

756807

Callahan, Mary T
25¢ ADK 3400

MEET

THESE PRIESTS

THE

VINCENTIAN

HOLY CROSS

JESUIT

PASSIONIST

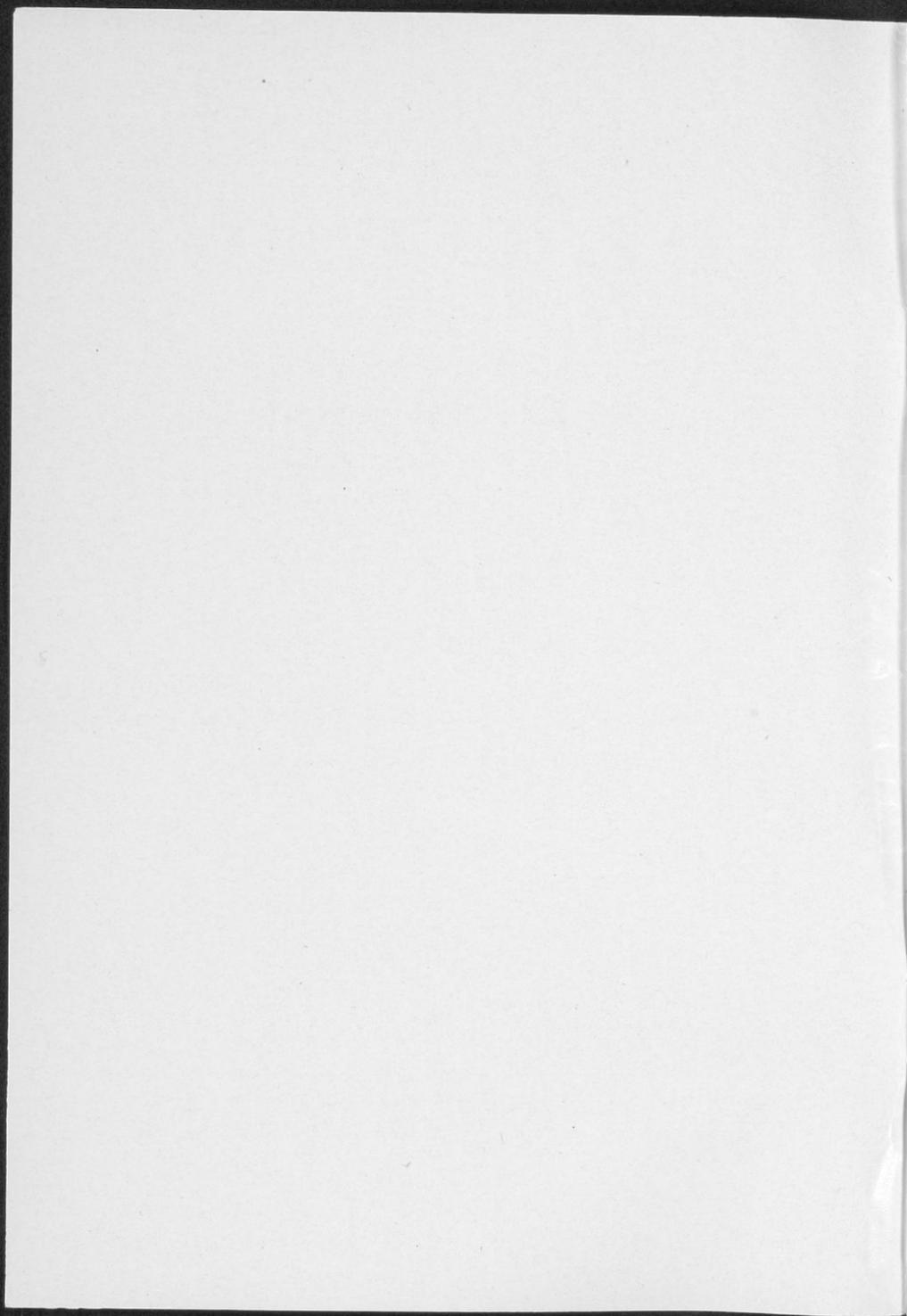
REDEMPTORIST

DOMINICAN

MARIST

FATHERS

A Grail Publication



MEET

The Vincentian Fathers
The Holy Cross Fathers
The Jesuit Fathers
The Passionist Fathers
The Redemptorist Fathers
The Dominican Fathers
The Marist Fathers

by MARY T. CALLAHAN

Grail Publication

St. Meinrad

Indiana

Nihil obstat:

Joseph G. Kempf, Ph.D.
Censor librorum

Imprimatur:

✠ *Paul C. Schulte, D.D.*
Archbishop of Indianapolis

June 9, 1952

Each Chapter of this booklet was approved by the Superior of each Order and Congregation.

Copyright 1952 by
St. Meinrad's Abbey, Inc.
The Grail

Deacidified

MEET THE VINCENTIAN FATHERS

TABLE OF CONTENTS

Meet the Vincentian Fathers	1
Meet the Holy Cross Fathers	13
Meet the Jesuit Fathers	26
Meet the Passionist Fathers	39
Meet the Redemptorist Fathers	52
Meet the Dominican Fathers	66
Meet the Marist Fathers	79

to understand it to appreciate. And we, the Catholic
laity, know far too little about our Mission Fathers.

In this series you will read of many of the Communities of
Mission Fathers whom you have seen, or will see, in your
own parish churches. Although all Missions are basically the
same, a series of sermons and devotions designed to strength-
en and encourage the laity in the right way of life, they are
nevertheless varied in presentation according to the Com-
munity which is conducting them. When you learn of the
Ideals with which each Mission Father is imbued, of the
particular methods his founder chose for the sanctification
of souls, you will understand better the special appeal of its
own which each order has.



TABLE OF CONTENTS

1	Meet the Vincentian Fathers
18	Meet the Holy Cross Fathers
26	Meet the Jesuit Fathers
39	Meet the Passionist Fathers
52	Meet the Redemptorist Fathers
66	Meet the Dominican Fathers
79	Meet the Marist Fathers



The inauguration of this series we have chosen the Congregation of the Mission, or Vincentian Fathers as we know them. This was the first Congregation founded for the specific purpose of giving Missions to the poor country people. Other Order Fathers soon took up this work, but the Vincentians were in our American vanguard, the Pioneer Mission Fathers.

At this time you have no doubt noticed the title of the Mission. You have no doubt noticed the title of the Mission. You have no doubt noticed the title of the Mission.

MEET THE VINCENTIAN FATHERS

REMEMBER THE FIRST MISSION you ever made? And how incredible it seemed to you that the same Mission Father who spoke such sober, soul-searching words could, in the next breath, be so heartily human?

No doubt you found yourself wishing you knew more about this priest's work, and the Community to which he belonged. There were so many questions you could have asked, had you the opportunity, for the Mission Orders are truly an inspiring and enlightening part of our Catholic Church. It is to answer those unphrased questions that we present this series on the Mission Orders, in the belief that to know is to love; to understand is to appreciate. And we, the Catholic laity, know far too little about our Mission Fathers.

In this series you will read of many of the Communities of Mission Fathers whom you have seen, or will see, in your own parish churches. Although all Missions are basically the same, a series of sermons and devotions designed to strengthen and encourage the laity in the right way of life, they are nevertheless varied in presentation according to the Community which is conducting them. When you learn of the ideals with which each Mission Father is imbued, of the particular methods his founder chose for the sanctification of souls, you will understand better the special appeal of its own which each order has.



To inaugurate this series we have chosen the Congregation of the Mission, or Vincentian Fathers as we know them. This was the first Congregation founded for the specific purpose of giving Missions to the poor country people. Other older Orders soon took up this work, but the Vincentians were, in our American vernacular, the Pioneer Mission Fathers.

At this point, I should like to point out to you the title *Congregation* of the Mission. You have no doubt noticed that some Mission Fathers belong to Orders, and many others to Congregations. There is a distinct difference between the two, although one that is not apparent to the layman. Although each Religious priest takes the three vows which are peculiar to his calling (the vows of poverty, chastity, and obedience), those in Religious Orders take *solemn* perpetual vows, while those in Religious Congregations take *simple* perpetual vows. Because of the solemnity of vows, the Church accords a preferential dignity to the Orders. This preference is comparable to that accorded an elderly priest: although he is no more a priest than one newly Ordained, his seniority commands a certain additional respect. Congregations, as well as Orders, have all the essentials of Religious life, including, besides the three vows, the approbation of ecclesiastical authority and approval by the Holy See. There have been no new Orders in the Church since the 16th Century, for those Congregations instituted since that time have, in order to adapt their lives and work to the needs of the time, eliminated many of the practices, such as choir and severe penitential practices, common to older or true Orders. This enabled them, without giving up the requisites of the Religious state, to be more free to do the work to which they were dedicated. It is most unjust and improper to say that Religious Orders are better than Congregations, or that one Congregation is better than the other.



They all labour for the same purpose, but each in a slightly different manner. Many of us have, for our own personal reasons, a particular favorite among the Communities, but a knowledge of all should serve to help us appreciate and clarify in our minds those aspects which particularly endear our favorite to us.

The origin of the Congregation of the Mission is well worth noting, for it has had a vast effect upon the whole formation of clergy in the Church. In 1617 a young priest, Fr. Vincent de Paul (b. Pouy, Gascony, France, 1580, some authorities say 1576; Ordained 1600; d. Paris, Sept. 27, 1660) was at Chateau de Folleville, Picardy, with the de Gondy family, to supervise the education of their young sons, one of whom later became Archbishop of Paris. It was there that St. Vincent observed the ignorance of religion among the peasants of the neighborhood. He first preached a sermon to these people in the church of Folleville on January 25, 1617. Its beneficial effects prompted a request from Mme. de Gondy which resulted in St. Vincent's soliciting the help of a few zealous young priests and going forth to preach to and instruct the people of the neighboring villages on the de Gondy estates. Thus began the work which was to result, eight years later (1625) in the Congregation of (Priests of) the Mission.

Realizing the great good that had been accomplished by the Missions of St. Vincent, Mme. de Gondy desired the formation of an institute which would ensure a Mission to the country people on her vast estates at least every five years. The older Societies of priests in the neighborhood, Jesuits and Oratorians, being unable to undertake this work, St. Vincent gathered his zealous co-worker priests and organized Missions for the poor country people who were at that time so little in touch with the clergy.

The Archbishop of Paris gave his official approval to the foundation on April 24, 1626, and on Sept. 4th of that year, St. Vincent and his original companions, before two notaries of Chatelet in Paris, declared that they had joined together to live in a community or confraternity, and to devote themselves to the salvation of the poor country people. Soon afterward four more priests joined the congregation, which was then residing at the College des Bons Enfants, a gift to St. Vincent from the Archbishop of Paris.

In 1632 St. Vincent took possession of the house of St. Lazare, then on the outskirts of Paris, and Bons Enfants became the seminary of the Congregation. From their establishment at St. Lazare came their title of "Lazarists," by which they are still known in most of the world. It was the Irish province which gave them the appellation "Vincentians," by which they are now known in this country. This name was, of course, derived from that of their founder. Thus it is that the initials "C.M." which follow the names of the Fathers are so misleading to us, many of whom have never stopped to realize that "Vincentians" is only a friendly name given them by the people, while their proper title is Congregation of the Mission, from which the initials are derived.

Together with the giving of Missions, the great St. Vincent and his companions undertook to serve the ecclesiastics of their country by conducting seminaries for the secular or diocesan clergy. At that time it was exceedingly difficult, if not impossible, for the clergy in the country to receive the educational training available to those in the cities. And so, St. Vincent undertook to train those preparing for the priesthood, and to conduct retreats and courses of instruction for those already Ordained. Since its very inception, the Vincentian Community has been concerned with the conducting of seminaries for the secular clergy as well as for

their own members. Today they still carry on this great work in every province of their Congregation.

Since St. Vincent himself first laboured among the convicts in the galleys of France, and sent his priests to convert the infidels of Madagascar and Barbary, the apostolate of foreign missions has been zealously followed by his spiritual sons. St. Vincent had, in 1605, journeyed to Marseilles, and was returning by sea when, tradition says, he was captured by Turkish pirates and taken to Tunis. There, the tradition continues, he was sold as a slave, but in 1607 he managed to escape with his master, a renegade whom he converted. It was perhaps this close contact with the unfortunates which fostered his great interest in the slaves and convicts, among whom he laboured so zealously. They were, as was the custom of the day, as much mistreated as possible, and forsaken by all their countrymen. To these went St. Vincent, ever seeing in man the good that is sometimes so far removed from human eye. He served them in every way imaginable, until they came to trust him and revere him without reservation. He succeeded in interesting others in their behalf, and finally was appointed by Louis XIII a royal almoner of the galleys. Profiting by this title, he visited the galleys at Marseilles, where the victims were as badly off as at Paris. To these unfortunates he afforded the same lavish care and solicitude, and ten years later he was able to fulfill his promise to build a hospital for them. In the meantime, he had given on the galleys of Bordeaux, as on those of Marseilles, a Mission which was crowned with success.

The foreign missions among the infidels was always a work of St. Vincent and his spiritual sons, although it was not possible to carry on this work on such a large scale until the 19th century. As early as 1645, however, Vincen-tian Missionaries set out for Barbary and worked among the Christians who had been captured by Turkish pirates.

Many priests were killed or imprisoned, yet their successors continued to labour there until, almost two hundred years later, France succeeded in wiping out this den of pirates. The 17th century saw the Vincentians labouring on the Island of Madagascar, and in the 18th century they established themselves on Bourbon Island and the Isle de France. China saw the Vincentians come first one by one, then later in small but ever increasing numbers.

The Vincentian Fathers came to this country in 1816 at the invitation of the Bishop of New Orleans, and were thus the first to come here for the specific purpose of giving parochial or popular Missions. Four Fathers arrived here first, three of whom died soon afterward. Later in the year, three additional Fathers and one Brother arrived to head a band of twelve apostolic workers who set out for St. Louis and all the surrounding territory. The territory assigned to these pioneer priests comprised what are now the states of Arkansas, Missouri, Illinois, and all points West. At that time the West was just beginning to feel the influx of pioneers who left the coastal regions, uneasy in the period of readjustment which followed the War of 1812, and sought the more complete freedom of the wilderness that was the West. It was in this period of pioneering, so much dramatized by books and motion pictures, that the Vincentian Father became a part of the Catholic American's life.

Although it was not possible to conduct systematic popular Missions in this country until 1860, we are not to suppose that prior to this time the Vincentians were here merely on an extended sightseeing tour. They gave Missions whenever possible, and as was always their custom, aided in the training of the diocesan clergy. They also matched wits with many an Indian, sometimes for the necessities of life, more often for the salvation of the savage's soul.

The journeys of these pioneer Vincentians took them through the lands of Illinois, Missouri, Arkansas, Michigan, Indiana, and Texas, where they established churches at scattered points. Many of these churches, which were relinquished as soon as secular clergy were available to take charge of them, are now the sites of flourishing parishes. The Fathers travelled much, as they spent their lives in an effort to give the greatest help to the largest numbers of people. It is for this reason that so many of their great undertakings are now forgotten or not known even to the people whom they have benefited. Countless times, here as in every other country in which they labour, they have started the projects, set them up, and then relinquished them to diocesan or other clergy, moving on themselves to new missions and more urgent needs.

At the present time there are, as divided in 1888, two provinces of the Congregation in the United States: the Eastern and Western Provinces. In the West, the Motherhouse, located at Perryville, Mo., had its beginning as a picturesque but primitive log house, just 25' x 18', which happily was replaced in a few years by a large brick building, and finally by a splendid group of buildings. This is still the Motherhouse of the Western Province, although the residence of the Provincial is at St. Louis. The Motherhouse for the East and residence of the Provincial of the Eastern Province is located in the group of buildings, erected in 1868, at Cheltenham Avenue, Germantown, Philadelphia.

Those Fathers who are concerned wholly with the giving of Missions reside in one of the Mission Houses, located at: Germantown and Bangor, Pa.; Groveport, Ohio; Toronto, Canada; Opelike, Alabama; and Springfield, Mass. These are the permanent addresses of the Mission Fathers. Many

other priests in the Congregation are affiliated with one of the institutions conducted by these versatile Vincentians.

The Vincentian Fathers are located in many of our states, distributed as follows: In Pennsylvania at Germantown, where they have a Mission House and novitiate; a Mission House and parish at Bangor; a major seminary at Northampton; and three parishes, one for the Colored, at Philadelphia. Ohio and Michigan claim the Vincentians at one city each: a Mission House at Groveport, and a parish at Jackson, respectively. Maryland claims them in two of her cities, at Baltimore where they have two parishes, and at one parish in Emmitsburg. Opelika, Alabama has a Vincentian Mission parish and there is a Vincentian parish for the Colored at Greensboro, North Carolina. New Jersey has an Apostolic school at Princeton, while her New England neighbor, Massachusetts, has a Mission House at Springfield.

In the West, Missouri claims the sons of St. Vincent in four of her cities: in St. Louis they have a parish, seminary, and are in charge of the diocesan seminary; Cape Girardeau is the site of a parish and an Apostolic school; Perryville, one of the oldest Vincentian locations in the West, contains a parish and novitiate; and at Kansas City there is a parish and seminary. In Illinois, Chicago is the home of a Vincentian University and parish, while another parish is located at La Salle. Texas, "largest of the forty-eight," claims the Vincentians in four of her communities: Dallas, Pampa, and Cotulla each having one parish conducted by the Congregation, with a Vincentian seminary at San Antonio. There is an Apostolic school in Oklahoma. Colorado's mile-high city of Denver is the site of a diocesan seminary conducted by the Vincentians. California shares her perpetual sunshine with the Vincentian Fathers at Camarillo, where they have a seminary, and at Los Angeles

where they have both a parish and a seminary. Louisiana's beautiful city of New Orleans contains three Vincentian parishes. In Mississippi there is one parish, at Long Beach, conducted by this Community. At Washington, D. C. is located the Vincentian House of Studies. And so it would seem that there can be few parishes in the country whose members have not at one time attended a Mission conducted by this illustrious Congregation.

