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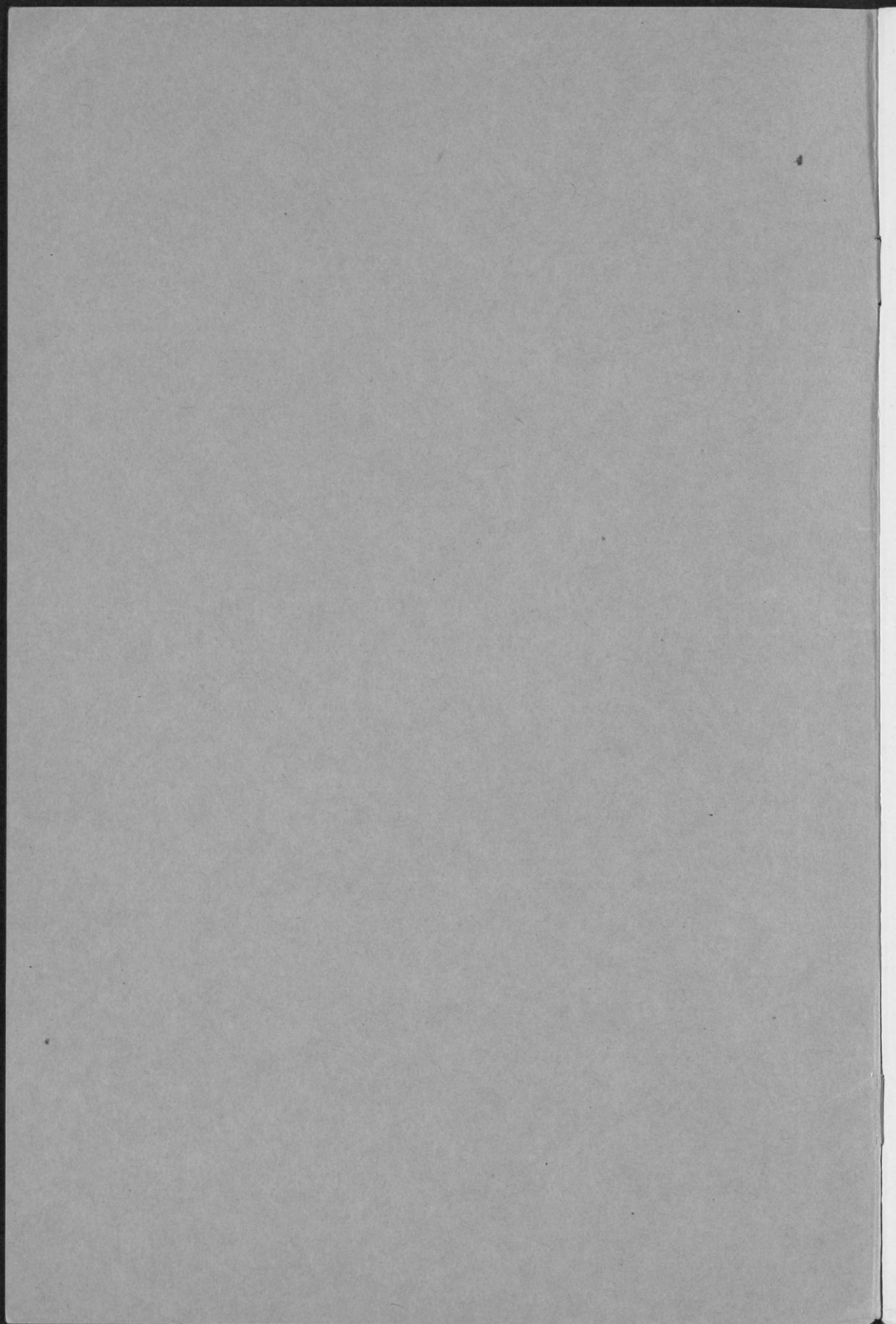
# THE ART GLASS WINDOWS

136

— in the —

Chapel of St. Stanislaus  
Seminary

FLORISSANT, MO.



AEQ 9881

The Art Glass Windows  
in the  
Chapel of St. Stanislaus Seminary  
Florissant, Mo.

## INTRODUCTORY

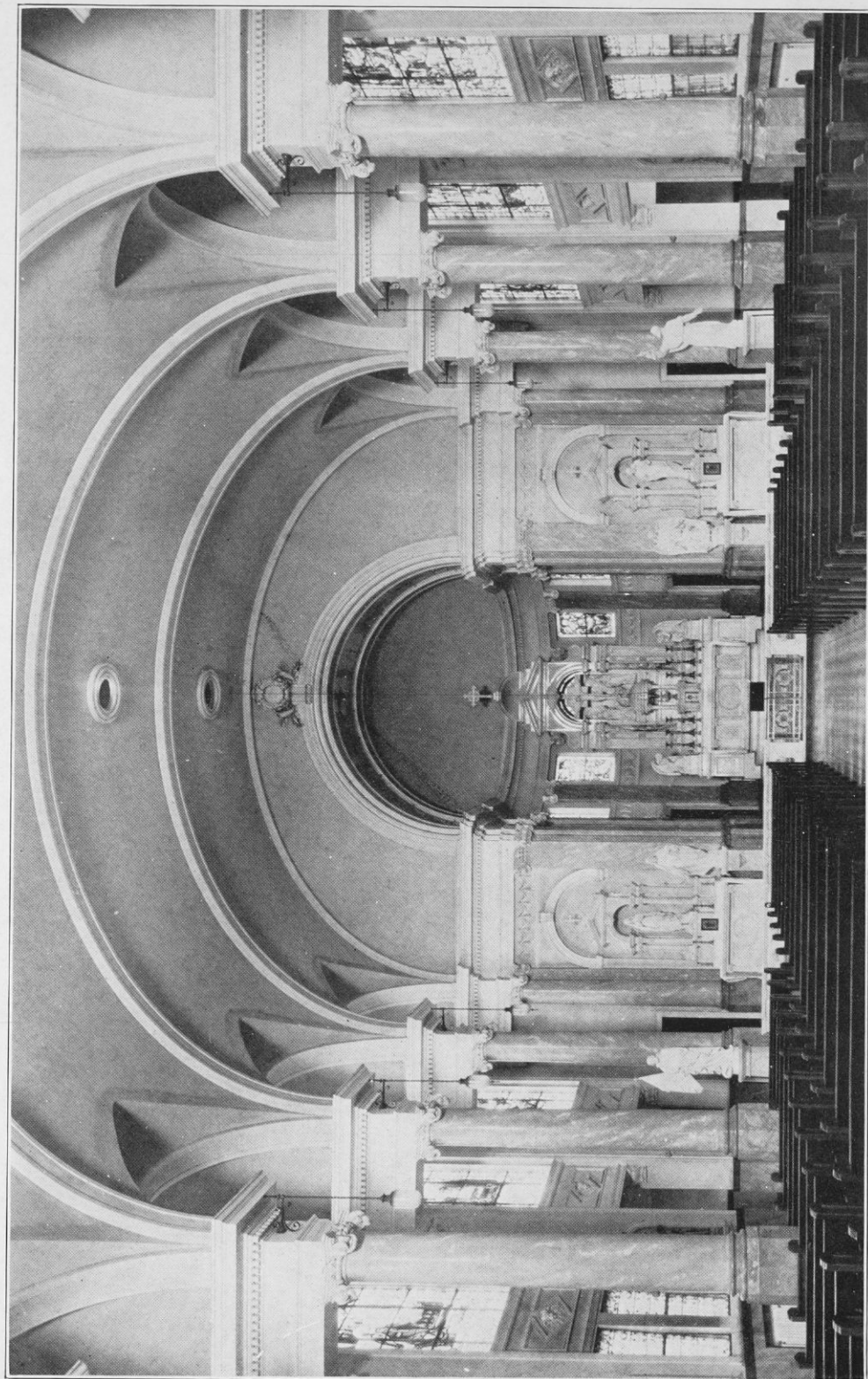
IN PRESENTING this souvenir of our chapel windows to our friends and benefactors, we feel that we are adding another tie to those that already hold us in so close a union of the spirit. In these reproductions are presented to our friends images which symbolize the aspirations that sustain the efforts of the young Jesuit to train and mould himself to be a fit instrument in God's hands for achievements similar to, if not rivalling the inspiring record held before his eyes in glowing glass.

