sheltered, clothed, and nourished. Applying St. Ignatius' principle of "using creatures in so far as they help" to the salvation of souls, religious bodies all over America set up their sorting tables, and sent out appeals for cancelled stamps. These, they saw, can be turned into medicine for missionary and native. They can set up in war-stricken China, in African wildnesses, in the "bush" of Jamaica, tabernacles for the Prisoner of Love. For do not the pagans hunger and thirst for Truth and Life, even as you and I?

At Weston College the New England Province of the Society of Jesus established its Mission Stamp center. The Scholastics, students for the priesthood, carry on the work of the Stamp Bureau, in all its details.

Of course, we must have stamps. Relatives, friends, schools, convents, stenographers, banking-houses, brokers—all are urged to join our twentieth century Crusade—a Crusade for stamps. Our working hours are limited to periods of recreation. This does not leave us time to spend in trimming. Hence we stress the need of neatly-cut stamps—they sell for twice as much as those with an excess of paper. Friends of the Missions, thank God, have been numerous and their contributions generous. Packages of all shapes and sizes, sent to us daily, supply us with the necessary mixture for shipments ranging from ten to one hundred pounds. But we need stamps. More and more of them. Though we realize in some years as much as $2000 from these bits of used paper, the sum could be trebled, if more friends joined our Crusade. Our working hours are limited. Friends of the Missions, then, must continue to cooperate as generously as they have.

God does not evaluate profits in dollars and cents. Hence even if much time spent in gathering stamps were to be of but little material help, our sacrifice would not be fruitless. We can not now know the richness of the graces poured into the spiritual treasuries of missionaries. The few minutes spent by us in the cause of Christ's missions will, we are sure, be multiplied by Him at a high rate of interest and deposited to the account of our brothers on the missions. Because our benefactors realize this, we have been able to carry on the Stamp Bureau these many years. A daily remembrance in the masses and prayers of the Fathers, Scholastics, and Brothers of our Province concretes our feeling of gratitude to all who help us.

The Jesuit Seminary News
THE WESTON COLLEGE

THE FOUR HUNDREDTH ANNIVERSARY of the Confirmation of the Society of Jesus was celebrated at Weston with a triduum of Benedictions, ending on the Anniversary Day with a Solemn Benediction, in which the Te Deum was intoned. Reverend Father Rector was celebrant, Father James Barry, deacon and Father Frederick Bailey, sub-deacon.

THE CACHET, commemorating the Anniversary of the Confirmation, was the joint inspiration of Mr. James Monagle and of Mr. Paul Lucey, Director of the Stamp Bureau. The design, itself, was the work of Mr. William Read. The Stamp Bureau was widely congratulated for the aptness and beauty of the cachet. Last, but not least, the Missions benefited materially by the generosity of those who purchased cachets.

With the closer approach of mid-fall and cooler weather, the gardeners have been busy removing flowers, and most of the fine garden beds have a deserted look. Work about the grounds continues. The Theologians, under Mr. Mortimer Gavin, have repaired and extended the road running to the saw mill, while the Philosophers have nearly brought to completion an excellent piece of work in building a new road which will meet the present road at the shrine of Our Lady. Mr. Raymond McCluskey is in charge of the new road.

The dignified and beautiful crucifixion group recently installed in our cemetery is admired by everyone. The large Cross and the life-sized figures blend perfectly into the background of trees.

THE PHILOSOPHERS' SODALITY ACADEMY held its first meeting of the school year on the evening of September 30th. Father Frederick C. Bailey is moderator and Mr. Francis Carty is prefect. Mr. Daniel Foley read a paper on "Mental Prayer" and the Sodality plan for the year was outlined. On the following Thursday evening the Sacred Heart Academy held its first meeting. Mr. Felix Talbot read a timely paper on "The Individual as He Fits into the Totalitarian Scheme and the Plan of Christ the King." Again this year Father Edward Murphy is moderator. Mr. Nicholas McNeil is prefect.

THE THEOLOGIAN CATECHETICAL GROUP, numbering twenty-five in all, teaches catechism each Sunday at Weston, Wellesley and Auburndale. The Weston Catechetical group is under the leadership of Mr. Joseph Madden; the Wellesley group under Mr. Harry Ball, and the Auburndale group under Mr. J. J. Donovan.

THE WESTON COLLEGE SEISMOGRAPH UNIT has been engaged recently on two public service projects. The first was in assisting the Town of Weston in an attempt to suit water reservoirs. The second was in testing along the right of way of the new tunnel for the Metropolitan Water Commission to determine the depth of the bedrock. Father Michael Ahern recently delivered a lecture to the community, accompanied by a short film, showing the Unit in action, and describing the method used by the Unit in doing such work.

On October 9th, the Weston Community had the happiness to join in the celebration of the Anniversary of Father Swickerath in the Society of Jesus. The admiration and affection in which he is held, was shown by the letters of congratulation by his many distant friends, and by the delight of all here at Weston in joining with the Jubilarians on his anniversary. After dinner, Reverend Father Rector, as master of ceremonies, introduced Father Lawrence Kelly, who was ordained with Father Swickerath, and Father James M. Kilroy, former Provincial, and Rector of Weston. In reply, Father Kilroy responded and narrated some of the highlights of fifty years.

