

**FATHER JORDAN AND
HIS FOUNDATIONS**

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The work of the just is unto life :
But the fruit of the wicked, unto sin.

Proverbs 10:16.

FATHER JORDAN AND HIS FOUNDATIONS

By

Fr. PANCRATIUS PFEIFFER, SDS

Second Superior General
of the Society of the Divine Saviour

Translated from the Original

By

WINFRID HERBST, SDS



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by Fr. Pancratius Pfeiffer SDS

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FOREWORD

In the following chapters we offer a brief sketch of the life of our Founder and first Superior General, Father Francis Mary of the Cross Jordan, now resting in the Lord. It is dedicated, in the first place, to his spiritual sons and daughters, both to those who have already joined his foundations and to those who will still join them in the course of time in order to live and to labor according to the spirit and the statutes of the Founder and so to fulfill the purpose for which, amid so many cares and sacrifices, he called his foundations into being and strove to develop them with all the powers at his command. When composing this work we, in the second place, had in mind also those numerous benefactors who from the beginning have stood by the Founder in Christian charity and made his task essentially easier, -indeed, one may say, in many cases made it directly possible. Finally, these same lines might also be read with some degree of profit by those who are more at a distance. For we live in a time when, after the example of great souls, we must more than ever direct our glance on high, lest in the midst of the most varied disorders that surround us we miss the purpose of our own life.

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We describe the events in the order in which they happened and as we ourselves for the most part experienced them.

Unless expressly mentioned otherwise, the documents adduced are preserved in the archives of the motherhouse of the Society in Rome. We received the communications about Jordan's early life from eyewitnesses who knew Jordan personally and were close to him in his youth.

Rome, Easter Sunday, 1930.

The Author

PREFACE

“Father Jordan and his Foundations” is now the third English edition of the German original: ***“Pater Jordan und seine Gründungen”***, written by Fr. Pancratius Pfeiffer, SDS, and published in the year of the golden jubilee of the Society of the Divine Savior, 1931. The first and second edition was produced in the 1930’s by Fr. Winfried Herbst, SDS, in St. Nazianz (USA) under the title ***“The life of Father Francis Jordan”***.

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• This is a book which contains the historical facts of the life of Fr. Jordan and of the Society. It also refers to what animated the founder to establish a Society and it gives evidence of his undaunted courage amidst difficulties. Understanding of the historical context and the mentality of a certain period is indispensable for enhancing the spirituality, and this book is the manifestation of such for the spiritual sons and daughters of Fr. Jordan. It is an explicit demonstration of Jordan’s vision guided by the Spirit, reflecting his apostolic character and zeal for the salvation of souls and the glorification of God.

This volume is an excellent source of information about the Founder and his Society and offers inspiration for his spiritual sons and daughters. As such, it is indeed a spiritual heritage too. The bravery with which Fr. Jordan undertook new missions with apostolic zeal is a clear example that the Lord shall let His work thrive. It indicates that glorious fruits for the Holy Church shall ripen, when Salvatorians are surrendering themselves to the providence of the Lord with hope and perseverance. It is the guiding star of an experienced spiritual man to the eternal goal. Of course, this also serves as a biography of the Founder and his first and closest cooperators of a

noble congregation. One of those close collaborators during many years, Fr. Pancratius Pfeiffer turned out to become the immediate successor of the Founder. He served for 30 years as the second Superior General of the Society. He gave this book to the Society, and thus preserved an important piece of Salvatorian history and charism for future generations to come.

I wish to express heartfelt thanks to the Generalate for the encouragement and support for publishing the third edition of this book as the eight volume in the Salvatorian Spirituality and Charism Series in India.

Fr. Vinoy Joseph, SDS

Carmelaram, Bangalore
Christmas, 2005

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1. JORDAN'S HOME, BIRTH, AND EARLY YOUTH (1848 - 1864)

FATHER FRANCIS JORDAN was born June 16, 1848, in Gurtweil, a little village in Baden, Germany, Situated between Waldshut and Thiengen, not far from the Swiss border. He was baptized on the following day and received the name of John Baptist. His father, Lawrence Jordan, had for fifteen years been a man of all work at the inn known as "The Post," in Rheinheim, Baden. While so engaged he had been seriously injured by the horses there. The unfortunate result of this accident was that he had to wear a wooden leg, which was obligingly made for him by the village blacksmith. Also his chest had been severely injured, and all the remedies applied were of no avail. As a result he was appointed to the position of town marshal in Gurtweil, his father, who was then still living, taking his place whenever the above-mentioned sickness made it impossible for Mr. Jordan himself to be on duty,

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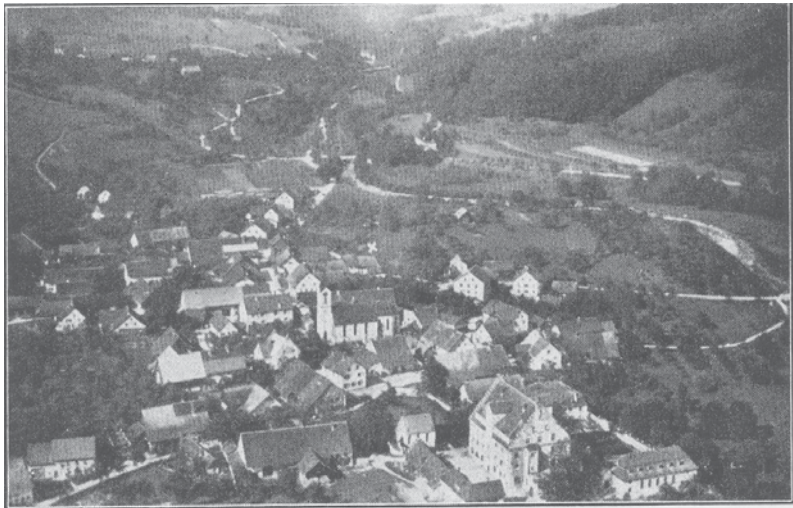
The name of Jordan's mother was Notburga. She came from the Peter family in Buehl near Griessen and was "formerly a servant girl and had the reputation of being a quiet, diligent, and serious young woman; she was a hard worker from earliest youth, having been trained thereto by extreme poverty." Since her husband, because of the accident already mentioned, was more or less unable to work and hence could not earn much, the burden of the work rested almost entirely upon her shoulders (they had a little farm); and the natural consequence of this was that she could not give the children the attention they should have had. As a result they were very much left to themselves. Their marriage was blessed by three sons, Martin, John Baptist, and Edward. The food was poor, and it is said that there were days when the family did not have enough to eat. The father died May 19, 1863, at the age of forty-four years. John Baptist was

Father Jordan and His Foundations



Jordan's home town, Gurtweil at Waldshut, in Baden

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Airplane view of Gurtweil

only fifteen years of age at the time. "The dwelling was a poor little frame house, whose thatched roof almost reached to the ground," but which later underwent some changes in building. "The three brothers lived together in a garret room that did not even have what might be called a real window."

As regards his early youth, schoolmates and other companions of his own age give this added information. (Referred to here are especially his brother Edward, still living (1930), and his son Emil; the widow Regina Scholsser-Vonderach, a schoolmate of Jordan's, who died in 1925, and her two brothers, who were Jordan's constant companions; Miss Troendle, likewise a schoolmate of Jordan's, and Albin Troendle, the son of one of Jordan's friends in Gurtweil.) During his first years at school John Baptist was extraordinarily mischievous, though not in a bad sense of the word. He was always ready for any and every roguish prank wont to be played by boys of this age. In fact, he was, as a rule, the ringleader in all such common escapades, which naturally made him a great favorite with his companions. He had little love for study. And often enough he missed school. On the contrary, he took great delight in drawing. In just the wink of an eye, even during class itself, he would sketch some comical figure on slate or blackboard, often making the other pupils laugh. Indeed, even the teacher, Xavier Boll, of Aichen, "who was religious and with whom reading, writing, and arithmetic could be well learnt," could at times not refrain from laughter. When he had to work examples on the blackboard he not infrequently had two pieces of chalk; and when the teacher was not paying attention a little man would quite suddenly appear on the board, only to disappear with equal speed when the pupils laughed and the teacher noticed that something was happening. He also took great pleasure in going fishing. Whenever he was missed at school, the common remark was: "He probably went fishing." But, despite the fact that he studied only on compulsion, he was always the brightest boy in school, owing to his good talents. He was a very level-headed lad; and from time to time he would even have to

give instruction in the teacher's place. In all probability he may have occasionally said: "I am going to study for the priesthood;" in which case the mother may have answered: "You're a little rowdy, you'll never amount to anything." Before Jordan left home to study for the priesthood, as we gather from these reports of personal friends, and also before his first Holy Mass, he asked pardon of his friends for the pranks of his youth.

Relative to the origin of the name Jordan, the following report was made under date of April 18, 1925, by Professor Alfred Goetze, of Freiburg, who had been requested to seek detailed information.

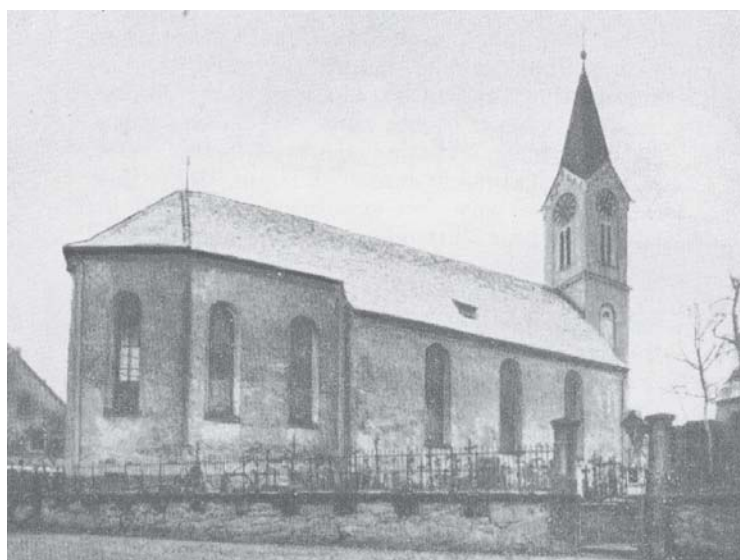
16 • "In the case of the name of Jordan, I am happy to say that there is a satisfactory solution. In old Freiburg there was a house called 'To the Jordan.' It adjoined the present new court house and is uninterruptedly chronicled from the year 1454 to this day: Herman Flamm, History of the City of Freiburg in Baden. Volume 2 (Freiburg, 1903), page 289. The house was so called from an old picture treasured therein, representing the baptism of Christ in the Jordan. In 1604 a baker by the name of Nicolaus Kleinbroetlin (meaning little loaf) dwelt in this house, who called himself Jordan (Flamm, 67). It is easy to see why this guild-master avoided his rather telltale surname and concealed himself beneath the harmless name of the house. Clearly, it was a fortunate move, at least the Kleinbroetlins have long since disappeared from Freiburg, whereas the name of Jordan appears six times in Christian families in the directory of 1919 for instance. So too in the intervening time: attested to in Flamm, p. 189, in the year 1565, Hans Conrad Jordan, Apothecary, page 252, in the year 1578, Hans Conrad Jorthan, Apothecary; in the Register of the University of Freiburg in Baden, issued by Julius Mayer, Vol. 1, p. 739, for the year 1606, Francis Joachim Jordan, of Freiburg, in the same place John Conrad Jordan, of Freiburg, p. 767, for the year 1612, Francis Joachim Jordan, of Freiburg (baptized 1594). It is likewise possible that in other cities of the upper country there were also houses to the Jordan; be

Jordan's Home and Early Youth



The house in which Jordan was born

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The parish church in Gurtweil in Baden

that as it may, there is no necessity of seeking any other origin of this family name of today than that which we find in the name of that house. The matter takes on another aspect, certainly, when Adolf Socin in his Middle High German Name-book (Basel, 1903), p. 598, finds a certain *Jordanus Plebanus ecclesiae de Oberwirr* from Basel. Here the sacred river immediately gave rise to Christian names in the time of the Crusades. See Edmund Nied, Family Book for Freiburg (Freiburg in Baden, 1924), p. 36. In the case of John Baptist Jordan, born in Gurtweil in 1848, the name teaches us that prior to the country folk that lived in the place, there must have been ancestors who may have come as city people to the village, as a part of a shifting population

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When he made his first Holy Communion, for which "the founder of the cloister in Gurtweil" was prepared by the administrator of the parish, Father Kessler, "a very pious and zealous priest," Jordan was conspicuous at the communion rail for his restless behavior. Afterwards, when he was severely taken to task by the priest for such conduct, he excused himself by saying that he could not help it: "a white dove had been fluttering around his head, which then flew up to heaven." He was utterly changed from that day on. He kept aloof from his companions, approached the Sacraments, took the matter of confession very seriously in particular, eagerly read the Lives of the Saints, and also went into the woods or retired to some other secluded spot in order to pray. (He received these Lives from Valentine Maier, who worked in the saw-mill in Gurtweil. "In the winter this man used to warm up between times at the Jordan home. He had many good books, lives of the saints, and calendars, later on (1876) the meditations of Vercruysse, etc. He was, moreover, very religious and devout and exerted a great influence upon Jordan." He "afterwards came to Freiburg in Baden where he was in Herder's employ until his death.") His changed conduct attracted considerable attention, and when later on he manifested his intention of studying for the priesthood he was often bantered with the words: "Is there perhaps another dove fluttering around your head?"

Jordan's Home and Early Youth

The death of his father affected him deeply. He himself declared that he was frivolous up to his twelfth year. Though he was not one of the appointed Mass servers, still he knew how to serve Mass and was always glad to do so. He also showed himself very desirous of earning something, especially through fishing, in order to help along in the upkeep of the family and to better its condition. It was thus that fishing as a means of livelihood entered into the family; this occupation was kept up later by his brother Edward. Such was his conduct after his first Holy Communion that he was never to be found in the tavern and never took part in the amusements of the others; nor did he ever associate with persons of the opposite sex. In the following years he was employed in the laying of the tracks for the Constance-Basel railroad; likewise in construction work when a dam was built on the river Schluecht, an off-flow of the Schluchsee. But, despite his reserve and love of solitude, he was universally liked because of his friendly disposition. After the day's work was over he would apply himself to drawing and painting, for which he showed a remarkable aptitude.

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Gurtweil. Interior of the parish church, in which Jordan was baptized and received first Holy Communion

2. DECORATOR (1864-1869)

The time came when Jordan had to choose some calling. He would like to have studied, no doubt; but since he had not the means to defray the expenses such a course would entail he decided to become a decorator. So he began to take lessons in that art from Mr. Hildebrand, a master decorator in Waldshut. The master was quite well satisfied with his new subject and had a real liking for him. In Waldshut Jordan also frequented the technical school. The following two testimonials are extant:

"Testimonial.

20 "Baptist Jordan of Gurtweil has on this day finished his apprenticeship as decorator, gilder, and upholsterer and by his fidelity, diligence, and good conduct has given me such satisfaction that I cannot but recommend him most highly to my worthy colleagues.

"Waldshut, Sept. 2, 1866.

"(Signed) Hildebrand, Decorator,"

"Testimonial.

"Baptist Jordan of Gurtweil has been in service as decorator, gilder, and upholsterer from Sept. 1, 1866, up to this day and by his diligence, fidelity, and good conduct has given me such satisfaction that I can recommend him unreservedly to every one of my colleagues.

"Waldshut, March 26, 1867.

"(Signed) Hildebrand, Decorator."

After having completed his course of instructions Jordan had himself (1868) enrolled in the Catholic journeymen's association and began journeying in the year 1869. The chaplain, Fr. Werber, was director of the

association in Waldshut. He provided him with the usual journeyman's book and wrote therein:

"The bearer of this journeyman's book has been a good, faithful member of our association since Sept. 27, 1869; he is herewith recommended to the allied associations.

"Waldshut, Jan. 1, 1869.

"(Signed) Werber, Director."

In his journeys Jordan got to Augsburg, Regensburg, Munich, Berlin, Hamburg, and to Bohemia. In Augsburg and Regensburg he also learnt a little artistic painting. During all this time he lived very sparingly and was strict with himself. All the free time he had he spent in study.

But in spite of the fact that he applied himself with zest and devotion to his calling, he nevertheless gradually heard an interior voice that drew him to other paths. He felt himself drawn anew to study; it seemed to him as if he were called to the priesthood.

3. BEGINNING HIS STUDIES (1869-1870)

22 . From the very first the priestly vocation in the Church of God has been held as a thing supernatural and holy. "Neither doth any man take the honor to himself," says St. Paul, "but he that is called by God" (Heb. 5:4). There are some who were suddenly and, as it were, forcefully snatched from the very midst of the career they happened to be following and called to the immediate service of God. We think of Saul, who was on his way to persecute the Church of God. But those are more or less exceptions. As a general rule the voice of God speaks gently to the heart, so softly that in order to hear it all worldly noise must be banished therefrom. "I will lead her into the wilderness: and I will speak to her heart" (Osee 2:14). So we observe that those who consecrate themselves to the priesthood as a rule lead a retired and pious life and so gradually hear the voice of God, which they then follow.

And so it was with Jordan. It may be said that from his twelfth to his twentieth year he lived *in* the world but not *with* the world; he fled from its noise and its vanities and, though only at the ninth or even eleventh hour, heard the Savior's call: "Go you also into my vineyard!" And he understood this call in the sense that he should become a priest.

However, great obstacles to this step presented themselves, above all, his age, his poverty, his poor health, and finally the then obligatory military service. But Jordan believed that in spite of his advanced age he would still be able to master the studies; and he hoped that by living sparingly, and with the help of good people, he would manage to get through financially. His health was rather impaired, it is true, but in his judgment it was good enough to enable him to stand the strain of study. The military service would have to be rendered, in case it were necessary. And it was necessary. Jordan was summoned to Constance to the

infantry, but because of his poor health he was dismissed as unfit after six weeks. When, shortly afterwards, the Franco German war broke out, he was of course summoned to the ranks but after a more accurate examination was dismissed anew as unsuitable.

In the year 1869 Jordan, being then a young assistant decorator, attended the first Mass of the future parish priest of Neuenburg, Ferdinand Meyer, in the monastery church at Gurtweil. This gave a new incentive to his resolve. The next day he went to his pastor and revealed to him that he wished to become a priest. Since he was already in his twenty-first year, he could not be received by any Gymnasium (Gymnasium - classical school of the first rank, preparing for the university) as a beginner; hence the only course left to him was to take private lessons and thus prepare himself for a higher class in the Gymnasium, but private lessons cost money; and his mother told him with unquestionable plainness that in her poverty she could not give "even twenty farthings" for study. But John Baptist did not give up. Already then he realized the wondrous power of trustful prayer and had recourse to our dear Lord. Then he went to his home pastor, Dean Cajetan Gessler, in Gurtweil and requested that he give him lessons in Latin. But since this priest was already advanced in years (he died in the year 1874), he recommended him to Father Friedrich Werber, then chaplain and later Monsignor in Waldshut. The latter expressed himself willing, in deference to the Dean, to undertake the instructions and accordingly plunged into the work.

Now, whether Father Werber wished to put the talents of his prospective pupil to the test, or whether he wished to put him off, is not known; be that as it may, he gave him a Latin grammar with the directions: "Here you have a book; within eight days you are to learn the five declensions." Every Latin scholar knows that such a thing is impossible. Jordan naturally did not know; he took the orders seriously, applied himself to study, returned at the appointed time, and filled his teacher with no little astonishment at what he had accomplished. It was thus that the instructions began. Werber

told later how no assignment was too large for his pupil and no road too long; how when he (the teacher) did not appear punctually for the instruction hour, which was of frequent occurrence, Jordan would patiently wait for him, often for hours at a time, studying all by himself, either sitting in the room or on the steps. The assistant's sister would then give him some soup, which he accepted gratefully.

While he was taking lessons from Father Werber in Latin and in French he found another teacher for Greek and natural science in the person of the pious Vicar Naegele in Waldshut, who was exceedingly well versed in the arts and sciences. Jordan went to him for lessons three times a week. These private instructions lasted from the spring of 1869 to the autumn of 1870, that is, about a year and a half. During this time Jordan's conduct was extraordinarily blameless and reserved; he edified all by his good behavior as well as by his great diligence. The road from Gurtweil to Waldshut leads over a hill and can be traversed on foot in about an hour and a half. While covering this distance Jordan invariably had a book or a slip of paper with him from which he would study on the way. In addition to this he helped along generously with the work at home. In spite of his tireless study, he ate and slept so little that his mother began to fear he would not be able to stand it long if he continued thus. Later on he himself warned against such excesses. He experienced in himself what it means to be obliged to do mental work with shattered nerves.

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On June 5, 1869, he received from his pastor the following testimonial of conduct:

"We herewith certify, at request, that John Baptist Jordan of this place, according to all our observations up to the time being has distinguished himself by a blameless and thoroughly religious and moral manner of life.

"Gurtweil, June 5, 1869.- The Catholic Pastorate.

"(Signed) Gessler."

Beginning his studies

Beneath this testimonial Father Werber wrote: "For the purpose of studying theology Baptist Jordan of Gurtweil has taken private lessonss with the undersigned in Latin and French and has in a short time made great progress, which gives rise to the most assured hopes that he will finish his studies with all success. His diligence, as well as his progress, are very good.

"Waldshut, June 5, 1869.
"(Signed) Werber, Assistant."

These testimonials were no doubt of real worth to him in gaining the benefactors upon whom he was so very much dependent..

4. ATTENDING THE GYMNASIUM (1870 - 1874)

After a year and a half Jordan had acquired so much knowledge that he could venture to present himself to the Gymnasium in Constance for the examination necessary for entrance into the sixth class. According to the first testimonial of Dec. 92, 1870, he was the twenty-seventh in thirty-one students, in the following quarter he was the seventeenth in twenty-eight, and finally the fifth in sixteen. It soon became evident that he found the study of languages the easiest of all and, indeed, that he possessed a quite unusual talent for languages, while mathematics caused him greater difficulties. One result of this was that he felt himself greatly drawn to the learning of languages and applied himself particularly to their study, as far as the other branches permitted.

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The director of the Gymnasium that received Jordan was a Catholic and a man of religious character. He favored Jordan because of his somewhat advanced years and had a very high opinion of him. But he soon let himself be pensioned. His successor was an atheist. He soon recognized Jordan's intellectual gifts and tried to win him over to his ideas, in which, however, he did not succeed. The result was that Jordan had to suffer for it. This feeling was fostered by the fact that Jordan, in addition to the prescribed branches, also engaged in special language studies. After he had frequented the Gymnasium for four years, he made his final examination in 1874, which he successfully passed, but with the proviso that (as University student) he "still attend a lecture in the domain of mathematics." In addition the following observation was made: "In view of the fact that he first entered the Gymnasium at an older age, he has through his diligence and attendance at lectures done remarkably well. Still he would probably have reached his goal in the Gymnasium without difficulties had he given all the subjects his undivided attention, instead of devoting himself to

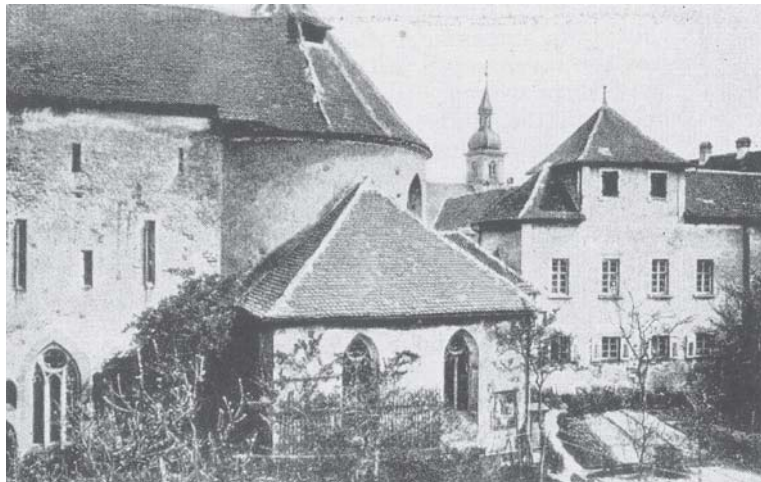
Attending the Gymnasium

particular and at times unfruitful hobbies (reference is here made to his study of languages). He has of his own accord handed in treatises on the science of languages: 1. Argument on the Sophoclean Electra in Eight European Languages. 2. A Composition on Patriotism in Four More Modern Languages. 3. An Attempt at a Comparison of Languages."

County Court Director, retired, Dr. Baron von Ruepplin, Constance, who frequented the Gymnasium at Constance together with Jordan, though two classes ahead of him, gives the following information in a letter of Jan. 23, 1925, written in his own hand;

"It is with pleasure that I answer your kind letter of the twenty-third of this month, and I am glad to tell you what has come to my knowledge or remains in my memory about the years of study your saintly Founder and Superior General spent at this Gymnasium. This I do after having refreshed and added to my recollections by making inquiries of four gentlemen here who were partly in the same class with him and partly only one class separated, whereas I was two classes in advance of his.

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Garden and old Gymnasium, Constance

"Father Francis (Jordan) was considerably older than his fellow students, since it was only in advanced youth that he gave up his calling as painter and turned to study. His relations with his fellow students were, accordingly, not so fully of the boyish, comradelike kind, but always somewhat influenced by a certain respect that boys are wont to feel before young men. But this does not mean that he stood aloof from his fellow students, a fact that can still be demonstrated today by a picture made of individual photographs on which he appears with his classmates. This was a condescension towards the others which not even all those who were of the normal class age deigned to show, since four boys of the class actually did not participate in this photograph.

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"In his much more advanced age his fellow students did not by any means see, as sometimes happens in such cases, a stagnation in his educational development. On the contrary, they sensed, in a way, though perhaps confusedly, his reasons as well as the incentive for beginning his studies later in life. A student who was in a class above his, Counsel Dr. Schleich of this place, well remembers how the students spoke about the matter among themselves, but absolutely not in an incredulous or belittling tone. It was a manifestation, a vision, they averred, that was granted to Jordan and that prompted him to give up his avocation and to apply himself to study. I could not ascertain from the gentleman mentioned how this vision was described in greater detail, but there was general talk about it in the class.

"Jordan's humility, his goodness of heart, his unaffectedness, his sociableness, his quiet and holy life (and Dr. Schleich mentioned these characteristics without any prompting on my part) were a cause of astonishment among his fellow students and at least a source of wonder among such as already at that time may have been standing on less firm religious ground.

"I personally recall having heard from student circles who made the leaving-certificate examination with him, and that shortly after this examination, how when the papers

containing the solutions of the problems in the written examination in mathematics were collected, Jordan handed in an empty sheet signed with his name, inasmuch as he held in contempt the course that was open to most of those who had remained behind in mathematics, that is, to let some companion slip him the answer under the desk in order that he might copy it. And this is a proof of his conscientious character, so severely truth-loving. Mathematics was simply not in his line. And such lack of appreciation for this branch of study caused him many a gloomy hour of disparagement on the part of the professor of mathematics, who was apart from this of an exceedingly caustic and unfriendly disposition and felt at home only in his own chosen field, and who sometimes made unflattering reference to Jordan's former condition as a traveling artisan. But-so the above-mentioned old fellow-students assure me-no one ever heard him utter as much as a single unfriendly word about this professor who was so harsh towards him.

"It is not too much to say that in the science of languages, to which he devoted himself with especial predilection and with telling results, he was a linguistic genius. Thanks to this special gift of his, of which we may now say that it is to be attributed to a sort of providence, the Director of the Gymnasium, his professor in the highest class, a virulent 'anti-Romanist' who made life thoroughly miserable for the men approaching theology, put no obstacles whatsoever in Jordan's way at the final examination, despite his less satisfactory work in mathematics."

As regards defraying the unavoidable expenses, first of all Jordan received in Constance the so-called board-days, which considerably reduced his cost of living. He lived in greatest simplicity and was content with little. Then he found benefactors who helped to support him. Especial mention is here to be made of his godmother, Mrs. Keller in Gurtweil, born Jehle, who was very generous in her benefactions to him. He also gave private lessons in order to earn a little something. He found lodgings with the Mesner family of the Schotten chapel. Today this little home belongs to the

"Vincentian House," in whose garden it stands. During this time his younger brother Edward, who was serving in Constance as soldier in the 114 Infantry Regiment, frequently visited him. A fellow student of Jordan's at the time, later on Hospital Director Keller in Ueberlingen, who of all the students was the most intimate with him, relates that Jordan generally received his noonday meal through board-days. It was at that time frequently the custom among poor students that every week on one or on several days they would go by turns to this or that family for meals. In the evening Jordan would help himself with a piece of sausage, and the water in which he had soaked the sausage served as his soup. It is not to be wondered at that by living such a life as this, combined with the most ardent study, he ruined his nerves more and more. Jordan never said a word about any possible plans for the founding of a religious Society. As a matter of fact, those plans first came to him later on, as is quite evident from his personal notes.

5. UNIVERSITY

After having finished his course at the Gymnasium Jordan began his University studies, which he had to pursue during a course of three years. On October 23, 1874, he matriculated as a candidate of theology and philology at the grand-ducal Albert-Ludwig-University of Baden at Freiburg in Breisgau. He was now in his twenty-seventh year. Famous professors were teaching at the University of Freiburg at that time, so, for example, Dr. Alzog (church history) Alban Stolz (liturgy, pastoral theology, and pedagogy), Knight von Buss (canon law). As can be seen from the testimonials, Jordan devoted himself to his theological studies with great love and enthusiasm. So, for instance, the notes given by Alzog state that Jordan frequented his lectures "with praiseworthy assiduity and profound interest" and merited for himself the note "Excellent." Alzog also enlisted his services when he published the work "Compendium of Patrology." Jordan copied many texts for him. In pastoral theology, liturgy, and pedagogy Alban Stolz gave him the note "Excellent," with the observation that he frequented the lectures "with great diligence." From Knight von Buss he received in canon law the note "Almost Excellent," with the remark that he had frequented the lectures "with unabated industry," "with praiseworthy industry." Woerter, professor of dogmatic theology, testifies that he had frequented his lectures "very diligently," "with the greatest diligence," "in a singularly diligent manner" and had merited the note "Very Good to Excellent." Similar to these were also the other notes.

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From the College Book we see that, in addition to the lectures in theology, he frequented six others in Greek, Latin, and German branches "with great assiduity," "very assiduously," "with singular assiduity," and finally also lectures on "Analytical Geometry," which had been imposed upon him in his final examination at the Gymnasium. The testimonial for this last-mentioned branch reads: "Attended

with great industry. 8. 111. 75. L. Kiepert." This is all the more to his credit since mathematics, as we have said, did not greatly appeal to him and this further study, which had, moreover, less practical value for him, had been imposed as a duty. As we have seen, he performed this duty in spite of everything with great application.

32
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The archiepiscopal institution was closed by the anti-Catholic law of February 19, 1874. The students were thus forced to live in the city. Only a number of them could still remain in the house, since it had been fitted out as a house for rent. The students had to get their allowances from Dr. Litschgi, "a good, zealous, very strict and orderly priest," the director of the institution at that time. Worthy of note is the comment which this priest added to the testimonial for the summer semester of 1876 sent to the Most Reverend Auxiliary Bishop. It reads as follows: "In a special manner I take the liberty of most respectfully calling your attention to John Baptist Jordan of Gurtweil, theologian of the present third course. He distinguishes himself by exceptional piety and humility and by an unusual talent for the learning of languages. In his exterior deportment he is awkward. Jordan has now begun more than fifty foreign languages in all-say fifty; he speaks some of the languages and of most of them he has acquired sufficient knowledge for facility in translation." (This is an excerpt from the acts of the institution's board of directors in the archiepiscopal curia, Freiburg in Breisgau.)

Living expenses were at that time very high in Freiburg, as his classmate Father Kaufmann, who sat beside Jordan at the University, reports. As a result there were no outings nor anything of the kind, but each one had to be saving with his money and live sparingly. Jordan was now receiving some support from his mother, since his brother Edward earned fairly good wages and then gave these to his mother. But it was always his sponsor, Mrs. Keller, who supported him the most. He wrote to her often. It is to be regretted that these letters were destroyed in a fire. In Freiburg he found lodging with two elderly, pious ladies, who even later on were wont

to relate how diligently he studied and especially that he memorized his languages aloud. He was "very religious, and above all lovable, friendly and sociable, and very assiduous in his studies, and withal somewhat emaciated." (Fr. Kaufmann.)

No doubt Jordan himself realized that he would have to restrain himself somewhat in his zeal for study. He made the following notation in his book of resolutions: "Moderate your studies, especially such as are not urgently necessary. What avail would it be to you if because of this you would love God in eternity even one slight degree less? Bear well in mind that if you do not also in this matter conform your will entirely with the divine, very many graces may be withdrawn from you."

He used the vacations each time for traveling, in order to make practical progress in the languages. So he was in France, in Holland, in Switzerland, and in Italy, in the last named country getting as far as Rome and Naples. For instance, as can be seen from his book of resolutions, in the year 1874, immediately after having passed his final examination, he traveled to Italy. It seems that in Rome the catacombs made a marked impression upon him. All enthusiastic, he writes the following sentences into his book in fairly good Italian: "Oh, who can imagine what my feelings have been in these holy places! O what sanctity, O what beauty, when the holy virgins, clad in white and with candles in hand went along praying and singing and one saw them passing by before him! O purity, O true faith of the first Christians! No one can fully imagine it. Most holy and eternal Father, grant that we may soon join these holy martyrs! O blessed, O holy, O unforgettable moment! Sept. 23, 1874, at Rome."

The written notes concerning his spiritual life begin with July 1, 1875. The first and principal journal of this kind numbers 335 pages. Jordan entered religious thoughts that came to him, or which he read and which made a special impression upon him; also resolutions that he made.

Occasionally the complete date is affixed, but oftentimes not. In the following pages we shall refer to this journal as his book of resolutions. Under date of July 8, 1875, as University student, he put down the following reflection:

"Never forget what holy, pure, and lily-white messengers of heaven surround you and accompany you in all your ways. O grieve them not, but place yourself in their midst and ever serve your loving Father even as they serve Him."

34 • In Freiburg in Switzerland Jordan got to know of the "Work of St. Paul, which has as its aim the apostolate of the Catholic press. His own views being similar in this regard, he took an intense interest in the movement, had himself enrolled as a co-operator, and tried to make himself useful. The Director of the movement, Canon Schorderet, drew up a document for him on Sept. 8, 1875, wherein it is stated among other things: "The bearer of this, John Baptist Jordan, student of theology in Freiburg in Breisgau, co-operator in the work, has received from us the authoritative mission orally to give more accurate information about the scope of the work, to procure members, and to accept alms. We beg of our companions in faith and suffering to receive him as they would receive us and to give him counsel and assistance." Jordan was as active in the interests of the work as his studies and his impaired health permitted.

A letter belonging to this time is still preserved which Jordan wrote on New Year's, 1876, to a good motherly soul in Constance, Miss Martha Hoefler, in whose house he had lived there. From it can be seen what sentiments were already then in Jordan's mind. The letter is as follows:

"Esteemed Miss Martha:

"Since the year 1875, with all its care and joys, has already flowed into the ocean of the past, I wish you at the beginning of the new year all happiness and all blessings. May the good God let you live in health and happiness for a long time to come and after this passing and mortal life bestow upon you heavenly and eternal goods. May He strengthen you in

sufferings, console you in tribulations, protect you in dangers, and encourage you in the rough and steep way to everlasting life. It is true indeed that in our time we behold storms and dangers on all sides; it seems as if the powers of darkness were let loose and were fighting for their gloomy kingdom in the very midst of men; it is true that every genuine Catholic heart is pained to its very depths when its precious treasure, holy Faith, is thus despised and ridiculed: but let us not be afraid; if they nailed the Savior to the cross, they will not treat His servants any better, for the servant is not above His master. It is in the Hereafter that the crown of life is reserved for us. Let us therefore rejoice if we are permitted to suffer for Christ's sake, for that is our victory and our gain.

"Hearty greetings and New Year's wishes to Andrew, to Mrs. Steinhausen in Riesen. To Setteles and to all acquaintances. I am well, thank God, and I only hope that this letter will also find you well. I again renew my wishes for your happiness.

"Most respectfully yours,
"J. Bapt. Jordan, student of theology and
philosophy at the University of Freiburg in Breisgau.
"(Special greetings once more to Mr. Setteles.)"

6. IN THE SEMINARY - ORDINATION TO THE PRIESTHOOD (1877-1878)

36 . After having completed his three years of University studies, Jordan, as well as the other theologians, came for a one year course to the archiepiscopal Seminary at St. Peter near Freiburg. This year was given to the more immediate preparation for the holy priesthood. The students were then more intimately introduced into the religious life; and the actual priestly life in particular was the objective of the education received. It goes without saying that Jordan did not let this year pass without fruit. His superior and Rector at that time, Dr. Gihl, in reply to an inquiry said: "Since I have now been here in the Seminary for forty-six years and have accordingly had many hundreds of students, I can no longer remember the individual men. But I know that your Venerable Founder sanctified his year at the Seminary through great earnestness and fervor. Among his fellow students, who first learnt to know each other more thoroughly here, he was looked upon, it is reported, as a little singular; he lived somewhat apart from his fellows and seemed to them rather 'an odd person.' "

If, however, one refers to the book in which already at that time he was accustomed to write down his resolutions and various religious thoughts and sentiments, one finds that even as a student of theology he walked the way of Christian perfection with extraordinary fervor of a very remarkable kind. It would be rather strange if he had not separated himself somewhat from the ordinary way of living and had not at all attracted attention. Apropos of this we could here produce an uninterrupted series of his entries; all bear witness to his intense spiritual life and his union with our dear Lord. His book begins with the words: "What is man that Thou art mindful of him? The Lord has had pity on the sinful servant; He has visited him with His grace." And a little further on comes an admonition to himself: "Live with God alone; live for God alone; act only through the teaching of God.

Associate with God alone; receive God often (in Holy Communion); every breath for God; do nothing without God; put your trust in God alone; with God you will be able to do all things. Pray! pray' pray!" So, too, from the first pages one can already see his zeal for souls and his yearning to take part in the apostolate. On page six he writes: "O ye souls, ransomed at a dear price, if I could save you, gladly would I sacrifice my life for you."

During the retreat in preparation for Minor Orders, which he received Tuesday, Oct. 23, 1877, he made the following entry: "On Tuesday morning renew once more the intention of giving yourself without reserve as a sacrifice to God and of receiving these Holy Orders for His glory and your salvation."

Then, in the notes which he made during the retreat in preparation for his ordination to the priesthood we read, among others, the following: "if possible, give some time daily to the reading of the life of a saint, especially of holy priests and of man saints in general."

37

"Look upon everything in the light of holy Faith! All your thoughts, words, and actions are to be guided thereby."

Then follow in Latin other thoughts, dictated by an extraordinary zeal: "O my Jesus, Thou hast called me to labor much for Thee and to spend myself for Thy glory and the salvation of souls.-Thanks be to God!"

O good Jesus, Thou hast redeemed souls with Thy Precious Blood and hast showered Thy benefits upon me, and shall I stand idle?"

"O Lord, what else can truly and fully console me except that I live entirely for Thee and employ all my strength for the furtherance of Thy glory and the salvation of souls and sacrifice my life for Thee!?"

Referring to the clerical garb, he makes the remark: "Look upon the cassock as a guardian angel, so to speak!"

We also find admonitions addressed to himself: "Try as much as possible to acquire and to preserve a joyous and happy disposition."

Finally, on July 21, the day of his ordination to the priesthood, he writes:

"O Lord Jesus Christ, I will, I purpose, and I have the intention, today to receive the Sacred Order of the priesthood for Thy glory and for the salvation of souls. Accept me for all eternity as Thy holocaust. Amen."

The moment had now arrived and Jordan, together with eleven other students, were ordained to the priesthood July 21, 1878, in St. Peter at Freiburg by Auxiliary Bishop Lothar von Kuebel. On the same day he entered the following into his book, in Latin: "To the good God be endless thanks for all eternity for having on this day deigned to elevate His unworthy servant to the priesthood. Amen."

38

On February 19, 1874, the liberal majority of the Chamber of Baden adopted the so-called examination law. It prescribed that all candidates who wished to receive from the state the right to fill any ecclesiastical office or even openly to perform any ecclesiastical function in the grand duchy were to undergo an examination, to be made before a state commission. In the presence of this commission every theologian, despite the state leaving-certificate that he had won at the close of his Gymnasium studies, had once more, after the completion of the examinations in theological branches, to give proof of satisfactory knowledge in the Latin and Greek languages, in philosophy, in profane history, in German literature, and in "state canon law." With this law the government had fashioned for itself a convenient means of keeping ecclesiastically minded priests who were true to the faith from entering upon the pastoral care of souls. Instant and determined action against this new attack upon the rights of the Church as guaranteed in the constitution of Baden was taken by Auxiliary Bishop Lothar von Kaebel (the archiepiscopal see was vacant from 1868-1882 as a result of the conflict with the government). He forbade all theologians

and priests to make the state examinations that were thus prescribed. Because of this Jordan could not openly celebrate his first Holy Mass in his homeland, Baden. He wished to offer it in the shrine chapel at Einsiedeln in Switzerland and had already had the invitations printed accordingly. But since two others of the newly ordained went to that place for their first Mass, he changed his plan and said his first Mass in Doettingen in Switzerland, not far from his home town. Many people from Gurtweil were present at his first Mass. He then remained in Gurtweil fourteen days longer, but could offer the Holy Sacrifice only behind closed doors.



Jordan's First Mass invitation, corrected by himself

7. IN ROME (1878-1881)

Jordan had now reached the goal for which he had so long been striving, he was a priest. Since he, together with the other newly ordained, had not made the above-mentioned state examination, was as a matter of fact not allowed to make it, he could not then fill any ecclesiastical office in his home diocese. Upon request, he received permission from Auxiliary Bishop Lothar von Kuebel to go to Rome for the purpose of engaging in further study and thus perfecting his education. Together with this permission he received an annual allowance of 800 mark. The document referring to this is as follows:

"Archiepiscopal Chapter Vicariate.
"Freiburg, Aug. 22, 1878.

40 . "Petition of the priest John Baptist Jordan of Gurtweil presented on the first of this month for the grant of the scholarship established by Father Columban Haeussler'schen, concerning which this decision:

"The administrators of the scholarship established by Father Columban Haeussler'schen are requested to pay to the priest John Baptist Jordan, whom we have given permission to go to Rome for the further scientific study, for the year Oct. 1, 1878-79, an allowance of 800 mark -Eight Hundred Mark-one half of which is to be given him before his departure, the other half April 1, 1879.

"The beneficiary of the scholarship will notify the administrators of his address.

"11. Archiepiscopal pastorate of Gurtweil receives information relative to this for further publicity.

"The newly ordained Father Jordan shall be informed that he is to come here to get the allowance for Sept. 1 from the archiepiscopal scholarship administration or to have it sent

to him and to give his residence (address) for the payment of the second half.

"Inasmuch as the deed of foundation requires that the beneficiary give to the Ordinary an account of the result of the studies made, we look forward to receiving this report at the proper time.

"(Signed) Lothar Kuebel.

When the first year was over he was given still another year for study, and a further 800 mark were granted him from the same scholarship.

And so it happens that in October we find Jordan in Rome, in the German clerical College of Campo Santo near St. Peter's, which was then directed by Dr. de Waal, later on Monsignor de Waal, who died in the year 1917. Under date of Oct. 4, 1878, he entered the following into the chronicle of Campo Santo: "Two new priests, Father Francis Mutz and Father Jordan, have arrived from Freiburg. The latter had not been announced for Campo Santo; but since he is quite an extraordinary linguistic genius, I believe that sooner or later he will certainly turn out to be a credit to our institution and that I must support him to the best of my ability, for he has an allowance of only 800 mark. So I have given him, as a student, the two little rooms opposite to and over the library."

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Msgr. de Waal had introduced the custom that every one of his students write in his own hand into a book reserved for this purpose a summary sketch, in Latin, of his past life up the time of entrance. Jordan entered his under date of Oct. 26, 1878, and finished it with the words: "I hope that I will soon be able to work more for the greater glory of God and the salvation of souls." But he had already entered into his own book, in Latin, under date of Oct. 17: "My Lord Jesus Christ, take and receive my life and all that I have!"

From Campo Santo he then frequented the Papal Seminary of St. Apollinaris in Rome. In reply to an inquiry, the Director

of Studies of the Seminary, under date of Nov. 25, 1918, answered that the records show that John Baptist Jordan was entered as a student for the scholastic year 1878-1879 and regularly and laudably attended the course in the Armenian, Syrian, and Coptic languages. In addition to this there is on hand a testimonial from his professor, Titular Archbishop Alexander Balgy. In English translation it reads as follows:

"The Rev. Father John Baptist Jordan of Gurtweil, who applied himself with great diligence and perseverance to the study of Armenian language during the school year of 1879, proved himself worthy in the examination that I myself gave of the attestation which I herewith make, namely, that he made great progress in the study of the Armenian language. Rome, Jan. 13, 1880, Alexander Balgy, Archbishop of Acrida."

42 • To the above we may here add what Francis Dor in his booklet, "Francis Xavier Mutz, Vicar General and Dean of the Cathedral, Freiburg, in Breisgau, 1929," writes about the ordinations of July' 21, 1878, at which also Jordan was made priest, and in general about study and sojourn in Rome:

"In the summer of 1877 Mutz underwent the last great examination and was received into the Seminary at St. Peter. Only twelve students entered there at the close of October of that year. At that time Dr. James Schmitt held the office of Rector; Knittel was vice-Rector and Nicholas Gihl was Spiritual Director. Since the struggle between state and Church with all its devastations continued throughout the whole archdiocese the general feeling among the Seminarians was one of depression. On July 21, 1878, the candidates were ordained to the priesthood by Auxiliary Bishop Lothar von Kuebel. In an address at the close of ordination day His Excellency made the following remark regarding the politico-ecclesiastical situation: 'It is a good thing that you do not know what awaits you.' As always, the parents of the candidates for ordination were present on this occasion also. It was a day of unforgettable joy for the good people.

“His classmates now received positions as assistant priests here and there in outside dioceses. But Mutz, with the permission and financial support of the ecclesiastical authorities, was allowed to go to the Eternal City, there to continue his studies. He was received into Campo Santo, an institution of learning for the learned, which had been founded just two years before by Father de Waal and a Limburg priest, Philip Mueller, for the training and postgraduate education of German priests.

"For fully two years Mutz had the privilege of hearing the lectures of illustrious professors at the Gregorian University. In addition he had acquired a rich store of learning in various other fields of knowledge, especially in art. He had experienced in his own person what Hettinger writes in his work 'Aus Welt und Kirche' (Vol. 1, P. 30): 'The vision of the young man who has lived for some years in Rome becomes freer and broader; many a prejudice is dispelled; those narrow views that (as necessarily as a provincial dialect) take root in those who have never been away from home disappear.' In yet another connection was our countryman's stay in Rome of greatest advantage to himself. There, in the very center of the Catholic world, he had opportunity of coming into contact with illustrious and highly educated personalities and so to acquire what we call urbanity, that noble courtesy in associating with others, which was later a cause of wonder to all those who were privileged to enjoy his company. In Rome he also imbibed that deep love for the Church and for the Papacy which constantly distinguished him. Under the direction of renowned professors he laid the foundations of his later scientific researches. For two years he was privileged to enjoy the glories of nature and art which Rome and its surroundings afford. For truly indeed has the Eternal City been called the world's most marvelous museum; truly has it been compared to a book whose every page, Day, whose every line captivates both mind and heart."

These thoughts may also be applied to Jordan, who traveled to Rome together with Mutz.

8. PLANS FOR A FOUNDATION

(1877-1879)

44 . We have already referred to the fact that when Jordan was in the Seminary he attracted attention to himself by his behavior; the reason for this was to be found, not alone in his religious viewpoint, but also in a thought that had long been urging itself upon him. As is manifest from his various notes, he gave himself entirely to God and His holy cause. The studies were only a means to enable him later on as a priest to promote God's interests all the better. But gradually there came to him the further thought: "How can I serve God's interests in the best and most enduring manner?" This question simply had to come to him, filled as he was with such marked religious zeal; then, too, there can be no doubt that the question was accentuated by the situation brought about through the conflict between state and Church in Germany and the sad religious conditions prevailing in other lands. Without further reflection it was quite clear to him that he could do more if he would call into existence some institute that would continue to live on, that would of itself spread out ever more and more, than if he would personally work with the greatest assiduity and make the greatest of sacrifices in order to promote the interests of God. It may be that it was from considerations such as these that the question gradually presented itself, whether or not he ought to call some such enterprise into being.

Among the notes that he may have made as student of theology in January, 1878, though it is to be regretted that here as often elsewhere the exact date is wanting, we read the following:

"Your first, most important concern is, and for you should ever be, to become holy and pleasing to God and so to live and to die. By the grace of God put away whatsoever does not lead to this end or keeps you from its attainment. Be come great before God and not before the world." All the

other notes of that same period are written in the same strain; they have reference to his personal progress in virtue and bear witness to his zeal for the things of God.

About the middle of January, 1878, he made the following entry: "Continue to consider well and to pray for enlightenment, whether you could not perhaps give greater glory to God and do what is of greater advantage to your poor soul and to the neighbor, if, far from the world, alone and unknown, you would serve God in prayer, in contemplation, and in works of penance."

But somewhat later we come across the following sentence: "O Lord, in a time so corrupt as this extraordinary means are necessary in order with Thy grace to call a halt to sin." And soon thereafter come the words: "Pass in review the individual nations, countries, and languages of the globe and see how much there is to be done for the glory of God and the salvation of the neighbor!"

It seems that at about this time Jordan passed through great afflictions of soul. His notes, which he wrote according to circumstances now in one language, then in another, point in that direction. At one place he quotes verbatim in the Latin language the Savior's words: "My soul is sorrowful even unto death." Then again follows an English citation to the effect that John of Avila was in the habit of saying that one "Thanks be to God!" spoken in misfortune is worth as much as six thousand "Thanks be to God!" spoken when all is well.

He likewise entered the following resolution: "Do not let yourself be kept from what is good by any sufferings, be they exterior or interior, even if the wicked enemy paints the future for you in the darkest colors, even if in your opinion everything seems calculated to plunge you into sadness. At the right time God will again send the rays of His holy light." - Later on follow the words: "Take counsel daily at an opportune time with the good God; beseech Him to enlighten you that you may accomplish His most holy will and that He may be known and loved by all."

It is at this time (1878) that he begins to put down remarks to the effect that he is thinking of calling some project into being. It seems to be in this sense that we are to understand the following words: "In its accomplishment do not shirk any efforts, sufferings, contempt, mockery, etc., but strive and labor even unto martyrdom. See what St. Teresa, a weak virgin, what the parish priest of Ars, what many thousands of others were able to do with the grace of God!" A little further on comes a thought of the parish priest of Ars: "I often think that the majority of people who are lost are lost through lack of instruction." Finally, under date of February 14, 1878, he writes: "Instruction-instruction -do, do what you have in mind, if it be the will of God!" With this he no doubt indicated that he was absorbed in the thought of calling a religious project into being, one that should have religious instruction and enlightenment as its special aim.

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In his resolution of February 14, the remark "if it be the will of God" is to be noted. It would be an error were one to think that Jordan seized upon the thought of a foundation and later carried it out solely because according to his calculations he believed that in this way he could serve the interests of God in the best and most permanent manner. This thought indeed presented itself to him; but Jordan did not let it master him. What was of first and foremost importance to him was that he might accomplish the will of God. He did not want to undertake anything contrary to this will and would never knowingly have undertaken anything contrary to it. It was, therefore, his greatest concern to discover as best he could the will of God, through protracted prayer, careful investigation, and getting in touch with ecclesiastical authority. It was only when he himself was morally certain that it was the will of God that he ventured to set his hands to the work. And even then he did not do it in reliance upon his own strength but by putting his trust in God.

Not long after the above-mentioned note we find a resolution written in Latin regarding his daily prayers. He writes: "So many Our Fathers that I may become holy and

pleasing unto God, make great progress for God and the salvation of souls, and especially that I may successfully call into being that institute for the glory of God and the salvation of souls."

It is evident that doubts arose within his mind from time to time as to whether he should call the contemplated project into being and whether it were the will of God. This can be seen from an entry that he made in his book of resolutions in June or July, 1878. There we read: "Think it over well before you abandon that project. Think of the time when you felt yourself particularly impelled there to!"-"Remember with what comfort or joy the thought of your institute already fills you. If you wish to die a peaceful death, toil and labor even unto blood for the glory of God and the salvation of souls. Do not neglect often to seek the dear Savior's counsel in the matter."

Auxiliary Bishop Lothar von Kuebel, to whom Jordan owed immediate obedience, was, moreover not inclined then and there to give his consent. In conversations Jordan occasionally let fall remarks as to what a cross that was for him. In his book of resolutions we find the following entry in reference to this matter: "O do not omit carrying out the project which the good God has indicated to you though such great inspiration and love for the supernatural, etc. Do not hesitate as soon as obedience no longer holds you back."

Also the following entry was made during his student days: "Oh, carry out the well planned project with the help of God and Mary's intercession. For the glory of God and the salvation of souls, and even if just because of it you will be despised, persecuted, calumniated, misknown, and maltreated by all, and even if you must shed the last drop of your blood. You have not yet by any means done what Christ did for you. Be sure to contemplate Him often dying upon the cross and at the same time consider His holy will, so solemnly expressed before His death in His high-priestly prayer." And further down come the words: "Never forget at all times to have and to foster a childlike devotion to Mary; let her be your

advocate in all things. O Mary, accept me as thine unworthy servant for all eternity!"

September 19, 1878, he made the following entry in his book, in the Latin language: "Found the Apostolic Society and be of good heart in all tribulations!" The exact Latin words are: "Funda Societatem. Apostolicam et esto aequo animo in omnibus tribulationibus!"

It is clear, then, that when he came to Rome in October, 1878, he already had the firm purpose of founding some institute that should be concerned in an especial way with the diffusion of Christian instruction. But he had not yet arrived at anything definite as regards the place of foundation and the details of the organization of the work. As regards the place, he made this entry in his book: "Would perhaps Vienna be the proper place for carrying out your project?" In a similar strain runs an additional note: "A half a year in Rome and then to Vienna? O Lord, enlighten Thine unworthy servant!"

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Though he may not, then have confided his plans to everybody, yet he did not keep them entirely secret. So the matter became known in Campo Santo, at least in its general outlines. Jordan was then thirty years of age. How his plan was received can be seen from a letter written to us now after fifty years by a former student priest at Campo Santo, Msgr. Professor Joseph Prill. The letter reads as follows:

"A recollection of the Most Rev. Father Francis Jordan, Founder of the Society of the Salvatorians.

"In the beginning of December, 1880, after having been actively engaged in the care of souls for almost five years, I came as assistant to the German Campo Santo in Rome. I soon learned to know also the former assistant of Campo Santo, Father Jordan, who was at that time occupied with the foundation of the new society for the defense and spread of the faith and Christian morals. The Rector of the Campo Santo, Msgr. de Waal, took an active part in these endeavors and tried to get also us priests interested in the matter,

particularly for the section of co-operators possessed of scholarly attainments, but with little success. While fully appreciating the goal Father Jordan had in view and his good intentions, I yet could not convince myself that it was necessary to establish a new association; then, too, it seemed to me that the whole thing, as it was then understood, was not very practical and did not seem to promise any lasting existence. Besides, Jordan -with whom I was, of course, but slightly acquainted-did not exactly give me the impression of being the man who could put spirit and life into such an organization and give it the necessary stability. So I did not bother any further about the matter; and as a result nothing remains to me about the particulars except a very indefinite, general recollection.

"All the more firmly, however, did a little happening of that time fix itself upon my mind, an incident that made a deep impression upon me and radically changed my opinion about Jordan. One day when Father Jordan paid me a casual visit he spoke to me about his society, its aims and organization, and tried to arouse my interest. I gladly admitted that I appreciated his good intentions with all my heart and looked upon all attempts in that direction as very serviceable; but at the same time I left no room for doubt that I did not exactly consider the whole affair, as he was then planning to go forward with it, capable of realization or of continued existence; and in connection with this statement I made the remark, uttered in a light conversational tone and yet rather bluntly, that I did not consider him the man anyway to establish such a work and to put it on a firm basis. At this unvarnished impoliteness Father Jordan appeared to be neither excited nor offended; he merely said with perfect calmness and simplicity: 'Ah well, but often enough God selects as instruments for the accomplishment of His designs such men as are in themselves the most unsuitable for the purpose.' This remark made a great impression upon me and left me without a word in reply; for it was manifestly no conventional phrase of hypocritical humility, but was uttered so simply and in such a matter-of-

fact tone that I could not but look upon it as the expression of his true sentiments. I got the clear and distinct impression that Father Jordan was firmly convinced that he was furthering the designs of God, that with God's help he was sure of success, but that he did not rely upon his own strength. That is why this conversation and this proof of his humility and of his trust in God has remained engraven in my memory; and from that day on I have ever cherished a reverential esteem for Father Jordan's person.

"When in later years I saw how the Society of the Salvatorians, which had grown out of Jordan's foundation, developed so splendidly and blessedly and made such a great interior and exterior progress, I sincerely rejoiced thereat; and the more vividly did I then recall the little incident narrated above, and the more deeply did I feel anew the impression made upon me by the Founder in the year 1881.

"Lohmar (Siegkr.), March 3, 1929.

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"Prof. Msgr. Jos. Prill".

Such was the judgment then passed by Father Prill. From occasional remarks made by Jordan one may conclude that Jordan's immediate colleagues in Campo Santo thought about the same.

It is striking that at this time (Oct. 23 and 24, 1878), in Rome, Jordan still entered the following words in his book of resolutions, in Latin- "O Lord, I suppress this thought and omit what I would gladly do for Thy glory, in order that I may the more surely know Thy will. Do what Thou wilt; may Thy will be done. Here I am, O Lord, whatever Thou willest."

From this annotation it can be seen how far from his mind it was to have his own will in the matter.

In the year 1879 his former professor, Father Werber, travelled to Rome. He gives an account of this journey in an article called: "An Ultramontane on the Other Side of the

Mountains: a Journey to Rome for the Journalists' Audience with Pope Leo XIII." In this article we read:

"A postcard had summoned a German priest, a former pupil of mine, to meet us at the station in Rome and to conduct us to Campo Santo, to a hospice of the Germans near the Vatican. This young priest, John Baptist Jordan by name, who hails from Gurtweil near Waldshut, had once been my pupil and was now to be my guide and teacher in Rome for a change.

"About ten years have now passed since he, as a twenty-year-old apprentice of the decorator and upholsterer trade in Waldshut, came to me and asked me to give him lessons in Latin, as he wished to become a priest. Since he seemed to me already too old for studying and was manifestly anything but blessed with the goods of this world, I thought it would be well to discourage him. But finally Father Naegele of Waldshut and I undertook the task of packing his school bag with all kinds of useful knowledge and after the space of a year he was received as guest in the sixth class of the lyceum in Constance. He had, accordingly, studied furiously and had manifested such an iron will in his application as I had never seen before and might well have wished upon myself. God and good people helped him defray his living expenses, and, though he could never call money his own, he has travelled about in the whole world and knows at least from twelve to fifteen languages. He possesses great talent for languages, knows High German and Waldshut German, French, English, Italian, Dutch, Spanish, Modern Greek, some Greek, Turkish, Hebrew, and God knows what else, and is now studying Arabic, Egyptian, and Chinese, for which reason we jokingly called him the Chinaman while in Rome. He was ordained priest in St. Peter's last year, and since also he could not officiate among us because of the conditions known to prevail in Baden, he is studying in Rome, principally Oriental languages. The fact that I am proud of my former pupil, is a pardonable weakness. One has so many who become nothing and even less than nothing, that one experiences a special joy over him who becomes something worthwhile. He lives

in Campo Santo, provided apartments for us there, and was delighted to greet us at the railway station in Rome ... In addition to the vice-Rector (Dr. Kreuzwald, who later became the Vicar General of Cologne) there were in Campo Santo our Chinaman, who is surely well posted regarding churches, chapels, and such like, and who, just to be obliging, runs hither and thither in the whole city in order to procure for one dispensations, privileges, indulgences, devotional articles, etc. He is an exceptionally pious priest, who, in the opinion of my sister, 'belongs in the cloister, and not among the people.' The good God has no doubt destined him for something higher."

9. SOJOURN IN THE ORIENT (1880)

Jordan stayed in Rome from October, 1878, and as we have seen, applied himself zealously to the study of Oriental languages. The thought now matured within him of taking a journey to the Orient, in order to perfect himself in a practical way in Oriental languages, to visit the holy places sanctified by the presence of our Lord and Savior on earth, and to plead for blessings and strength for his contemplated foundation.

Before he set out on this journey he entered the following in his book: "Est vocatio tua fundandi moraliter certa. Jan. 9, 1880. Your vocation to found [the Society] is morally certain. But pray very much-very much-and meditate; and never attach yourself to any earthly thing; and do not adapt yourself to men and to their talk; but with the advice of only a few very devout servants of God turn to God alone and to His saints.-Contempt-calumny-ridicule-etc. will rise up against you, but be brave and cling firmly to God."

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Then follows in Latin the good intention with which he undertook the journey: "O Lord Jesus Christ, it is my intention to make this journey for Thy glory, for Thee, for Thy sake, for the holy Catholic Church. I am ready to take and receive from Thy hands whatever Thou wilt send me, joy and sorrow, life and death, all for Thee, O Lord Jesus Christ, and in order that the purpose and desire not hidden from Thee may attain its fulfillment. Amen."

The last words no doubt have reference to the foundation of the Society.

After a general farewell banquet in the German College of the "Anima" he left Rome for Brindisi January 21, 1880, together with twenty other priests. There they took ship and, after a terrible storm that endangered the vessel, arrived at Alexandria in Egypt on January 29. He remained one month in Egypt. He left Cairo February 27 and arrived at Jerusalem on the evening of March 3, where he put up at the Austrian

Hospice. In his diary we read: "On March 4, I read Holy Mass for the first time in the city where the Divine Savior suffered." On March 8 he offered the Holy Sacrifice on the sacred spot where the Savior was scourged. To this he added the following annotation: "A little church is there now that belongs wholly to us (Catholics), like the Ecce Homo Church. So, too, is the Chapel of the Agony in possession of the Latins, in which I was privileged to offer the Holy Sacrifice on the ninth. It is just Mount Olivet, the Garden of Olives, that has for a long time been a favorite spot to me. The Garden of Olives is now surrounded by a wall. They still point out the rocks on which the holy Apostles rested while the Son of God prayed; also the place where Judas betrayed the Savior. What sentiments penetrate the heart of man there! Mount Olivet was a suitable place for prayer because of its secluded location. O how many a recollection this holy Mount recalls to mind! Here the God-Man prayed so often; ... here He began His passion."

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On March 19 Jordan was in Bethlehem. "O what joy to see Bethlehem!" we read in his diary. On March 30 he was again in Jerusalem, where he met the Capuchin Bishop Massaia, later Cardinal Massaia, and the Latin Patriarch. He spoke to them of his plan of establishing a new religious institute, which they received favorably. He entered in his book: "In Jerusalem our undertaking received its first ecclesiastical blessing from Bishop Massaia and the Latin Patriarch."

He now visited the various holy places in succession, and of course also Nazareth, "a delightful place and the abode of the Savior of the world," where he spent April 4, 5, and 6 and celebrated Mass in the church "that is erected above what was once the dwelling of the holy Family." On April 26 he rode "on a donkey to Ain-Warka." "Here in the College," he writes further, "I settled down for a few months and studied Arabic." In what follows the mighty cedars of Lebanon are mentioned ("one about thirty-three feet in circumference").

Before his departure from Ain-Warka the College drew up the following testimonial for him in the Arabian language, conformably to the Arabs' manner of expression: "The distinguished and honorable Father, the bearer of this writing, adorned with unexampled virtues, the venerable Reverend Father John Baptist the German, honored our College with his friendship since the 26th of Nisan [April], 1880, having the desire to perfect what he had learnt regarding the Arabian tongue. In this same place, with the help of God, he arrived at and obtained, through him who adorns the speech and through those who hold the reins of knowledge [i. e., by reading the sayings of orators and of the learned], in the short time of his study that which others have found it impossible to attain, inasmuch as he accustomed his ear to understand the spoken word and to master the prevailing pronunciation. And this is to be attributed to nothing else than to his good memory, his correctness of understanding, his assiduity and perseverance, his accuracy and application, inasmuch as he did not interrupt his study except when he slept or performed his religious duties. And during his short stay in our midst (for we had the pleasure of his company for only about three months) we observed his virtues and his knowledge, his sound judgment and his diligence in learning the language; and his solicitude in doing good, in piety, in behavior, and in that which the eloquence of no orator can relate of him. It is our wish that at all times he may arrive at that which he desires to attain. And because all that which now fills our mind and which his person, worthy of all respect, impressed upon our heart, is known to him, we have desired to give expression thereto. Tamus [July] 20, 1880. The Priest D. Paul Estfan, Superior of the College in Ain-Warka."

On July 29 Jordan was in Smyrna, where "in the morning after four o'clock there was a terrible earthquake;" there were over ten cracks in his room. During his whole stay in Smyrna "the earthquake repeated itself daily, with the exception of only one day." On August 7, 1880, Jordan began the return journey to Rome. All the way from Corfu to Brindisi they

had "storms, tempests, and seasickness." On August 11 he landed at Brindisi and on August 14 he again arrived in Rome. The journey had lasted six months.

56 . Among the notes Jordan made in the Holy Land we find also the following: "Accomplish the work God wants as soon as possible, with exceedingly great confidence, with a joyful heart in spite of the greatest sufferings; do not give up and never lose heart, whatever you do; make use of all the lawful means at your disposal; renew the good intention three times daily with special reference to this project and daily invoke the Most Blessed Virgin, the Patroness of the Society. Begin with the instruction of capable boys who give sure signs of a vocation to the priesthood, and in addition as soon as possible a printing office. Try to go ahead as soon as possible under the special protection of Propaganda and the Holy See. Always keep yourself cheerful and amiable-do not neglect the means to this end-do not weaken the body too much-for the devil comes under the form of an angel of light-mortify your self-will, it is more pleasing to the good God than that which deprives you of the strength you should employ for the glory of God and the salvation of souls. Jerusalem, on the Holy Sepulcher, March 13, 1880."

On Mount Carmel Jordan entered the following words in his book: "Carry out your project with all energy; let nothing discourage you; do it solely for the glory of God and seek consolation in Him alone; even if a case seems to be lost, God will not abandon you, nor will His loving Mother. [Mount Carmel, April 14, 1880]

10. THE FIRST BEGINNINGS (1880)

Jordan's diary covering his journey to the Orient closes with the following words: "From Brindisi I took the train to Foggia, Loreto. From there, after Holy Mass, to Rome, where I arrived on August 14. And now I set to work. First to Msgr. Rampolla [then Secretary of Propaganda]; he was pleased with the plan; then to Cardinal Simeoni [then Prefect of Propaganda], who was not very enthusiastic about the matter. Thereupon I betook myself to Cardinal Bilio (Barnabite), who was much pleased with the project and who said he would be a real protector and gave us his blessing. I then went to another His Eminence, who did not receive me in so amiable a manner; but this was still good, for I went to him by mistake and so, in consequence, I was then and there called to order for the blunder. After that I went to Cardinal Franzelin (Jesuit), who received me very kindly and after protracted discussion gave the Society his blessing. I once more called on Cardinal Bilio, who promised to speak with Pope Leo XIII. On September 6, the difficulties that arose having in the meantime been overcome, I was admitted to a private audience with His Holiness, in which His Holiness spoke with me about the project and gave his blessing. The next day Msgr. Bocali informed me once more that His Holiness was continuing the blessing."

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From this time forward Jordan devoted himself entirely to his foundation. Even his official study was discontinued. Even prior to this we find the following sentence in his book: "Consider well whether it be God's will that you should still for any length of time devote yourself principally to study. Would it not be more pleasing and agreeable to Him, if you would immediately apply yourself to the work and in addition to it study only what is necessary for you in its accomplishment?" It was in this spirit that he acted from the time of his return from the Holy Land up to the end of his life.

58 • He had not yet drawn up actual statutes for the institute that he was to establish; still, the institute was to go by the name of Apostolic Teaching Society; Apostolic, because the members, in imitation of the Apostles, were to leave all things and follow the Savior and engage in the great world apostolate; Teaching Society, because the greatest stress was to be laid upon the dissemination of the Savior's teaching, mindful of the words which the Divine Savior addressed to His heavenly Father before His departure: "This is eternal life: That they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent" (John 17:3). The Patroness was to be the dear Mother of God under the title "Mary, Queen of the Apostles." And the institute was to consist of three degrees. The members of the first were to identify themselves entirely with the institute; the second degree was to include learned men who were to retain their respective positions, but band together for the defense of Christian truth; the third degree was to consist of lay people of both sexes and to have for its object, after the manner of the "Third Orders," to influence the members conscientiously to fulfil the duties of their state of life in the world.

Here a remark may be inserted by way of digression. In the Holy Land Jordan resolved, as we have seen, "to go ahead under the special protection of Propaganda and the Holy See." When he arrived in Rome he acted in conformity with the resolve. He had recourse to the Holy Father, to Propaganda, and to other princes of the Church. On the one hand he did not wish to undertake anything contrary to the will of the ecclesiastical authorities, on the other hand he promised himself their valuable protection by keeping in touch with them. This mode of reasoning was quite in order. But Jordan overlooked one thing: the highest ecclesiastical authority may find the plan of a new foundation good in itself and perhaps, as was actually the case here, bestow a blessing upon it; but this is not saying that it then and there and without more ado directly takes the part of an institute in the process of formation, The fact that Leo XIII gave Jordan his blessing for the institute can only be explained by the

circumstance that the above-mentioned Cardinal Bilio made a very ardent appeal to His Holiness for Jordan; and this again implies that Jordan must have made an extraordinarily good impression upon the Cardinal himself. But the Holy Father has a representative for the diocese of Rome, who, under the title of Cardinal-Vicar of His Holiness, has the immediate administration of the diocese in hand. In the year 1880, when Jordan took steps for the realization of his project, that prelate was Cardinal Raphael Monaco La Valletta. Jordan should first of all have gotten in touch with him, if he wished to establish his institute in Rome. This phase of the situation seems to have escaped him. At least there are no documents on hand concerning this matter. Jordan, it appears, thought that, if he would speak with the Holy Father himself and get his blessing, nothing further would be necessary for Rome. Otherwise, since he was so utterly conscientious, he would no doubt have acted differently. As we shall see, this phase of the situation might almost have had disastrous consequences for his project. It gave rise to suspicions; it could be made to play into the hands of his opponents. And that is just what happened.

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In Rome he first took up his abode in a private house. A visiting card of that period reads John Baptist Jordan, Priest, Largo dell' Impresa No. 2.-Roma. But at the same time he established connections with the German national foundation known as the "Anima." Its Rector at the time was Monsignor Jaenig of the archdiocese of Prague. He showed himself very favorable to Jordan and took a sincere interest in him and his plans.

At the beginning of November, 1880, a German student who was about to begin theology, Joseph Hartmann by name, came to Rome for the purpose of making his studies there. He found temporary lodgings in the "Anima." Jaenig recommended him "to the good priest Jordan." The latter took a friendly interest in him and together they rented dwelling-place in common, that is, two adjoining rooms in a house named after St. Bridget of Sweden because this saint, in the fourteenth century, lived in that house with her daughter,

St. Catherine of Sweden, and died therein on July 23, 1373. The room in which the saint died was later changed into a chapel and is still preserved. In the year 1880 the building belonged to the Holy Cross Fathers and it was from these that Jordan and his companion rented the above-mentioned quarters in the early part of December of the same year. At Easter, 1881, they took a third room in addition to the other two, since they were then joined by an Italian cleric. Of the Holy Cross Fathers only one lived in the house, an Italian priest by the name of Pierbattista. A little church is built into the house; and later on this, as well as the house itself, was neatly restored by the Carmelite Sisters, who became its owners. In this little church Jordan daily offered Holy Mass and occasionally preached in the Italian language, particularly on special feast days, on which occasions, as Hartmann relates, Father Pierbattista unflinchingly expressed his appreciation of the fine outcome of the sermon.

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The next thing Jordan had to do was to look around for more helpers and some suitable source of income. It is easy to understand that in this connection he first of all turned his attention to the German homeland. Before departing for Germany Jordan likewise placed his plan before the learned German Cardinal Hergenroether for his approval in order, if possible, to obtain a word of recommendation for himself and his project. The Cardinal listened to him kindly, seemingly got a good impression, and wrote out the following recommendation for him:

"I heartily recommend the Apostolic Teaching Society, founded in Rome under the protection of the Most Blessed Virgin Mary, Queen of the Apostles, as also the Rev. Father Missionary, J. B. Jordan, who is so solicitous for the spread and development of the same, to the clergy and the educated laity.

"Rome, January 17, 1881.

"J. Hergenroether,
Cardinal of the Holy Roman Church."

It seems that on his trip to Germany Jordan called on His Eminence, Cardinal Parocchi, Archbishop of Bologna, with the same object in view. This Cardinal gave him the following recommendation:

"We herewith testify that the Apostolic Teaching Society, which, under the patronage of Mary the Mother of God, Queen of the Apostles, is to be called into being by the Reverend Father John Baptist Jordan, a priest of the diocese of Freiburg who has been recommended by men in the highest stations of life, for the spread of the Catholic faith through the press and the living word, deserves to be recommended as helpful to the Catholic cause to all the faithful in all the three degrees that it embraces; at the same time we beg of God every blessing for this Society. Bologna, Jan. 22, 1881. Lucidus Maria Parocchi, Cardinal and Archbishop."

It seems that in the meantime Msgr. Jaenig looked around in Rome for a little source of revenue for him. Jordan had not yet long left for Germany when Jaenig wrote him the following letter:

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"Dear Friend: It seems that our 'Scuola Gregoriana' [the Anima's vested choir] is actually not going to be wholly useless for you and your project. When lately it sang a Requiem an Italian priest asked me whether the celebration was perhaps for the catechist of the Home for Converts, of whose demise I had otherwise no knowledge whatsoever. Before the deceased received that position, I had very earnestly requested Monsignor Ricci please to bestow it upon a German again, since Father Dahmen, who held the position for half a century and who died in the odor of sanctity, was a native of Cologne. But Msgr. Ricci preferred an Italian and gave me to understand that the Germans have no right to the position because the foundation originates from Italians. So when I heard of this latest vacancy I had to think out other ways of reaching the end in view. I consulted Dr. Janssen, with whom I went to Cardinal Bilio and very earnestly begged His Eminence to propose Your Reverence. The Cardinal

promised to do this, if he should have occasion to meet Msgr. Ricci. So I did not hope for much.

62 . "All the greater, then, was my joy today when Cardinal Bilio summoned me to him and told me that he had spoken with Msgr. Ricci in such a way that there is scarcely any more doubt that the position will be given you in the next meeting of the foundation's board of directors, provided you or I in your stead promptly hand in a petition for the same to Msgr. Ricci, Major-domo of His Holiness, giving name, age, place of birth, number of years ordained, studies, etc., as is customary in such applications,-a short sketch of one's life. So please send this at once by mail direct to Msgr. Ricci in the Vatican. To make sure of the matter I am going to present a heartfelt petition to him for Your Reverence the day after tomorrow. I do not know many details about this position. The income will probably be very small, though it surely ought to provide 'food and clothing'; the work is not very difficult, since conversions from a pure motive are, alas! rare; but just this sad circumstance will afford Your Reverence the finest opportunity for active work in the interests of your project and of Janssen's objectives in the center of the chosen people of the New Testament (in Rome). Mr. Jacquemin considers Your Reverence entirely qualified for the place and the place just the thing for Your Reverence; so does Cardinal Franzelin, as Cardinal Bilio told me. But no one will be more pleased than your obedient "Karl Jaenig. "Rome, February 27, 1881."

But it seems that nothing came of the matter as such. Even if the work had been but slight, Jordan would nevertheless have had to have another priest at hand to take his place in case circumstances required it, provided he did not want to tie himself down completely. But the letter shows what interest was already being manifested in Jordan in Rome.

11. FATHER BONAVENTURE LUETHEN (1881)

The above-mentioned letter, written by the Rector of the "Anima" and dated February 27, 1881, is addressed to "The Very Rev. Father John Baptist Jordan in care of Mr. Auer in Donauwoerth, Bavaria.,, Jordan had made the acquaintance of Ludwig Auer, the Founder and Director of the Cassianeum in Donauwoerth, and had also made a rather close study of his institute. Since this institute was doing quite exceptional work in the field of the Catholic press and since Jordan likewise wished to employ the press in a very special way, Auer and Jordan thought of uniting their two institutes. Jordan wanted to begin by opening a printing office; Auer had just that in his Cassianeum. Since Jordan's plan was international, whereas the Cassianeum was national in character, the latter was to be "The Center of the Apostolic Teaching Society for German-speaking Countries." Auer's magazines "Monica" and "Raphael" were to be the organs of the Apostolic Teaching Society and, in addition to this, it was planned that in the Cassianeum "a literary training school for the training of religious and capable type-setters, book-binders, book-sellers, and editors should be established and that the same should to a certain extent be used as a provisional novitiate of the Apostolic Teaching Society." The papers to this effect were drawn up in Donauwoerth on October 12, 1880, and signed by "Ludwig Auer, Director of the Cassianeum" and by "John Baptist Jordan." But the agreement was never carried out. Exact data are wanting as to why these plans went to pieces.

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So, as we have seen above, Jordan was in Donauwoerth in the spring of 1881. He probably wished to negotiate anew with Mr. Auer regarding the old project. But this trip had at the same time the object of acquiring members, if possible priests, for the Apostolic Teaching Society. This was anything but easy. On the one hand it is clear that priests would not without more ado simply resign their positions in order to

join a new undertaking, of which no one really even knew whether it would ever come into existence at all or hold its own if it did; on the other hand the bishops would not easily have let their priests go, since, considering the universal scarcity of priests, it would have been difficult if not impossible to replace them in their respective positions.

Now, while Jordan was visiting the Director of the Cassianeum in Donauwoerth he there met a priest who was subsequently to be the chief support of his institute and who, after Jordan himself, must be looked upon as the most important personage of his foundation. This was a young secular priest named Bernard Luethen, who later on received the religious name of Bonaventure and to whom we shall have occasion to refer repeatedly. Luethen was a native of Paderborn in Westphalia, where he was born May 5, 1846. His parents let him study for the priesthood. His family lived in poor circumstances, and so Luethen, being extraordinarily well talented, besides his studies also gave lessons in order

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Luthen as Secular Priest

thus to earn a little something. He was ordained priest in Paderborn on March 15, 1872. He could not take an active part in the care of souls as pastor because of the government's exclusion laws, so he assumed the position of private chaplain in the family of Baron von Brenken at Wewer near Paderborn, remaining in that position for five years. In 1877 he moved over to Donauwoerth. His notes in this regard reads as follows: "Prevented by the conflict between Church and state from carrying out my intention of devoting myself to the care of souls and restricted to the position of a family chaplain, my attention was called to the Cassianeum by an appeal of the Director, Mr. Auer, in Donauwoerth. I decided to leave my home country and to move over to Donauwoerth in Bavaria. In October, 1877, after having spent five years in Wewer, I came to Donauwoerth where I remained as a member of the Cassianeum up to July, 1881. My task was the editing of the 'Ambrosius' [a periodical for priests, which Luethen edited in a truly masterful way] and other minor literary contributions [Guardian Angel Letters], as well as the care of souls, for instance, hearing confessions in the Holy Cross church, which is a place of pilgrimage. In the year 1881 Father Jordan paid a visit to the institution; he probably wished to ascertain once more whether he could perhaps establish connections with this institution relative to the carrying out of his own plan. The transactions with Mr. Auer came to naught; but my unworthy self was won over to Father Jordan's plans. I left the Cassianeum, that place which had become so utterly dear to me, in order to follow the Reverend Father Jordan. It was on July 22, 1881, that I took my departure from Donauwoerth." Luethen was then thirty-five years old, Jordan thirty-three.