In this little souvenir his friends and dear ones can see and share with him the same heavenly inspiration that makes of his days and months and years one prolonged desire to fit himself for one or any of the great works for God's glory and his fellow man's salvation, which the Society of Jesus has utilized throughout the four centuries of its eventful existence. There are reminders here of the Spiritual Exercises, the very source and soul of its life and energy; of the promise of Divine protection at Rome granted to St. Ignatius, a promise which remains a symbol of the almost uninterrupted love of one Sovereign Pontiff after another, as well as of the Society's unparalleled devotion to the interests of the Church and to the person of Christ's Vicar on earth; of the work of the Sodalities in establishing the reign of Christ's Mother in the hearts of the young; of the devotion to the Sacred Heart of Christ so providentially entrusted to the Society for re-ekindling throughout the world the cooling love for its forgotten Redeemer. In the quiet retirement of this house of prayer the young Jesuit is encouraged to acquire in their perfection the quiet domestic virtues which though hidden from the eyes of the world, demand a never-failing holocaust of self in the service of others. He sees, too, the inspiration of those who have forwarded God's kingdom in preaching the Word, both at home and on the foreign missions, with the special consecration to the salvation of the negro—all conspiring to strengthen the heart of the young beholder with a holy determination that the glorious self-sacrifice of former ages shall suffer no tarnish at his hands. The lesson of these windows teaches him that as a spiritual brother of the great souls whom the Church has held up for the veneration of the world, he can aspire to the loftiest heights of holiness, whether those heights be found at home or afar, by the steady wearing out of self in the Master's cause in hidden ways, or even by the quick and glorious shedding of his blood. Preachers, Teachers, Martyrs look down upon him from their lighted glory, and call him to follow in the paths that were their own.

We pray that the inspiring lesson of these windows will reveal itself to our friends and benefactors and bring them to see and realize that they, too, can share intimately in the same ideals, and that while their feet may walk in other paths, their spirit may be one with ours. Their generosity may make certain through generations yet to come the ever renewed triumph, and the ever onward march of the same glorious ideal.

Deacidified





Interior of Chapel St. Stanislaus Seminary

THIS window represents St. Ignatius during the writing of his famous "Book of Spiritual Exercises" in the cave at Manresa in Spain. As in a vision he beholds Christ his King and his heavenly Queen Mary. At Mary's feet he has recently hung his sword and kept his vigil of knighthood in her neighboring shrine of Montserrat.

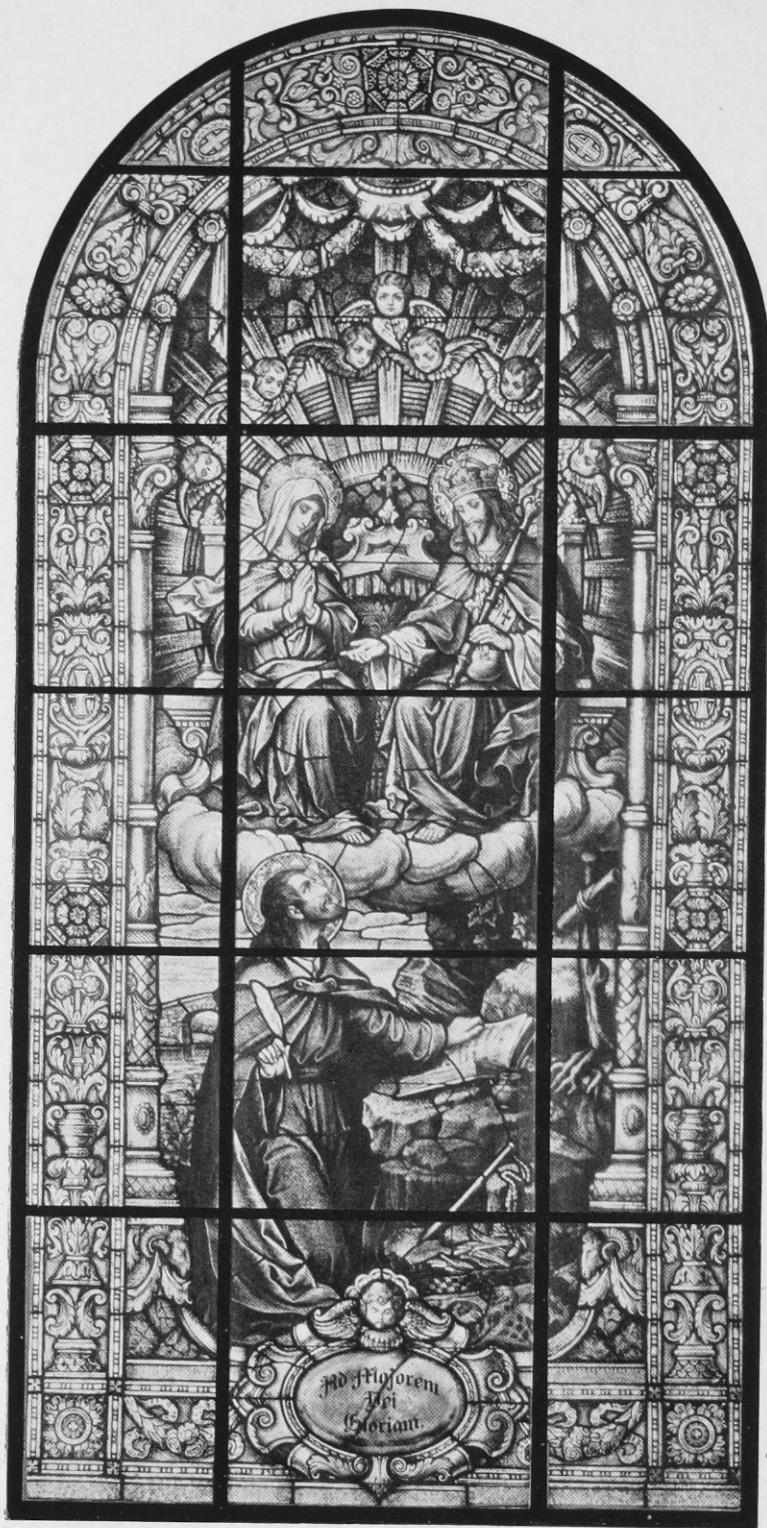
Ignatius Loyola, born in 1491, was a Spanish knight with a heart attuned to the highest ideals of chivalry. Honor and renown were his only ambition; but his career to worldly glory was abruptly cut short by a cannonball which struck him down during the defense of Pampeluna in the year 1521. To while away the tedious hours of convalescence at his castle of Loyola, the invalid called for his favorite romance; but they brought instead the Life of Christ and the Lives of the Saints. At first the soldier was bored, but gradually he became absorbed in these stories of a love he had never imagined, and of a heroism that has never been surpassed. Such lives were almost in the nature of a "dare" to Ignatius. After arguing, "Others have done it—why not I?" he determined to give himself to the service of God.