○ The Vincentians have always been in great demand for the conducting of seminaries and colleges, and that has proven the rule in this country also. Three well-known universities are conducted here by large staffs of Vincentian Fathers. In New York there are St. John's University, Brooklyn, which is one of the largest in the country, and Niagara University at Niagara Falls. De Paul University, Chicago, is one of the great universities of the West. All three have a high scholastic standing, and have been engaged in the education of Catholic youth for many years.

As each Community usually has one devotion peculiar to it, so too has the Vincentian. The Devotion to the Miraculous Medal is a special feature of the Community's work, for it was to one of the Vincentian Sisters, Saint Catherine Laboure, that Our Lady appeared in 1830 and gave the Miraculous Medal. Under the direction of the Vincentian Fathers in each Province are the Association of the Miraculous Medal and Novena Band devoted exclusively to the conducting of Novenas in honour of Our Blessed Lady of the Miraculous Medal. Through these the devotion has been made nation-wide, and millions of Miraculous Medals have been distributed by these groups.

○ In connection with the devotion to the Miraculous Medal, the Vincentian Fathers at Germantown publish the quarterly "Miraculous Medal" magazine, and from St. Louis comes

the monthly "Vincentian." These two publications, reflecting the spirit and universality of the Congregation, are interesting and worthwhile reading for all Catholics, and non-Catholics as well.

The Vincentian Fathers dress as the regular secular priest, at the express command of their founder. It was St. Vincent's wish that they remain a congregation of secular priests, although with the vows of the Religious state, to be distinguished only by their organized effort to save souls. While the older orders usually have each a distinctive clerical dress, the Vincentians, from the very beginning, found it more practical, in the work to which they were devoted, to dress as the regular priest.

In the present time, to each Community is assigned a foreign mission, or missions, which are its complete responsibility. To our American Vincentians have been entrusted extensive Mission territories in China and the Canal Zone. The Missioners to Kiangsi, China, and Bocas del Toro, Republic of Panama, as well as Balboa and Cristobal, Canal Zone, are all supplied by the Eastern Province of the Congregation. The Western Province supplies the Missioners to Yukiang, China. Many of the Fathers we see conducting our parish Missions are veterans of many years on the foreign mission fields. The seemingly inexhaustable supply of patience possessed by these priests may well have been learned on the Mission Fields of China or Panama, compared to which the problems and difficulties of our parochial Missions must seem trifling. The story of the years spent on the mission fields would, if told, make a more thrilling story than even Hollywood could dream up, but these are stories that never do get into print. For it is not to glorify themselves to the world, but to bring to the world the Glory of God that these great men of God have dedicated their lives.

Very few of us have ever stopped to question the number of priests of each Community in this country. To us they just appear at the opening of the Mission, and return, to where we often do not even know, at the Mission's close. It seems, when we see them in many churches, and read of them in so many places in the country, that there must be a multitude of priests in each Community. The truth is, however, that there are far too few priests engaged in this most important work. In both the Vincentian provinces in this country, that is, to labour in the entire United States, there are six hundred Fathers. If that number seems large to you, just stop to consider the diversified works in which they are engaged: They staff their own schools and seminaries, conduct diocesan seminaries, the three Universities mentioned, and many parishes, all of which is in addition to the giving of Missions. The number of priests engaged solely in conducting the Vincentian establishments must necessarily be large, and the conducting of Missions must be an almost overwhelming task for those assigned exclusively to this work. The individual responsibility and work which must inevitably fall on each priest when there are so few to do so much, is a factor too often overlooked by the laity. Theirs is a task which requires all their strength for all of their lives. There is no rest; they seek no rest. They indulge in no self-satisfaction in a job well done, for although one Mission may be an outstanding success, there is always another to be given. So long as man remains the frail human that he is, there will be unending work for the Mission Fathers.

In connection with the Vincentians we must mention the Daughters of Charity of St. Vincent de Paul, who are of the same family. This Community of Sisters was founded in France, 1633, to aid St. Vincent's great works of mercy, especially in caring for the sick in hospitals. Today in this, the largest community of Sisters, more than 45,000 work

throughout the world. Whenever possible, they have only Vincentian Fathers as directors, and they are truly a part of the great family of St. Vincent.

In this article it seems fitting to mention a new service instituted by this enterprising Vincentian Congregation. That is the Kenrick Remailing Service, Kenrick Seminary, 7800 Kenrick Road, St. Louis 19, Mo. The seminarians here have set up a service whereby anyone who so desires may obtain from them the name and address of a foreign Missionary to whom Catholic literature of all kinds may be sent. The priests in the foreign missions, so cut off from the world, are desperately in need of all kinds of Catholic reading matter. By sending our magazines as we finish reading them, we shall be doing a great amount of good at such a small effort to ourselves. This project means a great deal of additional work for the seminarians, whose time is always limited. If they can find the time to carry on the project, surely we can do our part by forwarding our literature to some far away priest.

The life of the Mission Fathers, of whom the Vincentians are idealistically representative, is one of continually doing for others. Their effort to implant in others an undying desire to do good is most successful, yet often they must move on without seeing the visible results of their efforts.

Truly, the Mission Fathers especially are dedicated *non sibi soli vivere sed et aliis proficere*—not to live for oneself alone, but to live for others. To these, the Mission Fathers, for their unceasing help and encouragement, do we acknowledge our indebtedness. May their influence be ever more strongly felt, in a world which needs them so urgently now more than ever before.

MEET THE HOLY CROSS FATHERS

WITH EACH PASSING CENTURY the world has felt more keenly the need of new Communities within the Church. Little more than a century ago, one such Community, the Congregation of Holy Cross, was founded in Catholic France, and brought in its infancy to this country, where it has grown until it has become an outstanding missionary-teaching organization.

The Holy Cross Fathers, through their Home Mission Bands and their educational institutions, notably Notre Dame, are well known to the people of many sections of our land. They have brought the benefits of their preaching and teaching to prominent cities, and to villages tucked in obscurity along the byways. These Fathers are members of a Congregation still relatively young, whose founding has been an important milestone in the history of the Church, and whose founder's great personal characteristics of holiness still are reflected strikingly in his spiritual sons. The brief history of this Congregation, and the story of its venerable founder, Fr. Basil Moreau, C.S.C., are noteworthy chapters in the modern history of the Church. To all who have attended a Holy Cross Mission, this brief sketch of the founding and founder of Holy Cross will perhaps give a better understanding of the ideals with which these Fathers are imbued, and of the particular inspiration and example set for them by their founder.

The village of Laigné-en-Belin, near Le Mans, France, was the birthplace, in 1799, of Basil Anthony Moreau, ninth of the fourteen children of this singularly blessed family. Basil's childhood was marked by his brilliant mind and reverent love of God and His Church. One of the boy's greatest pleasures was teaching his companions to serve Mass, using for this purpose the tiny altar he had erected in his home. Here in his childhood we may see instances prophetic of the years to come, when Basil Moreau would indeed teach others to love and serve God. The gentle kindness and aversion to harshness even in reproof which were to characterize his years in the priesthood were apparent even in childhood, when Basil chastised his playmates, of whom he was the acknowledged leader, with the tenderness foreign to youth.

The years passed, and the boy's vocation grew more apparent with each passing year, until in the Fall of 1814 the shepherd boy of Laigné-en-Belin left his family and flock to begin his studies for the priesthood at Chateau-Gontier. Four more years saw Basil entering the Grand Seminary of St. Vincent at Le Mans, where the brilliant mind of the young seminarian, long since dedicated to the service of Our Lord, distinguished him as a scholar of merit. On July 30, 1819, Minor Orders were conferred upon him, and the Subdiaconate and Diaconate followed on successive years.

Thus Basil Moreau completed the course of studies requisite to the priesthood at the age of twenty-two, a full two years under the canonical age required for ordination. Impressed by the young seminarian's exemplary character, his superiors sought a dispensation from Rome from this impediment. Upon receipt of the dispensation, Basil Anthony Moreau received the Sacrament of Holy Orders in the chapel of the old Visitation Convent, Le Mans, on Aug. 12, 1821. By this sacrament Basil Moreau became *Alter Christus*, Another Christ, whose life, very much like that of its

Divine Model, would one day find its consummation and its eternal triumph in his Holy Cross.

After his ordination, Fr. Moreau desired ardently to labor on the Foreign Missions, but his Superiors wished his remarkable mind and strongly spiritual character to be employed in the training of future priests. Having bound himself by a private vow of Obedience, he could only acquiesce to their wishes without reservation. Thus, instead of leaving for the heroic life of a Missionary on some far distant land, Basil found himself spending the next two years at the Sulpician Institute in preparation for the coming years when he would become in succession Instructor of Philosophy at the preparatory seminary* at Tesse, Professor of Dogmatic Theology at St. Vincent's, and (1830) Professor of Sacred Scripture at the same Grand Seminary.

In the years Fr. Moreau spent as a teacher, he was also given ever more frequent assignments as a preacher throughout the Diocese. The young priest's discourses were to be long remembered by those who heard them, and in later years there would be those who would recall with pleasure these first sermons of a Mission Father now old in the service of Christ. For during these years the young seminary professor was inspired by a dream, which he dedicated to Our Lord, and which he gave his life to fulfilling for His sake. This dream was of a group of Auxiliary Priests, who would assist the secular clergy, especially by the Christian education of youth and the revitalizing of the Faith among the people by the giving of Missions and Retreats.

Fr. Moreau was to see the fulfillment of his dream in the summer of 1835. Then it was that the youthful founder went, with the six young ecclesiastics who shared his desires, into the solitude of the Trappe de Port-du-Salut, near Laval, and there, on an August day, fashioned of himself and these young priests the Auxiliary Priests of Le Mans. The new

Community was consecrated to the Sacred Heart of Our Lord, and the Sorrowful Heart of His Mother, a fitting, perhaps even prophetic, consecration.

While still concerned with the primitive formation of his new Community, Fr. Moreau was called upon to undertake the position of Superior of the Brothers of St. Joseph. Ill health and advanced age forced the retirement of their venerable Founder and Superior, Fr. James Francis Dujarié, and to the earnest young Priest he entrusted his Community and its future. The Brothers of St. Joseph, founded at Ruillé just fifteen years before (1820) were dedicated to the teaching of youth, especially in small communities where other Orders were not available for this much needed service.

Fr. Moreau's own Community, the Auxiliary Priests, was at that time residing at St. Vincent's, with the study of their Founder as headquarters of the Community. From this headquarters the Auxiliary Priests would begin their active apostolate as Mission Fathers in the Spring of 1836. Their Founder had been given a large estate in a suburb of Le Mans, which he hoped would soon become the first permanent home of his Community. The needs of his new responsibility seemed more pressing, however, and so, as he would do throughout the remainder of his life, Fr. Moreau subordinated his own personal wishes in all his consuming desire for the glorification of God, and brought the Brothers of St. Joseph to his beautiful estate. Situated in a suburb called Holy Cross, and dedicated to Our Lady, the home of the Community subsequently became known as Our Lady of Holy Cross.

The following year, Fr. Moreau unexpectedly acquired the property adjoining the Brother's institutions. While final preparations were being made for their occupation of the estate, their Founder took his Auxiliary Priests on Retreat, Oct. 15, 1836, and at its close brought them to their new home at Holy Cross.

The formation of the Congregation of Holy Cross is in many ways unique. Its Founder had already instituted a Community of Priests, and become superior of a Community of Brothers. These he had united in his plans, and most certainly in his loving heart. Each Community could surely benefit the other: the Priests (often called Salvatorists) by acting as Spiritual Directors and instructors to the Brothers of St. Joseph (Josephites), who in turn could valuably assist the Auxiliary Priests in the temporal administration of their schools and houses. In order to strengthen this mutually beneficial union, a Fundamental Act was entered into by both Communities on March 1, 1837. Thereafter the Auxiliary Priests and the Brothers of St. Joseph were referred to as the Association, or Congregation, of Holy Cross.

Thus we may see the distinctive formation of this Congregation, which is actually the uniting of two separate Communities who had at that time a mutual Founder and Superior. The initials "C.S.C." which follow the names of the individual Fathers and Brothers refer of course to the official title of their Community. In its native French this is *Congregation a Sancte Croix*, and in Latin, the language of the Church, it is *Congregatio a Sancta Cruce*. Although this is often erroneously translated as the Congregation of the Holy Cross, its title actually refers to the origin of the Congregation in the village of Holy Cross, and not that the Holy Cross is the symbol of the Community. Therefore, it is simply "Congregation of Holy Cross," whose members have become known as Priests and Brothers of Holy Cross.

We in America have had the members of this Congregation here since 1841, when the Priest and six Brothers whom Fr. Moreau had taken from his small band arrived in the very heart of our verdant wilderness, near Vincennes, Ind. On a November day in 1842 this small band of Holy Cross Missionaries came into a clearing in the Indiana forest, a tract

of land originally purchased by the proto-Priest of America, Fr. Stephen Badin, and given to this Community by Monseigneur de la Hailandiere, renowned Bishop of Vincennes. On this spot the land itself, the members of Holy Cross who were to labor there, and the college they even then envisioned, were dedicated to Our Lady, as had been their Community itself in France only a few short years before. Here in the heart of our Country, of the Divinely inspired zeal of this infant Congregation, was lit a spark that one day would be a glow which of its very name would warm the hearts of all America. For this was the brave and noble founding of our renowned Notre Dame University! So closely has the history of Holy Cross in our country been associated with this University that we often hear these Fathers referred to as the Priests of Notre Dame.

From Notre Dame, the first home of the Congregation in this country, the Holy Cross Fathers have gone forth in ever increasing numbers to follow in the footsteps of their holy Founder. In their work as Mission Fathers, these Priests have a particular inspiration in the life of Fr. Moreau, but the Holy Cross Fathers have also taken up the education of the young, the care of parishes, and home and foreign Missionary work, in each instance devoting themselves to a work which was by no means alien to the interests of their Founder.

Today, one hundred and six years after coming to our country, the American Provinces of the Congregation of Holy Cross have two Bishops, Most Rev. John F. O'Hara, C.S.C., D.D., Bishop of Buffalo, and the Most Rev. Lawrence L. Graner, C.S.C., D.D., Bishop of Dacca, Bengal, Pakistan, and over four hundred Priests. Only a surprisingly small number of these Fathers are devoted to the work of giving Missions, yet the figure of the Holy Cross Mission Father has helped to make this Congregation known and revered in

countless communities. These Mission Fathers have a clerical dress which is easily distinguished from that of the secular clergy, although, like most modern Congregations, they do not have the distinguishing dress characteristic of older Orders. At a Holy Cross Mission you will see the Mission Father dressed in black cassock and cincture, the latter being in the form of a cord rather than the broad sash worn by members of many other Communities. Suspended by a cord slipped over the head of the Missionary is the Crucifix which is customarily associated with the Mission Fathers. Over their cassock these Priests wear a short, unadorned black cape, a distinguishing part of their ecclesiastical dress.

For over a century the entire country was included in the Congregation's Province of the United States, with Provincial Headquarters at Notre Dame, Ind. The so-called laicizing of schools, and the religious persecution that resulted in France from the notorious Law of Associations, passed in 1901, resulted in the residence of the Superior General being transferred to America, and established at Notre Dame. The steady advancement of the Congregation has at last resulted in an action long anticipated, the formation of a Vice-Province in our country. This new Eastern Vice-Province was officially created on May 3, 1948, and placed under the protection of Our Blessed Mother, as had been the original foundation so many years before. Although called the Eastern Vice-Province, its official title is actually the Vice-Province of Our Lady of Holy Cross.

The Eastern Vice-Province, with headquarters at King's College, Wilkes-Barre, Pa., is comprised of the six New England States, as well as the states of New York, New Jersey, Pennsylvania, Delaware, and Maryland. In Massachusetts the Holy Cross Fathers have a Mission House, Seminary, and College at North Easton, and a Novitiate at North Dartmouth. In addition, these Priests serve as Chaplains for

the Holy Cross Brothers at their Postulate at Valatie, the Vincentian Institute at Albany, N.Y., at Coyle High School, Taunton, Mass., etc.

Within the Eastern Vice-Province, at New York City, is located the Generalate of the Congregation, the residence of Very Rev. Albert F. Cousineau, C.S.C., Superior General of the Congregation of Holy Cross, and his General Council.

The Indiana Province maintains its headquarters at Notre Dame, Ind., where is also located the Community House, Community Infirmary, Holy Cross Preparatory Seminary, Moreau Seminary for Philosophy, and the Mission House. In nearby South Bend, the Fathers have a Novitiate, while at Rolling Prairie is located another Novitiate, this for candidates to the Brotherhood in this Community. In addition, the Holy Cross Fathers of the Indiana Province have one parish at Notre Dame, ten at South Bend, seven in Texas, and one each at Watertown, Wis., Chicago, Ill., Portland, Ore., and New Orleans, La.