The Jesuit Seminary News

THE MARCH OF TIME—1540-1940

BY REV. JOHN A. MADDEN, S.J.

IN 1521 a Spanish officer, fighting in the army of King Ferdinand of Aragon against a French force, bravely urged his soldiers to continue the struggle against hopeless odds. Though wounded in the battle, the gallant officer insisted that the flag of Spain be kept waving over the walls of the besieged town of Pampelona to stir in his men the never-say-die spirit that was his, because he believed he was fighting in the cause for which he was fighting.

Ignatius Loyola was the name of the officer. This high-spirited young man had to endure a convalescence of many months until the wounds of battle were healed and, to while away the long hours he began, without enthusiasm, to read the lives of Christ and the Saints. The fired spirit of this reading was to be Ignatius the Saint. He thought out a plan that his iron will resolved to put into action. He was saddened as he thought of the enthusiasm of men for earthly kings, and the selfless service soldiers gave to their leaders in comparison with the half-heartedness shown to the King of Kings, Jesus Christ. Here in his own Spain men were trained in the tradition that to die for one's king is the highest chivalry. He saw men sacrifice themselves and die on the battlefield to satisfy the whims of an emperor; soldiers hungry and in thirst willingly march to sure death with enthusiasm because they counted the glory and honor of Spain above their own personal safety.

Ignatius played with the new idea that came to him during his enforced idleness. He formed a definite plan. He would seek out a few chosen men, give them his idea, and pray and suffer for its success. No mere dreamer this man! No mere visionary was this soldier, but a man of action. He pictured the King of Kings—not a stationary picture of Christ, but a Christ in action. "The fields are white unto the harvest . . . and the laborers few." He gave to his chosen few the picture of a world conquest for Christ—to bring men back to God. His men were to be ready at a moment's notice to go anywhere . . . to suffer all the human frame can endure . . . to be at home in any place . . . to work unceasingly and with enthusiasm for the Kingdom of God on earth because they believed in it wholeheartedly. His men must believe in his idea, and believing, they must fight and die for it.

If but two out of every eleven human souls on earth are Catholic, the fault is not due to St. Ignatius. For four hundred years now, men have taken the Ignatian idea and have won many peoples to God. A Xavier—whose story needs no telling here—was one of the men chosen personally by Ignatius to revolutionize the world. How well he succeeded is indicated in the fact that today Francis Xavier is called the modern Paul, the Patron of Missionsaries, and Patron of the Society for the Propagation of the Faith. Jesuit missionaries from the time of Ignatius till now have sacrificed home and country in answer to the ideal that is implanted in every son of the soldier-saint of Spain.

Today Jesuit missionaries—4,000 in number—may be found in every land—north, south, east and west. Many of them live under harsh conditions in places few white men have been, living lonely lives at the very outposts of civilization, but always with a smile on their lips, and a song in their hearts for the cause to which they have dedicated themselves—the Greater Glory of God and the salvation of souls. So they march on today. Year by year many of them fall in the line of march, but the banner of the King—even as was the flag of King Ferdinand on Pampelona's walls—is
caught up by another of these men of Christ... as the dying missioner goes on to report to his King, Jesus Christ, and his Captain, Ignatius.

No mere dreamers or visionaries are these men of 1940 in Iraq and Jamaica and China and the Philippine Islands, not men of action only—but action that is reinforced by prayer. They are men who have seized upon the idea inherited from Ignatius, the soldier-saint. They are putting his plan to work, and they are proving the idea that germinated and blossomed so well in the sixteenth century is a practical and workable one in the twentieth: to believe in the cause of Christ—to translate that belief into action—to work for it with enthusiasm—to suffer and to die for it till God's harvest is completed and the human race is safe within the Kingdom of God.

Such has been the idea of the Jesuit Missionaries through 400 years.

"REQUIESCAT IN PACE"

Joseph J. Williams, S.J., was born on the first of December in 1875 in Boston. After very brief studies at Boston College he entered the Novitiate at Frederick, Maryland, on July 28, 1893. He completed his philosophical studies at Woodstock and afterwards taught at Xavier High School in New York City. He was ordained by Archbishop Farley of New York at Woodstock in 1907. During the following year he taught at St. Andrew-on-Hudson. Father Williams was treasurer of Woodstock College for a few years and afterwards held the same position at Holy Cross College from 1917 to 1922. The latter years of his life were spent at Boston College in various capacities. For some few years he was Treasurer of the New England Province.

During the last twenty years of his life, Father Williams was awarded many honorary degrees for his anthropological studies, and received signal honors from several Scientific Societies. He was the author of many books. Father Williams spent the last few months of his life at Shadowbrook where he passed peacefully and quietly away on October 29, 1940.

R. L. P.

THE JAMAICAN TAPESTRY

By Francis X. Downey, S.J.