Upon leaving Loyola, Ignatius made a pilgrimage to Montserrat. After a general confession of his whole life, he retired to nearby Manresa, where alone, a novice at that kind of fighting, he began his spiritual battle. Eleven months later he came forth with that masterpiece of heavenly wisdom, "The Book of Spiritual Exercises." A constant tradition in the Society has it that Our Lady herself assisted in its composition.

The book is based upon the personal experiences of Ignatius, but is not strictly a book of spiritual reading; it is rather a manual of retreat exercises to train the soul in the knowledge, love and service of Christ Our Lord, who is the central figure throughout.

The Exercises, given in retreats and preached in missions, did much to check the onward rush of heresy in the sixteenth and seventeenth centuries. And more recently they have been the basis of the great lay retreat movement of which the Holy See has named Ignatius Universal Patron.

For the Jesuit himself, the Exercises are the chief instrument in a long spiritual training. Twice in his career, the first time shortly after his entrance as a novice, the second, after the completion of his course of studies, he spends an entire month in considering them; and every year he reviews them during his eight-day retreat. Thus he strives to acquire the spirit of his father, St. Ignatius, that spirit briefly expressed in the saint's famous motto: "Ad Majorem Dei Gloriam"—"All for the Greater Glory of God"—found below this window.



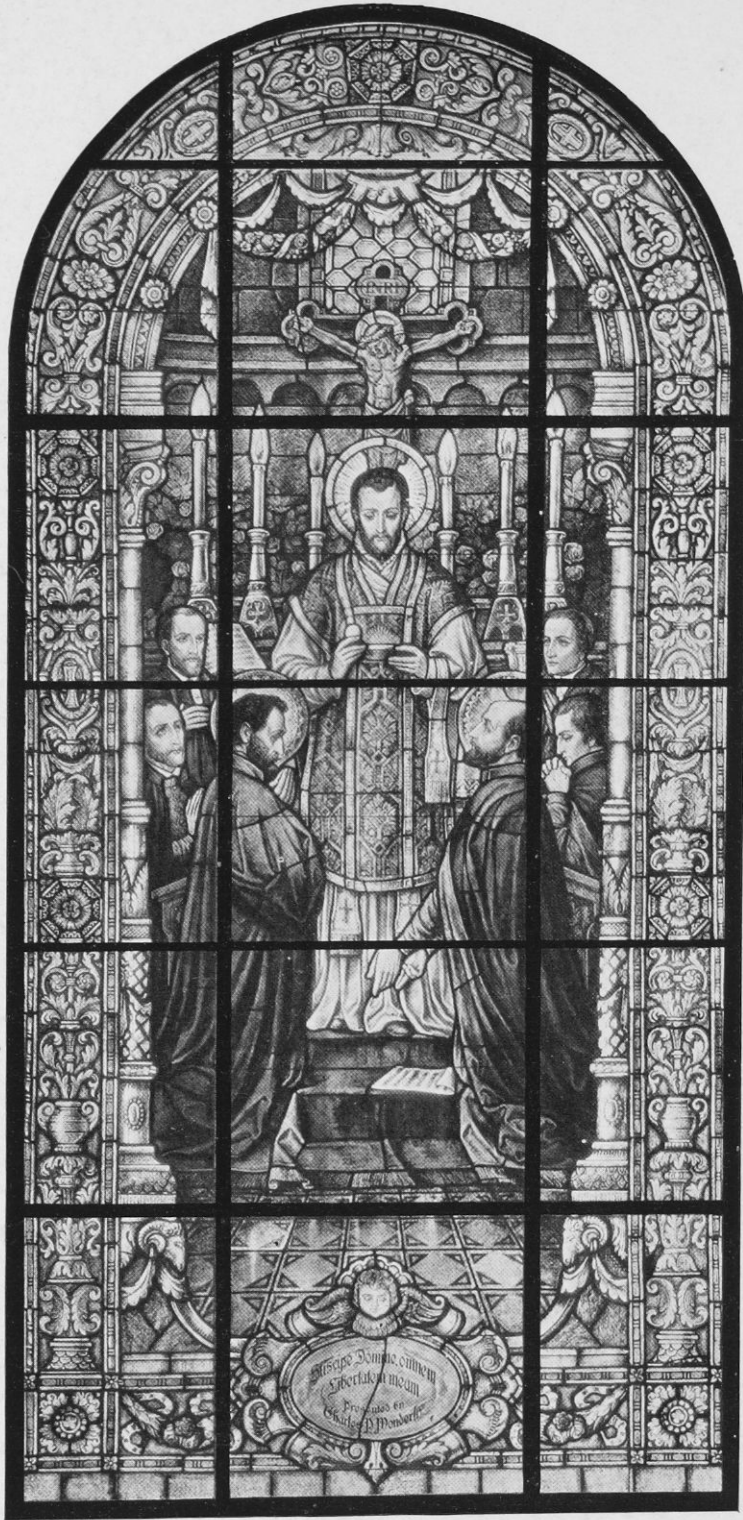
The gift of the Manresan Retreat League. St. Louis. Mo.

ON THE feast of the Assumption, 1534, Ignatius of Loyola and his six companions performed the ceremony here depicted, in the chapel of Our Lady of Martyrs, just outside Paris. Peter Faber, at that time the only priest in the little band, turning at the moment of Communion, held the Sacred Body of Our Lord in his hand. His companions then pronounced the perpetual vows of Poverty and Chastity, and a third, to serve their neighbor in Jerusalem.

Ignatius after leaving the cave at Manresa, had made a pilgrimage to the Holy Land, where he hoped to labor for the conversion of the Mohammedans near the Sepulchre of Our Lord. But after six weeks he was compelled to leave by the authorities there. After his return from Jerusalem Ignatius began the study of Latin. Like many other soldiers of his day he had neglected the classroom for the field; but with his projected service of God before him, he realized that he would need all the advantages of a good education. So although he was already thirty-three years of age Ignatius began at Barcelona the course of studies which he continued at the Universities of Alcala and Salamanca and Paris.

During his course of studies Ignatius "remained fixed in his desires to help souls," as he expressed it in his Confessions; and by his ministrations the zealous student drew many ardent souls to follow him. But of all who did join him, only the ones he found in Paris remained to take the vows at Montmartre. These young men of high abilities were: Peter Faber, Ignatius' room-mate at Paris; Francis Xavier, a popular professor at the University, who was in a few years to become the Apostle of the Indies; James Lainez and Alphonse Salmeron, both later, at the Council of Trent, theologians of Pope Paul III; Nicholas Bobadilla; and Simon Rodriguez. Over these men of various talents and dispositions Ignatius exercised a remarkable influence, and after forming them by means of the Spiritual Exercises, he gathered them at Montmartre to bind them to the service of Our Lord by solemn vows. To one who knows that obedience is the very soul of the military company of Jesus it may seem strange that the vow of Obedience was not made on this first occasion. But at that time there was no intention to found a new order; it was only in 1539 that the vow of Obedience was determined upon, when the first plan for the new Company of Jesus was drawn up.