The Holy Cross Home Missions of the Indiana Province bring the gift of Faith and the benefits of this Community's work to thousands of persons in Texas who otherwise would have little if any opportunity to learn of Our Lord through His Church or receive His Sacraments. These Fathers serve extensive areas for the Mexican and Colored Missions. The Holy Cross Hospital in Austin, Texas, built and attended by priests of this Community from their Holy Cross parish, became, in 1939, the first hospital for the Colored people in Texas. Thus in more than twenty parishes and mission stations, the Holy Cross Fathers are working zealously to seek out the people of the valleys and villages by-passed and for the most part forgotten by the world, and are giving to these people all the consoling and beneficial helps of the Faith which is rightfully theirs.

The three-fold purpose of the Congregation of Holy Cross is the self-sanctification of its members, the preaching of the Divine Word, and the Christian education of youth. In the apostolate of education, the Holy Cross Fathers have become one of the outstanding Communities active in this country. Today these Fathers conduct Notre Dame University, the University of Portland in Portland, Ore., St. George's College in Santiago, Chile, and Holy Cross College, which is exclusively for seminarians of their Community, at Washington, D.C. The Eastern Vice-Province contains the two youngest of the Community's institutions of higher learning, King's College at Wilkes-Barre, Pa., and at North Easton, Mass., the newly founded Stonehill College. St. Edward's University, Austin, Texas, and many high schools across our country are maintained by the Brothers of Holy Cross, while other Brothers are office-workers, cooks, maintenance men, etc. for their Community. All these schools conducted by this Community are dedicated to the great work of training and moulding young men in the ideals which have been the heritage of all those who have received their training from the Priests and Brothers of Holy Cross.

The oldest, and by far the most widely known, institution conducted by the Holy Cross Fathers in this country is Notre Dame University, founded in 1842 by Fr. Edward Sorin, C.S.C. The renowned football teams of Notre Dame have become a tradition in America, as the Fighting Irish have year after year gone on to the football field, and in a pre-game huddle said the Hail Mary before starting each contest which would be to their credit as either victors or losers. Despite the well-earned glory of their football teams, sports is a secondary matter to these students. For, since the University's inception, the Holy Cross Fathers have been giving the students of Notre Dame a superior training based on the soundest principle of education: "knowledge of God is the

beginning of all wisdom." That Notre Dame is hailed as one of the nation's great Universities is to the honor of the Congregation of Holy Cross, for the growth and greatness of this University must be accredited to the valiant members of this Community, who have given their grace, their wisdom, and their very lives to make Notre Dame the great and noble influence she is today.

The apostolate of the press has been a primary concern of this Congregation since its inception. Fr. Moreau, shortly after assuming leadership of the Brother's Community, assigned several learned members of his Congregation to the task of providing suitable textbooks for the children entrusted to their care. His spiritual children would later receive a lasting reminder of his deep interest in their welfare, with the publication of his "Christian Meditations," intended originally for the exclusive use of his own Community, but later revised by Fr. Moreau himself to benefit the large number of secular clergy and laity who also sought his counsel. In America, the Holy Cross Fathers carry on this great work by publications in all suitable fields of literature, but especially by the publication at Notre Dame of the national weekly "Ave Maria," first published in 1865 and one of the oldest and most widely circulated Catholic periodicals.

The foreign missions were very dear to the heart of Fr. Moreau, who had, as a seminarian and young Priest, longed to enter this field of Christ's service. His interests in the needs of the Missions brought him the coveted title of Apostolic Missionary on Aug. 7, 1844. The spiritual sons of Fr. Moreau have been doing outstanding work in this great apostolate since five years after their Community's inception. Today our American Priests of Holy Cross labor on the extensive mission fields which now comprise the Diocese of Dacca in East Pakistan.

Each Community has, as a rule, one devotion which is peculiar to it, but in the history of Holy Cross we find three devotions which have been prominent in the interest of the Congregation. Devotion to the Sacred Heart, the Mother of Sorrows, and St. Joseph are especially fostered by the Holy Cross Fathers. The center of devotion to St. Joseph in the New World is the famous Oratory of St. Joseph at Montreal, the shrine of the venerated Brother Andre, humble Holy Cross Brother whose Cause for Beatification has been begun.

Although the Rosary is not listed as a devotion peculiar to this Community, the Congregation of Holy Cross has given the world a modern Apostle of the Rosary. Fr. Patrick Peyton, C.S.C., his beautiful Family Rosary Crusade, and the national radio program "Family Theater," an out-growth of the Crusade, are known to virtually all the people of our land. This young Holy Cross Father, a native of Catholic Ireland, was brought, it would seem by Divine Providence, to our country, and specifically to St. Peter's Cathedral in Scranton, Pa., where four Holy Cross Mission Fathers were to come during his stay as sexton of the Cathedral. It was through the interest and help of these Mission Fathers that Patrick Peyton answered God's invitation to the Holy Priesthood, and entered Holy Cross Preparatory Seminary at Notre Dame. In this we have an outstanding example of the good which so often results from the work of the Mission Fathers, who many times have been the willing instruments used by God to give the world His greatest servants.

In his lifetime Fr. Moreau was to found a complete Religious family, fashioned after the first Holy Family of Nazareth. The Priests and Brothers formed one Community, and the Sisters, also founded and guided by the same Spiritual Father, formed a completely independent Community. Today the Sisters of Holy Cross, who arrived here shortly after the first of Fr. Moreau's spiritual sons, have their

headquarters at Holy Cross, Ind., near by the chief foundation of Holy Cross in America, Notre Dame.

The Mission Fathers of Holy Cross are divided into an Eastern and Western Mission Band. Each band is comprised of less than a score of Priests especially gifted in and dedicated to the work of giving Missions and Retreats. The Mission Fathers of the Indiana Province (Western Mission Band) reside at their Mission House at Notre Dame, while those of the Eastern Vice-Province reside at their Mission House at North Easton, Mass.

The Missions given by these Holy Cross Fathers follow closely the general pattern of all parochial Missions, in that they consist of a series of sermons and devotions especially designed to strengthen the faithful in the Christ-like and Catholic way of life. It is primarily in the method of presentation that the Missions given by one Community differ from those given by another. The personal holiness and characteristics of the Founder of each Community are often reflected in his spiritual sons, who come before the people as Mission Fathers devoted to the salvation of souls and the strengthening of the Faith especially by the means pointed out to them by their holy Founder. Perhaps the greatest heritage left these Mission Fathers was the inspiration and example of their Founder, who was himself the living personification of the holiness and humility he would have them practice in imitation of Christ. How well they have followed his example has been evidenced by the outstanding results of their labors. With so few Priests engaged in this great apostolate, the individual responsibility and work which falls upon each is a factor too little appreciated by the majority of the people. To the thousands of people before whom he stands in his work, the Mission Father personifies his Community. Perhaps one of the most eloquent, if unspoken, tributes paid to these Mission Fathers is the reverence and affec-

tion in which their Community is held by those who have known it first, or only, through them.

Fr. Moreau was one of the few Founders of a Religious Community to visit this country. In 1857 the Holy Cross Fathers, Brothers, and Sisters welcomed their Spiritual Father to Notre Dame, then a small and sorely tried Mission post. Other cities too saw this venerable French Priest, as he travelled from New York to Montreal, thence to Notre Dame, Chicago, and Philadelphia. During his visit here he infused into his Community those characteristics which he himself had so well employed: humility, piety, zeal, and profound sincerity, Christ-like attributes which have become increasingly associated with this Community. Returning to France, Fr. Moreau was to spend the remaining years of his life more and more in the duties of a Mission Father, until the slim, white haired figure of the veteran Missionary would become singularly loved and revered throughout the countryside. With the Papal Blessing of Pope Pius IX as a final benediction from his venerated Vicar, the loving, humble priest died, on Jan. 20, 1873, at the city of Le Mans. His Cause for Beatification has already been introduced.

Very Rev. Basil Anthony Moreau spent his life in the service of Christ, following closely His own chosen method of sanctification. To the future generations yet to come, he bequeathed his greatest living monument, his own beloved Congregation of Holy Cross. Today, the Priests, and Brothers and Sisters of this Community, very much like their Spiritual Father, are going out into the world to give the Faith, with all its peace and tranquil strength, to those who need it so much now more than ever before. Through the medium of this humble Religious Founder, God has given the world one more proof of His solicitude for it, in this Institute, the Congregation of Holy Cross.

MEET THE JESUIT FATHERS

THE JESUIT MISSION FATHER is so much a part of the history of Catholic America that he needs no special introduction. He came to the people of this land more than a hundred years before our Nation was conceived. His was the dearly-earned honour of celebrating Mass for the first time in sixteen of our present states. He saw the vision of a new nation in the eyes of his people, and he worked swiftly, zealously, that these men would surely have the gift of Faith to bestow upon their lovely land. Today other Jesuit Fathers continue to strengthen and increase this gift of Faith by many ways. Although we have all heard of and marvelled at the accomplishments of the Jesuits, many of us have met them first in their work as Mission Fathers.

The Jesuit Mission Father is of an old and noble family of the Church. His Spiritual Father was reared in the atmosphere of the Spanish courts, but in early maturity turned his allegiance from the noblemen of the world to a far nobler King. St. Ignatius Loyola, the founder of the Jesuits, was born in 1491 at Loyola Castle, Guipuzcoa, Spain, and as a boy served as a page in the household of Don Valasquez de Cuellar, the Lord Treasurer to Ferdinand and Isabella. In 1517 he entered the Spanish Army, and after fighting brilliantly in several campaigns, was wounded

severely while taking part in the defense of Pamplona against the French. It was while recuperating from these wounds that Ignatius suddenly realized the frivolity of his life and desired to devote himself to a higher and nobler cause.

Ignatius was inspired to direct his militant zeal for truth and justice as a member of Christ's intimate followers. He planned the conquest of the world for his Divine Leader, and as a true soldier began with the preparation of himself for the task ahead. He retired to Montserrat, and then to the small town of Manresa. There he lived at a nearby Dominican foundation, and prayed in the solitude of a cave above the town. In this cave he spent many long hours of prayer and meditation, and it was there, with the assistance of Our Lord and His Blessed Mother, that St. Ignatius wrote in the book of the Spiritual Exercises the principles upon which he later founded his Society of Jesus. In 1528 Ignatius travelled to Paris, where he persevered through sickness and poverty until he received his degree of Arts, but was prevented by his poor health from finishing his course for the doctorate in Theology. While in Paris he persuaded St. Francis Xavier, then a professor of philosophy at the University of Paris, to join with five other men in taking vows of poverty and chastity, and of going on a pilgrimage to the Holy Land. The Turkish war made this journey impossible, so Ignatius and his Society offered their services to the Pope, for labour in any part of the world His Holiness saw fit to send them. Thus began the actual work of the Society of Jesus.

Although we write of the "Jesuit" Mission Father, this title was never used by St. Ignatius. Rather it was the enemies of the Society which so named them. The name was given in derision and contempt, with the intention of branding them to the world as hateful even in name. So

intent were the enemies of the Church to brand the new Society as something despicable that they used the name in the fiction of the time as a synonym for knave or plotter. "Jesuit," however, was soon to have a far different meaning. The early Jesuits were Latinists, it will be recalled, and quite naturally they used the Latin form of their imposed title. The name then became *Jesuita*, a conjunction of the Latin words *Jesu* and *ita*. This then was a beautiful name, for it meant simply "like to Jesus." These Jesuits were humble men, who would never have styled themselves thus, but since the title was forced upon them they could but accept it gratefully and live up to its true meaning. So well have they done this through the years that their enemies have been confounded by the nobility of their lives and the magnitude of their achievements.

Many factors have contributed to the greatness of this Society, but perhaps the most outstanding of these were the personal characteristics of its founder. St. Ignatius Loyola is styled the Soldier-Saint of the Church. As a true soldier, he recognized the disastrous effect of disunity in Church as well as civil organization. His Society was to be ready to win the world for Christ, and to do this it must have solidarity and incorruptible unity. This could best be achieved through obedience; therefore St. Ignatius made this the mark of his Society of Jesus. In addition to the Vows of the Religious state, the Jesuits added a fourth vow of special obedience to the Pope as Christ's Vicar on Earth.

The problems and needs current at the time of its formation have necessarily had a profound influence upon the formation of Religious Institutes, and so it was with the Jesuit Society. St. Ignatius, it will be recalled, was a soldier; furthermore, he was well educated and deep in the problems of his time. Those were exciting days for the

world, and they could not help but strongly influence Ignatius in his plans for the Society. Three pressing facts dominated the age: the Renaissance, of Catholic origin but now turned pagan and cynical; Protestantism, a new and disunifying aspect of Christianity; and Mohammedanism, which threatened the extinction of all forms of Christianity. Such were the problems facing the Church at the time the Society of Jesus came into being. The Church was being attacked by so-called Reformers; besieged by the Mohammedans; and defaced by the Renaissance pagans. Contempt for authority was obviously the underlying factor responsible for the chaos threatening the world. Therefore the new Society of Jesus would enter the world marked by obedience, which would be the heart of its Rule, a rule which aimed to reconquer the world for Christ not through force, but through logic and love.

Thus we may see why, from the very beginning, the Jesuits have been outstanding in every field they entered. There was no desire for glory on their part; sheer logic demanded that as Christ's representatives they must be superior to His enemies in order to worthily defend Him and His Holy Church. When the Renaissance turned the universities into schools of paganism and unchristian living, the Jesuits founded universities where men were taught to know Christ and His truths, and with this spiritual wisdom and cultural training go forth to become leaders of their generation. As Protestant schools discarded Scholastic philosophy, because it led to Catholic conclusions, and substituted national religions for the universal Faith, Jesuit schools appeared where the teaching was undeniably sound and aggressively Catholic. While Mohammedanism blotted out Christianity on one frontier, Jesuit Fathers crossed the oceans to bring Christ to the New World almost as soon as the discoverers returned with their wondrous news. In Paraguay these valiant priests built a complete civili-

zation among the converted savages, while in North America the Huron nation of present day New York and lower Canada was won for their spiritual Leader. They were an amazing Society, these Jesuits! They readily acknowledged that, being human, they could be defeated on some fronts, but with an almost bewildering zeal they turned from their defeat to win a compensating victory in some other part of the world, equally dear to the Heart of their Divine Leader.

The Reformation, 1517-1648, which gave birth to Protestantism, sought to reform on a sweeping scale, and always from without, while the Counter-Reformation, or Catholic Reform, begun in 1522, sought to reform first from within. This became a time of genuine reform within the Church, the time of the Council of Trent, and of the Society of Jesus, named the main instrument of the Counter-Reformation. The Jesuits are credited with winning back southern and western Germany and Austria for the Church, and with preserving the Faith in France and other countries. This was accomplished in many ways, both old and new. The printing press was newly invented, and helped greatly to spread the doctrines of Luther and Calvin. It was soon used by the Jesuit Fathers, who assigned their most learned and renowned writers to answering book with book and pamphlet with pamphlet. Here was a new weapon which the Society of Jesus could use effectively in its defense of Christ. But there was a far older weapon of defense, a weapon used first to defend Christ in His own times, and this too they used. Jesuit Fathers, whom we would call Mission Fathers, went through cities and towns, preaching to and instructing the people everywhere. Travelling often on foot, alone, they explored the hills and valleys to seek out the Catholic who needed guidance and inspiration, the fallen-away Catholic, and the schismatic. These Priests

were truly Mission Fathers, and they gave some of the most effective Missions ever to benefit mankind.

America first saw the Jesuits come when this land was but a wilderness colony of the British Empire. Maryland was the scene of the first Jesuit Missionary activity here, for it was in 1634 that Fr. Andrew White, S.J. celebrated Mass there for the Catholic settlers and Indian onlookers. In this primarily Catholic colony the Jesuits were able to do much to help with the education and training of the young colonists, as well as to aid spiritually. In later years these Jesuit-trained Americans were to distinguish themselves locally and nationally. The churches and schools which the early Jesuits founded could not compare with the Society's European edifices for beauty, but their work went on in them with similar results. This was the era in American history when the ideals of the nation were being formed, and in the formation of these ideals the Jesuits were especially fitted to take part. Not many years before this time, St. Robert Bellarmine (1542-1621), celebrated Italian Jesuit, had brilliantly defended a principle which we now consider fundamentally democratic: that authority originates with God, but is vested in the people, who entrust it to fit rulers. This theory was an integral part of Jesuit schooling, and was to manifest itself in men who would some day form the great democracy of the world. The Jesuits were great builders, but it was in the minds of men they built their most glorious achievements.

As the country has grown, so too has the Society in America, until it now has more members here than any other Religious Community of men. Eight Provinces divide the territory for these Priests, and in these Provinces the Society has a list of institutions, too long to identify individually, which rank among the foremost of the Church's in this country. There are one hundred churches in America cared for by Jesuit Fathers, and all but two are parish

churches. In addition, the Jesuit Fathers conduct thirty-eight high schools, and twenty-eight Universities and Colleges. Other institutions of the Society include: fourteen Houses of Retreat, where the secular clergy or laymen may make spiritual retreats under the guidance of the Jesuit Fathers and the Patronage of St. Ignatius; seventeen Residences, not attached to churches or colleges; eight Novitiates; eight Houses of Study; and five Tertianships, which are houses for the ascetical training of priests before their final vows in the Society. Every section of the country is well represented in the list of Jesuit institutions, and in each section may be seen the benefits of Jesuit labours.