It is a terrifying thought to conjure up the picture of what Missionary life for the Jesuits in Jamaica would be without the unstinted aid of Christ's Sisterhoods. Other Blessed Virgins are these handmaids of the Lord as they go ever in quest of the other Christchild of eight or eighty. If it was ever given to know the reality of the words, "Whatsoever you do to the least of these my brethren, you do it unto Me," these Sisters have possessed that sustaining knowledge.

No record of Jesuit achievement in Jamaica or elsewhere would or could be adequately written if the Sisters were left out of the picture. Missionary life in Jamaica is indeed a tapestry of mysterious weaving and when it is done who shall know the fingers that wove the glorious threads. It is difficult to know where the fingers of the priest left off and where the delicate weaving of the Sisters begins, and above all, how much of it is woven silently and unseen by the Divine fingers of Christ. We see only one side of any tapestry.

Jamaica and its apostles have never been addicted to writing chronicles and much valuable history has not been committed to record. Life in Jamaica militates against detailed accounts of great doings: the reason may be the climate, scarcity of paper, fatigue, or last but not least, that discoverable quality called modesty.

In the month of October, 1857, there occurred an event destined to bring many blessings to the Island. Four Sisters of the Third Order Regular of St. Francis arrived from the Motherhouse in Glasgow, Scotland. They were Mother Veronica who had been Superior of the Franciscan Sisters in Scotland, and Mother Sibyl, Paula and Philomena. A generous benefactor, Judge Richard A. O'Reilly discovered that they had arrived with exactly two shillings six pence in their large pockets. He weighed them down with ten pounds.

For many years these wonderful Sisters from Scotland worked near-miracles with the schools and institutions of the Island. But distance from the Motherhouse in Scotland and the great dearth of native vocations made a new alliance inevitably necessary. As usual the United States was thought of. It was Father Porter who established an affiliation of the Franciscan Sisters at Alleghany, New York. After thirty-three years of labor the Scotch Sisters yielded to the American Franciscans. Mother Catherine and Mother Salome came to Kingston and heralded the advent of the noble band of Sisters who bless with their ministrations everyone with whom they come in contact.

On nothing much but prayer and hope the Franciscan Convent was opened on East Queen St. In the following January they started a boarding and day school. After two years St. Joseph's Elementary School was begun in an assembly room attached to Holy Trinity Church. Shortly after that, by dint of meagre living and hard work a place on Duke Street was purchased and a building erected. Little by little and one at a time, the surrounding lots were secured until at last the imposing Duke Street Convent that we all knew until the dreadful fire of 1937, was in full operation.

Today it is well nigh inconceivable to try to imagine what Jamaica would be were it not for the Franciscan Sisterhood.

In the year 1880 Rev. Father Porter managed to acquire a fine piece of property of about fifty acres, known as ALPHA. It lies in the Eastern section of Kingston. Here he started an Orphanage, and a Girl's Industrial
School. He placed it under the direction of a semi-religious organization of devout ladies who took vows but wore no special habit. In 1890 just fifty years ago, and shortly after the arrival of Bishop Gordan from England, there came to bless Jamaica a little band of Mercy Sisters from Bermondsey, England, under the leadership of Mother Winifred. They were seven in number including a novice and a postulant. After fulfilling all the ecclesiastical requirements of religious procedure the devout ladies of Alpha were accepted into the Mercy Sisters and the first establishment of the Community was located there. Within a few years, a Boys' Orphanage was added and gradually the thriving ALPHA, as it is still called, developed into the splendid institution that we know today.

Today, the sisters and their schools have spread and multiplied. It was through the efforts of Father Harpes that the Dominican Sisters of Perpetual Rosary were brought to Jamaica. They came from the Motherhouse at Hoboken, N. J. For some years they were engaged in teaching and then in 1917 when the new Sanatorium was completed they were placed in charge of it.

In 1928 under the inspiring guidance of Bishop Joseph N. Dinand a new Community of Franciscine Sisters called the Franciscan Missionaries of Perpetual Help was founded. Mother Humiliana of the Franciscan Sisters already established on the Island was chosen to head this young and now flourishing Community. They have long since taken a prominent place among the heroines of Christ working for His cause in Jamaica. Young in years and ardent these Blue Sisters, as they are called from the color of their habit, are doing grand work in the endless vineyard of the Lord.

The year nineteen hundred and forty, a jubilee year for many great things in the Church, has now witnessed the entrance of another group of Sisters to the Isle of many springs. It is the dream of a priest come true.

The Call to the Lepers

Christ calls to His own in strange ways at strange times and in strange places. Franklin Street throughout this Country is known as a business mart. And yet, just as in his day, Saint Thomas More was a strange if not unimportant part of the traffic of the kingdom, so it was the busyness of business at 40 Franklin Street in downtown Boston is in the world of which it has no part. The hundreds upon hundreds who in their daily passing stop to enter and kneel and pray know that the door-step of the little oratory is the entrance to another world—one of peace, solace and strength.