Jordan now had his first priest co-operator, and one that joined him unreservedly. Luethen said later on that Jordan's character (his lively, sanguine temperament) was not of a kind to appeal to him much, but all the more so his ideas and plans. After he had felt his vocation and had told the Founder about it, the latter had answered that "he should co-operate, that is, with the inspirations of grace." The

thought of leaving the Cassianeum and joining Jordan had come to him suddenly, as if "from above," he said. No doubt Luethen's leaving was a keen loss for the Cassianeum, but for Jordan it was a most exceptional gain. Though Luethen was of a different, quieter temperament, yet his zeal for the things of God was hardly less great than was Jordan's. He had all the characteristics of a priest imbued with an apostolic spirit. To these was added yet another characteristic, one in which he was considerably superior to Jordan: he had an excellent rhetorical training and an unusually gifted pen. The conflict between Church and state in Germany, the assaults against the Catholic religion, the laxity of great masses of people and their connivance with the indifferent and the unbelieving were things against which his whole nature rebelled; according to his convictions, it was no longer a time in which to be a mere spectator; action must be taken; apostles must arise and let their voices be heard. Jordan thought the same and so the plan grew stronger of working in home and foreign countries in order with apostolic fire to inflame the Catholic faith and Catholic life anew among Catholics and to spread and make it known among non-Catholics, according to the words of the Gospel: "Teach all nations!"

12. "THE MISSIONARY" (1881)

The first thing Jordan and Luethen decided upon was to start a suitable German magazine. They gave it the name of "The Missionary." The periodical was to plead the cause of the heathen missions and at the same time to be a missionary to Catholic families, inspiring them to a new and living faith and renewed religious fervor. And since the magazine was destined for Germany, Luethen, who was appointed its editor, was to remain in Germany and to call into being and bring to bloom the German branch of the Society that was now to make its appearance to the public. A son of the great St. Benedict generously came to their assistance in this respect. Luethen writes as follows in his book of notes: "For the time being I found shelter in Ottobeuren, a large Benedictine monastery, where the Reverend Father Koneberg provided lodgings for me in the cloister."

In September of the same year of 1881 the first number of "The Missionary" appeared. The introduction and the first article on the Apostolic Teaching Society show best of all how Jordan and Luethen understood their project and with what spirit they were animated. The heading of the title page of "The Missionary" consists of a small, simple Sacred Heart picture at one side of which are the words: "Sweet Heart of my Jesus, grant that I may love Thee ever more," and at the other side: "All with God and for God for the neighbor's greatest good." Beneath the picture are the words: "Organ of the Apostolic Teaching Society for the People. No. I-September, 1881." Then the introductory article begins. Luethen writes:

"An odd name, Missionary! Isn't it true, dear reader, that one experiences quite an especial feeling when one hears this word; it is a feeling of mingled exultation and horror, love and fear. But never mind now, don't be afraid; the man is not so bad as he looks. Just walk up to him in friendly fashion, shake him heartily by the hand, as it becometh a good German, and bid him welcome to your house. And keep on

giving him a friendly corner as often as he raps at your door. He wants to tell you all kinds of things about heathen lands; he wants to instruct you in your holy faith and lead you on to the defense of the same. If from time to time he makes a serious face and also tells you yourself the plain truth, don't run away from him, whatever you do, but hear the sermon through to the end; when it is over mark well what he had to say to you and take it thoroughly to heart. For this you should know once for all: the Missionary means it well with you, he would procure for you naught but true happiness and true peace, and, what is still more, a blessed and happy end. I hope you will really learn to like him. He is going to speak a quite simple, ordinary language that even the unlearned man of the street and the farmer, together with wife and child, hired man and servant girl, can well understand. And in addition to this he speaks sincerely from the heart, just as an honest-to-goodness man likes to hear it. But one who has a little more in his head than an ordinary man may inspect the Missionary's lack of learning. It seems to me that our dear Lord Jesus Himself, while He lived and taught upon earth among the children of men as the great Missionary from heaven, also spoke very simply to His dear people; and the 'Seat of Wisdom', our dear Lady, certainly listened to Him with the greatest pleasure.

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"You will probably not long ask for his baptismal certificate; for the fact that he is a good Catholic is already vouched for by the picture that he has had stamped upon his forehead. When the Heart of Jesus is carried in advance, one already knows how things look there. But now I have given the Missionary a foreword that is quite long enough. You now know your good friend perfectly well."

Then follows the announcement of the new Society:

ABOUT THE APOSTOLIC TEACHING SOCIETY

I. Its Threefold Object

"Praised be Jesus Christ, forever. Amen!" I certainly could not address you, dear readers, with a more beautiful greeting than this ancient, sacred Christian salutation. And because you have returned it, I also know at once with whom I have to deal. You are Catholic Christians! So, since you are acquainted with me now, you will surely listen to me with attention. You see, I want to win you over to the cause of an important and holy Society from which I expect great blessings for you and for the whole Church, if God deigns to bless our plans, and good Catholics generously help along. I refer to the Apostolic Teaching Society. Listen to me while I tell you its object.

The Apostolic Teaching Society has taken upon itself a great scope of activity.

First of all it wants to help along to make a great many Catholic Christians thoroughly Catholic once again, in order that they may not merely bear this beautiful name exteriorly, but that also their hearts may be entirely filled with the true spirit of the Catholic faith; and it wants to make fervent Catholics more fervent still for their own salvation as well as for the salvation of others. Every lawful means is agreeable to us: science and art, instructions and missions, periodicals and societies,-as much as in us lies we wish to help promote all these things, in order thus to animate the people anew with holy zeal for faith and virtue. Priests and the laity, parents and teachers, craftsmen and working men, masters and servants,-we summon them all to gather round our standard!

Secondly. But the Society also wants to inspire and direct Catholic Christians courageously and intelligently to defend their holy faith. And in this respect it desires to lend its support to Catholic scholars through an association of the same in the defense of our holy faith. Indeed, even the

ordinary man is to learn how to speak up and make reply to a prattler.

Thirdly. Its object is - and this is what we wish to enlarge upon today - to train missionaries and to send them into heathen lands and into the lands of those who have gone astray in the faith, that they may let the light of holy faith shine upon those who sit in darkness and in the shadow of death. Take this point deeply to heart today!

II The Needs of the Mission Lands

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• O my dear brethren! If you could once make a journey through Asia and Africa, to the yellow race and to the black, if you could once travel through Palestine and Asia Minor, America and Australia: you would find such misery that your heart would break and your eyes overflow. There you would see how pagan parents cruelly throw their little children into the streets, where they are eaten upon and eaten up by dogs and pigs, and how birds of prey cruelly and greedily swoop down from the skies upon whimpering little children who are exposed in baskets to starve to death. There you would see wives wholly at the mercy of the brutality and despotism of their husbands, and slaves bartered like wares and handled like animals! There you would see a mass of scowling people, full of filth and misery, full of sin and vice, often as brutal as the animals and as wicked as the devils. You would see a multitude of men prostrate on their knees before miserable idols and adoring wood and stone as their God. You would hear thousands upon thousands moaning and howling in hunger and want, in suffering and pain, without the consolations of the cross and the hopes of our holy religion. You would also find some better disposed heathens, who seek the truth but fail to find it, who are looking for the light and yet grope around in the darkness. Have you no pity on all these unfortunates, for whom Jesus shed His blood just as well as for you! On these unfortunates, for whom, just as much as for you, He brought His Gospel from heaven, the happy tidings telling of the good Father above and of our everlasting joy with Him in the

Father's house? On these unfortunates, to whom, as well as to you, He likewise bequeathed all His graces and the consolations of the holy Sacraments?

III. How Are We to Help.

And why, then, do they not share in the benefits of the holy Gospel, in the cross and the blood, in the grace and the salvation of Jesus Christ? Because-O sad fact!-we do so little, and some of us nothing at all, to enable them to share in all these precious treasures of the redemption. Because we do not pray enough, because we do not give enough alms, that missionaries may be sent to pagan peoples, because we do not sufficiently support these missionaries and ' their poor congregations. Is that not a shame for us-forgive me for using the word-for us who, after all, because of our descent from Catholic parents, have without any merit of our own and without any effort on our part received all these great and glorious graces of Christ Jesus! Oh, how ungrateful we are!

And now, dear readers, just look around a little in the Catholic world! Yes, you father of a family, you mother, just look around a bit in your own home! Alas! how even Catholic Christians cater to vanity in costly dress, often far beyond their station in life! Yes, even dear farmer folk-it pains a friend of the people to say it-have fallen victims to fashions and luxury! If one would only save the superfluous pennies and use them for the good of the unfortunate heathens!

See, Holy Church stretches out her hands for your gifts and prayers. So help establish houses in which good children and young men can be trained as missionaries. Above all help with your prayers to the Most Sacred Heart of Jesus, to the holy Apostles, to Mary, their glorious Queen, that God may bless all those who devote themselves to these works of Holy Church. The houses of religious Orders, from which missionaries have been wont to go forth, have been restricted or dissolved. Whence shall come the equivalent, that the Church may live up to her holy task: "Go and teach all nations?" Will we look on idly here? Oh no! On the contrary we will bestir ourselves and come to

the assistance of Holy Church with prayer and self-denial, with money and possessions, and with those most precious treasures of the family, with our own children! Yes; blessed is the man who restrains himself in eating and drinking, in smoking and recreation ... Blessed is the mother who, in imitation of the mother of Samuel, consecrates a boy to the Lord, even before he is born, and through her fervent prayers seeks to obtain for him from God the vocation of a missionary; and then, when later on she finds the divine signs of a vocation in the growing boy verified by the priest of the Lord, magnanimously gives him to the Church and so consecrates him to the Lord! Blessed be such a mother! Her child becomes an apostle for the unfortunate peoples, she herself the mother of an apostle.

72 . At the end of the first number we read: "The Missionary appears monthly and until further notice can be obtained from the owner and editor of the same. Address subscriptions to the Publishing Office of 'The Missionary' in Ottobeuren (Bavaria). The subscription price for the four months of the present year is forty pennies. Editor and owner, B. Luethen, secular priest, at present in Ottobeuren (Bavaria)."

The succeeding numbers of "The Missionary" are written with a like apostolic zeal and courageous frankness. So, for instance, we read in No. 3:

ON THE UNBELIEF OF OUR TIMES

1. The beast of prey. Some years ago when the plant louse appeared in our vineyards, not a stone was left unturned to drive these robbers out. And yet it was merely a matter of grapes-of earthly advantage. At another time, when cholera broke out and snatched its prey from the homes of men, there was great excitement in the land. And, after all, in the case of that beast of prey it was only a matter of the human body and of life.

But for some years now a wicked beast of prey has been ravaging our fatherland; and it has not been robbing us of earthly goods and human lives but has been seizing souls for itself, never again to give them back. It corrupts them and hurls them into a horrible abyss full of lamentations, fire, and despair!

What kind of a beast is that? It is unbelief. Of those who are in superior position at the head of the state, scarcely anyone worries about this beast; and even the people themselves will have to resist it in quite a different way....

O this terrible robber of souls-this spirit of unbelief! Woe, thrice woe to those who gave it entrance into our fatherland! Woe to those who even now continue to tolerate it in the land and who knowingly or unknowingly keep on constantly throwing to it new human souls.

Frightful word! "He that believeth not shall be condemned." That is a word from the mouth of eternal Truth, a word that might well terrify man to the very marrow of the bones

So let us exterminate then this monster of unbelief! But how? Who is to seize this beast? Who is going to smash this murderer's teeth? Who is to be our savior? Alas! those who ought to save us and who could do so, do it not. I will pass over this matter in silence. The whole situation is such that one needs must say: Here only one can save, and that is God.

2. The Savior. Surely, all Catholics should be on their guard lest of their own accord they run into the jaws of this beast; and they should therefore remain away from those places that are its usual haunts. Surely, parents should be on their guard lest from earthly motives they hand over to such places the souls of the children entrusted to them. Surely, all should try to arm themselves against this beast of prey that approaches them in all kinds of forms, by remaining firmly attached to Jesus, faithful to the priests -to the Church-to the Sacraments-to Mary. For of course this beast does not always come like a roaring lion; it also glides along secretly like a deceitful snake. See, here this snake is secretly hidden between the pages of a beautiful book, which not the pastor but some so-called good friend privately let you have, or which some blandly smiling book agent brought into the house with a hypocritical "Praised be Jesus Christ!" Now this serpent is hidden under the sweet-smelling roses of earthly pleasures and associations, again under the alluring form of

lust, which is the friend and sister of unbelief. So look out! Watch! Be careful!

74 . But when it comes to driving this robber out of the country, there is only one who can do it, and that one is Christ! Thou alone art our salvation, our life, our resurrection. He alone can deliver our fatherland from this beast of prey that devastates its plains. He alone can restore to our people the life of faith; for He is the life. He alone can re-awaken us from the grave. Of old in the desert the Jews who had been bitten by the snakes gazed with confidence and supplication upon the brazen serpent, the symbol of the Crucified, in order to be saved. German nation, behold here your salvation, your hope, Jesus! Let us, therefore, call upon Him; let us not cease to call until He hears us; let us call for those that still sleep, for those that still cling to lust and to the world and therefore have no time to reflect and to pray, and have no feelings of piety for the loss of their brethren and the spiritual misery of their fatherland. Let us cry out with confidence! His arm hath not yet been shortened. "His mercy is without number; without measure are the treasures of His goodness." [Thus far the excerpt from No. 3 of "The Missionary."]

If one reads these lines and the succeeding issues of "The Missionary," one must need admit that the Editor of "The Missionary" was a worthy member of the Apostolic Teaching Society and showed himself as such. He was filled with apostolic zeal and wrote, one might almost say, "in the spirit and power of Elias, that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people" (Luke 1:17).

Jordan placed the first number of "The Missionary" upon the tomb of St. Peter Canisius in Freiburg in Switzerland, in order to obtain for the magazine the blessing of this great apostle of Germany. And what was the immediate result? In his notes Luethen makes the short and terse remark: "Full of hope, I sent the first number to from one to two deaneries in Austria. The result was just about zero. I did not lose heart and toiled on."

13. THE CENTER OF THE SOCIETY IN ROME (1881)

After Jordan had appointed Luethen as the representative for Germany of the Apostolic Teaching Society and had entrusted him with the publication of "The Missionary," he himself returned to Rome in order there to establish the center of the Society and to put it on a firm basis. He had given the matter much thought and had prayed that he might do the right thing in deciding where the principal seat, the center, of the Society should be, or, in other words, that in this important matter he might again learn to know the will of God. "Now when, on the occasion of the Canisius celebration [Aug. 17 - 18, 1881 he entered the church in Freiburg in Switzerland and prayed, after about five minutes a light all of a sudden came to him. In Rome, the center of Christianity, of seats of unadulterated Christian knowledge, where at the same time there is a favorable opportunity for the education of priests and missionaries, there should its cradle stand." [Fr. Otto Hopfenmueller: The Catholic Teaching Society, 1888, p. 18.]

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This decision, as we shall subsequently see, had a great influence upon the development of the Society, an influence favorable in one respect, yet less favorable in another. When Jordan arrived in Rome he no longer found his pupil, Joseph Hartmann, in Santa Birgitta, but in the German Campo Santo. He had become too lonesome at Santa Birgitta and so he had gone to the Rector, Msgr. de Waal, who had received him into the house, where he was also permitted to take his meals with the priests. At the same time, together with the other students of the Campo Santo, he frequented the school of the Dominicans. But Jordan immediately took him back again and let him go to the school from Santa Birgitta, as he had done before Jordan's journey. But conditions did not exactly suit the pupil, and he finally decided to leave Rome and to continue his studies with the Jesuits in Innsbruck. The Italian superior of Santa Birgitta wrote out the following

testimonial for him, in the Latin language: "I, the undersigned, testify that during the seven months which he spent in the House of St. Bridget, Mr. Joseph Hartmann conducted himself religiously and well. I likewise certify that he frequented the holy Sacraments. Given at Rome on the 28th of June, 1881. Ferd. Pierbattista, Superior of the House of St. Bridget."

Under date of Sept. 2, 1921, this same former pupil wrote as follows: "In the year 1885, when I was ordained in Eichstaedt and received my first appointment as city assistant in Hilpolstein, Jordan, your late Founder, wrote to me in the summer from Rome, asking if I did not wish to come to him again. But I am sorry to say that I declined, a fact that I often deeply regretted later on; it would certainly have been better for me if I had accepted the invitation of the good Father on that occasion. I wish you and the whole Salvatorian Congregation, which I highly esteem, even for the late Founder's sake, whom it was my invaluable privilege to have learnt to know in those days, a truly blessed future for centuries to come."

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Jordan's natural disposition was very gentle and he loved his spiritual sons as dearly as any father or mother could possibly love their children. He therefore felt the departure of his pupil most keenly. True, this was a case of a student who had joined him before the real organization of the Society, and that in a way which was not directly binding. But he could sense and feel in advance the sufferings that would subsequently come to him through the separation of spiritual children whom he had taken and brought up with such great love.

Meanwhile Jordan made the acquaintance, in Rome itself, it seems, of another German priest, Frederick von Leonhardi by name, who was a convert.

In Number 3 of "The Missionary" (November, 1881) Luethen informs us: "God sent us a new aid in the person of the missionary priest Frederick von Leonhardi, who has joined the Society without reserve. He was formerly an officer in the German army and saw active service in the campaigns

-of 1866 and 1871. May he henceforth likewise give proof of his bravery and his loyalty in this nobler battle against Satan and his allies upon earth!"

Von Leonhardi made his theological studies in Rome, where he was elevated to the holy priesthood in the year 1875. From 1877 to 1880 he labored as missionary in Sweden. He subsequently came to the conclusion that his efforts would not meet with the success that he hoped for, unless he had the support of a good Catholic press, and that on the very scene of his labors. While he was occupied with plans of this nature he met Jordan. He writes about this in 1882 in a report destined for Pope Leo XIII and says, among other things: "Convinced of the necessity of by all means doing something in this matter, I had already taken steps with regard to giving the Catholic illustrated press due prominence according to a specified plan. I had resolved to work with all my might for the establishment of Catholic press productions in popular and instructive language and also for a suitable dissemination of the same. It was then that Providence saw fit to let me make the acquaintance of the above-mentioned Reverend Father John Baptist Jordan, a priest of the diocese of Freiburg. The plan that he proposed soon made the deepest impression upon me. It was a plan to call into being a Society of priests and laymen who, divided into three degrees, and aided by a press that was to be edited in a true apostolic spirit by the Society itself, was to be spread by an extensive publishing department, and was to instruct in a religious way (with especial stress on the exclusion of politics), were in the spirit of the Apostles to exercise the magisterium ecclesiasticum [the teaching office of the Church] -with constant subordination, of course, to the decisions of the Apostolic See-upon all classes of human society, but in a very special way upon youth, in our times so much in danger of being led astray. In many respects it was the very same plan that I had in mind and that was so dear to my heart as regards the evangelization of Sweden and of the Scandinavian north in general. The humble and truly mortified and devout life of that priest, combined with an unusual measure of learning,

78 • to which must particularly be added his knowledge of a large number of languages of the Occident as well as of the Orient, brought me to the conclusion that God might well have chosen just him as an instrument, to be the Founder of such a universally active Society, for presenting a unified front to the likewise universal and unitedly active Freemasonry, in which we might no doubt seek the root of all evils that afflict our times. After mature self-examination and protracted prayer to God I made my decision; and on the past feast of the Conception of the Most Blessed Virgin Mary, the same day on which Your Holiness solemnly proclaimed to the world the canonization of the four latest saints [see below], together with a third young priest from the diocese of Paderborn, I joined the Founder of the new Society. In the faithful observance of the obligations taken over in virtue of the same (without, however, on that account ceasing before the world to be a secular priest) I seem to recognize my life's task. In particular, however, I believe that the Lord has called me in order that, from the center of the whole of Christianity and especially from the House of St. Bridget, I may spread this Society to the Scandinavian north, quite unworthy and unqualified though I feel myself to be for such a work. But I trust entirely, yes, solely and exclusively, in the help of God; for He Who inspired me with the thought will certainly also enable me to will and to accomplish, provided I do not neglect to beg for this grace in persevering prayer."

After von Leonhardi had joined Jordan, the latter summoned Luethen to Rome~, in order formally to organize the Society about to be founded.

Luethen sent the following reply on a card:

"Rev. Dom. J. B. Jordan Direttore della Soc. Ap. Roma, Farnese 96. "Metten, 7. 10. 8 1.

"Carissime in Domino [Most dear in the Lord]: Just received your letter; had already decided to let the matter rest before my departure. But will now think it over once more. I continue to think that I will arrive there on the 15th. Fr. Leonh. certainly does not know that I am here! Well, *Deus*

providebit. Gratia Dei firmus atque tuus L. [God will provide. By the grace of God firm and yours, Luethen.] *0. pro i.* ' [Let us pray for one another!"]

For the actual day of foundation a special festival in honor of the Mother of God, the eighth of December, was chosen. Besides, this day was given special significance by the fact that on this very day Pope Leo XIII officiated at four solemn canonizations: that of the Blessed John Baptist de Rossi (Canon of Santa Maria in Cosmedin, Rome, died May 23, 1764)-Lawrence of Brindisi (Superior General of the Capuchins, died July 22, 1619)- Benedict Joseph Labre (known for his heroic voluntary poverty, died April 16, 1783)- and the blessed abbess Clara of Montefalco (died Aug. 18, 1308). The unpretentious foundation ceremonies were as follows: Jordan offered holy Mass in the death chamber of St. Bridget. Luethen and von Leonhardi assisted at the Mass. Both received Holy Communion from the hand of the Founder as a sign of their acknowledgment of his authority and of their submission. In addition to this they at the same time silently and for themselves made the holy vows, Luethen for three years, von Leonhardi forever. These were no real religious vows, but private vows, such as for the time being they considered suitable to the purpose and permissible.

14. THE ORIGINAL IDEA: AN ASSOCIATION OF SECULAR CLERGY (1881-1883)

80 . It was not originally Jordan's intention to found a real religious Order. To understand his point of view, we have to take into consideration the conditions of those times. The religious Orders were to a great extent bitterly assailed by the governments; they were looked upon with mistrust and attempts were made to suppress their activity; in some countries they were simply not permitted at all. So the plan took form in Jordan's mind of establishing an association of secular priests, instead of a religious Congregation properly so called. Some of the members were to remain in their respective positions, others were to place themselves entirely at the disposal of the association, and all were to devote themselves to unified Catholic Action as an offensive against the growing spirit of unbelief. Following the example of the holy Apostles, each one was to dedicate himself wholly and entirely to his task, to bind himself by vows to live a life conformable to the regulations of the association, at the head of which there was to be a Director General, and to labor in its spirit. That was just about the idea Jordan had in mind at the beginning, and it was in this sense that Luethen and von Leonhardi made their vows on Dec. 8, 1881. That is why even after December 8, 1881, the actual foundation day of the Society, Luethen still appeared as secular priest and tried, in the field of labor that had been assigned to him through "The Missionary," to win over other secular priests for the Apostolic Teaching Society.

In the April number of the year 1882 he wrote, among other things, as follows:

"Today is the feast of St. Vincent Ferrer. This saint is that powerful preacher of penitence who four hundred years ago brought the corrupt world to penance and amendment through the thunder of the impending judgments of God. O

that the Lord would also now raise up in the world such a holy preacher of penance, one who, with the fire of a St. John, would boldly reproach the nations with their vices and their degradation, in order that through penance and amendment they might again obtain the blessing of God for their temporal welfare! Up to now God has not sent us such a holy prophet. But let us not cease earnestly to beg Him to do so.

"But let us not remain inactive in the meantime! A hundred persons striving after holiness may be able for a long time to supplement this saint. Ah yes; if but for all the dioceses of Germany, in addition to the comparatively small number of missionaries of religious Orders, secular priests would quickly band together in the Apostolic Teaching Society, who, animated by a spirit of penance and of prayer, of zeal and self-denial, and sent out by the bishops of the Church, would place before the eyes of a corrupt world the judgments of an angry God in this world and in the next and would again purge the land of the Germans of the leaven of godlessness and sin, in order that after its deep fall our beloved German fatherland, from the Baltic Sea to the Alps might come to a grand and glorious resurrection and there might bloom a new life of faith, of hope, and of love, as an example to the many countries of poor Europe that have fallen even lower still. Therefore, be up and doing, you who have courage enough completely to renounce the world and no longer have anything else at heart than the salvation of souls!"

Those priests who desired to enter the first degree of the Apostolic Teaching Society but at the same time wished to remain in the position held by them as pastors, etc., were to bind themselves (but not tinder pain of sin) conscientiously to perform the spiritual exercises mentioned by the statutes of the Society and each month to give an account thereof to the Director. Special forms were printed for this purpose. The association was somewhat similar to the societies of priests that have for their end the spiritual progress of the members and their carrying out of an apostolate pleasing to God. The monthly rendering of account was something new. It was

somewhat like the manifestation of conscience that one might make to his spiritual director, but in this case with the difference that he who accepted the manifestation and examined it was looked upon as Superior, and one would render obedience to him as far as was permitted by the duties of one's own office. But in addition to this the member also had to make the vow of poverty. They were to practice holy poverty as far as was compatible with their state of life, to render an account of this, and in case of necessity to let themselves be corrected by the Director. They made the three holy vows privately, but not in the strict sense of the vows of religion. When they made the vows they in part also conferred upon the Superior the power of declaring their vows as no longer binding. For example, the formula of profession of vows, written in Latin, of the parish priest of Neuwerk, archdiocese of Cologne, reads as follows in English translation:

82 . "Neuwerk, July 7, 1882. In honor of the Most Blessed Trinity and relying upon the mercy of the Most Sacred Heart of Jesus, for the good of Holy Mother Church, I vow to God and to you, Reverend Father, in the presence of the Most Blessed and Immaculate Virgin Mary, of St. Joseph, the patron of the Church, of the holy Archangel Michael, of all the holy Apostles, of St. Anthony of Padua, of St. Barbara, of St. Francis de Sales, of the holy Guardian Angel, for three years to join the first degree of the Apostolic Teaching Society, and to observe poverty, chastity and obedience towards you as well as your successors, while I give you the right to dissolve my vows or to dispense me therefrom, inasmuch as it seems to you or to your successors to be for the good of the Society. But I reserve for myself the right of remaining as pastor in my parish. But do Thou O Lord, strengthen my weakness. Ludwig von Essen, Doctor of Theology, Domestic Prelate of His Holiness, and Pastor in Neuwerk, diocese of Cologne."

This Prelate was extraordinarily attached to the Founder and his cause. But he died as early as the year 1886. On that occasion von Leonhardi wrote to Jordan: "Relative to the

death of the esteemed Prelate Dr. von Essen, accept the assurance of my sincere sympathy at the loss of a man whom in a more restricted sense of the word you were wont to call your brother."

In a way similar to that of Prelate von Essen a number of priests joined Jordan in the years 1882 and 1883. The names of St. Anthony of Padua, St. Barbara, and the holy Guardian Angel are missing' in their formula of vows. Prelate von Essen added them out of personal devotion, whereas the other names were those of the patrons of the Society.

In English translation the general wording of the profession of vows was as follows: "In honor of the Most Blessed Trinity, for the salvation of my soul and that of the neighbor, and for the exaltation of Holy Mother Church, I, N. N., priest of the diocese of . . . , vow to God and to the Most Blessed Virgin Mary, the Queen of the Apostles, our Patroness and Mother, to the holy Archangel Michael, to St. Joseph, to all the holy Apostles, to the whole heavenly court (forever or for . . . years), to remain in the first degree of the Apostolic Teaching Society, and to observe poverty and chastity as well as obedience towards the Director General of the same Society, as also towards the Director's successor."

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The formula for the rendering of an account of the performance of the spiritual exercises embraces twenty-one points and had to be sent in at the close of each month. In addition to the usual spiritual exercises, such as morning and evening prayers, visits to the Blessed Sacrament, examination of conscience, spiritual reading, etc., there are also prescribed, for example, the reading of one chapter of Holy Writ each day and the daily study of theology. So, too, provision was made that the canonical hours be recited at the proper time.

Though in itself it was possible to gain priests for the Apostolic Teaching Society in the broader sense above mentioned, yet this was considerably more difficult when one wished to give up the position he was holding and join the Society without reserve. In such a case his bishop's permission was necessary, and as already indicated, that was

not easily obtained. As an example in point we may cite the experience made in this regard by a Bavarian priest who remained loyalty devoted to the Apostolic Teaching Society as long as he lived. This was Fr. Scheugenpflug, assistant priest in Landshut. Under date of February 5, 1882, he wrote to Luethen as follows:

84 . "Praised be Jesus Christ! Landshut, 5. 2. 82. Reverend Confre: Accept my heartiest thanks for sending me your precious pamphlets in signum amoris [as a token of love]! Father Jordan, Director, on the occasion of extending to me his best wishes for the New Year, had asked in one of his fine letters whether perhaps the good God has not destined me to join you in your noble, apostolic association. I answered that I felt myself highly honored by the fact that he should consider my poor self worthy of so exalted a task and that I would consider it an exceptionally great favor on the part of our merciful God if in His love He would let me share in the grand work that you are undertaking solely for His glory. As a matter of fact, as a priest I have always yearned to be permitted to spend myself for God in some higher field of endeavor. However, at the present time three obstacles in particular still seem to hold me back: (1) my physical condition is not good and I am but gradually beginning to feel stronger; (2) my Most Reverend Bishop, of Regensburg, considering the present scarcity of priests, which will be felt still more keenly in case the Prussian priests return to their home dioceses, would scarcely permit me to leave just now; (3) nor is it yet quite clear to me what special task would fall to my lot in your esteemed Society and whether I would be equal to the same. Father Director did not enter into a discussion of these points but wrote to me a few days ago that my entrance would be very welcome and also your priests are engaged in the care of souls and you do not exclude any position in which you can do much good, though under regular obedience to the Director. May I not, then, think that with the approbation of the Director I may at least for the immediate future accept an independent position (not as pastor or beneficiary), which I may expect any day now,

and at the same time observe the statutes the Father Director will send me and work for the good of the Society? If so, the three above-mentioned hindrances would be removed, provision would be made for my means of livelihood, and I would be in a position to turn over from 600 to 800 marks to the Society every year. Furthermore, I would like to place before you the proposition of here making a start with the keeping of students who would devote themselves to the Apostolic Teaching Society and especially to the missions. For the last two years I have been supporting about ten students here, who are going to enter the ranks of the clergy. I have been providing them with free dinner and lodgings, and with breakfast and supper at ten marks a month; I have kept an eye on them, demand of them that they observe Christian regularity of life, etc., and I now think that out of this small beginning one might easily build up an institution for the purposes of the Society. I think I can secure the above-named assistance for ten more students, who would then be destined for your Society. How the matter is going to develop-vedremo! [we shall see!]. In case of my being called away I could retain the general supervision by coming back here at certain times and by leaving some suitable layman behind as overseer. I would like to have your valuable advice in this matter. It would be splendid if you could once pay a visit here for a day. We could then talk the matter over and I would introduce you to the right priests here, in order that you might at the same time work for the spread of the Society. In dulcissimo corde [In the sweetest Heart]. Your devoted Frederick Scheugenpflug, Assistant, St. Nicola."

Only eight days later another letter arrived, as follows:

"Praised be Jesus Christ! Landshut, 12. 2. 82. Very Esteemed Reverend Father: Together with your good letter yesterday I received a communication from Dr. Leitner, the bishop's secretary, to the effect that the Most Reverend Bishop wishes me to take the position of confessor and administrator of the Convent of St. Clara in Regensburg and that I should reply at once by telegram. I went to Regensburg today and informed the Most Reverend Bishop of my intention of

entering the Apostolic Teaching Society. His Excellency told me that the right way, and the one that I was to follow, was to obey my bishop and to accept the position in Regensburg. I am going to be here until Saturday, the 18th, and so we could still arrange for your coming here on Thursday or Friday, if possible, and if it seems worthwhile to you (especially as regards the question of students). In addition to this we might be able to get together here in Landshut later on, perhaps in a month or two, and stay in the Seligenthal Convent, There is no Catholic men's society here and little can be accomplished. Let us continue to pray and to confide our sacrifice to the care of the Lord. I commend you to the Most Sacred Hearts of Jesus and Mary. Yours in fraternal charity, Frederick Scheugenpflug."

Thus the affair was brought to a conclusion. And to some extent it could be foreseen what difficulties would arise in trying to secure priests for the Society.

86 • Already in 1881, while he was still editing the "Ambrosius" on the side, Luethen had written a pamphlet entitled: "The Apostolic Teaching Society or Societas apostolica instructiva. Its Nature and Its Meaning" (Printed as manuscript in the author's own publishing office). The contents of the pamphlet show how Luethen understood the matter and how convinced he was that God had inspired the Founder with the thought of establishing the Society. He writes:

"The Catholic Church is not an inert corpse, but a living organism which, unchangeable in its essence, yet appears in ever new and youthful forms. The Spirit of God dwelling within her knows at all times how to raise up just the right institutes to meet the needs of the times and to give battle to the evils of the day. How manifold for instance, are the endeavors and the good works, the sodalities and the devotions, which today give battle to the unchristian spirit of the times and assemble, protect, and enthuse the children of Holy Church. In what follows we attempt to call the attention of our German brethren to a certain good work

and to make them acquainted with its spirit, with its importance, in order to win them over for this project and to call upon them for active support of the same. This is a work which so clearly bears the seal of the Holy Spirit. upon its brow that we consider it not only an honorable undertaking, but also ' to a certain extent a duty, zealously to labor for the spread of the same. It bears the characteristic name: Societas apostolica instructiva-Apostolic Teaching Society.

"We shall now give the nature and the purpose of this new Society.

"NATURE AND PURPOSE OF THE APOSTOLIC TEACHING SOCIETY

"The Apostolic Teaching Society has taken for its object in the spirit of the Apostles to help spread, defend, and strengthen the Catholic faith in all the countries of the earth. For this purpose it makes use of the spoken as well as of the written word. It aims to send missionaries into heretical and pagan lands and to support organized pastoral work in countries that are Catholic. It seeks to fill with the fire of enthusiasm for their vocation all the teaching forces that are already active in the Church of God and to aid them in the fulfilment of their calling. And it aims to achieve this last inasmuch as for all these educational forces, for these various classes of educators, for pastors, for teachers in higher as well as in elementary schools, for parents and other co-operators in the work of instruction, it would, in its own spirit and to the best of its ability, issue its own publications and help spread those that already exist and are properly edited; and at the same time, through a common bond of prayer, it would unite, sanctify, and imbue with apostolic spirit all these factors of the Catholic teaching office.

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"Having thus briefly indicated the characteristics, we now give the statutes of the Society, as follows:

"I. Patrons. The Apostolic Teaching Society is dedicated to the Most Sacred Heart of Jesus and placed under the special protection of Mary, Queen of the Apostles, and of

those first missionaries. - Leo XIII and various Cardinals, Patriarchs, Archbishops and Bishops have bestowed their blessing upon this holy undertaking.

II. Purpose. The general purpose of this Society is the spread, defence, and quickening of the holy Catholic faith.

III. Members.. The Society is governed by a Director General, residing in Rome, through national and regional Directors, upon which latter the parish divisions are dependent.

"For the attainment of the purpose of the Apostolic Teaching Society, the members are divided according to their activity into three degrees:

"a) Members of the first and second degree.

88 • "The members of the first degree are those priests and laymen who, following the example of the holy Apostles, leave all things and devote themselves exclusively to the purposes of the Society.

"The second degree consists of those academically trained men who, without giving up the calling hitherto held by them, take a predominant part in the scientific or literary endeavors of the Society. For these a Latin publication will be issued in Rome as soon as possible. This scientific periodical is to afford Catholic scholars a means of learning to know each other, of communicating their researches to each other, of giving mutual assistance in their scientific labors, and of making known to each other the fruits of their study.

"Every Catholic scholar who approves of the aims of the Apostolic Teaching Society, that is to say, who tries to realize the above-mentioned purpose of the second degree, and who has himself enrolled by the Director General or his delegate, is a member of the second degree of the Apostolic Teaching Society. He at the same time places himself under the obligation of subscribing for the scholarly publication that is to be issued at some future time.

"Members of the second degree may at the same time also join the third degree of the Apostolic Teaching Society, a step that is extremely desirable in the interests of the good cause.

"The second degree of the Apostolic Teaching Society is directly subject to the General Administration in Rome.

"If necessary the General Administration will appoint delegates in the various countries to look after the interests of the second degree.

b) Members of the third degree.

"Members of the third degree are all those who strive in their state of life to comply with the following regulations imposed by the statutes.

"I. Admission. In order to be received as a member of the third degree one must apply to the nearest Local Director, or, in case there is no Local Director at hand, to the National Director.

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"2. Government. The pastor is the ordinary Director of the parish division. He has the right to establish the Society in his parish. But some other priest or a zealous layman may also be appointed Director.

"3. Obligations. The members should keep or, at least, try to get for themselves one of the magazines designated by the Society for religious reading. Furthermore, they should strive to fulfil the duties of their state of life in the spirit of the Apostolic Teaching Society.

"For the various states of life of this third degree the following prescriptions are laid down:

"The Reverend Fathers and the teachers shall not only fulfil the duties of their vocation with all fervor, but also endeavor to advance this extremely important calling by study, to sanctify it by prayer, and to work for the interests of the Apostolic Teaching Society by means of the spoken and the

written word, particularly by the enlightenment and encouragement of other educators.

"Parents and those who take their place shall provide in every way for a good Catholic education for their children and subjects, make it a special point to give their children a good example, pray diligently for their dear ones, and be mindful of their obligation to insist upon their attendance at divine services, instructions in Christian doctrine, and school.

"Parents and those who take their place shall do all in their power to keep their children and subjects from bad schools and evil associations; they shall avoid all societies, books, pamphlets, almanacs, periodicals, tracts, etc., opposed to faith and morals, and above all refuse such writings entrance into their families and workshops.

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• "Tavern keepers shall most carefully see to it that God's commandments are observed in their places, and in particular they shall tolerate no periodicals, writings, or conversations opposed to faith or morals, nor wild dancing parties.

"Servants to whom the care of children is entrusted shall live up to this obligation by guiding those confided to them along the path of virtue through conscientious education and exemplary conduct.

"4. Weekly reading. All members shall each week devote a fixed time to spiritual reading. Where it is possible, as in families, workshops, etc., it is desirable that this reading be done in common.

"IV. Means of grace. All members shall make a most fervent use of the means of grace found in Holy Church, being mindful at the same time of the special strength to be derived from the common use of these sources of blessing. Especially shall they make it their duty to strive for the proper esteem and the worthy reception of the holy Sacrament of Penance; and they shall fervently pray for the Society, that its activity may be blessed and bear abundant fruit, as well as for the living and the dead members of the same.

"In particular they shall be united in daily saying for the same the following prayer:

"Hail Mary, etc. Glory be to the Father, etc.

"Sweet Heart of my Jesus, grant that I may love Thee ever more!

"(300 days indulgence every time.)

"Holy Mary, Queen of the Apostles, pray for us!

"Holy Michael, pray for us!

"All holy Apostles and Evangelists, pray for us!

"V. Feasts. Since the Most Blessed Virgin under the title of Queen of the Apostles, and also those first holy missionaries themselves, are its heavenly protectors, the Society shall celebrate Pentecost Sunday with special devotion as its principal feast, in remembrance of the gift of preaching which was given to the Apostles through the descent of the Holy Ghost.

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"In addition to this all the feasts dedicated to the Most Sacred Heart of Jesus, to the Most Blessed Virgin, to St. Michael, and to the holy Apostles are especially recommended to the devotion of the faithful.

" VI. In case of death. If a member dies the relatives are asked to inform the Local Administration thereof, that the soul of the departed may be recommended to the prayers of the members. Each year a number of Holy Masses will be offered for the deceased members.

"VII. The giving of a report. Every year in December the Directors of the parish divisions shall submit to the National Director a detailed report of the number of their members and of the progress of the good works undertaken in the past year."

Then follow some details about the Founder and the recommendations of Cardinals Parocchi and Hergenroether. Luethen then continues:

92 • "It was under such auspices that the great plan finally came into being, a plan that has been examined, approved, and blessed by so many Church dignitaries of various nations and languages in three divisions of the world, In Rome the Society is already publishing two illustrated religious periodicals, *Il Monitore Romano* and *Amico del fanciulli*. The Society's present location is in the venerable House of St. Bridget, where this great servant of God received her well known revelations, and where she gave back her pure soul into the hands of God. Also a mission house is now to be founded there, as soon as the means are at hand. The new institution has already found acceptance in the dioceses of Rome, Mantua, and Bergamo, parish divisions having been established there. And now the Founder of the project also casts his eyes upon his and our fatherland, in order to secure friends for his undertaking. The directorship for Germany has been conferred upon the writer of this pamphlet. Through the Society efforts shall be made also here to labor to the end that all the states and conditions of Christian people be quickened and renewed in a true Christian spirit, with particular reference to family life.

"Naturally the carrying out of such plans of the Apostolic Teaching Society also requires material assistance. In order to establish mission houses, printing offices, technical schools for the press personnel, and literary undertakings, much money is needed. The Lord will not close the hands of our friends, which really open so gladly in giving where the glory of God and the good of the neighbor demand it, where it is a question of a work so eminently Catholic,-a work so wonderful that one might almost deem it impossible, were it not for the fact that prudent men in high position have declared it to be capable of realization."

In what follows emphasis is placed upon the necessity of Catholic scholars of all lands (second degree of the Apostolic Teaching Society) working together, for which purpose a magazine was planned, which was to be issued in Rome and in which students of all countries might publish articles; and, finally, very special stress is placed upon the significance of

the lay apostolate (third degree) and of the apostolate of the press.

The pamphlet closes with the words: "All with God and for God for the good of the neighbor! -Address of the General Administration: G. B. Jordan, Direttore Generale, Roma, Piazza Farnese 96.- Letters, donations of money, etc., to be addressed to: The Rev. Father Luethen, Director, at present in Ottobeuren, Bavaria. -Book Department of L. Auer in Donauwoerth."

The second edition of the pamphlet appeared in 1882 and was written by "B. Luethen, secular priest and member of the Apostolic Teaching Society.-Published by Frederick Pustet in Regensburg, 1882." Luethen wished to have his pamphlet approved in Regensburg; however, he did not succeed in that. Pustet put out an edition of 1500 copies of the pamphlet for him without cost. Pustet's letter regarding this, written in his own hand, is still on file and reads as follows:

"Regensburg, January 11, 1882. Reverend Father: If Your Reverence wishes to have the Imprimatur for the pamphlet, which seems to be unnecessary anyhow [according to the regulations of that time], you must have recourse to ecclesiastical authority in Munich. The Most Reverend Bishop of this place adheres to his decision to approve only such books whose authors live in his diocese and does not wish to make an exception in the case submitted to him. Your Reverence may accordingly decide upon what is necessary and give your directions regarding the printing, which will be done at once on receipt of your order and 1500 copies delivered to you gratis. Very respectfully yours, Frederick Pustet."

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These pamphlets were sent out "to the esteemed editors of the Catholic papers and periodicals published in the German language." - The following letter was enclosed:

"Our sincere endeavor to unite all the papers and periodicals working for our holy cause in an apostolic spirit of zeal and devotedness, of concord and love, and so to

render their activity more fruitful for Holy Church, impels us to call your attention to an institution which has been blessed by our Holy Father Leo XIII himself, as well as by numerous princes of the Church, and which we now seek to spread also among German-speaking Catholics. It is the so-called Apostolic Teaching Society, whose purpose and significance we kindly ask you more accurately to ascertain from the accompanying pamphlet.

"We herewith take the liberty of most respectfully extending to you the invitation to join one of the three degrees of the Apostolic Teaching Society, or at least to deign to support the efforts of the same.

"In particular do we request the editors of papers and periodicals of purely religious content to aid us in the attainment of our important task by publishing the information about the Society that will be sent them from time to time, by recommendations, and by other such like means.

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"Confidently soliciting your friendly interest and your kind reply, we subscribe ourselves with all respect,

" J. Bapt. Jordan, Director General.

"B. Luethen, National Director.

"Ottobeuren, Feast of St. Henry, 1881.

"Please address your kind reply to the Reverend Father B. Luethen, Ottobeuren, (Bavaria)."

In one of Jordan's Latin manuscripts, probably written at this time, we read the following words: "Cum Societas Apostolica sit congregatio quorundam sacerdotum et laicorum qui SS. Apostolorum vestigia sequi tendunt, i. e., terrena relinquunt et se totos propagandae et confirmandae fidei dedunt, omnes alter alterum adjuvent sicut membra unius corporis." ("Since the Apostolic Society is a congregation of certain priests and laymen who strive to follow the footsteps of the Apostles, that is, who forsake the things of earth and devote themselves entirely to the propagation and

strengthening of the faith, they shall all help each other as members of the same body.") Then follow a number of apt quotations from Holy Writ, in which the Savior admonishes the Apostles to leave all things, to follow Him, and to devote themselves wholly and entirely to the proclaiming of the kingdom of God. Jordan calls the sketch "Testaimntum pro sociis Societatis Apostolicae ex ore Domini Nostri Jesu Christi." ("Testament for the members of the Apostolic Society from the lips of our Lord Jesus Christ.") At the end come those beautiful words of St. Augustine: "Ergo tu non poteris quod isti et istae? An vero isti et istae in semetipsis possunt an non in Domino Deo suo?" ("So you cannot do what these and those have done? Can it be that these and those can do in themselves and not in the Lord their God?") It is clear that with these words Jordan wished to meet the objection of those who might think that such a strict following as that which the members of the first and second degrees of his foundation should take upon themselves is no longer possible in our day.

15. FIRST ECHOES (1881)

As long as Jordan merely proposed his plans orally here and there, they naturally did not attract any special attention; they remained confined to their own narrow sphere, and few knew anything about them. But things took on a different aspect when it was decided to publish a magazine and when Luethen not only strongly sounded the trumpet for a reformation of morals and for battle against the spirit of unbelief but also informed the general public of a Society that had been called into being which had as its aim the conversion of pagans, the arousing of Catholics, and the uniting of secular priests among themselves. The news about this now spread out more and more, and people naturally asked who these new apostles were, where they came from, and who had given them their commission. Though the ordinary people greeted the movement and read with enthusiasm Luethen's articles, so permeated with a spirit of Christian charity and Christian zeal for souls, the clergy, generally speaking, looked upon the announcement as well as upon the manner of writing with caution, mistrust, and in part with open displeasure.

As early as August 2, and hence before the appearance of the first number of "The Missionary," Luethen received the following letter from Fr. Koneberg, who had received the same from a friend of his:

"Reverend and esteemed Father Koneberg, Pastor: Since I have recuperated a bit here, I am now homeward bound. I cannot hope for anything more; moreover, it is constantly raining. Sincerest thanks for your communication. I most heartily welcome the new undertaking of those two excellent men [Jordan and Luethen are referred to], and will do all I can to recommend it. I also wish to say that I herewith join the second degree; and I will do my share for the good cause in a spirit of sacrifice and with all the means at my disposal. I have long since been planning on something like that. And now it actually puts in its appearance, and that in a better way. Please inform

the two Reverend Fathers of my joining. I am now doubly happy that I have a work under way, the completion of which will probably take a year still, but which can be of interest to this undertaking. Perhaps you and those Fathers may come to Vienna some time. I place my residence and the whole household at your disposal. Once more thanking you most heartily for all your goodness and kindness, I am, in prayer and esteem, faithfully and obediently yours, E. F., H., 28.7.1881."

Fr. Koneberg, who was then staying in Oelenberg, added the following lines to the letter:

"Oelenberg, August 2, 1881. Reverend and dear Confrere: This letter is more encouraging than what I heard in Baden about the Apostolic Society. The clergy are going to be the greatest opponents of the cause. 'Who has appointed the two as Directors anyhow?' 'What merits have they to show?' In all charity faithfully and obediently yours, Fr. G. Koneberg."

It is easy to understand that the mistrust was probably greater in Baden than in some other places, since Jordan was better known there and the clergy were in a position to know, and in great part no doubt did know, that he was a young priest with none too great a knowledge of the world and one who, in the judgment of some who had been more intimately associated with him, was wanting in that talent for organization necessary for such an undertaking. In the long run such considerations could do harm, were bound to do so. Perhaps one might also call to mind the saying that "nowhere is a prophet less honored than in his own fatherland and in his own house." Be that as it may, also such soon presented themselves as, according to their circumstances, wished to join one of the three degrees of the Apostolic Teaching Society; for Luethen's name was favorably known in clerical circles through the "Ambrosius." So gradually a correspondence developed with him; and, even though priests would not or could not immediately offer themselves entirely to him for the good cause, still some made efforts in its favor and remained faithful to it throughout life; and that was already a not inconsiderable gain for the undertaking.

16. SANTA BIRGITTA (1880-1883)

Luethen tells about his stay in Santa Birgitta in the January, 1882, number of "The Missionary." He writes:

"St. Birgitta, the home of the Apostolic Teaching Society. It is certainly not presupposing too much if I think that the home of the Apostolic Teaching Society would interest the kind reader. The Missionary gladly enters into this matter; for he also has something else at heart, which he would like to bring out as he goes along. So away we go to Rome, to the Eternal City; for there is the home of the Society.

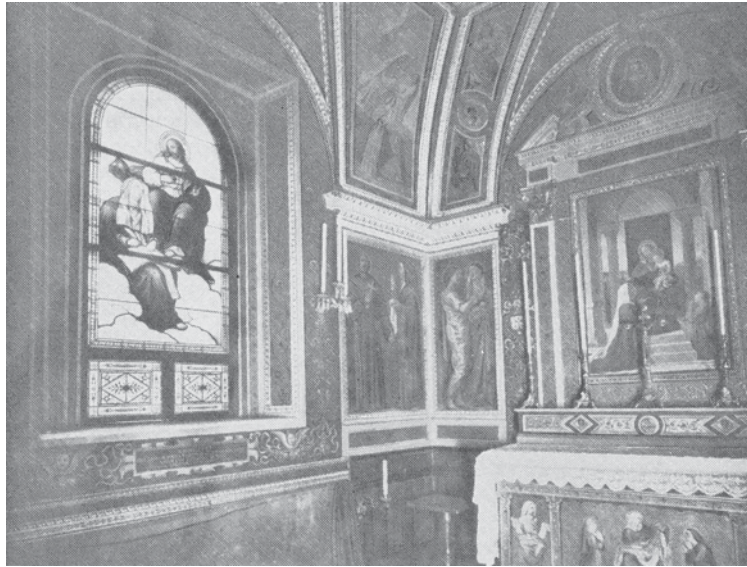
98 • "To Rome's many beautiful public places, which are mostly adorned with large fresh water fountains and occasionally with gigantic, towering blocks of stone from ancient times, must be added also the Farnese Place, so called from a huge palace that looks down upon it. In this Place there is a little church, the interior of which is constructed of precious marble and adorned with attractive paintings.

"The name of this little church is St. Brigida or Birgitta, because it is dedicated to that renowned and holy princess of Sweden. A stately house of many stories and rooms is built around this little church. (See the picture on page 58.)

"The Society has rented a part of this house for the time being, with the intention of gradually renting the whole house as the need arises and, if God wills, to get it for itself."

(Biographer's Note.-As we shall see, that was not the case. A larger house was subsequently taken over. Santa Birgitta was occupied by Carmelite Sisters in 1889, who purchased it in 1891. The Superioress, a certain Polish Countess Wielhorsta, had the building restored, without changing the edifice as such. The entrance is still at the right near the little church and still bears the house number 96, as it did fifty years ago. Here Jordan and his first pupils went in and out. In the year 1903 the acting French chaplain of the Sisters of Santa Birgitta, Msgr. A. Villard, put out a pamphlet about

Santa Birgitta



Room where St. Bridget died, in which the Society of the Divine Saviour was founded, Dec. 8, 1881



Altar picture in the room where St. Bridget died:
the Mother of the Saviour, at the left St. Bridget,
at the right her Gurdian Angel

the church and house of St. Bridget. He also mentions Father Jordan's foundation, which later took the name of the "Society of the Divine Savior." Speaking of the chapel of St. Bridget, he writes: "In this chapel the Most Reverend Father Francis Jordan, a German by birth, who for a time lived in the house of St. Bridget, laid the foundations of the Society of the Divine Savior, and here the first Fathers made their holy vows on December 8, 1881. It is a remarkable coincidence that this Institute, which devotes itself to the apostolate among Catholics and pagan peoples and which has spread so much in a few years, came into being in the very same room in which St. Bridget received from Christ Himself the Constitution of the Order of the Most Holy Savior, as though God wished to replace the Religious of that Order (the male branch of which had been entirely suppressed) by the Society of the Divine Savior." And this coincidence is all the more remarkable when we consider that in the year 1881 no one as yet thought the Apostolic Teaching Society would later on bear the name of the Society of the Divine Savior; nor did it occur to anyone, when the Apostolic Teaching Society received its new name, that this had any connection with Santa Birgitta and the Order of the Most Holy Savior.)

Luethen continues: "It is hardly possible to imagine more favorable circumstances for a young Society.

"But what makes this home especially dear to us is the fact that the great saint whose name the little church bears lived in this house herself and died therein. Her rooms are still preserved in the house; they are as it were consecrated for all time by the prayers and the sanctity of this holy woman.

"But first of all a word about the saint herself. More than five hundred years ago a pious royal couple occupied a Swedish throne: Ulfo and his wife Bridget. At that time the deplorable 'Reformation' was not yet in the world; Sweden, which has now long since almost wholly gone over to Protestantism, was still Catholic. The pious Ulfo renounced the world and became a monk, and as such he also died.

Thereupon the holy widow, who already from childhood on had been showered with quite extraordinary graces, was instructed by God to make a pilgrimage to Rome, 'where the streets are paved with precious jewels.' Of a truth, there is precious, sacred ground in Rome; for it is bedewed with the blood of so many thousand martyrs. Without hesitation the holy woman left her fatherland and hastened to Rome, where prayer and the visiting of churches was almost her only occupation. She ate little, slept upon straw, went out begging for the sick. When she walked along the streets she was always interiorly recollected in God. She gave but very brief answers to the questions asked her by the people and went her way in silence. After she had still visited the Holy Land she remained in Rome up to the time of her holy death. But there is one thing that extends beyond her death and is still a constant source of blessing to devout minds. We refer to the renowned and ecclesiastically approved revelations of St. Bridget, which she received from Jesus and Mary themselves. And where did she receive them? Right here in this house, dear reader, in this room in which I pray, in which I offer Holy Mass; for it has now been changed into a cozy little chapel.

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"Also the table at which she wrote down her holy revelations is still kept here. Oh, how venerable is this place, how dear to me is such a home! Here indeed one is surrounded by a holy atmosphere. Here the devout spirit of St. Bridget hovers over us, so to speak, blessing, consoling, encouraging, and drawing us heavenwards. Here the Holy Sacrifice is daily offered by priests of the Society, hither the Founder of the Society brings his cares and sufferings, here all the members of the little family daily say the rosary, here they daily remember their benefactors.

"For over two months it was my privilege in this venerable house' with other secular priests, to pray and work in brotherly love, in order to prepare myself for my calling. This calling is, together with others and united with others, to labor with all my might to the end that in the German nation Catholic faith, Catholic consciousness, Catholic life and action

may bloom and flourish ever more and more and abound in blessing's for Church, state, and society, and for the salvation of souls. The start has been made. 'The Missionary' is my first field of labor. For further plans, too, God will send courage and means and, above all, truly apostolic men from the ranks of the priesthood, who will sacrifice everything in order to live wholly for the great ends of the Apostolic Society."

17. LUETHEN'S FURTHER EXPERIENCE IN GERMANY (1882-1883)

As we have seen, Luethen, to whom was transferred the task of introducing and spreading the Apostolic Teaching Society in Germany, had received a hospitable welcome in the Benedictine monastery at Ottobeuren, thanks, first of all, to the excellent Father Koneberg, enthusiastic and responsive in every good cause. It was not exactly an everyday affair to receive into the house a priest who wished to introduce into Germany a Society newly founded, or rather still to be founded, by a comparatively young priest, and who was planning on publishing a new magazine in the interests of that Society, which was to be edited in the monastery and printed in Ottobeuren. One can explain Father Koneberg's extraordinary cordiality only by the fact that Jordan and Luethen made such a good impression upon him that these exponents of the cause actually seemed to him to be men filled with the spirit of God and to be instruments in the hands of Divine Providence. It is hardly to be supposed, however, that a man like Fr. Koneberg would unhesitatingly consider a simple association of secular priests with vows as a thing capable of accomplishment. (Father Herman Koneberg, O. S. B., was born in 1837 at Bedernau, Bavaria, and died in 1891 at Augsburg. When he received Luethen he was forty-four years old and had been a priest for twenty-one years. He is especially known through the manuals of prayer and the devotional books edited by him and through his popular narratives.) But Luethen's stay in Ottobeuren lasted only a couple of months. The first Dumber of "The Missionary" appeared in September, 1881, with Ottobeuren as the address of the editorial office, whereas the November number of the same year already carries the address Metten. We find the reason for this in Luethen's diary. He writes:

"For a time I found shelter in Ottobeuren, in a large Benedictine monastery, where the Reverend Father Koneberg provided for my stay in the cloister. I remained there until I moved over to Metten, another Benedictine foundation, where I was kindly received by the most Reverend Lord Abbot. In Ottobeuren our cause was not trusted in one certain quarter, and so an attempt was made 'to win me for the Benedictine Order."

It is clear that Luethen himself made a good and, indeed, one may say a very good impression, but that the cause which he represented was looked upon as doubtful. Luethen then continues:

104 • "In Metten I found a full community, whereas there was only a priory in Ottobeuren. [Ottobeuren is in the diocese of Augsburg and belongs to the district of Memmingen; Metten belongs to the diocese of Regensburg and to the district of Deggendorf; both monasteries were founded in the eighth century.] Of course, my stay in such a monastery was not without importance for me, since I had never learnt to know the religious life in practice. And later on I was for so many years to hold the office of Master of Novices in Rome. At first I lived in the monastery; but later on I lived nearby, in a little house occupied by a private family, through the intervention of Mrs. Koch, the widow of a cashier whose acquaintance I had made at Donauwoerth and who afterwards remained well disposed towards us, a fact which she also showed by the alms that she continually bestowed upon us."

From Metten Luethen was summoned to Rome, in order to take part in the official foundation of the Apostolic Teaching Society. When he came back from there he did not again stay in Metten, but in Munich. He does not give the reasons. Perhaps it was because Munich was more convenient as a press center and he gradually had to establish an independent and suitable place of residence. He writes:

"I remained in Rome only a little while longer. I returned to Germany and there for the time being to Munich, where I stayed with the Franciscan Fathers. From Munich I made a

trip to Gars to see the Provincial of the Redemptorists, in order to get the well known Fr. Max Schmalzl to draw the title page picture of 'The Missionary' for me, since the first one had turned out to be a bit too primitive after all. The Very Rev. Father Provincial was little edified by our intention or, as we might say, by my plan. But he finally gave in, after he had given me to understand that we should preach, instead of occupying ourselves with periodicals. Brother Schmalzl then drew that head which adorned the first page of 'The Missionary' as it now appeared, with a greater number of pages, from the Lentner Book Shop or Printing Office; we took care of the mailing ourselves. I took lodgings for the time being at Widow Flossmann's, and I remained there even after a young man had joined me. But I soon moved into the house of Miss Koell, 19, Water Street. The little paper, which appeared twice a month, soon showed progress; we spread it especially in Munich. I went around visiting various casinos or societies of men and tried to introduce the magazine, in which work Fr. Schnabel, beneficiary at St. Annals, was helpful to me. I also read my Holy Mass in St. Annals, until later on I chose the Capuchin church at the cemetery. I found Mr. Kastner, who had joined me, to be a good, quiet manager, who remained in this position a long time. In addition to him there was still a certain Schlueter who was working for us in the same capacity. Neither of them ever entered the Society. Mr. Schlueter, who later came to Rome and was engaged in the Publishing Department, left us in order to become a servant in the household of His Eminence Cardinal Melchers. Kastner, on the other hand, who was really a typesetter by trade and who had also been called to Rome, could not stand the Roman climate and later took charge of our Publishing Department in Simbach, while the printing of the magazines was taken care of by Mr. Stampfl in the opposite town of Braunau on the Inn."

The following remarks may be made in this connection. In 1881 "The Missionary" was issued once a month. But it was not long before the wish was expressed in various

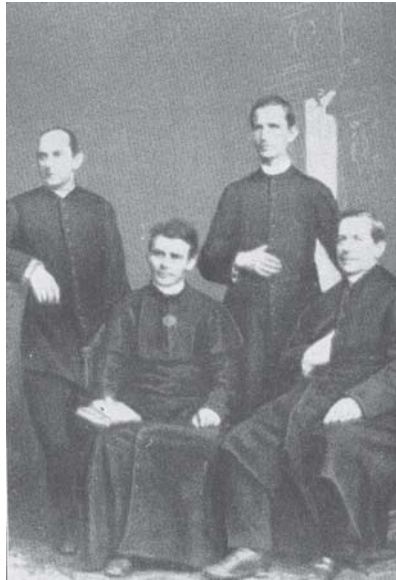
quarters that it appear oftener. So from 1882 on it was decided to issue the magazine on the second and the last Sunday of each month. Luethen then writes in the first number as follows:

106 . "What does the Missionary want? As the new year begins, the Missionary steps tip to his readers with new courage. He has in the meantime been in Rome and has strengthened his heart in the heavenly atmosphere that surrounds the many sacred shrines there. At the great sanctuaries in the Eternal City he has likewise implored for himself the help of God for his holy task. He calls it a holy task, the writing of this magazine. Why should it not be a holy task to preach our holy religion through the printed word? O, there can be no doubt about it-it is a holy thing through a magazine to aid the preacher in the pulpit to save souls and to sanctify them. Therefore, he to whom God has given this calling must take counsel with himself, and that no less solemnly and seriously than the priest who is about to preach a sermon. He should often say to himself: 'Behold here the vast throng of your readers, the many families to whom the printing press brings your words.' And the Missionary already knows from experience what can be accomplished through the writing of a magazine. But enough of this! The Missionary can preach to himself within the four walls of his room. And yet his readers should know that he does not look his task as superficial writing, just to fill his magazine every fourteen days. They should rather know that he is going to do his work in a serious, dignified, and conscientious manner, that he is going to pray, study, and reflect in order to tell his readers just what is necessary for them and to tell it to them in such a way as also to drive it home to them. And since he looks upon his task as so utterly important, his readers will surely not refuse his earnest request that they pray diligently for him, in order that the spirit of God may ever guide his pen from above, may completely illumine his mind with the light of His grace and thoroughly enkindle his heart for the salvation and happiness of his readers. Thus a holy bond of friendship will unite the Missionary and his readers, one that

proceeds from the spirit of God and that the holy angels will seal with each new issue.

"In order that all, even unlearned people, may understand him, he will continue to avoid all learned words and high flights of rhetoric, which so many people do not understand at all and many more people only half understand. But knowledge that is not understood is useless and half knowledge makes one proud. Simple, clear, and straight-forward,-that is the way he is going to speak. It is to be hoped that learned readers will not be offended by the Missionary because of this holy simplicity. Indeed, when the summer thirst comes upon him the nobleman drinks from the same mountain spring, as the shepherd boy. Oh, only thirst after the truth, only yearn for this spring water of life eternal-and it will taste good to you also and will refresh you; it will make your eyes clear, so that you do not lose the right way in the dust and the confusion of the world.

"But what is he now going to speak about anyway? About nothing else than matters pertaining to our holy religion, especially about the errors and prejudices and evils of our time, about right praying and about the good reception of the holy Sacraments, about the meritorious of Mass and other holy practices. But that is not all; he also wants to make missionaries out of the readers themselves, or, better said, apostles who will in turn occupy themselves with the salvation of other men and become fishers of men on the bitter, salty sea of this world. For that is just the business of an apostle-to seek souls, to save souls. So the Missionary wants to help his readers to merit for themselves the golden name of an apostle. He wants to spread an apostolic spirit in the world. From day to day he wishes to gather around him more and more apostolic men, women, youths, and maidens: apostolic people who, in church, in school, at home and on the street, in the office and in the workshop, will seek one thing, that one only thing which the Son of God Himself sought everywhere on earth-immortal souls. Where can I save souls? How can I save this and that soul? How can I save souls in this house, in this position, in this business?



Dr. von Essen, Jordan, Luethen,
Fr. von Leonhardi. Munich, Aug. 1882

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These thoughts should take firm footing in your head, these thoughts should closely grow together with your heart. It is to this end that he purposes to inspire and, as far as possible, lead on his readers. He is also going to tell how it fares with his Society in the world and especially in Rome, what its plans are, and what it accomplishes. And he will frequently also supplement his talk with pictures. Now every reader knows what he has in the Missionary. May God help us to learn to love each other and to save not only our own souls but also full many, many others. So be up and doing! All for the salvation of souls!"

From these lines it is manifest anew how truly Luethen was filled with apostolic zeal. In the issue of March 26, 1882, we find the following two "Communications to the Editor"

"Reverend and most esteemed Editor: It is certainly true that in the lives of countless people Christianity is not a living

force and that, according to the words of the Most Reverend Archbishop of Munich in his Lenten pastoral letter, if we consider the many transgressions and crimes, Christian living in the Faith does not seem to have the strength to resist the power of an unbelieving world. Our time needs men, needs saints! As far as my poor self is concerned, I am quite astonished that you should set any value upon my approval. Still, you are doing the right thing when you make the success of your plan chiefly dependent upon the approbation and the zeal of the clergy in general, who, as living 'Missionaries' should actively foster the spirit of 'The Missionary' in their pastoral labors and not confine themselves merely to the dissemination of the magazine. Such as understand the signs of the times will gladly try to circulate the magazine and will rejoice in the thought and in the plan to which you are devoting yourself. Also for this good work there will be no dearth of difficulties and disappointments. But sufficient for me is a glance at the words of Gamaliel regarding the plans of the first missionaries, the Apostles, at the difficulties and the experiences of the missionaries among the Chinese, etc., who sacrificed themselves for the sacred cause among the infidels in the midst of many dangers and hardships and in almost hopeless situations and who did not cease their efforts because of failures and disappointments, but manifested the truth of the words: 'Caritas numquam excidit' (charity never ceaseth). I am going to make the circulation of the magazine my particular concern, and I hope in a few days to be able to order half a dozen more copies. One hears the objection that there is so much to read, that there are so many periodicals-which is true enough, but it is also true that 'The Missionary' supplies a long-felt want ... C. H., assistant."

"Reverend Father: I take the liberty of here suggesting a thought that has already long been in my mind. People have such a special fondness for buying heathen babies. That is surely fine! But I consider it a still greater good work immediately to buy missionaries. How would it be to publish how much is to be paid for the education of such a one and then record in the magazine the contributions that are sent

in for this purpose. I should think that it would be a real pleasure for everyone to help buy a missionary, who would then not only make the pagan children Catholic, but also their parents. A missionary can save many souls, and then everyone that contributed his bit would have a share in this work. [The suggestion is splendid. We take it tip with joy and shall take its practical application into consideration. The Editor.] K. Bayern."

In addition to the above, the next number brings, among others, the following communications:

110 • "Though for some time past I have been reading the papers only very superficially, still a few days ago an already somewhat old magazine came into my hands by chance, in which I found an article on the Apostolic Teaching Society. The substance of this article sounded to me like a voice from another world, the ideas therein expressed have occupied my mind for years, but I never thought that they would ever be realized; for I myself, as far as my own person is concerned, would never have dared openly to give expression to my thoughts. I therefore rejoice all the more that what I considered a pious wish has already taken definite shape. In my sixteen years of active pastoral work I have daily experienced anew that only by the united forces of all the well disposed can we take a stand against the physical and moral misery of the world, a conviction that has taken all the more firm a hold on me since I have been working as pastor in Belgium here. [Then follows a description of the religious conditions, which are truly deplorable. The actual nutriment of all classes without exception is money and the pleasures of sense.] Fr. H. in G. (Belgium.) "

"Your Reverence: The articles that appeared in the last issue about the frequent reception of the holy Sacraments and about bad contrition struck me as written from the soul's very depths. Yes, indeed; if people would let themselves be persuaded to receive the holy Sacraments more frequently, then the situation would be relieved. But they simply will not let themselves be persuaded. As long as I have been a

priest I have made it a point, and will continue to make it a point, in almost every sermon and in every confession to encourage the people to do so; but God alone knows all the objections to the contrary that the devil suggests to the people. Of course, he knows full well that they will be out of his clutches, if once they worthily receive the holy Sacraments. I think that, besides other reasons, the following may be mentioned: (1) they no longer know how; (2) human respect; (3) they are afraid they would have to become better, were they often to make use of these infallible means. C. H.,assistant."

On August 26th and 27th, 1882, Jordan, Luethen, von Leonhardi, and Dr. von Essen got together in Munich for a conference. It was found necessary to give the Society, which had now been officially called into being, definite statutes. Luethen reported about this as follows:

"Conference. Session of August 26, 1882. After the invocation of the Holy Ghost the following paragraphs were decided upon:

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"1. With complete submission and with all love and esteem the Apostolic Teaching Society places itself at the disposal of the Apostolic See and the Most Reverend Bishops.

"2. The Society is governed by a General Administration in Rome, which consists of a Director General, his vicegerent, and two assistants, whose number may be increased as necessity demands by the General Administration with a majority of votes.-The Director General is chosen for a term of five years by the majority of the votes of the other members of the General Administration and of the National Administration. For this time he names his vicegerent and the assistants for a term of five years.

"3. If the Director General dies, the Society is governed by the General Administration until the election of a new Director General, which election must take place within three months. The office of the vicegerent expires with the death of the Director General.

"4. A principal center will be established for each single nation. The government of the same is in the hands of a National Director, elected by the General Administration, who, acting in accord with the General Administration, chooses his vicegerent and some assistants.

"5. The removal of a member of the General Administration takes place according to the decisions of the above order of elections,

"6. The above paragraphs are valid until the next conference of the General Administration, Which, according to the decision of the Director General, takes place once each year.

"Session of August 27, 1882.

"After the invocation steps were taken for the election to the various offices and the following were elected:

112 "I. Father Jordan as Director General.

"2. The same chose Father von Leonhardi as his vicegerent.

"3. The same likewise chose as his assistants Fathers von Leonhardi, Luethen, and von Essen.

"4. Father Luethen was elected Director for German-speaking countries, with the exception of Prussia.

"5. Father von Leonhardi was elected in a similar capacity for the Scandinavian countries. The signatures follow: J. B. Jordan. Fr. von Leonhardi. B. Luethen. Dr. von Essen.

"Quoad paupertatem (relative to poverty).

1. Smoking and snuffing are forbidden and are allowed only after a dispensation has been obtained from the Superior General.

"2. A member may visit inns and taverns only when he is traveling and when tending to the business of his office or of his official progress."

A photograph taken on this occasion in Munich, 2 Zweibruecken St., is still preserved, showing Jordan von Leonhardi, Luethen, and von Essen.

"The Missionary" was printed in Munich until June, 1883; from June to October, 1883, in Rome; after October, 1883, in Braunau on the Inn. How did that happen? In his diary Luethen gives the reason in the following brief words:

"The Archbishop of Munich (Anton von Steichele) was not favorably disposed towards us because we were soliciting donations in our magazine and finally went so far as simply to forbid me to publish the donations in our little periodical. That was a deathblow to our undertaking, which was based entirely upon alms, and we were obliged to leave Munich."

18. FREDERICK VON LEONHARDI (1881-1882)

Concerning Frederick von Leonhardi, it must be said that Jordan treasured him highly and promised himself important advantages from his joining the Society. Whether the reason for this lay in the zeal or in the descent or the antecedents of the new associate, it is difficult to say. But it is a fact that it was not Luethen but Leonhardi who was elected vicegerent of the Director General of the Apostolic Teaching Society. Perhaps one reason why matters had been arranged so was the circumstance that Luethen had shown himself to be a capable and competent editor of "The Missionary" and was sufficiently burdened with that office, in addition to the task of introducing the Society in Germany.

114 • There was a notable difference between Luethen and von Leonhardi. Luethen was wholly a man of obedience. In everything and everywhere the will of Jordan was his norm of conduct. A deviation from this rule would have been possible in only one case, that is, if Jordan had commanded something forbidden by God. With the exception of such a case, -which was practically out of the question, the taking of any stand against the Founder was once and for all time excluded, as far as he was concerned. In the Retreat which he made in March, 1883, he wrote in his book of resolutions: "I thank God for the grace of calling me to such an undertaking ... O that the first might ... become saints." Three years later, in the spring of 1886, when the youthful Society went through a severe trial, as we shall see further on, he wrote in his book: "Be true to the Venerable Father [Jordan is meant] in this difficult situation! As long as he does not do what is sinful, follow him; for I have associated myself with him and with no one else." As long as he lived Luethen kept these resolutions with unshakable fidelity. Jordan related later on that in the early days of the Society an Italian prelate had asked him if he had one single fellow worker upon whom he could place absolute reliance and who was entirely

submissive to him. When Jordan answered in the affirmative, the prelate said: "Then you have won your case!" When giving that answer Jordan was thinking of Luethen.

At his entrance von Leonhardi was without doubt guided by the best of motives. But he did not have Luethen's rugged endurance; and he neither could nor would submit himself to Jordan in the same way as Luethen did. He examined things and wanted to have his say. Add to this his somewhat sanguine temperament. In men of such a temperament the Savior's words are easily verified about those who receive the word of God with joy, but in time of temptation fall away. (Luke 8:13.) And, as a matter of fact, in the first beginnings of the Society there were innumerable temptations trying to break down a man's firmness and perseverance as well as his confidence in the cause.

It is said that the founders of religious Orders seem to be obstinate and self-centered. There is something true about this saying. The founder of a religious Order has a plan in mind that he wants to see carried out in actuality. All the particulars may not, indeed, be clear to him from the start; still he has the general outline in mind; and it is evident that he will usually not take into consideration or adopt the views of others, be they outsiders or such as have joined him, except in so far as they are apt to accord with and to further his own plan. Were the founder of a religious Order to accept the views of others against his own convictions, he would be surrendering not only his viewpoint, but also his very undertaking. This fact and all the uncertainties and indefiniteness of the first beginnings bring it about that whoever joins a founder must, generally speaking, make greater sacrifices than one who enters an already established Order, where everything has taken on a finished form and is regulated and strengthened by laws and customs of long standing. It is clear that, as long as a thing is in process of development, each individual wants to give good advice and make improvements according to his own way of thinking; and it is just in such cases that hotheaded characters are in danger of trying to put through their ideas by force. But if a

subject wishes to impose his opinion upon the founder contrary to his own views, then he enters upon a course that usually leads to an open rupture. Such in general is the history of the foundation of all Orders and religious Congregations. Also the ecclesiastical authorities have not infrequently had many misgivings in connection with the establishment of Orders; and famous founders of religious Orders had to overcome many a great difficulty in this regard.

In the spring of 1882 von Leonhardi began to travel about for the purpose of spreading the Society and acquiring new members. In a letter to Jordan he reports as follows:

116 "The undersigned three secular priests herewith give joyful expression to the desires of their hearts inasmuch as, after mature deliberation, they announce to the Reverend Director General of the Apostolic Teaching Society their entrance into the first degree of the same and to this end promise not only faithfully to live up to its rules, but also to hand in each month the written report demanded for the first degree.

"Enghien in the diocese of Tournai on Tuesday of Holy Week, 1882."

The names then follow: B. Hermes, pastor of Gondregnies-Fr. Liessen, rector of the Ursulines (Enghien in Belgium)-Dr. Felix B. Fels, priest of the archdiocese of Cologne, professor in the college there.

Von Leonhardi gives as his own address: Essen, 72 Chestnut Avenue, Rhenish Prussia.

Then follows this postscript:

"Reverend Father Director General: In the name of the three new confreres I request Your Reverence please to send at once to the same a few copies of the printed form for the written report. Thanks be to God! We have acquired three splendid champions of the cause! Praised be Jesus Christ! F. von Leonhardi."

At about the same time he sent an appeal to German periodicals with the following request:

"Esteemed Sir: The undersigned herewith most respectfully requests that you give space to this appeal in your valuable periodical or, if there should be lack of space, that you at least recommend the cause and urge that contributions be sent to the addresses given, or that at the very least you recommend our magazines in your advertising columns. Frederick von Leonhardi Missionary Priest and Member of the Apostolic Teaching Society."

In this appeal, written with some show of enthusiasm, we read, among other things:

"It is a sad fact that at the present time our holy Church finds herself in a most deplorable position. Her enemies are rushing upon her with cunning and force, secretly and openly. In their incomprehensible blindness they do all in their power to slander, to enslave, and to banish from public life this holy Bride of Jesus Christ, our dear Mother; indeed, if they could they would wipe her off the face of the earth. Thousands and millions of souls are thus placed in danger of losing their eternal salvation.

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"It is particularly Italy and above all Rome, the center of the Catholic world, against which our enemies have decided to direct their attacks. Together with the shepherd they would strike the whole flock.

"Shall we look on quietly here? Shall we permit these souls to be lost? Shall we be faithless children and fail to rally to the support of Holy Church? Shall we not rather conquer new territories for her in the countries outside of Europe in order thus to repay her for the losses she has sustained in Europe itself? [This last expression is not quite accurate. If one reads the articles written by Jordan and Luethen one finds that it was the Founder's desire to be of assistance to the Church in European countries also!]

"Thus thought the founders [Jordan and Luethen speak only of a Founder, not of founders!] of a Society that has been established in this time of universal stress in order to get together such as will work with united efforts and with

all means to the end that our holy religion may again attain to prominence and honor in the world, such as will employ all ways and means for the salvation of souls. It is the Apostolic Teaching Society. Its cradle is in Rome, in Rome is its center.

"Everything now depends upon making just this center as strong, energetic, and flourishing as possible. There a group of missionaries have banded together whose object is by word and writing to defend and spread our holy religion. Assisting them in their task is a printing office that works for the same end. It is, accordingly, an apostolic press, which is to destroy error and to spread true religious education in the world. New plans for the salvation of souls still await their completion.

118 "And so the Apostolic Teaching Society turns to the Catholics of all lands, exhorting and encouraging them to support its efforts, which enjoy the blessing of the Holy Father and the approval of numerous princes of the Church.

"First of all the Society seeks men who will leave all things out of love for this sacred cause and place themselves wholly at its disposal, and especially priests who will follow in the footsteps of the Apostles; then it also seeks teachers, artists, business-men, office-men, printers, etc., who are animated by the same apostolic spirit; finally it seeks boys and young men who wish to undergo a training for such apostolic tasks.

"But it also seeks material support; it needs much money. Where is it to come from? Rome has been robbed, the Church is poor. And therefore the Society, impelled by zeal for the glory of God, for the exaltation of our holy Church, and for the salvation of souls, pleadingly stretches out its hands, particularly to its German brethren, in order that it may be able to carry out its great plan.

"We hope that our brethren and countrymen in Rome will not leave us in the lurch. But no, -they will consider it a matter of honor for the Germans that this most important undertaking, the completion of which the providence of God

has placed directly in the hand of German priests in particular, may soon flourish in a glorious way. Even the smallest gift of the poor will not be despised; we want every Catholic to participate in this great and truly Catholic and apostolic work."