Although the Jesuits have always been Mission Fathers, they are known primarily as educators. Wherever they have laboured in the world, the building of schools and institutions of higher learning has always been one of their first undertakings. Today many of this country's outstanding universities and colleges are Jesuit institutions. Their names are familiar to all, but too often the Society which conducts them is overlooked or forgotten. The Eastern part of our country contains four Jesuit Universities: Fordham University in New York, University of Scranton in Penna., Georgetown University in Washington, and Loyola University in New Orleans. In addition, the Society conducts Boston College, in Boston, Canisius College in Buffalo, Holy Cross College in Worcester, Mass., Loyola College in Baltimore, Spring Hill College in Spring Hill, Ala., St. Joseph's College in Philadelphia, St. John's College in Shreveport, La., and St. Peter's and Hudson Colleges in Jersey City, N. J. Also conducted by this Society in New York state are Le Moyne College Extension and the Syracuse School of Industrial Relations of Le Moyne College, both in Syracuse, N. Y. In the Mid West we find Creighton University in Omaha, University of Detroit, John Carroll

University in Cleveland, Loyola University in Chicago, Marquette University in Milwaukee, St. Louis University, and Xavier University in Cincinnati, as well as Regis College in Denver and Rockhurst College in Kansas City, Mo. On the West Coast the Jesuits have Gonzaga University in Spokane, Loyola University in Los Angeles, the University of San Francisco, Santa Clara University in Santa Clara, Calif., and Seattle College in Seattle, Wash. Each of these institutions is known for its academic achievements, but in addition many are known each Fall for their achievements in the world of sports, when young men from these varied sections of the country go out on the football fields to prove brilliantly that the physical as well as the spiritual and mental is included in the training of the Jesuit Fathers.

It is interesting to note that the Mission Fathers of this Society do not reside in especially designated Mission Houses as do those of many more modern Communities. Each Province here has a Mission Band, which is comprised of a relatively few Fathers especially gifted in the work of giving Missions and Retreats. These Mission Fathers are stationed in one of the various houses of the Society, even in the Colleges, wherever a convenient center for their work is offered.

Since all Missions are fundamentally the same, the difference to be noted is due primarily to the characteristics peculiar to the Community which is presenting it. The Jesuit Missions are marked by a definite program of sermons on the Catholic philosophy of life, including sermons appropriate to every Mission. Sin, Death, Mercy, Perseverance, all are included in the sermons given by the Jesuit Mission Father, but under his deliverance these subjects are brought vividly before the people and become current, urgent matters. Counsel and command are skill-

fully interwoven by these Mission Fathers who are obviously exceedingly well trained for their work.

The training of a Jesuit Mission Father is a long and thorough task. Fifteen years is the average length of time spent in preparation for the taking of final vows in the Society, although extraordinary circumstances may alter this length somewhat. Many people wonder at the number of years required for the training of a Jesuit, and for that reason we should like to explain briefly the course of study which requires this length of time. The training is divided into six periods, which are all designed to mold the future Jesuit in the character of Christ, and prepare him intellectually as well as spiritually for the duties he will incur as Christ's representative. The first period is the Noviceship, which begins with a retreat of thirty days, during which the Novice studies, watches, and comes to know better the Divine Leader he will spend the next two years learning to imitate. After the Noviceship come the Juniorate, the two years spent in the study of the subjects corresponding to the first two years of the Arts course in any Jesuit college. The next period of three years is spent in a Jesuit House of Philosophy, where the first two years of study bring a Bachelor's degree, and the third year, of graduate level, leads to the ecclesiastical degree of Licentiate in Philosophy. After these seven years of study, the Jesuit usually assumes the position of teacher in a Jesuit high school or college, where for three years he imitates the teaching Christ. At this point, however, some Jesuits leave for the foreign Missions on which they will labor after their final vows. Now the Jesuit enters upon the most intensive study of all: the four years course in Theology, which is really the sum total of the doctrines and principles of Christ analyzed, studied through the light of history, science, and man's experience, and followed carefully to the logical conclusions, then applied to modern life. At the end

of the third year of this period, the Jesuit is ordained, then completes his course. The final year of training, called by St. Ignatius the *schola affectus*, or "school of the heart," is spent in the Tertianship, or house of ascetical training, where once more the Jesuit devotes all his efforts and time to making himself more like the Leader he is preparing to serve. After fifteen carefully guided years, the Priest takes his final vows and enters upon his appointed work as a defender of Christ in the Society of Jesus.

The young Jesuit may then be appointed a parish priest, a teacher in one of the colleges conducted by the Society; he may be assigned to further studies on some special subject, or he may become a Mission Father or Foreign Missionary. Our American Jesuits have Missions literally around the world, with Priests from each of our eight Provinces labouring zealously to further the Kingdom of God in pagan or hostile lands. The Fathers of the New England Province labour in Jamaica, B.W.I., Iraq, and the Caroline Islands, while their fellow Missionaries from the New York Province cross the world to the Philippines. Both the Maryland and Chicago Provinces send their priests to fabulous India. Jesuits from the Missouri Province travel southward to Honduras and British Honduras, while the southern Province of New Orleans sends her Priests to Ceylon. China receives the benefits of the labours of Jesuit Fathers from the California Province. Relatively near-by Alaska is the scene of extensive Missionary activity by the Fathers from the Oregon Province. In addition to this foreign Missionary work, the Missouri and Oregon Provinces assign many Priests to work solely for the benefit of our American Indians. St. Ignatius wrote as part of his Rule of the Society: "A Jesuit's vocation is to live in any part of the world where there is hope of God's greater service and the help of souls." America reaped the benefits of Jesuit Missionary labours three centuries

ago, and in her turn she has been sending forth Jesuit priests as Missionaries since before the turn of the present century, until today over seven hundred American Jesuits are at work on their assigned Missions across the globe.

The Society of Jesus was approved and established as a religious order in 1540. Following this first approval, the Pope empowered St. Ignatius to write the official Rule, or Constitutions, a task which occupied the Founder until shortly before his death in 1556. The Rule written by the Soldier-Saint remains to this day unmodified and completely adapted to the changing needs of the times. That it is infallibly conducive to sanctity is attested to by the large number of Jesuits who have been Canonized or Beatified. We quite naturally think first of the great founder of the Society, St. Ignatius Loyola, who was Canonized in 1622 by Pope Gregory XV. In this same year was canonized another zealous Jesuit, St. Francis Xavier (1506-52), the beloved Apostle of the Indies. Today he is honoured each year by Jesuits of our generation who conduct the annual Novena of Grace to this beloved Saint. St. Peter Claver (1580-1654), the Apostle of the Slave Ships, spent his life as a Jesuit labouring for the African slaves, 300,000 of whom he baptized. He is today invoked as the Patron of the Negro Missions. America gave the world three of the most heroic Jesuit Saints, not by birth, but by death: St. Isaac Jogues, St. René Goupil, and St. John Lalande, the Martyrs of Aurisville, N. Y. These Jesuits became the United State's first Canonized Saints when they were raised to the dignity of the Altar in 1930. Among the other Saints of the Society we note the two great Pastor Saints, whose lives were spent in the work of true Mission Fathers. These are St. John Francis Regis (1597-1640) and St. Francis de Geronimo (1642-1716). The former travelled through the mountains of his native France, reaching the neglected country peoples and marvellously converting scores of

Huguenots, while the latter Saint, known as the Apostle of Naples, laboured for forty years, as one of the most eloquent preachers of his time, in the evangelization of that city. These Priests could not give Missions in the orderly, precise manner to which we are accustomed, but their work and results were the same then as now.

The devotion which is peculiar to the Society of Jesus is that of the Sacred Heart. The name of a Jesuit Priest, Blessed Claude de la Colombiere, is inseparably linked with that of St. Margaret Mary in the history of this devotion. In 1674, the year in which Our Lord made the Twelve Promises to St. Margaret Mary, He promised the humble sister He would send a priest whom He called a "perfect servant and faithful friend." The next year this promise was fulfilled with the arrival of Blessed Claude, who became her spiritual advisor and colleague in making known the treasures of the Sacred Heart. But even before the birth of this holy Jesuit priest, St. Ignatius had dedicated his Society to the defense of the Eucharistic Christ, Whose very Tabernacles were being felled by the blows of the enemies. Simultaneously the Soldier-Saint took up the defense of our Blessed Mother, who was being viciously attacked by the followers of Protestantism. The smashed Tabernacles and shattered statues of the Blessed Virgin, physical signs of seething hatred, could not help but be of grave concern to St. Ignatius. Into the very heart of his Rule he wrote a loyalty to the Eucharistic Christ and pledged his priests to serve Mary as spiritualized Knights of the world's fairest Lady. The struggle for the frequent reception of Holy Communion, the League of the Sacred Heart, and the Sodality of the Blessed Virgin were all to grow from this loving and militant defense by the Society of Jesus.

Although it has become customary for many more modern Congregations to eliminate a distinguishing clerical habit,

St. Ignatius was among the first in his time to approve or institute such a plan. It was their founder's wish that the Jesuits dress as the secular priests of the country in which they reside. Therefore we see the Jesuit Mission Father dressed in a black cassock, without buttons, and girded at the waist by a black cincture. The biretta as worn by the Jesuits has no pompon. Similar ecclesiastical dress is worn by many secular priests in this country.

The invention of the printing press gave the Jesuits a wonderful opportunity to defend and propagate the teachings of Christ. Down through the centuries the Jesuit Fathers have given the world a steady flow of outstanding Catholic literature on every appropriate subject. Today this apostolate is carried on zealously in America. In addition to the numerous books and pamphlets published by our Jesuit Fathers, we have also the monthly "Messenger of the Sacred Heart," "America," and "Jesuit Missions" magazines, as well as Jesuit-university journals in the fields of history, literature, theology, and philosophy.

Ad Majorem Dei Gloriam is the motto of the Society of Jesus. For the Greater Glory of God these zealous Mission Fathers spend their lives, as in their work they bring to countless thousands a more profound knowledge of God, and send them forth, secure and wise in that knowledge, to give to the world the benefit of the secret of happiness and success that is the Jesuit's.

MEET THE PASSIONIST FATHERS

THE MISSION FATHERS of whom we now write, the Passionists, are well-known to most of you, for the giving of Missions, to which they are especially dedicated, has brought them into nearly every parish in the country. The Passionist Congregation, or Congregation of Discalced Clerks of the Most Holy Cross and Passion of Our Lord Jesus Christ, as it is rightfully but rarely called, was founded in Italy over two hundred years ago, and since that time has become one of the outstanding Religious Communities in the Church. The Mission Fathers of this Congregation may be distinguished by the initials "C.P." which follow their individual names.

The origin of this Congregation, and the story of its founder, are chapters in the Church's history which are so outstanding as to warrant the attention and interest of all. For that reason, I should like to sketch briefly for you the story of its founder, St. Paul of the Cross, and the divine commission he received from Our Lady of Sorrows herself to found this great institute.

In the little town of Ovada, situated in the then republic of Genoa, Italy, the year 1694 marked the birth of a son to the Daneo family. This family, then virtually unknown even in that small town, was destined to be singularly

honoured in years to come, when the child whom they had baptized Paul Francis was to become venerated and renowned the world over as St. Paul of the Cross. The choice of patrons for the infant, Paul the Apostle and Francis of Assisi, seems to have been prophetic, for Paul Francis was to become the counterpart of one in unworldliness and of the other in missionary zeal. The childhood of Paul, who was one of a large family (he was the second of sixteen children!) was marked by an unusual interest in all things pertaining to his Religion and the Church. And always in his childish play concerning the Church, as later in his vocation and priestly labours, he was accompanied by a younger brother, John Baptist.

When a young man, Paul joined the Christian army in response to a Papal summons. This army was then, 1714, defending the rights of Christianity against the invading Moslem hordes. While on the way to Venice, the point of embarkation, Paul's regiment bivouaced at Cremona, and there Paul had the opportunity to visit a church where the Forty Hours Devotion was in progress. While in the church, he was directed by God to discontinue his military service and return home. Obediently, he obtained an honorable discharge and returned to the home of his parents, which was now situated on the outskirts of Castellazzo. The next five years were passed quietly on this combination vineyard and farm, where Paul and John Baptist together spent their lives in work, prayer, and penance.

During the harvest season, Paul was returning from Church early one morning when he was privileged with his first vision: that of himself dressed in a black robe, upon which, over the heart, was a white cross, beneath which in letters of white was the Holy Name. A voice said to him: "This is to signify how pure and spotless the heart should be, which has engraven on it the sacred Name

of Jesus." This same vision was repeated once more. In the third vision the habit was presented to Paul by the Mother of the Man of Sorrows. The inscription had been added to the Holy Name, so that it now read: *Jesu Xpi Passio* . . . The Passion of Jesus Christ.

The last of the visions saw Our Lady of Sorrows herself vested in the habit, on which the insignia was now complete: a heart-shaped badge, edged in white, surmounted by a cross of white, and within the heart three nails, beneath the inscription *Jesu Xpi Passio*. To Paul the Mother of the Crucified spoke, saying: "My child . . . notice that I am in mourning. It is for the Passion of my beloved Son, Jesus. Thus shalt thou be clothed, and thou shalt found a Congregation; its members shall be clothed as you see me now clothed, and they shall continually mourn for the Passion and death of my Son." This was the beginning of the Passionist Congregation, an illustrious beginning indeed. After the necessary deliberations and precautionary measures, the Congregation was officially ratified by the Church, and has since that time ever increased in number and influence. In giving the Congregation its first documentary approbation, 1741, Pope Benedict XIV observed, "It seems that the Congregation of the Passion . . . the last to come into the Church . . . should have been the first," meaning that the Sacred Passion of Christ is the most important strategem in all divine Providence, for it is God's own method of human salvation.

The Rule of the Passionist Congregation was written by St. Paul while he was still a layman, but although he had no previous acquaintance with a similar document, his Rule is considered to be a masterpiece of supernatural legislation. In its preface he states: "I wish you to know that when I wrote, I did so as fast as if there had been someone dictating to me. I have written this that it may be known that it was a particular inspiration from God."

The first candidate for the new Congregation was, fittingly enough, Paul's brother and companion, John Baptist.

The founding of the first Passionist Monastery, as the founding of the Congregation itself, was executed at the suggestion of Our Lady of Sorrows. On the feast of Our Lady's Nativity, Paul was en route from Genoa to Civita Veechia when the ship on which he was sailing was suddenly becalmed as it stood off the promontory of Monte Argentaro. Instantly remembering the invitation voiced to him some time before by Our Lady: "Paul... come to Monte Argentaro, for I am there alone..." he left the ship and explored the beautiful regions of the Monte.

Later, when Paul and John Baptist were newly-vested in the Passionist habit, they obtained permission from the Bishop to return to Monte Argentaro, where for a time they lived the Passionist Rule, combining the contemplative life in the mountain retreat with active missionary work in the towns at the foot of the Monte.

After their Ordination, June 7, 1727, St. Paul and John Baptist were assigned for a time to a new hospital, but the Holy Father, seeing that such a sphere was not conducive to the advancement of Paul's objective, designated the two priests Missionaries Apostolic, and allowed them to return to the Monte. On their previous stay they had used an abandoned monastery for their abode, but this was now occupied by an erratic hermit. At first St. Paul believed this to be a sign that he should withdraw from the Monte, but again divine Providence intervened. When he attempted to withdraw, the ship on which he was a passenger was held motionless in port while all the other ships sailed unhampered. Recognizing the fact as a sign from God, St. Paul returned to shore, whereupon the ship sailed swiftly with the rest.

After much hard and disheartening labor, a second hermitage was renovated to serve as a monastery for the

new Congregation. From this noteworthy beginning grew in time a firm foundation, the first of the Congregation. This first monastery was dedicated on the feast of the Exaltation of the Holy Cross, Sept. 14. 1737, under the title of Our Lady of the Presentation. No longer would the Mother of Sorrows say of the Monte, "I am there alone," for there St. Paul and his spiritual sons would continually mourn with her for the Passion and death of her Son. Today Passionist Fathers are still there on the Monte, following the ideals set forth by their founder, the modern Saint of the Passion.

The life of St. Paul of the Cross is a glorious chapter in the annals of the Church. For almost eighty-two years he had laboured so zealously and ceaselessly for Christ Crucified that all agreed he must have been superhumanly sustained. During this lifetime of alternating prayerful solitude and varied activity, it was not unusual for Paul, with whom Our Lord deigned fit even then to share some of His own miraculous powers, to prophesy, to discern secrets of conscience, and to heal the sick. The renown of this saintly priest was so great that even the outlaws accorded him the utmost reverence and respect. His journeys took him often through the mountain regions where bandits were many and malicious, yet even these men revered him, and instead of endangering his life, it is told that they often came out of their hiding places to seek him out, or to act as self-appointed guards on his journey.

The impression made by St. Paul's discourses, of which Christ Crucified was always the motif, was ever deep and lasting. Blessed Vincent Maria, Passionist Bishop and contemporary of St. Paul, said of him: "His method of conducting souls to God was full of tenderness and compassion. He avoided the gravity that would repel, and cultivated an affability that would win souls to God. Hence,

sinner were encouraged to go to him." The counsel given by St. Paul to his Mission Fathers, "Let mercy be always uppermost" has been carried out faithfully even to this day. The tranquil, appealing, and beautifully stirring manner which characterizes all Passionist Missions is perhaps one of the outstanding factors which has made them always so successful and so long-remembered.

Two years before his death, St. Paul and his Congregation were given by Pope Clement XIV the ancient church and monastery of SS. John and Paul, a most beautiful edifice which crowns the Celian Hill. This edifice, which also has grounds among the most spacious in all Rome, became and is still the Motherhouse of the Congregation. The correspondence in names between the two brothers martyred by Julian the Apostate, and the two Passionist brothers, John Baptist and Paul of the Cross, is the most striking coincidence.