Above this oratory named in honor of the great Chancellor of England and Minister of Religion, the Propagation of the Faith, The Catholic Guild for the Blind, the Diocesan paper, the Pilot, the Charitable Bureau, and other offices.

It happened upon a morning, while kneeling as is his wont before the Tabernacle, before ascending to his executive desk in the office building above, that Christ looking upon the plenteous cries of His own lepers in Jamaica, flashed their affliction before the vision of a priest in prayer. “The other nine” may have been the Gospel of the Mass that morning and it still re-echoed in the heart of that priest. Or a leper, a dead soul in a living body may have passed him on Franklin Street, in the parade of contrasts. This priest whose office is under the same roof with Jesus Christ knows to the fullness of its extent that “Without Me you can do nothing.”

From the moment of Christ’s call to the heart of that priest the story runs rapidly. “With Me you can do all things.” The summons of this priest for the meagre but mighty mites of thousands of cheerful workers and givers went forth with Faith and confidence in their generosity. Christ’s call was relayed to the Motherhouse of the Missionary Sisters of the Society of Mary, in the Diocese of Bedford, Massachusetts it was relayed to the Makogai, Fiji Islands in the Pacific. Those who love Christ count no costs!

The priest that knelt in St. Thomas More Oratory, to whom Christ whispered “My lepers . . . Jamaica,” the priest whose office is just above the Tabernacle, is Bishop Cushing. In a book entitled “In the Service of the Leper,” Bishop Cushing tells the story. “Jamaica—land of sunshine, sparkling in the Caribbean Sea. Jamaica—land of darkness, lost in the depths of superstition! What a contrast! And yet that is just what Jamaica is to the onlooker who is interested enough to peer beneath the surface. One among a thousand similar islands in the south Atlantic, Jamaica has now become THE ONE among the thousand; it has become THE ONE among a thousand for the Missionary Sisters of the Society of Mary, for they now include that island among those of Oceania in their sphere of activity. A little in from the coast where tourists visit popular resorts and see the Jamaica of travel posters lies another Jamaica—the land of poverty, ignorance, and suffering—this is the Jamaica of the Missionaries, and this is Jamaica that the Governor General of the island has invited the Missionary Sisters to establish another mission, placing the Sisters in charge of a leper hospital of 160 patients. For some years this lepersary has existed on the island, but under secular management. The government officials, familiar with the leper hospital of Makogai, and all that the Sisters have accomplished there, thought that under similar direction the leper hospital of Jamaica might become another Makogai, making all allowances of course for the difference of nationality and temperament.

Conditions in Jamaica are entirely different from those of the Fiji settlement. Lepers are not strictly forced to remain segregated, but are allowed to remain in their own home as long as they do not mingle too freely with the non-diseased. Those in the hospital seem to come and go with little restriction. Living quarters at the hospital are crowded and because most of the work has been left to the patients, conditions today are almost as primitive as they were at the founding of the settlement. It would appear that very little systematic treatments have been given, hence no cures have been possible. The dread of the lepers has grown to such proportions that only those who have no other place to go, usually seek the refuge of the lepersary.

Joyfully answering the call “In the Service of the Leper,” the first group of Missionary Sisters of the Society of Mary have arrived at their destination. The circumstances surrounding their departure were marked by a spirit of simplicity typical of their community. They will be of interest to their benefactors and friends.

The New York boat left the port of Boston on the evening of July Ist. Among the passengers were the four Sisters destined for Jamaica. It was the first lap of a memorable journey. For more than a year they had been preparing for and anticipating this day. A few relatives and friends, some of the Sisters from St. Theresa’s Convent in Bedford, the officers of the Sen Fu Club and the Aloha Malia Club, mission-aid societies that helped the Marist Sisters and the Directors of the Propagation of the Faith Office had gathered to wish them Godspeed.

The boat sailed. The port of Boston faded into the blue horizon. A new chapter had opened in the history of the Missionary Sisters of the Society of Mary. Henceforth an island in the Atlantic was to be added to those in the Pacific where this missionary community of nuns would administer in the name of Christ to the poorest of the poor. The Directors of the Propagation of the Faith Office in Boston accompanied the Sisters to New York. Four Franciscan Sisters in the Italian section of New York, whose Sisters staff some of the schools in Jamaica, offered hospitality to the travelers until the morning of July third when the boat of the United Fruit Line lifted anchor for the West Indies.

The last lap of a long journey began at noon on the day before the Fourth of July. In more ways than one it was a long journey for it really began the previous year. It was in the spring of 1939 that the Mother House of the Missionary Sisters, despite incessant appeals for more nuns from the islands of Oceania, placed their trust in the Lord and accepted the call to staff the
leper asylum in that sector of the mission field. Mother Mary Agnes, the
superior of Makogai, and Mother Mary Mark, the Mistress of
Novices at St. Teresa's Convent, Bedford, made a special visit to Jamaica
to complete the arrangements. That was the start of the present journey.
Back to Fiji went the venerable Mother Agnes. Two of her assistants, Sister
Mary Zita and Sister Mary Germaine, were chosen for the new leper mission.
The journey of nine years at Makogai, the latter seven. They reached
the States in the latter part of May, 1940. Ere long Sister Mary Bernadine
and Mother Mary Mark were designated to complete the first departure group
for the leper asylum in the Atlantic. They have reached the goal. The Divine
Friend of the Lepers, represented by those four nuns, now dwells in another
leper home.