The following addresses are given:

"General Administration of the Apostolic Teaching Society, S. Brigida (Piazza Farnese 96, Roma); or to the following member of our Society: the Rev. Fr. B. Luethen in Munich, Unter-Anger 17. Also the missionary priest Fr. Frederick von Leonhardi, another member of our Society, who is at present staying in Germany and who is provided with testimonials from the highest authority, is empowered to receive donations."

But this co-operation did not last for even one whole year. Jordan then received the following letter:

"Praised be Jesus Christ! On my journey from Rome to Munich, January 30, 1883. Reverend and dear Father Jordan: It is hard for me to write to you today; for I must take it for granted that the contents of this letter may possibly grieve you very much. But when, like you, a man has unreservedly placed his confidence in God and is resolved out of love for Him gladly to bear any and every cross, then nothing, not even news of apparently the worst kind, can shatter his holy indifference. Moreover, I may no longer hesitate to make known to you what I know it is my duty to tell. The fact is that it has become clear to me that I am not called to carry on with you in future the apostolic work which the three of us began. Your Reverence must not, of course, seek the reason for this conviction in the supposition that my personal esteem for you has been lessened. On the contrary, it has rather increased as a result of the intimate association with you with which I have been favored for so long a time. Nor is this to be understood as an expression of depreciation of that project the completion of which God seems to have entrusted to Your Reverence. Still, in the course of time I have convinced myself to my satisfaction that my idea of the Society

was a mistake. I did not find what I sought therein. And so I cannot possibly find any interior satisfaction in it, that is, the true joy of a vocation. If through certain specific promises I obligated myself to God, to you, and to the Society, the same really rested upon certain suppositions, the correctness of which I did not doubt when I assumed the obligations. But since later on I realized and was fully convinced that the suppositions were false, and that I had accordingly acted under the influence of error, it follows that the obligations based upon those false assumptions have now lost their objectivity. They simply do not exist and hence they can have no binding power. For this reason I feel myself in conscience free in your regard. I very earnestly beg of you, dear Father Jordan, not by any means to look upon these lines as a letter that bids farewell to our personal friendship. That would pain me much, and I desire nothing more earnestly than to remain also in future on the very best terms with you and yours. Still, I feel that it is my duty to act according to the more perfect knowledge that I have now acquired, even though there be danger of grieving you or of causing difficulties to your project by my leaving. Yet there can really be no question about this latter; for I was nothing but a useless instrument, one that was not much good for anything. Never fear, God will send you men in my stead who will be of greater use to your cause than I could ever have become. If, in order to make this announcement to YOU, I have recourse to this way of writing and that only after my departure, be sure it is being done with the best of intentions. It seems to me that this is the simplest way to avoid attracting any attention whatsoever, both in the house and in public, and no one need know anything about it. I am leaving the red book with the recommendations in Father Luethen's hands for the present, leaving it to you to decide just what is to be done with the same. At any rate Father Luethen can now use it on his trip in Germany. Unless you yourself expressly wish it, I am not going to tell anyone that I no longer belong to your Society. Strictly speaking, this would not really be true; for it is my will and my intention always to belong to the second or to the third degree of the Society. From

Koenigstein I shall at once send you a statement of the traveling money borrowed from you. It is understood that I am going to return this money to you as soon as possible.-I beg of you regularly to send all the publications of the Society to me at Castle Koenigstein. I subscribe for everything. They will always reach me at that address, no matter where I may be. I am not going to speak to Father Luethen about my decision. Fare you well, dearest Father Jordan; I shall always remember you and your Society in prayer. God grant that we two may happily meet again some day, if not here on earth, then in heaven. Please forgive me all the trouble that I caused you by my impatience, my fiery temper, my impetuosity. The patience with which you bore all my peculiarities will bring you a beautiful reward in heaven. In the love of the Lord I remain your truly loving and respectful F. von Leonhardi."

With this von Leonhardi steps out of the history of the Society. It is to be regretted that his later life did not turn out favorably, but Jordan never spoke of it. Jordan, however, had become one experience richer.

19. EARLY DEVELOPMENT OF THE SOCIETY IN ROME (1881-1883)

122 While Luethen tried to introduce the Society in Germany and von Leonhardi assumed this task for the Scandinavian countries, Jordan returned to Rome as the Director General of the Society and took up his residence in Santa Birgitta, from there to govern the Society and to introduce it also in Rome and Italy. It is already in itself a difficult task to establish a new religious Congregation; for all too quickly one meets with the objection: "What! another new Congregation! Better join one of those already in existence!" But it is doubly difficult to introduce it in a foreign land, where there are the additional difficulties of language and of national differences and prejudices. But, speaking of Italy in particular, it must be said that the Italian is receptive, good-hearted, and you can talk with him; he is by nature not pedantic. He does not find it difficult in the beginning to be satisfied with unsettled conditions and assures himself that by and by things will, of course, go better. From this point of view Jordan's task was in one respect perhaps less arduous than that of his two associates. Add to this the consideration that the Italian, generally speaking, has a high opinion of Germany and is also quick to apply this to individual persons. And, finally, Jordan was a pious priest, filled with zeal for souls, and one who at the same time had a remarkable knowledge of languages at his command. That gave him considerable prominence. So it is easy to understand that he soon became known and appreciated in wider circles in Rome and won renowned co-operators for his cause.

The first thing he did in Santa Birgitta, and that already in the year 1881, was the establishment of a little printing office and the founding of an Italian periodical for adults under the title "Il Monitore Romano" ("The Roman Monitor") and one for children, "L'Amico dei Fanciulli" ("The Children's Friend"). "The Roman Monitor" made its first appearance in April, 1881, and "The Children's Friend" in June of the same

year. These periodicals were followed in March, 1882, by a Latin monthly bearing the name "Nuntius Romanus" ("Roman Messenger"), for the members of the second degree of the Society (See Chapter fourteen above). These magazines and advertisements in other periodicals soon made the new foundation known in the most diverse parts of Italy. The "Nuntius Romanus," being Latin, also carried the news into other lands.

Jordan had acquired an excellent editor for these periodicals, one who gave prominence to the cause even by his mere name. This was Titular Archbishop Peter Rota, Canon of St. Peter's in Rome, the process of whose beatification has already been introduced. This prelate was extraordinarily taken up with Jordan and his cause and supported him to the best of his ability. He also signed his articles with his name. We can see from his recommendations what he thought of Jordan and his spiritual sons. On March 9, 1882, he wrote:

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"After having read the rules of the Apostolic Teaching Society and after having convinced ourselves of the truly apostolic zeal with which the Founder of that Society and his associates are filled, in order to labor for the salvation of souls by means of religious instruction and by every other possible means, we most heartily recommend this holy undertaking to all good Catholics, to the end that with all zeal they may promote and support it in every suitable way. Rome, March 9, 1882. P. Rota, Archbishop of Carthage and Canon of St. Peter's in the Vatican."

In addition to this he sent Jordan the following expression of his good will in Latin: "Apostolis novissimis line ab Aquilone advolatis, ut illos qui Christianam Fidem Romanis auribus primitus intulerunt laboribus, Zelo et constantia aemulentur similes trophaeos Christi erigentes, optat et ominatur P. R. A. C. [Petrus Rota, Archiepiscopus Cathaginiensis.]" In English: "To the latest apostles who have come hither from the north [from Germany] Peter Rota, Archbishop of Carthage, auspiciously wishes that they may

emulate in work, in zeal, and in constancy those who first preached the Christian Faith to the Romans [the holy Apostles] and may erect unto Christ similar trophies of victory."

Jordan was very much pleased with these lines and felt sure that they would be of no little advantage to his cause. As a matter of fact, the publications of the new Society were well received, and it won not only new co-operators, but also actual members.

124 • If we compare the articles that Archbishop Rota penned for the Italian publications of the Society with those that Luethen published in the German "Missionary," we may say that they strove to outdo each other in zeal; and it would be difficult to say which of the two the more ably accomplished his task, be it as regards content or as regards form. Both of them wrote in words of burning zeal and in a most attractive manner; and one who keeps in mind Jordan's plans at the time cannot but perceive that both tried to make his thoughts their thoughts and to submit and recommend them to their readers, the one in the German, the other in the Italian language. Luethen was able to report in his pamphlet of 1882 that the Society had already gained entrance into parishes in fifteen different dioceses. Ten Italian dioceses are enumerated; then follow "Speyer, Augsburg, Regensburg, Chur, and Freiburg in B." Archbishop Rota tells the same to his Italian readers in "Il Monitore Romano." He enumerates parishes in Rome and in other dioceses of Italy. What is meant is that in these dioceses and parishes members had been recruited for the third degree of the Society, of which we have spoken above in chapter the fourteenth, and that in those places this branch could be organized according to the statutes.

Luethen then continues in his pamphlet:

"Two men from Germany have already joined the undertaking, the missionary priest Frederick von Leonhardi and the writer of this pamphlet. Since the cross is a sign of the works of God, so after our experiences we gladly admit that the Founder has been given a generous share of it,

without having on that account faltered in the least in his purpose and in his confidence in God, Just recently his efforts were praised anew by Cardinal Parocchi in a quite exceptional way. it stands to reason that the carrying out of the great ideas of the Apostolic Teaching Society also requires material assistance. In order to establish mission houses, printing offices, training schools for the press personnel, literary undertakings, much money is needed. But also here, where it is a question of so eminently Catholic a work, where the glory of God and the good of the Society call for it, the Lord will not close the hands of our friends, already so often extended in giving."

As regards the getting together of Catholic scholars of various lands for a common defensive, Luethen puts down the following weighty thoughts with reference to the Latin periodical "Nuntius Romanus," which made its first appearance about this time:

"Though the complete significance of a work in its incipient stages cannot be wholly measured in advance, still from its general outline a thinking mind can to some extent conjecture the salutary results that may accompany the work when it arrives at full maturity. In what follows we wish to give a number of viewpoints from which we may cast a few flashes of light upon the future of the Apostolic Teaching Society.

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"Numerous are the efforts with which the Catholic world, also in our fatherland, opposes the unbelief and the evils of our time and endeavors to advance from within and from without the interests of the kingdom of Jesus Christ. What an advantage the Catholic defensive would gain over error and present-day evils if all who have the welfare of our people at heart, if all scientifically as well as practically active forces would work together in an apostolic spirit of unity and love! What imposing majesty and invincible power Catholic truth would unfold if in addition to this it could be brought about, according to the plan of the Society, that the peoples of all tongues be concentrated in mutual support for the propagation and defence of the same! Would not the scholars

of the world, and through them Catholic learning, be considerably benefited if their researches and endeavors were aided by that world-magazine which it is planned to issue from Rome, in which others could give answers, sources, findings, etc., in reply to questions asked by the scholar, no matter to what country he might belong, and through which, moreover, the scholars of the world could draw nearer to each other, learn to know each other? Would not this apostolic spirit fill them with new zeal for the study and defence of Catholic truth and for the revision of secular branches of learning in the light of Catholic principles?"

Probably no one would seriously doubt the correctness of this view. Still, one might reasonably ask whether the project, as yet "in the years of infancy," as Luethen expressed it, would really be called upon to put such a great idea into operation or could develop sufficient strength to do so. Jordan and Luethen thought it could, and that is why they were for it.

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Motherhouse of the Society of the Divine Savior, Borgo Vecchio, Rome. In the background is St. Peter's

20. MOVING OVER TO BORGO VECCHIO STREET (NOVEMBER, 1882)

The rooms that had been rented at Santa Birgitta gradually proved to be too small for the ever growing community. It became necessary to think of expansion, either in the house of St. Bridget itself or by moving into a new home.

As regards the house of St. Bridget, we here briefly give the history of this place. As will be seen, the building is centuries old.

St. Bridget, a Swedish woman, came to Rome with her daughter, also a saint, in the fourteenth century. There she contracted an intimate friendship with a Roman widow. The latter owned a house in Rome, which, because her husband was dead and she had no children, she presented to St. Bridget in the year 1354. In this house St. Bridget spent the last nineteen years of her life with her daughter. At the same time she there offered friendly hospitality to Swedish countrymen who came to Rome. And there she passed into eternity on July 23, 1373. The building received the name of Bridget House and became the property of the Order of the Most Holy Savior (Sanctissimi Salvatoris), founded by St. Bridget. Already on October 7, 1391, Pope Boniface IX canonized Bridget and in honor of the saint had a little church built into the front wing of the house. However, the three rooms in which the saint and her daughter had lived remained untouched. The Order sent a representative to Rome, who took up his residence in the building, and at the same time offered the house to the bishops of Sweden as a hospice for their priests. As a result of conflicts with the ecclesiastical authorities the Order lost its legal title to the house in the year 1542, and Pope Pius IV (1559-1565) turned it over to the Cardinal Vicar of Rome. When Queen Christina of Sweden, the daughter of Gustavus Adolphus, transferred her abode to Rome after her return to the Catholic Church and her abdication of the throne of Sweden, Pope Alexander

VII (1655-1667) made over to her for life the house of St. Bridget and all the property belonging to it. After her death the house was again transferred as a hospice to the Order of St. Bridget. This lasted until the invasion of Rome by Napoleon 1. The Order was then expelled from Rome and shortly afterwards was entirely dissolved. Leo XII (1823-1829), whose titular church was Santa Maria in Trastevere, turned over the now ownerless property to the Chapter of that basilica. But since the Chapter did not think it could raise the sum that would have been necessary for putting the house into good condition, and attempt was made to transfer it to some religious Order through an hereditary tenure contract (emphyteusis). So an agreement was made in the year 1855 with the French Holy Cross Fathers, who obligated themselves to pay the Chapter an annual ground-rent of 3,332 lire. In addition to this they spent 20,000 lire in repairing the building. But much larger sums would have been necessary, had they wished fully to restore the building.

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Since the problem that now confronted Jordan was either to remain in Santa Birgitta or to move elsewhere, he wrote the following letter to the General of the Holy Cross Fathers (The original is in French and was written by Jordan himself copy book of 1882, pages 40 and 41):

"Very Reverend Father Superior General:

"The development which our Society is undergoing lets us feel more and more that the quarters we have thus far been occupying are inadequate. We therefore ask that you let us know:

"1. Whether we may hope that our Society will receive in lasting hereditary tenure either the whole building or a part of the same.

"2. Whether in view of the inadequacy of our present dwelling we shall receive additional rooms as soon as the lease contract of the other renters expires.

"3. Whether you intend to have the necessary repairs made, since the building, as everyone can see, especially from the courtyard and the little garden, threatens to become dilapidated. "4. As long as we are not sure that we shall receive more space in this house according to our needs and that we shall receive it in hereditary tenure or that the renter will give us favorable terms, we cannot take over the restoration, nor even contribute thereto that the necessary work of restoration be done now.

" We beg of Your Reverence to favor us with an answer as soon as possible and to give us the conditions. Your most humble servant, J. B. Jordan.

"Rome, March 27, 1882."

The answer of the General of the Holy Cross Fathers is not on file. Perhaps he transmitted it orally through his representative in Santa Birgitta. Be that as it may, the reply was evidently not satisfactory, since Jordan sought and found another dwelling place.

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This was that stately building, called palazzo in Italian, on Borgo Vecchio Street, which leads to St. Peter's Place. (Translator's Note. - Since this was written the street has been renamed. The address of the same motherhouse, now somewhat altered in structure, is today, 1945, Via della Conciliazione, 51) It was there that Cardinal Francis Armellino built a house for himself in the year 1441, which later on passed into the possession of the renowned Cesi (pronounced Cha-see) family, from which a number of Cardinals have gone forth. Cardinal Peter Donatus Cesi (1521-1586) had the building remodeled and amplified near the end of the sixteenth century. Even today his name can be read over the window frames and here and there the family coat-of-arms can be seen over the doors. So likewise, in one of the large halls, can still be seen today, in a good state of preservation, the ceiling paintings of that time. There are scenes from the history of Solomon. In the course of time the building passed into the possession of various owners. In the year 1882 it belonged to Duke Francis Caffarelli, who

lived on the first floor, the other rooms being rented. Jordan learnt that rooms would be vacant in this building. The large size of the house. its situation, almost immediately bordering on St. Peter's Place, and above all the modest rent that was asked, were no doubt circumstances that disposed him in its favor and so a lease was agreed upon. (Even in the year 1885, when the community had already increased to thirty-two persons, they paid only 360 lire a month, as can be seen from procurator's books; and in the year 1897, when the number has exceeded seventy, 500 lire a month rent-at that time about 288 and 400 mark respectively.) In "The Missionary" Luethen makes in due order the following remarks, among others:

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Rome. Thanks be to God! The project is making splendid strides there. The Catholic Teaching Society has left the all too small quarters in the Farnese Place and has rented a part of the large Palazzo Moroni. Though the rent is very low, nevertheless the work stands in need of great assistance, in order that we may receive within these spacious halls poor, deserving pupils zealous for souls, who will one day labor as priests and missionaries for the kingdom of Jesus Christ, for the salvation of souls.

" The address of the mission house in Rome from now on is: The Rev. Father Director, J. B. Jordan, Roma, Palazzo Moroni." (Nov. 11, 1882.)

(The house bore the name of Moroni because the owner preceding the one last mentioned, Count Moroni, had the building restored in grand style.)

In the issue of November 26, 1882, Luethen writes:

A voice from out the new quarters of the Catholic Teaching Society: With grateful heart we today lift up our eyes to the all bounteous Father in heaven, as we consider all the good that He has deigned to let us do in union with our dear readers. Our Society, founded by the Reverend Father Jordan, began its existence in unfavorable times, and full often have we experienced that every beginning is difficult; and yet we have at the same time always made the experience that where

the need is greatest, there God's help is nearest. The book printing office is active. But the first and foremost object of our Society is not to speak through the written and printed word; we would in the first place send out into the world very many apostolic missionaries enthusiastic for the things of God, to the children of Holy Church as well as to those who are still outside her pale, in order to lead them into the sheepfold of the one Church of God.

"But missionaries are not merely priests, but also men with human needs, and their education demands considerable sacrifices for their support. So it recently became necessary as the result of the admission of new members, for us to exchange the house at St. Birgitta, which had become too crowded -and too small for us, for a larger dwelling place. This latter provides room for forty students. But the maintenance of many persons, if we figure sparingly with the present high prices, costs over a mark and a half for each person for food, clothing, light, bed, and laundry, therefore about 600 mark a year. For this reason we have already been obliged to refuse those who have no means. So in spite of the greatest economy it is impossible to get through in the ordinary way, unless our dear friends, out of love for God and the holy cause, come to our assistance.

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"He Who graciously rewards all good will richly repay what is done to us His servants. And we on our part, as much as in us lies, will show our gratitude already now by striving to make ourselves worthy of the benefactions and by very zealously and diligently praying for our benefactors.

"Our friends, both men and women, will certainly share with us the joy wherewith we are filled at the news that the Holy Father has given the altar for a chapel to be installed in the new residence, one of those altars upon which the Cardinals assembled for the election celebrated Mass. We thank God for this proof of fatherly solicitude on the part of the supreme shepherd of the Church; and we furthermore believe that we may give expression to the hope that after such an occurrence also others will feel themselves urged to

contribute towards the further furnishing of the chapel by giving vestments and church supplies."

Under date of December 10, 1882, we read:

" New favors shown by Leo XIII to the Catholic Teaching Society.-The great joy experienced by the residents of the Palazzo Moroni when four men from the Vatican carried over an altar as a gift from the Holy Father was soon to be followed by a new cause of rejoicing. On November 13, Father Jordan, Director, received the following letter from the canonry of St. Peter's in the Vatican (from Archbishop Peter Rota):

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"Reverend, most esteemed Father: I presented myself to His Holiness Leo XIII today, in order to offer him the tribute of your filial submission and to beg of him that, since Your Reverence together with the priests and the laymen of the Catholic Teaching Society founded by you have now taken residence in the Palace Moroni, Borgo Vecchio, where the orphans of Pope Pius IX formerly lived [referring to an orphan home of Pius IX that existed for a time in the building], he might deign to grant you the use of the chapel there for private divine services as was granted to the above-mentioned orphans, with the permission there to read Holy Mass without restrictions as regards number and days, and furthermore to keep the Blessed Sacrament and to administer Holy Communion. That he might likewise grant that also by hearing Holy Mass there the ecclesiastical precept of assisting at one Mass on Sundays and feastdays could be satisfied by all those who belong to the aforementioned Society, as members or as servants.

'His Holiness graciously deigned to hear and to grant all these petitions without exception and without restriction.

'It is with pleasure that I communicate this Papal concession to you, together with the information that the Holy Father sends you and your pious Society the Apostolic Benediction.

'With the greatest respect and esteem I am Your Reverence's most cordial and obedient Peter, Archbishop of Carthage and Canon of St. Peter's in the Vatican.' "

In "The Missionary" of January 14, 1883, Luethen reports:

"The little nursery of vocations, as the readers of 'The Missionary' already know, has rented a new house. We must say that the selection of that house was a very happy one, considering its location and its size. The present dwelling of 'The Catholic Teaching Society', the Palazzo Moroni, is in the immediate vicinity of Peter's Place, almost adjoining the same, scarcely five minutes from St. Peter's Church and the Vatican, the residence of the Pope. Its members are, accordingly, parishioners of St. Peter's Church, the center of all Christianity, the largest temple on earth . . .

"In the middle of the halls there is a spacious chapel containing the Blessed Sacrament. There He Who spoke the words: 'Seek ye first the kingdom of God and His justice, and the rest shall be given to you,' finds the youthful brethren assembled at His feet many times each day. Trusting In this saying of His, after their heartfelt petitions they cast all their cares upon the Lord, Who has at all times kept His word and remained true to it. There, in fervent prayers of thanksgiving, they also call the blessing of God down upon all their benefactors, especially upon those of the dear lands of German tongue, from which thus far most of the students have likewise come.

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"For this chapel an altar was presented to the Society by the Holy Father. But otherwise all further furnishings are still wanting; and also in the other rooms of the house apostolic poverty holds sway. But we will strive all the more to adorn and furnish the dwellings of our hearts with the one thing necessary, with that which is absolutely essential for our future vocation: with virtue and piety; for it is in our power to supply this ornamentation.

"The feast of the Immaculate Conception, on which day the new Society was founded one year previously, was

preceded by the spiritual exercises. It was a delight to behold the fervor and earnestness with which the members., the newcomers as well as those more advanced, during the days before this beautiful feast of Mary, entered into the spirit of these exercises under the direction of one of the priests of the house. A good foundation has been laid. May God continue to assist us!"

Later, on October 31, 1886, Luethen writes in "The Missionary":

134 • "Our College of Divine Providence in Rome -By the grace of God we have now enlarged our dwelling, inasmuch as we have rented additional quarters in the Palazzo Moroni, which has now been our home for almost four years. Those of our readers who have not yet been in large cities, can hardly have any idea of the colossal houses that are to be found here in the Eternal City. In our Palazzo we could accommodate around several hundred persons. But our religious family is in possession of only a part of it. Thus far we have been occupying the main part of the fourth story, which at the same time, high up, has a rather spacious terrace for walking about. From here one can look over a large part of the city and enjoy in particular a beautiful view of the front of St. Peter's Church with its gigantic cupola, and a part of the Vatican. One can also get a few glimpses of the distant Sabine mountains, a few hours away. This terrace is an advantage not to be made light of, since the air is purer up there, which is of great importance for health. But there a person also feels himself nearer to heaven, and has the world at his feet, so to speak, which contributes not a little to the practical development of an ascetic and apostolic frame of mind.

"Now, a few days ago we found it necessary to add to this abode a part of the third story, since a group of new candidates, especially Germans, as well as Italians, could no longer be accommodated in the space we have thus far had.

"At this moment seventy-two persons have been provided for in these quarters; others are still expected. In view of this

Moving over to Borgo Vecchio Street

large number we ask our readers for their prayers, that our good God may not withdraw His blessing and His favor from us, and that as He increases the number He may also grant that the whole religious family grow strong in the spirit of the interior life, and that the holy retreat, which the whole house is just now making for a period of ten days under the direction of the Venerable Father, may result in lasting fruit. For if the Lord does not build the house, they labor in vain that build it."

The building which has been under discussion above was purchased by the Society in the year 1895 and has since then been its center, or motherhouse.

21. FIRST DIFFICULTIES IN ROME (1882)

136 • While Jordan and his co-operators now set to work with all zeal and enthusiasm to advance their undertaking, the first signs of approaching difficulties made their appearance in Rome. Rome was suited, as scarcely any other place could have been, for putting the work upon an international foundation; and from there it could be introduced into the various countries. But Rome is also a place where a religious venture is more exposed to observation than anywhere else and where complaints against any such undertaking can be brought before the proper authorities. The imperfections of the project offered excuses enough for such complaints. Hence it was, humanly speaking, a bold venture to begin in Rome itself and to give publicity to everything through the press at a time when the new Society was still in its first beginnings and the Founder and his co-operators themselves could not exactly foresee its further developments. Add to this the novelty of the whole thing: the fact that the three vows had been introduced for the first degree but the members could nevertheless remain at their posts in the world as pastors, etc. Under the circumstances a certain justified mistrust was to be expected. And if the Founder, who took nothing more deeply to heart than a remark on the part of the ecclesiastical authorities, did not succumb beneath the trials and the undertaking go to pieces, that, abstracting from the guidance of Divine Providence and the virtue of the Founder, was to be ascribed to a great extent to the considerate mode of procedure in which the authorities handled the matter when complaints and accusations came in, and to the fact that, in spite of the initial difficulties, they did not wish to deal harshly with the project.

The first storm arose as early as in the year 1882, when the Society was not yet one year old. Writings and pamphlets announcing "The Apostolic Teaching Society" had been sent in all directions. Cardinals and Bishops had recommended it; and it was a pleasure to behold with what apostolic zeal the work was pushed forward.

Up to that time the words "Organ of the Apostolic Teaching Society" had appeared in bold type on the first page of "The Missionary"; but in the issue of October 8, 1882, this expression was missing. Instead of it the following notice was printed on the last page:

"In obedience to a higher command, our Society shall in future omit the title 'Apostolic,' while it reserves the right to adopt a definite name if the Holy See, as we hope, approves its Constitutions."

The next number makes no mention of the matter. But the issue of Nov. 11, 1882, bears the inscription: "The Missionary, Organ of the Catholic Teaching Society," and on the last page we read the following notice:

" Name of the Society. In future our association will bear the name: 'Catholic Teaching Society.' Of course, this change of name does not imply any change in the undertaking itself, its ideas, aims, etc. Nor does the removal of the word 'Apostolic' imply the slightest disapproval of the cause. The reason is quite another. By the use of this word the Founder wished only to characterize the spirit that should animate the members; but the word could also be understood in quite another sense. Much as we have loved this word, we nevertheless willingly let it drop, inasmuch as it gives us an opportunity of showing our most respectful submission to ecclesiastical authority. May the Lord give us in return so much the more of the apostolic spirit!"

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In a manner calculated to attract little attention these almost laconic sentences tell of an occurrence that was extraordinarily painful to the Founder.

What had happened? When Jordan, filled with apostolic zeal, founded his Society, he wished to give it a name that would set forth the spirit with which the work and its individual members should be animated, in imitation of the holy Apostles; so he called it "The Apostolic Teaching Society." Similarly in our own time we here and there find "Apostolic Schools," which expression merely signifies that

future missionaries are educated within their walls. All Jordan's plans and labors were directed to one end: to work for the Church founded by Christ and in apostolic spirit to lend aid to the supreme head of the Church in his task of evangelizing the world.

In his "Handbook of Catholic Church Law," speaking of the foundation of religious Congregations, Prelate Dr. Leitner says, among other things:

138 • "When at the instigation of a man (Founder of an Order, e. g., St. Benedict, St. Francis the Seraphic) or of a woman (Foundress of an Order, St. Bridget) or of a number of persons together (Founders of the Servites, the Order of the Visitation) a pious association that includes the essentials of the religious state is called into being, this association is in the first place a private affair. It becomes a juridical person in the Church through the written approbation of ecclesiastical authority, that is, first of all, of the bishop. If this approbation likewise goes so far as to grant it the character of a religious association, and if the canonical formalities are observed in such a grant, the new foundation becomes a *Congregatio religiosa* (a religious Congregation)." (Das Ordensrecht, 2nd edition, page 282.)

As we have seen, Jordan did indeed ask for his foundation, which according to the original plan was to be merely an association and not a real religious Congregation, the blessing of the Holy Father and the recommendations of various Cardinals and Bishops, but he did not seek any actual approbation from the Cardinal Vicar. At least there is no document at hand to that effect. He looked upon his undertaking in the first place as really a private affair, wished to get this started first, to perfect it, and then to present it to the highest ecclesiastical authorities for approbation. Under date of April 27, 1884, when the project had already assumed the character of a religious Congregation, Luethen wrote plainly in "The Missionary" (manifestly in answer to doubts that had arisen):

"What is the first degree of the Catholic Teaching Society? It is a religious Congregation, even if for the time being still private in kind. This Congregation binds its members to strive after perfection by the observance of the vows of poverty, chastity, and obedience, under a prescribed rule as well as under the direction of a superior, and by word and writing to devote themselves to the teaching of the Gospel. We say a religious Congregation of a private character, and by that we wish to say that this Congregation, or-to use a word more common among the people-this Order, is not yet approved. But this remark makes it incumbent upon us to enter more into detail regarding the stand of Holy Church relative to our undertaking, lest perhaps such as are not acquainted with the Church's mode of procedure in these matters find therein grounds for mistrust.

"Holy Church, this wisely ruling Mother, is not so quick to place the stamp of its approbation upon a new project. Such a work must first have gone through a gradual development, must have made the way of the cross, must have stood the test, must have borne good fruit, or, in other words, it must have shown itself to be the work of God. Ecclesiastical approbation is but the crowning of the work; the finished work itself must first be there.

"Now, as regards the stand taken by ecclesiastical authority to our new religious Congregation, we adduce the following facts: The Founder of the Society, the Reverend Father Jordan, before he applied himself to putting his whole plan into execution, placed it in its general outlines before the highest ecclesiastical authority itself, before His Holiness, the reigning Pope Leo XIII, and received his blessing for its success. And even a second and a third time has a blessing from this highest source come down upon the undertaking that has now come into being. His Holiness has furthermore granted the young Congregation permission to preserve the Blessed Sacrament in their midst as well as the favor that by hearing Holy Mass there they can satisfy their obligation on Sundays and holydays."

In this connection we might perhaps venture the following remark: It is indeed true, especially when we consider the prescriptions of the Church in force at that time, that the course which Jordan followed in the foundation of his work was not so definitely outlined as it is today and that Luethen, in the article just cited, wrote the sentence: "As far as we are concerned, we are more grateful to ecclesiastical authority for the freedom which it granted to the cause in its development than for any hasty approbation;" yet it cannot be denied that, if we look at the matter from a canonical point of view, the right way of proceeding would have been that Jordan, instead of asking for the blessing and recommendation of various ecclesiastical dignitaries, or even of the Holy Father himself, should have had recourse to His Eminence, the Cardinal Vicar, and should have procured from him the written permission to establish his foundation in Rome. It would not have been necessary for him to have the project already mapped out in all its details; some principal points would have been sufficient. We live today in times different from those of various great Founders of religious Orders in past centuries. Today the first question to be asked in such matters is: What do the Church authorities say to that? Would they approve of the project? and so on. That holds good especially for the moment when he wished to change the association he had planned into a religious Congregation. Despite the blessing of Leo XIII and despite the recommendations of various Bishops and Cardinals, still no formal ecclesiastical approbation had been given for such a Congregation; and this circumstance opened the way to criticism, at least on the part of those who were not well acquainted with the Founder and his undertaking, who had but an imperfect idea of the matter, and who, perhaps because of hearsay, were less kindly disposed towards it. We can explain this to some extent by the case of the changing of the Society's name, mentioned just above, although thus far, in spite of the courtesy of Church authorities, it is rather remarkable that we have not been able to find any documents or other material bearing on the affair in the archives of the vicariate of Rome.

The matter is somewhat clarified by the archives of the Congregation for Religious. There we also find a document from the year 1882 referring to Jordan and his Society. Complaints against Jordan and his undertaking had been made to His Eminence, the Cardinal Vicar of Rome at the time, Raffaele Monaco La Valletta. On March 3, 1882, he had informed the then Cardinal Prefect of the Sacred Congregation for Religious in writing that he had summoned Jordan in March (1882) and had called his attention to the fact that the title "Apostolic" was proper to the Holy See and was therefore not suitable for his undertaking. Thereupon Jordan had handed in a written reply, which the Cardinal enclosed, and had submitted the reasons which led him to make choice of that title as well as what he had in mind as regards the meaning of the word "Apostolic." "The Holy Father, to whom I reported the matter," His Eminence continues, "bade me send on the documents to this Sacred Congregation" [for Religious]. And thus the affair was referred to the decision of that Congregation. Thereupon a member of a religious Order was entrusted with the examination of the state of affairs. He was to make a report.

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That detailed statement is still on hand today. Jordan, apparently, never saw it; but he soon felt its consequences. It seems that the Religious who had been thus commissioned did not personally know Jordan and did not go to the trouble of learning to know him personally. By way of introduction he remarks that it was not easy to get a clear notion of the thing from the various writings and leaflets. The opinion itself is very sharp and thoroughly unfavorable. Views that were sacred to Jordan and gave him strength and courage in all his trials, were disposed of with sarcasm. To give a summary of the report: Jordan says that he founded the Society under inspiration from above. Father von Leonliardi maintains that he joined Jordan under inspiration from above. They speak of the Apostles as if they were their predecessors. Priests, laity, men and women are to be found in the association. (The reporter seems to have taken it for granted that all these lived together in one house, whereas it was a case of co-

operators living in the world!) It is a sort of a Noah's ark. The members of the first degree have to do just about what every priest or good Christian does as a matter of course, only the latter make a ten-day retreat and not merely a seven-day retreat, as do the members of the first degree(!). Matins and Lauds are anticipated without having received permission. (There is some confusion here: Jordan required that the priests make it their custom to recite Matins and Lauds the day before, as the Church prefers; the reporter understood the anticipating to mean that they were to be recited before the prescribed time, for which a special permission is necessary.) It is stated in the report that the statement submitted gives the fundamental outlines of an exceedingly grand plan. There was nothing more to be said.

142 . Then follows the actual verdict. Jordan has never thought of getting in touch with the Church authorities. The recommendations of Bishops and Cardinals meant nothing, since these evidently took it for granted that all was in order. The proposed undertaking offers nothing special; the difference between it and the other Orders consists in this, that the latter work according to rules that have the approbation of the Holy See, whereas the Apostolic Teaching Society works without any approbation whatsoever on the part of the Holy See and apparently claims to have received its mission directly from Divine Providence. (Here the reporter quotes verbatim the words of the Constitutions of the Society, as printed in the year 1882, which he must have had before him. These Constitutions begin with the words, in Latin: "Finis Societatis Apostolicae Instructivae est fidem catholicam ubique terrarum, prout a Divina Providentia ei committitur, propagare, defendere atque corroborare. Exercendo igitur magisterio ecclesiastico tum verbis tum scriptis, id assequi intendit, ut omnes homines magis magisque cognoscant Deum solum verum et quem misit, Jesum Christum, sancte vivant, animasque salvent." In English translation: "The purpose of the Apostolic Teaching Society is, everywhere to propagate, defend, and strengthen the Catholic faith, as far as this is entrusted to it by Divine Providence. Inasmuch, therefore, as it exercises the teaching office of the

Church both by word and by writing, it seeks to bring about that all men may more and more know the one true God and Him Whom He has sent, Jesus Christ, and that they may live holily and save souls." Jordan and his companions were here thinking of the general guidance of Divine Providence, and not of a special, immediate direction!) The Society, the report continues, speaks of the exercise of the Church's teaching office, which is the office of the Holy See and in a subordinate degree of the bishops, whereas we are but the pupils of such a teacher. (Jordan had the same view of the matter!) Leonhardi sees in periodicals one of the principal means of spreading Christian teaching, while in reality the press is but a lesser evil which circumstances and the attacks of an un-Christian and antagonistic press have rendered necessary. Much less could journalism, as Leonhardi would have it, serve as a principal means for a religious Institute, etc. He (Leonhardi) substantiates his assertion by referring to the organization of the Freemasons. But the illustration was poorly chosen, and the Church stands in no need of such exemplars. The title Apostolic Society presupposes a legitimate sending; but here it is to be taken in an oratorical sense. There are so many Institutes that busy themselves in a similar way of defend the Catholic faith *verbis et scriptis*, by word and writing, but none of them lays claim to the title "Apostolic," which is proper only to the Church itself, built as it is upon the foundation of the Apostles. Jordan has given himself his mission under that title. He may have had a divine inspiration, but thus far no sufficient proofs of that are at hand, and the Church has not yet sanctioned the fact; hence one may doubt as to its genuineness without in any way doing injustice to him. All the reasons that he adduces for retaining the title "Apostolic Teaching Society" do not seem to have any great value; and the bad effects of a change, which he points out, are too insignificant, since a matter of principle is here involved. Why did he not first ask the Holy See? Perhaps in order to place it before a finished fact(!). That after only two years the title of his work should be changed does not signify that the Founder would be looked upon as vacillating, as he says; at the most one would say that the Holy See knows a little more about these things than the Founder himself, and one

would not thereby be doing an injustice to anyone. He will be criticized as having shown but little prudence in the choice of the title, but whose fault is that? Also other Institutes had to change their titles. Jordan is opposed to the name Catholic Teaching Society because of the prejudices that would be aroused in Protestant countries by this title "Catholic." But, dear God! where in the world have apostolic laborers kept secret their character as Catholics, as though they would have to work in the dark! It is clear that the Society cannot yet be approved, since it is but a case of the first beginnings. He abstracts from the severely incriminating reports of the Bishop of S. (in France), for it seems to be certain that Jordan's Society has nothing to do with that of M. J., which has already been condemned by the Church. "Quae dicta sint salvo meliore iudicio." ("Which things may be said saving better judgment.") Rome, June 6, 1882. The signature of the Religious then follows.

144 . One who reads this decidedly unfavorable judgment might perhaps imagine that the Church authorities would then and there have put an end to Jordan's foundation. But that was not the case. On June 23, 1882, the opinion of the Cardinal Prefect of the Sacred Congregation for Religious was submitted to His Holiness Leo XIII. The decision was that everything, together with the opinion of the aforesaid Religious, should be sent back to His Eminence, the Cardinal Vicar of Rome, in order that he might see what further steps were to be taken. That was done under date of June 30, 1882. The matter was studied at the Vicariate; and on September 25, 1882, His Eminence the Cardinal Vicar, LaValletta, informed Jordan that the Holy Father did not approve the title "Apostolic Teaching Society" and that in the near future he would receive a questionnaire, which he was to answer, in order that a clear notion might be obtained regarding various points. This questionnaire arrived on October 24, 1882, and was filled out by Jordan. As mentioned above, it is to be regretted that these documents have thus far not been found. From the questions it can be seen that the authorities wished to investigate more accurately the points to which the designated Religious had objected. Jordan's answers as a whole apparently gave satisfaction. Only sketches of them are at hand.

Instead of having recourse to radical measures, His Eminence La Valletta, with the approval of the Holy Father, in the following year, 1883, appointed the Vicar General of the Theatines, P. Cirino, visitor of Jordan's foundation. He was to examine matters in detail, to report to the Vicariate, and to submit opportune recommendations to the same. That was done; and one may safely say that the calm and consideration with which supreme ecclesiastical authority handled the matter saved Jordan and his work from a heavy blow and contributed not a little to offset the baneful mistrust that might have resulted and might have rendered impossible all further development of the foundation.

The Italians have a proverb which says that not every evil comes in order to do harm. This applies nicely here.

Without doubt the close connection with spiritual authority and the good word of the Father Visitor, who must soon have learnt to know, through personal observation, both Jordan and his thoroughly ecclesiastical disposition, so entirely submissive to ecclesiastical superiors, had not a little to do with the fact that the clouds which had been gathering over the new foundation were again scattered.

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It cannot be said just how great was the influence of these happenings and of the Visitor upon the immediate development of the Society, at least not until further documents are found in the archives. That they, as well as occurrences that we shall describe in a later chapter, did influence it, may perhaps be deduced from the fact that in the spring of 1883, in conjunction with these happenings-at least as regards time -the Society was changed into a real religious Congregation. That was certainly a distinct mark of progress in the way of clearing up things, consolidating them, and organizing them from within. But this is not saying that the original idea did not have its good points. In fact, it seemed just then to be particularly timely, considering the conditions in various lands.

To the Corinthians St. Paul wrote: "Great is my confidence ... I am filled with comfort: I exceedingly abound with joy in all our tribulation. For also when we were come into Macedonia,

our flesh had no rest, but we suffered all tribulation; combats without, fears within. But God, Who comforteth the humble, comforted us by the coming of Titus" (2 Cor. 7). Jordan could apply the same thought to himself. Our dear Lord comforted him in all these tribulations and humiliations. Archbishop Rota's fidelity remained unshakable. He wrote articles in "The Roman Monitor" and in "The Children's Friend." And about this time the following courteous and encouraging letter was received from Archbishop Massaia, who later became Cardinal:

"Very Reverend Father Jordan, most beloved in the Lord: In every way do I join the Most Reverend Fathers in their recommendations, in order to commend your Institute to the people in all its branches; and I pray that God may shower His richest blessings upon you and your Institute.

146 • "God worked two great miracles in His Apostles, the preachers of the Gospel. The first and most striking was the miracle on the first Christian Pentecost in Jerusalem, when the Lord gave the Apostles the power to be understood in all languages, without multiplying their words, as St. Luke narrates in the Acts of the Apostles: We Parthians, and Medes, and Elamites, etc., have heard them speak in our own tongues.

"The second miracle, even if we pay less attention to it, was the multiplication of the Apostles themselves, when out of twelve He soon made perhaps twelve thousand with the power of the twelve. To adduce an example: not only did St. Paul teach personally, but he made use of Timothy, Titus, Apollo, and perhaps a thousand others, so that, while Paul rested, the others preached for him; and the apostolic word converted the world, 'as indeed you know better than I.

"But this does not suffice to make known the full force of their work. When you spoke with me about your plans in Jerusalem, they were only grains of seed, but fruitful ones, to which I then had the happiness and the honor of adding my grain of encouragement. How great, then, my joy must be today to see how that seed has grown up and already bears glorious fruit. Now you already have a group who speak for you to the people, and you have found a way of spreading the divine word

through the medium of the press and to make also that serve the apostolate, while on the other hand, through the efforts of the godless, it is employed for the destruction of society and the spread of paganism.

"So take courage, my dear friend, and, armed with apostolic zeal, do you also cheer up all your co-operators, priests or laity, who by their instructions or even by the work of their hands scatter blessings in the world.

"Therefore, humility and confidence, my friend, in the Divine Teacher Who has guided you. Thus far you have accomplished nothing; for thus far it has been only Jesus Who has done the work. So let Him continue to work on; but, lest He cease to work, you must labor and suffer together with Him. I am convinced that you have already made a thorough study of this view, and you have no doubt already inculcated It in your co-operators.

"I am not going to add anything more to this; since I know you well and have already long recommended you to the Lord.

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"Meanwhile, together with my blessing accept my congratulations for what has already been done and for what we hope for from God out of love for His Church. With all respect Your Reverence's most obedient servant, Fr. W. Massaia, Archbishop and Capuchin.

"(Rome) From the Convent of the Immaculate Conception, Jan. 23, 1883."

Without exaggeration one may say that if the above-mentioned Religious had called on Jordan personally or, in case he did not consider that feasible, had gotten into touch with Archbishop Rota or Archbishop Massaia, a more moderate opinion would have been the result.

22. FOUNDING OF THE ORDER

As we have seen, Jordan experienced difficulties on the part of the ecclesiastical authorities. They asked for more accurate information as to just what he had in mind with the plan that priests who remained in the world should be bound by the vows of poverty and obedience. On further reflection he himself no doubt began to have his doubts as to whether the members of such an association could remain sufficiently united and could be properly governed in the interests of harmonious action. So, too, he must finally have told himself that in those lands where religious Orders were not just then permitted, as was the case in Germany at that time, other conditions and other forms of government would follow, which would again permit the establishment of religious foundations. And thus no doubt the thought gradually matured of changing the association into a religious Order, contrary to his original intention. That was about the end of the year 1882 and the beginning of 1883.

On Passion Sunday, 1883, which was March 11 that year, Jordan, as we see from his book of resolutions, made his profession of the holy vows, according to the following formula:

"I vow unto the Holy Father and his lawful successors obedience, as also poverty and chastity, and I vow to devote and sacrifice myself wholly to the furtherance of the glory of God and the salvation of souls.

"Rome, on Passion Sunday, 1883.

"John Mary Francis of the Cross."

The first rules drawn up by Jordan were printed in the year 1882. Elsewhere it can be seen with what spirit they were permeated. In the year 1883 they appeared in amplified form for priests who remained in the world. These were to strive to attain the end of the Society "as far as that might be possible for them in their positions." They could make the

vows for a definite time or perpetually. The spirit of these rules was to imbue the members, no matter what position they held, with a genuine apostolic spirit and to preserve in them this spirit.

The next rules appeared in the year 1884, when the foundation had already assumed the character of a real religious Congregation. First come the fundamental statutes regarding the nature of the Society, the sacred vows of religion, the reception of members, and the Society's activity, with admonitions taken from Holy Writ; then, after a brief introduction, follow fifty-eight articles as norms "of the First Order of the Catholic Teaching Society." (How the word "Order" was understood and why it was used can be seen from a note in the "Apostel-kalender" for the year 1886. There we read: "If we use the word 'Order,' we do so by way of accommodating ourselves to the people's way of speaking, as well as thus to indicate the Founder's intention, who naturally submits the whole work to the Church for examination and approbation, even as it also develops under the eyes of the ecclesiastical superiors.") The Congregation of Sisters received the name of the "Second Order of the Catholic Teaching Society." The given purpose of the First Order is to defend and to propagate the kingdom of God by religious instruction. ("Finis huius Socieitatis est institutione religiosa Regnum Dei defendere, propagare ac dilatare.") The words "by religious instruction" are printed prominently in the original. That was the principal means the members of the Society were to make use of, and that is why it was called "The Catholic Teaching Society." Regarding poverty it is stated: "The members shall possess nothing as their personal property; whatever they acquire, they acquire for the Society." And it is imposed as a strict duty upon the members in all fidelity and without exceptions to observe holy poverty as the foundation of the Society. With the Apostle St. Peter they should be able to say: "Behold, we have left all things and have followed Thee" (the Savior) (Matt. 19:27). This was not a new thought. Even from the beginning those who, like Luethen, would join the work with heart and soul, were to

make this thought their own and actually leave all things. - In the first rules of the year 1882 we read: "Since the members follow the footsteps of the Apostles, who left all things and followed the Savior, they shall observe poverty as far as possible in their life and conduct." And that held good for all, also for those who remained at their posts in the world. In the rules which Jordan had printed in the year 1883 especially for such, we read: "They Indeed have direct property rights over all that they possess or acquire, but they shall cultivate and foster the spirit of poverty to the utmost of their power; they shall deny themselves all luxury and shall concern themselves with frugality in eating, moderation in drinking, and simplicity in the furnishings of the house." In a similar strain he wrote in the first edition of 1882: "Not only is poverty to be observed in these exterior things, but it should pass on to the heart and to the mind; for after all it is the part of true poverty to make little account of all created things and in spirit to forsake them."

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Jordan also incorporated these fundamental principles in the actual religious Constitutions of the year 1884. They remained decisive and are still so today. So, too, the "Norms" that had been drawn up together with them stood the test. Also these, with the exception of a few unessential points, were permanently taken over into the Constitutions of the Society.

As the Society in its character of a religious Congregation developed more and more and the number of its members increased, the need of additional regulations to give greater precision to the original ideas was gradually felt. Hence the edition of 1886 already contains 119 articles.

The decision to change the association into a religious Congregation must have come as a surprise to some of the first students. Already prior to this Italian friends had called Jordan's attention to the fact that their young countrymen came to study, but not to stay, and that he should not be too quick to receive them. But Jordan and one or another of his

friends were inclined to be less pessimistic in the matter. Who proved to be right? Luethen writes in his notes:

"When I came to Rome in the year 1883 a considerable number of students had already gathered round our Venerable Father and were pursuing their studies. But these for the most part did not have the intention of joining the Society for good; they merely wished to make use of the Society in order to reach the priesthood. Since the financial means of the Society did not permit of a continuation of this work, so praiseworthy in itself, and on the other hand the Society by the taking of the holy religious habit on the part of the Founder had to change into a religious Order, those students were selected who wished for all time to consecrate themselves to the religious life and the Society; the others had to seek accommodations for themselves elsewhere."

In the year 1884 it was decided to publish a special magazine for children in the German language also. Its object, conformably to the purpose of the Society, was to help instruct the children in a religious way and to make them enthusiastic for that which is good, in particular for the preservation of holy innocence. Luethen, who took charge of the editing of the magazine, concluded his first article, in which he explained the idea that the "Manna" was to be food for the soul, with the words:

"How happy it would make me if your parents and teachers and those who teach you catechism could write to me: Our children like to read the 'Manna.' But what especially gives us joy: Our children also do what the 'Manna' tells them. This may the divine Friend of children grant; and may He give His holy blessing to you and to me!"

The "Manna" is now (1946) in its sixty third year and since its inception has been food for the souls of thousands upon thousands of children; and surely one may say without any exaggeration that during all those years it has done great good.

Shortly afterwards Jordan founded a special Sodality for children, to which he gave the name of "Angel Sodality," into which children up to the age of fourteen could be received. It was to serve the same purpose as the "Manna," which magazine was also to be the organ of the Angel Sodality.

On the first pages of the first number of the "Manna" for 1885 Luethen published the following article:

152 • "A letter from our Venerable Father to the children. Dear children: On the feast of the Immaculate Conception of Mary I went to the tomb of the holy Princes of the Apostles, Peter and Paul, in St. Peter's Basilica in Rome, there to call down the blessing of heaven upon a plan that I had already for a long time carried in my heart. This plan, my dear children, consists in establishing a League, a Sodality, for you, as also for children in other lands. It is to bear the beautiful name of Angel Sodality. But now the matter is no longer a mere plan. For on that same day I received the first twelve children into this Sodality here in Rome.

"It is now my wish, as you can easily understand, that you all join this Sodality. Still, you would first like to know what the Angel Sodality is. Listen! By means of this Sodality you should unite yourselves with the angels in heaven, who always look upon the face of God, and form a special friendship with them. But if you wish to foster a true friendship with these pure heavenly spirits, you must strive with all your might to become very much like them, otherwise you will not fit together. Now, what does holy faith tell us of the holy angels? It says: 'The holy angels are pure, innocent spirits, who are not stained by the slightest blot of sin and who, furthermore, possess a great knowledge of God and divine things.' So the Angel Sodality requires that you make yourselves like the holy angels in just these two points. Hence you must first of all carefully avoid everything that can stain holy innocence, and in the second place you must learn well the truths of our holy religion. If you do this, dear children, and thus try to become like the holy angels, the holy angels

will rejoice over you, they will give you their special protection, and you will be happy for this life as well as for all eternity. And the Most Blessed Virgin Mary, who is Queen of the holy angels, will accept you and love you as her children.

"Finally you must still know that we can do nothing good without the grace of God; and therefore you should pray daily and fervently for yourselves and for all the little members, boys and girls, of this Angel Sodality, I am going to pray for you that you may all become very zealous members of this beautiful alliance with the holy angels and so become very pleasing to our dear God, to the Most Blessed Virgin Mary, and to all the holy angels. But you will give me the greatest joy, dear children, by zealously observing the rules of this Sodality, that is to say, by very diligently studying Catechism and Bible History and by keeping yourselves very free from all sin and saving your souls in our very dangerous time, in order that we may one day see each other in heaven and there rejoice eternally. May the holy angels and their exalted Queen Mary obtain that for us!

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"Rome, on the holy feast of Christmas, 1884. Your spiritual
Father,
"John M. Fr. Jordan."

In the following year (1886), when His Eminence, the Cardinal Vicar Parocchi, had just approved the Constitutions of the Catholic Teaching Society, he also gave the Angel Sodality its first ecclesiastical approbation. The decree concerning this read as follows:

"Lucidus Maria of the Holy Cross in Jerusalem Parocchi, Cardinal Priest of the Holy Roman Church, Vicar General of His Holiness the Pope, etc.

"In order that the young people of both sexes may grow in virtue and piety, it is well as early as possible to place them under the care and protection of Mary, the Virgin Mother of God, and of the holy angels. Wherefore, in virtue of our office we declare the Angel Sodality established for

this end to be canonically erected, and at the same time we ordain that its Constitutions, drawn up in the above two chapters and twelve articles, shall be tested for the term of three years.

"Given at Rome in the Palace of the Vicariate on the 16th of August, 1886.

"(L. S.)
"Augustus, Canon."

"L. M., Cardinal.
"Barbiellini, Secretary.

Countless children have since then been received into the Angel Sodality; and the Sodality, together with the "Manna," has been to them a powerful aid to perseverance in goodness and advancement on the path of virtue.

23. JORDAN'S PERSONALITY

(Translator's Note -This chapter, added as a retrospect in Father Pancratius' life of Father Jordan, is inserted here in the hope that it will add additional interest to what has gone before and to what is to follow, inasmuch as it throws the central figure of the biography into bold relief.)

If we examine the opinions of those who were in touch with Jordan before his foundations we find that they had high regard for his virtue and piety as well as for the purity of his intentions and that they did not in the least doubt that his exterior conduct was in complete accord with his interior dispositions.

We arrive at the same conviction if we go through his written notes, beginning with the first one, which he entered July 1, 1875, and which begins with the words: "What is man, that Thou art mindful of him?" and continuing on to the last, of April 14, 1918, taken from the Fourth Book of "The Imitation of Christ": "From the lips of the priest should come nothing but what is holy, honorable, and useful." This sentence is a worthy conclusion of the notes that he made in the course of the years.

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But the same judgment was also passed by those who lived together with him, associated with him day by day, worked with him, shared with him joys and sorrows, and attended his religious conferences.

HIS LIFE OF FAITH

"But my just man liveth by faith; but if he withdraw himself, he shall not please my soul" (Heb. 10:38). The life and labors of Jordan can be rightly understood and appreciated only by those who take into consideration the fact that all his thoughts and actions, all his activities and enterprises were penetrated, determined, and guided by holy faith. He knew no other norm of conduct, indeed, he openly warned his spiritual sons against worldly prudence, which

measures all things with the rule of reason alone. "A Religious should live by faith," he admonished; "in particular he should not judge of circumstances, persons, etc., with the eyes of the world, nay, not even with the eyes of reason alone, but in the light of faith, as the Divine Savior teaches and as the saints have done. A great evil which can enter into a community is this: if one judges of everything with the eyes of the flesh. Live by faith, I beg of you; that will bring you peace, that will make the community resolute and strengthen it" (address of Sept. 6, 1901). "Become men of faith, strong and unshakable in the true faith, loyal men of Holy Church. If thus you live by faith you will also take quite a different view of whatever comes to pass; you will trust in God; you will simply, as you should, do your duty and leave the rest to God. I admonish you, therefore, that in all happenings-let come what will, and no matter how disadvantageous it may appear you simply do your duty and cast all cares upon the Lord, and you will soon experience that the Lord directs everything for the best. Oh, when once in old age you look back upon many a sad occurrence, with what pain you received it, and when you see how God ordered everything for your greatest good, oh, how entirely different will be your judgment then! Live as men of faith; do become utterly firm and strong in faith!" (2. 18., 1898.)

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That was Jordan's unalterable attitude. Thus he thought and acted, and this he required of his spiritual children. It may be mentioned in this connection that his life of faith was thoroughly wholesome. There was nothing striking, nothing abnormal about it. In all things and everywhere he was guided by the teachings of the Catholic Church and he regulated his whole life accordingly. In the year 1901 he wrote at the head of his book of resolutions: "I approve what Holy Church approves, and reprobate what Holy Church reprobates. Francis of the Cross." ("Approbo quae S. Ecclesia approbat, et reprobo quae S. Ecclesia reprobatur. Fr. a Cr. 1901.")

HIS SPIRIT OF PRAYER

From the depths of this life of faith arose that spirit which so very much distinguished Jordan during this whole life and which was so truly a part of himself,-the spirit of prayer. Jordan was a man of prayer in the truest sense of the word. One may say that he used every free moment for prayer, he combined his work with prayer, he simply prayed without ceasing. Those who could observe him before the Blessed Sacrament, especially at times when he thought himself alone, were deeply impressed by his devotion. He then seemed, as it were, to wrestle with our dear God in prayer. When he went anywhere alone he usually prayed on the rosary. On his writing desk stood a little statue of Our Lady of Lourdes. When he had a special request, and that was the case many a time and oft, he was in the habit of briefly jotting it down and placing it in the folded hands of that statue. The Mother of God had to help him, and she did help. Jordan excelled in very especial love for the Mother of God; and he left behind for his spiritual sons that prescription in the Constitutions which exhorts the members to "cherish a special veneration, devotion, and filial love for the Blessed Virgin Mary." Over and over again in his addresses one comes across this admonition to honor the dear Mother of God and to be good children of Mary. Again, when Jordan was in Rome he went to St. Peter's Basilica nearby every single day and there prayed fervently, first before the Blessed Sacrament and then at the tomb of Saints Peter and Paul.

As he was himself a man of prayer, so he also recommended this to his spiritual sons over and over again. If today one goes through the notes in shorthand of his addresses on file, one finds that there is no point which he treats of and recommends more insistently than that of the importance and necessity of prayer. Even when he begins with quite a different subject, in the course of his talk he is sure to come back to prayer and to the admonition: "You must become men of prayer!" For him that was the great means of making progress in the spiritual. Life and of

158 • accomplishing anything worth while "A special point to which I would again like to call your attention," he said in an address given to the community in Rome on Jan. 5, 1900, "is prayer. O do not deceive yourselves! If you want to live up to your task and become apostles, if you want to accomplish great things, then become men of prayer! You cannot accomplish your task unless you have strength from above, grace from above. And the more you turn towards the earth, the less will you accomplish your task; and the more you turn towards heaven, in order through prayer to beg for strength and help from above, the more you will accomplish. Take this with you for your whole life and consider it well: If you are not men of prayer, even if you think you are accomplishing things ever so great, I fear that it will be as with a blazing flame that flares up but soon extinguishes. How can you sustain yourselves in this dead world, how hold out against the powers of hell and the passions, if you have not strength and help from above? Therefore, let that be to you a sign as to whether you are true to your vocation and to your task,-whether you are men of prayer. Relax your efforts in prayer and you may be convinced that you are going backwards and gradually you will, I may say, no longer know what you are doing! Hence, it is in prayer that you should get the fire and increase it upon the earth, there you should rest if you are tangled up in labors in the world, in the apostolate. O how cold is the air of the world that is wafted towards one here and there! Who prays not, is not warmed from the source, how will he be able to stand it? It is simply so: We have a task and for it we need grace for ourselves and for the others, whom we wish to convert. And if we make use only of natural means, how can we accomplish things? Therefore, pray instanter, instantissime, orate sine intermissione (earnestly, most earnestly, pray without intermission)! If you pray thus, you will have many a consolation, many a joy, heartfelt happiness. Oh, how important it is in the apostolate to have light from above; and sometimes when you think you are doing good, you are doing harm! Yes, send us, O Lord, a good spirit, emitte Spiritum Tuum!"

Jordan spoke in a similar strain on many and many an occasion. He also called prayer the greatest world power. Truly, he who speaks and acts thus is a man of prayer, who expects his help from God. And this help came to him. The fact that he did not break down under the heavy burden that rested upon him and that the undertaking which he called into being did not come to an untimely end can hardly be explained by any other satisfactory reason than his spirit of prayer. It was that which saved him and his cause, for which reason he was also wont to quote this thought from Holy Scripture: "The mercy of the Lord it is, that we did not perish."

HIS TRUST IN GOD

In this biography of Father Jordan his unshakable trust in God is emphasized repeatedly. As a matter of fact, next to his spirit of prayer, this is the most prominent trait in his life. No sufferings, no disappointments, and no trials were able to shake his absolute trust in God; on the contrary, heavy trials were for him only a reason for clinging ever closer to our dear Lord. The more sorrow and tribulation overwhelmed him, the more he called on God for help. His principle was: The good God can help and the good God will help, if only we on our part do our duty. This last reflection should be borne well in mind. Jordan very well knew that one who neglects his duties in a reckless way is presumptuous in expecting especial help from God; hence his urgent admonitions to the faithful discharge of one's duties. Thus he admonishes the community in a Chapter that he held in Rome on January 12, 1900, in the following words: "I say, we must look for our help from above; but we will not be able to look for it with confidence, if we do not strive to keep ourselves free from sin and to do the will of God. And therefore we should work, each one in his position, that we may make that confidence easier for ourselves. Fear God, pay heed to God, have confidence in Him." Applying this to Jordan himself, we must say that, in view of these convictions, he could by no means have had such unshakable confidence if he had felt himself interiorly at variance with God. But

because he loved God with his whole heart and feared nothing so much as to offend Him, it was possible for him in all his necessities to turn to the Lord with such confidence. And therein lies the real explanation of his confidence and of his final victory. "I would like to leave you a special heritage, if I may so speak," he emphasized in another address, "and that is a great trust in 'God. Just in our days it is so sad, that faith has so disappeared. Hence we must all the more lead the way with good example and in very truth live and act and work according to this faith and confidence. Again and again I say to you: Put all trust in the Lord in all your struggles, sufferings and labors, doings and omissions! Our help comes from on high! In Thee, O Lord, have I put my trust, and I will not be confounded for ever! Let that be your motto in all your undertakings" (4. 27., 1894).

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• But it was far from his idea to eliminate personal cooperation and simply and solely to expect everything from God. Speaking of the cooperation of the individual, he says among other things: "How can you help along? Above all by prayer, confidence in God, observance of the rules. But by mere trust alone and your hands in your pockets you will not get far. That would mean to tempt God. You must make it so: Expect everything from God, but on the other hand work as though everything depends upon what you do" (12. 3., 1897).

In his addresses we come upon such like admonitions at almost every turn. But we likewise find them in the written notes that he made for himself. Over and over again he admonishes himself to unshakable trust in God. "Use this key," he writes (11. 20., 1903), "confidence in God and prayer! "-"Even if you see no way out, trust in God and do your duty. The Lord will help you" (8. 19., 1905).-"Often call to mind the weighty sentence: Trust in God and you will be able to do all things!" (4. 14., 1904.) -"If one regulates his every step only according to the calculations of human prudence, one will never be able to reckon on the extraordinary help of heaven, never accomplish great things" (6. 27., 1891).

Here we may recall these words of the Psalmist, speaking of the destruction of the godless: "The just shall see and fear . . . and say: Behold the man that made not God his helper, but trusted in the abundance of his riches . . . But I . . . have hoped in the mercy of God for ever, yea for ever and ever" (Ps. 51). Jordan trusted and hoped in the Lord, and his trust was not confounded.

HIS RELIGIOUS SPIRIT

In the spring of 1883 Jordan gave his foundation the character of a religious Congregation. He himself, as we have seen above, made the holy vows for himself on Passion Sunday of the same year.

Jordan's idea of the duties of a Religious is likewise made manifest by his written notes and by his addresses. Again and again he admonished his spiritual children to be good Religious; that was the principal thing, that the world expected of them; and if they were not that, they would be in danger of going utterly astray. "Unless you sincerely strive after perfection, you will drag yourselves forward a little, but sooner or later, if the wind [of trials] comes, a little shaking will show that the house is not built upon a rock, but upon sand. And in such a case that will come to pass with every one of us. Only then do we fear when we do not truly strive after perfection; and if we do not fear, then we ought to fear all the more, because we do not recognize the danger. Make it a point, therefore, with all energy to strive after perfection, and I will be content" (address of 10. 7., 1898). And what Jordan told his spiritual sons, that he also told himself: "Keep the rules, observe them. I always insist upon this principle: Observe the rules; nor do I exclude my unworthy self" (9. 17., 1897). One may say that Jordan referred to this point in almost every address. Regarding the holy vows in particular, Jordan gave his spiritual sons a glowing example.

Holy poverty is called the foundation of the spiritual life. Jordan also made it the foundation of his Orders. And as he demanded of his subjects a strict observance of holy poverty,

so he also led the way with the best example. He sought no exceptions for himself, lest perhaps his subjects should offend against holy poverty and then be able to refer to his conduct as an excuse for their own. According to the opinion of many, he was over anxious in this respect. His health had to suffer from one or the other such thing. By way of illustration we might refer to his many and long journeys, which he always and without exception and everywhere made third class, also in those countries where that meant a great sacrifice and where people of his station traveled second class. So, too, the furnishings of his room were exceedingly poor. He did not want anything superfluous, anything costly, or anything that had even the appearance of being costly; he wanted no book, not even a breviary, that had gold edges; nor anything that might in his mind serve too much for comfort. A member of the Generalate, without first consulting him, once bought for him in a Roman antique shop a plain, unupholstered armchair, in order that Jordan, especially
162 when reading the many letters received, might take it a little easy. But Jordan could not be persuaded to accept the well meant offering; all his life long he used only a simple chair without arms. That he made no exceptions as regards dress, goes without saying.

In quite an exceptional way did he insist upon the practice of economy. Holy poverty demanded that, as also the fact that the good God sent the Society so much of the money of the poor, who often earned this by hard work or had to deny themselves in order to give. "I remind every Superior, and of course also myself," he admonished in an address given to the community in Rome on October 22, 1897, "that you insist upon the complete observance of holy poverty, always insist, for all time, also when I no longer live. Remember what I have said, that the blessing of God will not rest upon us, if holy poverty is not accurately observed. Never and under no circumstances will I approve of any abuse."

As regards the second vow, that of chastity, it has already been mentioned that even Jordan's bitterest enemies never brought up anything derogatory to him in this matter. His

virtue and his reserve in this respect were too apparent. Among the resolutions which he made in the retreat preparatory to his ordination to the holy priesthood (July 17-21, 1878) we find also the following: "Avoid association with the other sex as much as your duty permits. In speech always be as brief as at all possible. Avoid every natural attraction. Do nothing of which you cannot say that the dear Savior would want it. Be on your guard against all tenderness be rather too short and too abrupt in speech." Already at an earlier date he had entered the following in Latin: "Separate yourself from all creatures; use them solely for the attainment of your last and highest end. If your eye scandalize you, tear it out, etc." In the same way he, in his addresses, earnestly recommends purity of heart: "Prayer alone is of no avail either, if the heart is not pure. One then has a disinclination to draw near to the holiness of the All-holy" (11. 29., 1895). "How can one acquire great zeal for souls? The first thing is a living faith. Furthermore purity of heart. Bear that well in mind, for in the other case zeal may indeed be present, but also great danger" (1. 27., 1899). "The dear Mother of God is here [Feast of the Purification] the model particularly of the priest. As she offered the Savior in purity, so also should the priest offer the Sacrifice in purity" (2. 1., 1901). "Above all preserve purity of heart, then you will provide a dwelling place for the Holy Spirit" (Pentecost, 1901).- It was thus that Jordan thought of purity of heart; and in this spirit he regulated his whole life.

Speaking of obedience, Jordan had to undergo severe tests in this respect; but he stood every test. "We wish nothing but what Holy Church wishes," was one of his principles. We see what that meant for him when already in the early years the ecclesiastical authorities, without even giving Jordan a hearing, separated the first Congregation of Sisters from him and placed it in charge of another.-Jordan would like to have introduced a stricter degree of holy poverty in the male branch of his foundations. It was not permitted him, and he also sacrificed his heart's dearest desire in this regard.-The Apostolic Visitor interfered in a most painful way in various

points, contrary to Jordan's opinions.- So those who lived together with him were fully convinced that he knew how to obey under all circumstances and at the cost of any and every sacrifice. There is no denying, however, that he found it hard and that occasionally the sacrifice was very keenly felt. By way of illustration we need only refer to the address that he gave to his spiritual sons in Rome on May 5, 1899. In connection with the Savior's words: "Can you drink of the chalice that I shall drink?" he encouraged them to patience and perseverance; and in so doing he developed the thought that they would suffer persecution from the evil one and from the world, nay, more, that at times they would even have to endure sufferings inflicted by the good. Then he continues: "That is the third chalice [the one offered by the good], but not the most bitter. The last one, if the good God should offer this to you, is when obstacles are placed in your way even by those who have been appointed by God to support you, to protect you, even by the ecclesiastical superiors themselves. This is the fourth and the bitterest [chalice]." And this chalice is all the more bitter, the more well-meaning one is and the more one is striving to serve God and His Church. Also of this chalice did Jordan drink; and when he thus admonished his spiritual sons he spoke from experience and often his words came from the depths of a troubled heart. But he did not let himself get confused. Under date of April 26, 1904, he entered the following resolution: "By all means see to it that your spiritual children ever toil and labor in full harmony with the bishops and with the secular clergy and above all with the Holy Father, the Vicar of Christ!"

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So we see that he lived up to that which he promised when he made his profession of vows; and he persevered therein to the end of his life.

A good Religious is also observant; he is exact in the observance of the rules of the Order. In his addresses Jordan stressed this point again and again. As he constantly exhorted to prayer, to confidence in God, and to patience, so likewise to the exact observance of religious discipline. Over and over he would lay great emphasis on punctual attendance at the

common exercises of the community. So, for instance, he admonished the community on December 17, 1897: "Today I would like to call your attention to yet another point, which can be of considerable harm for the whole as well as for the individual. That is, if the rule is not punctually observed and the community life is not in bloom. If you wish always to be punctual and to become zealous members of the Society, then observe the community life and the community exercises punctually and exactly and perform everything regularly. Let no one be missing at the exercises that are held in common. Make no exception, unless you must. I might say that you turn away from the converging rays of the sun when you deflect from the common spiritual exercises; and as soon as you deviate from them, you will keep getting further and further away and at last grow cold. When I am no longer alive, see to it that you by no means choose for an office one who does not observe the rules. Therefore, do everything in common and punctually and do not let yourselves be kept away except by sickness or necessity. You shall see that God's blessing rests upon it."

What Jordan here inculcated, he himself observed with the utmost conscientiousness. He took part in the community life, in the community exercises, with most exemplary fidelity. This was above all likewise true of the religious exercises held in common. In this he went so far that he absolutely insisted that no one should come to him with any matter of importance shortly before a spiritual exercise. He neither wished to be kept away from the spiritual exercise nor be disturbed and distracted during the same by some half finished business. Even more important letters had to be put into the mail in good time before the spiritual exercises. He wished to be free from other thoughts at prayer, in order that he might give himself wholly and entirely to converse with God.

If he happened to return from a strenuous journey, he would not let weariness keep him from at once taking part in the community exercises. Apropos of this a confrere writes: "It made a deep impression upon me as a scholastic when I

saw that Venerable Father, who at one o'clock in the afternoon, certainly very tired, had returned from a journey to Germany, was the first of the Fathers to appear in the chapel for Vespers (two o'clock in the afternoon)." And how many a time we experienced -similar things! Punctual response to the call of the bell was for him a matter of course. In this respect he could well serve as a model for everyone, even for the most zealous novice.

HIS INDUSTRY

166 Jordan was deeply imbued with a true sense of duty. He understood the meaning of the words *Ora et labora*, pray and work! And he applied this principle first of all to himself. As soon as his obligatory prayers were over in the morning, he betook himself to work. Nothing should be left lying unattended to; and it was quite out of the question that he could ever have neglected business matters in order to seek solace in private devotions or to take recreation. Father Luethen insisted that Jordan take an afternoon walk. As already mentioned, as a rule he went directly to St. Peter's and there prayed first before the Blessed Sacrament and then at the tomb of the Apostles Peter and Paul. As they continued on their way he would best of all have liked to speak with his companion about business affairs or about spiritual things. When he wished to take along as companion one of whom he knew that he was very busy and did not otherwise go out, he would make the remark: "If you can get away, -for duty comes first." And he would never have taken anyone along if he had told him that his work did not permit him to go. He did, however, make it a point to warn those who as a rule never wanted to go out: "Look out; take care of your health too!" As he himself loved work, so he also urged his people to work. When in the morning he came to a person with correspondence and discussed the particulars with him, he was wont almost always to add the remark: "Yes, my dear, we must work much harder still! One could do so much and get such great results!" He also referred to prayer and work in the Chapters and in his addresses.

Jordan's occupation had to do entirely with his foundations, their beginning, and their development. As we have seen, he felt himself extraordinarily drawn to the study of languages and had already acquired extensive knowledge in this field. But when he came to the conviction that God wanted something else of him, he gave up this pet study of his and devoted himself entirely to his new task. From that time on he devoted himself to studies only in as far as they could be of service to him in his work; anything else seemed to him to be a waste of time. As soon as the mail arrived he read the business letters through and then at once betook himself to Father Luethen, in order to talk over matters with him and give the necessary instructions. Jordan did not dictate his letters, but merely indicated the thoughts; Luethen, together with the private secretaries, then replied to the letters according to the mind of the Founder. Jordan was accustomed to read these replies before they were sent away. Since he was extremely conscientious and actually over anxious in some things, it not infrequently happened that letters had to be written over again, often at the cost of much self-denial to the respective secretary. Jordan wrote personally when he thought that a letter written with his own hand might help the recipient in a special way, encourage him, or quiet him, or when it was a case of congratulations. Regarding the latter, he was always extremely attentive up to the very end of his life. In fact, his last lines were a name-day congratulation.

When Jordan had discussed outside affairs with Luethen, he usually betook himself to the Procurator General in order to talk over the financial situation, or plans for the spread of the work, or matters which the Procurator had to settle with the ecclesiastical authorities. So, too, he consulted the books of the local Procurator and exhorted him to patience and constancy. He likewise conferred with his consultors and with the educators of the Roman students. It also gave him much pleasure when students of the house came to him and talked things over with him. It was but very seldom that he went to the parlor, -in fact, only when someone quite

expressly demanded to see him and he could not well send anyone to take his place.

HIS ZEAL FOR SOULS

168 All Jordan's work, all his exertions, and all his cares served but one purpose, that of the salvation of souls. Whatever he undertook had as its end the initiating and developing of works which would be devoted entirely to the apostolate of the salvation of souls, which would, indeed, keep only this object in view. "What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?" (Matt. 16:26.) "But one thing is necessary" (Luke 10:42), and that one thing is the salvation of one's soul. With the exception of his first years as a priest Jordan was not directly engaged in the care of souls; but this was the object of the good works he called into being and through these he took an active part in the work of saving souls; and as long as there are souls to be saved his foundations were to be devoted to this task. This spirit he sought to inculcate into his spiritual children; and this spirit was to pass on from them to those who were to come after them. So, of a truth, Jordan labored unceasingly and most emphatically, even if indirectly, for the salvation of souls. Under date of December 20, 1894, he wrote the following words in his book of resolutions: "As long as there is still even one man on earth who does not know God, and does not love Him above all things, you may not take a moment's rest.-As long as God is not everywhere glorified, you may not take a moment's rest. As long as the Queen of heaven and earth is not everywhere praised, you may not take a moment's rest. No sacrifice, no cross, no suffering, no abandonment, no tribulation, no assault, oh, may nothing be hard for you with the grace of God-Omnia possum in eo qui me confortat [I can do all things in Him Who strengtheneth me]. Let no betrayal, no faith lessness, no coldness, no mockery lessen your fervor! Omnia autem per Ipsum, cum Ipso, et pro Ipso [but everything through Him (our dear Lord), with Him, and for Him]. All ye peoples, tribes, nations, and tongues, glorify the Lord our God! Woe

is me if I do not make Thee, O Lord, known to men! O Lord, help me, show me the way'. without Thee I can do nothing, from Thee I hope all things. In te, Domine, speravi, non confundar in aeternum [in Thee, O Lord, have I hoped, and I will not be confounded for ever]. Pray always in deepest humility and with the greatest confidence. Let nothing keep you from that!" In the chapter on the apostolate, which Jordan drew up for the Constitutions of the Society, we read, among other things, the following words: "Teach all nations, especially the children, that they may know the true God and Jesus Christ Whom He has sent. I implore you before God and Jesus Christ, Who shall judge the living and the dead, through His coming and His kingdom: Preach the word of God' Speak to the people all the words of eternal life. This is the will of God, dearly beloved, that all come to the knowledge of the eternal truths. I implore you that you do all in your power and sacrifice yourselves, so that with St. Paul you may say: I am free from the blood of all. Let no opportunity pass of proclaiming to all the teaching of God!" In an address to the assembled community in Rome on May 31, 1901, he spoke of the apostolate and of the exhortations just quoted and concluded with the words: "I can tell you that from no rule which I signed have I received so much heavenly consolation as from this one, and that I signed it before the Most Blessed Sacrament; tears of rapture came to my eyes, in approbation, as it were." One who speaks and writes thus may truly say with the Psalmist: "The zeal of Thy house hath eaten me up; and the reproaches of them that reproached Thee are fallen upon me" (Ps. 68:10). Jordan here shows himself to be a true apostle, one filled with the spirit of the Lord and staking his life for the things of God.

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HIS ASSOCIATION WITH OTHERS

Jordan was by nature sociable and condescending. He could associate as cordially with the ordinary man as with those of his own kind. He associated in a simple and unassuming manner with every one, so that some found out only afterwards with whom they had been having such friendly intercourse. More than once such occurrences were

even noted by the press. And he mingled with his own people in the same unaffected way. On principle he never spoke of himself, unless it was necessary for the maintenance of authority. He faithfully took part in the prescribed daily periods of recreation, just as in all the other community exercises. He took an active interest in a sociable exchange of ideas, whether about scientific, religious, or any other useful subjects. It was quite out of the question for him to take part in conversations that could offend against charity. This attitude of his was so well known that no one would have suggested or begun any such talk in his presence. In his addresses he occasionally spoke very sharply against sins of the tongue. "Oh, how many sins are committed with the tongue! Every one must take care, lest the wicked enemy tempt him and cause him to fall. Who can count the sins and the evil that the tongue brings about? How quickly one throws in a word and destroys everything! Like an assassin one strikes another down, without thinking of it. One does not disregard murder and manslaughter; but morally to kill a man, of that one has no scruples, indeed, one takes pleasure in it! This abuse of the tongue always goes further. One no longer thinks anything of a habit of detraction, when one is accustomed to it, and very great watchfulness and a long examination of conscience and fervor are necessary in order to rid oneself of it. It is my opinion that the tongue does the most harm" (12. 18., 1896).

So, too, Jordan sternly warned against being what we might call a gossipy busybody; he was absolutely averse to such beings and considered them wholly out of place among Religious. "It is really a sad experience, and yet it is true, that there are people who always report only that which is evil. If news pops tip or a scandal arises, it is the most bounden duty of certain individuals to spread the same. Heed well what you say; for the responsibility is great and you can no longer recall the spoken -word" (10. 9., 1896).

In his association with those in higher station and in his conduct towards the authorities Jordan's attitude was always extraordinarily deferential. "Honor to whom honor is due!"

For him this dictum of the Apostle was an absolute rule. Because of the delicate state of his nerves it not infrequently meant a considerable sacrifice for Jordan to betake himself to those in higher position or to the authorities and to talk over matters with them. But he did it as often as duty demanded, and even if it was but a duty of politeness. Thus, for example, he was careful to make it a point of presenting himself to every bishop who came to Rome and with whom the Society was in any way connected. Again, he was extraordinarily appreciative of benefits received; and he likewise most earnestly inculcated into his people the duty of gratitude. "Bear well in mind," he admonished his subjects in an address at the close of the year 1897, "that you be thankful to God and to all towards whom you have obligations, and never let that vice approach you which is called the black vice, ingratitude; be thankful to God, to the Superiors, to those who do you good in body and soul; take care not to be wanting in this regard."