St. Paul of the Cross died on October 18, 1775, during the first year of the Pontificate of Pius VI. St. Paul had lived for almost eighty-two years, and during the reign of nine Popes, one of whom, when still Cardinal Ganganelli, he correctly prophesied would become the next Pope. (Cardinal Ganganelli became Pope Clement XIV, 1769-1774.) The times in which St. Paul lived were turbulent and treacherous, yet by his sanctity and zeal he infused into this period in which he lived a great and lasting source of good, his Congregation of the Passion.

We in this country have been privileged to have the Passionist Fathers here since 1852, when they came first at the invitation of the Bishop of Pittsburg. At first they resided at the Bishop's palace, but soon a monastery was built. Their growth was so rapid that within twenty years they had built up a flourishing province here. Today there are two Passionist provinces in America: the Eastern

Province, the Province of St. Paul of the Cross, and the Western Province, the Province of Holy Cross.

The Passionist Fathers in the Eastern Province have foundations in New Jersey at Union City, where is located the Motherhouse of the Province, and also at: Pittsburg and Scranton, Pa; Brighton and West Springfield, Mass; Baltimore and Hyattsville, Md.; Washington, New Bern, and Greenville, No. Carolina; and in the state of New York at Shelter Island, Jamaica, L. I., Dunkirk, and Riverdale, New York City.

The Motherhouse of the Western Province is located at Chicago, Ill., and Passionist foundations have also been established at Cincinnati, Ohio; Louisville, Ky.; St. Louis, Mo.; St. Paul, Kan.; Des Moines, Ia.; Detroit, Mich.; Sacramento and Sierra Madre, Calif.; Houston, Texas; and also at Birmingham and Ensley, Ala.

In these two provinces there are labouring approximately five hundred and fifty Passionist Fathers. The majority of these labour as Mission Fathers, or conduct retreats, but others are engaged in maintaining the churches which are attached to several of the monasteries, and also in staffing the seminaries and the two colleges conducted by the Congregation, Holy Cross Preparatory Seminary, Dunkirk, New York, and the Preparatory Seminary at St. Louis, Mo., both of which are maintained for the education of those boys who are aspirants to the Passionist Congregation. The Passionist Fathers do not undertake the education of the young, except for those who are aspirants to their Community.

The Passionist Fathers reside in Monasteries, sometimes called "retreats" because of the Constant observance of spiritual exercises held there. Thus, there are no "Mission Houses" in this Congregation, as there are in many others. Another characteristic peculiar to the Passionists is that

the monastery serves also as a seminary, where a specified number of youths are trained to become Passionist Fathers.

Adjoining several of the monasteries in this country are retreat houses, where the laity may make spiritual retreats under the direction of the Passionist Fathers. This is a most important undertaking, in these times especially, when man has a tendency to attend to his physical needs without looking after the needs of his soul. Many organized groups, such as the Laymen's Retreat League, plan annual retreats at a Passionist monastery near them. As a pebble dropped into the water sends its ripples on and on, so the help and guidance found in these retreats conducted by the Passionist Fathers is reflected not only in those who have made the retreat, but also reaches out to influence the lives of those with whom these people come in contact.

The life of the Passionist Mission Father is one of penance, prayer, and preaching. The Rule of the Congregation has provided for a unique blend of the active and contemplative life. In the monastery the Divine Office is chanted at appointed times, beginning at two o'clock in the morning. The time which the Fathers have free from choir or other public acts of observance is spent in study and spiritual reading. Thus, the periods spent in the monastery might be termed also a period of spiritual revitalization spent in preparation for the arduous tasks which the Fathers then go forth to face.

Life in the monastery is austere, catering not to "the concupiscence of the flesh" but spending all effort on the greatest task of all, the sanctification of the soul. The rooms, or cells as they are sometimes called, are sparsely furnished. The pillow and bed are of straw, supported by wooden planks and horses. Although this life sounds ex-

tremely severe, the knowledge that it is most pleasing to God, and the secure happiness which results from that knowledge, relegate the physical harshness to a position of virtual unimportance. In approving the Rule of this, or any Congregation, the Pope signifies that this Rule is infallibly conducive to sanctity. Thus, by living the Rule perfectly, the member of the Congregation knows positively that each act of his life is pleasing to God, and brings him one step nearer his ultimate goal of sanctification.

The distinctive habit of the Passionist Fathers is still today the same as that presented to St. Paul by Our Lady of Sorrows. The habit is made of heavy black cloth, girdled at the waist by a leather belt, and on both habit and cloak is the badge of their Congregation, described above. Because they are "Discalced" Clerks, the Passionists replace modern footwear with ancient sandals.

There are certain characteristics of the Passionist Missions which make them stand out in the memory of those who have attended them. One special feature of a Mission given by a Passionist Father is that each day a meditation or simple instruction on the Passion of Our Lord is given. Thus the Passionist fulfills the fourth vow made at his profession: to promote to the utmost of his power, especially by such means as his Rule points out, a devotion to the Passion of Our Divine Saviour. Perhaps more striking to the parishoner is the traditional feature of all Passionist Missions, that of preaching the sermons from a platform on which the Mission Father stands alongside a large Crucifix. This impressive scene, virtually a sermon in itself, is always long remembered by the people.

This custom originated with St. Paul of the Cross, but perhaps the most outstanding instance of its effectiveness occurred when Blessed Vincent Maria, a Passionist Bishop,

spoke to a throng in Rome. This extraordinary priest, even when Bishop of an Italian Diocese during the French invasion of Italy, never lost sight of his calling as a Passionist to bring to the people at every opportunity the message of Christ Crucified. On the occasion when he spoke to a crowd assembled in the Piazza Colonna, he foretold many of the evils that were to come to the Church and the Eternal City. During his discourse, his voice failed him, and raising aloft the large crucifix on the platform, he tried to continue but was unable to utter a sound. The earnestness of the Missionary standing on the platform, and the awe-inspiring sight of the towering Crucifix held high above the throng, had a far greater effect on the people than mere words could ever achieve. The sermon was finished, by Christ Crucified. And so it is today, as the image of the Crucified stands beside the Missionary, affirming and adding eloquently to his sermon.

The apostolate of the foreign missions is carried on zealously by this Congregation. Although they are not bound by vow to do so, their Rule enjoins them to be ready to go on foreign missions among the infidels if the Pope so desires, and this most important undertaking has always held a prominent place in the works of the Congregation. Early in the history of the Congregation, the Missionaries tried valiantly, but vainly, to convert the aborigines of Australia. They were eventually compelled to abandon this field, but not before much had been lost in the heroic effort to bring Christ Crucified to even these peoples. Passionist Bishops and missionaries have laboured in Bulgaria and Rumania almost from the time of St. Paul. Today the apostolate is carried on with ever increasing zeal by the spiritual sons of St. Paul of the Cross. The Diocese of Yuanling, Hunan, China is the scene of the missionary labours of our American Passionists. Fathers from both the Passionist provinces in this country are labouring in

this mission field. China has long been the scene of Passionist missionary activity, and during the recent war many Passionist Fathers were captured by the Japanese. The story of the Passionists in wartime China is one which would equal any to come out of the war. A few of the Fathers were fortunate enough to be repatriated on the *Gripsholm* when she made her historic trip from Stanley Internment Camp. Many other priests remained behind, eluding the Japs as long as possible, and escaping, if they were fortunate, to Free China, which still offered a refuge of sorts. The stories of the Passionist and other priests during such times as the Japanese conquest of China are further evidence of the dauntless, unconquerable spirit which animates those priests of God's Holy Catholic Church, who have and shall ever fulfill their appointed duties no matter the price.

Throughout the world, the Passionist Fathers carry on the apostolate of the written word by means of national Catholic magazines. In this country, they publish the national Catholic monthly "THE SIGN" at Union City, New Jersey. Through the medium of such magazines, and the numerous booklets and pamphlets which they publish, the Passionists are able to supply the people with a steady flow of informational and inspirational reading material which deserves the attention of all.

It is interesting to note in passing one other characteristic of this Congregation, namely, the absence of a Cardinal Protector. Each Congregation is assigned a Cardinal Protector, whose duty it is to represent the Congregation's interests at Rome. However, when Pope Clement XIV signed the eventful document which ratified in perpetuity this Community and its Rule, he reserved to himself and his successors this function. Thus the Passionist Congregation became the exception to this rule.

Before his death, St. Paul of the Cross was able to realize his desire of many years, the founding of a community of Nuns devoted especially to the Crucified. With the blessing of Pope Clement XIV, the first convent was established at Coreneto in 1772. The Constitutions of the congregation, which St. Paul authored, were an adaptation of the original Passionist Rule. The habit of the Nuns is the same as that of the Fathers, and they take the same vows. We have in this country the Nuns of the Most Holy Cross and Passion of Our Lord Jesus Christ (Passionist Nuns), who are represented at Pittsburg and Scranton, Pa., and also at Owensboro and Louisville, Ky. The Sisters of the Cross and Passion, an active congregation, are located at Bristol and Providence. The Passionist Nuns maintain an absolute cloister, and are therefore listed as a contemplative congregation.

Among the many occupations undertaken by St. Paul, and subsequently followed by his spiritual sons, was that of Military Chaplain. In 1773, when Spain and France threatened to invade and conquer the Austrians, St. Paul ministered to the thousands of soldiers and civilians who were ravaged by pestilence even before the opposing forces were racked by actual combat. Since this time the Passionists have counted it a part of their regular duties to act as Chaplains in time of war, an undertaking which, despite hardships and personal dangers, they have followed faithfully in imitation of their founder. This good work has proved a great contribution to mankind through the years. The good which they have accomplished in this field alone can never be properly estimated, but we may safely say that a multitude of boys in the many wars which have scourged the world, have gone into battle well prepared for death, due to the heroic efforts of these chaplains.

Since St. Paul of the Cross, the Passionist Fathers have gone before men of all classes, bringing peace and harmony

wherever they were allowed to exert the slightest influence. Standing beside the image of the Crucified, they have appealed to the little people, the people forgotten by most of the world, and by their appeal have helped these people in their struggle for sanctification. So too by their gentleness and earnest simplicity they have brought to great leaders the influence and inspiration of Christ Crucified. Men of all stations of life have benefited directly and indirectly by this Congregation: Cardinal Newman was first received into the Church by a Passionist priest, and he in turn exerted a profound and worthy influence on countless people.

How faithfully these, the Mission Fathers of the Passionist Congregation have remembered the watchword of their monasteries: "May the Passion of Christ be ever in our hearts!" As Mission Fathers in one of the Church's great Congregations, they have taken up the challenge of Paul the Apostle and their own St. Paul of the Cross and made it their challenge too: "We preach Christ Crucified."

wherever they were allowed to exert the slightest influence. Standing beside the image of the Crucified, they have appealed to the little people, the people forgotten by most of the world, and by their appeal have helped these people in their struggle for sanctification. So too by their gentleness and earnest simplicity they have brought to great leaders the influence and inspiration of Christ Crucified. Men of all stations of life have benefited directly and indirectly by this Congregation: Cardinal Newman was first received into the Church by a Passionist priest, and he in his turn has benefited countless people.

MEET THE REDEMPTORIST FATHERS

THE MISSION FATHERS of whom we now write are the Redemptorists, the second Community of priests to come to this country for the express purpose of giving parochial Missions. The initials "C.S.S.R." designate these Mission Fathers, who, although known to us as Redemptorists, are officially called the Fathers of the Congregation of the Most Holy Redeemer.

The founding of this Congregation is an event of great importance in the history of the Church, and of personal importance to us in this country, who have benefited so much by the labours of its members. The Congregation of the Most Holy Redeemer was founded in the year 1732 at the town of Scala, Italy. Its purpose was the salvation of the neglected country people of the neighboring districts, who at that time were so little in touch with the clergy. Conditions at that time were turbulent, and it was virtually impossible for parishes to be established or maintained in every district. As a result, the people were without ample Religious instructions or leadership. Many had been for months without the opportunity to attend Mass or receive the Sacraments. Large numbers of people, whose very nationality proclaimed them to the world as Catholic, were in danger of losing the Faith. To avert this tragedy a

young and zealous priest, Fr. Alphonsus de Liguori, banded together a group of fellow priests, bound them by the vows of the Religious State, and sent them forth to preach to and instruct the peoples of the district. The Mission Fathers travelled from place to place, administering the Sacraments, celebrating Mass, preaching sermons, and by their almost superhuman efforts bringing back into the Church many who otherwise might have been lost forever.

The founder of this Congregation was a former lawyer, one who was renowned for his brilliant mind, and seemed destined to go far in his profession. But God willed otherwise, and the promising young lawyer lost a very important case (important too because it was used as an instrument of God) by a mistake which would have awed any young lawyer. Alphonsus de Liguori retired from the world to fight his most important case of all. With himself as the defendant, and God as his Judge, Alphonsus argued his case, weighing carefully the evidence: his merits and his failings, his responsibilities and his abilities. After long hours of prayer and meditation, which lasted for many months, a verdict was reached, and a sentence self-imposed. The sentence: Poverty; Chastity; Obedience; preceded by years of study and ordination. For Alphonsus de Liguori had sentenced himself to the renunciation of the world and its pleasures, its profits and its plenitudes, that he might devote himself exclusively to and in the service of God. His brilliant mind was unhampered now by the unimportant matters which heretofore had distracted it. This mind, now dedicated to be used as an instrument of God, was to make him one of the great writers of the Church. The young lawyer had shown a supernatural wisdom in the judgment of his case. The life to which he bound himself was hard, but abundant with God's grace.

Fr. Alphonsus de Liguori authored the Rule of the Redemptorist Congregation. When the Pope gave his approval

to the Rule, he simultaneously declared that this Rule was infallibly conducive to sanctity. It is most fitting therefore that the first member of this Congregation to be canonized was its founder, who millions now revere as the glorious St. Alphonsus.

One hundred years after St. Alphonsus first started his spiritual sons preaching Missions in the vicinity of Naples, Redemptorist Fathers of another generation travelled far from the ancient cities and tradition hallowed hills of Catholic Italy to our own pioneering United States. America first welcomed the Redemptorist Fathers in 1832, when they landed in New York en route to their first foundation at Green Bay, Wisconsin. Neither of these states, however, was the scene of the first Redemptorist Mission in America, for the Fathers gave that honour to Ohio, when they stopped at the town of Tiffin and gave a Mission there before continuing their journey to Wisconsin. The first priests of this Congregation to arrive here worked for seven years throughout the regions of Northern Ohio and Michigan, where in their journeys and labours they played the dual role of Mission Father and Foreign Missionary to the Indians.

In 1839 these Fathers received an urgent invitation to come back to the East Coast, particularly to the city of Pittsburgh, where their help was desperately needed. The country at that time was in the midst of a great influx of immigration, and confusion was in evidence all along the coastal settlements. There were peoples here of many different nationalities, and they spoke many different tongues. And these were to be the future citizens of this country, people who would make it a still greater country, or would ruin its political and economic structure. Many cases of strife rent the cities and towns, for these people could not understand the laws of this country which was held out to

them as a virtual paradise. Consequently, they were often unruly, and, although unwittingly, were potentially dangerous to the country. Such was the situation which greeted the first courageous Redemptorist Fathers to come here. But these priests were foreign too; learned, holy men, who saw at once the dangers of the situation, and even more important, the remedies for the difficulties. Their first assignment was at Pittsburgh, where the strife-torn, pastorless German parishes were in a chaotic condition. With typical Redemptorist zeal, they took charge of these parishes, at Pittsburgh and later at other points along the East Coast, and spent their energies on them. It was an almost overwhelming task, but before long their efforts were rewarded, and the uneasy, angry masses of people who had looked to them for help in the midst of loneliness and fear were transformed into model parishes. These people became good Catholics once again, and many of them later became outstanding American citizens. That living as a good Catholic invariably leads to good citizenship has been proven so many times in the history of our country that it would preclude mention here were it not for those who still persistently overlook this fact. The most dramatic reference to this truth in recent years was in the famous letter written by Commander John J. Shea, hero of the U.S.S. *Wasp*, to his son, Jackie: "Be a good Catholic and you cannot fail to be a good American."

All this work was wonderful indeed, but these priests had come here as Mission Fathers, not parish priests. They could not give up their work as Missionaries, yet they would not leave their people without pastors. And so, with characteristic Redemptorist logic, they combined the two apostolates. Even to this day, Redemptorist churches are considered by the priests attached to them as perpetual Missions. We might call the Rectories of these churches the Redemptorist Mission Houses, for the Fathers who

reside in them go out regularly on Missions as do the priests of other Congregations from their especially designated Mission Houses.

We have pointed out that each Community of Mission Fathers has one devotion which is peculiar to it. With the Redemptorist Fathers it is the devotion to Our Lady of Perpetual Help. In this country they have several churches dedicated to Our Lady under this most appealing title, and in all their churches is conducted the beautiful Novena to Our Lady of Perpetual Help. Many years ago the Holy See gave to the care of the Redemptorist Congregation the miraculous painting of Our Lady of Perpetual Help, with the instruction to make the devotion to her ever more popular. This they have done in a most exemplary manner. Reproductions of the original miraculous painting are honoured in cathedrals and chapels alike, and, because of the zeal of these priests, smaller reproductions have found their way to the place of honour in many Catholic homes. Some of the Novena services are broadcast over local radio stations for the benefit of those who cannot attend the church. In every way possible, the Redemptorist Mission Fathers are bringing to the people the wonderful knowledge of Our Lady of Perpetual Help.