The Government of Jamaica has provided for the maintenance of the Sis­
ters. But there were many obligations associated with new mission that were
far beyond the meagre resources of the little community. The Propagation
of the Faith Office in Boston appealed for aid. The response was extraordinary.
Many who will read this booklet were among the contributors. It is impos­sible
to name them all. God knows them. That is sufficient. The Sisters will
give them a share in their merits. There could be no greater reward.

One prayer remains to be answered. May God grant that more young
women will offer themselves "In the Service of the Lepers" and In the Service
Of Other Missionary Works Sponsored by the Marist Sisters.

"What, Me a Missionary Nun? Why Not?"

Thus ends Bishop Cushing with that piercing question in the language
of the day to the girls of today. Bishop Cushing is waiting for an answer:
four Marist Sisters in Jamaica are waiting for the answer; suffering lepers
dear to the heart of the God-Man are waiting for some answer; but, from
you the modern girl reader of this story of heroines, CHRIST is awaiting
YOUR ANSWER!

Jamaica Yesterday and Today

The secular history of Jamaica has been a turbulent one, and the story
of the Church there has had many and various shades of adversity and
triumph. Contrasts are ever heightening the interest and the life of Jamaica.
Nature's moods that bless the morning with serenity and sunshine may blast the afternoon with a hurricane or a deluge—while the
sun still shines. Rain may ruin the crops in Portland while Saint Mary's
sunshine may blast the afternoon with a hurricane or a deluge—while the
season the ever unbalanced budget, Father HENRY MUOLLO, S.J., who is
for many of the odd jobs that crop up in a Mission Land.

DOUGHERTY, OLIVER SKELLEY, Father GUINEY, and their saintly co-
His Majesty's Troops.

They have reached the goal. The Divine

are waiting for some answer; but, from

OF OTHER MISSIONARY WORKS SPONSORED BY THE MARIST SISTERS.

"What, Me a Missionary Nun? Why Not?"

Thus ends Bishop Cushing with that piercing question in the language
of the day to the girls of today. Bishop Cushing is waiting for an answer:
four Marist Sisters in Jamaica are waiting for the answer; suffering lepers
dear to the heart of the God-Man are waiting for some answer; but, from
you the modern girl reader of this story of heroines, CHRIST is awaiting
YOUR ANSWER!

Jamaica Yesterday and Today

THE secular history of Jamaica has been a turbulent one, and the story
of the Church there has had many and various shades of adversity and
triumph. Contrasts are ever heightening the interest and the life of Jamaica.
Nature's moods that bless the morning with serenity and sunshine may blast the afternoon with a hurricane or a deluge—while the
sun still shines. Rain may ruin the crops in Portland while Saint Mary's
sunshine may blast the afternoon with a hurricane or a deluge—while the
The unsung heroes, the LAY BROTHERS, are: Brothers MAURICE AHEARN, MICHAEL LYNCH, THOMAS McELROY, EDWARD WEATHERHEAD.

IN THE CITY OF KINGSTON:

Saint Anne's Church, School and Mission.
Father DANIEL DWYER, S.J., Pastor.
Father FRANCIS OSBORNE, S.J., Assistant.

Their work includes City Hospital, Maternity Hospital, Poor House, a so-called Slum District, and an out mission, (now almost a full-time assignment because of its growth) known as Saint Peter Claver, where there is a Church and a parochial school. The Saint Anne's School is one of the biggest in Kingston and the Franciscan Sisters teach there.

Holy Rosary Church, School and Mission.
Father PHILLIP BRANON, S.J., Pastor.
Father WILLIAM F. COLMAN, S.J., Assistant.

Ten years ago this was a little mission by itself. Now it has grown immensely because of the building up of that part of the city. The School is a parochial school at the mission itself. Outside the city proper, these Fathers have another mission known as Harbour Head, where there is a church and a government school. Also in their section is the Hospital of the Dominican Sisters—the Catholic Hospital of Kingston.

Saint George's Preparatory School, which is under the direction of Father JOSEPH KRIM, S.J., whose work is to take this school through its Infancy and send more and better prepared boys to the regular Saint George's.

HOLY CROSS CHURCH, SCHOOLS AND MISSIONS.

Once an out-Mission of the Cathedral, Holy Cross, is now a Center. A new and beautiful Church, priest's house, Native Sister's Convent, and an Academy are on the site.

Father CHARLES EBERLE, S.J., Pastor.
Father GEORGE KILCOYNE, S.J., Assistant.