The gift of Charles P. Wonderly.

HILAIRE BELLOC in "The Path to Rome" describes a pilgrim's adventures on the road to the Holy City. Three hundred years before him other pilgrims had a divine adventure on that path to Rome; and their adventure is the subject of this window.

Three years before, in 1534, Ignatius and his companions had vowed at Montmartre to serve their neighbor in Jerusalem, or, that prevented, to put themselves at the service of the Vicar of Christ. A war between the Venetians and Soliman, the Turkish sultan, closed the Holy Land to pilgrims. So after a long delay the little band dispatched Ignatius, Faber and Lainez to fulfill the other alternative contained in their vow.

Six miles from Rome, Ignatius entered a ruined chapel in the hamlet of La Storta. There he prayed that he might become a servant of Christ, or as he expressed it, "that Jesus would take me into his family." And he prayed earnestly, for the future of the little society was as indistinct as the dome of St. Peter's in the mist of that October morning.

"Here he was rapt in spirit, and he saw the Eternal Father recommend him affectionately to His divine Son, who was standing with His cross upon His shoulder, and to use the words of the Saint, He placed him with Him, that is to say, consigned him to Him, and made him one of His servants. Then the divine Son turned kindly to him and he heard Him say, 'I will that you shall be my servant,' and He promised to protect him and his companions with these words, 'Ego vobis Romae propitius ero.'" The words, which mean "I will be propitious to you at Rome," are cut into marble above the door of the little chapel in which Ignatius heard them.

St. Ignatius never interpreted the vision to mean that the Society would in later years enjoy any particular favor of the Holy See. But the soldier Ignatius obtained the favor he wanted most, permission to fight. The Pope in this sense certainly favored him. He gave Ignatius the honor of beating back that Lutheran heresy which for a generation had ravaged all northern and central Europe; he gave him permission to bind the Society to serve the Holy See at all times and at any sacrifice; and he made the Society the Old Guard of the Papacy.

"I will be propitious to you——." God shows His favor as much by sending suffering as honor. So it is not surprising that He has given the Society opportunities for sacrifice and painful service. During the three hundred and eighty-six years of her life the Society has never lacked persecutors within and without the Church. Jealous calumnies caused her suppression for forty-one years, and to the present day the name "Jesuit" is a synonym for deceit and double-dealing in almost every modern language. But the Society remembers the words of Christ upon the Mount: "So they persecuted the prophets that were before you"; and she remembers His more recent words to Ignatius on the path to Rome: "I will be propitious to you at Rome."



The gift of Frank J. Hunleth.

ONE of the first purposes of these windows has been the inspiration of the young religious. And no other window is so calculated to inspire him as this. Here are embodied those virtues our holy Founder strove to inculcate: zeal, self-sacrifice, obedience and humility; and they are taught by those two Jesuit saints, so alike in their virtues, so different in their natural characters, St. Ignatius himself, and St. Francis Xavier.

In the heart of Ignatius there truly burned that fire which Christ came on earth to kindle; and the heart of Ignatius spoke when he bade his disciples "go set the world on fire." To bring all men to the kingdom of Christ, to inflame all men with the love of Christ was the dream and effort of Ignatius; and when he spoke thus to his missionaries he spoke in them to all the Jesuits of future generations.

St. Ignatius is sending Xavier to enkindle all India. Both feel sure that in this life they will not meet again. The scholastic values this lesson the more as he knows how dear to each other were these two former roommates of the University of Paris. By their sacrifice they teach him the perfection of fraternal charity, which allows no personal feeling to interfere with God's designs.

And here is Xavier, humbly kneeling at Ignatius' feet after only twelve hours' notice, ready to go to the ends of the earth at the bidding of his superior. This kneeling figure is one of the most romantic in the whole history of the Church, the inspiration of her missionaries, and the glory of the Society. There is so much that is divine in his career that no human words, certainly not these few, can do justice to the marvels with which it was replete.

In the short space of ten years, from 1542 to 1552, in India and Japan, Xavier converted no less than one and a half million souls. God gave him stupendous powers. He healed the sick and raised the dead to life. He conversed at the same time with men of various nations and dialects, so that each heard his own tongue spoken. So many and so great were the prodigies God worked through him that men called him the God of nature.

Xavier's divine ambition carried him to within sight of China, where he longed to bring the Gospel; but God willed otherwise, and Francis died December 2nd, 1552, on the island of San Chan off the Chinese coast. His incorrupt body is enshrined at Goa, India, that "paradise of the devil" which was his first conquest.

This first missionary of the Society of Jesus has set a standard which his brethren have through the centuries steadfastly tried to keep before them. Quietly yet vigorously the Society has spread its mission posts; and today, out of the Order's membership of about twenty thousand, an army of 3484 Jesuits, obeying that same sublime command, "Go, set the world on fire," is preaching the Word of God to the nations "that sit in darkness and in the shadow of death."

This window is indeed an inspiration. What wonder then, if the young Jesuit, as he looks at it, feels that Ignatius is looking over the head of Xavier and addressing to him those soul-stirring words; what wonder if his heart thrills with the hope that he too may obey that command and carry tidings of the Redemption in the wake of Xavier, yes, even to India, where the Missouri Province has recently acquired the great mission field of Patna?



In memory of Mr. and Mrs. George Ganss and Family.

IF A MODERN youth should walk from Chicago to New York, surely the *Times* would want his picture for the pictorial section; and if the boy were the son of the Governor of Illinois he might even be featured in the magazine section. At the very least the boys of his time would count him a hero.