JORDAN'S PHYSICAL CONSTITUTION

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Jordan was of more than medium stature, broad-shouldered, and of rather strong build. In general he enjoyed good health, even if not very robust. As mentioned before, he began his studies when he was already at the age required for military duty. Since he was well aware of the initial difficulties confronting him and of the importance of a good start, he applied himself to his studies with a zeal and a will power that was out of proportion to his physical powers. The immediate result of this was that he considerably injured his nerves and thus made work very hard for himself all his life long. A further result of this was that both agreeable and disagreeable things made an excessive impression upon him. So Father Luethen was right when he used to say: "We have absolutely no idea of what he must suffer." Since he experienced in his own person what it means to work with weakened nerves, he admonished such as almost immoderately applied themselves to their work not to ruin their nerves. He also had to suffer much from a kind of bronchitis. His digestive organs likewise caused him much

trouble, so that he had to be extremely careful in eating. Father Luethen, who was a most perfect model of mortification at table and whose place was at Jordan's right, saw to it that the latter took the proper diet. Otherwise Jordan had no serious illnesses with the exception of the one that came upon him in the year 1897-and he was accordingly able to do his work all his life long.

172 . Jordan was a man of deep faith and tried virtue. As regards his determination to found a religious Congregation, some were of the opinion that he was not only wanting in the necessary experience for such an undertaking but also in the necessary aptitude; and more than one brought this to his attention in rather plain words. It would be a mistake were one to assert that such opinions were utterly without any foundation. In such cases Jordan did not attempt to place himself in a different light, but had recourse to the dictum of St. Paul to the effect that God in His plans chooses the weak things of the world, so that no man may glory in himself before Him. This was not a mere figure of speech with him; he was convinced of it. And that is why he did not let such remarks dissuade him from the end he had in view nor cause him to weaken in his resolutions. One may say that the means at his command when he made his foundation were simply nil; but the foundation took place. Jordan called the Society into being in 1881 and governed it as Superior General until the year 1915, that is to say, for thirty-four years. He confided unflinchingly in God and his confidence was rewarded. And in the midst of it all he prayed from the heart with the Psalmist; "Not to us, O Lord, not to us, but unto Thy name give glory!" In his foundations he recognized not so much his work as the work of God.

In the measures that he took, particularly in evaluating his men, he not infrequently let himself be guided by an optimism somewhat in excess of the ordinary; and he ventured upon undertakings that often seemed to be out of proportion to the men at his disposal. Humanly speaking, it could not be otherwise but that there should then be occasional failures; and more than once those who had told

him of their fears were found to be in the right. The result was that it was said of him he did not have that insight into human nature necessary for a superior. Still, we may here recall the well known saying that as a rule we gladly believe what we desire. Jordan most ardently desired to get on with his work. To this end he sought to open new establishments and to strengthen the already existing ones with additional forces. It goes without saying that in this he was entirely dependent upon his men. These were young and to a great extent inexperienced. Jordan had accepted them, had seen to it that they were educated and trained and that they reached their' immediate goal, the priesthood. Now they were to go out into the world and take charge of posts in part greatly exposed and solve difficult problems. A mere spectator might easily come to the conclusion that this or that step was rather hazardous and that this or that undertaking would almost certainly go to pieces. But one who was in a position where he had to act without being privileged to choose may, indeed, have had similar misgivings but was obliged by circumstances to a great extent to disregard the same; and this all the more, since it was not a case of things absolutely impossible, for Jordan would not have demanded such, but of things that called for more than ordinary precaution and will power and postulated men of more than ordinary caliber. In such cases a man is willing enough to assure himself that things will go and falls back upon similar situations where they actually did go. Nothing ventured, nothing won, we say; and it is just this that enables us to judge of Jordan's mode of procedure in numerous instances. Those who had constantly to work with him know how many misgivings he would bring forward before he would select this or that Father, this or that Brother, for a certain task, while at the same time wishing nothing more earnestly than that somebody would allay his fears and tell him that he might be quiet about the matter and might act. His advisers often found themselves in a difficult position; but frequently they themselves could find no other solution and finally came to the conclusion that it might go and that therefore it eventually also would go. Such a deduction is

not exactly logical; but how often it happens in practical life that one must base one's decision upon such suppositions and then act accordingly! In doing so one will sometimes meet with success, sometimes with failure. Jordan carried out his plans; the establishments, as we have seen, abstracting from this or that unimportant exception, took root and grew. But he lost not a few of his men thereby, and the sacrifices entailed by some of his undertakings were great, perhaps almost too great. But were those losses necessarily connected with the undertakings? One may rightly doubt it.

174 . The fact that Jordan transferred the seat of the general government of his two Congregations to Rome, was a good move, considering the international character of the same. But if we review the matter today and take everything into consideration, we must say that this decision was very disadvantageous to the development of the Society. It was much too far away from its native source, from the homeland, which, after all, had for the time being to supply both men and means. Jordan himself later on related what various views he had to hear in this regard, also on the part of friends of his. Of course, his task would have been considerably easier, had he been able to begin with an establishment in Germany itself; but the then prevailing laws inimical to the Church prevented him from following such a course. When those restrictions were removed, the Society of its own accord took on new life and made splendid progress.

It has been brought up against Jordan, that he did not sufficiently provide for the training of his men in the humanities [classics, etc.]; that he was opposed to their getting a diploma of maturity, in order to make a position outside the Society more difficult or almost impossible and in this way to retain the men for the Society. This point has already been discussed elsewhere. -It is to be noted here that Jordan was absolutely not opposed on principle to a thorough training in the humanities, not in the sense that he may have looked upon it as in itself useless or even harmful-and such views admittedly also exist. And it is also to be noted that the guiding principle of his course of action was by no means

to make it hard for them to leave the Society. It is true that he took also this aspect of the situation into consideration; but, as everyone knows, it is likewise taken into consideration by other institutes. It stands to reason that it cannot be a matter of indifference to anyone whether men who have studied for years at the expense of an institute remain and work for the institute after they have reached their goal or leave and go their own ways. That is self-evident. The real, fundamental reason for his conduct was that he was in urgent need of men, and this need grew proportionally, since not a few proved unfaithful to him. His attitude was supported by the fact that his men were sent to countries in which less was demanded of them in various branches, while on the other hand they had to learn the language of the country; also by the fact that it was in part a case of belated vocations, and these men frequently brought with them a much better preparatory education than boys who entered from the elementary school; and, finally, by the fact that students in cloister schools are considerably less exposed to those distractions to which students in the world are as a rule exposed. (In the archives of the motherhouse in Rome we find an explanation apropos of this written by Jordan, in which we read, among other things: "A bishop told me that in answer to the question for what place our men are educated, a member of our Society replied: in order to labor there where they are educated. This is not correct, since the members must labor in that place which is assigned to them by holy obedience, be it at home or abroad. Let it furthermore be mentioned that in the schedule of studies one should as much as possible adhere to the program of the state Gymnasium, as regards the matter to be learned." At the same time he certainly did take it for granted that by means of diligent study the matter to be learned could be mastered in a considerably shorter time. As regards the generality of students the professors did not let this hold good to that same extent. With the students it depended upon the industry and the talents of the individual. The results were accordingly different.) As in many other things, so also in the matter of studies he wished only gradually to take action and to perfect

and build up, according as the number of men at his disposal increased more and more. If we take his purely personal attitude into consideration, he looked upon a knowledge of languages as more important for his men than, for instance, a more extensive knowledge of mathematics. He considered the modern languages as an extremely useful and in part an absolutely necessary means for the carrying out of the world apostolate, whereas he emphasized the classical as the foundation of the modern languages and also valued the much good that is to be found in their best authors. In recreation it was easy to attract his attention by quoting some beautiful sentence from a Latin or Greek classical author, only it was not to be overestimated. If one would dwell upon it too long he would lose interest and let one recall the saying of St. Bernard: "When you write it pleases me not, if I meet not therein the name of Jesus. When you speak of learned matters I find no pleasure therein, if through it I hear not the name of Jesus." Regarding mathematics he once casually made the remark that as a student for the priesthood one certainly does learn many a thing that one soon forgets again and has less need of, and he added: "I do not know whether I could still prove the Pythagorean proposition; perhaps I could not even do it."-This attitude of his relative to the humanities was also occasionally appreciated by specialists. So, for instance, a very renowned Director of a Gymnasium, who was a friend of his, wrote to him in the year 1906, when he was being sharply attacked in the press regarding this matter:

"Since I love your Society with my whole heart, it may be permitted me, in view of my age-on November 24, last year, I began my fifty-first year-in connection with the accusations of that paper, in all humility to make you a suggestion. If I am not mistaken, the so-called humanities in your Society, the time preparatory to the philosophical and theological studies, embraces a period of only six years. In order to close the mouths of all niggers and faultfinders, I would devote seven full years to this preparation, from which naturally, in the case of those who enter at an already advanced age, a

proportionate time would be subtracted, provided that they already bring with them a certain preparatory education. Seven full years of Gymnasium studies suffice wholly and entirely for such as have already chosen their life's work. In the Gymnasium it is, of course, something quite different. Since our young men do not yet know what calling they are going to follow, the education given by the Gymnasium must be as all-embracing as possible, that thus it may serve as the foundation for all possible studies. Through this multiplicity the Gymnasium is indeed, sad to say, slowly but surely going to pieces. The leaving-examination is of but very doubtful value, and therefore very weighty authorities continue to demand that it be dropped. In your Congregation you can quite well, without injury to the preparatory education that is to be desired, place lesser requirements in mathematics and natural science. But all the stricter would be my requirements in Latin, Greek, German, Literature, and in a modern language, as well as in the history of philosophical propaedeutics. [This- latter was given officially after the close of the humanities, at the beginning of the philosophical studies; the students applied themselves to the study of 'philosophy two or three years, according to the decision of the Superior; the study of theology then followed.] Herein splendid results can be obtained in seven years, if the time is judiciously used. Nor would I ever let a student advance to a higher class, if he had not wholly and entirely made his own the matter of the preceding year. By exercising such severity you would perhaps estrange one or the other candidate from your Order. But that will do no harm. For such young candidates as manifest a special talent for mathematics or some other exact science I would procure the opportunity of further perfecting themselves in the same. In this way, I believe, you would successfully do away with all complaints."

As already pointed out, Jordan was very much hampered in his activity by his weakened nerves. To this came what was closely connected with the same, his anxiousness. And one may say that his fellow workers had to suffer from it hardly less than he himself. Jordan was of an extremely

impulsive nature, one quick to seize upon a thought and occupy himself therewith. Because of his open, one might almost say childlike, disposition, he would communicate his views to others before he himself really knew whether they were capable of realization. If one would agree with them, he would straightway find objections and would bring forward a thousand and one misgivings. It took good nerves and great patience to listen to all these and to dispel them. One may say that in reality only Luethen was able to do this perfectly, even though he was approached more than anyone else, and this whether the time was opportune or not. For when Jordan has misgivings they had to be dispelled as quickly as possible, and as a rule he restricted himself to placing them before others and letting them be judged by others. Generally he did not want to hear any reasons but wanted only a Yes or a No to his question as to whether he might be quiet about the matter. How often one went to Luethen and complained that it was an unendurable burden and a thing that killed too much time! Luethen was accustomed to say that one must have patience, that our dear Lord had as a matter of fact simply let it happen that the Founder be so anxious, and that perhaps it was by a special dispensation of God, because with his quick temperament and his great urge to do things he might otherwise easily go too far and the consequences would then be much worse. On such occasions he was no doubt wont to add: "You see, the Venerable Father thinks too much, and that is why a thousand difficulties come to him that do not come to others." If one would object that, on the contrary, he thought too little, otherwise he would think out not only the difficulty but also the solution, Luethen would look at one with smiling eyes, and the meaning was: "Is it not so, you are lacking a little in necessary patience?" And, strictly speaking, he was right.

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JORDAN'S SYSTEM OF GOVERNMENT

Again, it was brought up against Jordan that he established too many Houses and thus split up his forces too

much. Many a time did he have to listen to this complaint, and it also played a part in the General Chapters. And over and over again it was decided upon for the time being not to make any further establishments and even to close the one or the other that had already been opened. But the strange part of it was that every establishment, when it was a question of giving it up, defended its right to exist, that it was just from outlying Houses and Provinces that the call for new establishments came, and that after the death of the Founder these followed each other with almost greater rapidity still. It was also made manifest that the Houses took on a more healthy growth when the men had rather too much work than too little. Finally, it may be said to the credit of the Founder that during his lifetime he introduced the Society into twelve different countries and thus built it up on an international foundation. So, too, the world war would have injured it incomparably more, if he had restricted himself to just this or that nation. Again, it was decidedly an easier task for those who came after to augment the establishments in foreign countries than it was first to call them into being. It may be said that the advantages accruing from this or that establishment began to be felt only later on, in some cases only after the death of the Founder. It was just to such new foundations that the words of the Founder could be applied: "Many already lost patience and remained standing when half way. If one perseveres a solution will at last present itself." But at the same time it cannot be denied that great tenacity was often necessary. Extraordinary people not infrequently rate others according to themselves; and, as they make extraordinary demands upon their own strength, so also upon that of others. Such a procedure occasionally results, if not exactly in direct impossibilities, at least in great difficulties.

Jordan experienced other difficulties inasmuch as some were of the opinion that this or that measure was not in accord with the purpose of the Society founded by him. And as a matter of fact, it must be admitted that, as a result of experiences made, some things which for a time caused no

little commotion were later on given up again, or even had to be given up, in order to prevent greater disturbances.

180 . Jordan's original plan was, not to found a religious Congregation, but an association, so that the members would have been able to work also in those countries in which religious Orders were not allowed, as was, for instance, the case in Germany at that time. The conflict between Church and state in Germany and its consequences doubtless had a considerable influence on his decision. Doubts were soon expressed regarding the feasibility of this plan. Also Jordan himself soon had his misgivings as to whether an association that was not a religious Congregation would come up to all expectations. When later on anything of this nature was suggested he would say that at first he, too, had such plans, but when he saw that a real religious Congregation would give the work a more solid foundation he had changed his mind. It was in the beginning of the year 1883 that he decided to found a religious Congregation in the strict sense of the word. In this he was variously influenced by his experiences with the founding of the first Congregation of Sisters. The immediate result of this decision was, as is mentioned elsewhere, that a number of students, not feeling themselves called to the religious life strictly so called, returned to the world. That was to be expected and could hardly have come as a surprise.

From 1883 to 1890 the religious Congregation experienced a rather rapid development. In May, 1890, the number of its members had already increased to one hundred and seventy. Jordan did all in his power to imbue these with the true religious spirit. He knew full well that was by far the most important thing. Regarding his choice of means, it was not infrequently said that he did not always make a happy choice; but it may also be said that in this matter he was not seldom subject to outside influence.

An example in point is the religious habit. He wanted it to be of a black color. Finally he gave in and chose gray. But it was not long before he came to the conviction that he should

not have given in and returned to the black.-As new houses were founded it became clear that exactly the same dress could not be worn everywhere as in Italy. Up to that time Jordan had little, if any, experience in this matter. With his anxious conscience it was not easy for him to grant exceptions in an important matter; and it would have been necessary to convince him as best one could of the lawfulness and the practicability of such exceptions. This would really not have been so difficult, since he had very great respect for the practice of other conscientious religious. Where these made an exception he found little difficulty in seeing a norm for himself, a fact of which he gave evidence time and time again. Again, more than once it happened that on his visitation trips he would let himself be convinced of some matter and was willing to give in but after his return would again have his misgivings and refuse the dispensation. In the meantime other, non-official advisers, had had their say, and the result was that Jordan with his timidity of conscience no longer dared to act. These advisers meant it well, but often enough they did not hit upon the right thing; and this was all the less surprising, since they themselves were young and inexperienced. Jordan, of course, had to bear the consequences. At least one thing stuck, namely, that he did not have sufficient self-reliance. Luethen would personally have acted otherwise in various cases, but being a subject he let himself be guided by the will of the Superior and Founder, wherein he saw the will of God in his regard. As is said elsewhere, it was held against Luethen that he was wont to give in too easily, all the more so since Jordan had more regard for his judgment than for that of all others. When in later years one spoke with Jordan about this or that particular situation, which caused no little difficulty in its own time, he himself would express the opinion that it would perhaps have been better if in some instances he had had a less timid counsellor than Luethen. And this remark was not without foundation, considering that Jordan himself was so given to over-anxiety. But it would have been still more important in some questions not to have asked any advice of younger and

inexperienced men. They should not have been given a chance to say anything at all in the matter.

182 . Many and many a time did Jordan have recourse to the example of the holy Apostles, who left all things and followed the Savior. After he had changed his foundation into a religious Congregation he also tightened the regulations regarding holy poverty; and, whereas the members could at first retain the right of possessing and of acquiring property, as early as the year 1888 he expressly laid it down in the rules that they would have to renounce the same; and it would have meant the realization of his heart's dearest desire to obtain for his foundation the character of a real religious Order, like those in which the solemn vows are made. But that was out of the question; and neither Jordan nor Luethen were the kind of men who would seek by insistence to put through any project when once the Church authorities had rejected it. The expression, "Of course, we wish nothing else but what Holy Church wishes," was too often on the lips of both these men to admit of their coming back again and again to a matter which they saw was not agreeable to the authorities.

At this same time (1890), as we saw elsewhere, Jordan introduced the recitation of the Office (the Roman Breviary) in choir. By many this move was greeted with great enthusiasm. But of all these enthusiasts hardly anyone had any practical experience; for, as a matter of fact, of the one hundred and seventy members who constituted the Society at that time only eleven were priests as yet. So the opinion of the majority did not really mean much; still, this first enthusiasm gave firmness to the decision. Practical experience in the small communities necessitated dispensations in almost all the houses, which dispensations were obtained only after much writing to and fro and many difficulties.

In this connection certain cases might be brought forward of which it is held that Jordan should have kept the purpose and scope of his foundation clearly in view and should have

adapted all the means to the end in a strictly logical way; by following such a course he might have avoided such ventures as others looked upon as wrong moves. But it may be said that in many instances it was really a case of trifling matters, which were not infrequently disposed of with excessive rigor. Jordan, it seems, was wont occasionally to remark that, after all, he had not previously received directions in writing as to just how he should establish and perfect his foundation. So it was almost unavoidable that he should make a trial of this or that, and no one can have any great objection to such a proceeding; and we know that to a greater or lesser extent similar experiences were made in all such foundations.

Jordan began his various establishments in a small way; and it was his desire that they should contemporaneously develop into educational houses in every land. In opposition to this idea there were those who preferred few but large and well equipped educational houses. It is easy to understand that in one and the same country one ought not without necessity establish many small instead of fewer but larger educational houses; but it is likewise evident that in itself it is better for an international Society to have a special educational house in every country or at least for every country, that thus growth in membership may be provided for. For higher studies Jordan wanted the students of the various -lands above all to come to Rome. As regards training in the humanities he met with difficulties in the matter of getting a teaching staff. The fact was made clear that the necessary teachers could not be supplied. It was not enough to refer to other Congregations, even if, despite the fact that they took the same measures, they made such great progress; the example of this or that country, it was contended, could not without more ado be taken as a standard for other countries. In concrete cases reasons pro and con could be brought forward; at the very least Jordan's views in this respect were not from the very start incapable of being carried out. As regards the choice of places where he established houses in the various countries, Jordan usually had a good insight; and in general he always made it a point to acquire

an accurate knowledge of countries and peoples with reference to his plans.

In conclusion it may be said that if for a religious Congregation the virtuous example of its founder is of incalculable importance, then Jordan's spiritual sons and daughters may esteem themselves happy in the consciousness that our good God gave them a Founder of such tried virtue and piety. He and his incomparable spiritual son, Father Bonaventure Luethen, left to those who come after them an example that these latter should keep before their eyes in all the vicissitudes of life, in prayer and in work, in joy and in suffering, always and everywhere. This example will inspire them in their striving after perfection, comfort them in suffering, encourage them in difficulties, warn them in dangers, reprove them for their faults; it will be for them a reliable guiding star that will lead them to their temporal and eternal happiness.

- 184 • The writer, who had the happiness of living and working together with him for long years, here recalls the words which Holy Writ applies to the great ancestors: "Let us now praise the men of renown, and our fathers in their generation. The Lord wrought great glory through his magnificence from the beginning. And there are some of whom there is no memorial: who are perished as if they had never been: and are become as if they had never been born, and their children with them. But these were men of mercy, whose godly deeds have not failed: good things continue with their seed. Their bodies are buried in peace, and their name liveth unto generation and generation." (Ecclesiasticus 44.)

24. FOUNDING OF THE CONGREGATION OF THE SISTERS OF THE DIVINE SAVIOR (1888)

(Translator's Note.-The first Congregation of Sisters founded by Jordan parted from him because of certain difficulties. Occasional reference to them is made in this chapter, which treats of the founding of the second Congregation, now numbering over 1,000 members and known as the Sisters of the Divine Savior, who, in the spirit of Father Jordan, are doing immense good in various countries of the world.)

After the separation of the Sisters first founded by Jordan turned out to be absolute and final, and once these no longer had any connections whatsoever with the Founder, Jordan could hardly expect soon to receive the permission in Rome to carry out the same plan with another superioress, though in spite of his failure he still clung to the idea. But since candidates who wished to be received into his Congregation continued to apply for admission, he finally asked His Eminence, the Cardinal Vicar Parocchi, whether he might begin with another new foundation outside of Rome, in another diocese. His Eminence informed him that there was nothing to prevent his doing so. This was in October, 1888. For a better understanding of further developments it will now be necessary to go back a little in the history referring to this matter.

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As early as the year 1882 a lady of the nobility, Baroness Theresa von Wuellenweber by name, born at Castle Myllendonk in Rheinland, who was directing an institute for ladies founded by her in a former convent of Benedictine Sisters in Neuwerk, District of Munich-Gladbach, became acquainted with Jordan and his foundation through the pages of "The Missionary." It occurred to her to have both her institute and herself received into Jordan's association. In this way her institute could work for the foreign missions, and Jordan would also have a suitable home in Germany for his Congregation of Sisters. With this idea in mind she wrote

to Luethen, who was then still living in Munich. From him she received the information that her plans could no doubt be combined with Jordan's own and that the latter would personally confer with her upon the subject.

After some correspondence Jordan did actually arrive in Neuwerk on July 4, 1882, He became acquainted with the lady and looked over the institute. Baroness von Wuellenweber made the following entry into her diary:

186 • "On July 4, after some correspondence, the Founder of the Apostolic Teaching Society arrived here from Rome. A greater joy could hardly come to me! He impressed me as a humble, true, zealous apostle. He remained three days. My one wish is to belong ever more firmly to this Society, until death. Dear God, eternal thanks to Thee! On September 2, 1882, the Rev. Frederick von Leonhardi, missionary priest of the above-mentioned Society, arrived here. On the fifth (of Sept.) my dearest wishes were realized. I made the holy vows before him for one year, that is, three holy vows-obedience to the Venerable Father."

One year later she bound herself forever. She also made a legal donation of her "convent with the three houses to Jordan, Luethen, and von Leonhardil i. e., to the First Order."

Jordan left Neuwerk after a three days' stay. Before his departure he gave the Baroness the following directions for her spiritual life:

ORDER OF THE DAY:

Morning prayers.

Meditation-half an hour.

Hearing of Holy Mass.

Spiritual reading, at least a quarter of an hour.

Adoration of the Blessed Sacrament for a quarter of an hour.

One chapter of the Imitation of Christ.

The Little Office of the Mother of God.

The prayers of the Society and the rosary.

A short examination of conscience.

WEEKLY:

Confession and Holy Communion; Holy Communion even oftener if the confessor so advises.

Thursday evening a short meditation on the agony of Christ.

MONTHLY:

To hear one Holy Mass for the Society or to say one rosary.

Jordan had in mind first of all to have Baroness von Wuellenweber come to Rome for a time, together with another Sister, who had been with the first Sisters in the diocese of Regensburg.

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He wrote to her on March 23, 1883, just after Sister Petra, of Jordan's first Congregation of Sisters, had received the holy habit in Rome and the greatest hopes -were entertained for the Sisters' establishment there, in view of the extraordinary fervor of the Sisters. The letter follows:

"Most Esteemed Daughter: For the holy feastdays I wish you and all your esteemed Sisters the blessing and peace of heaven; may the Almighty bestow rich graces upon you, that you may be ever more adorned with the exalted virtues for which we strive. I often think of you and have not forgotten Neuwerk. It is possible that next fall you and the other Sisters will have to come to Rome for some time. All goes very well here, and it seems that the Lord wants the motherhouse to be near the founder of the Society. The Sisters here receive many graces and are very happy. Next Easter Sunday three of them are going to receive the holy religious habit. I have also asked Father Luethen to come here for some time. If possible we must have our motherhouse in Rome, in the

center of Christianity, from which place some Sisters will also be sent to the Mission. It is true that we have not as yet any houses of our own here, but we hope that the good God will raise up charitable souls who will come to our assistance in this matter, in order that we may have a home in common, where all may get the same spirit for all branch houses, and to which individual members may again retire.

"May God bless you; and rest assured that I will not fail to pray for you as well as for the other Sisters.

"Apostolic poverty is one of the chief things aimed at here, since only upon this foundation can we erect a large spiritual edifice; indeed, it is 'also the way which the God-Man Himself walked. Do you also pray for us. With all esteem and submission in Christ, I remain most gratefully, (B. Jordan) John Francis of the Cross, March 23, 1883."

188 . From these lines it can be seen that Jordan thought of the establishment in Rome as the motherhouse and of the others as branch houses. The motherhouse was to impart the spirit of the Founder to the Sisters and through these to the branch houses. This letter was followed by another under date of Jan. 1, 1884. Jordan writes:

"Beloved daughter in Christ: Above all I wish you and your associate Sisters as well as all the dear ones in Christ a happy and blessed New Year, many graces from God, and great progress in perfection. At the same time I would like to give expression to my opinion, as it seems to me to be the will of God. I desire both your venerable self and also Sister Ravis to come to Rome this year, at least for some months, since I look upon this as absolutely necessary, even from the point of unity. During this time both of you would receive the holy habit and at the same time accustom yourselves to the community life. You yourself can see how necessary it is that the Sisters, who are to work with the same object in view, learn to know each other and to have true sisterly relations with each other. Think it over well before God, before that God who became poor even unto the crib and unto the cross. He will tell you what you should do. Great

things are generally accomplished only when they begin as the God-Man began His work-in poverty ... It grieves me that you have to wait so long before you get into the right activity. God will help. But let us also sacrifice our will to Him.

"I beg of you to write to me very soon when you can come. At present there are eight Sisters here who have received the holy habit and about seven are ready to enter. God willing, this year we are also going to let the Sisters begin the apostolate for poor girls. May God bless and comfort you, beloved daughter in Christ, and ever. make you more like Him. Awaiting an early reply, I remain very respectfully, John M. Francis of the Cross. Rome, January 1, 1884."

As can be surmised from this letter, von Wuellenweber would no doubt rather have remained in Neuwerk, there to found a house for Germany. But now she arrived in Rome at the beginning of July. Jordan, who in the meantime had there had the above-mentioned difficulties, seems already then to have been occupied with the thought of gradually placing her at the head of the Congregation in Rome. She stayed three weeks with the Sisters in Rome, Vicolo del Falco 18. But the cherished plans were not realized. After three weeks Baroness von Wuellenweber, somewhat disillusioned no doubt, returned to Neuwerk. She received the following letter from Jordan:

"Esteemed daughter in Christ: I hope the Lord has guided you back to Neuwerk again in good health; I was very anxious and worried and can but adore the most holy will of God. Yes; let us pray that we may die wholly to ourselves and live only to Christ. I am going to pray to the Lord, and He will do all things well, if we persevere patiently and accomplish His holy will. Whatever we do, we must never let ourselves be drawn into sin; for without sin all sufferings are truly sweet, if we are intimately united with Christ. My thoughts are often with the Sisters, and if you but knew how much I have the good of their souls at heart! Let us everywhere recognize the hand of God. Rest assured that I pray for you. Let us hope that the good God will soon show us His ways; yet we must

die wholly to ourselves and let the grace of God work in us unhampered; with the grace of God I hope ever to do what I recognize as His holy will; may the Lord never cease to give me His strength. God bless you all Your devoted servant in Christ., Fr. Francis of the Cross. Rome, Aug. 21, 1884."

On November 13 of that same year he again wrote to her and the rest of the Sisters there. It is evident that he looked upon it as a matter of utmost importance to keep them for the Congregation.

190 • "Dear Sisters in Christ: I have received your letter, as also the account. You will now please make it a 'Point to live up to the holy rule as faithfully as possible and very zealously to strive after perfection. The Lord will reward you for it. Let us continue to await that definite time fixed by Providence. The Lord does all things well and does not desert anyone who puts his trust in Him. Let us just keep on striving to be filled with apostolic spirit, to suffer apostolically, to pray apostolically, to work apostolically. Let us remain in intimate union with the Crucified and let us never separate ourselves from Him.

"May the Lord bless you and draw you ever more to Himself. Pray and suffer also for your spiritual Father' John M. Francis of the Cross. Rome, Nov. 13, 1884."

The decision was gradually reached definitely to transform the Barbara-Institute in Neuwerk into a branch house of the Sisters. Under date of Jan. 31, 1885, Jordan wrote to Baroness von Wuellenweber:

"Beloved Sister in Christ: In reply to your last letter I inform you that, if it is possible for you to get the Archbishop's permission for the Sisters to come to Neuwerk, I will probably send Sisters there; however, the Archbishop must first give his consent. As for the rest, I urgently beg of you zealously to strive after perfection, very conscientiously to observe the holy vows. God willing, I am coming to Neuwerk this year still. Do strive fervently after holiness, for time passes by so rapidly. How gladly would I see you working in foreign

missions [Bavoness would gladly have gone to the foreign mission and repeatedly told the Founder so], but let us leave that to Divine Providence, so lovingly concerned about us. Pray for us also. Greetings and blessings in the Lord. With all respect I remain your humble servant, Father Jordan.

"P. S. Kind regards to the Rt. Reverend Monsignor von Essen. I beg for his prayers."

From these lines one can also see, among, other things, that under no circumstances did Jordan wish to undertake anything without the permission of ecclesiastical authority. In case he really did not apply in Rome for the formal permission of His Eminence the Cardinal Vicar positive documents are not at hand it can only be explained by the fact that, as already alluded to, he was of the opinion that the spoken word and the blessing of the Holy Father were sufficient and that further formalities were not necessary.

The Most Reverend Archbishop of Cologne, Paul Melchers, was not immediately in favor of the plan and the matter was considerably delayed. On Aug. 9., 1885, Jordan wrote from Rome to Neuwerk:

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"Esteemed Sisters in Christ: During these days I called on Cardinal Melchers, who was very gracious and likewise said that he wished to call on us. He also spoke about you, and I noticed that he is well disposed towards you. He gave me the reasons why he did not at that time permit you to make the establishment; it seems that it was a misunderstanding.

"God willing, I hope to come to Germany once more this year; it may be that I shall then come to Neuwerk also. Persevere, good Sisters; do not lose courage; trust in our powerful patrons. Be sure to strive valiantly for the glorious goal of perfection, to which the Lord has called you. God bless you. With all respect I remain your devoted servant, Fr. Francis of the Cross."

While matters continued to be delayed in Neuwerk, the difficulties with the Superioress in Rome increased more and more, and it is quite possible that Jordan occupied himself

anew with the thought of putting Baroness von Wuellenweber into her place. On April 3, 1885, he sent her the following lines:

"Esteemed Sisters in Christ: I have received your good letter and inform you that you will probably have to come to Rome soon, while a number of Sisters will come to Neuwerk as private individuals. The good God will arrange everything well. Pray fervently. On Monday, God willing, I shall again give the holy habit to four candidates for the sisterhood. Much heavenly joy for the holy feast of Easter. Greetings and blessings in the Lord. Your devoted servant, Fr. Francis of the Cross.

"N. B. The habit of the Sisters is now black, no longer gray. Be on your guard, lest in your activity you lose sight of the actual apostolate. The children, the poor, and the sick are the favorites of Jesus! !!"

192 . In the latter part of August, 1885, Jordan travelled to Germany. On the 29th of the same month he wrote from Frankfurt am Main to Neuwerk:

"Good Sisters in Christ: I am sorry to say that also this time I am not yet in a position to regulate the affair with Neuwerk. But I hope that it will soon happen and so, God willing, I am coming to Neuwerk some time this year, when the Archbishop is in Cologne. [In the meantime Philip Kremetz had succeeded Archbishop Melchers.] Just strive zealously after perfection and trust firmly in our good God, Who does not forsake those that put their trust in Him. I am at present in Frankfurt, in order to gain ground for God's cause. Pray for me also and give me the joy of seeing you become thoroughly good religious, well pleasing unto God. May the Lord bless you. Your devoted servant in Christ, Fr. Francis of the Cross."

Jordan was still staying in Germany when the news reached him from Rome of the occurrences at the Sisters' there, referred to above. He hastened back but could no

longer change matters. Under date of Nov. 8, 1885, Luethen wrote Baroness von Wuellenweber the following letter:

"Rome, November 8, 1885. Beloved Sister in God: You will probably not blame our Venerable Father too much if in this case I write to you in his stead. The Venerable Father rejoices very much at your fidelity and adherence to our holy cause. But it is to be regretted that at this time the tender seed in Neuwerk cannot yet be developed or taken into actual consideration. It is really true that the Cardinal Vicar has withdrawn the Sisters from the guidance of the Venerable Father. You can imagine what a blow this has been for him. The good God does put his own to the test; nor is it for us to accuse men, and hence the Cardinal Vicar is certainly not to be accused; as ecclesiastical authority he could so act without committing injustice. Since you there, together with the good Ursula, do not belong to these Sisters in Rome, so neither are you thereby withdrawn from the Venerable Father's direction. But it would not be prudent already now to come forward again, -it might be misconstrued. Patience, therefore! You are living under vows and have your merit nevertheless.

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"Also pray for us. Fidelity and perseverance, they shall continue to unite us with the Venerable Father. Recommend me to the Rt. Rev. Prelate (von Essen). My greetings to good Ursula also! The blessing of God be with you. In the love of Christ, your most devoted Fr. Bonaventure.

"A cordial remembrance from the Venerable Father."

This letter was followed by two others, dated February 11 and June 19, 1886:

"Rome, February 11, 1886. Beloved co-worker in God: The Venerable Father asks me to inform you that he has received your letter and will send you a reply later on. Pray diligently for him; the good God has sent him terrible trials. But I hope that all will turn out well. As regards our Society, I can give you the information that the Cardinal Vicar has now approved the Constitutions; we hope that they will soon be handed over to us, since His Eminence is having a copy made

before the transmission. May the good God be with you! May He ever more and more enkindle in the interior of your soul the fire of apostolic zeal! With the assurance of my sincerest respect and love, your servant in Christ, Fr. Bonaventure."

194 . "Rome, Borgo Vecchio, June 19, 1886. Beloved Sister and co-worker in God: You must not be too much cast down because the affair of the Second Order still remains unsettled. O certainly, we understand your longing. Patience for a while still! The matter must surely be cleared up finally, the year may not close. The Venerable Father has suffered unspeakably in the whole affair. God will not fail to comfort. Only patience, perseverance and fidelity! You have already prayed, sighed, and yearned so long now-yet a while and God will, we hope, clear up the matter. Do not take it amiss if the Venerable Father does not write personally; he is in a position in which he cannot do so. Be convinced that he sincerely loves and treasures you in Jesus, and your fidelity will edify everyone who will hear about it. Continue to pray; God hears the prayer of the humble. Humble! O yes considering oneself unworthy of being heard and yet trusting in the goodness of God. Be truly devoted to the Most Blessed Virgin, the Patroness of our Society, Mary, whom we can never love and praise enough. Greetings in Christ from the Venerable Father! to you and your associate Sister, as also from your servant in Christ, Fr. Bonaventure."

Finally Jordan again wrote personally and encouraged von Wuellenweber and her associate Sister to persevere until the new foundation should be established. His letters bear witness to his unshakable trust in God. By way of example we let two of them follow:

"Rome, October 8, 1886. Dear Sisters in Christ: I finally get to write to you. Let us pray that the hour may soon come in which also the future Congregation of women may bloom in a spirit of holy unanimity for God's glory and the salvation of souls; let us pray, let us cast ourselves down before the throne of the Almighty and All-merciful, for without Him our work is simply in vain. Full of confidence let us turn to

our heavenly Mother and Advocate, Mary. Do not lose heart, the Lord is good ...

"In the love of Christ, your spiritual Father, Francis of the Cross."

"Rome, April 13, 1887. Dear Sisters in Christ: The time of suffering, Holy Week, has not yet passed for us, for I regret to say that I cannot yet give any definite answer regarding the affair of the Sisters whom I am going to found here or, if God wills, elsewhere, as soon as I can. I pray daily and hope that the Lord will not leave my prayer unheard. Do you pray also. After Holy Week Easter is sure to come. Rejoice that you are permitted to suffer, and be convinced that I suffer with you. May God bless and comfort you. Work only with the Society and pray much.

"In fatherly love, your devoted Fr. Francis of the Cross."

On October 12, 1888, Jordan received from His Eminence Cardinal Parocchi the reply that nothing stood in the way of his beginning a new foundation of Sisters outside of Rome. As a result of this and during that very same month he turned to the then Bishop of Tivoli, Celestino del Frate. Tivoli is an hour's ride distant from Rome by train, is beautifully situated, and was accordingly very suitable for the undertaking. The Most Reverend Bishop was a friendly, practical prelate and was very favorably inclined towards the Founder. Not only did he give the requested permission without further ado, but he promised over and above that he himself would look around for a suitable house that one could rent for the purpose in view. Under date of November 8, he wrote to Jordan about the result of his efforts:

"Most Reverend Father: In accordance with the promise made to you I did not fail to look for a house for the purpose made known to me by Your Very Reverend Paternity. Now, though many houses are available here, yet few are sufficiently roomy for the object in view. Only two could be found with seven rooms and a kitchen. Perhaps more rooms could be found in the Betti house; one would have to bargain

and in addition repairs would be necessary. I am told that in February that place will be free which today serves as the city community center. This would be suitable; at one time in the past it served the monks of Camaldoli. In any case, your Very Reverend Paternity would do well to make an outing to this place, from morning to night, to look over the rooms and eventually perhaps come to an agreement. You could take a bite with me. Having given this explanation I take pleasure in remaining, with the assurance of true respect, Your Very Reverend Paternity's most devoted servant, Celestine, Bishop."

Such a cordial letter was encouraging. Jordan took action without delay, went to Tivoli on November 12, and brought the matter to a conclusion. Already under date of October 31, he had written the following lines to Baroness von Wuellenweber:

196 • "Rome, October 31, 1888. Dear Sisters in Christ: Next month, in November accordingly, you must take your departure, in order finally with God's grace to begin the holy work of the Sisters. Arrange everything, therefore, and put it in order with the Reverend Pastor. Make all possible haste and let me know eight days before you are going to leave, since also three candidates from Bavaria are going along. The foundation is not in the city of Rome, but in the vicinity, from where you can see the city of Rome. Pray much and be ready for sacrifices, for the beginning is always connected with great sacrifices. A great field of labor is open. May the good God bless you. Greetings to the Reverend Pastor. Write at once. In the love of Jesus, your spiritual Father, Fr. Francis of the Cross."

Baroness von Wuellenweber, who had not let herself become confused by all the painful occurrences, answered the call without delay and got ready for the journey. When everything had been prepared in Tivoli, she was definitely summoned by Jordan. With three more candidates, who had been asked to go to Munich, she set out for Rome on November 21, 1888. In her diary we find the following entry:

Founding of the Congregation of the Sisters

"We were permitted to stay in Rome for three days, in order to visit the sanctuaries. Then we had to go to Tivoli, a little episcopal city, distant about two hours by train from Rome, where, on November 27, our Venerable Founder led us into our new dwelling, which was small and poor. Kneeling I then received from his hand the holy rules of the Order, which he handed over to me with the words: 'If you do this, you will become holy.' The new Congregation was not yet long in existence, when it already received an increase from Germany, Switzerland, and also from Italy. In a short time a little community arose. The occupation- of the Sisters consisted in meditation and prayer, in study and in useful



Superior General Mary (Therese) Wuellenweber

manual labor. In the absence of a house chapel of their own, the Sisters had to frequent divine services in the nearby Franciscan church."

On December 8, 1888, after having made a ten-day retreat, Theresa von Wuellenweber, Mary Hopfenmueller, Margaret Ruderich, and Margaret Rheinwald (the last three from the diocese of Bamberg) received the holy habit from the Founder; and thus the Congregation of the Sisters of the Catholic Teaching Society [now known as the Sisters of the Divine Savior] was anew called into being. The eighth of December is, accordingly, the anniversary day of the foundation and has ever since been solemnly observed as such by the Congregation. Theresa von Wuellenweber took the name of Mary of the Apostles and became the first Superior General. The religious habit selected by the Founder was the same as the one still worn by the Sisters today.

198 • The foundation grew and strengthened under the administration of- Superior General von Wuellenweber. She devoted herself heart and soul to the cause and, what was more important still, let herself be guided by the will of the Founder in a spirit of exemplary submission. Jordan prescribed the religious habit, the manner of life, and the activity of the Congregation. The Superioress saw to it that there was no deviation whatsoever from these directions. In this connection it was principally Luethen who, wholly in the spirit of the Founder, aided her with advice and counsel.

It may, of course, be mentioned that storms broke upon this foundation also. Steps were subsequently taken anew to induce His Eminence Cardinal Vicar Respighi, the successor of Cardinal Parocchi, who had in the meantime died, to act in the affairs of the Sisters independently of the Founder. But the male branch of Jordan's foundations had meanwhile become sufficiently strong to take an emphatic stand for Jordan. His Eminence was not hard to convince and politely but decisively rejected the adverse suggestions made to him. That was a great comfort to Jordan in his many sufferings,

as was also the knowledge that the Sisters remained true to him.

To this came the further reflection that also the first Sisters, as much as depended upon them, would without doubt have remained true to him if a change of superiors would have taken place at the right time, and that the separation could in no way be held against them. They humbly submitted to ecclesiastical authority and now, though under another name and with other rules, display an extremely blessed and fruitful activity in the Church of God. But it has been necessary elsewhere more thoroughly to sketch the position taken by the first Superior, in order to do justice not only to Jordan but also to his first Sisters,

25. FURTHER DEVELOPMENT OF THE SOCIETY (1886-1888)

It is easy to understand that the occurrence referred to in the preceding chapters, namely, the approbation of rules drawn up by some outsider, must have attracted attention and that it caused some uneasiness also in the men's branch of Jordan's foundations. But the members remained loyally united; and it may be said that they emerged from the crisis more strengthened than anything else. It was undeniably a victory for Jordan that His Eminence, the Cardinal Vicar Parocchi, retracted the rules first approved and now approved in their stead those submitted by Jordan. To this success were added tokens of approbation from outside sources that exerted a salutary influence. So, for instance, at about this time Jordan received the following respectful letter from the Most Reverend Bishop of Muenster, John Konrad:

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"From the communication sent last month by Your Reverence to this place and from the magazines accompanying it, I have noted with special interest what an important task the Societas catholica instructiva has set for itself in its purpose of laboring for the preservation and propagation of the Faith and for the promotion of piety and morality. With all my heart I wish the best of success and God's richest blessing to the Society's devout aims, and when opportunity offers I will gladly take the occasion of recommending the promotion of the Institute to the people of my diocese.

"With every sentiment of respect, Your Reverence's most devoted servant,

"John Konrad, Bishop of Muenster."

Another cause of satisfaction came to the Society towards the close of the same year. "The Missionary" for Dec. 26, 1886, tells about it under the caption Deo Gratias!

"December 18th is a memorable day for the history of our Society; for that day brought us a new priest-the first one our Society has prepared for the holy priesthood. It is our Frater Thomas, now Father Thomas, of Maerzdorf, diocese of Prague. May he be the forerunner of many thousands! May new priests soon follow him! How long we have yearned for this grace, to have a new priest for our Society. Now our longing begins to be realized. The newly ordained priest will certainly be mindful of his benefactors at the altar of God, and our readers too will certainly not refuse our request that they say a devout 'Ave' for the new laborer in the vineyard of the Lord. May the Lord grant them a share in our joy, for it partly belongs to them also. As a matter of fact our friends, through their alms and prayers, have helped to train this soldier of Christ; they have a certain share in the labors, hardships, and battles of his apostolic career, in the salvation of so many souls which, we hope, the Lord will yet save through his activity."

The newly ordained priest of the Society above mentioned was

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FATHER THOMAS WEIGANG

He is deserving of special mention. Born of good Catholic parents on September 25, 1843, in Maerzdorf near Glatz, he received a religious training from his very youth and acquired that spirit of deep piety which accompanied him throughout his whole life and which was his strength and his support in the difficult situations and trials that arose. After having finished the elementary school he attended the Gymnasium of Glatz. Afterwards he became bookkeeper in a cotton factory. In this position he so distinguished himself by his conscientiousness and business ability that -the position of factory manager was later on given him. He proved himself extraordinarily successful in this position, advanced the interests of the factory, took an exemplary interest in the welfare of the workers, and also saw to it that the workers lived up to their religious duties. When he went to church with the workers on Sunday, people were wont to say: "Here

comes Weigang with his procession." In the year 1873 he entered the married state. His good wife, who was also strictly religious, died after eight years of happy married life. The marriage was not blessed with children.

202 . As factory manager Weigang often had occasion to meet the clergy. He learnt to know and esteem the priesthood more and more and finally felt himself called to be a priest. He was accepted by the Seminary at Warsaw. There he heard of the Catholic Teaching Society, recently established in Rome, and that it also accepted students advanced in age. Since he did not feel much inclined to be a secular priest but was very much drawn to the priesthood in the religious life, he sent a letter of application to Rome, asking to be received. He was accepted and entered the Society in Rome in 1883. He was then forty years of age and was five years older than Jordan. But that did not prevent him from humbly submitting himself in everything and from being during his whole life to his brethren a shining example of lowly obedience and of unshakable fidelity towards the Founder. He continued in Rome the theological studies he had begun in Warsaw and, as mentioned above, was elevated to the holy priesthood Dec. 18, 1886, the first student of the Society to be ordained. The Founder employed him chiefly as his secretary. So he had an extensive correspondence with the benefactors and the promoters of the Society, particularly those among the clergy. He signed the letters: "Your poor little servant, P. Thomas Joseph a Divina Providentia" (Fr. Thomas Joseph of Divine Providence). Thomas was his name in religion. As a matter of fact he tried all his life long to be the servant of all and whenever he could do anyone a favor he did it with the most winning willingness; and he himself experienced the greatest joy over a service thus rendered.

Jordan now had two spiritual sons upon whom it may be said he could rely under all circumstances: Father Bonaventure Luethen and Father Thomas Weigang. Though at first thought this may seem to be a matter of little moment, yet it was a great gain for the Society.

Another and a similar joy came to Jordan at the beginning of the next year, 1887. A Bavarian priest, already in the forty-fourth year of his age, applied as aspirant to the religious life in the Society.

DR. LAWRENCE HOPFENMUELLER

Under date of January 3, 1887, this truly excellent priest wrote the following letter to Father Luethen:

"Reverend Father: For a long time now, I have had interior promptings to enter a missionary Order. Now, since my good mother died at an advanced age on the first of January of this year and there is no longer anyone in the world for whom I have to care, I feel more than ever urged to follow this interior admonition and seriously to examine my vocation. In this examination I realize that I have a special inclination and desire to go to the foreign missions. Our European Christian people are in process of deterioration, the soil no longer absorbs the heavenly dew. Ought one not, then, to see in the recent striking increase of zeal for the foreign missions the breath of the divine Spirit, which would waft the divine seed despised by the Christian people of Europe into the midst of new and uncultured peoples, in order there, instead of the aging, dying ones, to cause new branches to grow for His ever verdant kingdom? Can and ought not I also be such an instrument and offer myself to the Lord God for this purpose, I reflect, all the more since the Holy Father in his Encyclical on the missions urgently desires that many may receive the missionary vocation? But are you not too old, so I asked myself, in your forty-third year still to do this work? In particular, will you still be able to learn the necessary languages, which study is more difficult in advanced age? I asked the Trappist Abbot, Fr. Francis of Mariannahill in South Africa, about this when I was in Bamberg, and he answered: *Nunquam sero* (never too late). It is true, I am still healthy and strong and I can also stand something. Accordingly, what yet remains of my life might perhaps be devoted to this work; then, too, the grace of God might strengthen my failing memory in the learning of

languages. But where to? That is the next question. On the occasion of some correspondence you once let fall the words: I hope to see you with us once again; and I would be glad if you would come into closer association with me. Something like that. It is this that now prompts me first of all to carry on this exchange of ideas with you. So I would like to ask: Is there a possibility in the not too distant future that your Congregation will receive a mission field from the Propaganda and that it can accept the same? In that case, could it use me? Or may it perhaps be the divine will for me not to be personally active in the mission, but to help along in the education of young men who go to the missions, and so at least indirectly to work for the missions? Or will your Congregation last? The donations that are published in the Missionary are, by way of example, much smaller than those

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Father Otto Hopfenmueller, S.D.S.

published by N. N. However, that would not deter me, for I have at least that much trust in God, that He will not abandon a work which is to serve for His glory and for the extension of His kingdom. As I now make these reflections, prompted by your earlier words, I am allured by the undertaking of the Trappist Abbot, Father Francis, in South Africa. There a mission field has already been established; there, too, it seems that the missionary activity has been taken in hand by the Trappists in the most practical way, similar to that of the old Benedictines; for they not only teach the wild peoples prayer and heavenly things, but how to do the necessary work; and not only do they teach it, but show it, show it practically, show it through their own work. Ought I not, then, rather become a Trappist and labor there for the kingdom of God? Fr. Francis told me that they could still use a number of Fathers ... The Missionaries of the Sacred Heart of Jesus in Tilburg, and now Antwerp, who are also purely German and who, courageously and generously, have recently taken over the extensive mission of Micronesia and Melanesia in Australia, have a promoter in an acquaintance of mine from Bamberg, who is in the women's branch of the Congregation in Issoudun and is there also preparing herself for the Australian mission. She has already earnestly appealed to me and expressed the wish that I would join her Congregation. Such is the helterkelter of my thoughts, and I would now like to bring about a crystallization of the same; and in addition to prayer, which I myself resort to and have others resort to, I would like to get your opinion and advice, which I beg of you please to send me. Perhaps you could also take the Superior of your Congregation, Fr. Francis Jordan, into confidence and ask him about it. After I have made use of all possible human and divine means, I will, never fear, arrive at a knowledge of the divine will. And should this knowledge tell me: You are called to this or that place, with the grace of God I shall follow. Should it tell me: You are not called for the missions but are to remain a Bavarian country pastor, then also I will be content.

"I would gladly enclose a stamp for your kind reply, but I have no Italian stamp. So send the letter unpaid for.

"In the meantime, recommending you and your Congregation, together with your Superior and all the members, to the protection and the help of God and Mary and the holy Apostles, and wishing a happy and blessed New Year, I subscribe myself most respectfully your most devoted servant,

"Lawrence Hopfenmueller."

This letter was answered by Luethen. Hopfenmueller then wrote to Jordan under date of January 24:

"Praised be Jesus Christ! Seussling, P. Hirschaid (Bavaria), Jan. 24, 1887.

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"Reverend Father: In the name of Our Lord Jesus Christ, Who taught us evangelical perfection and sent out His Apostles to announce the saving truth of the Faith, I venture to direct to you, Reverend Father, the humble, childlike, and well considered petition that you would accept me in your Congregation. After receiving that letter from the Reverend Fr. Bonaventure Luethen I immediately made a novena to the Queen of the Apostles and once more attentively read his call to action in the Apostelkalender. Now at the conclusion of all my seeking and praying, I feel in me the urge to enter an Order, and that a missionary Order, inasmuch as my inclination and my interior longing leads me that way. In making the choice I finally decided to enter the Catholic Teaching Society. The reasons which influenced and decided me are as follows: I felt myself particularly drawn towards the missions among pagans. But when comparing the Trappist colony and your Congregation I said to myself: If you go there, your will and wish will indeed be fulfilled. But whether your will is also really the will of God,-therein you might deceive yourself; it might also be self-will. But if you go to the Teaching Society, you will place yourself under obedience in the hands of a Superior who will first put you to the test, judge of your qualifications, and then

assign a place to you. Then you will know for sure that through the Superior the divine will and not your self-will is accomplished. So I experience within me a readiness to place my will entirely into the hands of the Lord God and, in religious obedience, to live and labor where the Superior, as the Superior, and in what manner the Superior wills and commands, and with the grace of God faithfully, willingly, submissively, and humbly to keep the holy rules of the religious life. Nor does poverty appear difficult to me, since I do not possess anything as it is. To this point I wish to call your special attention, Venerable Father, namely, that I cannot bring any amount of money along for you ... I have expended about 1500 marks as security. Now, I of course hope that perhaps some generous persons whom I know will pay my debts. But if that should not happen, then I might of course sell all my house furnishings in order to pay my debts, and nothing would be left for me to bring along. Perhaps I could still save my library, if it would be of service to the Congregation were I to bring it along ... So, too, I have a white vestment, an alb, and two stoles.

"Some difficulties have arisen against my decision. The first is the sadness and the lamentation of my parishioners, who say to me: Why do you want to abandon your little sheep? When you are gone, everything that you built up will go to pieces. With Jesus I answered: Also other sheep I still have, which I can and should lead into the sheepfold. They also tried to keep Jesus back, to have Him remain, and He said: I must preach the Gospel also in the other cities of the land. The second difficulty is that my Most Reverend Archbishop does not like to let me go, because of the scarcity of priests. A friend said to me: If you go against the will of the Bishop, it is not the will of God. I replied that among us the scarcity of priests is mostly imaginary, since only convenience suffers want, and every little town wishes to have its own priest, whereas there are so few for the 800 million heathens, and there a real and true need is evident. Furthermore, the laws of the Church, which prescribe the acceptance of the demission in the case of a vocation to the

religious life are surely a sign that there is no disobedience here, since it is simply a case of following the will of the higher ecclesiastical legislator to the exclusion of the will of the lower superior. Judge, Reverend Father, whether I reason aright.

208 . "Now, here is what particularly attracted me to your Congregation: First of all the circumstance that it was through a casual correspondence with Father Bonaventure that I experienced the first feeling of a vocation to the religious life. Secondly, it made a good impression upon me that in the last letter there was not the slightest trace of any so-called boasting of your Society, that not the slightest depreciation of another Order was in evidence. From this I realized that the spirit of God and religious perfection must be in your Society, and that attracted me. Finally, also the fact that your Congregation is still something incomplete, something begun, is a circumstance that did not repel but rather attracted me. I thought that, by the grace and calling of God, I could perhaps do a little something for the continuation of the glorious work.

"So once again, humbly and in simplicity, I beg of you, Venerable Father, to receive me as a novice and to test me as to whether or not I am called by the Lord God for your Congregation. In case of an affirmative answer I also beg of you to inform me when you wish me to enter, what else there may perhaps yet be for me to observe, and to enclose a copy of, your rules if you have them printed.

"Thus I place the short span of future life that still remains to me at the disposal of God and of your will enlightened by God, and I hope that as in the past so also in the future God's unmerited love and goodness will direct everything for my best. I beg of you to greet the Reverend Father Bonaventure for me and to thank him for his letter. In the love of the Sacred Heart and of the Queen of the Apostles I remain your most obedient,

"Hopfenmueller, Pastor."

Under date of April 22nd Hopfenmueller writes that because of the death of a pastor difficulties unfortunately arose against his immediate entrance. First of all, the diocesan chancery gives him only a six months' leave of absence, that he may first test his vocation. Then, because of this death, it needs him until at least the middle of August, when a newly ordained priest will be available. He has accordingly decided "in order to avoid the evils to be feared, to remain up to this time. But because, as I heard, the month of August is the most unfavorable in the matter of climate and the time when outsiders accustom themselves with greatest difficulty to the Roman climate, it would perhaps be advisable for me to come at the beginning of September. I now beg of you, Venerable Father, to let me have your opinion of this, whether I have acted rightly in delaying my departure, whether you are satisfied with that, or whether there is still some way in which I should conduct myself according to your wishes and commands. For I am resolved to the utmost of my power to offer myself to the work of the missions, even if they leave no stone unturned in order to hold me back. The parishioners weep, friends and confreres reproach, the superiors restrain me. But I think, God calls me and therefore in His goodness He will also even out everything and arrange it as it should be.

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“With the utmost respect and love Your Reverence's humble and most devoted

"Hopfenmueller, Pastor and Postulat."

Jordan agreed to the plans thus outlined, but at the same time bade him already then take part in the press apostolate of the Society, which Hopfenmueller most willingly did. He entered the Society on September 14, 1887, and received Otto as his name in religion. He gives a brief sketch of his life in the following lines:

"I was born May 29, 1844, as the son of the farmer Frederick Hopfenmueller and his wife Marianna Jacob at Weissmain, in the archdiocese of Bamberg. As far as I know

I was also baptized in the parish church on that same day. I received my first Holy Communion on Whitsunday of the year 1856 and was confirmed in the same year. On October 1st of the year 1856, after the Reverend Father Frederick of Weissmain had given me private lessons, I entered the third class of the Gymnasium in Bamberg, from which I graduated in the year 1862. From the fourth class on I was brought up as a free student in the so-called Aufferss'schen Seminary, after I had been supported the first year by benefactors. After graduating from the Gymnasium I made one year of philosophical studies and three years of theological studies at the Lyceum in Bamberg, was ordained priest October 6, 1866, and then studied another year of theology at the University of Wuerzburg, where I obtained the degree of Doctor of Theology. On October 1, 1867, I became assistant at St. Martin's in Bamberg, Called upon by the Rt. Reverend Dr. Thumann, then Vicar General, and with the consent of His Excellency, the Most Reverend Archbishop Michael von Deinlein, I founded the Bamberger Volksblatt, with Jan. 1, 1872, at the beginning of the German Kulturkampf. For the first year it was published as a weekly, from the year 1873 on it was issued daily.

"In the year 1877, because of high treason, which, however, I together with many jurists could not find in the incriminated article, I was condemned by the sworn tribunal at Bayreuth to three months fortress imprisonment, While I was serving this sentence in Passau, a new accusation was brought up against me of insulting Prince Bismark, which likewise led to my being sentenced by the sworn tribunal at Bayreuth. The punishment was five months imprisonment, which I served in the cell jail at Nuernberg. In addition to that I was sentenced to fourteen days more in jail for giving offence to Minister Hoermann, which days I completed in the Frohnveste at Bamberg. After my dismissal from the prison at Nuernberg I was transferred as curate to Reichmannsdorf on April 11, 1878. I was there until February 9, 1882, on which day I moved over to Seussling as pastor, which parish was entrusted to me by His Excellency, the

Most Reverend Archbishop, after I had put in a request for it. In the year 1886 the thought of entering a religious Order took possession of me. And when, on January 1, 1887, my mother died, I felt myself urged to put this thought into action. And so, on Sept. 14, 1887, I joined the Catholic Teaching Society, after the Venerable Father and Superior had approved of my entrance.

"P. Otto Hopfenmueller."

On July 7, 1887, he once more wrote to Jordan, to the effect that his niece, who was his housekeeper, would like to enter the Congregation of Sisters that was to be founded. She was received and was one of the three Sisters who, on December 8, 1888, the foundation day of that Congregation, received the holy habit from Jordan in Tivoli, together with the first Superior General, Baroness von Wuellenweber. We shall speak of Hopfenmueller again; he proved his worth in exceptional manner and his memory is held in high esteem in the Society.

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Among the happenings of this time which were of importance for the young Society may also be reckoned a visit which His Eminence Cardinal Melchers, former Archbishop of Cologne, paid to the motherhouse of the Society in April, 1887. He let each individual member be presented to him and in conclusion, as "The Missionary" reports, addressed "words of encouragement and stimulation" to the assembled community. The next day he also sent an alms.

In February, 1888, Jordan and his spiritual family were honored and delighted by a visit from the successor of Cardinal Melchers to the archiepiscopal see of Cologne, His Excellency Philip Krementz. "The Missionary" of March 11, 1888, writes as follows about it:

" On February 14, on the day when, just as on the two preceding days from morning to evening, our religious family sought to make reparation and some return to the Divine Heart of Jesus before the Blessed Sacrament exposed, in

212 • expiation of the excesses of Shrovetide, it had the joy and consolation of a visit from a German Church dignitary of high rank. His Excellency, the Most Reverend Archbishop of Cologne, Philip Kremetz, who was just then spending some time in the holy city here to take part in the Holy Father's jubilee celebration, showed his interest and his good-will towards the Society by his friendly visit. All the members were assembled in the refectory and they greeted the most welcome visitor with a hymn to Our Lady, since the Society is consecrated to the 'Queen of the Apostles.' His Excellency then passed along the rows and let each one be presented to him. Great was his astonishment when he heard the names of the most diverse Italian, German, and Austrian dioceses mentioned. He was especially pleased that a goodly number of students from his own diocese were presented to him. The distinguished guest then deigned to give an address in German to the students, numbering about 160, in which he expressed his satisfaction at the fact that so large a number from the most diverse localities, in the bond of unity and charity, here prepared themselves for the priesthood. He admonished them through zealous and faithful study ever to enter deeper into the knowledge of Christian truths, never to forget to add prayer to their work, and to keep the fire of the holy love of God and of fraternal charity burning ever more brightly in their hearts, in order one day, as skilled and efficient preachers of the Gospel, to augment the kingdom of God by word and example, to lead swills to the knowledge and Love of Christ, and thus to merit for themselves a glorious reward. With his episcopal blessing the Most Reverend Prelate took his farewell and left the Society strengthened by his visit and consoled by his interest."

In April a very gratifying letter arrived from the Most Reverend Bishop James Maximilian of Laibach. It read as follows:

"Your Reverence: The communication dated April 4 of this year, which Your Reverence addressed to me relative to the 'Societas Catholica Instructiva' founded in Rome, has been passed on to the clergy and also to the laity through the

Further Development of the Society

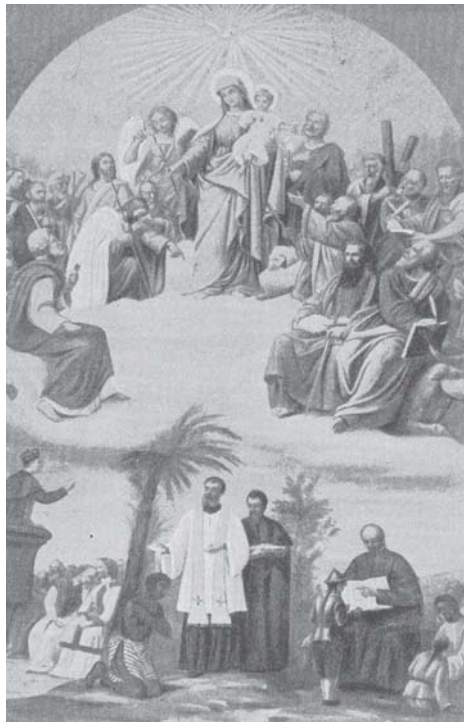
medium of the paper which publishes diocesan ordinances, together with a recommendation of the noble aims of the aforementioned Society.

"The donations that we hope will be sent in shall be transmitted directly to Your Reverence by my chancellor.

"From me personally find enclosed for the time being the offering of ten florins, Austrian standard of coinage.

"Respectfully Your Reverence's most obedient "James Maximilian, Prince-Bishop.

"Marburg, April 14, 1888.



Painting in Motherhouse in Rome;

"To the Reverend Fr. Jordan, Superior in the Collegium Romanum at Rome."

Through the Latin magazine "Nuntius Romanus" knowledge of the Society had already reached all parts of the earth, and so gradually also propositions were received. We may here mention one that came from Columbus, Ohio, in North America. At the same time it shows what one man can accomplish, if he is filled with the right spirit and does not give up. The letter reads as follows:

"Columbus, Ohio, October 19, 1888. "Very Reverend Confrere:

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"Since I have in mind later on in this letter to give you some information, I will first of all introduce myself. I was born at Muenster in Westphalia and am at present fifty-two years old. In my youth I first worked for my widowed mother, then entered the Prussian army, afterwards studied, was again, as sergeant, in two wars in the year 1864 and 1866, went to America in 1867, studied again here and was ordained priest in the year 1870, when I was already thirty-four years of age. Thereupon I was first of all a pastor for seven years in a country parish. During this time I started a German Catholic paper, called 'Waisenfreund'; and with the profits realized from this periodical I established an orphan home, in which I have already, during the past fifteen years, given over 600 poor boys a Catholic education and training. I myself am at present still the Director of this orphan home, at the same time also Editor of the Waisenfreund,' and more recently I have likewise begun to aid and to care for poor German youths who have a vocation for the priesthood. In all these tasks I have only one single priest to render me partial assistance. My whole activity, as well my literary as my educational activity, could be very considerably expanded, if I were not standing so much alone, if I could procure the assistance of zealous priests.

"Now I have learnt that a few years ago you established a Catholic Teaching Society in Rome. All I know about this Society is that it consists of Germans and wishes to devote

itself to every activity that has for its purpose the promotion of the kingdom of God. Under these circumstances I would like to ask you kindly to send me further information about the Catholic Teaching Society. I am very particularly pleased with your Society because it does not exclude any phase of activity; and for that very reason it would be in quite a special way suitable here in America, since for people who wish to undertake any useful activity whatsoever for the glory of God and the spread of the Catholic Church there is a boundless field right here. If what you are going to tell me about the Catholic Teaching Society appeals to me-and that according to all appearances will be the case-then I would offer you all the assistance in my power to enable this Society to establish itself here also.

"In order to bring this matter to an early conclusion, I would like to ask at once, in case you are in general agreement herewith, whether you perhaps have one or two priests of whom you can dispose and who are capable of giving the young men instruction in Gymnasium branches. The priest or priests would have to be Germans and would have to do the teaching in the German language, but it would also be very desirable that he or they also understand the English language. In case I receive a favorable answer to this inquiry, it might be possible already in my next letter to make you some proposition or offer relative to the activity of your Society in America, which of course would then likewise depend upon the consent of the respective diocesan Bishop here.

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"Awaiting your kind reply, I remain with -greetings and all respect your obedient confrere, "Joseph Jessing."

Jordan, unfortunately, had not the necessary men to enable him to participate in the work to which Jessing was devoting his life and subsequently perhaps to take it over entirely. But all his life long Jordan took great interest in the work and repeatedly referred to Jessing's fine example.

Meanwhile, it was, as Jordan writes in "The Missionary" for August, 1887, "the principal task of the Society to educate young men to be apostolic religious priests." In the last number of "The Missionary" for that same year (1887) he addressed the following words to his benefactors:

"Dearly beloved benefactors and cooperators of our Society: In the name of our spiritual family and with all my heart I wish you joy and blessing for the coming holy feast days, in particular a truly happy new year rich in graces and blessings.

"I am going to offer the first Holy Mass in the new year for you, that the all-good God may bestow upon you for time and eternity happiness, well-being, and blessings in great abundance, and especially that in His unbounded goodness He may reward you a hundredfold for all that you have done, are doing, and will yet do for our holy cause.

216 • "Dear benefactors, do not grow tired of zealously helping along in this work! For remember that it is you of whom Divine Providence makes use for the welfare and the growth of our Society for His glory and the salvation of the neighbor.

"Keep up the good work yourselves and get new benefactors for us, for we need many. Since last year our spiritual family has grown from eighty to one hundred and fifty members and will continually grow still more.

"The harvest is so great and the members so few. Pray, therefore, and help along that laborers be sent into the vineyard of the Lord. O how we shall console the divine Heart of Jesus, if we help educate good religious priests who will one day snatch from the slavery of the hellish dragon the souls redeemed by His Precious Blood.

"Rome, in the holy season of Advent, 1887. ' "Fr. Francis of the Cross Jordan."

The studies were carried on with great enthusiasm and with happy results. The students themselves were mostly Germans and Italians. Recreation was conducted partly in German, partly

in Italian, and partly in Latin. In this way the students more easily accustomed themselves to these languages and acquired greater facility in using them. When looked at from this point of view, this usual commingling of various nationalities in religious Orders is of considerable advantage. Father Otto Hopfenmueller proved himself to be an excellent teacher and a model educator. In addition to this he was engaged in literary labors and already the year 1889 put out a Latin prayer book. Also, he quickly learnt the Italian language, his knowledge of Latin being of great help to him in this. In the year 1886 the "Apostel-Kalender" appeared for the first time. It won a considerable circle of friends and benefactors for the Society. It has been issued annually ever since.

The year 1888 brought the young Society yet another great joy, when two newly ordained priests of the Society celebrated their first Holy Mass in the motherhouse on Christmas Day. "The Missionary" gives a report of this in January, 1889:

"This time the sacred feast of Christmas brought our Society an unusually great joy. For on this day two newly ordained priests ascended the steps of the festively adorned altar in the chapel of our motherhouse, in order in their first Holy Mass to call down the blessing of heaven upon the whole Society. The two Reverend Fathers are Philip Mary Schultz and John of Jesus and Mary Gruchot. They were ordained by His Eminence the Cardinal Vicar of the city of Rome, Lucidus Maria Parocchi, with impressive festivities in the church of the Lateran, which is the head and mother church of all Christendom. Where could one find a more suitable and significant place for the conferring of the sacred order of the priesthood upon the sons of an apostolic Society that has chosen as its particular task to unite within itself all nations in its universal activity and to spread its apostolate throughout the whole earth!"

In July of the same year (1888) mention is made in "The Missionary" (P. 148) of those benefactors who provided for the chapel of the motherhouse in Rome. The altar is mentioned first.

"The upper part of it was executed in a truly masterful way by an artist in Wuerttemberg. The lower part, the altar table and the steps, had to be made here in Rome, because of the difficulty of transportation. It is built after the drawing made by one of the members of our Society and corresponds to the style of the tabernacle, which now with its dome forms the crown of the whole. The doors of the same are adorned on the outside with artistic carved work, while the inner sides have the pictures of a cherub and a seraph. The same angels, in a posture of adoration, are found, artistically carved out of wood, in two niches on both sides of the tabernacle. The sides themselves are crowned with exquisite hand carving, which brings these parts into harmony with the whole

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"Two years ago a generous soul from Munich presented us with a magnificent monstrance. It is made in Gothic style and adorned with splendid little towers that reach out to heaven. Above the God Who is hidden there these slender little towers arise as if they would say to us: The King of high heaven above makes His dwelling here out of love for you.

"Another lovely gift, given by a zealous benefactress from Juelich, is the new ciborium. Heretofore our dear Savior had to be satisfied to dwell in a less beautiful ciborium and one too small for the Society; but now the new one provides Him with a better place. How many souls consecrated to God are yet to receive from out this precious sacred vessel the food of their souls! Truly an elevating thought for the devout giver.

"And Christian zeal has also shown itself in furnishing the sacred vestments. Thus, for instance, we received some beautiful vestments from Munich, among which there is also a white one with dalmatics. Other likewise really beautiful Mass vestments have come to us from the busy hands of consecrated Sisters. Finally, a much esteemed benefactress from Baden has presented us with a beautiful white cope.

"As a background to the new altar we have three large, beautiful oil paintings, which serve greatly to adorn the chapel. These are likewise the gifts of devout souls from the generous city of Munich. The one in the center shows us the

Society under the protection of its holy patrons. We there see two groups. The lower part represents our Society in its activity. In the middle a priest of our Society is shown baptizing a negro boy. At the right one sees a missionary teaching young Chinese, and at the left another is preaching the word of God from the pulpit. There we see the members of the Society laboring in various ways and among different races of men. Let your gaze wander upward. A light cloud spreads out over the group of the Society, and above it you see the other group, our patrons. In the center is our heavenly Queen Mary with the Infant Jesus. Around her we behold the choir of the holy Apostles and Evangelists, while in the background to the right stands her virginal spouse, St. Joseph, and to the left St. Michael with the flaming sword. Over the whole floats the Holy Ghost, and the rays that issue from Him shed light and splendor upon the groups that form the picture.

"The second picture represents the Most Sacred Heart of Jesus and the third the immaculate heart of Mary. Both representations are well executed and because of their mild expression exert a soothing influence upon the devout worshipper.

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"More in the middle of the chapel a beautiful statue of the Sacred Heart is erected, which was donated to us by a devout person from Wuerttemberg, From the same source came also a Lourdes statue, which is exposed for veneration in a well executed and ample imitation of the grotto of Lourdes and its surroundings.

"In a niche stands a beautiful statue of St. Joseph with the Boy Jesus in his arms. It was obtained for us by benefactors in Munich.

"On a second altar there is a faithful imitation, carved out of wood, of the statue of Our Lady in the Ducal Hospital in Munich. Truly a lovely picture of the Mother of Sorrows and an impressive representation- of Christ on the cross, which is no less a recommendation of Munich's generous clients of the Mother of God than of the art of the original. Daily prayers

now go up to Mary there and the intentions of our noble benefactors are accordingly being fulfilled ever more and more. May Mary be their comfort in life and in death and may the cross of Christ be to them a source of blessing and salvation.

"In conclusion I wish to make mention of yet another beautiful present, given to us two years ago by a family that has done very much for us. I refer to the silver sanctuary lamp that burns day and night before the Blessed Sacrament. In order to make its truth praiseworthy work perfect, this same family also made a foundation, by which the little light itself will be continually paid for. Surely, God will one day let perpetual light shine upon these noble souls who thus for all time keep up the little light before the tabernacle. He will give to them eternal rest."

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• These gifts still adorn the motherhouse today, whereas the generous givers have all no doubt already passed into eternity. But the prayers that were promised then are kept up still. Even today, as then, we hear before the same tabernacle, before the same sanctuary lamp, the words: "Let us pray for the living and the dead benefactors of the Society: Grant, O Lord, everlasting life to all who have done good to us for Thy Name's sake."

26. AN EDUCATIONAL HOUSE IN ROME

As we have seen, one of Jordan's principal tasks was to secure additional members for the Society. In order that the Society might get a firm foothold and make more progress, it would have been most desirable if priests had offered themselves, who, giving up their positions, would have been willing, like Luethen and von Leonhardi, to place themselves wholly in the service of the cause. The Society had to be more widely made known; the magazines had to be edited; the men already accepted had to be taught and trained. In addition to all this came the task of governing the Society and, because of its extreme poverty, the crushing cares incidental to the procuring of the wherewithal on which to live. All this work could not be done by two men, not even for a short period, to say nothing of a long time. At the very beginning, under date of January 8, 1882, Luethen had written confidently in "The Missionary:"

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"God will also give courage and means for the carrying out of further plans and, above all, truly apostolic men from the ranks of the priesthood, who will sacrifice everything in order to live wholly for the great ends of the Apostolic Society."

But God did not send these men from the ranks of the priesthood but deigned to give only the "courage and [other] means." As a result Luethen frequently appealed to his readers to pray for this intention. From lines like the following, one can see in what a precarious position they found themselves:

"O if God would but send us priests, full of courage, full of zeal, full of the spirit of sacrifice, who would consecrate body and soul, all their strength and all their time, to this sacred cause alone!" ("The Missionary" for Feb. 12, 1882.)

"We most earnestly beg of all our readers in the month of May to storm the Most Blessed Virgin with petitions that she obtain such missionaries for our people at the throne of mercy!

We hope we are not calling in vain for the help of our readers' prayers." ("The Missionary" for April 30, 1882.)

Since their cherished expectations in this regard were not realized, Jordan and Luethen saw therein the will of God and accustomed themselves to the idea of educating their own priests. Nor did they complain of the dispositions of Divine Providence, though it placed such a burden upon them and so greatly retarded their apostolic activity. Luethen had this circumstance in mind when, in "The Missionary" for January 31, 1886, he made an appeal to the friends of the Society to the effect that they should not lose courage but bravely continue to help along and to support the undertaking with prayer and alms, even if for the time being they should not perceive any tangible results.

222 • "Do not lose heart, dearest friends and cooperators in our holy cause," he writes among other things, "if the results are not yet tangible. It is, of course, your most ardent wish that sons of our Society soon go out into the wide world in order to preach the Gospel of Jesus Christ-, things seem too quiet for you. O surely, we know your desire, we understand your wish, we share it. But what shall we do? Ought we perchance to go counter to the providence of God, which has placed upon us the heavy burden of first finishing the tools of the apostolate, instead of immediately placing at our disposal a throng of missionaries filled with fiery zeal and already adorned with the dignity of the priesthood? Never!

"Blessed be His holy name! Let us therefore be patient and persevere, dear friends. The grains of seed which in the sweat of his brow the farmer entrusts to the earth in the fall first he dead in its dark bosom, and it is only after a considerable length of time that they come out of the soil as tender little plants, and then a long time still elapses before the harvest. But in spirit the farmer already sees the abundant sheaves and his heart is filled with joyous hope. Dear friends, more firmly than ever before may we now reckon on a blessed harvest, if we do our duty. One day, when our priests will leave the threshold of our motherhouse, going out to preach and scatter blessings in the world, we shall rejoice with each other! Therefore, once more I say, let us persevere!"

These sentiments, redolent as they are of absolute trust in God and childlike submission to His holy will, affect us all the more when we consider that they were written at the time when Jordan and Luethen were under the severe trial occasioned by the separation of the first Sisters.

Thus it came to" pass that they were obliged to accept young people and to educate them for the priesthood in the Society. But this meant that they had to put off for years that exterior activity which they would only too gladly have begun without delay. The patience of both the Founder and all his friends and cooperators was thus put to a severe test.

Where to begin this work? It was not possible to open an institution in the German homeland because of the then existing laws. It seems that the suggestion of Father Seheugenpflug, of whom mention was made in the fourteenth chapter, thought it might have been of considerable help to the Society, likewise found no support, abstracting from one exception. Jordan had transferred the center of the Society to Rome. Hence he also decided there to begin with a house of studies. As early as February, 1882, "The Missionary" reports that there are students studying in St. Birgitta. In March of the same year it is stated that the family has grown to fourteen persons. Under date of July 9, 1882, Luethen writes in "The Missionary:"

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"Our esteemed readers are already aware that the Apostolic Teaching Society has opened a small college in Rome for the education of young men for the priesthood. So it will be of interest to them to know that three different languages are represented therein. At table, where these students assemble with the other personnel, there are even four nationalities represented. There the cold Northerner-a young Swede and the hot-blooded Sicilian clasp hands in friendship; for all are of one heart and mind: to labor as apostles for Christ and the Catholic Church."

Though Luethen here appreciatively emphasizes that "the cold Northerner and the hotblooded Sicilian clasp hands in friendship," still there was another side to the picture, as soon

became evident. It was very hard to educate in one and- the same house these young people of different nationalities and diverse characters. What the "cold Northerner" looked upon as necessary order in the house, that easily took on the appearance of a strait-jacket to the "hotblooded" Southerner; what seemed to the former to be customary religious discipline, that was looked upon by the latter as excessive emphasis on trivial details. These views disturbed good order and did harm to vocations. An added circumstance made the situation still more difficult. The educators did not have a suitable personnel to assist them in their work. Those at their disposal were mostly young men who lacked experience and who, in particular, did not have the right understanding of other nationalities. Because of these circumstances and the imperfect conditions prevailing in the beginning, it came to pass that, in spite of all promises, a great part of those who entered the Society left it again and that especially the simultaneous reception of Italians ended in failure. But it would not be right were one to make the latter alone responsible for this.