These Fathers also take care of a Mission on the outskirts of the city, known as Whitehall, where there is a Church and a government school; the teachers are the Native Sisters; and Father EBERLE has just begun a new mission in a district called Camperdown. Also living at Holy Cross as their Headquarters, but working in the country districts are Father EDWARD SCOLLEN, S.J. His main Mission is TOLL GATE, which promises soon to be a one man job; but he also covers in the hills the missions of GORDON TOWN and HAGLEY GAP.

Father SCOLLEN has to worry about a parochial school at TOLL GATE, a Government school at GORDON TOWN, and a real "bush mission" at HAGLEY GAP in the Blue Mountains. Also in his district is the New Government Tuberculosis Hospital.

Father FREDERICK J. OWENS, S.J., once Pastor at SPANISH TOWN, now lives at Holy Cross Rectory. His work is the Junction Road Missions. Father OWENS has a very difficult line-up in so far as none of his stations can be of real financial help. DEVON PEN, church and school combined (a Government school); TOM'S RIVER Church, MOUNT FRIENDSHIP, where there is a church and school (Government), and the Government Industrial School at STONY HILL where he is the Catholic Chaplain. And all these missions are in the so-called "bush", which means bad roads and killing walks.

A new job caused by the war, has been opened in a district that lies in Father Scollen's territory. but soon to be a one man Mission is allotted to Father WILLIAM FEENEY, S.J., who is to be Parish Priest in a newly built REFUGEE TOWN for people from GIBRALTAL.

THE SOUTH COAST MISSIONS:

SPANISH TOWN—Since the Marist Sisters have come to take over the Leper Asylum, this mission received one of the out missions of MANDEVILLE added on to it, but also received an extra Father.

SPANISH TOWN, Church, School and Missions.
Father FRANCIS GILDAY, S.J., Pastor.
Father RICHARD DREA, S.J., Assistant.

These Fathers have a little of city and country. In the city of SPANISH TOWN they have a church, residence, sister's school and a big one too, leper colony, poor house, hospital, prison, and this not being enough they also have the out missions of MAY PEN, GREGORY PARK, with a church and Government school, and PORT HENDERSON. MAY PEN is a transfer from the MANDEVILLE Mission and is a town church. The other missions are among the poor fishermen of the south shore.

SAVANNA-LA-MAR:
Father SYDNEY JUDAH, S.J., Pastor.

A Jamaican-born Jesuit lives at malarial SAVANNA-LA-MAR. There he has a church and home—but must also cover the out missions of TOP HILL (where there is a church), BRIGHTON, and ORANGE HILL (with small churches), REVIVAL (church and Government school). His district is all malarial, and poverty is a prevailing characteristic of his people.

NORTH SHORE:

MONTEGO BAY. For many years this has been a one man mission but hereafter there will be two men. LUCEA which had been attached to SAVANNA-LA-MAR is now returned to the MONTEGO BAY Mission, and will be covered by Father JAMES BECKER, S.J., Pastor.
Father JEREMIAH O'KEEFE, S.J., Assistant.

At MONTEGO BAY, headquarters, there is a church, priest's house, convent, school. The out missions are LUCEA where there is a church and cottage; READING, a church and school combination, CHESTER CASTLE (inland) and FALMOUTH. Franciscan Sisters teach the children.

THE NORTH SHORE MISSIONS:

HIGHGATE Missions—a change here too, for two missions have been shifted to this district, and hereafter two priests will work from this center.

HIGHGATE
Father ANDREW OCHS, S.J., Pastor.
Father THOMAS BURKE, S.J., Assistant.

At HIGHGATE there is a church, priest's residence, Sisters' Convent and Academy (Franciscan). From here the two Fathers have to cover a vast territory. PORT MARIA, where there is a church and Sister's school, also a hospital and poor house; PRESTON HILL, church and Government school; MILE GULLY (church); ANNOTTO BAY (church); AVOCAT, church and Government school; MAY RIVER (church), Mass is also said in the districts known as ORACABESSA, FREE HILL, BELFIELD and FORT GEORGE. Plenty of territory and they will need a new car. The missions of AVOCAT and MAY RIVER used to belong to the PORT ANTONIO Missions.

PORT ANTONIO Missions
Father DENNIS TOBIN, S.J., Pastor.

PORT ANTONIO is headquarters with a church, priest's house, convent, academy (Sisters of Mercy). Besides this, Father TOBIN has a shore mission at BUFF BAY, a "bush" mission at MOUNT JOSEPH.

DECEMBER, 1940
with a Government school there. Father TOBIN has started another country mission.

MORANT BAY Missions
Father VIDAL, a secular priest from Propaganda College at Rome as Pastor: He also covers the out missions of PORT MORANT, MAN-CHIONEAL, and TALLAH. He is a colored priest who was born in Trinidad and formerly assisted at SAINT ANNE'S in KINGSTON. Along with Father WILSON, a priest from the same college in Rome, they are the only non-Jesuit priests in the Island.

Several priests labor in the interior of the Island.

SEAFORD TOWN Missions
Father FRANCIS G. KEMPIL, S.J., Pastor.