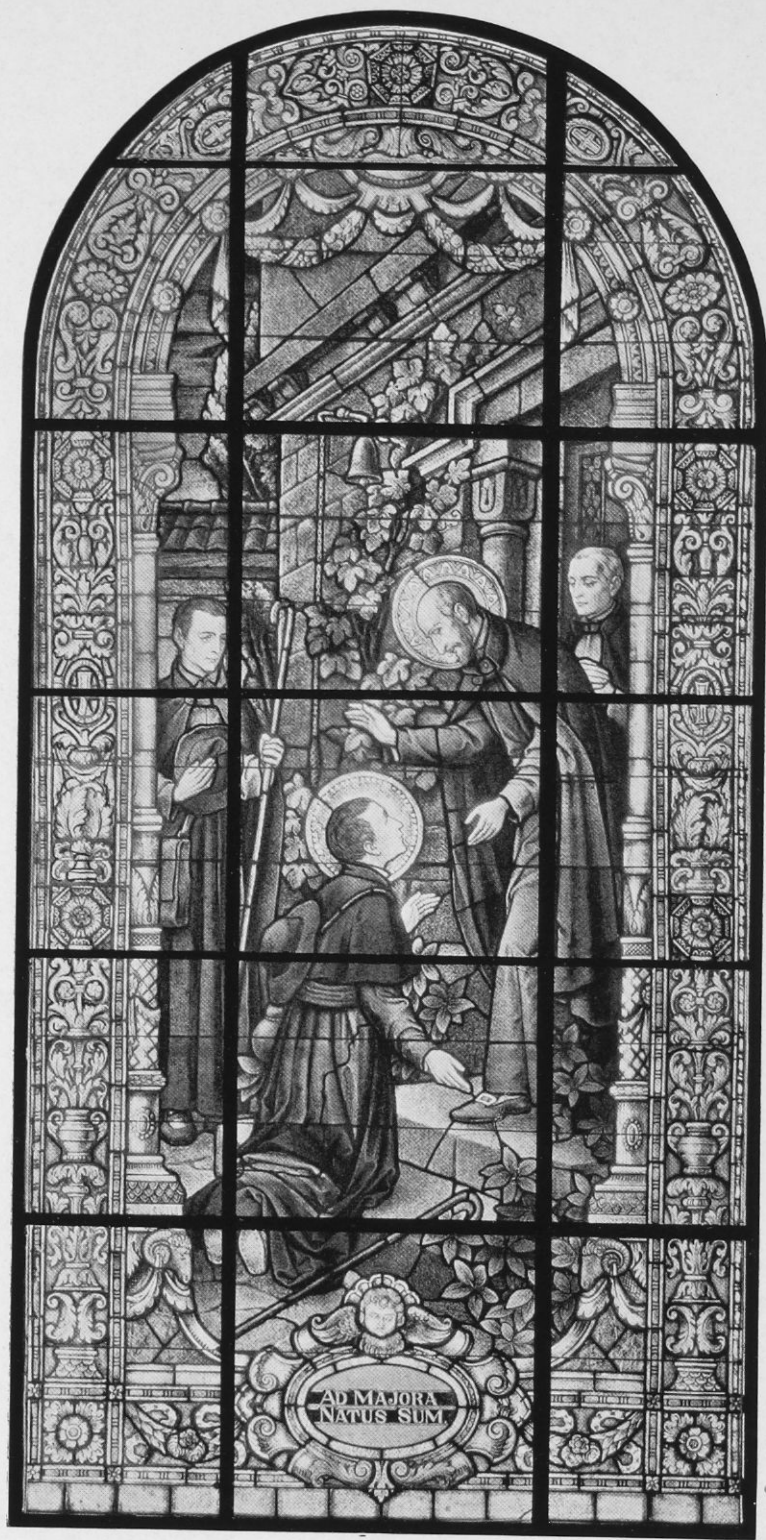
Stanislaus Kostka in 1567 walked from Vienna to Rome via Augsburg, which is a good, tiresome, 1200 miles, and he was the son of the mighty prince, John Kostka of Poland. And even today he is a hero, at least among some thousands of Jesuit scholastics. And hero worship, when the hero is a Saint, is a very good thing for young men.

Stanislaus wanted to become a Jesuit because his Blessed Mother, after she had cured him of a deathly illness, told him that she wanted him to join the Company of her Son. But Stanislaus' father refused to let him go, and a cruel older brother bullied and beat him. So upon the advice of his confessor he left Vienna to become a soldier of Jesus. He was pursued, but his heavenly Father, who saw the odds against the lad, worked several miracles to help him on his way.

The window shows Stanislaus after his adventuresome journey, kneeling before St. Francis Borgia, third General of the Society, who himself had exchanged a dukedom for his commission in the Company of Christ. Stanislaus entered the Novitiate, but he was in a hurry to get to heaven. So after ten months of noviceship he died.

Jesuit novices pay to this little hero the tribute of attempted imitation; but it is a real task to imitate one who by his virtues so endeared himself to his Queen that she visited him even on earth, and gave him her Son to embrace. Very early in his life he made that astounding discovery every child of Mary seems to make for himself, though Christ has published it from the Cross: "Mater Dei est Mater mea."—"The Mother of God is my Mother." His also are those words of wisdom seen below this window, "Ad majora natus sum"—"I was born for greater things." It was his way of saying what Aloysius was later to say more specifically in his famous "Quid hoc ad aeternitatem?"—"What bearing has this upon my eternity?"

Their joyous, sage little patron quite captures the hearts of each new class of Jesuit novices; and when they read Aubrey Beardsley's: "These two (Aloysius and John Berchmans), with St. Stanislaus Kostka, make a very beautiful trinity, do they not?" the novices nod assent.



The gift of the Novices. Easter, 1922.

THIS window is partly symbolic, yet no other window in the chapel has a theme more intimately interwoven with the lives of the Jesuit scholastics. Here we see the three scholastic Saints whom God gave to the Society during the early years of its existence. They are represented as leading three boys to the Madonna of the Sodality Prima Primaria, or Mother-sodality, in the Church of the Annunciation at Rome.

The scene here depicted never of course actually took place; the saints were not contemporaries. Aloysius was born in the year after Stanislaus died, and Berchmans eight years after the death of Aloysius. Yet the scene has an actual basis in the fact that within an interval of seventy-five years each saint did kneel as a devout sodalist before this famous Madonna. And more, the window signifies a very real scene daily taking place among the successors of these saints in the schools of the Society. Jesuit scholastics are today leading their boys to Mary through the Sodality of the Blessed Virgin.

The best way to form a boy's character, after the influence of a father, is, as the Society knows, to place him in contact with a teacher of character, and let that contact do its work. And in his years of training for the classroom, the Jesuit scholastic strives to become that man of character. To accomplish this, he knows there is no surer way than to ask his Blessed Mother to obtain for him the character of her Son. He feels too that the best work he can do for his boys is to lead them to Mary, for he seconds the sentiments of the Saint at the right of the altar, John Berchmans, who said: "I am not safe unless I have a true and child-like affection for the Blessed Virgin."

St. Stanislaus is shown in this picture bearing the pilgrim's staff which aided him in his flight to the Society.

In December of 1926 students of Jesuit schools throughout the world met in Rome to celebrate the bicentenary of the Canonization of St. Stanislaus and St. Aloysius, the scholastic in the surplice. St. Aloysius has been named patron of purity, and yearly thousands of Jesuit students pray to him also for light on their vocation in life. Though an aristocrat of the highest connections, he gave up titles and estates for the obscurity and poverty of a Jesuit. In the plague at Rome in 1591 he caught the disease from a stricken man whom he had carried on his back to the hospital, and in a short time he became one of the first of the hundreds of Jesuit martyrs of charity.

John Berchmans is patron of acolytes; his great devotion to the Mass led him to volunteer to serve at any hour he might be called. Berchmans won his saintly crown by absolute fidelity to the scholastic's rule, which, as any novice could tell you, extends to the smallest details of the community life. His motto was: "Die rather than violate the smallest rule." Heroic resolve! than which there is perhaps nothing more remarkable, unless it be his and his brethren's assertion that he kept his resolution.





The gift of the Junior Scholastics. Easter, 1922.

THE work of the Jesuit is the work of the Church, so his field of labor is as wide as the world. Even in that supreme occupation, martyrdom, hundreds of Jesuits have given their lives that the Faith of Christ may live.

"In spite of oceans and deserts, of hunger and pestilence, of dungeons and racks, of gibbets and quartering-blocks, Jesuits were to be found in every country." And the three Japanese Jesuits pictured in this window were to be found, in imitation of their Divine Master, joyfully embracing the cross, for which heroism Pope Pius IX canonized them in 1862.