In connection with this devotion, the Redemptorists publish two monthly magazines, "Perpetual Help," published at Esopus, New York, and "Our Mother of Perpetual Help," published at Oconomowoc, Wis. Both these magazines are published in the interest and service of the Archconfraternity of Our Lady of Perpetual Help and St. Alphonsus. The third publication of the Redemptorist Fathers in this country is the widely known "Liguorian" magazine, published at Oconomowoc, Wis. Since the time of St. Alphonsus, whose writings on every branch of Catholic doctrine are among the greatest in the Church, the apostolate

of the written word has been zealously followed by his spiritual sons. Where the Mission Father cannot reach, his writing may find its way. The range of subjects covered by the many books, pamphlets, and articles include essays on all Catholic principles, as well as dogmatic and theological writings. These sermons in writing have greatly increased the amount of good which has been done by this illustrious Congregation.

The Redemptorist Congregation in America progressed so rapidly that only eighteen years after the Fathers first arrived in this country, the American province of the Congregation was established. Twenty-five years later, 1875, the rapid growth of the Congregation necessitated the partition of the Province. Thus were formed the (Eastern) Province of Baltimore, and the (Western) Province of St. Louis. Today these two provinces are augmented by two Vice-Provinces in this country, and three outside its borders. The Baltimore Province, with headquarters at Brooklyn, New York, now comprises the Eastern Seaboard States, plus the States of Ohio and Vermont. The Vice-Province of Richmond, with headquarters at Richmond, Virginia, comprises the Southern Coastal States. The Western Province has its headquarters at St. Louis, and is comprised of the middle Western States, while the Vice-Province of Oakland, with headquarters at Livermore, Calif., includes those states West of the Rockies. In Puerto Rico is located the oldest American Vice-Province, of San Juan, while Brazil contains the Vice-Province of Campo Grande, and the recently established Vice-Province for the St. Louis Province.

Today we have approximately eight hundred Redemptorist Mission Fathers labouring in this country. We may recognize these Mission Fathers by the clerical habit which is peculiar to their Congregation. Although many of the

more modern Congregations do not have a distinctive habit, the Redemptorist's does have distinguishing marks. You will see the Redemptorist Mission Father dressed in a black habit with a military collar, which is covered by a white linen collar (Brothers of the Congregation do not wear the white collar). The habit is cut on a slight angle, folding right-over-left, and is held in place by a black webbed cincture. At the left side you will note, depending from the cincture, the fifteen-decade Rosary, black with an oblong brass medal of the Holy Redeemer on one side and St. Alphonsus on the reverse. We should like to mention briefly the meaning of the cincture referred to above, and which is a part of the habit of these priests. The cincture, which somewhat resembles a sash, is a symbolic part of the ecclesiastical dress. It is a part of the Mass vestments, worn by all priests, and is usually of white linen, or of a color matching the vestments of the day. Its material use is to confine the Alb, the full length white linen vestment worn by the priest saying Mass. Wrapping it about the Alb the priest says, "Bind me, O Lord, with the cincture of purity and chastity." The latter virtue is the special symbolic meaning of the cincture, which, in the case of these Mission Fathers, is not white but black, and worn not just at Mass, but as a part of their regular Religious habit.

The figure of the Redemptorist Father is especially familiar in the thirty-four states which contain their foundations. In the Baltimore Province these Fathers have their headquarters at Our Lady of Perpetual Help Church in Brooklyn, New York, while in the same state they have parishes at Saratoga Springs, Buffalo, and Rochester, as well as five parishes in New York City. Esopus, New York is the site of Mt. St. Alphonsus Seminary, while at Geneva, New York, is Our Lady of the Lake Retreat House. Massachusetts claims the spiritual sons of St. Alphonsus at Our

Lady of Perpetual Help, the famed "Mission Church" of Roxbury, Boston. A church bearing the same title is conducted at Bradford, Vt. New Jersey's town of West End houses the San Alfonso Retreat House. Down in Pennsylvania the Fathers have parishes at Pittsburgh and Philadelphia, (two in the latter city), with a Retreat House at Tobyhanna, a Divinity School at North East, and a parish and school for Brothers of the Congregation at Ephrata, Pa. One parish is located in Lima, Ohio. Holy Redeemer College is situated in the nation's Capitol, Washington, D. C. Baltimore, Maryland contains four Redemptorist parishes, while in the same state the Congregation has two Novitiates, at Ilchester and Annapolis.

The Vice-Province of Richmond contains three parishes in the state of Virginia, at Richmond, Newport News, and Roanoke. North Carolina has Redemptorist parishes at Wilson, Newton Grove, Clinton, Charlotte, Kannapolis, and So. Pines. In South Carolina only three Redemptorist parishes are located, at Spartansburg, Orangeburg, and Aiken. Dalton and Griffin, Georgia, each contain one parish conducted by this Congregation. Further down the coast in sunny Florida, the Redemptorists have a parish at New Smyrna Beach, and another, this principally for the Spanish-speaking peoples, in the city of Tampa.

The Western part of the country has been by no means neglected by these Mission Fathers, who arrived there at a time when the West was truly Western, but without the glamour it acquires in Hollywood. Their headquarters for this Province is at St. Louis, and they have also a parish at Kansas City, Mo. Michigan claims them in two of her cities, Detroit and Grand Rapids. We note two parishes of the Congregation in the city of Chicago, while the Midwest finds them also labouring at Davenport, Ia. Omaha, Nebr.; and Wichita, Kan. Further North, the Redemp-

torists have a parish at Cooperstown, No. Dak. Still in the much-dramatized West, there are Redemptorist parishes at Okmulgee and McAllister, Okla.; two parishes at San Antonio and one at Bellaire, Texas, and one parish at Denver, Colo. Louisiana claims the Redemptorists at New Orleans and Baton Rouge, while there is another parish at Carlisle, Ky. The other establishments in this Province of St. Louis include foundations at Glenview, Ill. and Pine City, Minn., as well as the Redemptorist College and Divinity School at Kirkwood, and Novitiate at DeSoto, Mo., and Immaculate Conception Seminary at Oconomowoc, Wis.

The Vice-Province of Oakland has its headquarters at Livermore, Calif., with parishes at Fresno and Whittier in the same state. Four more parishes, in each of four states, comprise the remainder of this Vice-Province. They are located at: Seattle, Wash.; Portland, Ore.; Coeur d'Alene, Idaho; and Great Falls, Mont.

This lengthy list of places which are "home" to the Redemptorist Mission Fathers includes every section of the country. And at every place in which they labour, their influence is manifested in parishes which are models for their respective Dioceses. Although we are primarily interested in them as Mission Fathers, we cannot overlook the wonderful work which these Redemptorists are doing in their parishes. Attached to many of the parishes are parochial schools, always a prime concern with these priests. Their first concern is establishing parishes in this country was to provide for the education of the young, although they did not, and do not now staff the schools with their own members. In the parishes there are today, under their direction, C.Y.O. and numerous youth activities which serve to make the youngsters in their parishes outstanding examples of Catholic youth. The bands, orchestras, sport

teams, and other entertainment supervised and encouraged by the Redemptorist Fathers have done an immeasurable amount of good in keeping thousands of Catholic boys and girls from the ranks of the much-publicized "Juvenile Delinquents." The energy and vitality of youth will find an outlet, and the Redemptorist Fathers have worked hard and diligently that the youths of their parishes may have no need, no time in fact, to seek unsavory thrills, or take up stand on the street corners. Their parish activities provide these youngsters with more than ample outlet for their energies. The zest and enthusiasm of youth is wonderful, given worthy outlets. It can be catastrophic if misdirected by those whose aim is to strike devastating blows at the Church, and perhaps even more urgently at the nation, through the untrained minds of youth. The Redemptorists, although not alone in their work for youth, are surely setting a wonderful example wherever they labour.

Parish work is a part of the lives of most Redemptorist Fathers, but they remain above all, Mission Fathers. As such, they are due a special honour here in America, for theirs is the original plan of Missions in this country, and is still used essentially the same by all Missionaries. Their Missions treat of the Eternal Truths, with an added number of the most practical sermons and instructions intended for the renewal of a spirit of true Christian living. The inclusive scope of subjects covered by the sermons at a Mission is not accidental. The Mission follows a given pattern, designed to be as beneficial as possible to the people. We should like to point out at this point the subjects covered by the sermons at evening devotions and instructions which are given at morning Mass. Devotions in the morning of the Mission consist of attendance at Holy Mass, which is followed by an instruction. The instructions are arranged as follows: Monday, Confession: Manner of

Telling One's Sins; Tuesday, Confession: Sorrow and Purpose of Amendment; Wednesday, Confession: General Confession; Thursday, Enmity and Unwillingness to Make Restitutions; Friday, Sins of the Tongue; and Saturday, How to Receive Holy Communion.

Evening Devotions consist of the Recitation of the Rosary, the Grand Sermon, and Benediction of the Blessed Sacrament. The sermons are scheduled in this manner: Sunday evening, Salvation; Monday, Mortal Sin; Tuesday, Duties of the State of Life, as Married or Single; Wednesday, General Judgment; Thursday, Treatise on Hell; Friday, Precepts of the Church; Saturday, Devotion to the Blessed Mother; and Sunday, the closing sermon of the Mission is on Means of Perseverance.

The Redemptorist Fathers are noted for their brilliant and sparkling eloquence shown in their Mission sermons, but for many this characteristic is surpassed by their more tranquilly beautiful sermons on the intercession of the Blessed Mother. It is interesting to note that on all their Missions these Priests are obliged to preach a sermon on the intercession of the Blessed Virgin Mary. And in the schedule of sermons you will find only one treatise on Hell. In his work the Mission Father must mention the Unmentionable: Sin, and its merited reward, Hell. Because of this, some people seem not to recall so vividly the serenely beautiful sermons which are also given at every Redemptorist Mission. It is the duty of the Mission Father to point out to the people the dangers to which they are exposed, and to do so emphatically; but it is also his pleasant duty to point out the many helps and graces which God has given to man, especially those to be obtained through the intercession of His Blessed Mother.

As well as being Mission Fathers to the people of this country, the Redemptorist Priests (and Brothers) go out on

the extensive foreign Missions assigned to the American province of the Congregation. Our American Redemptorists are labouring mainly in the regions of the Caribbean and South America, where they have some thirty-four foundations, with two hundred and thirty Out-Mission Chapels. These are located in Puerto Rico, the Dominican Republic, Brazil, Paraguay, and the Virgin Islands. Statistics are as a rule uninteresting, but the following figures would seem to be too startling to lack interest for our readers. There are approximately 160 priests labouring on the Foreign Missions mentioned above. In their charge there are entrusted approximately 912,000 souls. That make an average of 5,700 souls entrusted to the care of each priest! We in this country, so well cared for by our Pastors, Assistant-Pastors, and Mission Fathers, find it difficult to fully appreciate the great task which confronts these priests who labour so zealously on their far away Missions. They are American Priests, be it remembered, who must wonder now at the contrast between their home Church establishments and those on their Mission stations. When they return here to give Missions, as many of them do, they must wonder too at the attitude of the Catholic people in this country, who take their abundance of priests and beautiful churches and schools too much for granted. Through the heroism of our forefathers these were given to us. But we should begin to realize now that they are ours only so long as we cherish and protect them.

The Redemptorist Fathers are not engaged in educational work with the exception of a few priests who teach at the Catholic University, Washington, D. C. However, the schools, colleges, and seminaries of the Congregation are completely staffed by their own members.

This Congregation of Mission Fathers has been notably represented in the ranks of the Hierarchy in this country.

There are, at the present time, two Redemptorist Bishops in America. They are: the Most Rev. Aloysius Joseph Willinger, C.S.S.R., D.D., Coadjutor of the Diocese of Monterey-Fresno, California, and the Most Rev. William Tiburtus McCarty, C.S.S.R., D.D., Bishop of the Diocese of Rapid City, South Dakota.

The most outstanding member of this Congregation to be Canonized is, of course, its founder, St. Alphonsus. But the Church honours two other Redemptorist Saints who have been Canonized since the turn of the present Century. These are St. Gerard Majella, Canonized 1904, and St. Clement Maria Hofbauer, Canonized 1909. St. Gerard, who was endowed with extraordinary supernatural gifts during his life, is rapidly becoming the Patron of Mothers. St. Clement, to whom millions have great devotion, was styled by Pope Pius VII as the "Apostle of Vienna." Several other members of this Congregation have been declared Venerable by the Church, among them a beloved Bishop of our own country. The Venerable John Nepomucene Neumann, C.S.S.R., D.D., whose cause is well on its way toward completion, was Consecrated Bishop of Philadelphia in 1852. This Venerable Redemptorist Bishop, noted for his devotion to the Blessed Sacrament, and the first American Bishop to introduce the Forty Hours Devotion into his Diocese, may before too long become America's second Saint.

In connection with the Redemptorist Fathers we must mention the Community of Nuns which is under their jurisdiction. These are the Redemptoristine Nuns, a purely Contemplative Congregation.

The Redemptorist Mission Fathers have been an important part of the Catholic American's life for over one hundred years, and their contribution to the advancement of the Church here, and indirectly to the country as well,

could never properly be estimated. As Mission Fathers they have come to the people of all stations in life, directing, encouraging, counselling, helping all whom they could reach. And the motto of the Redemptorist coat of arms, "Copiosa Apud Eum Redemptio" (And with Him there is Copious Redemption) has ever been emphasized, to the glory of their Congregation and the inestimable good of those whom, truly, they serve.

MEET THE DOMINICAN FATHERS

THE WHITE-ROBED FIGURE of the Dominican Father appears early in the history of the New World. In our own land we have had these great Missionaries for over one hundred and thirty years, since their first arrival as foreign Missionaries among the savage Indians. As a nation slowly evolved from the wilderness and white men left tradition-hallowed Europe in an exodus for the promising and mysterious new land, the Friars Preachers who preceded them had already begun the glorious task of bringing the Catholic Faith to the newly discovered continent. In the subsequent development of the nation, the contribution of the Dominican Father has been an important one, for in his dual vocation of preaching and teaching, he has counseled and taught succeeding generations of Catholic Americans who have played such an important role in making America the great nation she is today. Although the Dominican Fathers are not exclusively devoted to the giving of parochial Missions, large numbers of them throughout the land labour exclusively in this work, and there are today few people in our country who have not at one time or another benefited from the work of the Dominican Mission Father.

The Dominican Fathers have been labouring in the service of Christ for over seven hundred years as members of one of the Church's oldest and greatest Religious Orders.

Their very effectiveness today is perhaps due in large part to the fact that the times which cradled the formation of the Dominican Order are strikingly similar to those of our own modern world. Then, and now, conservative and liberal elements clashed. Towering baronial castles and monasteries symbolized the adamant conservatives, while the rising universities and swiftly developing cities gave concrete evidence of the convictions of the liberals. Into this tense period the Dominicans infused an influence at once conservative and liberal. From their monasteries the Dominican Friars went forth to study and teach at the universities, and to travel through the restless, mightily confused world, bringing to the people truth.

This first truly active order of priests has as its founder the brilliant and zestful son of a Spanish Castilian feudal lord. Born in the year 1170 at Calahorra, Dominic Guzman was endowed with an unusual abundance of spiritual and material gifts. His parents were of noble lineage and afforded the child with an excellent example of sincere Christian living. At the age of seven, Dominic was sent to his uncle, arch-priest at Gumiel d'Izan, under whose guidance and tutelage he would remain for the next seven years. During his youth Dominic showed a singular devotion to the Blessed Mother, who, as his chosen Patroness, would one day show her special love of this earnest young son.

In 1198 the noble son of the Guzmans relinquished his position and possessions for a far greater inheritance, as he embraced the Institute of Canons Regular of St. Augustine. Two years later, the zealous, holy young canon accompanied his Bishop on a journey which was, unknowingly, to be the beginning of his life's great journey. The Bishop, having obtained permission of Pope Innocent III to work for the conversion of the Albigenses, entered France with his young co-missionary, and there the pair entered whole-

heartedly upon this all-important campaign. The bishop was to remain there for two years; St. Dominic, for ten.

During these years, St. Dominic went among the people preaching with results that were at times clearly miraculous. Discarding the fine dress and manner common to the preachers of the day, Dominic went on foot among people of all classes, sleeping in the open and living on more meagre rations than even the poorest of peasants. His holy humility and obvious unworldliness were a living refutation of the heretical charges being levied against the Church.

It was not, however, until 1215 that St. Dominic gave expression to his long cherished dream and laid the foundation of his Order. Then it was that sixteen fellow-missionaries, drawn by his eloquence and sanctity, gathered about him at Toulouse to form a Religious community under the jurisdiction of the Bishop. St. Dominic, at their insistence, went to Rome seeking approval of this institute by which he hoped to give the Church an ever growing number of zealous preachers who, by their word and example, might spread the light of faith and the fire of Divine charity. Pope Innocent III at first withheld his approval, until, tradition says, he dreamed he saw the Lateran Church in danger of falling, and St. Dominic stepping in to support it with his shoulders. Dominic returned to his colleagues with an oral approval of the order and the command to draw up its constitutions and lay them before the Pontiff. In December, 1216, Pope Honorius III, who had succeeded Pope Innocent, confirmed Dominic's order and its constitutions, and gave to the Church one of its greatest institutes, the Order of Friars Preachers.

The initials which follow the names of the Dominican Fathers are perhaps the most easily understood of any Religious Order's. Although these Fathers are popularly

called "Dominicans," a title which refers of course to their founder, they are actually members of the Order of Preachers, and thus the initials "O.P." which follow the names of the individual Fathers are easily understood.