After many years of hard labor, Father KEMPIL has a place at SEAFORD TOWN that is a monument to him and his people. A church, convent (Sisters of Mercy), Government school where the Sisters teach; also an Infant School, and a home. This priest also covers out missions at PISGAH and BLACK RIVER.

MANDEVILLE Missions
Father FRANCIS DEEVEY, S.J., Pastor.

Working out of MANDEVILLE as headquarters, Father DEEVEY, a newcomer to this type of work (last year he was in the school at KINGSTON) has to worry about a church, home, convent and academy (Sisters of Mercy) at MANDEVILLE, besides taking care of the out missions at CHRISTIANA, CHAPELTON, and VERE, and his missions are widely separated.

LINSTEAD Missions:
Father JAMES HARNEY, S.J., Pastor.

Headquarters at LINSTEAD where there is a church, priest's house, and a hospital to attend. But his real arduous work is at his out missions. MONEAGUE, a church; DONNINGTON, his big mission with a large school and a Teachers' cottage. In spite of the war he has just put up a wonderful cottage here, and is now building a school; other missions are at JEFFREYS TOWN and CONCORD.

BROWN'S TOWN Missions:
Father RAYMOND SULLIVAN, S.J., Pastor.

Headquarters at BROWN'S TOWN, from which these brothers cover ALVA, Murray Mount, SOMERTON, REFUGE, LOCHEROCH SIDE and SAINT ANNE'S BAY, where the new church has just been built; a Jamaican Shrine on the site where stood the first Catholic Church in Jamaica. Father RAYMOND has been a great builder, and since being joined by his brother has gone on with even more improvements. They have in their care two Government schools.

ABOVE ROCKS Missions:
Father FREDERICK DONOVAN, S.J., Pastor.

Ten years ago Father DONOVAN had ten missions and five schools. But such a schedule was sheer cruelty. Now he has only five missions and three schools. ABOVE ROCKS is headquarters with a lovely church, a Government school with 150 children, and a sort of a house. From here he covers CASSAVA RIVER, with church, small cottage, and a great school with some 200 children: KING WESTON with a church and school combination—90 children; ROCK HALL with a church; PINTO DISTRICT where Mass is said in a home, but this is a new mission that is growing out of his control.

Such is the detachment of the Jesuit army from the New England Province today. The ranks are enlarged but still too few. Catholic generosity will be the answer.
ON March 9th, 1932 two travel-stained Jesuits alighted from a bus at the Baghdad Customs Station. Strangers in a strange land, FR. WILLIAM RICE (now Bishop of British Honduras) and FR. EDWARD MADARAS faced a troublesome future. Theirs was the almost superhuman task to found a Jesuit College in the "City of Peace". Undaunted by the innumerable obstacles in their path they courageously went forward fortified with the staunch faith of their Jesuit missionary heritage of four hundred years. Today in 1940, from a lowly beginning in a "mud palace", above the monotonous desert stands Baghdad College.

A gem of architectural beauty is the Baghdad College of today—two beautiful buildings—the gift of an unknown American benefactor. From a faculty of four in 1932 to a well-equipped faculty of 17 in 1940. From a handful of boys to a present enrollment of 160 students, including 37 boarders. This has been the accomplishment of the first two Jesuits to arrive in Baghdad in 1932.

The roll of honor begins with the names of Fathers from four Provinces of the United States: FR. WILLIAM RICE, of the New England Province, first Superior and Rector of the College; FR. EDWARD MADARAS, of the Chicago Province, the well-known editor of that popular mission-news-sheet, "Al Baghdadi," first pioneer and the longest in service at Baghdad; FR. J. EDWARD COFFEY, of the Maryland-New York Province, co-founder and first principal of the School until he was called away to the Eternal City for higher studies; FR. JOHN A. MIFSUD, of the Province of California, a native of the Island of Malta, member of the first faculty and second in point of service. In the following years FRS. JOHN J. SCANLON and AUGUSTINE C. WAND were loaned for a time by their provinces for work at Baghdad. Then comes the long list of New England Jesuits: FRS. FRANCIS SARJEANT, present Superior and Rector of the College, six years of service; FRANCIS ANDERSON, now laboring in Transjordania; JOSEPH P. MERRICK; VINCENT GOOKIN; CHARLES MAHAN; LEO J. SHEA; WILLIAM SHEEHAN; JOHN J. A. DEVENNY, present Dean of the College. Among the Scholastics assigned to the College WILLIAM CASEY (since ordained, at present in the Tertianship at Pomfret) holds the rare distinction of being the first Scholastic on the faculty. The following spent three years of teaching as Scholastics: JOSEPH P. CONNELL (ordained last June, at present in fourth year of theology at Weston); MICHAEL MCCARTHY (preparing for ordination at Weston); EDMUND CHENEY (Second year Theologian at Weston); SIDNEY MACNEIL (Second year Theologian at Weston); THOMAS HUSSEY (Second year Theologian at Weston); JOHN WILLIAMS (Second year Theologian of St. Mary's College, Kurseong, India); RICHARD MCCARTHY, on present faculty with his Brother Scholastics—CLEMENT ARMITAGE, FRANCIS CRONIN, JOSEPH FENNELL and GEORGE HOYT. Two Brothers labored at Baghdad—BROTHER JOHN SERVAAS, now at Shadowbrook and BROTHER FRANCIS McGUINESS, of St. Mary's Church, Boston.