"The blood of martyrs is the seed of Christians," sings the Church in her office, and the Catholic history of Japan gives bloody proof. The Cross of Christ was first planted in Japan by St. Francis Xavier in 1549. So rapidly did the Faith spread in that pagan land that in 1579 there were three hundred thousand Christians of whom one hundred and thirty-four were native religious.

But such auspicious beginnings were succeeded by bitter opposition, aroused against the Spanish missionaries by jealous pagan priests. These bonzes by calumnies embittered the emperor, Taicosama, against the Jesuits. Using as a pretext the discovery of guns upon a stranded Spanish vessel, Taicosama began a series of violent persecutions.

On the fifth of February, 1597, twenty-six Christians were cruelly martyred. Among them were Paul Miki, John de Goto, and James Kisai, the three Jesuits shown in this window. The captive Christians had been dragged six hundred miles through the cities of Japan to terrify their fellow Christians. One of the bonzes had objected to this, saying to the Emperor, "You are spreading Christianity, not extirpating it." He proved a good prophet, for the oppressed were everywhere confirmed in their faith. The heroism of the Roman martyrs was renewed in these neophytes of Japan. Associations were formed under the patronage of the Blessed Virgin to prepare their members for martyrdom. There was need of such preparation, for those who made the supreme sacrifice for Christ in the next sixty-three years were counted by hundreds of thousands.

And yet the Faith lived on. Without priests, and so without the manifold helps their presence brings, the Japanese who remained clung so tenaciously to their Faith that in 1865 fifty thousand Christians were discovered when Catholic missionaries returned to the land which the Japanese Martyrs had quickened by their blood.



The gift of a friend.

**S**T. IGNATIUS wished that the Society of Jesus be distinguished from other religious Orders by the military obedience of its members. Like the soldier, the Jesuit must be ready to go at a moment's notice to the sector where the danger lies. That he has gone, may be gathered from the words of an English historian whose respect for truth for once overcame his wonted prejudice. He writes: "Before the Order had existed a hundred years it had filled the world with memorials of great things done and suffered for the Faith . . . They (the Jesuits) wandered to countries which neither mercantile avidity nor liberal curiosity had ever impelled any stranger to explore. They were to be found in the garb of mandarins, superintending the Observatory of Pekin. They were to be found, spade in hand, teaching the rudiments of agriculture to the savages of Paraguay." But the Jesuit priest could never be a "Free-lance of Christ" if he could not rely upon the steady self-sacrifice of the lay brothers of the Society. For the soldier of the soul could not be up and away at a moment's notice if he had to care for a myriad temporal matters before going. These temporal affairs of the community make up the work in which the Jesuit lay brother serves the Divine Majesty.

The brother is a true religious, as he takes the three vows of poverty, chastity and obedience. Hidden from the sight of the world, he wills to serve his Master by the work of his hands; and his hundredfold is that sweet peace of soul which comes from close union with God. As Cardinal Newman says, "The two happiest things on earth are a Jesuit novice and a Jesuit lay brother."

That this humble work is pleasing to God is shown by the canonization of St. Alphonsus Rodriguez, patron of Jesuit lay brothers. He was born in Segovia, Spain, July 25, 1532, and for forty years lived a holy life in the world. But after the death of his wife and three children, he entered the Society of Jesus. For almost forty years he served as porter in the Jesuit College in the island of Majorca. His sanctity consisted in his deep faith that in serving his fellow creatures he was in very truth serving his Master, Christ. When called upon to answer the doorbell, he was wont to say, "Lord it is for You that I must open the door."

The boys of the neighborhood took advantage of his simplicity, and seemed to enjoy a year-long Hallowe'en by ringing the doorbell and then scurrying away. On one occasion the porter was very tired when the doorbell rang, and was tempted not to answer because he thought that it was the boys. Remembering, however, that the bell was for him the voice of Christ, he opened the door. He found that Our Lord and His Blessed Mother had rung the bell.



The gift of Frank G. Smith to the Lay Brothers of the Community.

FOUR Jesuits have been named by the Church Universal Patrons: St. Ignatius, patron of Retreats; St. Aloysius, patron of Youth; St. Francis Xavier, patron of Foreign Missions, and St. Peter Claver (the subject of this picture), patron of Negro Missions. Claver's record of four hundred thousand baptisms in less than forty years was the fruit of a zeal and self-annihilation that finds no modern parallel until the search leads to the island of Molokai and the immolation of Father Damien.

The man who styled himself the "slave of the slaves forever" came from his native Spain to the city of Cartagena, on the north coast of South America, in the year 1610. At Cartagena the world-infamous slave ships disgorged each year ten to twelve thousand negroes captured in the wilds of Africa. Each galleon brought about eight hundred of these unhappy wretches, who were sold at the quay of Cartagena for service in the mines of Peru and the West Indian isles. This miserable cargo had lain huddled and crushed together in the tomblike holds of the ships during the long torrid passage from Africa, and as a result when discharged upon the quay were little more than a reeking mass of corrupting humanity. To these poor souls Peter Claver ministered. He washed their sores and fed their starving bodies. And when he had won their hearts by his unexpected charity, he instructed and baptized nearly every one of them.

Claver presents to the wondering novice an example of that piercing faith and fiery charity, by the gift of God so common in the Jesuit missionaries in the beginnings of the Society. By that faith they penetrated through the most hideous external appearances to the Occupant of the beautiful temple within, and by that charity they loved Christ in the repulsive forms they embraced. With Father Tabb they could say:

My neighbor as myself to love  
Thou hast commanded me;  
And in obedience I prove  
That Thou Thyself art he.

In the cemetery of the Novitiate lies the great modern imitator of Claver's zeal, Father Francis X. Weninger, S. J. This famous Missouri Province missionary worked many miracles with a relic of the saint. It is felt that St. Peter Claver still enjoys in heaven the miraculous power which he exercised so marvellously in the days of his great work among the negroes of South America; and his aid is being invoked today by those of his brethren who are in the vanguard of the Church's new movement to do justice to the negroes he loved so well.



The gift of Mrs. William J. Crane.

IT SEEMS fitting that St. John Francis Regis should be represented with the Queen of the Apostles in a cloud above that great apostle of the North American Indian, Father Pierre Jean De Smet, S. J. For Regis seemed to hover in spirit over that center of missionary activity, the Florissant Valley of one hundred years ago. At Florissant the pioneer missionary of the Society of the Sacred Heart, Mother Duchesne, dedicated her convent to him. With St. Ferdinand, Regis was made secondary patron of the church erected by Mother Duchesne and Father De La Croix to the honor of the Sacred Heart. And finally, the first Catholic Indian School in the United States, which Father Van Quickenborne, S. J., opened in 1824 on the site of the present Novitiate, was called Regis Seminary.

Father Van Quickenborne had brought with him to found the first western Jesuit mission, novices from the Novitiate at White Marsh, Maryland. On their arrival Bishop DuBourg of St. Louis wrote: "Seven young men full of talent and of the spirit of St. Francis Xavier, very forward in their studies, varying in age from twenty-two to twenty-seven, with their two masters and some excellent lay brothers—this is what Providence has at last sent me in answer to my prayers." Among the novices was Pierre De Smet, who, we read, "could bend a coin between his fingers and carry logs that others were hardly able to stir." After years of toil at Florissant, De Smet began in 1840 his remarkable career among those Indians about the headwaters of the Missouri whom his brother Jesuit, Father Marquette, had so ardently longed to evangelize.