What is here said holds good more or less for all nations. It is quite clear that it is always just in his own language and among his own people that each one can employ his powers to the full and labor with the greatest perseverance and success, be it in the care of souls, as an educator, or in literary work. And when it is a case of securing members for a new foundation, such as speak the same language and have the same national characteristics are more apt to join and more quickly find themselves at home. Looking at things from this point of view, one must say, humanly speaking, that Jordan, being, a German, would have done better had he erected his first educational house in German territory; and since this was not possible because of the laws against the Church prevailing at the time, some border land, if possible one where the German language was spoken, should have been chosen. Getting new members would have been made much easier, as also the mutual association of all. We must frankly admit this if we would properly understand the development of

the Society and judiciously weigh all the experiences that were made and almost had to be made. All this was fully demonstrated by the subsequent trend of affairs.

PROPAGANDA ACTIVITY

The principal means of making the Society ever more widely known and of getting students for the house of studies in Rome were the publications issued by the Society, -in Germany "The Missionary," edited by Father Luethen, and the "Apostelkatender." From 1887 on also Fr. Otto Hopfenmueller wrote some very good articles for these publications. In addition to propaganda through the medium of the press, recourse was soon had to the practice of sending out members who were to make the Society known and to get friends and benefactors for it. This was not an easy task for those selected; it called for a spirit of great sacrifice and for tact and prudence above the ordinary; and this all the more because the Society was still in its infancy and, abstracting from the apostolate of the press, had not yet exteriorly accomplished anything worth mentioning. But there were members who offered themselves for this work.

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In the year 1888 Father Thomas, the former factory manager, and another Father, who had likewise occupied an important position while out in the world, set out on a propaganda tour. It was through the latter priest that also the writer of these lines [Fr. Pancratius Pfeiffer] heard of the Society, which he then joined in March, 1889. The manner in which this came about shows how the Society, then only seven years old, managed to get along.

One day a religious came to the pastor of the place and told him that he belonged to a religious Society founded in Rome a few years before. The Founder's name was Jordan, and his native country was Baden. The Society also issued periodicals for Catholics, among others "The Missionary," of which he showed a specimen copy. The pastor looked through the magazine and was impressed by the apostolic spirit that spoke from its pages. "That's the right magazine

for our people," he said, "if they read such articles they will see that not only their pastor says so! Just spread the magazine as much as you can." Encouraged by this, the religious added that Jordan had also opened a house of studies in Rome for such young men as wished to join the Society and later on labor as religious priests and missionaries. And he wondered whether there were perhaps anyone in the parish who might have such a vocation. "So," said the pastor, "I'll give you an address; visit this family, perhaps something can be accomplished there." The religious thanked him, looked up the family, and told about the Society. It was this visit and this talk which aroused in the writer of these lines the vocation to the priesthood and the religious life.

226 . Here one might recall the parable of the sower: "A sower went out to sow his seed." Often an unimportant circumstance can awaken a dormant vocation. Perhaps the more immediate incentive is some simple article or the unassuming words of a religious Brother. Our good God not infrequently makes use of the most insignificant means in order to send laborers into His vineyard. "Go you also into my vineyard," said the householder. And also today, in a thousand ways, the heavenly Father addresses these words to souls, and the soul in question hears and understands; and it cannot be denied that it is just through the activity of religious Orders that a large number of vocations to the priesthood are awakened which would never be awakened without them.

Of these many young people who thus join religious institutes, not a few naturally return to the world again, either because, after giving the matter a better trial, they think they are not called to the religious state, or because the Order does not consider them fit subjects. Many such a defection may mean a distinct loss for the Society. But if such continue to labor in the extensive vineyard of the Lord, the Order has merited well in its regard. And this knowledge may to some extent be recognized as its own reward.

27. METHODS OF TRAINING AND EDUCATION

When Jordan and Luethen, owing to the lack of priests, had to accept young men and begin with their education for the priesthood, the training of these youths was mostly left to them. At the end of September, 1884, Luethen was definitely called to the motherhouse in Rome and was then for years its leading educator.

Were one to give an opinion regarding Jordan's and Luethen's educational methods, the following might be said. If religion is the foundation of every good education; and if fidelity to its principles, together with a corresponding virtuous life on the part of the educator, is the first and foremost prerequisite of a good education: then it must be admitted that this was the case with Jordan and Luethen. These conditions were verified in a striking way. Their whole educational system was based entirely upon a strict religious foundation; and what was theoretically taught was further inculcated by their example, though each one did this according to his own temperament.

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Jordan was wholly concerned with doing the will of God in all things; and there was nothing in the world that he feared so much as to act contrary to this divine will. In all things and everywhere that -was the decisive factor for him; and under no circumstances whatsoever could he be induced to depart from it. If a thing seemed unlawful to him, it was quite useless to insist. Luethen had exactly the same fundamental principle. But there was a difference between the two men. Both of them had by nature an anxious conscience, but this was true of Jordan in an incomparably higher degree. One may say that in a thousand cases Jordan saw difficulties where others, who were also conscientious, did not see any. With his sanguine temperament and his weakened nerves he reacted energetically and without delay. He had, one may say, his heart upon his tongue and was a stranger to all so-called "politics"; short and to the point, he told everyone what he thought. In practical life, in living together

and working together, that gave rise to some difficulties. Luethen, on the contrary, was of an extremely quiet, judicial, and thoughtful nature. These characteristics, United with solid and exceedingly lovable virtue and thorough knowledge, gave him extraordinarily great authority as an educator. Just as he knew how to present his thoughts theoretically in a form that was positively classical and yet most winning and simple so, too, he practiced what he told to others in such a charming way that he exerted an educational influence upon his surroundings by his example no less than by his words. In point of time Luethen was the first of the actual educators in this active-contemplative Society; and in point of excellence he unquestionably deserves the palm. He began "to do and to teach"; and he knew how to combine prayer and work in a model way. Even before his ordination to the priesthood Jordan had written down the following reflection: "If you wish to lead your neighbor to what is good or to call his attention to some fault, then avoid everything offensive; compel him rather by your active Christian charity." Luethen on his part had also this resolution among the retreat resolves of the year 1886: "Associate with each one in such wise that he may rejoice in having had something to do with you, [associate] in a good, benevolent spirit.

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One of the conditions for admission was that the aspirant had carefully read the description of the Society as contained in the "Apostelkalender" for 1887 and had tested his vocation in the light of that description, so that no one could offer the excuse that he had not known the Society well enough. The periodical mentioned contained an article under the title: "Out of the Homeland-Into the Homeland." In this article the religious state was described. The contents were illustrated by three attractive drawings. Then followed an invitation to join the Catholic Teaching Society and a statement of the conditions for admission., The same annual also contained a poem entitled "The Two Missionaries," in which the departure of two missionaries, leaving Rome for the heathen missions, was described in an inspiring way. An angel moved on in advance and showed them the way.

When the writer of these lines arrived in Rome (1889), he there found a community of about one hundred and fifty persons. That meant much to so young a Society, especially from a financial point of view. With the exception of six priests and a few lay Brothers, they were all students, whose support cost much money and who did not earn a thing. But this problem particularly affected those who were in charge of the finances, and it kept them busy.

Who were these students? This question appeared to the majority to be of considerably greater importance, for it affected community life as such. I had never seen a member of the Society, only the serious, stiff figures illustrating the article in the "Apostelkalender." That was about the way the people would look, thought I, and that was about the way I would have to comfort myself. My companion and I were led into a study hall, where the students sat at their desks. We were assigned our places. At the desk next to me sat a lively young student, who soon cast a cheerful and curious look in my direction. On the wall, in large letters, was the one word: *Silentium!* Silence! My little neighbor did not take that any too seriously and soon made a remark. He evidently wanted to know where I came from. But to my astonishment I did not understand him. He was a little Italian! He then tried to make his words intelligible to me through gestures, but a serious hint from the prefect, an older student, gave him to understand that he should be quiet. He took it in good spirit, smiled, and looked at me as if he would say: See, silence is the word here! On the whole, the lad, who had little in common with the staid figures in the "Apostelkalender," made a very sympathetic impression upon me in spite of his liveliness. As far as I could look over the room all the students, especially the older ones, were busy with their work. Great quiet prevailed. But, after all, the people were not so stiff as I had imagined they would be. The actual introductions and greetings took place during the period of relaxation, the so-called recreation. This took place after dinner and after supper and lasted half an hour each time. In addition to this the students took a walk of an hour every day, during which they likewise spoke. With the exception of these three daily recreation periods,

in which all were obliged to take part, silence had to be observed; only what was necessary could be said, and that in a low voice. The so-called strict silence was binding during the time from evening prayers in common until breakfast, inclusively; so, too, was it to be always observed in the church, in the sacristy, and in the dining hall. The same, by the way, still holds good today,

230 . The recreation was restful and jovial. It was a mixture of old and young, of Germans, Italians, Poles, and Bohemians. The Poles and Bohemians could speak German fairly well. The grouping in general was that the older students got together among themselves, and the younger likewise, without, however, there being any obligation thus to bunch up; the former carried on the conversation in the German, the latter in the Italian language. A student who had already made some progress in Italian would make it a point to join the Italians, if only for the sake of the practice. For beginners that was the more difficult because the Italians spoke with extraordinary rapidity and vivacity. First of all one learnt their sign language, which was some compensation and was an easy and intelligible reproduction of many an idea.

The first impressions that all this naturally made upon a Northerner were about the following. The Superiors were exceedingly amiable and friendly. Luethen was the very personification of goodness and friendliness. Jordan was more reserved. He was brief and usually referred one to Luethen or to Hopfenmueller or to whomsoever the matter just happened to pertain. The other Fathers and the theologians were serious and sedate and inspired the younger students with respect. The students themselves impressed one variously. Some of them, particularly those of belated vocation, made an excellent impression. To this came the fact that almost all wore a religious garb. They received this very soon after their entrance, provided they proved themselves worthy. The students thus invested were called oblates. This was a sort of preparation for the novitiate and was, on the whole, a very practical preliminary period. As a matter of fact the oblates were treated almost as if they were members of the Order. They had to a great extent to fulfil the duties of religious and to bear the restraints of the religious life.

This had its good points and prepared them for their later manner of life.

The Italian candidates, particularly the younger ones, were extremely vivacious compared with the others. In recreation one would almost think they were fighting among themselves, things were so lively; and yet it was usually just a case of some little doubt regarding this or that expression, whereupon the grammars and dictionaries had to hold sway; and many a one who beheld the proceedings, but could not follow the trend of affairs, was inclined to believe that it would end in a first-class fight. But when the difficulty was solved normal quiet again prevailed as a matter of course and everything was in the best of order.

In the year 1889 Father Otto Hopfenmueller was in charge of the oblates. The immediate supervision was in the hands of prefects. These were chosen from the ranks of the scholastics; they were such young men as distinguished themselves by their good deportment and appeared to have the other necessary qualities. Father Otto joined the Society on September 14, 1887. So he had been in Rome only about a year and a half; but in that short time he had made such progress that he could already give lectures to the Italian students in their own language. The lectures were given once a week. First he would speak German, then Italian. When the prefects reported offences against the discipline of the house, the offenders were taken to task; if anyone had offended in a special way, he received a personal reprimand. As a rule this had reference to offences against order, religious silence, and such things. The pedagogical principles were very correct, even if the immediate prefects, as may well be imagined, could occasionally make mistakes, being young and zealous.

A few years ago a priest, who was one of the Italian students at that time and is today a pastor in Rio de Janeiro, Brazil, told me of the following incident of those days. It has reference to the method of education and as such it struck me as typical. In spite of the fact that the daily walk in common was obligatory, he once evaded the walk out of excessive love of study and

stayed at home unnoticed. Afterwards his conscience reproached him and he went to Father Otto and accused himself of this offense against the order of the day. Fr. Otto listened to him and gave him a light penance, remarking by way of explanation that of course he did not happen to know that the walk was obligatory. But afterwards scruples came to him anew, because Fr. Otto's supposition that he was not aware that everyone was obliged to take part in the walk was not true; for he knew it perfectly well. So he went back in order to clear up the matter and thought that just this- going back would count as the punishment for his fault. But Fr. Otto took the matter much more seriously, inasmuch as he had knowingly transgressed. His voluntary accusation helped but little, and the correction and penance turned out to be extremely more severe. He had been disappointed at the time, but today it is with sentiments of esteem that he remembers his German educator, who was so correct in the stand he took in the interests of order and discipline.

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As regards the results produced by an educational system, one must remember that this does not depend upon the educator alone, but also to a great extent, if not to the greatest, upon the cooperation of the student. For example, a hundred students may have at the same time the same educator and live under the same conditions. And yet, how different is the result with the individual student! It is in education as in the spiritual life, to some extent. He who does not cooperate, who does not make the right use of the means of grace, must attribute to himself first of all his lack of success. So, too, as regards education; one of the first elements is cooperation! It is a mistake if an educator thinks that it is chiefly due to his efforts if a student later on comes up to expectations; but it is just as much a mistake if a failure is without more ado blamed upon the educator. Judas was a pupil and a disciple of the Savior!

The rooming conditions were at that time very poor. The members lived close together. The other conveniences were extremely modest. Students who came from poor surroundings felt those things less; others without doubt must have felt them

keenly. Not only did they profess holy poverty, they also had to feel it. The food was good and there was enough of it. The rule about this read as follows: "The food shall not be select but simple and in accordance with poverty, yet healthful and the same for all." Still, one had to accustom himself to Italian cooking. Abstracting from a few exceptions, that did not cause much trouble. The cook was an extremely good-hearted Sicilian, who found great joy in giving good service to the many students. He could neither read nor write, but he had a rare sense of humor and was an excellent singer. It was a pleasure to see him at his work and to listen to his singing. It was especially Latin litanies, which he sang exceedingly well.

The other sanitary conditions were, generally speaking, satisfactory. Of course, there was still malaria in Rome at that time, and everyone had occasionally to believe it. The trouble was that they had no second establishment, to which sick members might have been sent. The house in Rome was the only one, and even this building was not the property of the Society. For the hot summer months one simply had to rent some place outside of Rome, in order to make possible a change of air for the sickly members at least.

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First a building was rented in Castel Madama, not far from Tivoli. Later on they moved into a former Franciscan convent in Sambuci in the same vicinity. Finally a house was established in Tivoli. So they could help themselves in case of need. But in serious cases they had to send the sick to the German homeland.

The walks were taken in divisions of from about ten to sixteen students. They walked two by two. Each one's companion was designated by the prefect and was changed every day. That had a number of advantages. One more easily accustomed oneself to the various characters; and if one happened to get together with an Italian, one had an opportunity of getting practice in the Italian language. A number of Italians also learnt German, and there were some expressions which just about everybody knew. So they could help themselves.

Some took offense at the lively temperament of the Italian students, though also among them there was a difference in this regard. But in spite of that, it was and is a well known fact that the liveliest temperaments not infrequently develop best, whereas sluggish natures, though they do not indeed give any immediate cause for blame, later on do not accomplish much either. Thus we ourselves also took offense at some lively, almost irrepressible natures; but we confused what was of prime importance with secondary manifestations and handled the men in the wrong way; and that was a contributing cause to failures.

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As regards the method of instruction, the following must be taken into consideration. The regular studies of a student for the priesthood last from thirteen to fourteen years. In the case of our students there was an additional year of novitiate. How could Jordan and Luethen wait fourteen years for the first students to reach the goal! And who could guarantee that, in view of the difficulties of the beginning, the majority would remain true to the Society at all? The contrary might be assumed as probable. The young people would study, would realize the difficulties, and would in great part lose courage and go their ways. In about a year and a half Jordan had mastered the subject matter of five Gymnasium classes. Luethen once made the remark that in the Gymnasium poorly gifted students hold the others back more than one would believe and that one could more quickly reach the goal if one did not have to drag such students along. So it was but a step to the decision to give the students private instructions for the time being and to try to master the studies in a shorter time, in order to get a number of priests as soon as possible. To this came the fact, as pointed out one time by Luethen in "The Missionary," that the students in Rome were admitted to the higher studies without the regular final examination testimonial. This circumstance brought with it the further advantage that one could place special emphasis upon those branches which were of primary importance for an aspirant to the priesthood, for instance, the Latin language, and pay less attention to those less necessary. Then, too, the Society had the world apostolate as its goal, and so it was necessary

that not only the study of the old classical language be cultivated but also and especially the modern languages. It was in the light of these considerations that the students were educated and prepared for their future activity; and it is a fact that particularly in the first years some acquired a knowledge of the classical as well as the modern languages which was considerably superior to that demanded of, or necessary for, the students in the Gymnasium. So called language festivals or language academies, to which some Cardinal was usually invited, heightened the enthusiasm and were an added incentive to the study of languages.

Of course, Jordan could not lay down this plan of studies as a program for all time; but for those early years it was no doubt the better plan, if not the only possible one. Much naturally depended upon the individual teacher; but that holds good for all schools. Some teachers understood unusually well how to imbue their pupils with a great love for the Latin and Greek languages and literature, and that not only for school but also for life. Whereas Luethen saw something superfluous in these studies, -nor was he wholly wrong in this view, -Jordan was rather pleased if one later on, even as priest, as much as time permitted, continued to perfect himself in these branches; to a certain extent it was really his wish that they do so. At least such deficiencies were to be supplied as could make themselves felt in active life.

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In an address which Jordan gave to the assembled community in Rome on June 15, 1894, he also recommended in particular diligent study. He said, among other things: "I would very especially like to recommend to you the Latin language. Whether you are priests or whether you are in the first years of philosophy: keep the grammar in hand. Without Latin you cannot be truly cultured men."

28. FINANCIAL AND MATERIAL WORRIES

Jordan was at first undecided as to whether he should erect a new building or buy the building in Rome, Borgo Vecchio 165, in which his community had been living in rent since 1882. The building used up to this time offered various advantages, but it also had its disadvantages. Luethen, who in a certain sense insisted almost more than Jordan upon an absolutely monastic simplicity in buildings, took offense especially at the paintings which adorned the house here and there and which could yet not be removed without more ado. According to Luethen it should have been sufficient if the walls and ceilings had been simply painted white. His views no doubt also influenced Jordan, and this all the more since he esteemed Luethen's opinion very highly.

236 • So in the year 1886 he published in "The Missionary" an appeal for "bricks". A suitable plot of ground was also offered him, but it never got as far as a sale. But there was a little trouble about the matter later on. It seems that there was a mortgage on the lot. In the nineties the owner got into a quarrel with another man and maintained that Jordan would have bought the land if it had been free. The matter developed into a formidable law suit, which was held quite publicly in Rome and attracted considerable attention. Because of the owner's assertion, Jordan was cited. He was to say whether he would really have purchased the lot if it had been free. Jordan, who had such an anxious conscience, would naturally much rather have kept out of the quarrel; but it was of no avail. He had to appear before court, where he was then sworn in and his testimony heard. In answer to the question put by the judge, as to whether he would really have bought the property if it had been free, Jordan replied that it was impossible for him to say after so long a time what he would then have done. The owner's attorneys did not rest content with that, however, and reminded him that he would do great damage to the owner if he would not tell precisely how the transaction was made at the time.

The judge soon noticed that he was dealing with an anxious character and, while the lawyers tried to bring force to bear upon Jordan, he said to him: "Father, just tell us whether as a matter of fact you had already entered into actual negotiations with the owner or not." In speaking thus the judge used the Italian expression "Intavolare le trattative." Jordan understood Italian well. And yet he immediately began to doubt whether he really understood the exact meaning of this expression, showed himself now thoroughly anxious, and stated that he could not say with certainty. So, since this question did not attain the desired end either, the judge said: "Father, tell us at least whether you had the necessary money on hand or at least the greater part of the amount." To this question Jordan replied with great alacrity and absolute certainty: "No; I had no money." Quite pleased, the attorneys for the accused here took occasion to say that it was clear enough for anyone to see that Jordan had had no serious intentions whatsoever of buying- the property. But Jordan, who saw the consequences of his reply, quickly rejoined that the fact that he had had no money did not prove anything; he also bought without money. "Oh," said the judge, "just tell us once how you do that, buy without money." "I have great confidence in God," replied Jordan, "if one prays, then the good God helps." The judge as well as the public heard the answer, laughed, and Jordan was dismissed.

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This occurrence brings into full view two of Jordan's characteristics: his anxiety not to do harm to anyone and his firm trust in God. He clung to both his whole life long. At times he had to defend himself and his cause; but in this he did not always succeed as well as might have been desired because it was almost impossible for him to attack others, that is, to say anything against them. When he could not justify the action in itself, he would at least take a good intention for granted.-One of the most prominent characteristics of his life, if not the most prominent, is without doubt his unshakable confidence in God; to this, as a matter of fact, there were no limits. And though this manifested itself in the most diverse circumstances, yet it showed itself very especially in his great financial cares. , He was put to the severest tests in this regard. But when others lost courage

"and no longer walked with him," that is, gave up his cause as hopeless and forsook him, Jordan clung all the more closely to Divine Providence. He admonished his spiritual children innumerable times in all their cares to trust in the God of goodness and to look to Him for help. His unalterable principle was: "If we do our duty, the good God will help at the right time."

238 . Jordan began the founding of his Society without any material means whatsoever. As we have seen, even when he was already in Rome, where he was continuing his studies as a newly ordained priest, he asked for a burse, which was granted him. And now it came to pass that he was to provide not only for his own support but also for that of his spiritual sons, and this in a large city, where living expenses are usually higher than elsewhere. To this came yet another circumstance and one which made the situation extremely difficult. It may be said quite frankly that the opening of a house of studies in Rome increased the financial difficulties tremendously. The Italians are certainly no less charitable than others. So we see large and prosperous institutions in Italy which up to this very day are supported wholly and entirely by the alms of the faithful. But in our case things were quite different. We were strangers in a foreign land, and we were far from having the necessary contacts for such an undertaking. We had to fall back upon the German homeland; but that was too far away, and even to it we were in a certain sense strangers.

Thus it was that a certain student, who had in the meantime been received into the diocese of Eichstaett, wrote, among other things:

"Not long ago I here had an audience of almost an hour with His Excellency [The Most Reverend Bishop of Eichstaett, Leopold, Baron of Leonrod] and I also had to tell him about the beginnings of your Society. He seemed to take a remarkable interest in the matter and it could even be seen that he, too, would be much pleased to have such apostles in his diocese, where many good ecclesiastical workers are still necessary indeed, he even expressed the opinion that some spot in the heart of Germany

would surely be more suitable for such an undertaking than Rome, where one would experience too many material difficulties. From him I likewise learnt more about the Congregation than I myself knew; so it is evident that he must take a very great interest in the matter.' ,

As a matter of fact, that very Bishop sent the following good wishes under date of December 8, 1885:

"May God shower abundant blessings upon 'The Apostolic Teaching Society,' which gives evidence of such noble intentions, and give to this prolific germ fruitfulness and growth in these times of ours that stand so much in need of instruction!

"Eichstaett, December 8, 1885.

"Francis Leopold, Bishop of Eichstaett."

"The Missionary" was the bond that united Germany and Rome; and in its pages we see how Luethen again and again refers to this matter. His appeals were modest and unassuming; but great and extremely pressing need in Rome was often at the bottom of them. It would not have been wise to describe that need too drastically, lest friends and benefactors themselves finally lose their confidence in the cause. In "The Missionary" for September 27, 1885, Jordan himself published the following appeal:

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"The number of the members (priests, students, and lay Brothers) of our College of Divine Providence in Rome is already more than thirty and some young men still seek admission to the same. Since they are for the most part still pursuing their studies, the expenses are very great and we are obliged to rely upon the generosity of our Catholic people. It is true that very many are already contributing towards this cause, but it is not yet sufficient for so many. We therefore beg that generous hearts may help along, through charitable donations, in the education of future laborers in the vineyard of the Lord. For surely it is one of the noblest of deeds to help along in the education of priests. May the Lord richly reward all our benefactors.

"Alms may be sent to the Publishing Department of 'The Missionary' in Simbach (for Germany) or Braunau (for Austria) or also to Rome, to the Administration of the Catholic Teaching Society, Borgo Vecchio 165. Smaller offerings may also be sent in stamps of any kind.

'Rome, September 15, 1885.

"Fr. Jordan."

In the beginning Jordan himself had to travel to Germany repeatedly and there look for benefactors and appeal for aid. On such occasions he experienced the help of God in a manifest way. Under date of July 11, 1883, he wrote from Wuerzburg about one particularly striking occurrence, to his former fellow student and later friend and benefactor, Simon Deggelmann, in Constance: "A few days ago God worked a wonder in our favor by sending us 4,500 mark when we were in great need." In the brochure of the Society for the year 1888 the occurrence is described in the following way:

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"Also in the past the Founder's confidence has already a number of times been rewarded in a very striking, almost miraculous manner. In the spring of the year 1883 our Very Rev. Superior General went to Germany in the interests of the spiritual and temporal affairs of the Society. He was heavily burdened by a debt whose payment was awaited in Rome with anxiety and pain. On his journey Father General arrived at T., to see a friend of our cause, in order to seek help from him. But in vain; for just at that moment that friend, always so obliging, did not have the needed sum of 4,000 mark at this disposal [according to Jordan's letter it was 4,500], though he was able to offer some assurance as to the possibility of giving the help later on.

"Guided by Providence, he traveled to W. It was midnight when he arrived there. It is easy to imagine what a heartache was his. But he did not despair. Early in the morning he said Holy Mass for the Society; and he had recourse to the dear Mother of God with words of holy insistency: 'Mary, you must help!' After Holy Mass it occurred to him to look up a priest whom he knew by name and of whose sentiments he

was cognizant. At last he found him. Frankly he told him his trouble. But how astonished he was when the priest informed him that a short time before a devout person had been there who had left just that sum of 4,500 mark for some good work, in consideration of receiving interest therefrom for life. The reader can imagine the rest, and also how the Very Reverend Superior General must then and there have given thanks to Divine Providence. He was convinced that God had helped him through the intercession of our glorious Patroness Mary, whom we venerate under the title 'Queen of Apostles'. But what a surprise it must have been for him when he took up his breviary that afternoon and Holy Church in the office of the day placed these words upon his lips: 'Behold, Mary was our hope, to whom we cried for help, that she might free us, and she has come to our assistance. Alleluia.' It was the feast of Mary, Help of Christians."

"The Missionary" of June 13, 1886, gives an account of yet another striking anonymous donation of this kind, which likewise covered an urgent need just then experienced. We there read:

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"Thanks to our Patroness! When three years ago our Society found itself in extreme need of money, it was the Most Blessed Virgin Mary who helped us out of the difficulty on her feast 'Help of Christians and saw to it that the Founder of the Society, then in Wuerzburg, received just that sum which he needed. This year our gratitude towards our thoughtful Patroness and Mother was to be inflamed in our hearts anew by similar assistance. As can easily be understood, it is impossible for us to carry on our work with the few current alms recorded in 'The Missionary'; also other contributions regularly received by us do not suffice. From time to time our dear God must send us extraordinary benefactors, who, by donating a larger sum, cover the bills that have come in. Strange to say, this year one day after the feast 'Help of Christians'-a sum of 2,000 mark arrived here from Germany which was found to cover the amount obtained by adding up the bills already laid aside for payment. Let us all thank our good Mother for such tokens of love! And may our heavenly Patroness obtain eternal life for the generous

donor, whose name is not known to me!-But we would not want this communication to discourage anyone from giving also his modest offering for the support of the little group of future soldiers of Christ. God looks upon the heart-not upon the hand."

In these happenings Jordan rightly saw nothing less than the wonderful help of God. Soon the good God also sent him zealous promoters, men and women, who took the greatest interest in his cause and helped to make his task lighter. This was especially the case in Munich, where Luethen was highly esteemed because of his zeal and the example of his virtuous life, which was at the same time no small recommendation for the Society. A certain Mrs. Reisinger and her husband placed themselves entirely in the service of the good cause and sent to Rome not only generous alms but also an abundance of clothing and vestments.

242 • Other generous souls were found here and there and so it finally became possible after all to continue the work that had been begun, even though the cares and difficulties were still rather formidable. The means were in no proportion whatsoever to the needs of the ever growing community, and the office of Procurator, to who in the material administration of the house was, committed, became more difficult from day to day. Luckily, the creditors showed an extraordinarily great confidence. Even if the patience of the one or the other was put to a hard test, still they did not resort to any kind of force in order to obtain payment. The butcher found it the hardest; for his bills often ran into many thousands. In order to keep up his business he often had to insist upon payment and then received the customary reply: "Pazienza!" "Patience!" In the course of time his irritable reply became proverbial in the house: "With patience I can buy no oxen!" He was right; but nothing could be done. And what happened to him happened to many others; they had to have patience. In the long run, however, everyone got his money. It is quite evident that the office of Procurator was not very desirable and that everyone tried to avoid it. Owing to lack of suitable men, such as were still students of theology had almost continually to be drawn into this service, and healthy

nerves were necessary in order to stand the strain. According to human calculations, there was no way of getting out of the debts without a direct miracle, and timid natures almost had to lose courage. Of course, the matter repeatedly came to the notice of the ecclesiastical authorities and that in a form which made even these have their misgivings. One of the Procurators, who was very good at figures, sat down one day and figured out for Jordan just how long it would be before the Society would go bankrupt. But in his calculations he overlooked one factor that could not be comprehended by figures, namely, the help of God; and it was just this upon which Jordan relied; and therefore every purely mathematical calculation brought up against him necessarily proved to be wrong. I was at that time appointed assistant Procurator. Of course, neither did I see any way of getting out of the bad situation. It was Jordan's and Luethen's virtue that made the greatest impression upon me and that kept me from becoming discouraged. I considered it quite out of the question that such men, -and after all it was they who bore the whole burden, -should ever become unable to pay. But to the question as to what I thought of the matter, I, too, could only answer: "I do not know; but be sure that in some way or other the good God will help."

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When as Procurator one felt too very much depressed and placed the precarious situation before Jordan, he was wont to say: "Have patience; the good God is rich and has much money." But that did not relieve the Procurator any and Jordan no doubt sometimes had to hear the irritable reply: "What good does it do us, if He does not give it to us!" "He will give it to us all right, if we pray hard and do our duty," was Jordan's quiet and confident rejoinder. As we shall see later on, experience showed that he was right.

In addresses in which he had to encourage his people, he liked to 'use the words of Ecclesiasticus: "And know ye that no one hath hoped in the Lord, and hath been confounded" (2:11). And these words he also wrote beneath a picture of himself which he presented, at request, to the motherhouse of his spiritual daughters [the Sisters of the Divine Savior).

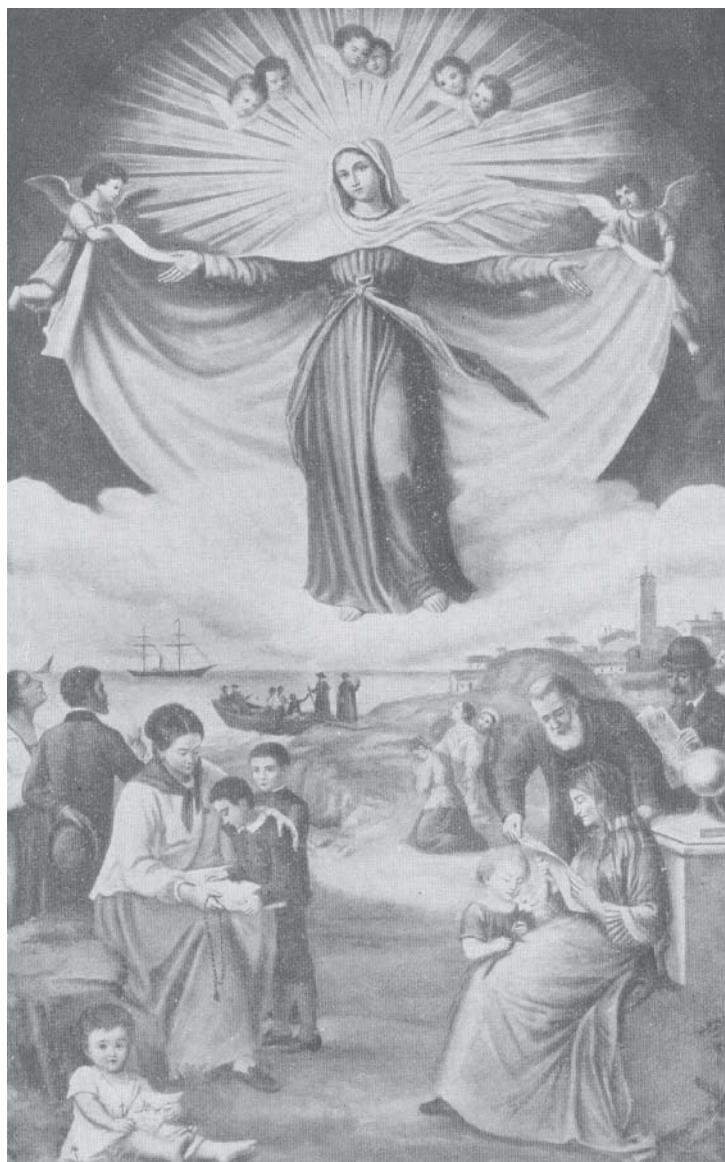
They were his guiding star and were to be that for his spiritual children also.

The above-mentioned appeal for "bricks" had yet another disagreeable consequence. The appeal began with the following words:

"An international motherhouse for the Catholic Teaching Society in the holy city of Rome. A number of years have now passed since the Catholic Teaching Society with the help of God was founded in the holy city of Rome. As a loving Father our good God in heaven has with His blessing been mindful of this Society as of a tender little plant; it has been purified through storms and sufferings; it has prospered and grown strong and its Constitutions have already received ecclesiastical approbation."

244 . The immediate consequence of the appeal was that Jordan was accused in Rome before the Cardinal Vicar Parocchi. The confessor of the first Sisters translated the rather long appeal into Italian for the Cardinal, in order that he might form an opinion about the matter. The manuscript is in the archives of the Society in Rome and bears the following lines written by the Cardinal's own hand:

"To the Very Reverend G. I., priest of the College at St. Mary of the Anima in Rome. Since, as we have recently learned, by the expression 'With ecclesiastical approbation' there is usually [?] understood in Germany the approbation of the Holy See, we commission you to acquaint the German bishops with the real state of affairs, lest the clergy and the people of that very illustrious German nation be led into error because of the writings of the priest J. B. Jordan; although we sincerely desire that this priest may here, and if it so please the Lord also elsewhere, finish in justice, truth, and holiness the work he has begun. Given in the Vicariate at Rome, February 15; 1886. L. M. Card. Vic." (In the original Latin: "Rmo Duo G. J. Collegii ad S. Mariam de Anima in Urbe Clerico. Quum nomine ecclesiasticae approbationis, uti nuper intelleximus, apud Germanos vulgo veniat Apostolicae Sedis approbatio, tie occasione literarum presbyteri J. B. Jordan



Press apostolate and departure of foregin missionaries
under the protection of the Queen of Heaven.
Original in Motherhouse in Rome

Clerus populusque perillustris gentis Germanicae ad errorem trahantur, Rev. Tuae officium committimus, certiores efficiendi eisudem gentis Antistites de rerum conditione, prouti re vera existunt; quamvis sacerdoti superius memorato optamus exanimo, ut coeptum opus in justitia, veritate et sanctitate hic, et si Dno [SSmo?] placuerit, alibi quoque perficiat Datum Romae, ex aedibus Vicariatus die XV. febr. L. M. Card. Vic.")

It is quite evident that as a result of this commission letters of explanation were sent to the Most Reverend Bishops. Only two answers are at hand, one from the Most Rev. Bishop of Wuerzburg, Francis Joseph von Stein, the other from the Most Rev. Bishop of Linz, Ernst Mary Mueller. The letters are addressed to the above mentioned priest. The first one reads as follows:

246 • "Your Reverence: I thank you most sincerely for the valued communication you sent me at the request of His Eminence the Cardinal Vicar. Begging of you be so good, when opportunity offers, as kindly to offer my sentiments of profoundest respect to His Eminence the Cardinal Vicar, I remain, with the assurance of greatest esteem, Your Reverence's most obedient

"Francis Joseph, Bishop of Wuerzburg. "Wuerzburg, April 3, 1886."

The second letter reads as follows:

"V. J. M. Reverend and Esteemed Father: I thank you most sincerely for your highly prized letter and respectfully thank His Eminence, the Most Reverend Cardinal Vicar Parocchi, for the information he has so kindly and graciously given to me through you regarding 'The Catholic Teaching Society.' While I had the great happiness of staying in the eternal city for a few days Father Jordan came to me and spoke of 'The Catholic Teaching Society' and expressed the hope that it might be approved by the Apostolic See. He begged my permission in due time to found an establishment of this Society in my diocese. I consented, all the more so since in the little city of Braunau,

which belongs to the diocese of Linz, a very popular religious periodical called 'The Missionary, Organ of the Catholic Teaching Society for the People,' which is edited in Rome, has been published for the past six years and now numbers, as have been told, 8,000 subscribers. I had no hesitation in giving this permission, since this Society is also developing a degree of activity in Rome under the eyes of the Holy Father. As for the rest, an establishment of 'The Catholic Teaching Society' in Austria would encounter very great difficulties with the government, especially because this Teaching Society has no ecclesiastical approbation, and I myself am not inclined to give it episcopal approbation because of the uncertainty as to whether this young Society has sufficient life for continuance and as to how it will develop. Through the permission which I gave I wished on my part not to be an obstacle to the good that is being attempted, since I rather deem it my duty as much as possible to foster good in my diocese. The rest I leave to the dispositions of Divine Providence.

"Since, however, I wish in everything to act in fullest accord with the judgment and the will of the Apostolic See, I take the liberty of respectfully requesting His Eminence, the Most Reverend Cardinal Vicar, please to let me know through Your Reverence whether there are any objections to the permission I gave to Father Jordan to found a house in my diocese. I ask Your Reverence please to make known to His Eminence this my request together with the thanks expressed above and with the assurance of my most respectful and profound submission.

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"I very often think of Rome, and that with great joy and gratitude. Also you showed me great charity in Rome and were very obliging. I sincerely thank you for it and, commending myself to your kind remembrance, remain deepest respect Your Reverence's most obedient

"Ernst Mary Mueller, Bishop

"Linz, April 7, 1886."



Father Ignatius Bethan with children in Assam

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Father Chrysostom Mayr with first communicants in Shillong,
Assam

29. ASSAM (1889)

The Missionary" for November 10, 1889, finishes its article "From Our Motherhouse" with the following sentences: "We hope we will be able this month still to give our friends the good news that our first mission field is assured and that, accordingly, our first missionaries will soon go forth. Negotiations with the Sacred Congregation of Propaganda have already been begun and their conclusion is not far distant." So the leading article of the issue for December 8, 1889, begins with the following words:

"A message of joy! Today we can give our readers the happy news that our Society has taken over a new field of activity. Thus far we have tried, by means of our periodicals and Kalender, to be of assistance to our Catholic people. Also that work has surely not been unproductive of good and will continue in future to bring forth fruits of salvation, enlightenment, encouragement, conversion. But especially have we tried to educate young men for the apostolic career to which they are called. A goodly crop covers the field and we look forward to its ripening. The founding of establishments in Catholic and Christian and in heathen lands should offer to the men at our disposal a field of endeavor for the spread of the kingdom of God. Circumstances, -and in these the guidance of Divine Providence is ever wont to manifest itself, - led us to make a start with the founding of an establishment in the foreign missions. The Sacred Congregation of Propaganda, which has charge of the spread of the faith among heretics and unbelievers, thereupon concurred most willingly with the wishes of our Venerable Father and Superior General. On the 18th of this month the Propaganda came to the decision to give as prefecture apostolic to 'The Catholic Teaching Society' the former kingdom of Assam, the kingdom Of Bhootan, and the kingdom of Manipur, in order that it may there spread the light of Christianity. This territory heretofore belonged to the diocese of Central Bengal and has now been separated from the same as an

independent prefecture because this vicariate with sixteen million pagan inhabitants was too extensive.

"On the whole the climate is hot, owing to the southern zone; in the lowlands of the Brahmaputra it is damp, sultry, and unhealthy because of the frequent floods in the rainy season, which lasts from March to the middle of November. But in the hills it is better and more healthful and more endurable for Europeans, especially in the beginning. In Bhotan, which is situated in the Himalaya mountains and which was heretofore inaccessible both to the English and to missionaries, the climate is good and salubrious."

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As mentioned above, it was embarrassing for the members of the Society and positively harmful to the Society itself to be obliged continually to ask friends and benefactors for help and support and at the same time to be unable to point out any exterior activity in which it was engaged. Hence the longing for some mission field in the large vineyard of the Lord became more and more intense. So when, in the year 1889, Jordan learnt that the province of Assam in India was to be raised to an independent mission territory and that Propaganda needed missionaries for it, he decided that the moment had come to offer himself and to begin that exterior activity. To this end he now submitted a petition to His Eminence Cardinal Simeoni, who was then Prefect of Propaganda. It was to the effect that his heart had already long been filled with the ardent wish that the Society founded by him some years before might be permitted to announce the Gospel of Jesus Christ. He would be in a position for the time being to send two priests and one or two lay Brothers to the mission and hoped that he would be able with the help of God to send a few more the following year. He therefore humbly begged that the territory might be entrusted to the Society founded by him. The Society would do all in its power, with the grace of God, to live up to the expectations of the Sacred Congregation and to justify the confidence placed in it. All care would be taken that Jesus Christ and the heavenly Father Who sent Him might be known, loved, revered, and adored by those blind and unhappy pagans; -for the



Father Marcelline Molz with widows and orphans in Bondashill



Bondashill: Father Marcelline Molz with his village children at evening prayer

Society had nothing more at heart than that the feet of those who sit in darkness and in the shadow of death be directed into the way of peace.

To this petition Jordan added an account of the Society and a recommendation given especially for this purpose by His Eminence, the Cardinal Vicar Parocchi. The matter was considered by Propaganda in the plenary session of Nov. 18, 1889. His Eminence Cardinal Oreglia was referent. He selected the data from the printed report that Jordan had submitted, according to which the Society numbered 154 members; of these 6 were priests, 3 deacons, 4 subdeacons, 124 students, and 17 lay Brothers.

252 In this session it was first of all decided to elevate Assam, including Bhaton and Manipur, to an independent prefecture apostolic. Thereupon His Eminence Cardinal Simeoni, the Prefect of Propaganda, was empowered to entrust the same prefecture apostolic to the institute bearing the name "Catholic Teaching Society." This institute, it was decided, should send its members to the mission under the authority of a superior of the mission. The superior of the mission should be given the title of Prefect Apostolic as soon as the said institute received the approbation of the Holy See. The Secretary of Propaganda submitted these decisions to Pope Leo XIII in a private audience and received their confirmation from His Holiness. On December 14, 1889, Propaganda officially informed Jordan of what had been done.

As can be imagined, Jordan joyfully accepted this new field of labor. It was really the first one. And he had good reason to rejoice. Now at last the desire of his heart was realized: he could send laborers into the vast vineyard of the Lord. They would be the first ones he sent out. Then, too, he had reason to rejoice that His Eminence, the Cardinal Vicar Parocchi, to whom the Society was immediately subject and who, as we have already seen, had closely watched the progress of Jordan's foundations and had in various ways taken action in their regard, now gave him such a cordial recommendation to Propaganda. That recommendation read as follows:



Father Thaddaeus Hofmann in Raliang



Father Christopher Becker,
former Perfect Apostolic of Assam

"From the Vicariate. Rome, Nov. 5, 1889 We have known the Catholic Teaching Society for a number of years now and have found it to be such as it 'ought to be. It is truly founded upon holy regulations, distinguishes itself by good morals, makes itself useful through the publication of Catholic periodicals and religious tracts; so that, since it increases from day to day in numbers and in merit, we have considered it worthy of being received among the Congregations with episcopal approbation. This we gladly testify. Recommending the Society very highly in the Lord,

"L. M., Cardinal Vicar."

254 (The original Latin of the above recommendation is as follows: "Ex. Aed. Vicariatus. Romae die 5. novembris 1889. Sodalitatem Catholicam Instructivam pluribus abhinc annis agnovimus, ac talem experti sumus, qualem esse deceat. Ea revera, sanctis disciplinis instituta, egregiis praestat moribus, utilem navat operam in ephemeridibus catholicis piisque opellis edendis: adeo ut numero in dies adolescens et merito, eam dignam existimavimus, quae inter Sodalitates iure Ordinario conditas cooptaretur.

"Id libenter testamur. Sodalitatem ipsam. magnopere in Domino cominendantes,

"L. M. Card. Vicarius. "L. - S.")

Finally, Jordan also had reason to rejoice because Cardinals-there were nine of them-had placed such confidence in him and in his cause and had entrusted him with such an important mission field and because the Holy Father himself had confirmed their decision. So one could in very truth call the article in "The Missionary," as quoted above, "A message of joy."

That article is really deserving of special mention. It was no doubt written by Luethen. He refers very modestly to the past achievements of the Society when he says that by means of the periodicals and "Kalender" it had tried to be of service to our Catholic people. As a matter of fact, it was just Luethen

himself who carried on through "The Missionary" an apostolate exceedingly rich in blessings. Then the article goes on to say that the Society had tried to educate young men for an apostolic career. Here reference is made to the work accomplished in the motherhouse at Rome. The following sentence then points out the universality of the Society, as the Founder had it in mind from the beginning: the men whose training was gradually being completed were to work in Catholic, in Christian, and in heathen lands. Circumstances, -and in these the guidance of Divine Providence is ever wont to manifest itself,-led it to make a start with the founding of an establishment in the foreign missions. This sentence gives the viewpoint taken. The program was clear: no land and no nation was excluded. But no one knew which would be the first field of labor. They prayed and worked and left the rest to the guidance of Divine Providence. Considering the great need of apostolic laborers at home and abroad, opportunities of doing their part would surely present themselves; and in these they wished to see the hand of God or, in other words, "the guidance of Divine Providence," which usually manifests itself in the ordinary course of events and not through signs and wonders. This viewpoint was not only reasonable but also thoroughly Christian. They did not expect any striking intervention of Divine Providence but were confident that if they did their duty God would direct everything in a manner conducive to His greater glory and to the best interests of the Society. And now the first practical case presented itself. They learnt of the new heathen mission to be established and of the need of missionaries. In the Society the first men were just then at disposal and so Jordan turned to the proper authority and asked for this field of labor. If Propaganda had refused the request because the Society was still too young and did not have enough men at its disposal, the matter would have been dropped then and there. But as it was, Propaganda acceded to the request and a heathen mission became the first assignment of the young Society, 11 of this Institute that is just coming into being ("di cotesto nascente Istituto"), as we

read in the communication to Jordan by which Propaganda informed him of its acquiescence.

However, it was rash to assert that one who acts thus will in every instance come upon just what God really wants. Neither in religious Congregations nor in the life of the individual is that the case. One would either have to be omniscient or know the will of God by means of an infallible sign. God permits many a thing that He does not directly will. But this much is certain, namely, that one who does his duty and with an upright mind earnestly seeks to know and to do the will of God (which is the highest and greatest perfection) will be so guided by the providence of God that everything, even sufferings and trials, will in one way or another be to his advantage. It is St. Paul who writes these weighty words: "To them that love God all things work together unto good" (Rom. 8:28).

256 • Let us apply what we have said to our case. Without any exaggeration we may say that the acceptance of the mission Assam, with its five million inhabitants approximately, and covering an area about three times the size of Bavaria meant for the young Society an undertaking of tremendous magnitude. And it was all the more so since the Society had not been founded for Assam alone, nay, not even for heathen missions alone, but to labor in "Catholic, Christian, and heathen lands." Hence, according to the program, Assam was only one of many fields.

Now it is true, of course, that, owing to the scarcity of missionaries, the large heathen missions receive comparatively few men and that in them we may not apply the same standard we are accustomed to apply in Catholic countries; but the fact remains that here the Society stood before an extraordinarily great and difficult task. Indeed, as we shall shortly see, there was even something tragic about it; and one who was witness of the Founder's great virtue and his unshakable confidence in God might well recall, when looking back upon these days, the words of Raphael

to Tobias: "Because thou wast acceptable to God, it was necessary that temptation should prove thee" (Tob. 12:13).

Jordan took the mission very seriously, as can be seen from the fact that he gave up the Rev. Fr. Otto Hopfenmueller for it. Next to Father Luethen, this priest was without question the best man he had. It is true that Fr. Otto, as we saw above, felt urged to join the Society chiefly because of the missions. But if he already then felt spiritually strong enough to let the Superiors decide as to his future activity, it is clear that with his actual entrance into the Society he did away entirely with



The consecration of the Salvator church in Shillong
on April 6, 1913

From left to right (sitting): the Perfect Apostolic of Bettiah; the Bishop of Krishnanagar; the Archbishop of Simla; the Perfect Apostolic of Assam, Father C. Becker, S.D.S.

(Standing): Father Chrysostom Mayr; Father Heribert Winkler; Father Bernadine Jung, Rudolph Fountaine, Father Ansgar Koenigsbauer, Father Benedict Neher.

such things as we may call self-will, personal convenience, attachments, and the like.

So Jordan selected him for Assam and proposed him to Propaganda as the first Superior. To the new Superior were given Father Angelus Muenzloher, who had just been ordained priest with papal permission at the early age of twentythree, and the two lay Brothers Marianus Sehumni and Joseph Baechle. The two first were from Bavaria, the last from Baden. On January 17, 1890, the four missionaries took their departure from the motherhouse. Jordan gave them the mission cross in the chapel of the house and in connection with this ceremony dwelt upon the following thoughts:

258 • "A twofold feeling fills our soul today, a feeling of sorrow and a feeling of joy. It is sorrow to part from these beloved confreres; but joy takes possession of us when we consider that our dear confreres are leaving us in order to go to Asia, the land which is the cradle of mankind, and in order there to announce Christ Crucified. Through our confreres, the first ones that our Society is sending out, peace, the happy tidings of the Gospel are to be brought to the people. This joy must by far outweigh the sorrow. Go forth, then, into the hard battle that awaits you . . . I am giving you a weapon by means of which you will always remain victorious, a weapon at the sight of which hell trembles.

"When the Emperor Constantine went forth to battle against Maxentius he saw in the heavens a sign with the inscription 'In hoc signo vinces'. (In this sign shalt thou conquer.) It was the cross. In this sign also you shall conquer.

"Bearing the cross, the Divine Savior has gone on before us. Already as a child He embraced the cross; His whole life was a cross; His end was the cross. He clasped it tight until amid most terrible pains He gave back His spirit into the hands of His heavenly Father. Thus He conquered hell. Also you will conquer by means of suffering and the cross. Yes; you will have to suffer much. Do not figure on anything else. But I say to you that the more you suffer, the greater will be your success. The apostolic man labors for the salvation of

souls in proportion to how much he suffers. The works of God flourish only in the shadow of the cross. It is through labors, hardships, sweat, perhaps even through your blood, that you must save souls. And if sometimes it gets hard for you, gaze upon your divine Master as He hangs upon the cross between heaven and earth, abandoned by God and men . . . And if the turbulent waves of tribulation threaten to engulf you, and even if you already seem to be sinking, gaze upon the cross again and you will take on new life, and exult anew, and begin anew to give battle and to suffer. Yes; endure, persevere even to the end. Once again I say to you: The greater the sufferings, the greater the success."

The choir sang the "Ave maris stella" (Hail, Star of the Sea) and the missionaries entered the carriages that took them to the depot. "Until we meet again!" Fr. Otto called out to those who remained behind; and the carriages rolled away.

The journey was made by way of Brindisi, through the Suez Canal and the Red Sea to Aden, Bombay, Calcutta. From there they proceeded to Assam first by rail and then up the river Brahmaputra. On February 27, the missionaries arrived at Shillong, which was the goal of their journey. The center of the prefecture apostolic was to be established there, according to the wishes of Propaganda. They found a little mission house there consisting of two rooms. There was next to nothing on hand in the line of furniture. It was evening and the four missionaries slept on the bare ground that first night. So they at once had a chance to practice poverty; and after the fatigues of their long journey, resting upon their hard couch and contemplating the poverty all around them, they could reflect upon Bethlehem's stable and recall Jordan's words to the effect that they would have to endure sufferings in the mission field. And, no doubt, they also found comfort in these reflections. At any rate the letters that the missionaries soon sent to the Founder 'In Rome did not in the least show disillusionment or discouragement but, on the contrary, only joyous hope and confidence. The poverty and various other hardships were simply taken into the bargain, and they

began with all energy to study the language; for a knowledge of the language of the country was the first requisite for any and every apostolic activity. In addition to that the missionaries made themselves useful wherever they could. Father Angelus and Brother Joseph settled down in the little city of Gauhati; Father Otto and Brother Marianus remained in Shillong.

But it was subsequently discovered that the Superior of the mission went a little too far regarding mortification and frugality, particularly in view of the fact that they were unaccustomed to the climate. This was reported to Rome; and Jordan, who had the physical well-being of his men very much at heart, took immediate steps. Fr. Otto acquiesced without more ado. In this letter we read, among other things:

260 • "Dear Venerable Father: I am very sorry that I have burdened your heart, already overloaded with much suffering, as it is. I meant it well, but I simply see once more that because of our health and human weakness not everything that is well meant is also well done . . . I submit my judgment, which can of course also be wrong and incorrect, to the judgment of my Superior ... Still, also here it would perhaps be best if you yourself would prescribe what is to be done and what is to be given . . . -In all circumstances, even in the smallest, I see the hand of God . . . -In view of my blunders displeasing to you, I renew the assurance that I will not violate my vows as a religious and that with the grace of God I desire to live and die as an obedient religious. You may command me what you please; I will obey, even if it is entirely against my own ideas, You may call me back home, I will come; you may depose me as Superior, I will be glad of it; you may leave me here, I will try to do my duty as well as I can with the grace of God. Only may God always shield me with His grace and not abandon me, and especially not refuse me the donum perseverantiae [the grace of perseverance . . .]"

Father Otto wrote these golden lines on August 3, 1890. On August 21, just eighteen days later, Jordan received the

following telegram: "Shillong 11-12 o'clock: Pater Otto mortuus. Angelus In English: "Father Otto dead. Angelus."

Jordan had sent Father Otto to the mission in high hope; after seven months he received the news of his death! That was a heavy, a terrible blow for him and his young Society. Jordan had not, indeed, placed the capabilities of his Society before the Propaganda in an exaggeratedly favorable light, but still he had described the possibilities in such a way that the Cardinals had said that "the Society now in its beginnings" would be equal to the task. Now, the management of a heathen mission and especially of one still to be organized is by no means a small task. It requires mature judgment and strong shoulders. Jordan knew this very well and that is why he imposed this work upon no other than Father Otto. His helpers could be young men. This way of looking at the matter was quite right and is also in harmony with the views of Propaganda. Then came this sad news! Father Angelus described the situation quite correctly when, after sending the telegram, he wrote the following letter to the Founder:

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"Shillong, August 22, 1890. Dear Venerable Father: That of which I would not have thought has happened; our dearly beloved Father Superior is dead. Did I not see it with my own eyes, I would think it were a dream. You can imagine our sorrow. There are tears in my eyes. We are orphans. On the morning of August 20. Dr. Mullone came to me and told me that I would have to go to Shillong immediately, -my Very Reverend Father Superior was dangerously sick. Dr. Castello had telegraphed. I left at seven o'clock in the morning and arrived there at four o'clock in the evening. But what did I see?-What a sorrow! I could no longer speak with my Very Reverend Father Superior; he had already died at twelve o'clock. He had not felt very well from Sunday on. I was told that at Holy Mass he had to hold himself up in order to keep from falling. It got worse right along . . . When the doctor came he was no longer conscious. One could no longer speak with him. Finally, on Thursday at twelve o' clock, he died. O my dear Venerable Father, what a sorrow for us! I cannot

describe it. What shall I do now? Send us a Superior, for we are still children. He probably had meningitis, as the doctor said. One thing comforts me, something of which I am convinced, namely, that he is celebrating the Octave of Mary's Assumption in heaven; he lived like a saint. Since time presses, I must close. With love I devotedly remain your deeply sorrowing son,

"Fr. Angelus Mary."

Jordan was expected to send a new Superior. But whom? It was impossible for him to give away Luethen; for he was his right hand in the government of the Society. Father Thomas would probably not have been able to learn the languages well enough any more and could not be seriously considered for the position; and the other six Fathers were without exception young men like Fr. Angelus. So Jordan proposed Father Angelus, then in his twenty-fourth year, to Propaganda as Superior. He was accepted by Propaganda. Under date of January 21, 1891, Cardinal-Prefect Simeoni wrote to Fr. Angelus:

"I regret the extremely early death of Father Otto Hopfenmueller, whom I learnt to know as a man who distinguished himself by many excellent traits. I hope that you and the other missionaries will exert yourselves over there in a similar way in the office undertaken for the best interests of those peoples."

Father Otto died on August 20, chiefly no doubt as a result of his great exertions. And as if that sacrifice was not yet great enough, Brother Marianus followed him ten days later, on August 30. When he saw how they tried their best to preserve his life, he said smilingly that it was of no use, since he would soon go to Father Otto in heaven anyhow. Both the deceased had proved themselves to be first-class religious, men upon whom Jordan could fully rely. But now they were on earth no longer.

Father Jordan bore this heavy trial with entire resignation to the holy will of God; but we may safely say that now he could apply to himself first of all the words about the cross and suffering that he had addressed to the departing missionaries. In addition to these trials came numerous others. On December 11, 1890, he sent three more Fathers and an Italian lay Brother to Assam. Three Sisters went with them to the mission, among them the niece of the deceased Father Otto. These were followed, on December 25, 1891, by three more Fathers and a lay Brother. But soon the necessity of a change of personnel manifested itself. That was all the more difficult because it had scarcely been taken in to consideration at all. More mission stations were established, and they likewise needed men. So Jordan got into no small difficulties and had to endure unbelievably much because of this matter.

On August 29, 1892, Father Angelus Muenzloher, the Superior of the mission, came to Rome. "Important concerns of the mission prompted him to make the journey," as we read in "The Missionary" for September 11, 1892. On September 16, he began the return journey. A month later two more Fathers followed him. Father Angelus informed Jordan of the status of the mission and of the special difficulties that were encountered there. The choice of Fathers that Jordan then made bears witness to the importance of the matter. They were Father Thaddeus Hofmann and Father Valentine Kartte, who were reckoned among the best members of the Society. They arrived in Shillong on November 16, 1892. As was to be expected, both distinguished themselves in the mission in a marked way by religious observance and the spirit of sacrifice. They were a great support for the young mission and its Superior. Under date of November 20, Father Angelus wrote to Jordan:

"Deo gratias! The dear missionaries have arrived in Shillong safe and sound. My joy is unutterably great; I can scarcely describe it. Now we have splendid Fathers. The deep wounds of the past year will soon be healed; the mission will begin to flourish; and it will now be my privilege by good



Tivoli, Villa Lavaggi: visit of the Most Rev. Bishop of Tivoli, Msgr. Sacaccia

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news to give joy to your fatherly heart, burdened as it is with many sufferings and cares."

But God soon called these two missionaries to Himself. Fr. Valentine died on July 1, 1894, Fr. Thaddeus on November 13, 1902. On December 1, 1898, another missionary, Father John Gruchot, preceded the latter in death. In 1895 Jordan was able to send four more Fathers to Assam, and these were followed in 1896 by a fifth Father. Then, in the year 1897, the mission was visited by a terrible earthquake. On June 21, 1897, Jordan received the following telegram from Father Angelus: "Earthquake-everything destroyed-help!" None of the mission personnel suffered loss of life indeed, but instead of that the material loss of the young mission was so much the greater. Later on came the following letter, which was published in "The Missionary" of August 8:

"As I have already informed you by wire, Assam has suffered a great misfortune. On June 12 we were witnesses of a terrible catastrophe whose evil consequences cannot as

yet be adequately enumerated, since communication has been interrupted and only meager reports are coming in. I am, therefore, describing only what happened in Shillong. Our bell had just given the first sign for evening devotions, when we heard a dull, subterranean thundering. The surface of the earth began to quiver and tremble; the quaking became more and more violent; the bells rang of themselves, as if sounding a warning; there was a crash and we saw our house and that of the Sisters collapse before our eyes. The heavy quaking lasted about from four to five minutes. It was a quarter after five in the evening. To our terror we noticed that Fr. Kilian had not been able to flee from the house in time. Thanks be to God, he made a way for himself through the roof . . . Sister Xaveria, seriously injured, was drawn out from among the wreckage of the Sisters' house. For a considerable time our houses were enveloped in obscuring clouds of dust, and we were afraid that fire might also have broken out. But that was not the case, fortunately; for we had already suffered enough loss as it was. In the chapel and in the house things looked frightful. When the stone walls crashed they had broken and shattered many things; the tabernacle lay upon the ground, also the candlesticks and statues, more or less broken; the pictures and the stations of the cross were all ruined; also a chalice was damaged. Unfortunately it so happened that the rain came down in torrents during the whole night and the following day, as a consequence of which many more articles, especially church vestments, were ruined. To our great pain we saw that also our organ had fallen apart. It would take too much space were I to enumerate the whole list of the articles we lost.- Shortly after the earthquake I went into the city. What a picture of woe! Everywhere only heaps of debris; all the houses have collapsed or are so damaged as to be no longer habitable. Still, the wooden houses fared best of all, though they all stand crooked, since the foundation walls were destroyed by the tremors of the earth. Two Englishmen were buried under the debris and thus lost their lives; an English lady died of fright. In the government printing plant, a three-story building, fourteen natives lost their lives; the same

number were killed in the Police Bazar Street; in the military hospital a sick soldier was crushed between the walls; also in the prison there were some dead. The number of the injured is large. Saddening reports are also coming in from the other stations; Gauhati, Raliang, Shella, Cherraponjee,-all have suffered the same fate. In one minute and a half we were made homeless. All the houses and churches which we erected during the past seven years with great sacrifices, have now been destroyed and we must begin the difficult work anew. But how? We have not yet paid our old debts and now we are to add new ones thereto!? In this need we have recourse to the charitable souls in the homeland. Oh, help us as much as you can; we are sitting here in greatest misery. Have mercy on our severely afflicted mission."

The reports of the rest of the missionaries are similar to this.

266 • This trial was all the more crushing for Jordan because he could not immediately give financial assistance. The young Society was itself in greatest need and could scarcely master its own difficulties. In praise of the missionaries it may be said that they held out bravely and submitted to the holy will of God. That was a great consolation for Jordan,-a greater consolation, in fact, than if he had been able to go to their assistance with financial means. For him the principal thing always was that his men should remain firm in the midst of trials and know how to carry even heavy crosses with the grace of God. Though previous storms had shaken down many a branch, this new storm did not demand any further victims. That must have been a great satisfaction to the Founder.

With the help of friends and benefactors in the German homeland the missionaries were able to establish themselves again. New life arose in place of the devastation. They trusted in God and worked on.

The history of the mission of Assam, which passed into other hands as a result of the World War, is exhaustively and most fascinatingly presented in the rightly illustrated

book: "Im Stromtal des Brahmaputra" (a German work; 2nd edition 584 pages with 172 pictures and maps; price 11 marks, put out by Father Christopher Becker, S. D. S., who had afterwards become Prefect Apostolic of the mission of Assam. From it one can see what a way of the cross the mission and the individual missionaries had to make, how difficulties of all kinds had to be overcome, and how the mission developed as a result. The crown of it all was the now completed Salvator Church in Shillong, raised up as a landmark to invite the heathens: Venite adoremus! -Come, let us adore the Salvator, the Savior of the world!

Then the terrible World War broke out. The personnel of the mission had to leave the missionary territory. At their departure the Christians wept and lamented, but it was of no avail; the mission passed definitely into other hands. One could not but recall these words of the Savior: "For in this is the saying true: That it is one man that soweth, and it is another that reapeth" (John 4:37). Of a truth, this was likewise the only consolation after so many sufferings, sacrifices, and disappointments of every kind. The Society subsequently took over a new mission field in China, in the Province of Fukien.

30. NEW ESTABLISHMENTS OF THE SOCIETY (1890-1892)

1. TIVOLI (1890)

As we have seen, in the year 1889 the number of members had already increased to 150. It increased more and more and for this reason alone it became necessary to look about for new places, particularly in order to care properly for the many students. As already mentioned, the students first spent the summer vacations in Castel Madama and later on in Sambuci. One could naturally expect that attention would be directed to just these places, with a view to making permanent establishments out of these vacation resorts. As Jordan mentions in a letter of September 6, 1887, the congregation of Castel Madama was already then willing to help him build a cloister, manifestly in order to have the community there for good. But it was not until the year 1890 that serious steps were taken to start another establishment in the vicinity of Rome. The tentative choice fell upon Tivoli, whither some students had already been sent for their summer vacation in the year 1889. The Most Reverend Bishop of Tivoli was very well disposed towards Jordan. Already two years before, as we have seen, he permitted the establishment of the Sisters' convent. Thus it came to pass that a real residence was started there for the Fathers also, in the year 1890, though at first in a rented house on the Via del Seminario 10. The day of foundation was July 2, the feast of the Visitation of Mary. Father Jordan offered Holy Mass in the Franciscan church there; the students as well as the Sisters were present at the Mass and received Holy Communion from the hand of the Founder. In the address which Jordan then gave to the members in the new house he exhorted them through prayer to call God's blessing down upon the new establishment and most fervently to strive after perfection. So, too, he recommended the, conscientious observance of the holy rules and of the holy vows and stressed in particular the value of holy obedience and of brotherly

love. Only a few days later the Most Reverend Bishop of Tivoli paid a visit to the college; and on July 24 of the same year His Holiness Pope Leo XIII gave permission that Holy Mass might be offered in the chapel of the college and that the Blessed Sacrament might be reserved there. On July 25, the feast of St. James the Apostle, Holy Mass was celebrated in the chapel for the first time.

In the new college the students studied the so-called Gymnasium branches and assisted, when occasion offered, at religious celebrations in the various churches of Tivoli. The Fathers were engaged as professors and helped out in the care of souls. One of the Fathers took over the catechetical instructions in the cathedral. At the same time the house served as a summer resort for the students of philosophy and theology from the motherhouse when they stood in need of a change and rest. In the year 1892, a roomier building was rented on that same street, Via del Seminario 19.- The students had a well trained choir, which brought them great praise, especially also from the Most Reverend Bishop. Finally, in the year 1895, the Society purchased a stately villa with a large garden, known as "Villa Lavaggi," splendidly situated just before the city gate. How very much the community was treasured in Tivoli can be seen from a letter of the Vicar General of that place dated April 14, 1895. The rumor had spread that Jordan wished to dissolve the establishment. The letter is as follows:

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"Tivoli, April 14, 1895. Very Reverend Father: I hope there is no foundation whatsoever for the information communicated to me to the effect that Your, Very Reverend Paternity is considering the withdrawal of your community from this city, where it deservedly enjoys respect and esteem. The piety and the zeal with which your priests devote themselves to helping out in our diocese, and the good example given by all the students, prompt me first of all to thank Your Very Reverend Paternity, but then also earnestly to beg of you in the wise measures you may take so to arrange matters that our none too numerous clergy may not be deprived of this so useful assistance nor our city suffer the

loss of the spiritual and temporal benefit which it receives from the college. Trusting that you will be pleased to comply with my request, I wish you and all your dear students the richest blessings of God. With all respect and veneration I am Your Very Reverend Paternity's most grateful and obedient

"Thomas Caccanari, Vicar General."

There was no foundation for the rumor and, just because of this friendly letter, Jordan was minded all the more to let the establishment in Tivoli continue. Such sentiments of goodwill on the part of the authorities and of the people was of no small value for his Society and must have been a source of joy and comfort to him.

The successor of Bishop del Frate, Msgr. Scaccia, cherished the same kind feelings towards the college and often honored it with his visits.

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11. VIENNA (1892)

As early as the year 1887 Jordan had gone about with the thought of erecting a second establishment in addition to the motherhouse in Rome and that first of all in territory where the German language was being spoken. Germany itself was at that time closed to the religious Congregations. So he turned his attention chiefly to Austria and to Vienna in particular. He had a great friend and patron there who aided him by word and deed in the realization of his plan. So in the year 1887 Jordan sent a petition to this effect to His Eminence Cardinal Coelestin Joseph Ganglbauer, Prince-Archbishop of Vienna.

Under date of August 17, 1887, he received the following kind reply:

"Z. 5460. To the Very Reverend Father Jordan, Superior of the Catholic Teaching Society in Rome. Since it is the purpose of the Catholic Teaching Society in Rome-societas cathol. instructiva-through the observance of the religious vows, particularly of poverty, to foster the self-sanctification

of its members and at the same time to labor for the spiritual welfare of the neighbor by word and pen both at home and in foreign missions, and since this purpose is as timely as it is conducive to the glory of God and the good of the neighbor, the archiepiscopal chancery is so much the less adverse to the granting of the requested ecclesiastical approval for a new establishment to be made in Vienna or in a suburb of Vienna as the projected spreading of good literature and possible helping out in the care of souls is very much desired and a real necessity.

"In consideration of the religious needs of the capital and residence city of Catholic Austria, the archiepiscopal chancery expresses the wish that the Very Rev. Rector, Father Jordan, may succeed in getting the approval of the exalted civil authorities for the foundation in mind and with the help of God may overcome the not insignificant difficulties which the circumstances of the time everywhere place in the way of every new ecclesiastical establishment.

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"From the archiepiscopal chancery at Vienna, August (6th 1887.

"Ed. Angerer, Vicar General.
Frederick Sixt, Secretary."

The sender of this letter added the remark:

"Herewith I am sending you the result of your petition to the archiepiscopal chancery of Vienna. Its tone is thoroughly sympathetic and, as I have heard, it was dictated to the chancery by His Eminence himself, only the concluding passage expressing the wish that "the not insignificant difficulties" might be overcome was added by the Most Reverend Auxiliary Bishop. Wishing all your apostolic labors the richest blessings of the Sacred Heart, I remain, Very Reverend Father Director, your very devoted

"Ed. Fr."

Subsequently, when it was thought that the conditions could be sufficiently well complied with, the petition was submitted to His Majesty. But meanwhile some Fathers were already permitted to be actively engaged in the care of souls in the 10th district. Finally, in August, 1894, the much desired formal admission arrived. It read as follows:

"To the Reverend Father Francis Jordan, Superior General of the Congregation of the Divine Savior.

"As a result of the communication of the imperial-royal state department of Austria, dated August 6, 1894, Zo 58, 909, His imperial-royal Apostolic Majesty has, according to a decree of the high imperial-royal ministry for religion and education under date of July 3, 1894, most graciously condescended to permit the admission of the Congregation 'of the Divine Savior' into the archdiocese of Vienna.

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• "Your Reverence is hereby informed of the clause attached, to the effect that for the planned establishment of a foundation of this Congregation in Vienna with a personnel of two priests and one lay Brother the approval of the state is given under condition that on the part of the Superior General of the Society of the Divine Savior, according to the tenor of the explanation dated Rome, June 1, 1894, a capital of 10,000 florins, Austrian currency, be produced as the property fixed for the upkeep of the Vienna establishment and be bonded in its name or else be safely invested in some way approved by the chancery, and that on the part of this establishment demands for the granting of means of sustenance may be made neither upon a public fund nor even upon general charity.

"Your Reverence will please report to this office regarding the fulfillment of this condition.

"From the archiepiscopal chancery of Vienna, August 9, 1894.

"Kornheisl, Director of Chancery."

The following year, 1895, another establishment was opened, this time in the 2nd district (Kaisermuehlen), the Fathers taking over the parish work in the Heart of Jesus Basilica there.

And thus the Fathers worked for years in the 2nd and in the 10th district, both in the immediate care of souls and also, and very especially, in the work of directing Catholic societies and as catechists in the public schools. Thousands of school children received the regular religious instruction from them. One of the Fathers devoted himself to social welfare work and took a special course at the center of lay organizations for Catholic Germany, in Munich-Gladbach. After he had returned to Vienna he became one of the co-founders of the Catholic Federation of Societies for Austria. (See Father El. Gabelseder's book: *Father Gregory Gasser, Salvatorian. The Life of a Socially Active Priest of Our Day.* Vienna, 1915. Published in German only.)

After the great world war, moreover, an agreement was made with the Barnabite Fathers, who did not have a sufficient number of German speaking members, in virtue of which the Society took over the parishes of Mary Help in Vienna and Margareten am Moos near Vienna and likewise obligated itself, for the duration of twenty years to begin with, to administer the other houses of the Austrian Barnabite Province (Vienna St. Michael and Wehring, as well as Mistelbach and affiliated churches).

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III. LOCHAU, VORARLBERG

As already mentioned, it was a hard financial task to support a large body of students in Rome. Then there was the fact that some students could not stand the Roman climate and therefore necessarily had to be sent elsewhere. So Jordan decided to erect another house of studies, and that somewhere near the German border. His choice fell upon Vorarlberg. Under date of April 24, 1893, he addressed the following letter of inquiry to the Captain-General of Vorarlberg, Mr. Adolph Rhomberg:

"Right Honorable Captain -General: Your Honor will be so very good as not to take it amiss if the undersigned comes to you confidentially asking for a favor. This month I spoke with the Most Reverend Prince-Bishop of Brixen regarding an establishment of our Society in Bregenz. The Most Reverend Prince-Bishop graciously gave the permission, as far as in him lies. and at the same time gave me the advice to write to Your Honor and to take counsel with you.

"The establishment in question would be begun with a small number of members. It is a real need for our Institute to have some healthfully located place where members can stay, since some of them cannot well stand the climate here, I confidentially inform Your Honor that already since last year we have had a little community in Vienna, but we have not yet received the official admission from the high imperial-royal government.

274 • "Trusting in your kindness, so well known to all, and in your noble zeal for the things of God, I very earnestly beg of Your Honor please to give me your helpful support in this affair.

"I am taking the liberty of sending Your Honor some matter that will give further information about our Institute'

"Most heartily thanking Your Honor in advance and recommending the matter to your kindness of heart, I remain with greatest esteem Your Honor's most obedient

"Fr. Jordan, Superior General."

To this letter he received the following answer:

"Bregenz, May 9, 1893. Your Reverence: Your esteemed letter of the 24th of last month being at hand, I have the honor of informing you that I am quite willing to give Your Reverence my advice regarding the projected establishment in Vorarlberg, as far as I can be of service to you in this matter. I am asking Your Reverence to give me an outline as to what you have in mind regarding the activity and spread of that establishment in this country. As far as the location of the

place is concerned, I would advise you for the time being not yet definitely to decide upon Bregenz, but to leave the choice open for one or the other place in Vorarlberg, until you have personally convinced yourself right on the spot. So, for instance, there are already very many religious establishments, with and without schools, in and around Bregenz, whereas other likewise healthfully located districts have not so many. In this congregation I mention, for example, Dornbirn (my home parish), the largest place in the country, with a population of almost 11,000, most splendidly situated in the midst of the land, and others.

"Looking forward with pleasure to further communications from Your Reverence, I am most respectfully Your Reverence's devoted

"Adolph Rhomberg."

The choice fell upon Lochau on the Lake of Constance (parish of Hoerbranz). Already on September 16, 1893, Jordan handed over for registration in Bregenz three real estate deals involving a combined sum of 14,000 florins. He himself had completed the transactions personally and on the spot. And thus a farm house with the necessary and attainable real estate was acquired. The beginning was made September 15, 1893, with two priests and one lay Brother and "374 florins and 60 kreutzer, and that under the supposition that the official permission of the government would certainly arrive and soon. But it took longer for this permission to come than had been anticipated, and for a time the general impression was that it would not be given at all. It is easy to imagine what, in these circumstances, were the sentiments of the two Fathers who had been entrusted with the beginnings of the establishment. In their letters to Jordan they gave expression to these feelings in unmistakable terms, even while they tried not to hurt him. They probably were not wrong when they expressed the opinion that under certain circumstances, if the whole affair would have to be cancelled, the entire Society might suffer no little harm. The foundation had become widely known in German circles;

and in their judgment it was not merely a case of avoiding a first-class public exposure but, above all, a case of forestalling the loss of that extremely necessary confidence on the part of friends and patrons. It was just upon this confidence that the Society had to depend so very much. In this situation the Fathers found a great help in Her Serene Highness, the Princess of Thurn and Taxis, who lived in Bregenz and was very well disposed towards the Society; she supported the petition by the warmest recommendations. In spite of that, some opinions were voiced to the effect that one ought to sell everything again and put an end to the matter. At Jordan's request Luethen wrote encouraging and conciliatory letters. In addition to these cares great financial needs also arose. The earnest money had to be paid. Where get the money from? But, in spite of it all, a doleful letter from the Superior to Jordan, dated January 17. 1894 closes with the following words:

276 . "But now I am going to give you some pleasing news. When I was about to take up the beggar's staff in order to get together those 1000 florins for Gorbach I received information from the Bishop of Leitmeritz that a priest had bequeathed 4000 florins to us. Thus speedily has God helped. The Princess of Thurn and Taxis had already written to a Princess 'In Wuerttemberg with whom she was acquainted, to the effect that she should give us all assistance, that she herself would arrive there in the near future. The Lady Princess is well acquainted with the Governor in Innsbruck and assured me yesterday that she is desirous of being of assistance to me in every way. I also cherish the hope that under suitable circumstances the two representatives of Vorarlberg in Vienna will present me personally to the Minister of Education and that eventually this official will declare it to be the wish of the country that our establishment be approved. Good words are also being put in for us with the Captain General. During the next few days an organ and a Lourdes statue are going to arrive for us. This month we received three beautiful Mass vestments. God is very good and is blessing our work. The sentence of Fr. B. was not meant

in that way, and yet it has a certain justification; we are the talk of the day far and wide and I am very anxious that we become more and more known; hence, if the undertaking should go to pieces through our own fault, we would at all events not be giving ourselves a good testimonial in this way."

In May came another letter full of troubles:

"Dear Venerable Father: I inform you that Mr. Gorbach has given notice up to Jan. 1st regarding the 4000 florins owed. The 4000 from Leitmeritz are already paid, 3000 to Mr. Weidenhammer and 1000 to Mr. Gorbach. Unless unforeseen help arrives, you will have to provide these 4000 florins for the first of January and so I wish hereby to call your attention to this, that you keep it in mind."

But they also got around this obstacle. Finally, in November, the following letter arrived:

"Lochau, Nov. 17, 1894: Dear Venerable Father: God be praised and thanked! As I already telegraphed yesterday, the exceedingly joyful news has arrived here that the government has given its approval for the establishment we have in mind here. This particular note of the state department is dated the second of this month and was communicated to me yesterday through the chancery of the Prince Bishop. Thus all the obstacles that have thus far delayed the erection of the projected building would seem to be overcome. The contracts are already signed and the preparatory work will be taken in hand at once, so that in the spring, to which time the actual work must be postponed, the whole may proceed with greater rapidity. Once more, thanks be to God."

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The document itself, in virtue of which the establishment was permitted, reads as follows:

"The chancery office of the Most Reverend Prince-Bishop, under date of November 9 of this year, 21, 5470, has here made it known 'that the exalted imperial -royal state department by note of Nov. 2, 21, 28672, has given its

approval for an establishment of the Society of the Divine Savior in Hoerbranz with a personnel of three priests and one lay Brother under condition that on the part of the establishment demands for the granting of means of livelihood will be made neither upon a public fund nor upon general charity.

"Of this Your Reverence is hereby most respectfully informed. F. B. Office of the Vicar General, Feldkirch, November 13, 1894.

"John, Bishop of Evaria, Vicar General, Mueller, Secr."

278 • The difficulties made by the state officials having been overcome, the Fathers could now energetically attend to the building they had in mind, at least to one wing of the college. There was a plan on hand that was designed to make room for more than one hundred students and was to cost 50,000 florins. Of this 5,000 florins were to be paid off every year and for the respective remainder interest was to be paid at the rate of four and one half per cent. As can be seen, these conditions were very favorable. The building was put up in the year 1895.