The Order of Preachers met a great and long-standing need in the Church. Prior to the founding of this Institute, the duties of preaching had been confined to the Bishops of the Church, a plan which no longer could meet the needs of the times. The truth needed desperately to be preached and defended. It was a task too great for the limited number of prelates, and their inability to reach their people resulted in glaring misconceptions on the part of the faithful in even the fundamental aspects of their Faith. It was to meet this pressing need that St. Dominic instituted his Order of Preachers, a company of holy Friars who would devote their lives to preaching to the people and defending the Faith against both insolence and ignorance.

Pope Paul III styled the Order of Preachers "Champions of the Faith and true lights of the world," and such they have proven to be for seven centuries. The 13th century, the first of its existence, has been styled the classical age of the Order, for in this period the Dominicans, with foundations in Spain, Italy, and France, were the world's greatest teachers, while through their brilliant preaching they reached and touched the hearts of countless thousands. The Friars Preachers were especially authorized by the Church to preach crusades, which they did with marked success.

With such a glorious record behind them, the Dominican Fathers came to North America in 1772, when nine members of the Order landed at Loreto, California, on October 14th. Between 1772 and 1800 it is estimated that seventy Dominicans came to the peninsula, where they diligently and daringly lit the light of Faith in a truly pagan land.

The Dominicans' association with the American continent antedates this arrival by more than two centuries, one of the Dominicans, Father Luis Cancer even being martyred in 1549 in Florida. But it was not until the arrival of the Friars at Loreto that North America began to feel their benignant influence.

The first Province of the Dominicans in the United States was founded in 1805 by Bishop Edward Dominic Fenwick, a native of Leonardstown, Md. who had joined the Order of Preachers at Bornheim, Belgium, with the intention of one day bringing his Order to his native country. In 1806 the then Fr. Fenwick established St. Rose's convent in Washington County, Ky., and in the following year established St. Thomas college there. Father Fenwick resigned his position as superior in 1814 to do Missionary work in Ohio, where, in 1818, he built the first church in Ohio, St. Joseph's, near the town of Somerset, with a Dominican convent nearby. Three years later, the great Dominican Missionary was made first Bishop of Cincinnati, being solemnly consecrated at St. Rose's on Jan. 13, 1822, by Bishop Flaget. The new Dominican Bishop counted in his Diocese not only all of Ohio, but Michigan and the Northwest Territory as well. The figure of the beloved prelate was familiar throughout his vast Mission territory, and it was in the midst of one of his many missionary journeys among his peoples that Bishop Fenwick was stricken with cholera and died, in 1832, at Wooster, Ohio.

Since the inception of the first Province of St. Joseph in 1805, whose provincial headquarters are now located in New York, the Order of Preachers has progressed steadily, until today there are three Dominican provinces in this country. Holy Name Province, with Provincial headquarters at San Francisco, was founded in 1850, while the Province of St. Albert, with provincial headquarters in Chicago, was founded in 1935.

Throughout America the Dominican Fathers maintain sixty-two priories and houses. In addition to the provincial headquarters in New York, San Francisco, and Chicago, the Order has establishments in Newark and Jersey City, N. J., New Haven, Conn., Providence, R. I., Washington, D. C., Philadelphia, Pa., Louisville, Ky., Madison, Wis., Detroit, Mich., Minneapolis, Minn., Kansas City, Kan., Houston, Texas, Denver, Colo., Seattle, Wash., Portland, Ore., and at Los Angeles, Berkely, and Oakland, Calif., as well as in many smaller places. Thus the Dominican houses are located in each section of our land, and in the 19th as well as the 13th century, each foundation marks the dwelling place of learned, holy Friars who continue in their designated role so eloquently described by Pope Paul III.

The life of the Dominican Mission Father, as of all his confreres in the Order of Preachers, is one that is at once completely active and completely contemplative. Contemplation and study are of primary importance in the life of the Dominican Father, whose Order took the characteristics of monastic life and added to them the active apostolates of teaching and preaching. Thus contemplation may be accurately styled the basis and source of the Dominican Apostolate.

There are no Mission Houses in this Order, as in many more modern Congregations. The Fathers devoted to the giving of Missions and retreats live, as a rule, in the priories or houses of their Order together with other Priests assigned to parish work, teaching, or writing. Within the community the Dominican Mission Father devotes himself to prayer and study, solemnly chanting the daily Divine Office. It is from this intimate union with God and intense devotion to truth that the Dominican Father goes forth to give his Mission, thus personifying the ideal of the Order

of Preachers, expressed by St. Thomas Aquinas in the words *Contemplare, et contemplata aliis tradere*, to contemplate, and communicate to others the fruits of that contemplation.

The Dominican Fathers have long played an important role in the Catholic education of youth in this country. Members of the Order of Preachers teach in a number of colleges, including the Catholic University of America at Washington, D. C. Especially in the departments of philosophy and theology is the figure of the Dominican familiar. Despite their great teaching tradition, however, the Fathers of the Order of Preachers conduct only one college in the United States, Providence College, at Providence, Rhode Island.

The Dominicans have a distinctive record as members of one of the Church's greatest teaching Orders. The Order of Preachers was the first instituted by the Church with an academic mission, and its effect upon the teaching methods may be seen even today. In the century of its founding, the Order of Preachers established a complete and thoroughly organized scholastic system, for which St. Dominic has been styled "the first minister of public instruction in modern Europe." The Order of Preachers became the first Religious Order whose members were recognized as part of the staff of the famed University of Paris, one of the greatest centers of education in the Middle Ages.

Through their work in universities and schools, and in parishes throughout the country, the Dominican Fathers have become known and revered by countless thousands of Americans. The distinctive robes of these Fathers make them easily distinguished from members of other Communities. The Dominican Father is an outstanding figure in his flowing white robes, which are in three distinct parts:

the tunic, or main robe; the scapular, a wide panel depending from the shoulders in both back and front; and the capuche, or hood, which is generally thrown back on the shoulders. Over this robe of white, on solemn occasions and at certain specified times, including the giving of Missions, the Dominican wears a black mantle or cloak, called the "cappa." The Rosary of St. Dominic, the special inheritance of the Order from the Blessed Mother through their Founder, is worn suspended at the left side.

Almost eight hundred Dominican Fathers carry on the great work of their Founder in this country today. Their labors are diversified: in addition to their work as Mission Fathers and instructors in schools and colleges, the Dominicans are engaged in intensive work in the fields of lecturing, writing, radio preaching, and in an enterprise relatively new to this country but very old in the history of the Church: the Catholic Theatre. Passion Plays, perhaps best exemplified by the famed Oberammergau Passion Play, first mentioned in 1663, have long been an outstanding expression of Catholic art. In this country, one of the best known of the Catholic Theatre's groups is the famed Blackfriars Guild, with headquarters in New York. Dominican Fathers (styled Blackfriars long ago in England) head this renowned Guild, and head as well the Catholic University School of Drama, which was started in 1937 by the Blackfriars at the Catholic University, Washington, D. C.

Dominican Saints are among the most widely known and venerated in the Church. During the seven centuries of the Order's existence, sixteen Dominicans have been canonized. Of these, the holy founder of the Order takes precedence, for Dominic Guzman was declared a Saint in 1234 by Pope Gregory IX. The list of Dominican Saints represents the learned and the unlettered, the great, and the lowly, all raised to the dignity of the Altar for their sim-

ilarly holy and Christ-like lives. St. Albertus Magnus (Albert the Great) was a Dominican Friar, philosopher and scientist whose study of the natural sciences was far in advance of his time. His most renowned pupil was St. Thomas Aquinas, an outstanding philosopher and theologian who is perpetuated in Thomistic philosophy, today an integral part of the training of all Catholic priests. Both these Saints have been declared Doctors of the Universal Church, St. Thomas (canonized 1232) in 1568 by Pope Pius V, one of the three Pontiffs the Order has given the Church; and St. Albert in 1931 by Pope Pius XI. St. Raymond of Pennafort (1175-1275) is noted as one of the greatest canonists of his time. St. Catherine of Siena (1347-80), the widely venerated mystic, was a Dominican Tertiary, who was Canonized in 1461 by Pope Pius II. The great Dominican Patron of the Sick, St. Vincent Ferrer (1350-1419), one of the most powerful preachers of his day, travelled throughout Europe preaching penance, and was instrumental in ending the Western Schism, 1417. He was canonized in 1455 by Pope Eugene IV. The first American Saint was a Dominican: St. Rose of Lima (1586-1617) entered the Third Order of St. Dominic in 1606. She was declared a Saint in 1671 by Pope Clement X and is today venerated as the Patroness of South America. The last Dominican to be canonized was St. Margaret, Princess of Hungary, who was raised to the dignity of the Altar by Pope Pius XII in 1943.

Many members of the Order of Preachers were raised to the Cardinalate, especially during the first three centuries of the Order's existence, when there were twenty-eight Dominican Cardinals. Of these Cardinals the world was to receive its last Canonized Pope, Pius V, whose reign lasted through the turbulent years 1566-1572. Nearly three hundred Dominicans have been Beatified, among them Popes Innocent V (1276) and Benedict XI (1303-04), whose

Pontificates were each ended by death after an exemplary rule of less than a year.

The Order of Preachers has also given numerous Bishops to the world. One See in our own country is at present filled by a Dominican, the Most Rev. Edward C. Daley, O.P., D.D., Bishop of Des Moines, Iowa.

The apostolate of the foreign missions has always been carried on zealously by this Order. From its earliest history, members of the Order of Preachers have travelled even beyond the known limits of the world in their unceasing quest for souls. Since St. Dominic himself first sent his Friars to convert the pagan Cumans in South Russia, Dominican Fathers have zealously carried out the decree of their holy Founder that they bring the light of Faith to the ends of the world. The 13th Century found the Dominicans labouring in the Orient, after having received their linguistic training at a college founded by the Dominican Raymond of Pennafort. In the 14th Century India received the benefits of the apostolate of many Dominicans, while the discovery of America in the following Century opened new vistas for the Missionaries of St. Dominic, who followed closely in the footsteps of the conquistadores. A Dominican Friar, whose name is scarcely known today, Fr. Diego de Deza, was the constant defender of Christopher Columbus, who declared (in a letter of Dec. 21, 1504) that it was to him the Sovereign of Spain owed the possession of the Indies. In 1510 the first Dominican Missionaries reached the New World, and in their roles of Preaching Friars they soon spread throughout the conquered countries. It was from America the Dominican Friars crossed the seas to the Philippines in 1586. How great the contribution of the Dominicans has been in this most important apostolate may be surmised from this one fact: more

than thirty thousand Dominicans have died Martyrs in the Mission Fields of the world. Blessed Francis de Capillas, O.P. was the first Christian martyr in China, a land which even today offers the martyr's crown to the thousands of modern missionaries who still seek the salvation of her millions of souls.

With this valiant record as an inspiration and example, Dominican Fathers from the United States are today carrying on this great apostolate across the world. The Fathers of the Province of St. Joseph labour in the Prefecture Apostolic of Kienow, Fukien Province, China.

Writing has always been an important occupation of the Order of Preachers, whose Founder counted among his works a manuscript on the Immaculate Conception which, when attacked by the heretics its author refuted, was three times emitted, unharmed, from the fire into which it was thrown. The spiritual sons of St. Dominic in this country carry on this great apostolate by the publication of books, pamphlets, and magazines such as the monthly *Rosary Magazine*, published at New York. In addition, the Dominicans publish *The Thomist*, a journal devoted to Theology and Philosophy, *The Torch*, organ of the Dominican Third Order, the official *Holy Name Journal*, and the quarterly publication of Dominican students, *Dominicana*. Dominican Fathers also edit the *Homeletic* and *Pastoral Review*.

During his lifetime St. Dominic instituted three Orders: the Order of Preachers; the Second Order, which is comprised of cloistered Dominican Nuns, and the Third Order, in which one finds the well-known active communities of Dominican Sisters as well as the Third Order of Lay People, who receive and give much good through their effort to spread the doctrines of their holy founder. The Sisters of St. Dominic, founded in France in 1206, were established

in this country in 1822, and are well known throughout the land for their tireless work in the schools, colleges, hospitals, houses for his ill and infirm, and Social Service centers established by their Order.

The devotions peculiar to the Dominican Order are especially fostered through the work of the Third Order (lay), the Rosary Confraternity, Holy Name Society, Sodality of Blessed Imelda, and Sodality of the Angelic Warfare. Of these Organizations, perhaps the best known is the Holy Name Society, which is a centuries-old Dominican contribution to the Church and the world as well. Dominican Fathers also spread devotion to the Infant of Prague, St. Jude, and to Our Lady of Fatima, who in our present Century has commanded Her children to practice greater devotion to the Rosary, so closely associated with the Dominicans since the 13th Century.

Among the many duties of the members of the Order of Preachers are posts in the Vatican which are traditionally held by Dominicans. Included in these is the post of Papal Theologian, or Master of the Sacred Palace, established in 1216 almost simultaneously with the establishment of the Dominican Order. Friars Preachers also traditionally head the Section for the Censorship of Books and the Commissary of the Holy Office.

By "instructing the mind, touching the heart, and moving the hearer to do what is urged" (St. Thomas Aquinas) Dominicans preach. Their preaching is done in strict conformity with the ends or purposes of the Order of Preachers: the glory of God, the propagation of truth, and the giving to souls of the fruits of contemplation. At a Dominican Mission these purposes are perhaps best illustrated, for the Missions given by this Order are traditionally periods of great spiritual benefits, derived to a great extent

from the appealing and beautiful manner in which the Mission is presented. These Mission Fathers follow a Dominican formula for Missions which includes treatments of the Mass, the Sacraments, Marriage and Family Life, the "Last Things," and other subjects, presented in a manner which skillfully combines counsel and command.

Those making a Dominican Mission notice especially the great emphasis the Mission Father places upon the Rosary, that powerful prayer given to St. Dominic by Our Blessed Mother herself. The holy Founder of the Order of Preachers used this new gift as his most powerful weapon in the fight against heresy and coldness from which struggle he never waived during his lifetime. And during the intervening centuries, Dominican Fathers, the great Preachers of the Church, have used the Rosary, with all its warmth and beauty, to gather in the cold hearts and smirched souls of mankind and lead them willingly back to Our Lady and her Divine Son.

Veritas is the one-word motto of the Order of Preachers. The propagation of Truth has inspired the Dominican Fathers in their unceasing labours through the centuries from the Middle Ages to our own catastrophic times. In his original work as preacher, long before Parochial Missions were organized, the Dominican Father went before the people to instruct and counsel, giving to them the fruits of his learning and holiness. Today in parishes across the country, the Dominican Mission Father continues his wonderful apostolate of guiding and strengthening the faithful in the truly Christ-like and Catholic way of life. In his consecrated task of bringing the Truth, and thus the Faith, to the people, the Dominican Father never went into a world which needed him more desperately than ours does now.

MEET THE MARIST FATHERS

IN THEIR WORK OF MISSION FATHER, the Priests of each Community traditionally dedicate a part of their Mission to the spread of devotion to the Blessed Mother. These sermons, given under whatever title their Founder especially chose to honor Her, have often been the source of inestimable good to the faithful. While we have noted the especial devotion to the Blessed Mother manifested by all Mission Fathers, we write now of the one Community of Priests especially dedicated to the Blessed Mother, and bearing Her very name: the Mission Fathers of the Society of Mary, or Marist Fathers.

For the origin of this Society we must turn to that turbulent period in the history of France, following the downfall of Napoleon, when there originated in the pious zeal of a group of young students at the Seminary of Lyons, a plan which was one day to materialize into a world-wide Community. In the Restoration of 1815, the students saw an opportunity to help restore the religious fervor of their countrymen who had been so sorely tried during the preceding years. In the wondrous designs of God, it was destined to be the most reticent and unnoticed of the seminarians who would one day give tangible form to these young aspirations, when he would found the Society of Mary.

Jean Claude Colin had entered the Diocesan Seminary at Lyons well disciplined in the service of Christ. For the tyrants of France, perhaps to remove from their presence what might still trouble the remnants of their God-given consciences, had sought to banish God from their country, and in their satanical eagerness to achieve this, they logically struck first at those who represented Him on earth. In the years following Claude's birth on Aug. 5, 1790, the Priests labouring in the vicinity of his native St. Bonnet-le-Troncy were frequently persecuted, as were their confreres throughout the country. During these perilous years the Colin family was to prove often a great source of consolation to these persecuted Priests. As a young child, Claude had seen his father imprisoned on suspicion of harboring loyal Priests. Again, the faith of the family was to be severely tried when their assistance to the clergy was discovered by the enemies of the Church. On this occasion, the boys' father was forced to choose between certain death or abandoning his assistance at the Mass of a conforming Priest. But to a family so sincerely devout as were the Colins, this left no actual choice, and with the resignation peculiar to the faithful of every century, the mother calmly replied to this ultimatum: "Then he must die!"

How deep an impression this statement would make upon her assembled children, the mother could not possibly have foreseen. For the combined example of their parents was to prove an influence so strong that it would remain with the children even into manhood, long years after their mother's and father's death. One of the older boys resolutely followed his Vocation to the Sacred Priesthood, and he, in turn, was destined to protect and guide the vocation of his younger brother who would be enrolled at St. Joddard's smaller seminary and then at the Grand Seminary of Lyons. Even after his Ordination, Claude would be

guided and aided by this older brother, to whom he was assigned as a curate in the parish of Cerdon (Ain). And thus the seed of Faith, implanted by their parents long years before, had at last ripened into full maturity, when the sons of a man who had risked his life to assist those in Holy Orders, themselves would each receive the same title of "Alter Christus."