To gain their souls, De Smet shared all the trials of the Indians' roving, improvident life. Like Regis on his cruel winter missions about La Louvesc in France, Father De Smet placed himself entirely at the service of his oftentimes fickle children, whom, despite their inconstancy, he loved passionately. Like Regis, too, he was eloquent with a simplicity that so captivated his simple hearers that even the warlike Sitting Bull said: "I will listen to thy good words and as bad as I have been to the whites, just so good am I willing to become toward them."

During his career as a missionary among the Indians, Father De Smet traveled one hundred and eighty thousand miles, and it was in the days of the overland mail and the pony express. In the interests of his dusky children he crossed the Atlantic nineteen times and even sailed around Cape Horn. God called him to rest from these labors in 1873, just two hundred years after Father Marquette had mapped out the scene of them, and his body awaits the resurrection in the Novitiate's hallowed little graveyard, where

"Now with his brethren on this knoll  
His tent is pitched at last."





The gift of De Smet Council, Knights of Columbus,  
St. Louis, Mo.

THE scene depicted here took place in the chapel of the Visitation convent at Paray le Monial, France, where for several years Margaret Mary Alacoque had been receiving from the Sacred Heart those revelations which one writer calls the most important since the revelations of the Incarnation and the Eucharist. The establishment of such an entirely new devotion as Our Lord requested frightened her, and she told Him so. He replied, "Be tranquil; I will send thee my servant."

When Fr. De la Columbiere, the new superior of the Paray le Monial Jesuits visited her community, Margaret Mary heard an interior voice say, "Behold him whom I send thee." From that moment began the holy union for the glory of the Sacred Heart which God sanctioned and directed by the vision represented in this window.

During Mass on the feast of the Holy Heart of Mary, 1675, the celebrant, Fr. de la Columbiere, approached the grill through which he gave Holy Communion to the cloistered Visitandines. As she communicated, Margaret Mary saw the heart of the holy priest and her own plunged in the Heart of Jesus as in a furnace, and she heard a voice which said: "Thus will my pure love unite these three hearts forever."

Inspired by his divine commission, Fr. de la Columbiere labored to inaugurate that devotion which has since proved the strength and consolation of millions of Catholics. The essence of the devotion is the rendering of satisfaction for the ingratitude of sinful men toward the loving Heart of their Redeemer; and its practice is outlined chiefly in that remarkable "twelfth promise": "I promise thee in the excessive mercy of my Heart that my all-powerful love will grant to all those who communicate on the first Friday in nine consecutive months, the grace of final perseverance; they shall not die in my disgrace nor without receiving their sacraments; my divine Heart shall be their safe refuge in this last moment."

Fr. de la Columbiere died only seven years after this revelation, at Paray, as Margaret Mary had foretold. But he had initiated into the knowledge of the Sacred Heart Joseph Galliffet, one of the Jesuit scholastics under his charge at Lyons. To him is due much of the solid fundamental work upon which the devotion soon grew so rapidly. And as Galliffet did, so every Jesuit scholastic rejoices at this task the Sacred Heart has given to the Society. The solemnity of the charge He has laid upon it is well expressed in a letter of Margaret Mary: "Oh! my Father, I conjure you to omit nothing to inspire it everywhere. Jesus Christ has shown me in an undoubted manner that it is by means of the Fathers of the Society of Jesus that He wishes to establish everywhere this devotion, thereby to make to Himself an infinite number of faithful servants, of perfect friends, and grateful children."

And the present-day Jesuit, as he kneels before the Sacred Heart in the Tabernacle, echoes the Society's acceptance of Christ's commission:

"The Society of Jesus most willingly and gratefully accepts the sweet commission entrusted to it by Our Lord Jesus Christ Himself of cultivating and propagating the devotion to His divine Heart."



The gift of Mrs. Catherine Cahill in memory of William L. Cahill.

ON JULY 1, 1670, a secular priest entered the Novitiate of the Society of Jesus at Naples; and the Spiritual Father of the house wrote in the diary: "On this day a holy priest entered the Society." The life of the new novice amply proved that this estimate was a just one.

Francis de Hieronimo was born in the little Apulian town of Grottaglie, in 1642. He was ordained priest in 1666 and four years later joined the Company of Jesus. As a Jesuit the great motivating power of his holy and penitential life was his zeal for souls. He begged to be sent to the foreign missions, but was assigned instead to the home missions in Naples. In this city his wonderful work for God was carried on. Fr. de Hieronimo was an ideal missionary. His short, energetic, and eloquent sermons went straight to the hearts of his hearers. Ever alive to the best means of accomplishing God's work, he popularized the open air mission. And realizing the supreme value of Holy Communion he advocated the frequent reception of the Body of Our Lord. It is said that at the monthly Communion of the men at these missions, there were usually fifteen thousand who approached the Holy Table. At the close of his missions Fr. de Hieronimo blessed his audience with his crucifix, and amid the tears of his auditors bade them goodbye with the words: "*A rivederci in cielo*"—"till we meet in Heaven." It is this scene, constantly recurring during his life within sight of Vesuvius, that is represented in this window.

To Fr. de Hieronimo as to the first Jesuit missionary, Francis Xavier, God gave the power to work miracles. He cured the sick, commanded the evil spirits, controlled the phenomena of nature, and raised the dead to life. When he blessed the infant who was to become St. Alphonsus Liguori, he foretold that the child would live to be ninety years of age, would be raised to the episcopal dignity, and would do immense good in the Church of God; and his prophecy was fulfilled by the event. St. Francis de Hieronimo usually worked his miracles with a relic of St. Cyrus, an Alexandrian martyr of the early Church; when asked by his superiors during his last illness how many miracles he had worked with that relic, he answered, "Ten thousand." He was then bidden under obedience to tell what he considered the greatest grace God had ever given him. He answered unhesitatingly that it was the grace never in all his life to have sought himself, but only and in all things God's glory. This explains his favorite saying, which is written beneath this picture: "*Non nobis, Domine, non nobis, sed nomini tuo da gloriam*"—"Not to us, O Lord, not to us, but to Thy Name give glory." And it shows that St. Francis de Hieronimo was a true Jesuit, whose motto ever is, "All for the greater glory of God."



The gift of Theodore Jennemann.

STUDDING the semi-circular wall of the apse are four small windows which seem peculiarly appropriate to their location above the Mystic Calvary. From two of these windows angels of sacrifice look down upon the beautiful white marble altar where the Sacrifice of the Son of God is daily re-enacted. These angels bear the instruments of torture used by the executioners of Our Lord, recalling with quiet significance the terrible reality of that Oblation of Christ which the ceremony of the Mass renews.

Another picture portrays the Blessed Mother receiving her Divine Son in Holy Communion. To the religious looking at this picture comes a new realization of what it means that even to him, as to Mary Immaculate, comes the spotless Lamb of God; and he prays that Mary, Queen of Virgins, will help him to receive more worthily "The Corn of the Elect, and the Wine springing forth virgins."

The fourth window representing the Last Supper reminds the communicant of the historical nature of the Holy Eucharist. And more, to the young members of an order essentially apostolic, it is a source of great encouragement. The religious knows that the bringing of a single soul to Christ is beyond his poor unaided power. But here he beholds the Master giving Himself to be the strength of His poor, weak companions of the Last Supper; and he feels confident that the Power which made Apostles of fishermen can make even of him their not entirely unworthy successor.