In the annual report of the college for the year 1900 the following lines have reference to the founding of the house:

"If in general every good work has to content with no little difficulties at its conception, then it must be said that the difficulties encountered by a new monastic establishment are surely still greater, and they increase if the Order or Society is as yet young and to some extent unknown or misunderstood.

"Hence it is that in the course of the years many a storm broke over the tender little plant which the Founder and Superior General of the Society of the Divine Savior (Salvatorians), Father Jordan, planted in the soil of Vorarlberg, so rich in convents and religious Institutes. A thousand thanks to the Father in heaven and to our noble friends and benefactors that the storm did not break it but

that rather a sturdy young tree has already developed from the little shoot.

"It was, as stated, in the year 1893 that the Very Reverend Superior General, Father Jordan, hastened to the 'Swabian Sea' in order there to find a place for an establishment of the above mentioned Society. It had already long been his most ardent desire to have a house on German soil, where young members of the Society could be educated in the classical studies and prepared for the religious life. After lengthy consultations he decided to buy a piece of property of considerable size on which there was a little farm house, in the district between Lindau and Bregenz, scarcely five minutes distant from the Bavarian border . . . The choice of the place is to be called a happy one in every way

"After having gone through the necessary formalities, the new college was opened on September 15, of the year mentioned, on the octave day of the feast of Mary's Nativity. Then it became necessary to get established as well as possible for the beginning and particularly for the coming winter; for the new establishment already quite plainly bore the stamp of holy poverty. The Superior's room was at the same time the reception room; the second Father, s room was at the same time the 'dining hall.' In the upper story a little chapel was fixed up and soon the Fathers received permission to celebrate Holy Mass there and to reserve the Blessed Sacrament, which was a source of no little comfort to them. To be sure, the little shrine was so low that, for a somewhat taller priest, there was danger of touching the ceiling at the Elevation. But it was easier to forget such little things when one thought of the joy of dwelling beneath the same roof with the dear Savior. Nor did the loving Savior forget His servants.

"The first members of the new house had a twofold end in view: (1) to obtain the high permission of the state for the erection of a house of studies for the members of the Society, which permission was duly granted by the imperial royal state department in Innsbruck under date of November 4,

1894; (2) to turn their thoughts in all earnestness to the building of a suitable house. Relying upon the providence of God and upon the generosity of charitable Catholics, the new building was begun in the spring of 1895. Thanks to the unusually favorable weather the structure proceeded so rapidly that on the eve of Mary's Nativity the framework of the roof had already been raised. It is true that the building is but one wing, yet with all its simplicity it makes a good impression. It consists of a raised ground-floor and three stories. The rooms are high and airy. The new chapel was fitted out on the ground-floor and was opened with a solemn High Mass on the feast of Christmas of that very same year . . .

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"When the weather is nice one enjoys a wonderful view from the upper stories. In the west, like a Mirror, he the clear waters of the Lake of Constance and we behold the island city of Lindau. More to the south, on the opposite end of the lake, the glorious Abbey Mehrerau, friendly and grave, meets the eye, and further on the ravished gaze rests upon the proud mountain giants of lovely Switzerland, which are met on the south and the east by the Vorarlberg Alps and mountain ridges. From the north we are greeted by smiling fields and friendly villages with their churches. Two little towers adorn the roof and in them are two bells that were blessed by the Most Reverend Auxiliary Bishop of Feldkirch, Dr. Zobl. Their brazen tongues invite the faithful round about to praise the Most High.

"In the fall of the year 1896 the new college was put to the use for which it was intended and opened with six students, - a modest number, indeed, but one that has constantly increased in the course of years.

"The priests of the college help out as much as they can in the five states that surround the Lake of Constance, assisting in the care of souls by hearing confessions, preaching, etc. In three parishes they regularly take care of the early morning services . . ."

The college developed perceptibly and in a gratifying way. In the year 1905 two more wings were added. Since 1928 it is an upper Gymnasium, with state recognition, for German speaking students of the Society and numbers about two hundred inmates. Worthy of notice are the words addressed to the students on the occasion of the first final examination, which turned out exceedingly well, by the government's representative, Privy Councillor Dr. Melber:

"Dear students: With the song 'Beautiful is the time of youth, it will never come again,' you have found the right transition from the jolly to the serious. I thank you for the nice entertainment that you have prepared for me and for your professors. I think that the words 'Beautiful is the time of youth, it will never come again,' also suggest to me the right way of telling you what I want to say, namely, of speaking to you about my youth.

"Fully fifty-eight years have now passed since this happened. I was then eleven years old and was attending the second highest class in the elementary school. Having been brought up in ordinary circumstances, like most of you, I might have been obliged to follow my father's calling, who was at that time a mechanic in a railway workshop in my home town Bamberg. He had already fixed upon an apprenticeship for me and even the master had already been found. At that time the Reverend Jesuit Fathers gave a mission in Bamberg. One of their famous pulpit orators, Father Loeffler, preached a sermon for the school children. Our religion teacher required of us that we write down the sermon as best we could from memory in order to see how well we had paid attention. Since I had a very good memory, I wrote down the sermon almost word for word. From that my religion teacher learnt that I had the ability to study. He suggested the idea of my training to my father. As can be imagined, he did not find it an easy matter to convince my father. For such a simple man thinks only of the difficulties connected with the matter. But my catechist knew how to persuade my father to let me study, and the noble man gave in. The first thing my religion teacher presented me with was

a brand-new Latin grammar by Engelmann. He himself gave me the first instructions, so that I was received into the present third class of the Gymnasium. That was in 1870 when the war broke out.

282 . "Why am I telling you that? For two reasons. I am going to make known to you who that religion teacher was who led me on to study. He was one of the noblest of the Salvatorians, one of the pioneers of the Order, at that time Dr. Lawrence Hopfenmueller, a simple curate in Bamberg, afterwards Father Dr. Otto Hopfenmueller, who sacrificed himself for the mission beneath the burning sun of Assam. One time it was just after a graduation examination-he brought me a few copies of 'The Missionary' and said: 'Here. read how those men toil in distant pagan lands. Truly, that calls for the spirit of martyrs. It is impossible for them to do that themselves; they can do it only with the help of God. I, too, am going to embrace this calling.' I followed his career as it unfolded, saw how he pushed his way through to his calling. Also later on he interested himself in me, as much as he could; and I can say that I have not brought any disgrace upon him. I owe it to him that I arose to the highest positions in the service of the state, instead of becoming a mechanic. So I am glad to be able to show myself grateful to him inasmuch as I can help along a little in the progress of your institution. For it is just through Fr. Hopfenmueller that I feel myself united in a special way with this Congregation. It will surely give joy to the blessed Fr. Otto-we may no doubt call him blessed-when he sees that in this manner I pay my debt of thanks. For, as a matter of fact, I have now worked a week for the good of the institution.

"And my second reason for telling you this is that very gratitude. As I am anxious to pay a part of my debt of thanks-for I can really never pay it all-so also you should show yourselves extremely grateful to your teachers and your Very Reverend Superiors. They have also taken you out of poor circumstances, and with great financial sacrifices on the part of your parents they are educating you for the high calling. No doubt most of you would have become simple laborers

or tradesmen or something else. How are you now to show this gratitude? By doing your duty. Your superiors do indeed place restrictions upon you, but all the more surely do they show you the path of duty. For where there is much liberty there is much error. And the highest happiness is to be found in the performance of duty. For does not also the Swabian poet Gerok say in his 'Palm Leaves': 'Your real joy, O child of man, O hesitate to think that it consists of wishes won, when it consists of duty done!'

"And so I hope that in the growth of your institution I will yet often be witness of your grateful performance of duty and that in your calling later on-I will of course no longer live to see it-you will prove yourselves grateful. It will make me happy if for at least a few years still I can follow the development of this institution. Which may God grant!"

IV. NORTH AMERICA, WASHINGTON, OREGON (1892)

In March, 1889, Jordan received the following letter from Uniontown, Washington, North America:

"Praised be Jesus Christ! Uniontown, March 2, 1889. Reverend Father: My good Venerable Father. Already long would I gladly have written a letter to you, but I did not get to it. The tasks in the missions are all too numerous and too diversified; so one rarely or never gets down to letter writing. Venerable Father will no doubt be able to remember me still, namely, a certain Fr. Benedict, whom excessive zeal to be able to work in the missions as soon as possible drove out of the Catholic Teaching Society and who, accordingly, does not now belong to the Society by name indeed, but does still belong to it in spirit.

"My present mission post is Uniontown, in the Territory of Washington, on the Great or Pacific Ocean, where for almost two full years now I have been engaged in the care of souls among Germans and Irish and feel extremely happy. Only one thing is not quite satisfactory to me, namely, that I am not also at the same time still a member of the Catholic

Teaching Society, to which next to God I certainly owe many a thing too. Hence, should I be able in any way to do anything for the Society in this country, I am ready to do it with pleasure. At any rate there would be a great and fruitful field of labor for your Society here in the Territory of Washington, and our Most Reverend Bishop would certainly be willing to receive the same into his diocese. Land and climate of this Territory resemble that of our German homeland, for which reason also so many thousands of Germans come here every year and start a new home.

"I would be very much pleased if you would found an establishment here; it would certainly have a great future. In this way it would also be made possible for me perhaps once again to become a member of your Society . . .

"What do you think of this proposition? I think it should, it might, be possible . . .

284 . "How are you getting along and what is the Rev. Father Luethen up to? Are all still well? A German proverb says: 'Old love does not get rusty.' So also it seems to be with me as regards your foundation; for it is simply true that it is always dear to my heart still. I beg of you to give my best greetings to all the members, known or unknown. Commending myself to your prayers and Holy Masses and to those of all the others, I remain with best wishes Your Reverence's most obedient

"A. J."

The writer of these lines; born in Westphalia, entered the Society in March, 1883, but subsequently left it again, as he mentions in the letter. It seems Jordan wrote to him that he would be pleased if he would return to the Society. In his answer to this letter from Jordan we read:

"In all brevity and haste I let you know that I have received your esteemed letter and also that of Father Thomas. I am delighted to hear that all goes well and I hope the Lord God will also in future bless your undertakings . .

"It might perhaps be that, through the dispositions of God, I can do more for the Society in this way than if I were a bound member of the same. Now, as regards the religious state, in which you would no doubt gladly see me and which would probably be also my desire, I must inform you that according to my present opinion and experience, it would be far better for many, indeed for most, cloisters, if they would send their people out into the missions, where the harvest is unutterably great, where thousands, yes, millions of men are lost because nobody bothers about them, nobody interests himself in them, because one does not send them any priests. One's heart might well burst when one beholds these thousands of people, who might easily, yes, very easily be saved, if only there were enough missionary priests at hand."

The thought of founding an establishment in America appealed to Jordan. But the actual carrying out of the plan was deferred until 1892. On February 12, 1892, he gave the following answer:

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"Dear Reverend Father: I have decided to found an establishment in your vicinity and for this purpose to send thither two priests and one Brother of our Society in the course of this year. Now I ask of you, since you love our Society so, to pick out a healthful and fruitful place for us, where we can work much with the grace of God. The three would form a little community and from that place as a center would unfold their activity. I would like it best of all, of course, if we would receive an independent district, if possible. I like to begin small, and our men would have to live in community and only a part of the time out of the community. You would naturally do us a very great favor and render a great service to our Society if you would provide for modest accommodations for the missionaries . . .

"So, dear spiritual son of former days, take care as well as you can of the children of a religious family to which you yourself once belonged. Be so good as to send me information at a very early date, since I can first obligate myself when

we, that is, we and the Most Reverend Ordinary there, have come to an agreement regarding the mutual conditions . . .

"Write to me very soon, and meanwhile let us pray. With special greetings and esteem I remain your loving

"Father Francis M. Jordan."

The answer to this letter was as follows:

286 "Vancouver, Wash., March 13, 1892 Reverend Father Jordan. Venerable Father: As a result of your last letter I came here to this place to see the Most Reverend Bishop in order personally to discuss with him your very important plans. The Most Reverend Bishop is entirely satisfied with the proposal that you establish yourself in his diocese and will help you in every way he possibly can. I had chosen a place in my mission district for your first establishment, but the Most Reverend Bishop, who is very much interested in your foundation, will at once give you a far better place, namely, his episcopal parish and boarding school with about 125 boys. This school has thus far been under the direction of secular priests; but the Most Reverend Bishop would like to place it under the care of a religious Congregation, since he so urgently needs his few priests in the missions and such a school can be better directed by a religious community anyhow. As regards the teaching in this school, which is done in the English language, you need not worry for the time being, since the Most Reverend Bishop will provide the teachers until your men have learnt the necessary English."

At the bottom of the letter is the following remark, written in the Bishop's hand:

"The Reverend Father A. J. has written this with my permission and approbation.

"Aegidius Junger, Bishop of Nesqually."

On June 27, 1892, two Fathers and one Brother left for Vancouver. The college did not quite come up to expectations. The proposal that the Society take it over entirely

together with its debts and run it at its own risk was one that Jordan felt he could not accept. Under date of September 11, 1892, Father Thomas wrote to the Superior:

"The Venerable Father is not in favor of our taking over the college in such a way that we become the owners of the same. He is rather in favor of our founding a college of our own for our Society, even if this cannot yet be done at once."

The college was given up again and the Fathers -a third Father had joined them in the meanwhile-sought a new field of labor. They found one in the archdiocese of Oregon. The Most Reverend Archbishop Gross, a Redemptorist, received them cordially and turned over to them Corvallis with a number of branch churches and the Indian Reservation of Siletz, in which there were about 250 Catholic Indians.

Such were the first beginnings of the Society in North America.



Off for a missionary trip in Colombia

31. FIRST PETITION FOR PAPAL APPROBATION

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A new edition of the Constitutions of the Society appeared in the year 1892. It contained many new articles, particularly concerning the government and inner organization of the Society. These Constitutions are deserving of special interest inasmuch as they very clearly show what ideas Jordan had regarding the government of his Society and at the same time reveal the spirit that animated him and was to animate all the members of the Society after him. Jordan desired that the Superior General of the Society be elected for life and that his powers be as extensive as possible. The Assistants were to have only an advisory and not a decisive voice. In their highest Superior the members of the Society were to see their spiritual Father and, as good children, let themselves be gladly and willingly guided by him.-When one reads in the life of St. Francis of Assisi what ideas he had regarding the direction and government of his Order, one finds many a similarity in Jordan's plans. But if it was not possible to govern a religious family in so thoroughly patriarchal a way in the times of St. Francis, it is much less possible in our day. The Church herself, moved thereto by the experience of centuries, has laid down rules that are decisive for new foundation nowadays and from which she departs only with difficulty and by way of exception, if at all. So Jordan had to give up more than one of those pet wishes of his.

In the same year, 1892, he petitioned the Holy See to grant his work the first Papal approbation. With this request he handed in the Constitutions of the Society. They were examined by one of the Consultors of the Sacred Congregation. His report was to the effect that the Constitutions were not sufficiently precise and tried out. As regards the powers of the General, one might perhaps let it go at that as long as it was a question of the Founder. But what did one intend to do if later on a General would come

who would have a tendency of going ahead with the greatest possible independence? The treatise on the apostolate, for which Jordan, with his customary zeal, had selected splendid passages from Holy Writ, did not meet with a kindly reception; they - meant merely a series of Scripture texts but no sections of laws. The result was that the approbation was put off, the matter was not yet considered mature.

On the occasion of this petition for Papal approbation His Eminence, the Cardinal Vicar of His Holiness, L. M. Parrochi gave the following report of the Society to the Sacred Congregation for Religious:

"The Catholic Teaching Society has been very well known to me for the past eight years. Never have I observed in it anything that was even slightly at variance with right faith, good morals, and ecclesiastical discipline. Instead of that I have found much which both in the matter of regular observance and zeal for the promotion of the Catholic cause, deserves great praise. In order to get a still more accurate insight into the whole matter I recently appointed a highly respected priest of the Society of Jesus [Fr. Ferrari, S. J., a pupil of the famous astronomer Fr. Secchi, S. J.] to visit the College as well as its members, under the best possible observance of the canonical regulations. As I had expected, the Society came forth from this examination innocent and useful in the vineyard of the Lord. [About this time complaints had again been made about the Society.] I therefore recommend it to the Holy Father in order that, through the supreme pronouncement of His Holiness and the Apostolic Benediction, it may be strenghtened to undertake yet greater labors for the promotion of the glory of God and to assume still more difficult tasks.

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"L. M., Cardinal Vicar."

The Latin of the original is as follows:

"Ex aedibus Vicariatus. Societas Catholica Instructiva mihi admodum, octo abhinc annis, comperta est. Nunquam in ea deprehendi quod ab orthodoxa fide, a bonis moribus, ab

ecclesiastica disciplina vel leviter declinaret. Multa potius reperi, quae et A regularem observantiam et A studium rei catholicae promovendae, magnam laudem mereantur. Postremis hisce diebus, ut totum negotii ingenium ulterius inspicerem, amplissimo e S. J. presbytero curam commisi visitandi locum et personas, servata quo melius fieri poterat, canonum forma. Porro ab examine Societas exiit' quae iam antehac mihi visa est,' innocens scilicet, et utilis in vinea Domini. Eam proinde SS. Domino Nostro commendo, ut a Supremo Sanctitatis Suae oraculo et Apostolica Benedictione ad ampliores pro Dei gloria exantlandos labores et ad difficiliora munera subeunda roboretur.

L. M. Card. Vicarius."

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• In spite of this good testimonial the approbation was not granted, as already mentioned. The reasons were not given to Jordan. This negative decision must naturally have been painful to him. The Society continued in its character of a diocesan Institute, and it was upon this foundation that the work had to be carried on.

32. FIRST FOUNDATION IN SOUTH AMERICA

In the year 1893 the Most Reverend Peter Schumacher, Bishop of Portoviejo in the Republic of Ecuador, South America, appealed to Jordan for Fathers and Sisters for his diocese. Jordan complied with this request, which the Most Reverend Bishop had made to him personally in the motherhouse at Rome, and on August 11 of the same year three Fathers of the Society and five Sisters began the journey to South America. The voyage was made by way of Genoa, Marseilles, Barcelona, Santander, Cuba, Colon, and Panama. On September 27, 1893, the missionaries landed in Mauta, Ecuador. A priest called for them there with horses and after a strenuous ride they arrived in the evening in the episcopal city of Portoviejo. The journey had taken forty-seven days. The Most Reverend Bishop entrusted to the Fathers the whole Province of Esmeraldas, that is to say, a district of 14,155 square kilometers with a population at that time of 14,600. Moral conditions were described as very low; and a frightful religious ignorance prevailed at the same time. So the three Fathers were overburdened with work. But they did not lose courage and applied themselves to the task with all energy. Then, too, the Most Reverend Bishop was very well disposed towards them and repeatedly expressed his sincerest thanks to the Founder. Thus he wrote to him, among other things:

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"Father Macarius is much liked by the people in Esmeraldas and by the officials; he has an open and unaffected character and is at the same time very zealous for souls." (2. 22, 1894.) "With the grace of God I will do all I can to be a second Father to your good sons." (3. 8, 1894.) "With all my heart I must once again thank Your Reverence for the incalculable benefit that you have bestowed upon this country by sending your pious and zealous priests hither. For your consolation I can inform you that the worthy Fathers are laboring with perseverance and courage in their difficult mission. Let us hope that we will receive the promised help

with the coming of next spring; I would then accompany those new missionaries to Esmeraldas and there discuss with them where to erect the central house." (12. 6, 1894.)

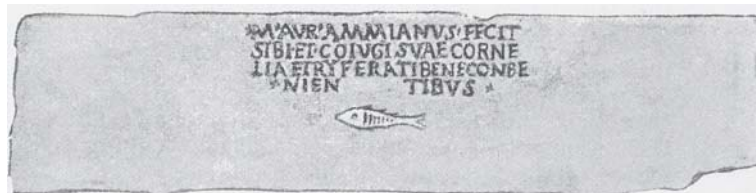
292 . But before the sending of more Fathers could be considered the revolution broke out, which gradually carried along the whole country. The result was that the Most Reverend Bishop as well as the missionary Fathers and Sisters were expelled from the land, so that the diocese of Portoviejo remained without priests. This was in the summer of 1895. The Fathers and Sisters travelled to Cartagena in Colombia. They received a gracious welcome there. The Most Reverend Archbishop entrusted to them the administration of two parishes in the city of Cartagena. Matters developed to the satisfaction of both sides, and so it came to pass that a real establishment of the Society was made in Colombia, South America. The Fathers received the extensive parish de la Sma. Trinidad (of the Most Blessed Trinity) together with its branch churches, and Jordan subsequently sent yet other Fathers to join them. Today the Society has charge of five parishes in Colombia with numerous missions and approximately 70,000 souls. But the establishment in Ecuador was lost for good. The zealous Bishop Sehumacher also settled down in Colombia and died in the year 1902 in Samaniego, where he had labored fruitfully up to the time of his death. He was a native of Rheuiland.

33. A NEW NAME: THE SOCIETY OF THE DIVINE SAVIOR (1894)

As we have seen above (in chapter the tenth), in founding this Society Jordan had in mind especially that prayer which the Savior addressed to His heavenly Father before His departure: "Now this is eternal life: That they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent" (John 17:3). In this spirit the Society was to labor and this was its object. He therefore gave it the expressive name of "Apostolic Teaching Society" (in Latin, *Societas Apostolica Instructiva*). As already mentioned, the word Catholic was later on substituted for the word Apostolic. In the year 1893



The Emblem of the Society



Christian inscription in the catacombs of St. Hermes in Rome with the fish as the symbol of the Saviour

the Constitutions were revised anew. On this occasion it was said that the Latin expression for Teaching Society, *Instructiva*, did not render the exact sense, which was quite true. So a new change of name was in order. That was embarrassing, particularly because of the public. But for the Founder the will or wish of the authorities was decisive, and this time he could say that he was richly rewarded for the sacrifice that he had once more to make because of the name. His foundation was to receive a name more beautiful and more suitable than perhaps any other that he could have wished. Instead of "Catholic Teaching Society" his foundation was in future to be called "Society of the Divine Savior."

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Of St. Alphonsus Liguori it is said that he wished to give his foundation the name *Congregatio Sanctissimi Salvatoris*, "Congregation of the Most Holy Savior." But Rome did not approve of this title at that time, because the Lateran Basilica in Rome, the mother church of all Christianity, bore this name. Then St. Alphonsus chose for his Institute the title *Congregatio Sanctissimi Redemptoris*, "Congregation of the Most Holy Redeemer." The members of his Congregation are called Redemptorists, from the Latin word *Redemptor*.

Jordan received the intelligence that his foundation was permitted to bear the name *Societas Divini Salvatoris*, in English, "Society of the Divine Savior." Though the change of title was in itself embarrassing, yet there was now general rejoicing over the new name. It was very appropriate. If it was the task of the Society to cooperate as much as possible everywhere to make known the heavenly Father and Him Whom He has sent, Jesus Christ, the Savior of the world, then the new name, "Society of the Divine Savior," was more appropriate than perhaps any other could be. The new name brought out the purpose of the Society more than did the title "Catholic Teaching Society." This purpose was later on very fittingly paraphrased as follows: "It is the purpose of the Society of the Divine Savior to help along to the utmost of its power to the end that Christ the Savior may be known, loved, and venerated everywhere upon earth and that all may seek help and comfort from Him and in Him find their

temporal and eternal salvation, mindful of the words of the Divine Savior: 'Now this is eternal life: that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent.'" Jordan once related that these words came to his mind when, before the foundation of the Society, he stood upon Lebanon and thought of the founding and the future work of the Society.

Together with the Fathers also the Sisters then took the new name. From that time on their Congregation was called: "The Congregation of the Sisters of the Divine Savior."

This change of name took place very considerably and had about it none of the offensiveness that was in evidence when Jordan had to substitute the word Catholic for Apostolic, at which time he was represented to the highest ecclesiastical authority as one who chose for his foundation a name that was due to the Holy See alone.

The new name brought with it a few other changes. As long as Jordan's foundation bore the name "Catholic Teaching Society" it did not have any titular of its own. Naturally, then, the patrons came into consideration first of all. These were the Blessed Virgin Mary under the title "Queen of Apostles," the holy Apostles, St. Joseph, and St. Michael. So, too, various colleges of the Society were called "St. Mary's College" and the seal of the Society carried the picture of the holy patrons. But after the new name society of the Divine Savior" had been taken, the Savior was its Titular., The emblem and seal of the Society were changed accordingly and the colleges were everywhere called Salvatorian Colleges, larger ones also Salvator Colleges. As emblem of the Society was chosen a bust picture of the teaching Savior with the cross in the background and the circular Inscription: Jesus Christus, Dei Filius, Salvator, in English, "Jesus Christ, Son of God, Savior." The picture of the Savior indicates the Titular of the Society, Him to Whom it is dedicated. The picture of the teaching Savior was chosen with reference to the original name of the Society, "Teaching Society," and to the purpose

of the Society, namely, everywhere to make known the heavenly Father and Jesus Christ, Whom He has sent.

(The words of the circular inscription come from the earliest times of Christianity and read as follows in the original (Greek) text: "*Jesous Christos Theou Yios Soter*." Take the initial letter of each of these five words and form a word from them in the order in which they come and that word will be I-ch-th-y-s. This Greek word *Ichthys* means fish in English. In times of persecution the first Christians chose the representation of a fish as the symbol of the Savior. It contained the profession of faith: I believe in Jesus Christ, the Son of God and Savior of the world. As today we recognize in one who wears a crucifix or a Blessed Virgin medal a Christian or a Catholic respectively, so the first Christians in the times of the great persecutions mutually recognized each other by means of the symbol of the fish as fellows in the faith, whereas the distinctive sign was unintelligible to the pagans. Even today one can still see ancient Christian inscriptions on tombs, which besides the name show only the representation of a fish. But this tells us that the departed professed the same faith as we, namely, faith in Jesus Christ, the Son of God and the Savior of the world; that in this faith he lived and died. The Society of the Divine Savior embodied these venerable old words in its emblem in order thus to signify its avowal of faith and its purpose.)

One may say that Jordan showed a clear insight in his choice of the patrons, that chance smiled upon him in the final selection of the name and of the Titular, and that in this he was extraordinarily favored by good fortune or rather by the good God.

Christmas Day, the Feast of the Nativity of the Savior, was chosen as the principal feast of the Society. And the Mother of God is now venerated as Patroness of the Society under the title *Mater Salvatoris*, "Mother of the Savior."

The word *Salvator* is the Latin rendition of the Hebrew word *Jesus*, which means one who saves or one who frees.

(The ancient Latins were not acquainted with the word *Salvator*. It was first introduced by the Christians in order thus to designate the Savior. Of this St. Augustine beautifully says: "Christ Jesus, namely, Christ the Savior. That is just what Jesus means in Latin. And the language teachers should not investigate how Latin the expression is, but the Christians how true it is. *Salus* (welfare) is a Latin word. *Salvare* and *Salvator* (to save and Savior) were not Latin before the *Salvator* came. But when He came to the Latins He also made these expressions Latin. Hence Christ Jesus, Christ *Salvator* (Christ the Savior), came into the world." -Sermo 299, In Natali App.)

In English *Salvator* was rendered by Savior, which means to make safe, to save, one who brings salvation to men, the Redeemer. The Savior brings us salvation and also heals our wounds. "Neither is there salvation in any other." (Acts 4:12.) (In some prayer books that invocation in the Litany of the Blessed Virgin which in Latin is *Mater Salvatoris* is translated Mother of the Redeemer. The more correct translation is Mother of the Savior.)

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The members of the Society were then called Salvatorians, after the name *Salvator*, and the members of the Congregation of Sisters were called Salvatorian Sisters. This latter fact again gave occasion to attacks on the part of those who were not so well disposed towards the Founder. It was said that it was not permissible for the Sisters to bear the same name; one might thus easily infer a mutual dependence, which is neither desired nor tolerated by the Church. This continued until the year 1900, when Jordan had an annual report printed in which the status and the activities of both Congregations were briefly described. He had a copy of the report presented to His Holiness Pope Leo XIII. As a result of this he received the following communication from Cardinal Rampolla, Secretary of State to His Holiness:

"Very Reverend Father: The annual report of the Society of the Divine Savior, founded and governed by Your Very Reverend Paternity, duly found its way into the venerable hands of the Holy Father. From it His Holiness saw with

special joy how more good is constantly being done by the members of this deserving Institute, as also by the Sisters who bear the same name. He therefore congratulates Your Paternity on this, and, while wishing you ever more abundant fruits, bestows upon you and all Salvatorians of both sexes his special blessing. In communicating this to Your Paternity I have the honor of signing myself, with the expression of highest esteem, most devotedly yours in the Lord,

"M. Card. Rampolla.

"Rome, May 2, 1901."

298 • Jordan was so delighted with this letter that he remarked to the writer of these lines that it was worth a million to him. To the rejoinder that, considering the great financial need in which they found themselves, a million dollars would surely be preferable, he said: "Never mind, you'll see how it will help us." And the letter really did have a very beneficial effect. The expression, "the Sisters who bear the same name," caused not a little commotion; it was incomprehensible, some said, how the Secretary of State could write at thing like that. But there the sentence was, and that was all there was to it. After the lapse of years it is rather difficult to imagine oneself in situations such as this; nevertheless, they were anything but pleasant at the time and gave the Founder a deal of trouble.

(*Translator's Note.*-In reading this chapter one gets the impression that the name "Society of the Divine Savior" was chosen by the ecclesiastical authorities. Of this we have no proof whatsoever; and, to quote the words of Father Paulus Pabst, S.D.S., "we must say that the Founder himself chose this fine name. When he was about to choose another name he spoke to me about it and he never mentioned that anyone had suggested "Society of the Divine Savior." Referring to the above statement by Fr. Paulus, Father Pancratius, author of this book, in a letter of Jan. 17, 1945, stated: "Certainly our Founder consulted and at last himself selected this beautiful name.")

34. FURTHER ESTABLISHMENTS OF THE SOCIETY (1894-1899)

1. FREIBURG IN SWITZERLAND

It gradually became evident that it would be necessary, in addition to the College in Rome, to found a further establishment for the study of philosophy and theology, and that even from considerations of health alone. Among the many students there were soon also such as could not well stand the Roman climate and who had to be transferred. Jordan turned his thoughts to the Catholic University of Freiburg in Switzerland. In the year 1894 the plan was put into execution. On July 18, an establishment for purposes of study was opened in Freiburg. Attacks were not wanting in the press of the opposition groups. "In the Grand Rue a house has been rented to Jesuits," it was said, "who out of prudence make their appearance under the name of another Order. They are the forerunners of others who are to come after them; for the time being there are half a dozen of them. And these fellows are all strangers; they call themselves Peres du Divin Sauveur [Fathers of the Divine Savior]. Here is the dilemma: either they are Jesuits or affiliated with them, in which case their stay here is unconstitutional; or it is a new Order and its installation is likewise unconstitutional . . . " To this the editor appended the remark: "Certain persons will perhaps be inclined to denounce this exposition of the matter as savoring of the Kulturkampf in a bad sense of the word. But in reality it is not that; rather it merely lays bare the hypocritical conduct of certain patent Christians and shows how considerate the officials of the state can be and how little they themselves shrink from the breaking of the constitution when it is a case of stroking the beard of the ultramontane lords." ("Forward" in the "Basel Workingman's Friend.")

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But attacks of this kind did not have any further effect and the students were able to frequent the University without

hindrance. As first Superior of the establishment a Father was chosen who before his entrance into the Society had served as artillery officer in the Prussian army. He gave up that position and joined the Society, in which he became a priest. How seriously he took the statutes of the Order can be seen from the letter he wrote to the Founder when he heard that he was to be the Superior of the new establishment:

300 . "As regards our establishment in Freiburg, you may rest assured, dearest Venerable Father, that to the best of my knowledge and convictions I will act in the spirit of holy poverty and simplicity as it is practiced and fostered by us in the motherhouse in Rome and that I will not depart a hair's breadth therefrom. I know very well what a sacred duty we confreres have of holding poverty in high, esteem among us. It is the foundation of the spiritual life and is the thing that guarantees to an Order its strength, and its influence before the world. Out of deepest conviction I promise you that I will firmly adhere to that spirit which I know you wish for us, which you strive for, and which we must have if we would become like the first holy Apostles. Therefore, most sincerely beloved Venerable Father, be without all solicitude in this regard as far as I am concerned. So, too, I absolutely do not want to undertake anything at all or go ahead with any matter whatsoever without first having learnt your will and wish regarding it and having been assured of your approval."

Already in the next letter mention is made of the fine welcome received in Freiburg:

"First of all I must mention the gracious condescension of State Councillor Mr. Python. This gentleman has already called upon me twice and will also in future be invaluable to us."

In a later letter we read:

"On Sunday, at my invitation, the Reverend Vicar General celebrated Mass at our house. He was very friendly. Through his recommendation we have now obtained a young man

who teaches us French for the time being. He is very courteous and unassuming, and I think we shall be benefited very much by him."

This friendly attitude on the part of the authorities made the beginning much easier. But it was considerably aggravated by the poverty with which the men had to contend, since the students could not yet earn anything, whereas the daily upkeep, the payment of rent, the books and all incidental expenses, meant a great financial burden. This considerably retarded the development of the establishment; and it was not only the Superior of the house but also Jordan himself who had to suffer much because of these circumstances. Nevertheless the establishment got a firm footing; and from the year of its founding (1894) until the world war broke out in 1914, when most of the students were called to arms, a considerable number made their higher studies in Freiburg. The war put an almost complete stop to this; and after the war, because of conditions in currency exchange, it was out of the question to have students study in Switzerland.

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But as early as the year 1895, in addition to this one establishment in Freiburg, a second foundation was made in that country this time in French Switzerland. In Drognens near Romont, Canton Freiburg, the Society took over an educational institution for neglected and refractory boys. A large farm was connected with the institution. Not long after it had been taken over Jordan was able to place a very competent Father at the head of the institution and so it made extraordinary progress, both as regards education and the development of the farm. Not only did this fact afford the Founder much relief in his many sufferings but it also gave the Society great prestige far and wide. Jordan subsequently liked to protract his stay in this establishment in particular. In this way the above-mentioned State Councillor Python, upon whom the institution depended, came to be intimately associated with Jordan.

II. NOTO IN SICILY

In the year 1894 Jordan was asked by the Most Reverend Bishop Blandini of Noto in Sicily to take over a large monastery that formerly belonged to the Carmelites in the vicinity of Noto and there to found an establishment of the Society. The letter containing the offer reads as follows:

302 "Very Reverend Father Superior General: I received by mail a few copies of the periodical *Il Missionario*, which is edited by the Catholic Teaching Society founded and governed by Your Reverence. I read the same with great satisfaction and from my heart praised God Who, when there is such a great scarcity of priests and such a great need for laborers in the mystical vineyard of Jesus Christ, has deigned to inspire you with the holy thought of coming to the assistance of the Church of God by imbuing your students with the apostolic spirit. So do me the favor of receiving also my unworthy self among the cooperators of your esteemed Society and of making me a subscriber of the two magazines, *Il Missionario* and *L' Amico dei fanciulli*. For this purpose I am enclosing a check for ten lire.

"As God once raised up the sons of St. Cajetan first of all and subsequently the Jesuits, the Somaschians, etc., to oppose the so-called Reformation of Luther and his associates, so may also your Society, if the good God blesses it and preserves it in that good spirit with which you in your wise zeal strive to imbue it, together with the Silesians of Don Bosco and other similar more recent Congregations, help to repair the terrible losses that the satanical revolution inflicts upon religion by depopulating the seminaries in Italy and leaving them desolate and in other dioceses of Europe and elsewhere depriving men of the vocation to the priesthood or obstructing it in every possible way.

'O that Your Very Reverend Paternity could also erect a college in Sicily! Here, thanks be to God, the people still have the faith, and so the vocation to the priesthood will be awakened in many young men, if one comes to their

assistance. Also I, who am the last among the bishops and have a poor little diocese, wished at great expense and sacrifices to build a large seminary; and soon I saw that the number of clerics increased from five, who were all I could find in the whole diocese, to over one hundred. The Dominicans and Franciscans erected novitiates and they already have novices in great numbers.

"Why, then, should not also the apostolic Society founded by Your Very Reverend Paternity find vocations? Although to my regret I cannot help you with money, I can nevertheless offer you a very spacious cloister, which is about eight of nine kilometers from the city and located at the foot of charming hills. It was formerly occupied by Carmelites, until they were driven out in the year 1867. They had a novitiate and a house of studies there and looked after the spiritual needs of the faithful of that district. Furthermore, in the church there is a miraculous picture of the Mother of God, which gave the locality the character of a famous place of pilgrimage on the island, partly because of the wonderful origin of that heavenly perfect picture, partly because that cloister with the church belonging to it was the motherhouse of the Carmelites in Sicily, partly because of the many favors and wonders that the Mother of God, Madonna della Scala, as she is there called, granted and worked there in richest abundance for the good of the faithful, who thronged to this place from far away and from other localities. After its suppression in 1867 there was danger of its being entirely abandoned and totally destroyed. But a noble benefactor sold his property and, with the requisite permission of the Holy See, bought the cloister and thus got it out of pillaging hands of Satan. He had repairs made on the roof and the walls, put in entirely new windows, then bought some adjoining land rich in trees and enhanced by an abundant spring of flowing water, which had formerly been the woods belonging to the Religious. Thereupon that magnanimous Christian offered it to the General of the Carmelites; but the latter, in this year, after having tried in vain to found an establishment of his Order there, gave up claim to the cloister because of lack of

members and left the buyer free either to keep it or to give it away, just as he pleased. I am sure that, in case the Blessed Virgin, to whom your Society is consecrated, enlightens you, I will be able to obtain free for the Society the cloister together with the garden, which comprises about fifteen to twenty acres of land. I will place myself entirely at your disposal. In case you should send anyone here to look over the situation personally, I take pleasure in offering him hospitality in the episcopal palace.

"Greeting you with the utmost respect and recommending myself to your pious prayers, I am your most devoted servant in Christ,

"John, Bishop of Noto.

"Noto (Sicily), August 20, 1894."

Jordan agreed, and the foundation was made in October, 1894. A house of studies was started in the spacious cloister. The following year the establishment already numbered four Fathers, twelve Scholastics, eight Clerical Candidates, and six Brothers, thirty persons in all, partly German, partly Italian. The Most Reverend Bishop was much pleased with the development of the establishment and took the greatest interest in it. So, too, he was always very well disposed towards Jordan. When in the beginning of October, 1894, the agreement was made with the actual owner of the former cloister a pious gentleman seventy-five years old, and the name day of the Founder was celebrated just then, Bishop Blandini sent the following telegram to Jordan: "I send heartfelt good wishes for your name-day and inform you of the final purchase [of the cloister]. John, Bishop." The letters he sent to Jordan manifest throughout the same benevolent disposition and the special veneration that he had for him. Already under date of September 17 of the same year he wrote to him: "I hasten herewith to beg Your Very Reverend Paternity to look upon my unpretentious episcopal palace and seminary as your home whenever you or your spiritual sons come to this vicinity."

The arrival of the first two Fathers and one Brother filled the aged Bishop "with great jubilation," as he wrote.

The first Superior, a Father from the diocese of Regensburg, who had an excellent knowledge of the Italian language, with great satisfaction reported to Jordan as follows shortly after his arrival:

"When I arrived in Noto a number of priests awaited me at the depot. After having greeted me they conducted me to the Most Reverend Bishop in the episcopal seminary. The Most Reverend Bishop received me with the greatest friendliness. - He had been expecting me ever since Sunday and had sent a priest to the depot every day. Just now (it is 4:30 P. M.) I am in the episcopal palace in Noto. This forenoon I visited the cloister Madonna della Scala, our future home. It took us a little less than two hours to get there with the coach. Nor does it take any longer to get there by foot, since one can take shorter side roads.

"The cloister is beautifully situated in a wild, romantic locality. Around it is the orto, selva [garden, woods], which, however, is utterly neglected. Two lay Brothers could work up the land piece by piece and we would have a splendid garden. In it thrive Indian figs and the ordinary kind, pomegranates, plums, peaches, wine grapes, pistachio trees. One could plant vegetables of all kinds, since one could water a great part of the garden from the powerful spring that bubbles up out of the ground.

"The cloister itself is in good condition. The corridors are simply splendid, truly cloistral. The cells, of which there must be about forty, have been newly whitewashed and are well preserved. Also the refectory [dining hall], kitchen, etc. are in good shape. The church, of which I should have spoken in the first place, is still very well preserved, though it has only white, freshly tinted walls. The miraculous picture, a glorious picture of the Mother of God, is wondrously beautiful; never yet have I seen so lovely a picture. It is itself a miracle. Painted upon stone, with glorious colors, it has such a ravishing facial expression that one is quite carried away.

The paved floor of the church is made of burnt and painted bricks. In the church rests the body of the holy martyr Franzo [Franzius], which the Venerable Jerome of Jesus received from Princess Doria in Rome. Opposite it rests the body of the Venerable Jerome . . . The altars of the church are beautiful; in short, the whole has pleased me well. Some things are wanting in the sacristy, however. The organ loft is still fairly well preserved; it is very neatly built above the church door. The little organ stands in need of repairs.

"The one bad feature of the convent della Sea a lies in the fact that it is so far (ten kilometers) from the city. But one could get the necessaries of life partly by raising them in the garden, partly by procuring them from the city. In other respects the location of the convent is excellent: secluded, in the mountains, with a view of the sea. Two bells of marvelous sound call the faithful to divine service in the beautiful church, in which is found the ravishingly beautiful miraculous picture already mentioned."

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Also His Eminence Cardinal Rampolla, Secretary of State to His Holiness Leo XIII (born in Sicily), later on expressed his pleasure at the work of the German Fathers of the Society in Sicily. He likewise gave them credit for having so well mastered the Italian language. Still also here Jordan again had to take much criticism for having founded an establishment down in distant Sicily and in the wilderness at that. But the results justified Jordan. A considerable number of members made their studies there; and these men were very successful later on and gave the Society excellent service. Then, too, the climate there was very healthful, and the necessaries of life were cheap. In addition to their regular work the Fathers were active in the care of souls and in the episcopal seminary in Noto. They were universally beloved. During the war the cloister was confiscated by the Italian government as being German property; but it was given back later. Bishop Blandini had died in the meantime, and the new bishop wanted the cloister for his seminarians. So the Society handed it over to him in the year 1926.

III WALACHISCH-MESERITSCH (MAEHREN)

As previously mentioned, through its publications the Society soon became known far and wide, not only in the German homeland but also in remote countries. The result of this was that the Founder received requests for acceptance from here and there and also appeals for Fathers. In the year 1893 the following letter arrived from Maehren, which at that time belonged to the monarchy of Austria-Hungary:

"Very Reverend Superior General: Deo gratias! I have succeeded in acquiring a small home for the Catholic Teaching Society in my beloved native land, in the diocese of Olmuetz, in that most delightful and Catholic district of Maehren.

"For, paying a visit to a confrere in Choryn, I heard from him that the board of trustees of the House of Studies in Walachisch-NI[eseritsch is desirous of placing this institution, which has been in existence for only one year, in charge of an Order or of a Congregation, as the case may be, and that under favorable and easy conditions. The statutes of the association are enclosed herewith. My confrere, who is himself a member of the board, took me alone to a meeting of the same on June 20 of this year. After they had spoken in this meeting of Jesuits, Lazarists, La Salette Fathers, and the president had stated that he had applied to these Orders and had received from them the answer that at present they had no Bohemian men, I portrayed the Catholic Teaching Society to the board as a Society that just now has Bohemian men and will certainly accept the offer willingly and with a readiness to make sacrifices. My suggestion was unanimously accepted and I was asked to act as intermediary in this matter and to start the negotiations.

"Here is how things stand: According to the statutes, as here enclosed, the Catholic-political Association in Walachisch-Meseritsch (Maehren, diocese of Olmuetz) established a college for Catholic students at the imperial-royal Slavic Gymnasium there. From September 15, 1892, to

July 15, 1893, ten students lived there, who paid a monthly tuition of twenty florins, Austrian currency. Now in order that this institution may perfectly live up to its purpose, it must be in charge of religious priests. Such is the view of the entire management and of all who understand the situation.

308 . "The house is located in the upper part of the city towards the south and additions can very easily be made to it in the course of time, since it is the last house of the city. The city is situated in a healthful, charming district on the river Becwa. and is a center to which a number of railroads converge. In it are an imperial-royal Slavic upper Gymnasium and a technical school of sculpture. Thirty Sisters of Mercy have the supervision and the direction of the work in the women's reformatory. Their chaplain has a salary of from 800-900 florins. He is at the same time catechist in the technical school of sculpture, with a remuneration of twenty florians. A member of the Catholic Teaching Society could easily obtain this position from the Most Reverend Archbishop. So, too, the management is planning to start, in the college, a private preparatory school for Gymnasium students, with the approval of the district superintendent of schools, who is himself a priest and ardently supports and promotes the good work.

"About an hour and a half distant from the city is the Provincial House of the Sisters of Mercy of the Holy Cross (60 persons) who need a confessor. It can conveniently be reached by train. So, too, triduums are often held in the various parishes, for which religious priests are requested.

"Also Hung-Hradisch, in the archdiocese, is planning to erect a college and to turn over the same to an Order. In fact, an extensive field of activity presents itself in Maehren to the Catholic Teaching Society. And should that Society some day have to leave Rome (which may God forbid) and seek a home elsewhere, Catholic Maehren, in the dear little city of Walachisch-Meseritsch, would certainly receive it with open arms. This city would be a very suitable place for the novitiate; and the theological faculty of Olmuetz is not far from it. Our

farmer people of Maehren very gladly lend aid to religious Orders.

"Therefore, in the name of the board of trustees I make the humble request that you, Very Reverend Superior General, in consideration of the reasons given above and after appraising the same, will be good enough to begin the requisite negotiations with the board mentioned . . . As far as the board is concerned, all possible sacrifices will be made that, under the wise direction of the Catholic Teaching Society and with the help of God and the protection of the Queen of the Apostles, the institution may flourish in every way and do much good.

"Humbly asking for a kindly Memento, I remain in all humility your most obedient servant

"Joseph Klvac, Chaplain of the Ursuline
"Chorin, July 21, 1893." Convent in Olmuetz.

From the above letter one can see that Jordan already had good friends in Maehren also, who had confidence in his work. Some time prior to this he had met, in Rome, the then Prince Archbishop of Olmuetz, the Most Reverend Dr. Kohn, and at this meeting His Excellency had promised him to admit the Society into Maehren. So there was no difficulty in this regard. But the taking over of the college did not take place until September 17, 1895. The Superior, a Czech, full of enthusiasm, writes as follows under date of July 6, 1895:

"Maehren will in time become one of the greatest nurseries of on Society. It is quite certain that a beautiful and hopeful future awaits us here. I have already been in WalachischMeseritsch and have looked over everything carefully. The college has an exceptionally lovely location. Thus far I have seen no more beautiful place suitable for the founding of an establishment.

"This week I had an audience of over two hours with His Excellency. The Most Reverend Archbishop was very condescending; and it pleases him greatly that we have in

mind to take over the management of the college. He immediately added: 'But you would have to erect a house of oblates for your men; and it would please me even more if you could this year still open a novitiate here.' These are his words. So he told me in advance what I had intended to ask him about. He also gave me the assurance that he intends to help us ' just as much as he possibly can. In conclusion he inquired about the activity of our Society and expressed his surprise that we have spread so much in so short a time. He also invited me to dine with him."

310 . The Fathers first took over the management of the college. But this was subsequently dissolved and the building was bought by the Society and became its property. The Most Reverend Prince Archbishop Dr. Kohn advanced the whole purchase price, but under condition that the Society would have to give it back, in favor of the seminary, to whoever happened to be the Prince Archbishop, in case it should close the establishment. Jordan accepted the condition gladly and sent this high supporter of the Society a cordial letter of thanks. Under date of June 26, 1899, the Society also obtained official recognition from the imperial-royal state department. And thus, with the approval of the ecclesiastical and civil authorities, the Society was officially introduced into Maehren.

35. APOSTOLIC VISITATOR

The establishments mentioned in the preceding chapters were made in the years from 1881-1894. Still others were soon added to them. In order to call them into being, Jordan undertook many journeys and underwent cares and hardships of all kinds. In this his leading idea was to put the Society on a broad international foundation and on such a foundation to build it up. He had the conviction that each one of these establishments could endure and could develop in the way intended by him, provided the men entrusted with the accomplishment of the work would devote themselves heart and soul to the cause and, as good religious, call down the blessing of God upon themselves and their labors.

On the whole, appreciable work was accomplished. The establishments got a good start and developed. But it was also true that in this procedure of his Jordan had to demand great sacrifices from the individual members and that these latter had to have a more than ordinary spirit of self-denial. One hardly goes too far in saying that, when in his plans he took this spirit of courageous self-denial for granted and, acting upon this supposition, undertook so many new foundations, Jordan let himself be guided by a quite exceptional trust in God and by an almost too great optimism in his appraisal of the men at his disposal. That subjected him to much criticism. It was said that his trust in God went so far as to be imprudence and that he overestimated the capabilities of his men; that his foundations, those of the individual houses in particular as well as that of the Society itself, could only end in a gigantic failure. These criticisms made themselves felt more or less both from within and from without and were a heavy cross for Jordan, all the more so since they exerted an enervating and discouraging influence upon the men entrusted with the new establishments.

But the complaints were also brought before the ecclesiastical authorities; and they were presented in such formidable fashion that already in the middle nineties those same authorities appointed an apostolic Visitor. This was done, on the one hand, to forestall the hasty adoption of decisive measures and, on the other, to give due attention to any justifiable complaints that might be made. The Visitor had to look into matters and watch over the development of the Society; and without his consent Jordan was no longer permitted to undertake anything of greater importance. Of course, this action on the part of the authorities did not imply any condemnation. It was merely a precaution taken in view of the complaints that had come in.

312 . The Visitor entrusted with this difficult task was the Provincial Superior of the Roman Province of the Discalced Carmelites, Father Antonio, who enjoyed the confidence of the Sacred Congregation for Religious in a high degree and was universally esteemed; and he was also deserving of this confidence and this good repute. He was a model religious and was guided in his decisions by prudence and genuine Christian charity. For financial matters yet another religious was assigned to him. This latter informed Jordan that he would first of all send him a thorough business man who would be of assistance to the Procurator in making purchases, which would mean a great reduction of expenses.

Jordan informed his Procurator of this and recommended him to receive the said gentleman courteously and cordially when he presented himself. The Procurator, a Rhinelander well versed in business matters, received the announcement with resentment and promised himself only unpleasant results. The gentleman arrived, but was informed by the Procurator that he, the Procurator, would first speak with the Visitor who had sent him. The latter was told that what was wanting was not a sufficiency of knowledge as to how and where to buy, but money wherewith to pay promptly. The Father then replied that the matter was at an end as far as he was concerned. He did not want to have anything more

to do with the visitation. And so Father Antonio remained the sole Visitor. And that was decidedly better.

The appointment of the Visitor was in various respects beneficial to the Society. In the first place Father Antonio had great authority with the Sacred Congregation and when, in cases where the Society or its Founder were attacked, he took their part, the authorities had little difficulty in putting aside all apprehension. So the visitation came to mean a considerable protection for the Society. Often, too, it greatly helped to attain the end in view when one could fall back upon the Visitor in the making of regulations; such rulings then savored more of authority; and this did away with no little odium in Jordan's regard.

Hence, also Jordan, in many instances, looked upon the visitation as a real blessing. But it also had its shadowy sides. In the visitation as such one could not but see a certain distrust on the part of higher authority. The authorities prescribed the visitation for the best of the Society, that it might derive benefit therefrom, that it might be safeguarded in dangers, and that a prudent, authoritative counsellor might be at the Founder's side. But the very fact that it was considered necessary or at least advisable was proof enough that there were doubts as to whether everything would otherwise proceed in a desirable manner. This had a harmful effect upon the authority of the Founder, both as regards the members of the Society, who saw a higher superior over and above the Founder, and as regards outside affairs, since in arriving at more weighty decisions Jordan was obliged to seek the approval of the Visitor. Finally, it was not easy for one who was not a member of the Society to visualize all the situations and circumstances of the same and to hit upon just the right thing; and if Father Antonio had not proceeded so prudently and considerably great confusion would have resulted, all the more so since the restless elements, which were, alas! not wanting, knew of no better course to follow than in every difficulty to have recourse to the Visitor and represent matters to him according to their own notions. If

today one reads the letters with which Father Antonio, even though ever so considerately, summoned Jordan to his presence, and if one also lived through it all with him, one cannot think back upon all those experiences without a feeling of profound sympathy. The men who complained may have meant it well, but they were often the cause of untold suffering to Jordan and greatly retarded the favorable development of the Society. There were, of course, others who did not hesitate to take the Founder's part, and the Visitor had enough intelligence and sense of justice to hear those also, in order then to arrive at the right decision.

314 . The visitation lasted about twenty years, almost up to the time of the Founder's death. The Visitor first became Bishop of Caltanissetta in Sicily, then Archbishop of Monreale (Palermo); and during his whole life maintained a most benevolent attitude toward the Society. He used to say: "Jordan was attacked in every respect; not even before his virtue did they call a halt; they said he was proud and self-seeking. But in this regard I always came to his defense." He was less convinced, however, that Jordan exercised the necessary prudence in the measures he took. Jordan founded too many establishments and those too far distant from each other to suit him, received too easily into the Society those who begged for admittance, and did not pay enough attention to the financial side. In this regard he admitted that the complainants were more or less right, but excused Jordan in part by saying that he lacked the necessary experience.

His most keenly felt regulations were that, in the year 1901, he forbade the receiving of aspirants who did not pay the full tuition (400 marks annually) up to their ordination to the priesthood, that without his approval no further new establishment could be founded, and that for new buildings or the purchase of houses or lands no new debts could be made, "and even if it were only 500 lire" (400 mark). For instance, the Fathers in Rio de Janeiro, in the year 1906, wanted to buy a plot of ground that seemed very suitable for them and the acquisition of which meant very much to them.

They turned to the Generalate with the request that an exception be made with them from the general prohibition. After all it was a crying need that they finally have a settled residence somewhere. But under date of May 15, 1907, the Visitor gave the Generalate the following directions: "If the Fathers of Rio de Janeiro can make their desired purchase without contracting so much as one single lira (about nineteen cents) of debt, by getting together the purchase price solely with the money they have saved, I have no objection to the transaction. But I make the Generalate responsible; it has the duty of looking into the matter to see if all is well." The purchase was not made.

In order to understand this severity one must remember that the motherhouse in Rome really was in very bad financial circumstances and that the authorities required that it absolutely must pay off its debts. Some of the outside colleges in particular suffered greatly because of these strict measures and were occasionally very much harmed by them. It was not easy to convince everybody that the Generalate could not do anything about the matter. One naturally thought that the Generalate must at least have something to say. Of course it was Jordan again who had to suffer most from this situation, being the responsible highest Superior; and he suffered the more because personally he would often gladly have given the requested permission.

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The Visitor esteemed the Reverend Father Luethen very highly; but in his opinion the latter should have shown greater firmness in his dealings with the Founder. When Father Jordan died the Visitor wrote to his successor in the office of Superior General: "I await with eagerness the (promised) photograph of Father Jordan, who was for me always a man of holy intentions and great longing for the salvation of soulseven if not free from those deficiencies which one often observes even in those servants of God whom the Church raises to the honor of the altars. [Meant are such deficiencies as have reference to administration, for instance, the necessary degree of prudence and an eye for organization.] Who knows how many acts of virtue he had

to practice in times past also on my account! And yet I pursued the same aims as he, even if with different means and methods. May the good God grant him everlasting bliss." He acknowledged the receipt of the mourning card picture with the remark that he would always have it with him in his breviary.

The financial situation improved as a result of the demand for the full tuition up to ordination; but on the other hand a most acute scarcity of men soon made itself felt, since few applicants could pay so much. And the consequence of this in turn was that it was very hard and in some instances absolutely impossible to send the necessary men to the existing houses, which again caused great difficulties. So the administration of the Society did not become any easier and it was often not easy to know just what course to follow. Weak elements suffered from this; few saw through the whole proceedings or took in the situation. At that time Jordan wrote into the book of resolutions: "O be sure to trust in the Lord always; for He can do all things and will help you!"

36. DIFFICULTIES FROM WITHIN

The Religious Habit-Office in Choir-Classical Studies

With the founding of further establishments a new class of difficulties arose, which up to that time had been wholly or almost unknown. They had to do with the religious habit. Since in the beginning Jordan had not intended to found a religious Congregation properly so called, he had not thought of a real religious habit. But this matter became a live issue when, in the spring of the year 1883, he gave his foundation the character of a religious Congregation and as a consequence a religious name and a distinctive religious habit. It developed that the religious habit, as it was worn in Rome, could not without more ado be worn everywhere. Great difficulties arose both from climatic conditions and from the customs of the country. It was not long before those who were affected reported this to Rome and asked for dispensations. Unfortunately, the first impression given by this was that the difficulties did not arise so much from the nature of the thing in itself as from the fact that the petitioners did not have the right religious spirit. Then, too, here we must bear in mind that the religious garb was taken in a broader sense of the word, as meaning not only the religious habit as such and the mantle but also the footwear and the headgear. The members were everywhere to wear the same habit and mantle and the same low shoes and the same Roman hat. Jordan rarely replied to the letters personally, but had them answered by his faithful assistant, Father Luethen. With all emphasis Jordan impressed upon Luethen his negative attitude towards the requested exceptions and insisted that he write to that effect. Luethen saw in Jordan the Founder and lawful Superior and obeyed orders but, with characteristic mildness and prudence, gave expression to the will of the Founder with the utmost gentleness. In his book of resolutions we read also the following sentence: "Antabitissime scribere ahis, non uti praepositus, sed uti confrater" (May 7, 1899). "To write to others in most amiable manner, not as a superior, but as confrere." And how well he

kept this resolution! That sugared the matter indeed, but it did not essentially alter anything. In spite of everything the answer amounted to a refusal. Naturally, the Fathers did not all have the same spirit of sacrifice and the same strength of will in order that they might without more ado live up to the demands made of them and act contrary to their own convictions and the views of those who were acquainted with the matter or whose opinion they had asked. While some thought that one had to follow the regulations because the Superior wished it so, even if it seemed to be excessive severity, others were of the Opinion that such things could not be demanded of them because no one followed such a course in their sphere of activity; Rome surely ought to see into that, ought to be willing to learn, ought to grant exceptions according to countries and conditions. These diverse attitudes on the part of the members themselves increased the difficulty still more. Added to this was the fact that here and there were to be found younger members who were wanting in the necessary experience and who in their well meant but not always prudent zeal were too quick to take action in favor of the strict interpretation and thus confirmed the Founder still more in his attitude.

The Visitor mentioned in the preceding chapter took a still more severe stand in the matter than did Jordan. He regretted and censured the leniency that had been shown the Fathers in Vienna, who had acted independently as regards the religious garb, and added: "The exterior form of the religious garb must everywhere be the same, except in those countries where the religious habit is not tolerated." Now, one could not say that in Vienna, for instance, the wearing of the religious garb would not be tolerated or that the general practice was more lenient and so one had reason enough to adapt oneself to the existing practice. But the Visitor insisted upon the ordinance "even if because of it one would have to break up the establishment." In fact this matter did cost a number of vocations; and it caused great disturbance. One may say that if the Visitor had been on the very spot and had been able to hear the Fathers' reasons and examine the same together with them he would no doubt have yielded. In some cases the prevailing conditions were simply

too unfamiliar to him. In cases where he learnt to know them through personal discussion he repeatedly showed a willingness to accept the situation and took the part of men who had at first seemed to him to be deserving of blame.

Another matter that likewise caused much commotion falls within this period of time. In 1890 Jordan introduced the recitation of the breviary in choir. Up to that time the Fathers had recited the Divine Office privately, as secular priests do. That was convenient and one could arrange things according to circumstances and the work one had to do. But experience seemed to show that the religious spirit of the members would be considerably promoted and the Society as a religious family be interiorly strengthened if the breviary were said together in choir. It is to be noted that there was no thought of a night choir; but Matins and Lauds were to be recited the evening before, as an evening devotion, so to speak; Prime and Tierce before Holy Mass, Sext and None before dinner, Vespers and Compline after dinner, before beginning the regular work.

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There can be no doubt that the recitation of the breviary in common is more solemn and elevating than when it is said privately by each individual. Through such recitation in common the character of a religious family is brought out incomparably more than by private recitation. The recitation in common also corresponds more fully to the character of the Divine Office as such, which in itself is really meant to be an alternate prayer in common. But in order actually to realize these advantages it is necessary that there be a sufficient number of Fathers in the community and that these be able to free themselves from their other work for the common recitation. If there are only a few Fathers in a community and if these, moreover, can hardly do the work demanded of them, then the recitation of the breviary in common becomes partly a burden, partly an impossibility; or, instead of making it solemn and edifying, real devotion is destroyed and the attainment of the principal object in view more or less frustrated. The key of the matter, however, lies in the purpose of a religious Congregation. If its purpose is primarily to promote divine services, then, abstracting from Solemn High Mass, one can hardly think of

anything greater than the singing or praying of the breviary in common. We see this, for example, in the Benedictine Order, wherein all other duties are subordinated to the fostering preeminently of the opus Dei, that is, the work of God. On the other hand we know that St. Ignatius did not introduce the recitation of the breviary in choir into the Society, because he wished his men to be always ready for service wherever and whenever necessity happened to call for it.

320 . In the first years of the Society it was strongly emphasized that every one who joined had to accept and observe not only the rules that had already been made but also any other additions which the Founder might deem necessary in the interests of the cause. Even if the recitation of the breviary in choir was not introduced at the start, it was nevertheless thought that nothing stood in the way of its introduction. But difficulties arose; and competent authorities declared that it would be praiseworthy for members of the Society who had joined earlier to take part in the common recitation of the breviary but that they could not be obliged to do so. That was a precarious matter. But it became more embarrassing because of the fact that many communities were too small, that in view of the purpose of the Society this would to a great extent always be the case, and that the men were overburdened with work. The consequence of this was that one had to dispense smaller communities from the common recitation. And the opinion became ever more prevalent that for these reasons the choir could not be kept up. (As a matter of fact, in the revised Constitutions of the year 1922 the choir was restricted to the novitiate and to certain houses in which, according to the judgment of the Generalate, the recitation of the breviary in choir might seem conducive to the attainment of the purpose of the Society.)

These two points, the religious garb and the breviary in Choir, influenced the development of the Society in those years more than one would at first sight believe. Jordan had to suffer much as a result of these clashes and had to overcome great difficulties. In a young Society where there are as yet no ancient traditions and the whole mode of life has not yet gone over into flesh and blood, so to speak, but everything has first to be begun; the

position of authority is also considerably more difficult. One is too easily inclined to ask whether this or that view, this or that measure, is reasonable or conducive to the purpose at hand. And the Founder, humanly speaking and abstracting from his particular mission, would have had to be a universal genius in order that his decisions might always and in all things have been just right. And even if this had been the case, there would nevertheless always have been heads enough that would have thought otherwise and would with difficulty or not at all have submitted their judgment. But when once differences of opinion arise both sides are in danger of going too far, and the result is that both sides are to a certain extent right and, if they seek advice of others, are assured of the correctness of their views. Such phenomena are more or less associated with new foundations; and one might well enumerate them among diseases of children, figuratively speaking. It is clear that the cause concerned suffers therefrom and that its progress is hampered.

So it was, too, in the case under consideration. It was said that Jordan had no practical insight into matters; that he closed his eyes to realities; that he demanded of his men what others did not demand and what could not be demanded; that he introduced things that were impractical and exerted a disturbing influence; and the result was what we read in the Gospel: "After this many of His disciples went back; and walked no more with Him" (John 6:67). Jordan lost various members and cooperators, some of them able men. The consequence was that his plans were not a little frustrated, since to carry them out he had reckoned with the men at his command. It was up to him to supply new men, not only to keep going what had begun but also to perfect it and make it prosper. But that was now in many cases quite impossible; and this in turn was the cause of new and momentous difficulties. It was said that he established and undertook new ventures, in spite of the fact that he had no men at his disposal; he would do better first to strengthen and develop what was already started. By these things Jordan's courage and steadfastness were put to an exceedingly hard test. And at the same time, instead of losing heart himself, he had constantly to

encourage others to be steadfast, lest they should allow themselves to be infected and confused by various difficulties.

If today, after so many years, one reads the documents that have reference to these matters, it makes one sad at heart, and all the more so since one did subsequently yield regarding the difficult points and did let this and that regulation fall. It was feared that the men would go ever further and further in their demands. That might possibly have been the case with some individuals; but as regards the men in general one could be equally well assured that, if they had sacrificed non-essentials, essentials would have been all the more safeguarded. But in the last analysis it must also be admitted that it was not always quite so simple to draw the line between essentials and non-essentials. Jordan was wont to say to those who showed or recommended greater assent: "Just wait, you will see where you will land." He wished to say: One will yield more and more, and what will then be left of the religious life and of the religious spirit? But if once the religious spirit is lost, then it will be all over with the vocation too

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To these difficulties came yet another. It concerned the classical studies. Whereas the higher studies, that is, those of philosophy and theology, are regulated by the Church and even before the new Canon Law came into effect in 1918 were more or less prescribed according to generally prevailing standards, as regards the classical studies the Church is guided more by the customs of the respective country. Even the new Canon Law, which contains such exact prescriptions regarding the higher studies, which are equally binding for candidates to the priesthood in all lands, gives the following direction concerning the classical studies: "The first place belongs to religious instruction, which should be most carefully given in a manner adapted to the intellectual capacity and age of the hearers. The alumni should especially learn the Latin language accurately as well as the vernacular. In the other branches that instruction should be given which corresponds to the common culture of all and to the clerical state in the country where the students must exercise the sacred ministry." (Canon 1364.)

Hence, abstracting from religious instruction and the study of the Latin language and the vernacular, it is the country in which the students must work after finishing their studies which is for the Church the decisive factor as regards the classical training. In episcopal seminaries, where the clergy is educated for the home diocese, the custom of the country is, therefore, decisive. In cloistral schools it is otherwise. There the students are destined mostly for the world apostolate. Whereas some of them remain in the homeland, others and perhaps by far the greater part must labor in distant lands, be it among uncultured peoples in heathen missions or in Catholic lands where there is a scarcity of priests or -where they are to help awaken and foster vocations to the priesthood and to the religious life. As a rule they later on have to work in one or more foreign languages and need attainments that they would not have needed at home. If one wishes them to be equipped for their work one must give them just those accomplishments. The principle contained in the above-quoted prescription of Canon Law follows as a matter of course, namely, that one have an eye to their future field of labor and educate the men accordingly. The men must be "mature" not only for the university but also and very especially for their future sphere of activity. That is what gives such schools their own special character; in them, in an even broader sense of the word, one does not learn for school but for life.

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Such a school was opened in the new college in Lochau. This first of all demanded teachers. It was extremely difficult to procure these. More men were wanted everywhere. And every place thought that it needed them the most urgently. It was an utter impossibility to heed all the requests, no matter how justified they might be. And the need was increased still more by the defection of some of the men upon whom one had counted. New priests were imperatively necessary in order to get out of the worst need. But instead of that it was said that the classical studies would have to be lengthened. So the instructions were put off still more, the scarcity of men was more keenly felt, and the financial situation made harder still. That gave rise to other difficulties and years passed before this point was finally settled. The development of the houses of study, no less than

that of the mission and the other houses, form a notable part of the history of the Society. In this matter it is hard to say who suffered the more under the circumstances, the petitioner who could not be helped or the Superior who found it impossible to help. Of the latter one was too quick to say that it was his own fault. But that was only partly right. Finally, those who think that a founder must from the beginning have a clear view of all the details and persistently cling to them, or those who see in every difference of opinion between the founder and his subjects a departure from the spirit of the founder and who on principle condemn each and every change, may be referred to the words written by Father, afterwards Cardinal, Ehrle, S. J., in Volume 111, page 558, of "Archive for the History of Literature and the Church of the Middle Ages."

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"God is wont to suggest to the holy founders the general outline of the work to be carried out by them, but He not infrequently leaves the more accurate working out of the details to the 'secondary causes,' the occurrences and experiences that come to them during the course of their lives, from which a certain gradual development of their foundation results. This is observable with St. Francis no less than with St. Dominic or with St. Ignatius. It is, therefore, entirely wrong to look upon the first moment of the actualization as the real expression of the complete ideal, as its culmination, and as a result to look upon every further degree of development as a partial defection, as retrogression, and to stamp as destructive the influence leading thereto."

37. NORTH AMERICA: ST. NAZIANZ, WISCONSIN

The Congregation of the Sisters of the Divine Savior (Salvatorian Sisters), founded by Father Jordan, started a convent in Milwaukee, Wisconsin, U. S. A., in the year 1895. The Sisters there devoted themselves to the care of the sick in their homes. This activity soon became known and appreciated in the city. Also the Most Reverend Archbishop of Milwaukee, Francis Xavier Katzer, by birth an Austrian, was very well disposed towards them. In March, 1896, Jordan received the following letter from the same:

"Milwaukee, March 8, 1896. Very Rev. J. B. Jordan, S. D. S., Superior General. Very Reverend Father: I am writing about a matter of which Sister Superior has perhaps already informed you. There is a congregation of laity here who call themselves Brothers and Sisters and most of whom are already very old. These Brothers and Sisters own about 1,500 acres of land and have a capital of about \$40,000. They wish to take steps to see to it that the intentions and the purpose of the foundation of the late Father Oswald may endure. A priest who is acquainted with the conditions and learnt to know your Sisters in Milwaukee called the attention of the congregation to your Society, and the members want to be united with your Society, at first only so that the members of your Society become members of this congregation later the whole property would pass into the hands of the Society in order there to continue the work of the late Oswald. It would take us too far afield here to enter into details regarding the circumstances. If you have a mind to accede to the plan, the people desire that you come yourself, that you yourself look over everything and discuss matters with them. The directors of the congregation are willing to pay the expenses of your journey. I have asked the priest to write somewhat more fully. Devotedly yours,

"F. X. Katzer, Archbishop of Milwaukee." Jordan replied as follows:

"Most Gracious and Reverend Archbishop: I have received Your Grace's cordial letter of the eighth of this month regarding St. Nazianz and I thank you for the confidence you place in us. God willing, I shall come *quam primum* [as soon as possible] and hope that with your help the matter in St. Nazianz can be arranged. I earnestly recommend the affair to your pious prayers and your esteemed benevolence. At the same time I extend to you my sincere thanks for all the good that you have already done us. With the expression of most profound respect I remain Your Grace's most obedient servant,

"Fr. Jordan, Superior General."

326 • The proposition of which the Most Reverend Archbishop Katzer speaks in his letter was a colony founded by emigrants from Baden in the year 1854. At the head of these emigrants was a priest called Oschwald, born in Mundelfingen, Baden, March 14, 1801. The emigrants decided to found a religious association and to live together as Brothers and Sisters. In a brochure written by one of the members of the association and printed in Manitowoc, Wis., in 1867 we read, among other things, the following rather interesting account. [Translator's Note.-The somewhat quaint, peculiar, and difficult style manifests itself even in this translation.]

"Just as the Most Reverend Bishop Dr. Henni came to Milwaukee as the pioneer of the episcopate for the west; as he himself was still in a little city of a large and yet unsettled territory with a few priests, whom one could count on one's fingers; as he had no other episcopal palace and no other episcopal cathedral than a little farm house and a farm church and his episcopal throne consisted of nothing else than a wooden chair with a red cloth, for both of which no one would have been willing to pay five dollars: so also our Father Oschwald with his friends and relatives came as a pioneer to St. Nazianz, when it was still wild, empty woods, a genuine wilderness; and he was without a priest's home, with

out a church, indeed without any other dwelling but that of his companions themselves, without kitchen and cellar, without library, without house furnishings, without many clothes and without much money; and as poor as he himself was in all things, so poor was also his congregation.

"Just as St. Fridolin established his foundation and cloister and christianized the whole vicinity of Saeckingen in the upper part of Baden on the Rhine, and as St. Landolin did the same for Breisgau, St. Trudbert for the whole Muenster valley at Freiburg, St. Magnus for Swabia, St. Kilian for the land of the Franks; and as they (did this by drying out the swamps, clearing the forests, driving out the wild beasts, and through the preaching of the Gospel and the administration of the Sacraments: so, too, the first inhabitants of St. Nazianz had to begin at the lowest step, as regards earthly things, had to begin from the bottom. The civilized people of Baden had to become American pioneers, and the Catholics of Baden had to become universal, ecumenical, that is, Roman Catholic Americans

"Far be it from us colonists to place our work and our undertaking on a level with the works of the above-mentioned missionaries, to wish to make it equal to theirs, or even to cherish the presumption of having accomplished more than they or just as much: we are not so much wanting in modesty as all that; but still our undertaking has some similarity with theirs. Even if we have not yet suffered a bloody martyrdom, that is, even if the Indians have not yet struck us dead, scalped or shot us, we have nevertheless in a certain measure gone through a twelve-year unbloody martyrdom, have lived through it, experienced and suffered it, finding a slow, wearisome martyrdom in our deprivations, exertions, sufferings, cares, and dangers, in the lack of understanding and wickedness of our own people and of strangers, in the influences of the elements and in sicknesses

"Before we relate to you, dear reader, how the colony St. Nazianz came into being, we want to explain to you for your better understanding of the whole project the reasons that

prompted us to leave the grand duchy of Baden and the archdiocese of Freiburg im Breisgau. A factor that since half a century ago has determined and forced thousands, one may well say millions, of men in all European lands to emigrate to North America, is the generally prevailing overpopulation in Europe and the general lack of employment that' necessarily results from this overpopulation. From this overpopulation the south German states suffer in particular, for which reason so many people of all conditions and ages emigrate to America from Baden, Wnerttemberg, and Bavaria. Even if they are equipped with the best education and have the best good will, for thousands it is no longer possible to provide themselves with a decent existence in the old homeland. This deplorable situation also prompted the founder of the colony St. Nazianz to leave the grand duchy of Baden and to emigrate to America. With this purpose in view a number of families got together from various parts of Baden, from the Black Forest, from Klettgau, from Breisgau, from Swabia and the Odenwald and discussed among themselves how they could bring about the emigration as soon as possible. If they did not want to lose what they still had and so finally be without anything, there was nothing else left for them to do but to use the rest of their possessions so, that a part of the same would defray the cost of the journey and a part, sufficient to buy 'themselves some property in America, would be retained. Then, too, each one of the emigrants may also have had his special personal reasons for getting away from the hopeless conditions of his homeland, his parish, his immediate surroundings, and his family. Another special reason for the emigration of the colonists of St. Nazianz to America was the sad and irremediable condition, well known to everybody, of the people of Baden from the year 1848 to 1854 both from a political and ecclesiastical point of view. One need only recall the vexation to which the people of Baden and the priests of Baden were subjected by a Protestant government in Karlsruhe, the conflict with the Church in Baden, the unsuccessful revolution of 1848 and the subsequent occupation of the country by Prussian troops, the ruin of so

many families by the pretended 'friends of the people' of 1848, and the bad years, high cost of living, want, and general impoverishment of Baden that followed. So you see, dear reader, that there were many and weighty reasons why a citizen of Baden should make up his mind to turn his back upon the old homeland and to seek a new home, even at the cost of great efforts, dangers, and hardships. There is still one circumstance which I must mention, in order to anticipate all possible suspicions or evil rumors, namely, that there was not even one single member of the whole emigration association who had to emigrate, that is, who was forced by the state or the Church to emigrate or whose way to America was paid by state or parish or church subsidies. It was the free will of all the emigrants; no one was transported across by force or sold, so to speak; all emigrated with their own means, not branded by any transgression or even crime, on the contrary with good name, with honor, and with good repute, with honorable discharge by state and church

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"The members of the emigration association chose for themselves as their leader the priest Ambrose Oschwald, in whom they placed their full confidence, because they had already learnt to know him in their parishes as a venerable priest and as a man who possesses both the necessary mental endowments and the good will for such an undertaking. He now took the whole emigration business into his hands, gathered those desirous of emigration into a confraternity with the avowed purpose of establishing a Catholic parish of his own in America

"In the month of March, 1854, priest Ambrose Oschwald bade farewell to his Bishop, Herman von Vicari, in Freiburg and at once betook himself to Strassburg, in which city his followers had assembled, in order from that place to travel by way of Paris to Havre de Grace, where they wished to take ship. There all further preparations for the voyage were completed and on the feast of Corpus Christi the association sailed out into the high sea. The group of travelers went to sea in two divisions; the first division required 52 days, the second 55 days before the landing in America. There were

113 persons in all. The traveling expenses of both divisions amounted to 24,000 florins. On this voyage that happened with our traveling companions which likewise happens with all emigrants on every crossing of the ocean, seasicknesses, storms, and other hardships and burdensome inconveniences. Not exactly anything of special importance occurred and so the majority of the association arrived in New York in good condition, though somewhat tired and worn out. We did not stay long in this metropolis of America, but immediately made arrangements to be transported as soon as possible to the state of Wisconsin by train. In the month of August the association arrived in Milwaukee. Some of the members of the association immediately found employment; priest Oschwald provided for others by buying a house for 900 dollars; in this house sick persons and those in delicate health were housed. Many also died immediately after their arrival in Milwaukee; others took steps to get to our destination in the interior of the state as soon as possible in order to build a house for those who remained behind in Milwaukee. Meanwhile priest Oschwald looked around for farm lands through a land speculator and actually closed a purchase of 3,840 acres of land at \$3.50 dollars an acre, to be paid at five successive periods. 1,500 dollars in cash had to be paid at once.

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"Here the historian of St. Nazianz must let an eyewitness relate the whole course of events, as found in the little chronicle of St. Nazianz, which this eyewitness himself wrote from year to year. He narrates as follows: In the last week of the month of August, 1854, priest Oschwald, after having closed the contract with the land speculator, sent 6 men on a steamboat from Milwaukee to the city of Manitowoc, the seat of Manitowoc County, who then had to go farther inland in order to find the purchased tracts of land, on which they were to reside and the whole association was to settle down. The 6 men hired a conveyance in Manitowoc and then drove still 12 miles into the bush and remained there in the forest overnight. The next day the 6 men started out in the early morning and traveled farther; but soon there was no longer

any road and they then had to make a way for themselves as they proceeded, until finally at 10 o'clock in the morning they arrived at that place where St. Nazianz is now situated. It was on a Sunday. We had to pay the driver 8 dollars. The next day we were soaked through by rain, but still before evening we were able to cut down so much wood with our axes that the first day we managed to put up a simple hut clad with foliage, without roof. We were very tired, built a fire, and cooked ourselves a few potatoes without salt. That was all we had to eat; we had no other provisions; still we were satisfied with things and even pleased at that. The night's rest was on the bare earth, and the huge fire was our light and our warmth during the night. Already on this day we likewise saw Indians, the original inhabitants of America, heathens, pass by us. Thus ended the first day in our new fatherland and our new home. We finished the day with the recitation of the rosary and with other religious discourses, with plans and outlines for the future.