The younger Fr. Colin was especially noted for his deep humility and reticence, and only the designs of God and His Blessed Mother could have made of this young Priest the Founder of a Religious Community. In his Priest-brother, Claude found a faithful follower and counsellor in his formative plans for the establishment of a new Community, and it was during his stay at Cerdon that he drafted the tentative Rule of his Society. In this period he was to realize the founding of the Sisters of the Holy Name of Mary, while another of the original group of Lyons seminarians, Fr. Marcellan Champagnat, founded at Lavall the Little Brothers of Mary.

Slowly Fr. Colin's dreams were to be realized. Although the Sisters' and Brothers' branches of Mary's Society were uneventfully founded, the formation of the Community of Priests was to be a more difficult task. The coldness of the clerical authorities of Lyons prevented its inception for many months, and offered a serious problem to the young Priest. Then, in one of the so-called coincidences which so often mark the pathway to the achievement of God's Will, the parish in which Fr. Colin resided was transferred to the newly restored See of Belley. There, Bishop Devie, recognizing in Fr. Colin a true Servant of God, in 1823 authorized the resignation of the young Founder and a few companions, that they might form into a Missionary band for the benefit of the Catholics in rural districts. Thus we may see that the Marist Society was formed of Priests

specifically destined to labour in the capacity of Mission Fathers.

To their own people, many of them far removed from the care of pastors or even occasional attendants at Mass, went the first Mission Fathers of the Society of Mary. And into each community which they entered, these zealous young Mission Fathers infused the vivifying impulse of their Missions, brief periods of Religious devotions and instructions which were destined to have far reaching and lasting effects. The exemplary characters of its first members soon gave the new Society a magnificent and widely known reputation. Bishop Devie had indeed co-operated with the designs of Divine Providence in assisting the Founder of this nascent Community. So deeply impressed by the ability and spiritual character of the Marist Fathers was the Bishop that he bestowed upon them both an honour and great task for so small a group: the conducting of the Diocesan Seminary of Belley. With this assignment, Bishop Devie gave to the Marist Fathers their second apostolate, which would be an ever increasing part of their Society's labours in the years to come.

Thus the Society of Mary, whose members were already veterans in the service of Christ, was canonically approved on April 21, 1836 by Pope Gregory XVI. While the Marist Fathers were confirmed as a band of missionary-teaching Fathers, the third phase of their work was soon to be presented them. For Pope Gregory, ever deeply interested in the rapidly growing needs of the foreign missions, saw in these new Religious the answer to a long felt need, and, accordingly, on May 13th of the same year, the Pontiff entrusted the Missions of Oceania to the newly-vested Marist Fathers.

Four months after the foundation of his Society, the humble young Founder gathered the twenty Priests co-

consecrated to the service of Christ and His Blessed Mother, and went with them to the Capuchin Institute at Belley for the election of their first Superior General. His spiritual sons imposed this honor upon their beloved Founder, and, seeking not the honor but humbly to do the will of God, Fr. Colin became the first Superior General of the Society of Mary. Vowed to the service of Christ and especially dedicated to spread devotion to the Blessed Mother, the first Marist Fathers made their Religious Profession on Sept. 24, 1836 in the modest Capuchins' Chapel, since, very much like the One Whom they sought to imitate, they possessed no home of their own in which their Institute might be born. On this occasion, as on so many others until the time of his death, Fr. Colin emphasized that never would he recognize any but the Blessed Virgin as the true Founder and Perpetual Superior of the Society.

Before the close of the year which marked its official origin, the Society of Mary would be actively engaged in each of the apostolates assigned to it. On Christmas Eve, that time symbolized the world over by the Crib of the Infant Christ, Fr. Peter Chanel, S.M., and a small band of Marists turned, instead, to kneel before the Cross of the Crucified Christ, and, rising, to leave the consolation and companionship of their spiritual family as they set out for the unknown lands of Oceania. On his first Christmas as Superior General, Fr. Colin had indeed a precious gift to offer the Holy Infant, in the erection of an Institute dedicated to His service, whose members were already laboring in the apostolate of teaching and home Missions, and now had entered upon the great apostolate of the Foreign Missions.

Steadily the Society of Mary grew in numbers and in repute, until the prudent Superior felt it expedient, as the century entered its last half, to send the Priests bearing

Mary's name to the British Isles, and then across the Atlantic to a land just recovering from the wounds of a Civil War. America first welcomed the Marist Fathers to Louisiana, where they came in 1863 at the request of Bishop Odin. Here the French people of the region were badly in need of spiritual guidance and leadership, and in the Marist Fathers they found help and consolation from Priests who could understandingly guide them and renew again in the hearts of so many the flame of Faith which so often flickers or dies amid alien surroundings. Parishes and schools were founded for the French-speaking Catholics, and soon there evolved an orderly religious life so cherished by the tradition-loving Catholics of the Old World. Whereas life in a new, struggling country may provide adventure and excitement for those who seek its promises, very often the lack of tradition-hallowed shrines, whether they be Gothic cathedrals or the graves of early saints beloved by their countrymen, dulls the senses of the Faithful, and makes them more susceptible to that most insidious "ism," indifferentism. America has begun to know the deep joy of venerating those whose lives radiated auras of holiness as she grew from a wilderness to a nation, and yearly thousands pay homage to the humble shrines of St. Frances Cabrini, Fr. Junipero Serra, O.F.M., or Fr. Edward Sorin, C.S.C., founder of Notre Dame University, which may well be looked upon as a glowing memorial to all those Religious who gave our land its great Catholic traditions. But the days in which these first Marist Fathers laboured contained no such inspirational traditions, and a coldness chilled the hearts of many who found themselves in a land whose language they could not speak, and without the spiritual guidance of Priests who could fully appreciate the problems which confronted them. Of their exemplary characters and unceasing zeal for souls these Fathers gave to the people a renewed and fervent Faith which would sustain

them during the trying days ahead, when they would in turn aid in securely establishing their Faith in their new land.

From Louisiana the pioneer Marist Fathers soon travelled to virtually all the regions of the Eastern coast, caring for the needs not only of the French, but of the English-speaking peoples as well, whose language they had soon learned. Especially along the coast did they labor, where the immigrants of all nationalities often found it an almost overpowering task to retain their faith and ideals amid the confusion and treachery of the shore line, that place which often acted as a proving ground from which only the staunchest would emerge to live in the higher ground of freedom and opportunity that was the real America so honored by the world.

During their early years in America, the Marist Fathers labored as one of the first groups of Mission Fathers to serve the people of this land. It was not until approximately 1860 that popular or parochial Missions could be undertaken here in this country, and so we may see at what an opportune time the Marists arrived on our shores. In their work as Mission Fathers, the spiritual sons of Fr. Colin went before the people of all classes, giving to them the fruits of their holiness at a time when it was sorely needed. At this time the people of our land had entered that period of transition from the concentrated strain of pioneering, a time in which there had been little freedom for the caprices of a more settled land. The majority of people came here seeking religious as well as political freedom, and the Faith, strengthened by persecution, had been to many their dearest possession, one guarded indeed by their very lives. Despite the contributions of Catholics to the early progress of our country, many of the Colonies bitterly persecuted the Catholic Faith even while proclaiming the freedom of

worship which they had made a part of the credo of America. The logical subduing of this oppression, and the comparative improvement of primitive conditions, had led to a relaxation of vigilance and, unfortunately, in many cases to a lessening of the fervor of many Catholics. Then it was that the Mission Father began to assume his rightful place in the lives of Catholic America. And among these early Mission Fathers there stands forth the exemplary figure of the zealous Marist Father.

In a land whose Patroness was Our Lady of the Immaculate Conception, the members of the Society of Mary laboured zealously and fruitfully, until the numerous establishments they governed were formed into a Province of the United States in the year 1889. At that time the Marists laboured mainly along the southern and eastern regions of the country, but soon their labours took them throughout the entire country. Especially in the capacities of Mission Father did they journey to the scattered settlements whose inhabitants received the consolations of the Faith only occasionally. Gradually foundations were established across the nation, and in 1924 the country was divided into two provinces.

In the Washington Province, erected 1889, the residence of the Provincial is at the Marist Seminary, Washington, D. C., where the Scholasticate of the Province is also located. The Seminary of the Province is located at So. Longhorne, Pa., while Marist Fathers also conduct the Diocesan Seminary in New Orleans. The Fathers of this Province conduct parishes in Algiers, Paulina, and Convent, Louisiana, as well as in Atlanta and Brunswick, Ga., and in West Virginia at Buchanan, Richwood, and two parishes in Wheeling. The Mid-West finds the spiritual sons of Fr. Colin caring for parishes in St. Paul and Minneapolis, Minn., Nampa, Idaho, and on the West Coast two parishes in San Francisco have benefited from the labour of these zealous

Priests. The Territory of Hawaii is included in the Washington Province, and Fathers from this Province conduct parishes at Kauai and Hawaii, T. H.

The newer Boston Province has its Provincial headquarters in Boston, where the Society also conducts one parish. The Novitiate of this Province is located at Prince Bay, Long Island, while the Scholasticate and Seminary are located at Framingham and Bedford, Mass. In addition, the Fathers of the Boston Province conduct parishes in Mass. at No. Cambridge, Chelsea, Lawrence, So. Lawrence, Haverhill, and two in Methuen. Rhode Island claims the Marists at parishes in Providence and Westerly, while in Maine there are three Marist parishes: at Brunswick, Van Buren, and Keegan. In Sillery, Province of Quebec, is located a Marist Seminary also included in the Boston Province.

With an outstanding reputation as educators, the Marist Fathers came to America and soon established small but competent parochial schools in each of the parishes they founded. Here, as in France, they would serve in the training of secular clergy, as well as training the members of their own Society, and would by no means neglect the higher education of youth. Marist Fathers have long been represented on the staffs of the great Catholic universities and colleges, and are today included among the faculty of the Catholic University, Washington, D. C. St. Mary's College, Van Buren, Maine, today provides young men not only with a superior education, but of even more lasting importance, gives to these youths an education imbued with the lofty ideals and beautiful traditions which are the Marists'.

The achievements of this Society in America may be attributed to a comparatively small group of Fathers who laboured ceaselessly in order that they might fulfill the

duties normally requiring the services of three times their number. Even today there are only approximately two hundred and twenty Marist Fathers to serve in the Society's many undertakings in the entire country. Of this number, relatively few Priests are engaged in the work of the Mission Father, yet it is he who has often introduced his Society into countless cities and towns, and by his exemplary character won annually thousands of new friends for it.

Like the members of most of the more modern Congregations, the Marist Fathers did not adopt a distinctive religious habit such as those worn by members of the first Orders in the Church. Rather do they dress as the secular clergy of the country in which they reside. Yet at a Mission the Marist Father has perhaps the most distinctive habit of any Mission Father in this country, for in their work of preaching Missions, these Priests who bear the Blessed Mother's name bear also her color, in the form of an unadorned blue cape which is worn over their cassock.

In their Missions, the Marist Fathers accentuate the Mercy of God, and, as their name would imply, stress the importance of devotion to the Blessed Mother. This devotion has been a special inheritance of these Fathers from their Founder, whose entire life was singularly dedicated to the Mother of God. So much a part did the Blessed Mother play in his decision to found the Society of Mary, that Fr. Colin once said: "This Society has as its real Founder, the Most Blessed Virgin. She it is who has always been its real Superior. You have given me the title of Founder. I have made no objection. I have done nothing by myself. I obeyed an impulse and it did not come from man."

At a later time Fr. Colin remarked to his spiritual sons: "You shall continue the work of the Blessed Virgin, but I, unknown before, unknown after, that is the story of my

life." In this statement we find a truth which applies not alone to the Marist Fathers, but to founders of the majority of the more modern Religious Communities. While there are few people in this country who would not instantly recognize the names of Marist, Holy Cross, or Redemptorist Fathers, there are surprisingly few who would recognize the names of Fr. Colin, Fr. Moreau, or even St. Alphonsus Ligouri as the respective Founders of the three Communities. Far too often the name and lives of these holy Founders become lost in the glory of their Communities, their precious gifts to God and to the world. Even though this doubtlessly is as they would wish it, the example of their lives could not help but give the people today a deeper understanding of the ideals and special means of sanctification chosen by the Mission Fathers who continue their work. Secularist ideas and sordid stories are poured upon the public daily. What better refreshment from such spiritual drought than the concrete examples of goodness and saintliness portrayed in the lives of these holy Founders. Each of us has, at one time, benefited from the labours of their spiritual sons, and there are few who have not wondered at the Community to which they belonged, or the one who gave each Community to the world. Although the Mission Father enters the lives of the faithful only briefly, very often he leaves with them spiritual gifts which last a lifetime, and in that lifetime reach out to influence an ever widening circle of people. Just as properly prepared soil is capable of producing greater plants from seeds sown, so it would seem, could the people benefit more from the seeds of Faith and strength implanted by the Mission Fathers, had the ground of their minds and hearts been prepared somewhat by the beautiful knowledge of the Founder's life.

American Marist Fathers continue today the great apostolate of the Foreign Missions on the Islands of the South

Pacific inaugurated by a Missionary now Beatified by Holy Mother Church: Blessed Peter Chanel, S.M. Included in this Mission Field is the headquarters of the Procurator of the Missions at Sidney, N.S.W., as well as extensive missionary developments on Samoa, Tonga, Wallis and Futuna, Fiji, New Caledonia, the Loyalty Islands, New Hebrides, and the North and South Solomons, names now familiar to all the world through their part in the last war, and names which mark the final resting place of many soldiers of freedom as well as the soldiers of Christ. In these lands, widely sung for their beauty and romance, the Marist Fathers sought, and found, the truest beauty in the immortal souls of countless thousands of natives, and the eternal romance in the love of God for His creatures. New Zealand is a typical example of the results of the Marist labour, for there, on that neglected island the Missionaries of Mary went and formed, gradually but steadily, dioceses and an ecclesiastical province containing seminaries, schools, churches, etc., until finally 300,000 of the faithful of Oceania were received into the Holy Catholic Church. Under conditions little better than those which faced the original Missioners, for progress is slow in the wilderness, young men Ordained in the Holy Priesthood here in their native land, arrive yearly and labour for the sanctification of the countless souls still awaiting the knowledge of God.

In America, as in each country in which they labour, Marists have long been included among the ranks of the Hierarchy. Today two members of the Society of Mary are listed among the American Bishops: the Most Rev. Michael Keyes, S.M., D.D., retired (formerly of Marist College, Washington, D. C.) and the Most Rev. Gerald Shaughnessy, S.M., D.D., Bishop of Seattle, Washington.

Their Founder has envisioned from the very beginning the four branches of the Society of Mary as they exist

today: the Fathers, the Brothers, the Sisters, and the Third Order. One of the first Marist Fathers founded the Little Brothers of Mary, a teaching Institute which, in order to attain the most success in its work, later required greater freedom and was formed into a separate community, although bearing the title of Marist and co-operating with the Marist Fathers to the greatest degree possible. Within the Society of Mary there remain the Lay-Brothers, trained by the Society to assist the Fathers in their many duties.

The third branch of the Marist Family is comprised of the Sisters, who strive with the same spirit as the Fathers to attain the Marist ideal. The Sisters of the Society of Mary (S.M.S.M.) are now an independent congregation, although they were dependent upon the Society of Mary until little more than a decade ago. These Sisters are engaged in all the active apostolates peculiar to their vocation, and customarily assist the Marist Fathers on the Foreign Mission fields.

The Founder of the Society of Mary derived much comfort and consolation from the Third Order of Mary, which was organized for the benefit of lay persons and the secular clergy. Among the members of the Third Order were the Rev. John Baptist Vianney, better known as the holy Cure D'Ars, who was destined to be the first member of the Society to be raised to the dignity of the Altar. It was said long ago that the Venerable Colin placed an especial confidence in the Third Order. "He saw in it a particularly efficacious means of religious regeneration. Mary's spirit, that spirit of humility, self-denial, obedience, purity, love of God and of neighbor, would thereby enter the homes and gradually drive out from them the spirit of the world." There is surely a far more urgent need of the spirit of this Marist apostolate today even than in the times of its

origin. In his solicitude for the souls of mankind, Fr. Colin instituted not only the Religious Community which would one day embrace his spiritual sons and daughters bound by the vows of the Religious state, but for the countless thousands who could not, for many reasons, enter the Religious life, he instituted the Third Order of Mary, that these people, while still living in the world, might have at the same time the advantages of a Rule of Life, and all the many spiritual benefits derived from membership in such an Order.

At the end of his life the saintly Father Colin could look with deep satisfaction upon the holy Family whose Spiritual Father he would always remain. Upon his death, on Nov. 15, 1875, Fr. Colin, now declared Venerable by the Church, gave to the world a precious heritage in his beloved Society of Mary. That his spiritual sons have followed closely in his footsteps has been proven by such outstanding examples as the Blessed Peter Julien Eymard, founder of the Holy Ghost Fathers, but equally as well has it been proven by the hundreds of Marist Fathers who have, unnoticed by the world, continued faithfully to bring to the world the great beauty and grace of the Marist ideals.

And among the spiritual sons of Fr. Colin, perhaps none can better exemplify the ideals so dearly cherished by their Founder than the Marist Mission Fathers who, quietly, faithfully, bring to the peoples of the country the fruits of their learning and sanctity, while unswervingly living the Marist motto: *Ignoti et quasi occulti in hoc mundo*—Unknown and almost hidden in this world.