(1 and 2) The gift of Mrs. Philip J. Rottermann.



(3) The gift of Josephine M. Lane.



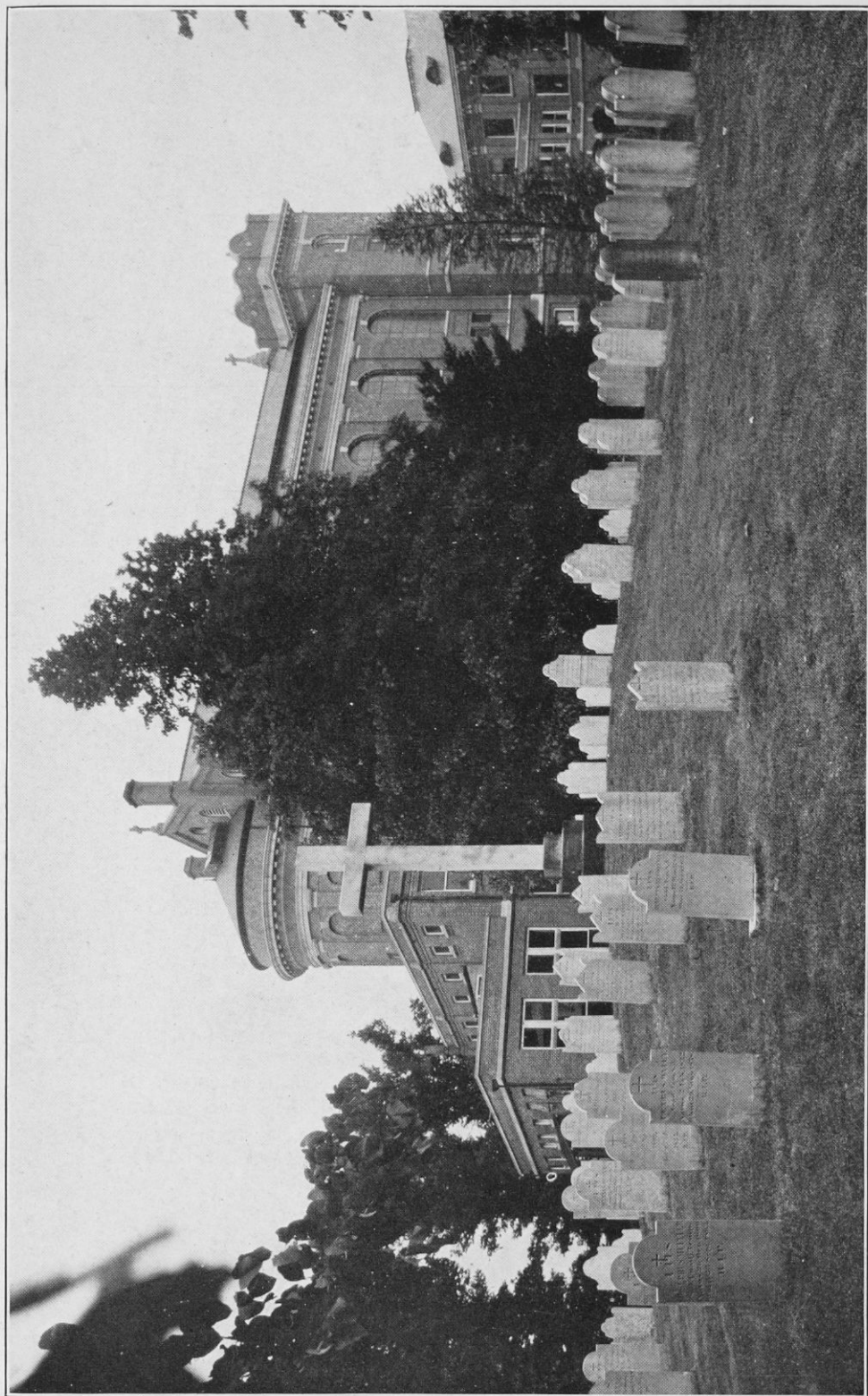
(4) The gift of Mr. and Mrs. B. J. Fulkerson.

THE young religious might very humbly wonder if it is still possible to emulate such lives as those portrayed in the chapel windows. He can find the answer within the shadow of the chapel among the little colony clustered for their last rest about the great stone cross. There he is assured that the records of the pictured heroes have been approached, if not equalled, by members of his own Missouri Province within the last one hundred years.

Fathers Francis Xavier Weninger and Arnold Damen lie there, modern Xaviers, whose fruitful missionary labors from ocean to ocean and from Canada to the Gulf are filled with marvels that border on the miraculous. There, too, the greatest modern apostle of the Red Man, Peter John De Smet, takes at last "his unaccustomed rest." Not far from him lies Father Van Quickenborne, founder of the Province who, like the Ven. Claude de la Colombiere, directed in the spiritual life a modern apostle of the Sacred Heart in the person of the Venerable Servant of God, Phillippine Duchesne, the great daughter of St. Madeleine Sophie Barat. All about the founder are buried his fellow pioneers, of whom Mother Duchesne once wrote: "These Fathers would convert a kingdom": Fathers Van Assche, Verreydt, Elet, De Theux—who first suggested to the Bishops assembled at Baltimore the consecration of the United States to Mary Immaculate, Verhaegen, Smedts, Van de Velde—the second bishop of Chicago. An interesting grave is that of Fr. Sebastian Meurin, a precious link between the suppressed and the new Society of Jesus, who died at Prairie du Rocher in 1777 and was brought here in 1849. St. Louisans love to linger and pray beside the grave of Fr. Daniel McErlane, who will long be remembered as the "Angel of the Outcast"; while in charge of the jail and the public hospital this beloved pastor and confessor won to the faith practically every one of the criminals condemned to death. A few paces from Fr. McErlane lies the young and gallant Fr. William Stanton, missionary among the Mayas of Honduras, whose written life gives proof that genuine sanctity is not beyond the reach of American youth. Whole rows of wonderfully saintly and laborious lay brothers sleep their last sleep there, too, among whom may be mentioned Bro. Peter de Meyer one of the pioneers, and Bros. Wenstrup and Saeger, who by the irresistible eloquence of their holy and useful lives deeply impressed outsiders, the while they strengthened their own brethren in the love and esteem of their religious vocation.

These unadorned tablets of stone do not yield their lesson to the casual eye. Like the chapel windows, it all depends on how you look at these graves. Looking at the windows from without, even at noon of a midsummer day, you see only dull gray leaded glass. There is no indication of the glowing glory that is within. And one who looks upon the simple gray slabs with only the outward eye sees nothing at which to marvel. They give no indication either of the golden lives of the deceased while on earth or of their glory now in Heaven. But the eye of faith will see in them the truth that God's grace is still being poured out for the making of saints, and that careers like those pictured in the chapel windows are, with that grace, not possible only, but realities as well.





"Here, where the shallow valley breaks  
Into low hills of wood and wheat,  
His unaccustomed rest he takes——"

We take this opportunity to thank again the donors whose generosity made possible this series of windows, and also to express our satisfaction with the artistry and the service of the Emil Frei Art Glass Company of St. Louis, Mo., and Munich, Bavaria.

ST. STANISLAUS SEMINARY.