"On the second day we awoke in the morning cheerful and happy, filled with unshakable courage, without worry as to where we would procure something to eat during the day. We now decided first of all to hew a cross out of a felled tree and when the cross was ready we raised it up with great joy. When it was erected some Indians making big eyes again passed us. They seemed to us like the gypsies who go about from place to place in some sections in Germany. They were poorly or only half dressed, had a yellowish black skin, hair as black as pitch. Large, stalwart men have their faces painted with red color, carry guns, bows, and arrows with them. They conducted themselves in a perfectly quiet fashion, did not do us any harm, merely looking at us sharply as they passed by. After erecting the cross we again turned our attention to the completion of the foliage hut and just about finished it. The next day we proceeded to the erection of an American blockhouse like the models we had already seen during the journey. When we had finished it so far as to get it under roof the Reverend Father Osewald arrived here with about 18 to 20 men on September 1. Also this group of

men arrived here quite carefree without any means of subsistence. For the newly arrived guests the tired men had to procure, from a mile away, shingle wood for a new roof and some potatoes for cooking. With this meal the whole association was well satisfied. The cross that had been put up was our church, the saying of the rosary in the morning and evening our divine service; and now our congregation had in the course of 8 days grown to 25-26 persons.

332 . "In spite of all privations we continued our work of clearing the land, that is, cutting down the large and small trees and the bushes, of preparing the soil for cultivation and putting up blockhouses until September 13, on which day the first misfortune befell us, namely, of having a corpse in our midst. On this day, between 3 and 4 o'clock in the afternoon, a falling tree struck and killed a 25-year-old youth of our association, by name Xavier Guentert, from Untereggingen in Klettgau. He lived about 10 minutes yet after being struck. In great consternation we received him into our blockhouse, since we had already well-nigh finished the second house. Father Oswald together with a companion, Anton Stoll, now sought for a place which might serve as God's acre. Since both of them had at last found such a place, they went a little farther into the woods in order to learn to know the neighborhood better; but in their inexperience they got too far into the forest and into the night and first returned to us the next day noon around 11 o'clock. By that time the congregation had made a coffin of basswood for the deceased brother, since there were no boards, and the brother was buried. May he rest in peace!

"In late fall and the beginning of winter, as a result of the hardships of clearing the field and getting the soil ready for cultivation, of putting up the houses, and all that with little food and short rations, we soon had many patients. One may say that half of the confraternity suffered from the American cold fever, a sickness the pains of which only he knows how to appreciate who has himself been once afflicted with it; before the new year, 1855, our God's acre was sown with 6-7 corpses. In this first time we had to suffer unspeakably

much from and contend with still other sicknesses, with poverty in all things, with hard and heavy work, with cases of death; but all this could not shake our courage, our calm, peace and unity; for in the evening after each labor'ious day, after praying the holy rosary, with one heart we gathered round a huge fire, talked over matters for the following day, and also entertained ourselves with useful conversation, and in conclusion holy songs were still sung. Most of the time Father Oschwald was with us and by his presence and by his words protracted our recreation; and often it was 11 o'clock at night and we were yet together in holy fervor

"We got up bright and early in the morning and said our morning prayer behind the trees; then it meant work for two hours, during which time some soup was cooked in a large copper kettle that hung in the open in two forks over a huge fire; and here it happened now and then that crusts of the trees as they were shaken by the heavy wind mingled with the soup, which however did not lessen the appetite of the brothers; for hunger was the best cook. There was no thought about bread here; for every day some of the brothers had to carry in on their backs from far distant farmers provisions purchased at a dear price.

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"After we had put up 12 blockhouses with great labor we began to build a church, for which the wood was cut down. Fortunately we had with us a carpenter, Jacob Durst by name, under whose guidance our brothers were helped and directed in fashioning the wood. The length of the church was 32, the width 24 feet. When the wood was cut down we had no draft animals to bring it to the church lot. There was only one pair of oxen in the neighborhood and this was not to be had; we were accordingly obliged with the hands and arms to bring the beams of wood to the site of the church. Often it took 16 men to carry one single timber. The first half day we brought 20 such tree trunks together.

Father Oschwald always sustained us in the work, for we labored with the thought: Here in the American wilderness, in which heretofore only American heathens, the Indians,

offered sacrifice to their idols, there will soon be offered the one true Sacrifice of the New Testament to the only true and living God by Christ the Son of the living God, through our priest in an unbloody manner in the Sacrifice of Holy Mass unto our reconciliation with God in the church built by us and on our altar. At the end of October, on the feast of the dedication of the church, this Sacrifice was for the first time offered through Father Oschwald, and on the holy feast of Christmas the first solemn divine service with High Mass and sermon was held therein

334 . "Gradually more and more people came along, so that 40 persons were present at this divine service. In November, 1854, another party of 18 persons, direct from Germany, came to us, but with these arrivals the quiet, harmony, and joy of the first colonists came to an end. They were people who would rather have helped to put up a wine or lager beer saloon or an American gin-shop than a Catholic church. These people were only looking for American easy living; and since they did not find such, they stole from us in the bargain and caused us many disagreeable things. After many vexations they finally did us the favor of going away and scattered among other people. We were glad and thanked God that we were delivered from these men; some of them remained behind and adapted themselves to our order and way of living.

"From the fall of 1854 to the spring of 1855 we bought necessaries of life that cost us almost 2,000 dollars; for the congregation already numbered 70 persons. For this year still we sowed about 4 acres of rye; we could not get anything more into the field; for we had too much to do with the building of houses. By the year 1855 we already had 4 houses finished, besides a kitchen, a cow stable, a blacksmith shop, and a smokehouse. Because of the numerous purchases of the necessary means of livelihood the congregation's store of capital gradually dwindled so very much that we were hardly able still to get together as much money as was necessary to send our reverend priest Oschwald to Milwaukee to look around for some money. We had no more

provisions, no money to buy with for the future, and the severe winter was at the door. After St. Martin's day Father Oswald traveled to Milwaukee and a few days later brought 1,800 dollars or even more back with him. This sum was most necessary for the whole association, for the cost of the entire upkeep of the colony was great and up to that time we had not as yet any sources of good supply. End of the first year. Praised be Jesus Christ and Mary. These are the very words of the St. Nazianz chronicle of the year 1854."

Oswald died February 27, 1873. After the death of Oswald, who directed the colony for nineteen years, various difficulties arose, which increased all the more as the members got older and hardly any new ones joined. So the wish was ever more frequently expressed that an Order or a religious Congregation would take care of or take over the colony. As already mentioned, through the Salvatorian Sisters the attention of the association was called to the Society of the Divine Savior; and so they approached this Society for help and invited the Founder, who was also a native of Baden, personally to look over the colony. On July 22, 1896, with two Fathers and two Jay Brothers, he left for America and after a favorable voyage arrived in New York on August 1. He said Mass in St. Benedict's church in Brooklyn. They arrived in Milwaukee on August 4, at two o'clock at night, and without delay traveled on to St. Nazianz. There Jordan was received with great rejoicing, as if already the Father of the colony; they saw in him their savior. After Jordan had looked over the colony he went back to Milwaukee in order to take counsel with the Most Reverend Archbishop. The latter was very accommodating; he personally traveled to St. Nazianz the next day; and so the agreement was made without more ado. On the feast of the Assumption of the Blessed Virgin Jordan opened the "Salvatorian College of St. Nazianz." In that same year there prevailed in the United States heat of such intensity as had not been experienced for many a year. The thermometer mounted to 122 degrees Fahrenheit. Jordan suffered greatly from this heat; he also lost his hearing on the right ear, which he never regained.

On September 4 he again arrived in Rome. Msgr. Cassetta, Patriarch of Antioch and later Cardinal, came over to the motherhouse because, as he said, he considered it an honor to be permitted to entone the "Holy God, we praise Thy name" in the chapel for the Founder's safe return.

In St. Nazianz there were first only the two Fathers and two Brothers who had come across with Jordan. More men were wanted and -were necessary; but one had to take into consideration the circumstances and the possibilities of the situation and leave further development to time. In December, 1896, the Superioress of the Sisters of the deceased Father Oschwald sent Jordan the following letter of thanks:

336 • "Venerable Father: At this present transition of the year you will no doubt permit us to give expression in a few words to our sentiments and wishes: for next to God we owe great and heartfelt thanks also to you for the benefits of the past year. God, the best Rewarder of all good, will surely know how to repay everything in rich measure on the day of universal reckoning; but first we still wish that His bountiful hand may, for the good of mankind, preserve you for long, long years to come, give you health and strength, provide the helping hand for the more speedy realization of the wishes of your heart, so that thus the echo of good deeds of every description may be made possible from one hemisphere to the other. But in this zone we would in this new year like to have our little place here in St. Nazianz favored a bit beyond others. We may beg for it, may we not? For so many a gap ought to be filled, so many a wavering member supported, so many a thing provided, so much built up, so many a thing beautified for the glory of God; and so for each and every thing what is most fitting and most reliable ought to be chosen. Truly a matter of no little concern! Still I believe that, in case the necessary traveling expenses are wanting, our faithful members of the board of consultors will agree to do what is possible in order to help the good cause make more rapid progress. The venerable Fathers will, of course, in general give the affair careful consideration and report to you about everything from time to time, so that the matter may always

succeed well. Should this our boldness as here manifested be too excessive and therefore blameworthy, we beg forgiveness and pardon. We simply thought we would make use of this occasion to give way to our hearts' promptings and at the same time to remind you of your paternal solicitude, which you decided to give us in both spiritual and temporal concerns; and therefore, because of our rights as adopted children, we rap for the new year.-In conclusion we ask for your paternal blessing and for remembrance in your prayers and the prayers of all and greet you and all yours through the sweet Child Jesus. In the name of all I subscribe myself most obediently, Sister Helena Klausmann at St. Nazianz, December 15, 1896."

Since then the Brothers and Sisters received by Oschwald have all passed into eternity. The Salvatorians have built a new seminary at St. Nazianz, with a church and accessory buildings. They have charge of the parish of St. Nazianz. The place itself has developed and now has a population of about 1,400.

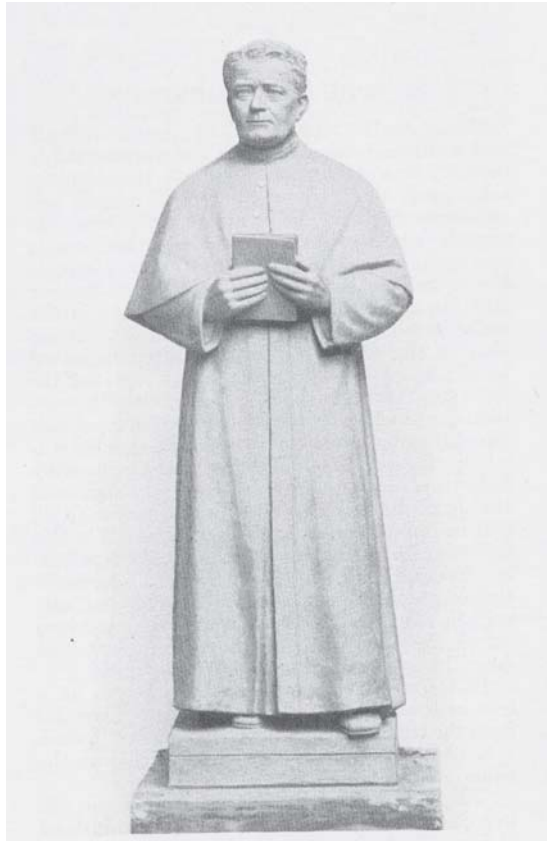
38. SPIRITUAL DIRECTION

338 • **W**hile Jordan endeavored to spread his work and found establishments in the various lands, he did not makeless effort to help the members advance in the spiritual life and to sustain and encourage them in their various difficulties. As already mentioned, he was no practiced orator and spoke without any ornamentation of speech. He found it hard convincingly and in correct style to give utterance to his thoughts in the order in which they came. He paid little attention to the sequence of words, often broke off in the midst of his sentences and repeated the thought. What made an impression was the conviction, which each one had and could not but have, that he spoke from the heart, that he was wholly filled with his subject, and that he lived by faith and was imbued with it through and through. In this regard he was superior to all and no opposition could have shaken him in this attitude of his or have caused him to deviate from it. Every Friday he gave a religious address to the community in the motherhouse, and also on other more important occasions, at which one or the other of those who were present took down his words in shorthand for a time.

To show what they were like, we here let a few such addresses follow verbatim. They are from the time spoken of in the foregoing chapters.

1. Address given November 29, 1895, on the value of prayer and religious observance.

"Because of the daily routine many a one will to a certain extent feel aversion in prayer, instead of joy. That often happens because he does not pray or does not pray right. All this may be temptations or other reasons; but mostly it comes from this, that one no longer takes it accurately with his rules and so his spirit is no longer sharpened, and that is transferred to prayer, and such a prayer is also rarely heard. It goes hand in hand: punctual observance and good prayer;



Fr. Jordan in the posture in which he was wont to give his conference.

(From a model by Professor Ferdinand Seeboeck in Rome)

and where there is good prayer there is observance; and where there is observance there is good prayer.

"We have a vocation which we cannot live up to without much prayer. First of all our own holiness demands it; we should become the salt of the earth and the light of the world. And if one needs prayer even in the world, how much more are we going to need it, who have so exalted a vocation. Hence for our own holiness and in order to carry out our apostolate, that we do not become a tinkling cymbal. What

will it help, if we are not men of prayer, what will we accomplish? Nothing! I ask one how he prays and how much he prays, and I will tell him who he is. And let each one ask himself this question, and you will begin to acquire knowledge of self. -But besides that we especially need prayer in order to have sufficient light, so that even we who live under obedience may not look upon darkness as light and follow it. How much one can accomplish through prayer! You have many enemies who in a very special way endeavor to bring about your fall; and can you resist all these attacks if you do not have recourse to Him Who knows them and Who can destroy them? Many a one who thinks that he is already standing at the goal does not know that he is standing before an abyss into which he plunges. We know more and more that prayer is necessary for the Society and for the spiritual family, that we can ward off many a thing through prayer, many a thing which even the Superior does not know; but if the spiritual family approaches in spirit and storms heaven . . . with one blow it can avert the attacks.

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"We need prayer, but good prayer, not superficial prayer, which is displeasing to God; prayer in humility, in our self-knowledge, in the knowledge of the greatness and goodness of God and of our own misery. Do not neglect to pray much, that you may do your duty well, punctually, be observant in little things, carefully observe all rules, as far as possible, and in general strengthen and fortify the whole man in spirit. And pray in particular with firmness, forcefully, as does a man who takes a thing seriously. Cling especially to these two points: observance and prayer! These two are so related that one cannot fail to recognize it. Prayer alone does not help any either; if the heart is not pure. One then feels a reluctance to draw near to the holiness of the Most Holy. See to it, therefore, that you are wholly pure and in conclusion take this my motto: that nowadays we need men of prayer, men who have devotion and piety, men of prayer. And no one is a man of prayer who merely so rattles off his prayer in some way; but a man of prayer is one who prays always and who prays everywhere, even if he is not observed, in

short, one who obeys the Savior's command: pray always and never cease! If you become such men, then no enemies will hurt us, but the Lord will destroy them."

Jordan himself practiced in a model way what he here so earnestly recommended. He was a man of prayer in the truest sense of the word.

2. From an address of June 3, 1896, which Jordan gave to the community in Rome before his departure for North America:

"Pray, always pray again! For each one can do this at all times. pray, all of you, in particular also for the needs of the Society. It is not a good sign if you do not pray. If you do not pray for the Society, that is not a good sign either. If all of you together approach unto God, we will accomplish great things, and so you will free yourselves from earthly things and draw near to God. You will be astonished at what graces will be showered down upon you and upon the Society. Then pray also for the wants of the Society as regards material things. God certainly has means enough. And He always shows this. Here just one example. The money for the journey to America was wanting, and today three thousand mark 'for the journey' have come from an anonymous person in Germany . . .

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Next week I am going to set out on the journey; recommend me to the good Lord in prayer. On the other hand pray for the Society, that God may come to its aid, that you yourselves and the others may stick together very closely, and that the many dangers which may come from within and from without may be graciously warded off."

3. On the value of virtue compared with learning. From the address of September 25, 1896:

"Furthermore, I would still like to point out that you apply yourselves to humility and the acquisition of the other virtues. This is the foundation upon which we must build. First humility, obedience, the other virtues, and only then learning; for it is more dangerous than useful. I have the conviction

that he who has virtue will accomplish more than a learned man who is without virtue. You should, of course, study and perfect yourselves as much as at all possible, everywhere and as long as the prescribed time permits, and that during the whole of life. But you must attend more to the spiritual life, to the virtues, especially humility; this will make us strong in our holy vocation, make us strong before the world and the devil. Otherwise the devil will come, hold the studies before you, and what is the result I Then more than ever there is danger for our holy vocation . . . If learning does not stand in proportion to the virtue of humility, you will get off the right track. Become holy religious, therefore, and be satisfied with the progress of the Society. My whole bent is to insist upon learning, but our Society is not founded upon it."

4. On good example. From an address of October 23, 1896:

342 • "As to how we should carry out our apostolate: in the first place stands exemplis, through 'example'; because the following points are of no use if the first does not precede, and because example is the chief means of doing good; without this you cannot do any good. It is our first duty to give good example, both within and without the cloister. You will arrive at the conviction that, if you give this good example and observe the holy rules, you will not have to preach continually by words. The good example that you give will be a thorough sermon everywhere, and the saying of St. Bernard will be verified: Vox verbi sonat, vos exempli tonat. [The voice of the word sounds, the voice of example thunders.] Good example is to a certain extent like the voice of thunder, and you will experience this everywhere, and that soon. The cry will endure for years, yes, for centuries: In memoria aeterna erit iustus. (The just will be in everlasting remembrance.) I would also like to say that here. He who knows the power of good example must feel himself impelled to give good example . . .

"We should, therefore, above all labor through example and that everywhere, in the house and outside the house, and especially when you will enter the apostolate . . . It is

simply a fact that people demand of those who wear the religious habit that they lead a corresponding life; and, indeed, even those who stand morally low look upon it as a shame if this does not happen . . . Through bad example everything is destroyed ...

"Either you live according to the holy rule or you give scandal. Everyone knows that a religious has a rule and must live according to the same . . . Seek to please God, seek to obey Him; be open towards your superiors, then they will be given the place that God has designated for them. But he who pushes himself out is in danger of perishing. And let everyone remain in his place, let him pray and leave everything to Divine Providence."

In just about this style were all Jordan's talks and addresses given. He expressed himself in a similar way when one went to his room personally. He encouraged one to patience, to constancy, to trust in God, and to fervent prayer. "Have patience," he was wont to say, "the good Lord will help, never fear. Pray! One must pray much; be observant!" "Have courage and confidence in God!"

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About the same time Jordan wrote in his book of resolutions: "Do begin for once to take it seriously, for the time of evening is rapidly approaching" (12. 27, 1896).- "Never complain but be silent" (3. 25, 1897). Then follows the remark in Latin: "Sick from February 8, 1897, to March 25, etc." At this, time as the result of a cold Jordan was visited by a serious sickness and grave fear was felt that he would not recover. He became so weak that he finally lost interest even in his foundations, which he surely had so much at heart. Already one heard the anxious query here and there as to what would now come of the Society. Also this or that creditor became uneasy and wanted to know what would happen if the Founder would die. They were quieted with the reply that in such a case the Society would nevertheless continue to exist and that no danger would arise for them therefrom. With this they were satisfied. It finally became evident that the crisis had been overcome. Jordan slowly regained his

strength and improved noticeably. When he opened his breviary his glance fell upon the following passage of Psalm 90: "Because he hoped in Me I will deliver him: I will protect him because he hath known My name. He shall cry to Me and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him. I will fill him with length of days; and I will show him My salvation."

Jordan, who was then in the forty-ninth year of his age, experienced great joy because of this and took new courage.

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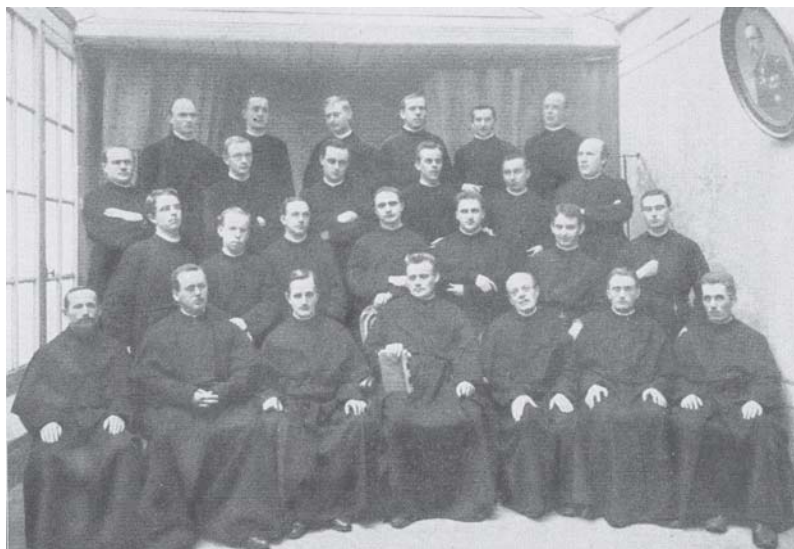


Father Francis of the Cross Jordan
(From a picture taken in the nineties)

And Luethen inserted a thanksgiving in "The Missionary" with the remark that they had been worried about his condition.

"But God has heard the prayer of his children and of so many of his faithful friends, who had received the news of his sickness. So, while asking all to thank the Most High for this great favor, I on my part and in the name of the Society also thank all those who stood by us with their sympathy and their prayers. May the Lord keep the beloved Founder and Father of the Society for a long time to come! Rome, March 27, 1897. Fr. Bonaventure Luethen, General Consultor."

Jordan lived twenty-one years longer and was subsequently able to devote himself to his tasks without more lengthy interruptions.



First General Chapter of the Society in Rome, oct., 1902.
In the middle (seated) Father Jordan, his right Father Luethen, at his left Father Thomas Weigang.

Shortly after his recovery Jordan wrote the following letter to the Superior of one of the houses:

"Rome, 4. 7, 1897. Dear Son: Your great zeal gives me comfort. May the good Lord bless you! May He be your consolation and your strength, so that you labor fortis verbo et opere [strong in word and deed.] Never lose heart; strive and struggle bravely for God's, holy cause, even if gloomy hours come upon you! I will pray for you. To all faithful sons there my greetings and paternal blessing. You console me by sticking together as you do. I am still suffering and have fever off and on. Must leave Rome for some time, will try it a few days in Tivoli on the advice of the doctor. I greet and bless you. Your loving spiritual Father, Francis of the Cross."

At this time that same Superior had no little trouble with his men, since the Fathers declared that the Roman hats could not be worn at this college. In conformity with the instructions received, the Superior insisted upon the wearing of the same.
346 Jordan wrote to him under date of May 20, 1897:

". . . Do your best and trust in the Lord! Do not let yourself be depressed by difficulties. In the hat question I can not and will not change anything; for the matter is settled. And I give the admonition that, even if it offers some difficulties, it should nevertheless be worn in a spirit of penance, especially since we have no other prescribed works of penance. This conformity and observance will be a powerful means of protection for the individual members. Would that they could see into this! I will pray for you, dear son, only do not lose courage; the dear Lord will help. I would gladly have a little talk with you, but it is impossible now. Paternal greeting and blessing to all of you nominatim [to each single one] from your loving spiritual Father, Francis of the Cross."

But that did not put an end to the difficulties. On the contrary, they continued and rather increased. The Superior informed Rome and asked for young Fathers, who would perhaps take a different attitude. Jordan gave him the following reply on August 26, 1898:

"Dear Son: Herewith a few letters. Try above all through charity and patience to conduct the priests there on the way of salvation. To this end much prayer, patience, and self-conquest are necessary; these are three important means which a Superior must make use of. It is of very special importance that we get those confreres whom God has entrusted to us to make progress in the spiritual life. Do not promise yourself everything from transfers and young priests; those who are there surely had good will. I am well aware that the office of a Superior is a difficult one; but always seek only the glory of God and the salvation of souls and reckon more with usage, that is, with human frailty. Will pray for you., Paternal greeting and blessing from your loving spiritual Father, Francis of the Cross."

39. THE FIRST GENERAL CHAPTER OF THE SOCIETY (1902)

While Jordan sought to further the progress of the Society and one by one put his plans into execution, in the Society itself the opinion became ever more prevalent that the time had now come when steps would have to be taken for the introduction of the so-called General Chapter, for which delegates are chosen from the Society, who then in turn elect the General of the Society and his Consultors and hold consultations and make decisions regarding matters of greater importance. This is an essential part of the inner organization of every religious Congregation.

348 • Because of the sentiments that found expression here and there, Jordan looked forward to such a Chapter with great misgivings. He was afraid that his plans might be radically interfered with and the Society given another direction. One might give more heed to the judgment of those without than to his words and let the spirit of the world creep into the Society more and more, perhaps even elect a Superior who would be open to such ideas. So, too, he feared that the international organization of the Society might suffer harm. He would, accordingly, have preferred not to hold a General Chapter, not until the Society was entirely built up and given final approbation by the ecclesiastical authorities.

This attitude of his can be understood if one remembers that Jordan and his work were bitterly opposed by various persons of note and that dissatisfied elements only too willingly lent an ear to these attacks. The Visitor finally yielded to pressure and so, of course, Jordan also submitted without more ado. He knew that in any case submission was the best thing in the eyes of God, and so also he now took the view of the authorities and summoned the General Chapter to convene at Rome on October 6, 1902.

The capitulars, twenty-five in all, to whom was added another member of the Generalate after the elections had been made, assembled on October 6, in the Chapter hall, where Jordan gave the following address in the Latin language:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified to me, and I to the world." (Gal. 6:14).

"Dearest Sons: with all my heart I greet in Christ all you who have come to Rome from distant regions to celebrate the first General Chapter for the greater glory of God and the good of our Society. We intend to cooperate that our Institute may be strengthened in the spirit of the Savior of the world, Jesus Christ Crucified, which is contrary to the spirit of the world. 'God forbid that I should glory, save in the cross of our Lord Jesus, by Whom the world is crucified to me and I to the world.' May the spirit of the world ' therefore, depart front out, Society, the spirit of pride, of dissipation, of vanity, of too great liberty; may we be filled with the spirit of Jesus Chirst, which is a spirit of humility, of mortification, of prayer, of obedience. Let no one venture to diminish this spirit of Christ, that is, to draw down the Society from its high place and cast it upon the earth to be trodden upon by men! Let no one venture to introduce the spirit of the world into the Society! The more the spirit of the world is introduced into the society, the less the spit-it of Christ Crucified reigns in it; and the less abundant the fruits it brings forth, the more will it be punished by sterility of offspring and deprived of heavenly blessings. The closer we approach Christ suffering and humiliated, praying and contemplating, the more abundant the fruits that will result from our work in the vineyard of the Lord. Since, therefore, we are not able to pray during whole nights, we wish to consecrate at least a few hours to meditation and the Divine Office.

"Since we are not able to ascend to the highest degree of humiliation, of abnegation, of suffering and contradiction with the Savior of the world, we will strive at least through

small and few humiliations, which our Rules and our life bring with them, to become similar to Christ Crucified and humiliated. Dearest sons, keep this spirit, which I have always preached to you, in mind, if by your deliberations and votes you intend to advance our Society. Promote to the first offices in the Society men animated and imbued with this spirit, although in the second place it behooves that they be adorned with prudence and experience. For these are true Salvatorians, disciples of the Divine Savior. Lastly remember, dearest sons, that the spirit of Christ is a spirit of universality and not of particularity, for Christ died for all, and likewise that our Society is universal in character: wherefore its laws must not be adapted to one or the other nation, but the whole world is to be taken into consideration and the necessity of Holy Mother Church, which greatly needs apostolic workers in the whole world for the quickening of faith among Christians and its propagation among pagans.

350 . "Enlarge your hearts, that you may strive to become all things to all men, that you may gain all for Christ under the patronage of the Blessed Virgin Mary, Queen of the Apostles, and under the banner of the Savior of the world. May He be blessed, praised, and glorified forever. Amen."

The following is the text of the Latin original which, as written by the hand of Jordan, is preserved in the archives of the motherhouse in Rome. The manner of expression is very pleasing; one might almost say that in spite of all its simplicity it is perfect in form. [Translator's note.-Those of our readers who are acquainted with Latin will appreciate the elegant simplicity of this precious original.]

"Mihi, autem absit gloriari nisi in cruce Domini N. Jesu Christi, per quem mihi mundus crucifixus est et ego mundo," Gal. 6:14.

"Dilectissimi Filii. Ex intimo corde omnes vos in Christo saluto qui Roman eonvenistis ex dissitis regionibus primum Capitulum Generale celebraturi ad maiorem Dei gloriam et bonum nostrae Societatis. Cooperari intendimus, ut Institutum nostrum confirmetur in spiritu Salvatoris mundi

Jesu Christi Crucifixi qui contrarius est spiritui mundi. 'Alihi absit gloriari nisi in Cruce Domini N. Jesu Christi per quem mihi mundus crucifixus est. et ego mundo.' Recedat ergo a nostra Societate spiritus mundi, spiritus superbiae, dissipationis, vanitatis, nimiae libertatis; impleat nos spiritus Jesu Christi, quies spiritus humilitatis, mortificationis, orationis, obedientiae. Ne quis audeat hunc spiritum Christi diminuere, hoc est, Societatem detrahere ex sublimi loco et projicere in terram ut conculcetur a hominibus! Ne quis audeat spiritum mundi in Societatem introducere! Quo magis spiritus mundi introducit in Societatem et quo minus spiritus Christi Crucifixi in ea regnat, eo minus Societas florebit et eo minus fructus uberes afferet, eo magis sterilitate proles punietur et benedictionibus coelestibus privabitur. Quo propius accedimus Christo patienti et humiliato, oranti et contemplanti eo uberiores fructus ex nostra operatione in vinea Domini procedent. Quum igitur integras noctes non valeamus orare saltem paucas horas meditationi et Officio Divino consecrare volumus. Quum ad summum gradum humiliationis, et abnegationis, passionis et contradictionis cum Salvatore mundi non simus pares ascendere saltem parvis et paucis humiliationibus, quas Regulae nostrae et vita nostra sectim ferunt, ut Christo Crucifixo et humiliato similis evadamus, studebimus. Hunc spiritum, Filii dilectissimi, queni semper vobis praedicavi, ante oculos habete, si vestris consiliis et suffragiis Societatem nostram promovere intenditis. Hoc spiritu animatos et imbutos ad primas dignitates in Societate promovete, et, in secundo loco eos oportet esse ornatos prudentia et experientia. Hi enim veri sunt Salvatoriani, discipuli Domini Salvatoris. Postremo meminit, Filii carissimi, spiritum Christi esse spiritum universalitatis et non particularitatis, etenim pro omnibus Christus mortuus est, itaque Societatem nostram indolis esse universalis: quare non ad unam nationem vel alteram leges eius adaptari debent sed respiciendus est totus orbis necessitasque S. Matris Ecclesiae quae magnopere indiget operariis apostolicis in universo orbe ad vivificandam fidem inter Christianos et propagandam inter ethnicos.

"Dilatate corda vestra ut omnibus omnia fieri studeatis, ut omnes Christo luerificatiis sub patrocinio Beatae Mariae Virginis, Reginae Apostolorum, et sub vexillo Salvatoris mundi qui sit benedictus, laudatus et glorificatus in saecula. Amen."

One who knew the Founder, and all the capitulars knew him from years of personal association, had to say that these words came from his inmost heart. They could not but make an impression.

352 • Jordan was again elected Superior General of the Society by the Chapter and that for life, as far as the voters were concerned; this vote was unanimous and given by secret ballot. Religious discipline was promoted and strengthened in the spirit of the Founder. The religious garb and the recitation of the breviary in choir was exhaustively discussed. In the opinion of many the former could not well be worn in all localities; and the latter, in view of the small communities and all the work they had to do, either in school or in the care of souls, seemed to them impossible of realization in many houses. To this came the fact that the Office was formerly not said in common. Jordan made the following marginal note on the article referring to the religious garb: "Servetur Regula sicuti in aliis Ordinibus servatur, qui specialem habitum habent." ["Let the Rule be observed as it is observed in other Orders that have a special Habit."] This norm was no doubt theoretically the best; also the Apostolic Visitor could not judge otherwise; but difficulties were not wanting in its practical application. Be that as it may, the remark characterized the principal attitude of the Founder, which was quite in order and which, had it been properly carried out by all, would have avoided many major difficulties.

Regarding the recitation of the Office in common, further directions, of a kind that would give due consideration to existing difficulties, were desired. Also in this matter one could refer to the ruling contained in the Constitutions, which accurately pointed out the Society's stand Point. There it was

stated that because of much work, especially in the night, might be exempted from care of souls, houses might be exempted from choir prayer. By this it was sufficiently made clear that for the members of the society the meaning of the prescription that the Office be said together in choir was as follows: There is a generally existing obligation if necessary work, especially work in the care of souls, does not make it too difficult or morally impossible. In case of a collision, therefore, the common recitation drops out. Thus also this point was settled ' the treatment of which was rather painful, since many difficulties in this regard had arisen in the past and it was feared not without reason, that unpleasant details might be brought up in the process of discussion.

The program of studies was thoroughly gone through , especially that of the classical studies There was less to say about the higher studies, since most of the students frequented public universities. Radical changes that would have gone counter to the spirit of the Founder were neither made nor seriously proposed in the Chapter.

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At the conclusion Jordan exhorted the capitulars to promote and foster the observance of the Constitutions, fraternal charity, the spirit of prayer, Union with the governing body of the Society especially with their highest Superior, and love towards the Holy Father. The capitulars on their part expressed their thanks to him and promised him to remain United in fraternal accord and in that spirit of the Society which they had received from him. So there was reason to be satisfied with what the Chapter had accomplished and quietly to go on. As for the Society itself in its inner organization, it could register another step in advance as a result of the introduction of the General Chapter.

40. FURTHER ESTABLISHMENTS OF THE SOCIETY OPENED BY JORDAN (1898-1902)

354 . In the first half of the nineties many candidates applied, although they were in greater part such as were less able to pay. Jordan did not look so much upon the money as upon the other qualities of the applicants and accepted them without any too much misgiving. So by the year 1899 the number of members had already increased to 344. A number of the students were elevated to the priesthood every year. In the Jubilee Year even as many as forty-six received Holy Orders. Jordan had to provide fields of labor for all these new men. Moreover, as already mentioned, he deemed it of utmost importance to spread the Society during his lifetime and especially to start educational centers that would supply the Society with future members. From 1898 to 1906 he founded twelve further establishments, in the order in which they here follow.

I. Meran-Obermais (1898)

Among the many students at the motherhouse in Rome there were also such as for reasons of health needed the climate of their home country or also mountain air during the summer vacation. Jordan could not remain indifferent to this necessity and looked around for a suitable place. His choice fell upon what was then South Tirol. On the one hand its distance from Rome was not too great, and on the other it was possible to house the young men there without excessive expenditures. One of the Fathers, who was a native of that section, was commissioned to look for a likely spot. Within a short time he reported as follows to Jordan:

"God be praised and thanked! I have now found a suitable house for the stay during the summer. Through a quite peculiar dispensation of God, which I cannot tell about today for lack of time, I got into touch with His Excellency, the

Captain General of Tirol, Count Brandis, who offered me his castle, called 'Fahlburg,' in Prissian near Tisens as a dwelling. The castle is situated in Etschtal between Bozen and Meran, about one hour away from the railroad station Gargazon or Vilpian, up in the middle mountains, in a charming locality. The castle provides room for from. thirty to forty persons and one could also retain it in winter; for His Excellency also has another castle in the immediate vicinity. Until fall His Excellency is letting us have it free of charge. From eight to ten confreres may move in at once ... In the castle there is a beautiful public chapel in which the Blessed Sacrament is preserved. There is a gallery for the choir. In short, everything is as desired, only the furnishings are wanting, which, however, I could for the most part borrow. I beg of you to let me know at once whether a priest could come, if not from Rome, at least from Vienna or from Freiburg in Switzerland. The best thing would be to inform me by telegram."

The negotiations were brought to a close, and so a number of young people were sent thither in June, 1897. The climate agreed well with them; also the surroundings were in accord with the other conditions. "The people are very accommodating," we read in a letter to Jordan, "and so we hope to be well taken care of here."

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Since an establishment in Tirol proved itself to be very useful, it was subsequently decided to erect a college for the Society there. Jordan commissioned the same Father to look around and find something suitable. The choice fell upon Meran. Recourse was had by letter to the Dean of Meran, Msgr. Glatz, and he was asked what he thought of the Society erecting an establishment in Meran, which would at the same time be a house of studies for the students of the Society. The Rt. Reverend Monsignor gave Jordan the following benevolent answer under date of March 3, 1898:

"Very Reverend Father Superior General: I am quite in agreement as regards an establishment of your well-deserving Society in Meran and that because of the following

considerations: Meran, together with its immediate surroundings, is in the process of great development and may in a short time become one of the most important and most populous cities in the land. The reasons for this are the beauty and the fertility of our place, the pure air, and also the railroad connections that are in prospect. To this comes the fact that the citizens as a whole are ambitious and stick together when it is a case of the public welfare of the city. Now, since under such conditions everything of a worldly nature is making rapid progress here, it seen-is to me proper that also the spiritual forces and establishments increase, so that the progress of the city may not be one-sided and of a merely worldly kind but one that is universal and likewise accompanied by spiritual advancement.

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"I have, therefore, advised Fr. C. to buy an estate which on the one hand has an isolated and cloistral location and on the other is so near the city that one can reach it in from seven to ten minutes. The same would also have the advantage of being situated away from the other convents that we have here. It also seemed to me that an establishment in this place would be but for the good of your Society, since we still have rather sturdy people living in the country, from among whom you might get recruits. That was my attitude and such the reasons why I said that I am in agreement; and I hope that the Society has an extensive field of labor before itself here in the city and its vicinity.

"If the sale is to be closed this year, now would be the proper time, so that the owner who is selling may know where he is at and that he may look around for something else. The lady of the house recently expressed this wish to me.

"With all sentiments of esteem I am your most obedient servant, Sebastian Glatz, Dean."

As a result of this letter Jordan petitioned the Most Reverend Prince Bishop Eugene Valussi of Trent, in whose diocese Meran was situated, for permission to open the projected college. The petition was most graciously granted

under date of July 26, 1898. As is stated in the document, the permission was also granted in consideration of the letter of recommendation of His Eminence the Cardinal Vicar of Rome and after obtaining the approval of the other religious families that have establishments in Meran."

Steps were soon taken to carry out the project. The estate in question, called "Freihof," was at first rented, and only in part. In a report which the Superior sent to Rome under date of January 14, 1899, we read Among other things:

"Just as poor as the Divine Savior in the stable of Bethlehem, we have moved with empty hands into the empty 'Freihof' in Obermais ... Up to the end of the year 1898 no less than thirtytwo members had found a home here for a considerable length of time. In the first months the confreres may have felt the poverty somewhat, along with us. Still, what was most necessary was not wanting to anyone. Most of them more or less attained the end in view, namely, their health was so far restored that with very few exceptions they were able to apply themselves to their studies again, both those who are still staying here and also those who have been transferred to Rome or to Freiburg.

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"When one considers how on the one hand we began with nothing and how on the other, without having to make any very great debts, we required so much, then one must frankly admit that the blessing of God and Mary's help were with our college in quite a striking way.

"On July 26 of the past year, on the feast of the holy mother Anna, the college was given ecclesiastical approbation by the Most Reverend Prince Bishop Eugene Valussi of Trent.- On August 6, Msgr. Glatz, Dean, blessed our house and read Holy Mass for the first time.-On September 21, also our dear Savior came to dwell permanently in our home.-From October 14 to 17 our dear Venerable Father stayed in our midst. -With great self-sacrifice and devotion to his work the Rev. Father Vicar, at the beginning of the month of November, gave a ten-day retreat in the house, which was really productive of much good ...

"A little house of studies is connected with our college. There are eleven in the first course. They frequent the imperial-royal State Gymnasium conducted by the Reverend Benedictine Fathers. Most of them are poor little boys, who get their noonday meal now from one then from another of various benefactors. They are from the country and still unspoilt, but exposed to more dangers in the city. It is, therefore, a great blessing for them that they have found such a home for students. We have, to be sure, quite a bit of work with them, without material advantage. But we are doing a good work and hope for the blessing of God. That is worth more than money ...

"Thanks be to God, we are rather much liked and not infrequently receive visits from high and low. Of the higher dignitaries we may briefly mention: Princess Lobkowitz; Count or Countesses: Hompesch-Stollberg, Wratislaw-Thun, Stillfried, Esterhazy, de Plangy; Barons or Baronesses: Hoffmann, Shoenberg, Gudenus, Biegleben, Mont, etc.

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"For some outside dignitaries we have arranged to offer Holy Mass at eleven o'clock on Sundays and holydays. To remain fasting until twelve o'clock is certainly not a pleasant thing, and yet everyone is willing to assume this burden gladly. But let no one because of this imagine that things go all too well and rosily with us in beautiful Meran, in the 'Paradise' of the 'holy land of Tirol.' Many a care, many a worry oppresses our hearts. But we have charity, peace, and harmony among ourselves. That makes us strong, renders the heavy burden endurable to us ... Fraternal charity also brings us the blessing of God, and the saying comes true: 'Where love, there blessing, where blessing, there God, "here God, there is no want.' Hence we also look forward to the future with courage and trust in God . . . May our motto be: In Te, Domine, speravimus [in Thee, O Lord, have we hoped]!"

For Christmas, 1898, the students sent Jordan the following letter of thanks:

"Dearest Venerable Father: For the approaching most holy feast of Christmas and for the coming new year we wish you, our beloved spiritual Father, richest graces in the great work and sufferings for which you have been chosen by Providence. We will gladly present these wishes to the heavenly Father in prayer that for the sake of His Son He may hear the trustful pleading of the children for their beloved Father.

"With hearts filled with gratitude we also acknowledge the countless benefits which day by day we have directly or indirectly received from your paternal hand. Venerunt mihi omnia bona pariter cum illa [all good things came to me together with it], we can also in this year with good reason apply to the dear Society and to life in the same.

"So may you then, dear Venerable Father, continue to cherish this paternal love for us and -we humbly beg for this- often remember in prayer your devoted spiritual sons, the scholastics in Meran. The blessing of the father builds houses for the children, and with this blessing it shall also in future be our most zealous endeavor that this new home, although so far away from the dear motherhouse, may grow more and more in the spirit of the Venerable Founder.

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"With these sentiments, begging for your holy blessing and greeting you respectfully, we remain in grateful love your devoted spiritual sons [twelve signatures now follow]. Obermais-Freihof, December 21, 1898."

It goes without saying that Jordan was delighted with such reports and letters.

After having lived in rent for a number of years on the "Freihof" at Meran and finding that the sojourn there was very satisfactory, it was decided to erect a college of their own. First of all it was debated whether an already existing building should be bought or a new one put up. Opinions differed. The decision was finally made in favor of a new building. This was erected in greater part in the year 1906. It is a massive structure; and it gave the courageous men who

undertook to put it up a chance to exert themselves to the utmost of their power and also to put to test their confidence in God. A report in this connection reads as follows:

360 . "Already during the winter months sand and stones were busily hauled to the building site and the Brothers began with the preparation of the woodwork. God's blessing accompanied the undertaking from the very beginning. In a meadow that belonged to the college and was only a few minutes away from the site of the building, stones could be seen protruding here and there. The thought that perhaps larger quantities of stone might be there led to a little investigation by removing the surface soil of the meadow in two different places. After the removal of the good ground to the depth of only a few centimeters we found to our great joy an almost entirely stony bottom. Almost throughout there were large blocks of nice granite and porphyry. They had to be blasted and cut by stone-masons. Even a comparatively small part of the quantities of stone under the meadow was entirely sufficient for the whole building. From the granite thus obtained were made all the cellar stairs and a flight of steps for the whole house.

"The building itself was given out to a number of contractors here at limited bids. The college undertook to furnish all the building material as well as to see to the separate allotment of all craftsman's work. So, too, we did most of the hauling ourselves, since we made it a point to procure two yoke of oxen for the length of time it would take to erect the building. Moreover, where it was necessary the neighboring farmers gladly and for the love of God took turns in putting their conveyances at our disposal.

"At the end of February things began to get lively on the building plot. The site of the house was measured out and the digging of the foundations and the making of the walls at once begun. For greater security the foundations were made of concrete about one meter high and only then of quarry-stone masonry upon that. One more special difficulty presented itself near the end of the month of June. The supply

of corner stones that we first had was by that time almost used up. There were, of course, still large quantities of stone in the stone quarry; but workmen were wanting for quarrying, splitting, and delivering the stones. Because of the many building, street, and railroad jobs that were undertaken here this year, it was impossible to get the necessary workmen for the stone quarry.

"The place where the building stands has a splendid location. It is surrounded by land of our own that gives room for a nice large garden. From the windows of the building one enjoys a wonderful view of the whole charming district. In front the so abundantly blessed Etschtal spreads out before you with Meran and Mais and all the surrounding places. In the rear lies the so rich Passeiertal, in which stood the cradle of Andrew Hofers. And forming a crown all around are the mountains that stretch aloft to the heavens, pointing up with their jagged peaks to Him Who is the goal of all human strife and endeavor . (Salvatorian Communications, 1906.)

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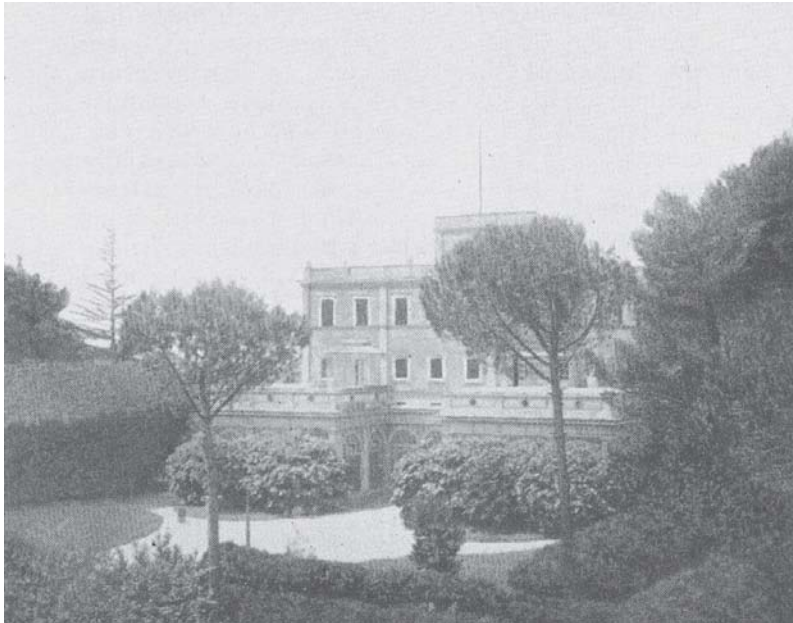
The house served for purposes of study and as a home for sick members of the Society. In the year 1911 an attractive villa in the immediate vicinity of the college, called "Villa Totheck," was offered to the Fathers on extremely favorable terms. It seemed in particular to suit very nicely as a home for the sick. By some the suggestion was made to the Founder that, in order to save teachers, it would be better to send the students at Meran to one of the other Salvatorian houses of Study. Then, too, there was the burden of interest that still weighed heavily on the new college ' Since the beautiful and massive building also seemed to be very suitable for Sisters, and inasmuch as the Sisters of the Divine Savior (Salvatorian Sisters) would greatly have welcomed a spacious establishment in Meran, negotiations were entered into with them; and thus, on May 1, 1912, the college was finally purchased by them and became their property, whereas the Salvatorians accepted the offer of the above mentioned "Villa Rotheek."-As a matter of principle Jordan always brought forward unusually great objections when it was a case of giving up a work that had been begun or the closing of a

college . It was well-nigh impossible to convince him of the advisability of such a course of action. He offered less objections when it was a case of handing over a place to the Sisters. In such instances the work was kept on in some way; it still continued to serve God's cause; and in a broader sense of the word it remained in his spiritual family. So Jordan did not place any special difficulties in the way when it was proposed that the Meran house be sold to the Salvatorian Sisters. And through this purchase the Sisters obtained for their purposes a stately house in a very beautiful and healthful location. They erected a novitiate therein and also used it as a home of rest and change for outsiders and for sickly Sisters.

II. Rome, Villa Celimontana

362 To this period of time belongs yet another occurrence, one connected with the placing of the students in South Tirol. That same Father who was entrusted with the above-mentioned affair also came to Meran-Obermais in the course of his journey. He tried to get new friends and benefactors for the Society. His attention was called to a charitable lady who was always ready to help and who was widely known. This was the Lady Baroness Lydia von Hoffmann. Her husband, Richard von Hoffmann was an imperial German and belonged to the evangelical denomination; she was a born American and a convert. The Hoffmann family had a very beautiful villa in Meran-Obermals, known far and wide as "Villa Paulina, to which countless people turned for help, either personally or by letter. This Father also presented himself and was received by the Baroness in a most friendly manner. In the course of the conversation the Father mentioned that the motherhouse in Rome was in very poor circumstances financially because they had to buy everything; if they had some suitable country estate in the vicinity they could get milk and other foodstuffs from it and the maintenance of the many students would be considerably cheaper. The Baroness listened attentively, reflected, and finally said: "Perhaps we can help you. We have in Rome a villa with gardens, meadows, and stables. My husband is not here just now. Come again; in the meantime I will speak

Establishments Opened by Jordan



Villa Celimontana in Rome

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**In the middle : Fr. Jordan, at his right the Bavarian Minister President
Dr. Held, at his left Government Counsellor Dr. Alois Frank
Visit at the Villa Celimontana**

with him." The Father came again and this time met the Baron also, who received him in just as friendly a manner as the Lady Baroness had done. They talked over the matter with the result that the Baron offered the usufruct of the agricultural part of the Villa Hoffman in Rome, which is called "Villa Celimontana," from the hill Coelius on which it is situated. A contract was to be made, but more for the purpose of forestalling any possible frictions that "might arise from misunderstandings, since the Lord Baron would in no case like to experience such with a religious Congregation; as far as could be seen, no further use would ever be made of the contract." The magnanimous offer was naturally accepted and the contract was made in the year 1897. The Villa Celimontana was a splendid place most healthfully located on the Coelius, not far from the Colosseum. With the exception of the lordly villa, the fields, meadows, accessory buildings and stables were handed over to the motherhouse for use free of charge. Two rooms were specially reserved for Jordan's use. Besides this the villa's entire park was open to the members of the motherhouse for taking walks. Otherwise only Cardinals had the privilege of free entrance. On only one day in the week were the attractions of the park opened to the public. So the motherhouse had a country place in the city itself, was there permitted to do farming (in the year 1914 they had one horse and twelve milch cows), and the members could enjoy themselves in the meadows and on the lovely avenues. The noble benefactor merely recommended himself and his family to the prayers of the Founder and of the Society; and for this he called the users his benefactors. In the year 1902 Baron von Hoffmann wrote the following lines to the Father who then administered that part of the villa which was used by the Society:

"Obermais-Meran, June 27, 1902. Very Reverend Father: What great joy you have given me through your dear letter of the 24th of this month! Accept my sincere thanks for the same, Also for the greetings sent by you from your Very Reverend Father General, which my wife and I most respectfully return.

"All your news about the Villa Celimontana is very precious to me, for my heart always lingers there. I am truly happy that that little piece of earth so dear to me can be of use to you, that you know how to make such good use of it, that you also love it. Even if I cannot personally enjoy it, still, since it came into my possession it has never yet been utilized in a manner so completely in accord with my wishes; and that is why I can never be grateful enough to you. May you for a good long time and always with the same success make use of earth and air and water there, and may the good Lord graciously preserve us from the fourth element!

"Our talk on the oak avenue is a most pleasant remembrance to me also-it is only too bad it was too short and of too rare occurrence; and we shall hardly renew it this year. Already last year I had the feeling of departure from Rome; who knows whether I shall ever be able to return thither again? My brief stay there was quite too pleasant; and my being together with you, even if only for a short time, had essentially much to do with making it so extremely attractive. I beg of you to continue to be solicitous for our poor villa. It is to me una vera consolazione [a real consolation] to know that it is being used by you.

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"If you should have occasion to express my sentiments of esteem to the Porporati [Cardinals] who honor the villa by their presence, especially to Cardinal Ferrata, I beg of you to do so most cordially. To you and to your esteemed confreres my wife and I constantly wish every good, to your efforts and to the villa favorable fortune and blessing!

"My wife requests me to send you her warmest greetings, and I am as always, in sincere and most friendly esteem, my dear Father, most respectfully your devoted

"Baron von Hoffmann."

Upon his acceptance of the offer Jordan had received the following letter:

"Obermais-Meran, February 12, 1897. Very Reverend Father Superior General: Be so good as to accept my rather tardy thanks for your cordial letter of January 25. Through a letter received yesterday evening from the Rev. Fr. C. we learnt to our great joy that you have decided to make use of certain parts of the Villa Celimontana according to the stipulated conditions. My wife and I are happy that our forsaken property is to be given new life in this way. We do not for a moment doubt that the *modus vivendi* [the agreement entered into] will be all that is desired, and we confidently hope that blessing will accrue to all the participants as a result of your decision. Not wishing to take any more of your precious time, I now assure you of my wife's and my own sincere respect for you as well as for your whole esteemed community and subscribe myself, with expressions of sincerest regard, father Superior General, your most respectful and devoted

"Baron Richard von Hoffmann."

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The Lady Baroness wrote many and many a time in the same strain as did the Lord Baron, Later on also a Brother novitiate was erected in the Villa Celimontana. The novices could at the same time take over the work on the farm. The Lord Baron died in the year 1909. But the use of the place remained the same after his death, until the great world war broke out in the year 1914. In spite of the fact that all the German members of the motherhouse left Rome, it was nevertheless found possible to keep the farm going. A Belgian Father of the Society supervised the work. The Swiss ambassador in Rome, who looked after the interests of the Germans in Rome during the war, marveled at the fact that this Belgian devoted himself with such care to the matter, despite the fact that it concerned German property, and expressed the view that there must be something special about Christian charity after all. After the war the entire Villa Celimontana was confiscated by the Italian government as German property and with that its use by the Society naturally came to an end.

Lady Baroness Lydia von Hoffmann passed into eternity on February 18, 1929, at the age of eighty-six years. To the end of her life she remained a faithful, tireless benefactress of the Salvatorians and the Salvatorian Sisters and playfully called her beautiful villa in Obermais "Salvatorian Affiliation." A like beneficence was also shown the Society by her sons Ferdinand and Philip von Hoffmann. The memory of these noble benefactors will live on in the Society of the Divine Savior, even as they remain included in the prayers of the Society.

III. Mehala-Timisoara (Rumania)

In the year 1895 Jordan decided to introduce the Society into Hungary. He had in Rome a Father who was extraordinarily well gifted and who learnt languages with great ease. This Father he sent to Hungary in order that he might acquire a good knowledge of the Hungarian language and pave the way for the founding of an establishment. The young Father surmounted the difficulties without any too much trouble and was soon able to appear in public and preach and give addresses in the Hungarian and the German languages. In this way he at the same time called attention to the Society. It was not long before the Most Reverend Bishop of the then Hungarian diocese of Esanad, Alexander Dessewffy of Esernek and Tarkeoe, offered him the administration of a parish. Since it was not and is not within the sphere of the Society to let Fathers work alone outside the community for a greater length of time, Jordan neither could nor would take advantage of the offer. On November 6, 1897, the same Most Reverend Bishop sent the following letter to Jordan:

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"Very Reverend Father Superior General: I have already long been occupied with the thought of founding a house for religious priests either in Temesvar, my residence city, or in the vicinity. I would also be much pleased if I could introduce your Society here and if an educational house could be erected for the same. In carrying out this plan,

however, I find difficulties of a kind that cannot easily be overcome.

"For this reason it seems that this plan of mine cannot so easily be carried out in the immediate future; but this does not prevent me from continuing to occupy myself with the same and from removing the difficulties where possible.

"It would also be of great importance for me to know under what conditions and with what modifications Your Reverence would favor the erection of a house for your Society.

"So this is in substance my request: I wish Your Reverence to give me that information. This knowledge is all the more necessary since it forms a basis which I must always take into consideration in carrying out my plan. (It is a case of difficulties on the part of the government.)

368 "Commending myself to your pious prayers, I remain, with episcopal blessing,

"Alexander Dessewffy, Bishop.
"Budapest, November 6, 1897."

The plan of opening a real establishment was quite in harmony with the views and wishes of Jordan. In the year 1898 he traveled personally to Hungary and spoke with the Most Reverend Bishop. The result was that the Society took over the care of souls in Mehala, a suburb of Temesvar, today Timisoara, and could erect a house there. The Father already mentioned was joined by two other Fathers and one lay Brother. The establishment was officially opened on November 21, 1898. The Fathers applied themselves to the work with all zest and were soon universally appreciated and liked. A second parish of the city Of Temesvar, in the so-called Elizabeth city, where a beautiful parish church had just been built, was subsequently offered to them by the Most Reverend Bishop Dr. Julius Glattfelder, the successor of Bishop Dessewffy. The offer was accepted. Though the great world war somewhat delayed the completion of the interior' it was

nevertheless soon finished in its main features. The Fathers at the same time also put up a college of the Society, annexed to the church. So it was only after Jordan's death that the seed planted by him really grew up vigorously. It now brings forth gratifying fruits.

IV. Jaegerndorf

From the very first years of its existence the Society received a considerable number of vocations from upper Silesia. It would have been very desirable had they been able to open an establishment there. But to do so was out of the question because of the existing state laws. So Jordan directed his attention to Austrian Silesia and as early as the year 1902. sent Fathers to Jaegerndorf, who were to labor there in the care of souls and gradually prepare for the opening of an establishment. They were soon able to make themselves useful and also found a suitable building site. The property was purchased by the Society. But because of lack of money they could not at first think of putting up a building. So until the year 1904 the Fathers lived in rented quarters. At about this time they received a letter from Jordan, in which he expressed his satisfaction in their regard and may perhaps have made the remark that he would be pleased if also the college itself were to become a reality in the near future. More than that he could not say, since he was dependent on the approval of his Consultors and of the Apostolic Visitor. The three young Fathers to whom the letter was addressed thought they could give Jordan a pleasant surprise if they would suddenly present him with a finished house! The plans had in general already been approved; and so without saying a word about the matter they set to work, with the result that Dear autumn (1904) they were able to inform the Founder that the house stood there all finished, -nothing to do but to move in! Jordan, who was wont to visit the individual establishments regularly, did not get to this region that summer. Almost by chance he found out that the Fathers were building. Because of his profound sense of responsibility and also in view of the fact that he was responsible to the authorities and would

have to give an account of the matter, he had Luethen write at once and demand accurate information, The fact could not be denied and, as can be understood, aroused righteous indignation. It was a case of a regrettable offence against discipline. The matter became still more painful when the Fathers sought to justify themselves by reference to Jordan's letter, mentioned above, from which they had concluded that he would like to have them build but could not directly commission them to do so. Those who knew Jordan were absolutely certain that in no case could that have been the meaning of the letter. Jordan demanded the letter back, but it was no longer on hand. The debts contracted amounted to about 40,000 gold crowns. The sum as such could of course eventually be raised; one could get nearly 30,000 crowns in the form of a mortgage on the building; but just then the Society had to stand good for the rest, which was accordingly done. Jordan was quite upset about this independent way of acting and wrote the responsible Superior a sharp letter. But, as was his practice, he first submitted this letter to Luethen for his opinion. The latter was accustomed then to weigh matters with the utmost calm and his opinion was decisive for Jordan. The letter was held back. It is still in the archives of the motherhouse and carries the remark in Luethen's hand: "Not sent." Jordan writes therein, among other things: "I must inform you that it was never my intention to urge you on to this building, as you have done it; I will rather die than be guilty of an act of disobedience towards my superiors" (meant are the higher ecclesiastical superiors). The expression: rather to die than to be disobedient, represented Jordan's true position. The matter was subsequently settled and the establishment has since then accomplished considerable good. The college worked itself out of its debts; but the manner in which it was started remains as an example of how things are not to be done.

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V. Hamberg near Passau

The college in Lochau was favorably located for Vorarlberg, east Switzerland, and south Germany. Jordan

now thought of opening a further establishment for upper Austria and southeastern Germany. He selected the neighborhood of Passau. Also here, as always, outside territory had to be chosen, since it was not allowed to open any religious establishment within the German borders. Of course, the purpose of these houses along the German border was no mystery to the German authorities. After the opening of the college here under discussion an imperial German representative of the government remarked to Jordan, and he was not far from right: "We know very well for whom your college up there [on the Hamberg near Passau] is destined." He wanted to say that German students were expected there and German money. But nothing could be done to prevent it; on the contrary, some officials said that the Orders were simply proceeding in a reasonable way, that it was the state governments themselves that prompted them to such action and marked the course they were to follow. On July 3, 1902, the state department of upper Austria gave permission for the opening of a house of the Society for two Fathers and one lay Brother "under the express condition that on the part of the establishment mentioned no demands be made either upon a public fund or upon general charity." In carrying out his plan Jordan chose a newly ordained priest of the Society who was a native of lower Bavaria, who knew those parts, and who in spite of his youthful age possessed more than an ordinary amount of energy and enterprise for doing things.

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While looking for a suitable place one heard of some property in the immediate vicinity of Passau, on the so-called Hamberg, deanery of Schaerding, diocese of Linz. The property could be had for about 16,000 mark and appeared to be suitable for the contemplated establishment. The nearness of the Capuchin monastery known as Mariahilf-Passau seemed to make the purchase inadvisable. There was reason to fear that the opening of an establishment on the nearby Hamberg might be undesirable to the Capuchin Fathers. A friend of the Society in Passau undertook to sound

the Capuchin Fathers. He reported under date of July 20, 1900, as follows:

372 . "Reverend Father: Upon receipt of your friendly communication I went to Mariahilf yesterday and there spoke with the present Superior of the house. To the question whether it is not displeasing to the Capuchins to see a new monastic establishment start up in the vicinity, he gave the only right answer: 'Oh no, if only Christ the Lord is preached in everything.' The Father in question was in the American missions for many years and also said that sometimes petty rivalries arise, but that these are to be condemned. He could not imagine what anyone could seriously have against it; still, for the time being he could but speak in his own name. On the whole it is surely quite proper that one should not and may not let oneself be deterred by hostile views and wishes from a good undertaking endorsed by the ecclesiastical authorities. Your project will certainly be criticized, but just because of that it will become known and grow strong. It is well known that those fruits upon which the wasps gnaw are by no means the worst.-Forward, then, in God's name; and may your establishment resemble the nearby surging Inn river; may it snatch up many a one and bear them along on the road to heaven. You have already overcome so many obstacles and you will not weaken here either. Nunquam retrorsum [never turn back]!

"Most devotedly yours,
"I. F."

This communication was very gratifying. As a matter of fact no complications whatsoever arose from this proximity. The Most Reverend Bishop of Linz, Francis Mary Doppelbauer, who was acquainted with Jordan from Rome, gave his permission for the contemplated establishment in his diocese. The Most Reverend Bishop of Passau, Michael von Rampf, assured the Fathers of his good-will, but said that he already had enough religious in his diocese. The district captain and the dean of Schaerding were in favor of the project. So one could set to work. The Father appointed

for carrying out the details took the matter energetically in hand. His letters show that "Rome" seemed to work almost too slow for him. Though Jordan was very much for the advancement and rapid spread of the Society, still when it was a case of carrying out a concrete plan there seemed never to be an end to his manifold misgivings. Over and over again new doubts occurred to him then, and in such cases active temperaments had abundant opportunity to practice patience. As a rule Father Luethen, despite the fact that he also proceeded very cautiously, was then the balancing power. Still, the undertaking made rather rapid progress. On August 2 1900, the Father sent a report to Rome about the "Hamberg property," which was first to be rented and then eventually to be bought. In October of the same year they moved in. On October 23, the Holy Sacrifice of the Mass was for the first time offered in the modest little house chapel; and already on November 16 the purchase of the property was made. The Father reported all this to Rome with great satisfaction. And his reverend confrere wrote to Jordan: "I am glad that Venerable Father has summoned me to this place; after all, it is interesting and also of great advantage to be allowed for once to stand at the cradle of a college and to take part in the bringing up of the baby." It was no doubt "interesting" to stand at the cradle of a college, but it was not only interesting; for the "bringing up of the baby" demanded extraordinarily great sacrifices of those concerned and called for more than ordinary constancy and patience. They toiled on until the year 1903. Then they requested and obtained from the imperial-royal state department the permission to receive more men. The erection of a house of studies was decided upon. The building was put up in 1904 and was blessed on May 17, 1905, by the Most Reverend Bishop of Linz, Francis Mary Doppelbauer. Its value was estimated at 225,000 gold crowns. At the same time, however, there remained a debt of 1191,000 gold crowns, which then had to be submitted to the ecclesiastical authorities. Recourse was had to the Papal Nuncio in Vienna, His Excellency Granito Pignatelli di Belmonte. His Excellency gave permission that

the debt be covered by a mortgage and in so doing referred to the approbation of the Most Reverend Bishop of Linz, who had most heartily endorsed the transaction. So the contemplated college was in the main finished and could be dedicated to its purpose as a house of studies. The task had not been an easy one. On the one hand it was hard to finance the building and on the other almost harder still to supply the necessary men for the undertaking. Later on the college be-came a novitiate house. During the war and the early days after the war it turned out to be of very special importance for the Society. It could receive the scholastics of the Society, who from there frequented the lectures in philosophy and theology as given in the University of Passau. They met with a most friendly reception both on the part of the Most Reverend Bishop of Passau, Sigismund Felix, Baron of Ow-Felldorf, and on the part of the University, so much so that from a provisional measure this arrangement came to be permanent, inasmuch as the Society decided to continue to let a considerable number of its students frequent the University of Passau. Jordan lived to see all this only in part. But he was not a little pleased at the favorable development of affairs.

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VI. Agram, Croatia

In the year 1900 Jordan asked the Most Reverend Bishop of Agram, Dr. George Posilovic, for permission to open an establishment of the Society in Agram, the capital o' Croatia. The Most Reverend Bishop granted the permission. Then, too, His Apostolic Majesty Emperor Francis Joseph 1, in the year 1904, permitted the official admission of the Society "for the kingdoms of Croatia and Slavonia." Also here again, for want of older Fathers, newly ordained priests had to be taken. When the first Father, who had been tentatively selected as Superior, received the written instructions to go to Agram, there to learn the Croatian language and to take initial steps for a new foundation of the Society, he wrote to Jordan, among other things:

"I was quite surprised and no doubt also somewhat despondent. To go out into the wide world alone so young and inexperienced, to undertake and begin so difficult a work, -all those are factors that might well rob me of courage and confidence. Humanly and naturally speaking, it seems to me to be bold and venturesome; and if I knew that it were not in vain I would surely beg Venerable Father to lay this burden upon more mature and more powerful shoulders. But I was consoled by the saying of Holy Writ: 'That which is impossible with men is possible with God.' Trusting in Him and casting all care upon Him, I am already on my way to Croatia . . . and so, happy and content, I draw near to the hard and disagreeable work that awaits me in Agram."

All things considered, the reception in Agram was good. Good will was not lacking either, but good will alone was not sufficient. So it was not long before misgivings and doubts regarding the success of the undertaking reached Rome. Jordan exhorted to perseverance. The effect of his letters can be seen, for example, from the following letter sent by the Superior in return:

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" Heartfelt thanks, dear Venerable Father, for the encouraging fatherly words of your last esteemed letter. You may believe me and rest assured that for me it is a new incentive and an encouragement, and indeed a joy to my heart, every time I receive any loving and friendly message from Rome. Venerable Father has done well to remind me of prayer and confidence in God. For if the Lord does not help build, then the builders build in vain. Without becoming faint-hearted and discouraged, without simply wanting to come before you with doleful lamentations, without wishing to sound a retreat or even to think of it, I nevertheless cannot refrain, dear Venerable Father, from telling you of my fears and my hopes . . .

"With the language I am getting along so-so; I am almost through the grammar and understand it pretty well, but the speaking is extremely difficult for me. As for the rest, I am

living a hermit's life here . . . Am in fairly good health and very happy and content in my modest circumstances."

376 . The letter is not dated but may have been written near the close of 1900. Not long afterwards the Father received another letter, this time from his former instructor in Rome, which was perhaps written at Jordan's request. He replied as follows: "Dear Venerable Father: I have received the letter written by the Reverend Fr. G.; but I do not exactly understand what the Reverend Fr. G. means when he writes that 'I may not here become burdensome to anybody.' If it means that I should not approach the Most Reverend Archbishop for material support, then I am clear about the matter. I can also understand that I may not force myself upon anybody. But how can this be combined,-on the one hand to be entirely dependent upon these people and on the other not to become burdensome to them? The first great burden for the Archbishop was already this, that all of a sudden a strange Father bobbed up here, whom he was supposed to keep above water, that is, to support with advice and assistance. And how should I with my little money bag not be burdensome to anybody? Surely, with 15 florins of Mass stipends every month I cannot pay 6-7 florins for lodgings, 20 florins for board, and meet all the other expenses . . .

What Jordan really had in view as regards the establishment in Agram, was the erection of a house of studies for the purpose of getting Croatian members. That was not so easy; first of all teachers had to be trained and sources of revenue found. The Fathers became more and more convinced that the carrying out of this plan within reasonable time was an impossibility. In Agram. itself there was not sufficient work for a community. However, Jordan had sent two more Fathers thither, who certainly did apply themselves energetically to the work at hand In the year 1905 another Father assumed the office of Superior, but neither were his reports any more favorable, generally speaking. So in the year 1909 it was finally decided that the founding of the establishment was premature and the carrying out of the

original plan was postponed. Had it depended upon Jordan alone, the establishment would have been retained; its dissolution caused him no little grief.

VII. Narni, Province of Terni, Italy

In the year 1901 the Most Reverend Bishop of Narni, Msgr. C. Boccanera, asked Jordan for Fathers for the shrine church of the Mother of God located there. For lack of Fathers he found it hard to decide to grant the request. But since the Most Reverend Bishop renewed his petition again and again, he finally acquiesced. So with the approval of the Holy See an agreement was made in November, 1901, in virtue of which the above-mentioned sanctuary, called Madonna del Ponte, was transferred in perpetuity to the Society of the Divine Savior. Jordan sent two German Fathers and two Italian Brothers to Narni. The letters that came from the Superior told about the work to be done in the care of souls and about this and that difficulty. The Most Reverend Bishop, who was very well disposed towards Jordan and his men, again asked for more Fathers, who were to take over two additional neighboring parishes and otherwise make themselves useful in the diocese. But, much as Jordan regretted it, this request could only be partly granted owing to lack of men.

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VIII. Welkenraedt, Belgium

Already in the year 1892 Jordan was occupied with the thought of opening a house of the Society in Liege (Belgium). A written petition to this effect, dated February 4, 1892, to the Most Reverend Bishop of Liege, Victor Joseph Doutreloux, was answered by him in the negative on March 19, 1892, for the reason that there were already too many religious in the diocese. A month later Jordan had an opportunity once more and orally to lay the matter before His Excellency in Rome. The reply was that such a foundation would be possible in the vicinity of the German border. But the foundation was not realized until the year 1900. There was a charitable family, Ernst-Pelzer by name, that had some property in

Welkenraedt, immediately adjoining the then German border, and by means of this wished to make the foundation possible. The negotiations were successful. The Most Reverend Bishop Doutreloux gave his permission for the opening of the same on December 1, 1899, and already on October 18, 1900, the blessing of the house chapel could take place. For years the establishment then also served as a press center of the Society. When in the great world war the Belgian-German border was barred it was found necessary to transfer this press center. So the house became a station for helping out in the care of souls. In addition to this it serves as a novitiate house for Belgian students of the Society. The above-mentioned charitable Pelzer family, which had shown itself so deserving of credit in bringing about the realization of the project, always remained devoted to Jordan and his cause and promoted the progress of the house as much as possible.

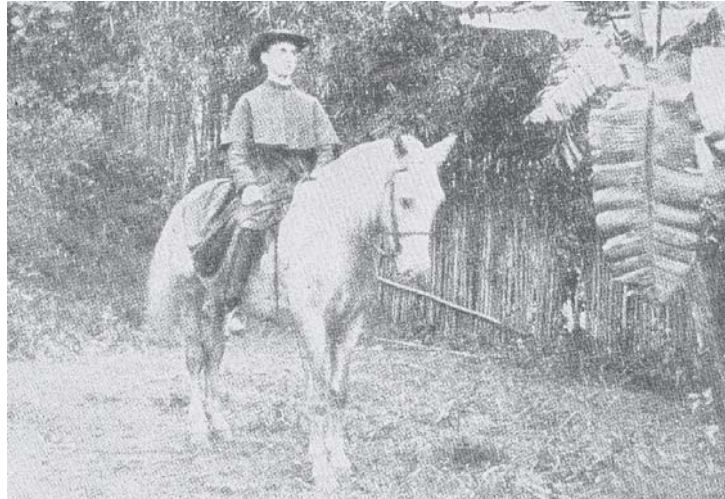
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Almost contemporaneously with the establishment on the German border Jordan also wished to start a house on the French border. On November 21, 1900, he received permission from the Most Reverend Bishop of Namur, Dr. Thomas Heylen, to open a house in his diocese and selected Athus near the borders of France and Luxemburg. The location as such was not unfavorable for French -speaking students, but there was not enough work in the sacred ministry and the necessary men were wanting for an educational house.. So the matter was subsequently given up again, despite the fact that Jordan and Luethen did their best to save the undertaking.

I X. Hamont (Belgium)

On November 23, 1900, the Most Reverend Bishop Dr. Victor Joseph Doutreloux also gave Jordan permission to start a house of the Society on the Belgian-Hollandish border. This was to procure Flemish and Dutch vocations for the Society; moreover, the Fathers were to engage in the care of souls, as far as local conditions permitted. His Excellency suggested Hamont, whereupon Jordan made this his choice also. This place is almost immediately adjacent to the Dutch border.

Establishments Opened by Jordan



Brazil : on a mission jourey

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In Rio de Janeiro : The Fathers sent by Jordan to Brazil

Jordan reports as follows in a letter in a letter to Luethen:

"Innsbruck, November .30, 1900. Dear Son: Arrived here this morning, after having traveled throughout the night . . .

"Friday, November 23, I traveled to Liege in order to obtain also the permission for the establishment on the Dutch border. The Most Reverend Bishop granted me the same in a lovable way. I then went at once to Hamont, a little city on the Dutch border. The place is very suitable, entirely Catholic, well-to-do, on the railroad, a quarter of an hour from the Dutch city of Budel. Visited the Dean and a Baron, a rich Catholic landowner and very charitable, to whom this establishment is welcome, as it is to the Bishop also (he called it providential); for there are many families there rather distant from the city, without church, etc. After having settled the matter I traveled back to Hasselt (I had a very bad cold); the next morning I again went to Liege, since the Bishop had made an appointment for me for Monday, nine o'clock. The Bishop was much in favor of the locality and ratified the permission given. God helped very much upon this journey. After I had still held the visitation in Welkenraedt, I traveled to Cologne, Mainz, Mannheim, Constance, Bregenz, Lochau, where I likewise held the visitation, and then to this place. Tomorrow I am still going to visit Meran and I hope to arrive in Rome Monday or Tuesday. May God bless you all! Paternal greeting and blessing to all of you from your loving spiritual Father,

"Francis of the Cross."

The carrying out of the plan was entrusted to a young Father, a born Hollander, who had, however, been brought up in Germany. He devoted himself to the task with all zeal. Two other Fathers were assigned to him, and these were soon followed by a third and by one lay Brother. For want of a house of their own a dwelling was rented for the time being. On January 25, 1901, the house chapel could already be opened. The first and most urgent concern was to learn the Flemish language. This succeeded in gratifying measure and so they took courage; and since the reception on the part of the clergy and of the inhabitants was good, it was not very

long before they acquired a suitable piece of land and proceeded to the building of a house of their own. Good friends and patrons in the German homeland lent most abundant aid to these endeavors. So the building was put up in a very short time. Under date of January 20, 1901, the Superior addressed the following lines to Jordan:

"First of all I now give expression here of my heartiest thanks for your dear letter and the paternal solicitude shown therein for us. Now I can also give you the good news that I have been to see the Bishop of Liege. The son of the burgomaster of Hamont, who is in the clerical seminary there, was good enough to show me around everywhere. As is known, the Bishop gives audiences only on certain days of the week. But the day of my arrival was not one of these. Still, said my companion we'll just inquire. The servant went to the Bishop and 'the Salvatorian from Hamont' was at once admitted. His Excellency was very friendly and granted all the requests that I made of him. He was very well satisfied with the site of the building and the way in which I planned to build. I also submitted my papers to him, whereupon he immediately gave me jurisdiction for the whole diocese. But because the reverend Chancellor had already arranged everything, he sent me the document on the following day. Two days later our Dean was also with the Bishop. He told me that Monseigneur was still , full of praise for our cause.

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"Now, as regards the building site, the matter has already made considerable progress and I would be much pleased to receive the approbation of Venerable Father very soon. Yesterday we again called on Mr. de l'Escailie [from the very start a friend and patron of the Fathers, who constantly came to their assistance and promoted the undertaking]. He said that, if we had already settled the matter about the building site, he would immediately begin with the digging of the foundation; for now is the best time for him. It seems we will not have any lack of help here. So in all earnestness I would like to beg Venerable Father to grant my requests very soon. We will see to it that no debts are made, never fear . . . Mr. de l'Escailie likewise suggested that we already order the

building material; but I told him that I could not do this before I had approbation from Liege and Rome and we could call the ground our own . . . From the railroad station in Hamont this spot can be easily reached in a quarter of an hour . . . "

A further communication regarding the new structure followed already that same year:

"We hope before winter still to finish the foundations and, if at all possible, also the basement, which for the time being is to serve as a chapel; and so by the middle of the summer we hope to be able to move into the new house and to receive candidates."

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The Superior was of an active disposition. He knew no hesitation when it was a case of getting something under way, even if the outcome was not quite clear at the start. And thus also this building was begun. In the year 1902 it was already up and in September they moved in. The whole thing went so fast that some thought the building was not solid enough and that there would be unpleasant surprises. So, too, the property acquired was looked upon as of inferior value. These things caused the zealous Superior not a little unpleasantness; even Jordan had to feel it. Nevertheless the college subsequently *developed in a gratifying way. The soil was thoroughly cultivated and quite came up to expectations. Until the beginning of the world war the college was used for German students of the Society, so-called "belated vocations." After the war they began to receive Flemish and Dutch aspirants, so that the real purposes Jordan had in view in the founding of this house were not realized until after his death. His plan turned out to be practical and good; but for a considerable time, as happened repeatedly in similar cases, there was a want of the necessary men.

From Hamont at the time of the opening (1902) Jordan wrote the following lines to Luethen:

"Hamont, August 3, 1902. Dear Son: Am here since the first of the month, after having held the visitation in Athus. After all my experience I cannot sufficiently emphasize



Rome, 1903: Professed members of the motherhouse.
In the middle Jordan, at his right Fr. Luethen at his left Fr. Thomas
Weigang

punctual observance. We must insist upon it with all force. The Athus men are in good repute as loyal and, capable religious; also here the Reverend Dean told me that it goes well. I find that those who are observant are also happy, content, and respected. Oh, what a good religious can do!

"A dangerous cliff for many a one in the Society, as I have for a long time experienced, is the pessimistic viewpoint of individual members. These can do much harm. During these days I saw a letter in which one expresses the view that if the Venerable Father closes his eyes it is perhaps over with the Society. What harm cannot a single such misgiving do with our young inexperienced men!

"O that all would trust in the Lord! I have just read these words of St. Alphonsus: 'Through small transgressions the devil brings us to the loss of our vocation.' If we would but reflect upon this!

"Tomorrow I am going to travel to Welkenraedt and then, God willing, to Hamberg and Vienna. Paternal greeting and

blessing to you and all spiritual sons in Rome from your loving spiritual Father,

"Francis of the Cross."