Thus is slowly being fulfilled the dream of our late HOLY FATHER PIUS XI who entrusted this work to the Society of Jesus. It is impossible in this space to recall individually all those whose generosity has made possible the bigger and better Baghdad College of 1940. However, we must mention the wonderful generosity of the unknown benefactor who donated the funds for the buildings at Baghdad. The Society of Jesus is deeply grateful to all who have furthered the work of the Fathers and Scholastics

DECEMBER, 1940
with their prayers and with the continual financial aid that has helped the Society of Jesus in New England Province to do so many great things for God in this Eastern vineyard. Our special thanks are also due to the Boston and Worcester IRAQI CLUBS and to the IRAQI CLUBS of Springfield, Lawrence, Lowell and New Haven, Conn. Great credit is due to the untiring efforts of FATHER JOHN H. COLLINS, the founder and inspiration of the Iraqi Clubs, and to Father George M. Murphy, Procurator of the Missions for the past six years.

May our dear Lord bless our benefactors and inspire others by their example to enable us to continue our work for Baghdad College, Sulaimani, Iraq.

CAUTION

Due to the difficulties of mail connections with Baghdad during the war our readers are advised to send their gifts and contributions for Baghdad to:

The Rev. John A. Madden, S.J.
Procurator of the Missions
300 Newbury Street,
Boston, Mass.

THE BELLARMINE ACADEMY

THE Bellarmine Academy of Boston whose admirable work is centered exclusively on the educational and missionary projects of the Society of Jesus has outlined a complete field of endeavor for the year. On October 23, the Rev. Frederick J. Donovan of Jamaica, B. W. I., illustrated his lecture with attractive slides. On October 30 and November 6, respectively, Rev. Francis O. Corcoran and Rev. William F. Drummond lectured on St. Robert Cardinal Bellarmine, and The Social Encyclicals. On November 13 and 20, Rev. James L. Burke and Rev. John J. Collins took as their subjects Patterns for Propaganda and Bethlehem and Nazareth.

The Winter Series of Lectures follows:


The efficient staff of officers of the Bellarmine Academy that has done so much to promote efficient work in this cultural, apostolic circle is as follows:

Mrs. Joseph H. Shortell, Honorary President; Mrs. John M. Morrison, President; Mrs. Joseph A. Fitzgerald, Vice-President; Mrs. John Francis Burke, Secretary; Mrs. John J. Flynn, Treasurer; Miss Margaret Johnson, Librarian; Mrs. Edward L. Kickham, Assistant Librarian; Mrs. Hector Gai, Moderator of Round Table Group.

And NOW
To YOU

O UR Friends and Benefactors who have initiated, sustained, and given life and vigor to so many of the apostolic activities enumerated in this Quadri-centennial issue of the News,

WE, THE JESUITS OF NEW ENGLAND— 
FATHERS, SCHOLASTICS, AND BROTHERS—
WISH WITH CORDIAL DEVOTION

A Very Merry Christmas and A New Year
Filled to the Full with the 
Christchild’s Blessings

VERY REVEREND JAMES H. DOLAN, S.J.
Provincial of New England

REVEREND JOHN A. MADDEN, S.J.
Director Jesuit Seminary Guild: Jesuit Mission Bureau

December, 1940
YOU have an engagement with many friends in the Grand Ball­room of the Copley-Plaza on the afternoon of December seventh.

This marks the social observance of the Quadri-Centennial by the friends of the Jesuit Seminary Guild. They will gather there for an afternoon of Bridge.

Can you take a table or help to fill one?

This is no place for vacant chairs!

Lend a hand of bridge; help to make this occasion a pleasant one for all. Remember the date—the afternoon before the Feast of the Immaculate Conception. It is the largest Bridge party ever attempted by the Jesuit Seminary Guild.

SPONSORS (five dollars) for a table of FOUR will be very wel­come. Come and bridge over some of the financial problems of the Guild.

*Telephone KENMORE 3611*

THE CHILDREN—Again!

The children of today are the mothers and fathers and citizens of AMERICA tomorrow. They deserve every attention that we can bestow upon them. Many parents consider it an ordinary precau­tion on their part to enroll their young in the Jesuit Seminary Guild.

ARE YOU DIFFERENT? Or are YOUR children less in need of this insurance against harm to body and soul?

If you can afford to enroll each one in the Guild send in their names today. As old as the World is, tomorrow has never arrived. Christmas is coming soon. What about this gift that really does last throughout the year.

ADDRESS

JESUIT SEMINARY GUILD

300 NEWBURY STREET

BOSTON, MASS.

*Telephone KENMORE 3611*