X. Trzebinia (Poland.)

In the year 1900 Jordan sent three newly ordained priests to Cracow, there to perfect themselves still more in the Polish language and thus prepare themselves to introduce' and spread the Society in Poland. In October of the following year he asked permission of His Eminence Cardinal Puzyna, Prince Bishop of Cracow, to found an establishment of the Society in Trzebinia, a little city in Galicia. The permission was libentissime (most gladly) granted by His Eminence under date of October 7 of the same year. The undertaking made rapid strides but was later on suddenly interrupted by the world war and afterwards seriously hampered. Not until some years after the war could steps be taken to develop the establishment. His Excellency, the Most Reverend Prince Bishop of Cracow, A. Sapieha, granted permission in 1922 for the opening of a house of studies in Cracow itself, so that the Polish students of the Society could be transferred to Cracow. Thus the house in Trzebinia took once more the character of a retreat house and station for the Fathers engaged in the sacred ministry. Later on at the wish of the Most Reverend Prince Bishop yet another house, for parish work, was opened in Biala-Lipnik.

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XI. Brazil

In the year 1896 Jordan twice had a visit from the Most Reverend Bishop of Nictheroy (Rio de Janeiro), Dr. Francis de Rego Maia, who urgently asked him for some Fathers for his extensive diocese, which had over a million Catholics and only sixty priests. Two Cardinals had called his attention to Jordan and his foundation. Considering the few men then at his disposal, Jordan thought that he could not comply with the request, urgent though it was. His Excellency, encouraged by Secretary of State Rampolla, came a third time and added that it was the express wish of the Holy Father, Leo XIII,

that his request be granted at least to some extent. At this Jordan yielded and designated two Fathers, one Italian and one German, who set out for Rio de Janeiro with His Excellency on October 10, 1896. They first went to Quatiz, where they were enthusiastically received. In April, 1897, another Father and a lay Brother were sent and a fourth Father in the fall. They took over the direction of a boys' school there. But, sad to say, the experiences which the Fathers made were not satisfactory, and so the school was given up again. Jordan sent three more Fathers to Brazil. After much asking and deliberation an establishment was started in the year 1902 in Rio de Janeiro, the capital of Brazil. They began with a school and the care of souls. The Fathers soon made themselves useful and the establishment got a good start. They were subsequently able to open houses also in the states S. Paulo and Minas Geraes, in which the Fathers devoted themselves to the care of souls and in part to the education of Brazilian students of the Society. Jordan laid the foundation for that when he sent the first members of the Society to Brazil and got them started there.

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XII Wealdstone (England)

In July, 1901, Jordan journeyed to London in order to confer with His Eminence Cardinal Vaughan, Archbishop of Westminster (London), about the founding of a house of the Society in his diocese. His Eminence was in favor of the plan. Jordan spent four weeks in London. He stayed at the German Hospice of St. Boniface. In a letter written at this time he tells of his experiences as follows:

"On the second day of my arrival, on the feast of Blessed Thomas More, who is venerated in England, after I had spoken with Cardinal Vaughan and obtained the necessary faculties, I looked around for a suitable place for the founding of a house. His Eminence the Cardinal had first proposed a place, which, however, we could not have. I went to Hornchurch near Romford (suburb of London), but found that this place was not suitable for our purposes. We met with insurmountable difficulties. After having first spoken

with the Cardinal again, I turned to Dummow, Essex, a little city near London, where there are as yet only about eighteen Catholics. But Providence did not want us there either. I went to the Cardinal again, who then made the proposal to go to Willesten Green. We found the place favorable. But we again encountered difficulties, so that for the fifth time we were obliged to look around elsewhere. I went back again to the Cardinal's Vicar General and it was decided to make a last attempt.

386 . "After a consultation with the Cardinal, the Vicar General, at the request of His Eminence, gave me a letter to take along to the parish priest of Harrow, and I went to that place. The Reverend Pastor, whose two brothers are also priests, of whom one is Bishop of Plymouth, received me very cordially and showed himself quite delighted that we wished to establish ourselves in England. He went along himself in order to look for a suitable house for us. On the second day we found a satisfactory house in Wealdstone, belonging to Harrow, where we can erect a public chapel."

The "Salvatorian Communications" for the year 1901, from which the above report is taken, add the following:

"In England things are pretty much the same as in mission countries. One frequently begins with a little house chapel. Conversions are made and then a temporary movable church of iron is put up for a few hundred persons. When the mission has developed a roomy church is built. The church attendance is good. Also the Protestants often go to Catholic churches. And there is hope that gradually many will turn."

A Father who came from Bavaria and who had been ordained priest but a year before was entrusted with the carrying out of the rather difficult undertaking. The house which had been selected was rented and a chapel fitted out in the same. The Reverend Pastor showed himself in favor of the project and gave it all the assistance in his power. Under date of August 16, 1901, this Father reported to Jordan as follows:

"Wealdstone, August 16, 1901. Dear Venerable Father: Since I know with what great interest you are following the development of our new English establishment, I cannot refrain, now that I have arrived in Avondale, Wealdstone, from immediately reporting to you about this matter, although it is already 11 o'clock at night. Reverend Father Graham (the pastor) has most unselfishly lent me simply everything that I need for the chapel. And this afternoon he helped me in a most condescending manner to transport the articles, all of which we had packed in his mission trunk, and to fit out the chapel. It was 9:30 o'clock before we got through. The chapel is very nice! If it were only a little larger. . . Tomorrow I am going to read the first Holy Mass here in order to have the Holy Eucharist here for Sunday in case any should wish to communicate. Rev. Fr. Graham will send me his server tomorrow. I cannot sufficiently thank this good Father; he has furnished me with simply everything by way of lending. . .

"Sunday will be the real opening of the house and of St. Joseph's Mission. The program as posted on the church in Harrow is as follows: 'Next Sunday the opening of the new little St. Joseph's Mission in Avondale: main street at the end of the city. Holy Mass at 11 o'clock. Then the blessing of the Mission by the recitation of the Litany of St. Joseph. At 7 o'clock in the evening rosary with Benediction. Opportunity for receiving Holy Communion at 8 o'clock. Fr. O. D., S. D. S.' For want of a festival speaker, I made tip a sermon myself, that is, as little address, and so on Sunday I am going to preach my first English sermon. At the evening devotions Father Graham will give a little talk . . . So probably the Catholics of all Harrow and Wealdstone will be gathered together in our little house. I am all alone in the house now. A neighboring lady, a good Catholic, cooks for me or rather brings me my meals for the time being. I hope to get a young man of seventeen years for a few shillings a week. I ask of you, Venerable Father, your blessing and your pious prayers and remain in love and respect Your Paternity's grateful and devoted Fr. O."

This report was followed by another on August 19:

388 . "The opening of St. Joseph's Mission took place in quite a neat and splendid way. Especially the evening services turned out nicely, thanks to the kindly influence of the Rev. Father Graham. After the rosary he preached a sermon based on the Gospel of the Sunday and he brought in everything that was to be said, for instance, his farewell and his joy that now Wealdstone has its own pastor, constitutes a flock by itself. Then he explained to the faithful what a great thing it is that the Divine Savior has set up one throne more, where the Holy Sacrifice of the Mass will be offered not only Sundays but every day, and that not only once but soon even three times a day. Then he urged his hearers to work together with their priests that they might soon offer the sacramental Savior something more worthy. He would be pleased if in time to come Wealdstone would even surpass Harrow itself, for God would thus be more honored and glorified. During the sermon he even begged for help in furnishing our house, as it is generally speaking customary here that almost every sermon likewise includes a bit of begging. If the faithful had furniture which they were not using or which was at least not so necessary, they could at once give a little proof of their Christian charity; the Fathers would gladly accept it, for they have only what is absolutely necessary . . .

"At 10:45 the server came, to whom I said that the people were not yet here. You see I was already beginning to feel rather uncomfortable about the matter; it may be that perhaps no one at all will come, I thought to myself. And then when this server saw the many chairs, 35 in number, with which I had placed in the chapel and out in the hall, he said: 'Oh, Father, you will not get so many people today yet.' But he made a big mistake.-And there were fine people, with top hats, dressed in their best black; and one couple even came riding along in an elegant carriage, and at 12:30 another coach came to take them back. I think we must very soon do something to make our chapel larger . . .

"We have already made a very fortunate start by getting Wealdstone. The good Lord could not have led us to a better place; for it is nicely situated near Harrow, that city famous for its old university, whose first church on the hill was consecrated by St. Anselm . . . Here we also enjoy a nice blue sky, even if not exactly an Italian sky, and we are moreover in good spirits. Our help is in the name of the Lord! He has helped us thus far; He will also continue to help!"

Such reports were very consoling to Jordan. The foundation in Wealdstone progressed in a gratifying way. The number of Catholics, so small in the beginning, grew more and more; and His Eminence Cardinal Bourne, who had in the meantime succeeded Cardinal Vaughan in the archiepiscopal see of Westminster, repeatedly expressed his great satisfaction both to Jordan and to the Fathers. Jordan was also pleased to see that even during the war his spiritual sons, despite the fact that they were native Germans, were able to remain at their posts and to labor with abundant fruit.

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In 1928, ten years after Jordan's death, Cardinal Bourne showed how pleased he was with the work of the Fathers by also entrusting them with the care of souls in the parish of Abbot's Langley, Herts. This parish has a special significance inasmuch as Hadrian IV (Nicholas Breakspear), the only English Pope, who ruled the Church of God from 1154 to 1159, was born there.

41. FIRST PAPAL APPROBATION

Already in the year 1892, as we have seen, Jordan had asked the Sacred Congregation for the first Papal Approbation. The request was not granted at the time because the Constitutions of the Society were not yet sufficiently worked out. In the year 1901 the Sacred Congregation for Bishops and Religious published the norms according to which it was wont to proceed in the approbation of new Institutes. These norms greatly facilitated the revision of the rules. So the Constitutions of the Society were revised anew. In the year 1902 they appeared in their new and amplified form. Since in the meantime the number of members and houses had also increased, it was decided in the year 1904 to apply to the Holy See again for the Papal Approbation. The Holy See is accustomed first to grant the so-called "Decree of Praise" (*Decretum Laudis*).

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In order to obtain this it is required, among other things, to Submit to the Holy See a detailed report on the Institute. In addition to this the approval of all those Bishops in whose dioceses the Institute has establishments must be obtained.

Also the Apostolic Visitor took part in drawing up the report to the Holy See. It is characteristic that Jordan and Luethen had their misgivings about subscribing to his favorable judgment. So, for instance, one of his sentences ran thus: "Together with a good spirit there is good order in all the houses." Luethen corrected it to read: "Together with a good spirit there is good order in the Society." The Most Reverend Bishops' letters of recommendation were very favorable. The Visitor wrote: "From these letters of recommendation one can see much better than from our report what the moral and disciplinary status of the Society is." Luethen again corrected thus: "These letters of recommendation also report on the moral and disciplinary status of the Society." When one considers that it would have been extremely painful had the Sacred Congregation again refused the petition, which was not at all out of the question, since adversaries were not wanting, then it is not hard to understand

the conscientiousness of Jordan and Luethen, who believed that they had to modify the judgment of the Visitor.

The matter was dealt with in the session of April 14, 1905. The Dominican Cardinal Pierotti presided; the referent was the Jesuit Father Bucceroni, for years professor of moral theology at the Papal Gregorian University in Rome, who was acquainted with the development of the Society from personal contact with members of the same. In addition to these there were four Italian consultors and one German and one French consultor. The requested first Papal Approbation was granted, despite the fact that one of Jordan's opponents spoke sharply against it. In view of the conditions at the time this approbation was of considerable moral advantage. With it the Society ceased to be a diocesan Institute and took its place among the Papal Institutes.

On this occasion Jordan sent out a lengthy circular letter to the Society in which he exhorted the individual members now to observe the Constitutions of the Society all the more conscientiously and to remain steadfast in their holy vocation. And he seriously reminded the Superiors of the duty of giving their subjects good example and of fostering the right spirit in their houses, thereby calling to their minds the words of Holy Writ: "A most severe judgment shall be for them that bear rule" (Wisdom 6:6).

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To Luethen he wrote from Meran that autumn:

"Obermais-Meran, September 11, 1905. Dear Son: . . . Am going to leave for Rome tomorrow or the day after, not, alas! with the same joy as formerly. May the good Lord reward you abundantly for everything! Paternal greeting and blessing to all of you. Lovingly your spiritual Father,

Francis Mary of the Cross."

He had gone through too much at that time and had too many distressful experiences. But at the very time when he wrote these lines still heavier trials were awaiting him.

42. ATTACKS IN THE PRESS

The fact that the first General Chapter had in secret ballot unanimously elected Jordan Superior General, and that for life, as far as the voters were concerned (Jordan received 24 votes and Luethen one, that of the Founder), tended notably to strengthen Jordan's authority both within and without the Society. But at the same time this turn of affairs could not but embitter more than ever his open or secret opponents and set them against him. The possibility of a change in government was now deferred to the distant future, at least as far as such a change could emanate from the Society or from the authorities in Rome. Three years after the General Chapter an occurrence took place which could have resulted in very serious consequences for Jordan and his work. The ecclesiastical authorities had intervened in a certain dispute and after having examined the matter issued a decision that was very disagreeable to the person affected thereby. This individual looked upon said decision as a great injustice and, being of a very excitable disposition, wished by all means to get his imagined rights.

Jordan was not directly a party in the affair; on the contrary, the whole matter grieved him very much; and so he personally put in a good word with the authorities for loser, but without success. And then, unfortunately, this individual was not to be convinced of Jordan's good will but shoved all the blame onto him. When he saw that there was no way in which he could accomplish anything for his cause, he went and wrote the bitterest imaginable articles against Jordan, all couched in caustic rhetoric. Jordan (such was the tenor of the articles) looks upon himself as a saint, thinks that in all his undertakings he is infallibly guided by the Spirit of God, strives at all costs to remain at the head of the Society, does not himself know what he wants; lets his men be quite inadequately educated, and if a few happen to do excellent work it is because they already made studies before they entered the Society or they are able to do such excellent work

in so far only as Jordan does not hamper the development and perfecting of their talents by sheer force; the heathen mission taken over by the Society is for Jordan merely a means to an end, namely in order to make propaganda and to get money and men for his further foundations; new regulations are being constantly introduced, there is a continual driving and rushing from one extreme to the other, a pharisaic sanctimoniousness, a laughable craze for greatness, and blindness to manifest faults, hence the great number of those who again leave the Society. If in spite of all that Jordan is left at his post, that is not too much to be wondered at; not in vain has Jordan been so long in Rome, he knows how to go about things, etc., etc.

As mentioned above, all these accusations were drawn up with consummate skill. And at the same time not so much as a single one of Jordan's good qualities was mentioned; on the contrary, whatever good seemed to manifest itself in him was placed in quite the opposite light and dismissed with ridicule and irony. The Society itself got away more or less unscathed; the supposition was that something could be made out of it, but not with Jordan at the head. The attack was against him and in a lesser degree also against his Consultors. In a letter that got into the hands of the Superiors it was said: "Away with Fr. Jordan, away with the General Consultors, and the Society is saved!"

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These articles appeared quite suddenly and anonymously in a six-year-old weekly review of "Politics, Science, and Art." It was found that it had been designedly sent to every German bishop and also otherwise spread. So, too, it got into the various colleges of the Society. These articles were followed by three others of a similar kind in a liberal paper of large circulation. The writers did not sign their names, but on the whole one could surmise who the authors were.

It is not hard to understand what an effect those articles must have produced upon Jordan. He saw himself ruthlessly attacked and placed in an unfavorable light before the general public, before numerous princes of the Church, and

before his own people. One who knew him only through these articles could not but get quite a wrong impression about him. But that was by no means the worst thing for him. He had first of all to think of the consequences. What attitude will the bishops take in the matter? What will the public say? What the benefactors of the Society?. And how will the members of the Society stand up under such an exposure? Then, too, it was clear from the start that one could not reply in a like tone.

394 . The articles first of all caused no little excitement among the members of the Society. Even if each one reacted according to his own personal attitude and natural disposition, still at first blush all were more or less convinced that the Society might and apparently would suffer extremely great harm. Jordan himself felt hurt in the very depths of his soul, but he did not lose his interior calm. He had recourse to prayer and found strength and consolation therein. And as he fortified himself in prayer he began to encourage and reassure those around him, saying that the good Lord would help the Society to overcome this trial also. In this he found a powerful support in Luethen, who likewise weighed the situation in perfect resignation to the will of God and recommended calmness.

The articles appeared in January and February, 1906. And it was not long before Jordan began to receive letters of sympathy and the assurance of unshakable loyalty from the various houses. Also in the motherhouse in Rome the members did not let themselves get confused; and it soon got to be the general impression that the Society, with perhaps a few exceptions, condemned the -articles and remained true to the Founder. And that was for the time being the most important thing.

Other papers took little notice of the matter. The periodical in which the articles first appeared did not have sufficient distinction. One of the first German bishops rejected the articles from the very start because they appeared in that review. One of the members of the Generalate sent in "A

Word of Explanation" as an answer, in which the Founder was defended but also the assailant was treated in a most considerate manner. Luethen emphatically took the part of the Founder in "A Word in Defense" in an Augsburg paper. The ecclesiastical authorities in Rome, who were told of everything and constantly kept informed on the matter by the Procurator General, advised that no further reply be given to the attacks, even if they were repeated; that, after all, would merely be rendering a service to the assailants; silence would be the best thing. And so "A Second Word in Defense" that Luethen had planned to send out remained in the archives of the Society. Luethen was accused of lies as a result of his defense; but he answered with calm assurance: "We have help enough when relying on the truth, without having to take our refuge to lies." To the various houses Luethen had sent the following circular letter shortly after the appearance of the articles:

"Reverend Confreres: As most of you are aware, our Society and especially our Venerable Father are just now being attacked by most odious articles in certain periodicals,

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Second General Chapter in Rome (1908)

with which are combined numerous perversions of the truth, exaggerations, and even insolent calumnies.

"Abstracting from the great scandal that is being given to the world through these published statements, they also are a source of incalculable harm to the Society. We therefore ask our confreres not to join this movement but loyally and steadfastly to adhere to authority and to the supreme government of the Society.

"As heretofore efforts have been made for the betterment of the Society, so also will it be done in future, and especially will the training of teachers for the classical studies be kept in view, as is of course universally desired.

"Let us persevere in the present trial and let us ever keep to the right way, the way of union with authority! Let us beseech God to strengthen us all in the present temptation. Rome, February 13, 1906.

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"Fr. Bonaventure, S. D. S.,
Consultor General."

These lines were the credit of Luethen no less than of Jordan, in whose favor they were written.

On December 8 of this same year (1906) the Society celebrated the silver jubilee (25 years) of its foundation. Jordan took this occasion to send out a circular letter to his spiritual sons in which he briefly touched upon the development of the Society. Regarding the aforesaid attacks, he had only the following words: "Hardly had the Society received so great a favor [the first Papal Approbation is meant], when it was attacked in periodicals in a most deplorable way. You, dearest sons, know how the enemy raged. But also in this storm He Who consoles the afflicted stood by us, and we hope that, too, will be for our best."

It may be said that the Society was not really injured by these attacks. Men of high standing expressed their sympathy to the Founder. It was also said that if such embittered opponents had nothing else than that to bring up against a

man, things must stand well with him. Within the Society these attacks had an enlightening and purifying influence. One could learn from the Founder to have recourse to God in storms and trials, to trust in the Lord, and to bear the cross and sufferings in Christian resignation. So, too, this affair strengthened the authority of those who from the very start had remained calm and refused to let themselves be influenced or led astray by the attacks. That meant a moral advantage not to be underestimated.

The following year (1907) Jordan again made the customary visitation tour. In view of the above, he may have found it rather trying.

Under date of June 11, he wrote to Luethen:

"Vienna, June 11, 1907. Dear Son: Arrived here yesterday morning after having traveled during the -whole night. The visitation proceeds slowly . . . The constant change of climate affects me considerably. Paternal greeting and blessing from your loving spiritual Father,

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"Francis Mary of the Cross."

From Belgium he congratulated Luethen on the occasion of his name-day:

"Welkenraedt, July 7, 1907. Dear Son: My heartfelt wishes for happiness and blessing on the occasion Of your name-day. May the good Lord give you strength and consolation that you may accomplish the heavy task that rests upon your shoulders . . .

"Am going to Hamont Saturday and then to London, God willing. Loving paternal greeting and blessing. Your spiritual Father,

"Francis Mary of the Cross."

Luethen was at all times his most esteemed support.

43. SECOND GENERAL CHAPTER (1908)

When in the beginning of 1906 the aforesaid articles appeared some members of the Society thought it would be necessary at once to convoke an extraordinary General Chapter in order that the minds of men might be reassured and further harm prevented. The quieter elements, however, were against it, as were also the authorities. So they let it go at that and those extremely painful occurrences had no further noticeable effects.

398 • Two years later, in 1908, the second ordinary General Chapter had to be held, according to the Constitutions. Through a circular letter of April 8, 1908, Jordan called it to assemble in Rome on October 9 of the same year. Twenty-six capitulars took part in this Chapter. After the occurrences described above one could well reckon on some surprising developments. It would be easy, in secret ballot, to put through something that could not be obtained in any other way.

We may also refer here to an article which appeared at that time in a leading Catholic periodical. It purported to be from Rome and read as follows:

"Rome, August 6, 1908. As we hear, the second General Chapter of the Salvatorian Fathers is going to be held here in the beginning of October. Considering the lively interest which the public has heretofore shown in this Congregation, one may hope that the deliberations to be held will have the desired effect for the good of the Congregation itself and for the reassurance of people in many walks of life. If, as a secular priest and a friend who has for years known the Salvatorians, I may express a view that is shared by many of my colleagues, it is this: May the united efforts of the Capitular Fathers now at last succeed in giving to their young Order a firm, clear-sighted organization. If the supreme government is once in the hands of men who are able, as much as possible from personal observation and their own views, to judge of the status and position of the

establishments outside of Italy in particular, then deficiencies of greater moment, which stand in the way of sound progressive development of the work, will no doubt be quickly and easily removed. It is just we German priests, who have directed many a good youth to the Salvatorians and have promoted their interests at the cost of various personal sacrifices, who follow with watchful eye the further development of this almost exclusively German foundation of Father Jordan. May the second General Chapter of the Salvatorians conduct its deliberations in the spirit indicated and be successful! An old friend of the Salvatorians."

As can be seen, pressure was brought to bear upon the Chapter from outside also and attempts made to influence the same. The writer of this article, as is evident from the wishes he expresses, took a stand not so very different from that of the authors of the earlier articles.

Under such circumstances it meant a great sacrifice for the Founder to convoke a Chapter and let the prescribed election take place again in his regard. But he did it because duty demanded. He was elected anew as Superior General. After all that had gone before, this was an evidence of praiseworthy loyalty and firmness on the part of the voters. But Jordan received entirely new Consultors. Also his faithful and tireless co-worker Luethen was no longer among his official advisers. In this Chapter it was likewise decided to divide the Society into Provinces. That meant taking a burden off the Generalate and rendering the government of the Society easier. The deliberations in this connection were protracted. It was not merely a case of deciding whether the Society should be divided into Provinces or not (almost all the capitulars were without more ado for the erecting of Provinces), but also the boundaries of the various Provinces had to be determined and the rights of the provincial Superiors at least summarily indicated. That called for many consultations, all of which, however, were conducted very quietly and objectively.

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Much was also said about the Assam mission, which had been entrusted to the Society and which, as was reported,

needed more men and money. This demand naturally pertained to the Founder first of all, whose position in the matter was not exactly an easy one. There was no want of good will; but it was to a great extent impossible to comply with those wishes, justified as they in themselves were; and this impossibility was not alone the result of new establishments. Jordan's plans had more than once been crossed; but he simply was the Founder and Superior General and so the appeal for help was first of all directed to him. So it was also in other matters. Jordan promised to do all in his power but quite rightly called attention to the fact that it was of no avail to make regulations that could not be carried out. In spite of all difficulties, however, gratifying results were obtained and one could well be content with the accomplishments of the Chapter. It began on October 9 and came to an end on the twenty-ninth of the same month.

400 . On the day before the close all the capitulars were received in private audience by His Holiness Pius X. The Holy Father was very friendly; but he singled out the Founder in a special way, placing his hand upon his head and saying: "God reward you for everything that you have done!" For the much tried man these words from the lips of the Holy Father were a well merited praise, and a source of true consolation.

After the Chapter Luethen wrote the following lines to the Superior of the house in Rio de Janeiro:

"Rome, November 2, 1908. Reverend Fr. P.: I have not written for a long time. The General Chapter demanded attention . . . You may have been surprised that I am no longer in my place. One simply wanted younger men and did not wish to reelect and of the General Consultors. Thanks be to God, they are good men, the General Consultors. So I retire from my office without misgivings.

"Fr. Bonaventure."

We here see how calmly Luethen withdrew from the position he had held since the founding of the Society and how he had in view solely the welfare of the Society.

44. NEW ESTABLISHMENTS IN ITALY AND MAEHREN

I. Portorecanati (Italy).

Urgent appeals of the Under-Secretary of the Sacred Congregation for Religious, Msgr. Budini, appeals that were supported by the Apostolic Visitor Father Antonio, induced Jordan in the year 1906 to start a house of the Society in Portorecanati near Loreto, the home town of Msgr. Budini. A wealthy family placed a building (a former cloister) at Jordan's disposal. But in spite of the fact that the people were very much for the Fathers and these were able to make themselves extremely useful until the world war broke out, the establishment nevertheless fell a victim to the war and had to be given up.

All these various houses needed men. And yet the regulation of the Apostolic Visitor was in force, to the effect that only such aspirants might be received as paid the full tuition. Few were in a position to do this. Jordan foresaw the consequences. Under date of August 11, 1908, he wrote to Luethen from Lochau:

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"O that Fr. P. [who had to deal with the Visitor] and the Most Rev. Msgr. Antonio (the Visitor) would weigh well the matter of reception! My hands are tied. Fiat voluntas Dei [the will of God be done]!"

II. Bruenn - Hussowitz

In December, 1909, Jordan received from his old friend Msgr. De Waal, Rector of the German Camposanto in Rome, a letter which His Excellency Count Huyn, Bishop of Bruenn, had sent to the latter. The letter read as follows:

"Castle Greater-Meseritsch, November 29, 1909. Most Reverend Prelate: I have decided upon the Salvatorians for the very important establishment of a Congregation at Bruenn. Father Rector of Wal.-Meseritsch looked over the

church and parish buildings; everything pleased him greatly; he would be quite willing to take over the establishment, all the more so since it is predominantly Bohemian and the Congregation has sufficient Bohemian men. Then, too, something ought to be done there in the town of Hussowitz-belonging to Bruenn for the young people, who are so much neglected; also that would be within the scope of the Congregation. Through Father Provincial Father Rector will shortly place the matter before the Very Reverend Father General in Rome. Now my request is that you have the great kindness as soon as possible to speak to the General, Father Jordan, about the affair and in my name ask him to declare himself in favor of the matter in principle, so that further negotiations may be entered into with him and with the government. I am also going to write to the Very Reverend General, Father Jordan, one of these days from Bruenn, whither I am returning again today. I beg of you to submit to him this my petition In sincerest esteem your devoted

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"Huyn, Bishop of Bruenn."

These lines were followed by a letter to Jordan himself:

"Castle Frischau, December 4, 1909. Very Reverend Father General: A church has been built in Hussowitz near Bruenn, and it would be my most ardent desire to let Your Paternity's Congregation have this church. Everything there pleased Father Rector of Wal.-Meseritsch. There is also a house ready for the priests. My plan is to start an independent parish there, since there is need for it; especially also in order to devote oneself to the abandoned, neglected young people. The populace is predominantly Bohemian. The procedure to be followed in order to get priests of your Congregation as soon as possible would be this: after receiving the initial approval of Your Paternity as regards your priests taking charge of the sacred ministry in Hussowitz-which I ask for the sake of poor immortal souls-I would negotiate with the Provincial as to how many priests are coming and then with the cultus administration for the appropriation of a subsidy for the same. Thus the start would be made for a parish and

ARCIVESCOVATO
DI
BOLOGNA 22 Marzo 1911

Alta Paternità Vostra Reverenda
e a tutti i membri della "So-
cietà del Divin Salvatore" por-
go sinceri saltegramenti per
il recente Decreto con cui Sua
Santità il regnante Pontefice
si è degnato di approvare defi-
nitivamente la stessa loro Socie-
tà. E ben sicuro che la Pontifi-
cia approvazione ne farà mol-
tiplicare i buoni frutti che già
ha cominciato a dare, confida di
aver forte nelle preghiere del Su-
periore e dei membri della pia Società
+ Giacomo arcivescovo
di Bologna

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Facsimile of letter of Archbishop Giacomo della Chiesa of Bologna, later Pope Benedict XV, to Father Jordan (Italian)

no time would be lost. I am looking forward to your kind reply in Bruenn, whither I am going to return again Monday. Your Paternity will understand how necessary this new station for the care of souls is, since in the present parish, to which Hussowitz belongs, there are 40,000 souls and with the best will a more intensive *ministry is hardly possible, because there are so few priests connected with the parish. Recommending everything to Your Paternity, I am in sincerest esteem your very devoted

Huyn, Bishop of Bruenn.

Jordan answered this letter as follows:

"Most Reverend Bishop. Your Excellency: I have received Your Excellency's most esteemed letter and I heartily thank you for the confidence placed in us. Owing to a lack of men, I regret to say that I cannot this very day give a definite answer; still such answer might follow before the new year. We have already gotten into touch with the Provincial and the local Superior. Msgr. De Waal has recommended the matter in a special way. Meanwhile I remain with most profound respect," etc.

The Provincial Superior of the Austro-Hungarian Province of the Society recommended acceptance of the offer and so Jordan consented. The government not only gave the Society permission to take over the parish but for the beginning also granted, in a form subject to revocation, an annual subvention of 4,000 kreutzer. And thus the Society came into possession of a new and fruitful field of labor in the capital of Maehren.

45. FINAL APPROBATION ON THE SOCIETY (1911)

The year 1911 at last brought Jordan a great joy: his life's work, the Society of the Divine Savior, was given final approbation by the Holy See. It was in August, 1910, that the Procurator General of the Society saw the representative of the Sacred Congregation for Religious regarding the report that was to be made to the Holy See. This representative said to him: "Interrupt your work. Instead of that get the recommendations of the bishops in whose dioceses your men labor. Submit to the Holy See a report of the personnel, disciplinary, and financial status, and I guarantee that in the plenary session of the Cardinals, which is to take place in November of this year, your Society will receive final approbation,"

This statement was as surprising as it was gratifying. The next day the Procurator transmitted it to Jordan, who was just then staying in Switzerland. Jordan gladly followed this advice and so it was not long before the requests went out to the Most Reverend Bishops. But since they also had to write to countries beyond the sea and the necessary reports had first to be put together, the petition for final approbation of the Society, signed by Jordan and the General Consultors, could not be presented to the Holy See until January 25, 1911.

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A plenary session of the Cardinals was held in the Vatican on March 3, 1911, and tinder date Of March 8, 1911, Jordan received the official communication that the Society founded by him and governed by him for thirty years was definitely approved by the Holy See. One can imagine what that meant for the Founder. How often he had had to hear that his work would come to naught! He trusted in God and his trust was not in vain. A few days later Jordan and the other members of the Generalate were received in private audience by His Holiness Pope Pius X. The "Salvatorian Communications" of 1911, no. 3, tell about the Mass of thanksgiving that was celebrated and then continue:

406 • "But we also had to thank the Holy Father for such a favor. The Venerable Founder and Superior General, together with the other members of the Generalate, got an opportunity for this on March 21. They went to the Vatican about noon. They were heartily congratulated by the Papal officials and other friends, whom they there met first of all, on the approbation of their Society. They were soon conducted through a long row of halls and rooms into the library and study of Pius X. There the Holy Father received them all alone. He arose at their entrance, kindly came to meet them at the door, and offered to each one his hand in greeting and for the customary kiss. In a voice trembling with emotion the Most Reverend Father General immediately began to thank him in the name of the whole Society for the great favor accorded us. The Pope listened graciously to these words and then made haste to offer his visitors chairs, one for Father General beside his own, at the left. The other six were offered seats which were placed in a semicircle in front of the Pope, who sat at his writing desk. With a few fatherly jokes, which betokened the Pope's friendly attitude and succeeded in freeing the visitors from all embarrassment and putting them at their ease, Pius X then reverted to the purpose of our audience. His Holiness talked with our Venerable Father about the number of our houses and members, about our activity and where exercised, and received with visible satisfaction the various items of information given by our Venerable Father. The Holy Father was especially interested in where the Society gets its new members from and in the mission activity that is developing in India and in the two Americas. Still seated, Pius X added: 'I congratulate you and hope that your Society will grow and accomplish very much for the glory of God and the Church and for the salvation of souls.' At these words the Fathers arose from their seats. The Pope also arose and then said: 'I bless you, all your houses and members, your undertakings and labors, you relatives, and all for whom you desire this blessing.' 'Especially for all our benefactors,' interrupted our Father General. And at once the Holy Father said: 'Yes, certainly, for all your benefactors,' and gave the

blessing, which those who were present reverently received kneeling."

This source of gratification was followed by another. Before that month was over Jordan received from the Most Reverend Archbishop of Bologna the following congratulatory letter written by his own hand:

"Archbishop's Residence of Bologna, March 22, 1911. I extend my sincere congratulations to your Very Reverend Paternity and to all the members of the Society of the Divine Savior inasmuch as His Holiness, the reigning Pope,, has most graciously deigned definitively to approve your Society. There can be no doubt that through the Papal approbation the good fruits that the Society has already begun to bear will increase still more. I trust I will be included in the prayers of the Superior and of the members of the Society.

" James, Archbishop of Bologna."

The writer of those lines was no other than the former Under-Secretary of State to His Holiness Leo XIII, who, three years later, in August, 1914, ascended the Papal throne as the successor of Pius X, taking the name of Benedict XV! We give a facsimile of the letter [in the original biography].

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Msgr. De Waal, who in the year 1878, when Jordan came to Rome, had received him into his College, as we have seen above in Chapter 7, now sent him the following congratulatory letter:

"Rome, March 17, 1911. Very Reverend Father: As you have just let me know by letter of the definitive ecclesiastical approbation of your Society, so it may well be that no one in Rome rejoices more with you because of it than I and that no one so heartily wishes you joy. For I have been a witness of the entire development of the work, observing how one stone was gradually placed upon the other, how the mortar of cares and worries was not wanting, until finally by the manifest blessing of God the building stands completed today. I join you in uttering a heartfelt Deo gratias! Already heretofore,

with the help of God, much good has been accomplished by your Society in diverse places and spheres of activity; but this ecclesiastical approbation and the blessing of Christ's vicar will give the work still greater fruitfulness now; and this fruitfulness, so I hope and pray, Will endure for centuries, promoting the honor of God and of Holy Church and procuring grace and salvation for countless souls. That you yourself may for many years to come rejoice in this development, without heavy cares, without more serious worries, is a wish which I always gladly include in my prayers, even as I shall always follow with lively interest the further progress and activities of your Society of the Divine Savior. The very first beginnings of the same were made by you in our Campo Santo, and as I greatly rejoice at this so, too, I sincerely hope that also in future there may be a continuation of those friendly relations between your house and our institution which from the first have united the two German creations. May God bless you and long preserve you for your spiritual sons and daughters as well as for your most devoted

"De Waal."

Here it may be casually mentioned that under date of October 18, 1901, Msgr. De Waal wrote the following lines in his diary:

"Ledochowska [foundress of the St. Peter Claver Sodality] together with Father Jordan is another such soul, who might well be canonized some day, and in whose work I was permitted to take part from the beginning, as I was in Father Jordan's."

Also Msgr. Lohninger, the then Rector of the "Anima" in Rome, sent Jordan his congratulations:

"With deep joy I have learnt of the definitive approbation of your Society of the Divine Savior, which is doing a work so rich in blessings. With my whole heart I congratulate you on this act of confidence on the part of the Holy Father. I

recommend myself to your prayers and remain with all respect Your Paternity's most devoted

"Rector Lohninger.

"Rome, S. Maria dell' Anima, March 17, 1911." Father Bucceroni, S. J., a Neopolitan, who had been referent on the occasion of the first approbation, sent "heartiest congratulations and good wishes to the whole Society of the Divine Savior. May it grow into a thousand times a thousand members!" These good wishes were exceptionally pleasing to Jordan, since Father Bucceroni in his capacity of professor at the Gregorian University and of consultor of the Sacred Congregation for Bishops and Religious had to hear many complaints against the Society in the course of years.

Half a year later Jordan experienced another joy. On August 18, 1911, the Congregation of the Sisters of the Divine Savior, founded by him, which up to that time had been a diocesan Institute, received the first Papal approbation, the Decretum Laudis. Thus Jordan saw also this work of his nearing maturity.

46. LAST YEARS AND DEATH OF FATHER BONAVENTURE LUETHEN

410 After the Second General Chapter Luethen was active as a confessor at the motherhouse in Rome. In addition to this he edited the so-called "Salvatorian Communications" and sought in this way to procure new friends and benefactors for the Society. Never a word of complaint fell from his lips. He did what he was told to do and gave good example such as only a saint can give. One who saw him could not be but edified. He asked Jordan better not to turn to him any more in the affairs of government, because he might easily cross the views of the official advisers and that, as he thought, would cause disturbance. Because of his extraordinary services to the Society the General Chapter had decreed that to the end of his life he should be the first in rank after the Superior General and be subject to the latter alone. He had gratefully refused this honor but was finally forced to accept it in order not to offend the capitulars. His charity and gentleness ever remained the same. Always friendly and obliging when the government was to a great extent in his hands, he was that also when he lived as a simple religious. When the writer of these lines once expressed his regret that things had turned out as they did, he smiled in a friendly way and quoted the words which Schiller places upon the lips of Mary Stuart:

"In great misfortune a noble heart will learn
At last to find itself; but it does hurt
To do without the little frills of life."

He wished thereby to say that it often requires more self-restraint to suffer the want of a little thing than to carry a heavy cross. But at the same time he showed himself a perfect master in both; he bore both great and small trials with the same abandonment and patience. "God grant," he had once written to one of his former students, "that the 'pupil' may surpass his 'master'!" However, one who knew him more

intimately had to admit that this was not only difficult but, humanly speaking, well-nigh impossible.

In December, 1911, Luethen, who was then sixty-five years old, was afflicted with some ailment, so that for ten days he had almost constantly to stay in bed. On Sunday, December 10, he read Holy Mass, though he had to exert himself very much to do so, and afterwards went to bed again. That evening he quite unexpectedly appeared in the community recreation room, where the Founder and his Consultors were gathered together for the evening recreation prescribed by the Constitutions, smilingly asked a question, and then without seating himself went back to his room again, saying that he was too tired. Scarcely half an hour later Jordan, who had retired to his room also, was suddenly called: "Quick, Father Bonaventure is dying!" Jordan appeared at once. Luethen, fully dressed, had been laid upon the bed by the infirmarian and the Fathers who just happened to be nearby. But when Jordan arrived he found only his mortal remains. Jordan called him three times by name, but to no avail; his soul had already sped away to God. But Extreme Unction had still been given him. Those who were present (three General Consultors, two other Fathers, the writer of these lines, and the infirmarian) were shocked to the very depths of their souls. Jordan spoke only the words: Dominus dedit, Dominus abstulit, sit nomen Domini benedictum! "The Lord gave, the Lord has taken away, blessed be the name of the Lord!" He had lost his first and most faithful, but also his dearest, son. Though Luethen could no longer aid him as official adviser in the last days of his life, still he stood at his side as a devoted adviser in his personal affairs. Also that was now at an end. At his bier the scholastics sang the impressive responsory: Ecce quomodo moritur justus! "Behold how the just man dies!" Truly, a just man had died here. Jordan might well have applied a verse of Holy Writ, to the effect that on this day the leader fell, the first and greatest of his spiritual sons: "The king also said to his servants: Do you Dot know that a prince and a great man is slain this day in Israel?"

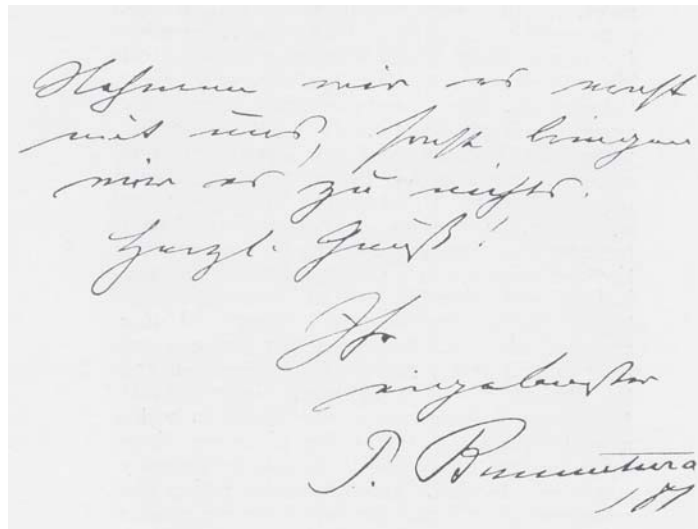
Before passing on we may here give a letter that Luethen wrote to the Young Superior of a house in the Year 1903. This Superior had given his views in a sharp way in a letter written to Jordan and Luethen and had criticized their procedure in a certain matter. From Luethen's letter one can see what his attitude towards the Founder was, and that always and everywhere, and how for the sake of the cause he finally spoke of himself also. Since this latter was something he very seldom did, this letter of his deserves special attention (The recipient of this letter, who is today one of the older Fathers, placed the letter at our disposal in grateful memory of Luethen and, as he says, "to his own shame." It was written on the feast of Pentecost.) Luethen writes:

412 . " Rome, May 31, 1903. Dear Reverend Father: Since the Holy Spirit has no doubt also poured forth His graces upon You in a special way in answer to Your prayers, which I may rightly take for granted, you will be all the more willing to listen to a plain word and take it to heart. This has reference to the tone of Your letters to the Venerable Father. I am of the opinion that this tone is not the right one. Since it is after all not a matter of words but of the sentiments you express therein, I must say: Your sentiments do not seem to me to be the right ones. That I am included is self-evident. I am enclosing my letter for you [your letter (?)] that You may judge for Yourself whether a subject, a child, may write thus to his Superior General, his Father, the Founder of the Order.

"I am not saying that you may not express your opinion,- but I say: Not in this manner! There is a lack of humility here, of modesty, of respect. See here! I will not speak about the Venerable Father; for as the Founder of our Order [at that time still used as the designation of a religious family] he ought to stand higher in your estimation! As for the rest he stands high enough for me to speak more of his person than Just this! So then it is I? I am fifty-seven years old, was the best graduate, studied pedagogy for long years as a priest, am 22 years in the Order, constantly engaged as educator, 20 years active in governing with Venerable Father. During



Father Bonaventure Luethen (1902)



Facsimile of the conclusion of a letter by Father

this time we have experienced and learnt many a thing! In the general government one is often wrongly judged; that is natural because there one has to consider other viewpoints, of which the subject does not know; and for that reason one ought not to pass judgment at all! This briefly for consideration. I have not time to develop it.

"Now quietly read your letter for once! You must think that here one is not acquainted with the most elementary principles of education! You use three exclamation points in order to characterize a passage of my letter as ... ! If you would carefully follow my letter you would see that it leads to the goal ...

"Hearty greetings! Your
"Fr. Bonaventure."

414 • When Luethen wrote those lines he never thought that they would one day be published. Otherwise he probably would not have written them. They deserve to be made public, however, since Luethen's greatness shines forth from every line.

47. WORLD WAR AND DEPARTURE FROM ROME-THE THIRD GENERAL CHAPTER (1915)

In the beginning of August, 1914, the terrible world war broke out. The Society's young men were called to arms. The scholastics of the motherhouse in Rome left that city on August 3. Jordan and his consultors and a few other members remained behind in Rome. Since Italy at first remained neutral there was no reason for transferring the Generalate; moreover, no one had any idea that the war would last so long and embrace so many countries. But when in May, 1915, it became evident that also Italy would enter the war, it was clear that the Generalate would have to leave Rome. Only from within a neutral country could the general government communicate by letter with the houses of the Society in the various lands and thus exercise its office. So the Salvatorian College in Freiburg, Switzerland, was chosen as temporary residence. Jordan left for Freiburg on May 7th, 1915. (Since he needed a picture for his pass, he let himself be photographed before his departure by one of the Brothers on the terrace of the motherhouse. The photo was not retouched and was an exceptionally good picture of Jordan, a faithful likeness. We are printing it here [in the original biography]. (In the background can be seen the Holy Ghost church in Borgo Santo Spirito.) Jordan was followed by the remaining German and Austrian members of the motherhouse. Some had left before him. The motherhouse was put in charge of a Belgian Father, who handled the situation very nicely, so that the Founder did not have to worry on this score.

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The heavy burden of work, the loss of Luethen, and the crushing cares brought on by the world war greatly undermined Jordan's health. The third General Chapter of the Society was to have been held in October, 1914. But it could not be done because of the war. With the permission of the Sacred Congregation it was then postponed for one

year. Since one could naturally conclude that Jordan's health might become so poor as to make it impossible for him to govern the Society, and since in the opinion of the Fathers no other Father should bear the title of Superior General of the Society during the lifetime of the Founder, as early as 1913 the Holy See was petitioned to permit that Jordan, even were he no longer to have the government of the Society in his hands, might bear for life the title of Superior General of the Society, whereas his possible successors during his lifetime should receive the title of Vicar General. The Holy See gladly acquiesced.

It gradually became evident that, with the war constantly spreading and its devastations increasing, it was impossible to foresee when it would end. It was accordingly decided to convoke the third General Chapter of the Society at Freiburg in Switzerland. The letter of convocation was as follows:

416 • "To the Very Reverend Father Provincials of our Society greeting and benediction. Dear Sons: As you know, the third General Chapter of our Society should have been held in October, 1914. Because of the difficulties that arose on account of the war we had recourse to the Holy See for permission to postpone it. The Holy See allowed us to put it off for one year, provided the necessity should last so long. We hoped, too, that in the meantime the terrible war would come to an end. Unfortunately this has not thus far been the case and according to human calculations the end cannot yet be foreseen. We therefore convoke the third General Chapter of our Society and because of the war situation it is to meet in our house in Freiburg, Switzerland, on October 8, 1915. You will please see to it that the representatives of your Province arrive in Freiburg in good time.

"Freiburg (Switzerland), July 24, 1915."

Fr. Francis M. Jordan, Superior General." Before the Chapter the Generalate, without Jordan's knowledge, requested the Holy See to confirm in advance Jordan's eventual re-election, so that the Chapter might not have to be interrupted for too long a time, since communications

were rendered difficult by wartime censorship. The Holy See acquiesced, but under condition that before the election nothing be mentioned about the confirmation already received.

The Chapter assembled in Freiburg on October 8, 1915. Sixteen capitulars were present; four could not come because of the war. Before the Chapter Jordan had taken counsel with a Father who did not take part in the Chapter as to whether he should accept an eventual re-election or whether he should already before the election decline the same. There were reasons for and against acceptance. For it was the fact that he was in reality the spiritual Father of the family and all the others had been received into the Society founded by him and were therefore his spiritual sons. Against it was the poor state of his health. His adviser, an older Father who was wont to weigh matters calmly, was of the opinion that in consideration of his poor state of health he should decline a re-election; as a result of the war the government of the Society was too hard for him. No doubt also others thought the same.

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When the Chapter met on October 8 at eight o'clock in the morning Jordan announced after the formal opening that he declined a re-election. As a result of this the capitulars moved to adjourn the session so as to be able to give the matter more mature consideration.

In the afternoon session it was announced that the renunciation was accepted "because it was believed that in view of his shattered health the burden of government must no longer be imposed upon the Founder." Thereupon they proceeded to the election. The choice fell upon the writer of these lines [Father Pancratius], who assumed the direction of the Society under the title "Vicar General," encouraged and strengthened by the Founder's blessing.

No difficulties whatsoever arose within the Society because of this change; it had been more or less anticipated. Everybody knew how very much the Founder was suffering from poor health and how burdensome the task of

administration consequently was to him. The matter attracted no notice in the outside world; for the great world war absorbed all attention and Jordan continued to bear the title of Superior General. As for the rest, useless display would have been equally painful for Jordan and for the electors, and so 'It was avoided.

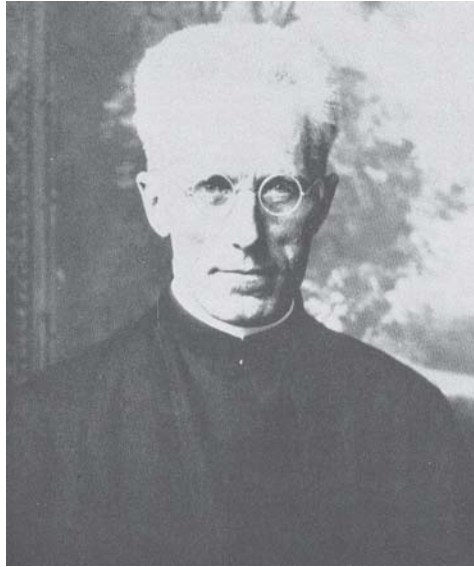
The remaining work of the Chapter was done with the utmost calm. With good reason could the successor emphasize that it would be a mistake to think that in future the Society would have to be governed in a different spirit from the one that had been thus far predominant. No; the thing to do was faithfully to carry on the work in the spirit of the Founder and spiritual Father of the Society. The Venerable Founder received this declaration with great satisfaction and felt relieved.

418 • When in the course of the deliberations one of the capitulars asked whether one ought not, because of the high taxes, to transfer the ownership of a certain college which for safety's sake had been entered in the Founder's name, Jordan gave a reply that was quite in accord with his deepest convictions in this regard: "As far as I am concerned." he said, "I would like it best if I did not possess anything at all. The only question is how the property can be made safe for the Society." Of a truth, Jordan's detachment from earthly possessions may serve as a model for his spiritual sons for all time; he possessed nothing and did not want to possess anything.

The Chapter came to an end on October 22.



**Father Francis Mary of the Cross Jordan in 1917.
Picture was taken in Freiburg, Switzerland**



Father Pancratius Pfeiffer, S.D.S., Second Superior General of the Society of the Divine Saviour, Jordan's immediate successor

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Maggenberg near Tafers

48. JORDAN'S LAST YEARS (1915-1918)

In itself it must have meant a great relief to Jordan, when he was able to lay aside the burdens of the administration, which he had carried uninterruptedly since 1881, that is, for 34 years. But that was only partly the case. True, he did not any longer have to bear the burdens of government, but he was not thereby freed from worrying about his many spiritual sons; and he felt these anxieties all the more because a large number of them were in hard military service and were in every way exposed to a thousand dangers of body and soul. Not only the individuals themselves but also the whole Society might thus suffer exceedingly great harm. Then, too, the change in the administration of the Society could not be wholly a matter of indifference to the Founder. Only two members of the former Generalate passed over into the new. So from a merely human point of view there were more than enough reasons for worry and care.

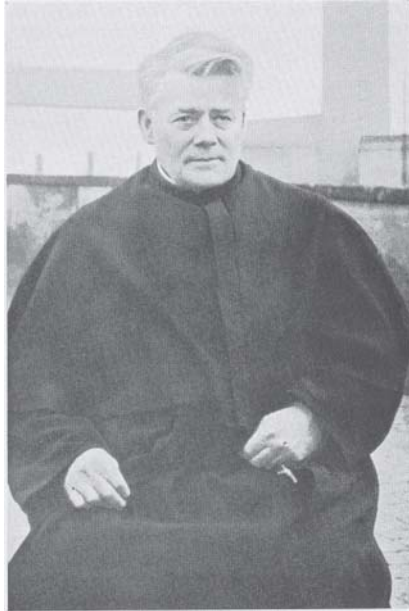
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Such as knew Jordan only superficially might look upon it as very probable that after laying down his office he would nevertheless take a hand in governing and after further consideration would regret the step he had taken. But one who knew him well would judge differently. It was, to be sure, important that imprudent advisers should not make blunders and disturb the existing state of affairs. Since Jordan's nerves, as repeatedly mentioned, were very much shattered, the least little things, if they ungently took him by surprise, affected him deeply. So even such as knew the situation well may under the circumstances have had some misgiving or other. But none of these fears were realized. This happy result was also due to the fact that Jordan's successor had spent 26 years, that is, all of his religious life, with Jordan and Luethen in the motherhouse at Rome, had worked in close contact with both since the year 1896, and had been a member of the Generalate since 1902. To be taken unawares was, accordingly, just about out of the question.

Another circumstance that had often made it very hard for Jordan to tend to the affairs of administration was his over-anxiety; the fact that he was now free had a quieting effect upon him. From the duty of governing it naturally follows that the Superior, and especially the highest Superior, must be accurately informed about men and conditions, that he must hear both agreeable and disagreeable things, so that he may take all this into consideration in the measures he adopts. Now, while Jordan must have followed the development of his Society with greater interest than almost anyone else, still he immediately began to fear that something he had no right to hear might without necessity be told him. So when his successor began to speak to him about the happenings in the Society, he not infrequently had to hear the remark: "Now be sure you do not tell me anything which I have no right to know!" A further result of this, quite abstracting from all other reasons, was that he did not in any way interfere in the government of the Society and that the relationship between him and his spiritual sons became more cordial than ever.

Had it not been for the frightful war, these years could perhaps have been reckoned among the quietest and most agreeable of Jordan's whole life. He saw that his spiritual sons and daughters clung to him in all fidelity and that his work, which had been definitively approved by the Holy See, showed itself capable of living and, in spite of the devastating occurrences of the war, grew more and more in strength and numbers. That was a great consolation for him. The numerous letters received by him during this time from his spiritual children and now preserved in the archives of the motherhouse, give to those who come after a proof of the love the members cherished for their spiritual Father. On the other hand, they also adhered firmly to the newly elected Generalate, so that the latter could without difficulty fulfill its obligations.

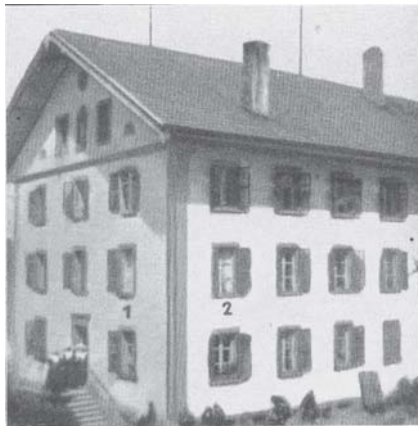
The Generalate had rented a country house, Maggenberg near Tafers, one hour's journey from Freiburg, whereas Jordan lived in the college in Freiburg. But they met each



Father Francis M. Jordan

Picture taken on the terrace of the motherhouse in the early part of May, 1915. In the background is the church of Santo Spirito

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Hospital in Tifers. 1 and 2 designate the room in which Jordan died

other frequently, and without difficulty and sometimes Jordan also stayed for a while in Maggenberg. To this country house belonged an inviting little forest, which adjoined the property. When Jordan stayed in Maggenberg it was a custom of his in the afternoon to stroll with his successor to the edge of the woods. There they would sit down on one of the benches that were scattered about. As a rule they talked over the progress and development of the Society, though they also spoke of crosses and sufferings that had had to be borne in the course of the years. Jordan was wont to say: "If the good Lord had not been with us, everything would have perished!"

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• His successor would have liked it if Jordan had related or dictated a little more about the first years of the Society, since there was a lack of detailed written notes and there were no longer any witnesses who had lived through those times with him. But Jordan was not to be persuaded to do so. No doubt he feared he might give offence in some way or report inaccurately. His companion once made the remark that later on one would perhaps blame them both for this lack of details, whereupon Jordan replied: "We will have to leave that to the good Lord." And that settled the matter.

On June 16, 1917, Jordan celebrated his seventieth birthday. Letters of congratulation from his spiritual sons came to him from all sides. On this occasion he consented to let himself be photographed. This picture, together with his autograph and a letter of thanks, was published in the Annals of the Society under date of August 1, 1917. The letter reads as follows:

"Dear Sons: For the esteemed and affectionate congratulations, on the occasion of my seventieth birthday, I wish to express my heartfelt thanks. May the Divine Savior reward you abundantly and give you the grace to strive ever more after holiness. May He adorn you with all the virtues of a good religious, of a true Salvatorian, and make you useful instruments in the bands of Divine Providence. I greet and bless you all from the heart. Your loving spiritual Father,

"Francis Mary of the Cross Jordan, S.D.S., Superior General.

"Freiburg, Switzerland, July, 1917."

It was during this same year that the Church's New Code of Canon Law appeared, which went into effect on Pentecost Sunday, 1918. The rules of religious Orders also had to be revised according to this Code. One of the regulations was that those prescriptions of the rules which were not contrary to the canons of the New Code remained in force, whereas those -which were contrary to them were considered as abrogated. So it became necessary carefully to revise the Constitutions of the Society, to compare them with the New Code of Canon Law and bring them into harmony with the same, and also to get them ready for the final Papal approbation. For whereas the final approbation of the Society as such had been requested and obtained from the Holy See in the year 1911, only a temporary approbation of the Constitutions had been asked for at the time in order that they might be further tried out by experience, as is also the wish of the Holy See. So in the year 1911 the Constitutions were approved for five and in the year 1916 for three more years. At first Jordan wanted to take care of the revision himself. But it became evident that with his shattered health he was no longer equal to this difficult task.

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End thus the year 1918 drew nigh. It was the year of Jordan's death.

49. KLAUSHEIDE, DIOCESE OF PADERBORN

The last establishment opened by Jordan is in German territory. In the spring of 1914 the Westphalian Catholic Educational Association, whose president was the Rt. Reverend Canon Bartels in Paderborn, had begun with the building of a new educational institution for boys through with school. In spite of the war, which had broken out in the meantime, the building progressed so rapidly that it was ready for occupancy in July, 1915 and for the time being provided room for about 70 students and the necessary teaching personnel.

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• When the question of getting a teaching staff for the institution arose, the Rt. Reverend Canon's attention was called to the Society of the Divine Savior. He took the matter energetically in hand, got into touch with the head of the German Province of the Society and through him with the Generalate, and also placed the plan personally before His Excellency, the Most Reverend Dr. Karl Joseph Schulte, Bishop of Paderborn. His Excellency had become acquainted with the Society in Rome and had also honored the motherhouse with a visit. The reply was that it would be a special pleasure for His Excellency to receive the Salvatorians into his diocese.

Not content with that, the Rt. Reverend Canon Bartels put in a petition to the Ministry of Religion and to the Ministry of the Interior in Berlin in order to obtain the admission of the Society into Germany. In a short time the answer came from Berlin that the establishment in Klausheide for the purpose of directing the educational institution there was approved. The opening then took place on August 2, 1915. Thus did the Society come to Germany.

It meant no small satisfaction for Jordan that he succeeded in introducing the Society into the German homeland also; and this joy must have been all the greater because it was

Luethen's home diocese that first received the Society and because he soon saw that both the ecclesiastical and civil authorities were more than satisfied with the work done by his spiritual sons. We have mentioned elsewhere what the admission of the Society into Germany meant for its development. It was not long before the number of members of the Society had doubled itself. For Jordan this establishment was likewise the last foundation he called into being.

50. LAST ILLNESS AND DEATH OF JORDAN (1918)

Near the end of March, 1918, Jordan's health became considerably worse. Also a very noticeable weakness soon showed itself, so that fears were entertained for a serious sickness. Already at the end of April he became bedridden and could only once in a while still drag himself to the chapel in order to read Mass or even only to hear Mass. At times he was seized with severe attacks of weakness and then occasionally lost consciousness, more or less completely.

428 • The Holy Father Benedict XV was informed of Jordan's sickness and was asked to give the apostolic benediction. On May 27 the following telegram arrived: "P. Jordan, Stalden 145, Freiburg: Augusto Pontefice accorda ben di cuore l'implorata benedizione apostolica auspice grazie e comforti celesti. Cardinale Gasparri." (With all his heart the Holy Father grants the requested benediction as a pledge of heavenly graces and comforts.) This gave great joy to Jordan.

At the same time also the members of the Society were informed of this illness of their spiritual Father which caused such grave concern. On May 28 he suffered an unusually severe attack of weakness, so that the doctor feared his heart was affected and advised that the Last Sacraments be given to the patient, which was accordingly done. Then there was again a considerable improvement. On June 25, 1918, Jordan said Mass for the last time. From that time on Holy Communion was brought to him daily, which he received with great devotion. Since because of his over-anxiety the saying of his breviary was hardly less a strain than the reading of Holy Mass, the physician was consulted about the matter, with the result that the recitation of the Divine Office was forbidden him. He could not otherwise have quieted his conscience.

Death of Jordan



The room in which Jordan died, as it was at his death

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Father Jordan Lying in state

The house in Freiburg has no particularly healthful location. The skilled infirmarian of the motherhouse was serving as a soldier in the faraway Ukraine. And now the one remaining Brother, who could have been employed as infirmarian, was also called to serve in the army. Then for a time a Dutch Father of the Society assumed the care of the patient. Meanwhile one looked around for some other solution. In the village of Tafers, an hour's journey distant from Freiburg, there was a hospital conducted by the Sisters of St. Vincent of Paul. Inquiries were made and the Sisters declared that they would consider it an honor to be permitted to receive and care for the sick Founder. The accommodations, they said, were indeed simple, but they would do their best; if one would wait a day longer, also the room could be fixed up better. That was on August 24, 1918.

430 . The next day Jordan was informed of the matter. The simplicity of the hospital was pointed out. But Jordan found no difficulty therein and encouraged them to immediate action. Thereupon a closed car was ordered for the next morning. Already at 7:45 the car containing the patient and two other Fathers arrived at the hospital. Jordan appeared to be quite exhausted and could walk only with difficulty. Though it was still early in the morning, some poor old people sat on the benches in front of the house, When Jordan noticed them he said: "So, now I am among the poor." Some fear had been entertained lest he should receive a disagreeable impression, but quite the contrary was the case; the new home and the poor people appealed to him. The Venerable Sisters gave him the most loving attention, and he was deeply moved by their goodness.

But the sickness grew worse and it was not long before it became evident that he was rapidly losing strength. The doctor declared that recovery was out of the question; all that could be done was to ease his pains and to protract his life a little. The pastor of Tafers, Father John Zurkinden, visited the sick man daily. Inspector Alois Schuwey of Tafers was his last confessor. Jordan was perfectly resigned to the holy will of God and edified all by his contentedness, charity, and

patience. He found it very hard to speak. But of his last words the following, addressed to his successor, may be mentioned here. They show how constant he remained in his principles, in which he had nothing to change. He said:

"Remember this: God's ways are not our ways and His thoughts are not our thoughts. One must let oneself be guided by Providence and take care not to cross it. Many have already lost patience and remained standing on a way half traversed. If one perseveres, a solution will finally be found."

When asked whether he had any wish that might be granted him, he answered, looking up cheerfully:

"Ah, what should I still wish for myself on earth! I no longer take part in affairs. Dominus dedit, Dominus abstulit, sit ... ('The Lord has given, the Lord has taken away, blessed be' . . .)"

His weakness prevented him from finishing the sentence.

"The good Lord will make everything turn out right," he remarked at another time, "others will come and be mindful of our sufferings and continue the work."

"I forgive all who have offended me and I ask pardon of all whom I have offended."

When a nursing Sister asked him to pray for her once he should be in heaven, he answered: "Sister, the mercy of the Lord it is if we get to heaven. The mercy of the Lord." His most frequent prayers and aspirations were: "My Jesus, I love Thee!-Everything as God wills! God is so good, may His will be done!- Nolo peccare (I will not sin)!"

Thus came the eighth of September. It was a Sunday and at the same time the feast of the Nativity of the Blessed Virgin Mary. Jordan, who was such a faithful lover of the Mother of God and who had been so zealous in fostering devotion to her, was to enter into eternity on this beautiful feast of hers. At the morning services Father Zurkinden, the pastor, recommended the patient to the prayers of the faithful with

the words: "We recommend to your devout prayers the Very Reverend Father Jordan, Founder of the Society of the Divine Savior. He lies in Our hospital seriously sick."

The patient's condition throughout the day was not at all good, nor could he receive Holy Communion on this day. He found it very hard to get breath and repeatedly there was danger that he would choke. In the evening at about 7:30 the doctor came; he gave him an injection. The patient did not-notice it.

432 • About another quarter of an hour passed. Besides the patient only the writer of these lines was in the room. All of a sudden the patient's heavy breathing began to slacken, but he did not move in any way. At calls for help Sister Superior hastened in, immediately followed by other Sisters. Death was imminent. The blessed candle was lighted and the prayers for the dying were begun. At that same moment also Father Zurkinden, the pastor, who had come still to pay the patient a visit, entered the room. So the book was handed to him that he might continue the prayers, which he at once did. The whole proceeding lasted scarcely five minutes. One last heavy breath and Jordan passed into eternity. Sister



Interior of the church at Tafers. In the middle is Father Jorda's tomb

Superior closed his eyes. The watch showed two minutes past eight o'clock in the evening.

Thus ended this life so rich in virtue, so full of sacrifice. The Society of the Divine Savior and the Congregation of the Sisters of the Divine Savior had lost their spiritual Father and Founder and that at a time when the members because of the terrible world war were scattered far and wide on battle fields and in hospital service. Jordan, who had founded so many establishments, died in a strange house, nursed by strange Sisters, with only one of his spiritual sons at his deathbed!

Shortly after Jordan's death two other Fathers of the Society arrived. When the departed had been laid out there was such a peaceful expression upon his features that one might have thought he was not dead but sleeping. The Sisters had ingeniously laid him out among white flowers; at the head a palm stood to the right and one to the left, with a chalice between. He wore the religious habit and the stole of the priest. In the morning the Holy Sacrifice of the Mass was offered for him by his successor, which all the Sisters attended. In the printed account we further read: "Gradually the inmates of the hospital also came in, mostly poor, old, infirm people, who in great part hobbled along with walking-sticks. One could not help thinking of the Savior's words: "Call the poor, the maimed, the lame, and the blind, and thou shalt be blessed" (Luke 14:13-14)..

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The following death notice appeared in No. 211 of the "Freiburger Nachrichten," issue of September 10, 1918:

Death Notice

"It has pleased the Lord of life and death in His inscrutable designs, today, on the feast of the Nativity of Mary, at 8:00 o'clock in the evening, in the hospital at Tafers, to call to Himself in eternity, in the seventy-first year of his self-sacrificing life, well prepared by the reception of the Last Sacraments and strengthened by the special blessing of the

Holy Father, His servant, our unforgettable spiritual Father and for long years Superior General,

Father Francis Mary of the Cross Jordan, Founder of the Society of the Divine Savior and of the Congregation of the Sisters of the Divine Savior.

"The burial will, take place Wednesday, September 11, at 9:00 o'clock in the morning, in the parish church at Tafers. Office of the Dead to begin at 8:30 o'clock.

"This notice serves as an invitation to the funeral.

"Tafers (Switzerland), September 8, 1918.

"The Generalate of the Society of the Divine Savior, at present in Tafers.

"R.I.P."

434 • Edward Jordan, the younger brother of the deceased had a death notice inserted in the "Neue Waldshuter" and in the "St. Blasier-zeitung." It read as follows:

"Death Notice

"To relatives, friends, and acquaintances the sorrowful information that my dear brother,

Superior General Francis Jordan,

Founder of the Teaching Society in Rome, fell asleep peacefully in the Lord in Freiburg (Switzerland) Sunday evening.

Gurtweil, September 10, 1918.
"Edward Jordan, Master Fisher."

With special permission the deceased was buried in the church of Tafers, to be transferred to Rome when the opportune time should come. Present for the funeral Mass were the Most Reverend Dr. Placidus Colliard, Bishop of the diocese, and his Vicar General, Dr. Ems, as well as a number of Canons from Freiburg, the clergy of the district ' and a great many people from Tafers and the neighboring parishes.

After the solemn Requiem Mass Father Zurkinden, the pastor, extended the sympathy of all those present to the sorrowing members of the Society. He pointed out the trust in God which had enabled the dear departed confidently to overcome all the difficulties encountered by his good works. He dwelt upon the success achieved, a success which the Founder had been able to see for himself after the Society had existed hardly thirty-eight years. So one could easily apply to him the words of his Divine Master: "I have finished the work which Thou gavest me to do" (John 17:12). The parish of Tifers, he said, considered it an honor to be allowed to shelter the mortal remains of this great man of God, at least until such time when more peaceful days would permit of their being transferred to the Eternal City. All were pleased and deeply affected when they saw that the Most Reverend Bishop of the diocese personally officiated at the blessing of the body during the Libera. They rejoiced that this honor was still given to the deceased. Because the borders of the various countries were closed the only spiritual sons of the departed who could be present were the few members of the Generalate and of the Freiburg College; and none of the Salvatorian Sisters could be there, since they had no establishment in Switzerland.

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Among others the following sent messages of condolence.

1. His Holiness Pope Benedict XV:

"The Holy Father sincerely shares the sorrow that has come upon the religious family of the Salvatorians through the death of their Father and Founder, Francis Jordan, and with all his heart gives the apostolic benediction.

"Cardinal Gasparri."

2. His Excellency the Most Reverend Archbishop of Freiburg (the Founder's home diocese), Dr. Thomas Noerber:

"To the esteemed Generalate of the Society of the Divine Savior I express my heartfelt sympathy on the death of the revered Founder and Superior General, Father Francis Jordan. May God now eternally reward him for his charity,

his zeal for souls, and his great cares and sufferings; and may He grant to the Society continued progress and abundant fruits. I remember the soul of the departed in Holy Mass and bless all the sons and daughters who are mourning over their Father."

3. His Excellency Karl Joseph Schulte, Bishop of Paderborn, now Cardinal Archbishop of Cologne:

"Paderborn, September 16, 1918. I beg of Your Paternity to accept the expression of my sincerest sympathy at your sorrow over the departure of the highly revered Founder of your Society. Be assured of my prayer for him who has so blessedly fallen asleep. I look upon it as a privilege to have known the dear departed personally and to have spoken with him. I am also glad that his spiritual sons work in my diocese. May God bless you, dear Very Reverend Father General, in the great task of directing the work of the Salvatorians in these critical times. Gratefully and respectfully your most devoted

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Karl Joseph, Bishop of Paderborn."

4. His Excellency the Most Reverend Dr. John James von Hauck, Archbishop of Bamberg:

"Bamberg, September 13, 1918. The Archbishop of Bamberg gives expression to his most heartfelt condolence and will often remember at the altar the hard-working, well-deserving Founder of the Society of the Divine Savior."

5. His Excellency the Most Reverend Dr. Ludwig Sebastian, Bishop of Speyer:

"To the most esteemed Generalate of the Society of the Divine Savior I express my heartfelt condolence at the loss of its Founder, Father Francis Mary of the Cross Jordan, who has merited so well of the Church, and promise my Memento. Speyer, September 14, 1918. Your most devoted " Ludwig, Bishop."

Death of Jordan

6. His Excellency the Most Reverend Ferdinand von Schloer, Bishop of Wuerzburg:

"Wuerzburg, September 16, 1918. Your Reverence: The Society of the Divine Savior and of the Sisters of the Divine Savior has suffered -a heavy loss through the death of its Founder and spiritual Father. Be pleased to accept my most heartfelt condolence. I will remember the noble departed at the altar in the Holy Sacrifice. With highest esteem I remain your most devoted 'It Ferdinand, Bishop."

51. DEVELOPMENT OF THE CONGREGATION OF THE SISTERS OF THE DIVINE SAVIOR

As we saw above, in Chapter 24, this Congregation was founded at Tivoli near Rome in the year 1888. The first Superior General was Mother Mary of the Apostles, known in the world as Theresa Baroness von Wuellenweber. As early as the year 1890 the first members were sent as missionary Sisters to Shillong, Province of Assam, British India. Three years later, in 1893, still others went to the South American Republic of Ecuador. Unfortunately a revolution broke out there in the year 1895, which forced the Most Reverend Bishop, the priests, and the Sisters to leave that territory.

438 In the following year the Sisters received permission to open a branch house in Rome also, at least temporarily. For this purpose they rented a house in Via della Lungara, at the foot of the Janiculus.

In the year 1895 the Most Reverend Archbishop Katzer of Milwaukee, Wis., honored the Sisters' convent in Rome with a visit and asked for a few Sisters for his archdiocese. They were to devote themselves to the nursing the sick in their homes. The request was granted and thus the Sisters came to the United States of America, where they subsequently spread rapidly and have since been active in the field of education and in the care of the sick. That same year they also came to French Switzerland, where they conducted the household in an educational institution of men.

Through the recommendation of His Eminence Cardinal Parocchi an establishment was made in the year 1898 in Torri, in the vicinity of Rome, where the Sisters began with the opening of a kindergarten. In the following year charitable activity was offered them in Hungary. They began with two Sisters, who were soon followed by three others. Neither were vocations wanting. So with the practical encouragement of the ecclesiastical and civil authorities the Congregation. was



Mother Mary von Wuellenweber
First Superior General



Mother Ambrosia Vetter,
Second Superior General



Mother Leboria Hansknecht,
Third Superior General

able to develop sturdily in Hungary. In that same year, 1899, the Congregation took over the care of the sick in the Mary-Theresa Hospital for Women in Vienna.

The number of members grew with the number of establishments, so that more and more Sisters could be sent out and new houses founded. In the year 1903 His Eminence Cardinal Fischer, Archbishop of Cologne, the home diocese

of the first Superior General, favored the convent in Rome with a visit. He was most kind and benevolent and when leaving the house said: "I am very well satisfied; there is a good spirit here." Not only the Sisters rejoiced at that but also and above all the Reverend Founder.

And now the ecclesiastical authorities also gave permission for a permanent establishment in Rome, which became the motherhouse of the Congregation. Another year passed and a house was opened in Belgium.

In the year 1905 the Congregation held its first General Chapter, in which Sisters came together from all those parts of the world wherein the Congregation labored. Mother Mary von Wuellenweber was re-elected Superior General. At the close of the Chapter the capitulars were received in private audience by His Holiness Pius X.

440 . From 1888 to 1907 the supreme government of the Congregation was in the hands of Mary von Wuellenweber, Superior General. She showed herself a firm, self-sacrificing woman who spared no pains to foster and promote the Congregation in the spirit of the Founder. On special festive occasions the Founder himself would visit the motherhouse of the Sisters, much to their joy. It was chiefly Father Luethen who supported the Sisters with counsel.

On Christmas night, 1907, Mary von Wuellenweber passed into eternity. Mother Ambrosia Vetter, a native of East Prussia, was elected as her successor. Under her direction the Congregation made further progress and, as already mentioned, received the first Papal approbation in 1911. Luethen still lived to share this joy but died a few months later. Also for him it was a satisfaction to know that the Congregation for which he had worked so much had received the Papal decree of praise.

When the great world war broke out in 1914 most of the Sisters entered hospital service and cared for the sick. That lasted until the end of the war and in some instances even after it was over. At that time, as already mentioned, Jordan

lived in Freiburg, Switzerland. His spiritual daughters manifested their loyal devotion to him by writing to him frequently, keeping him informed about their efforts and labors, joys and sufferings, and assuring him of their grateful prayers. Though the Congregation first received its final approbation eight years after his death (the necessary steps could not well have been taken sooner because of the complications of the war), still at his death Jordan could gaze untroubled into the future, since it could be foreseen that the Congregation would be approved before long. And such was the case when application for definitive approbation was made in 1926. It was granted without difficulty.

One result of the war was that religious were permitted to open establishments in Germany too. The Congregation hastened to make use of this right and now started convents in the homeland also. In the fourth General Chapter Mother Liboria Hansknecht, a Westphalian, was elected Superior General. Also she, as were her two predecessors in this office, was received by the Founder himself and governs the Congregation in his spirit and according to the Constitutions received from him.

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Today (1930) the Congregation has 3 establishments in Italy, 11 in Germany, 6 in Austria, 5 in Hungary, 1 in Jugoslavia, 4 in Belgium, 1 in England, 1 in Poland, 5 in North America, and 2 in China. The Sisters are engaged in schools, in the care of youth, in nursing the sick, and in other charitable and social spheres of activity. One may say that this foundation was the cause of great joy and much consolation to the Founder. Humanly speaking, that would also have been the case with the first foundation Of Sisters, if certain circumstances had not exerted a disturbing influence upon the same. But the good Lord permitted it to happen and so there must have been good reasons for that also.

APPENDIX

THE FIRST FOUNDATION OF SISTERS, ITS DEVELOPMENT AND SEPARATION FROM JORDAN

It is well known to be of the greatest importance that if one wishes in a lasting way to influence all classes and both sexes also Congregations of women must take part in religious social activities. The education of girls and young women, the nursing of the sick, the conducting of homes for the aged, and other charitable works make the cooperation of Orders and Congregations of women an absolute necessity.

442 • Very soon after starting his own Society Jordan thought also of founding a Congregation of Sisters. The beginning was to be made in Germany, and therefore Luethen received directions accordingly. He became acquainted with a devout young lady in Munich who seemed to him to be fitted for the task. She declared herself willing to join the Congregation that was to be founded; and she herself was then asked for the time being to assume the office of Superior. They succeeded in getting two other young ladies to offer themselves for the undertaking; and so they were in a position to begin. First one thought of perpetual adoration and the making of vestments and church linens. Meanwhile also a priest of the diocese of Regensburg was won over to the cause, who offered free of charge a suitable dwelling built by him in his home town and declared that he would welcome the new foundation and give it every possible attention. The three Sisters mentioned were then joined by two others. Subsequently the Sisters got into trouble among themselves. Also the above mentioned priest regretted his interest in the matter. The Most Reverend Bishop heard about it and turned the Sisters out of his diocese. Luethen, without indicating any reasons, gives the following short and concise report of the affair: "The Bishop of Regensburg (Ignatius von Senestrey) dissolved the convent and everything went to pieces." That was in October, 1882.

Jordan and Luethen did not let themselves be deterred by this failure. When they believed that in a certain matter they saw the will of God, they spared no pains and no sacrifice in order to carry it out. Since, therefore, because of the prohibition mentioned, nothing could be done in the diocese of Regensburg they had to try elsewhere.

First they thought of Altoetting, then of Neuwerk in the archdiocese of Cologne. Finally the decision was made to place the center of the Congregation of women in Rome also. Germany was so far away from Rome that it was difficult from the latter place to give a new foundation the necessary attention and to render assistance should difficulties arise.

Whether this choice of Rome was favorable might after all be left as an open question. It might have been, perhaps, for the reasons mentioned, if the male branch had already taken firm root. But this was not the case. Luethen was not exactly wrong when he remarked that it was still in its "cradle-age" and had to battle for its own existence. So the opportuneness of the choice may rightly be doubted. But there was another circumstance that was positively momentous.

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When Miss B., who had acted as Superior thus far, looked around for more candidates for Rome, a certain Sister Petra, who had already been in two different Congregations, joined her. Miss B. went to Munich with the candidates in order to present them to Luethen and then from there to continue the journey to Rome. Luethen reports thus about this meeting:

"Sister Petra called my attention to the fact that, according to her observations, Miss B. was not suitable for the foundation in Rome. I let myself be convinced and dropped her. Sister Petra, on the other hand, who had very outstanding characteristics, arose so highly in my estimation and appreciation that I decided to place her at the head of the foundation and to send her to Rome as 'Superior.' I believed that I had now found the right one and also wrote to that effect to our Venerable Father in Rome. In Rome she at first impressed the Venerable Father also [Jordan, who bore this title, is meant]; she loved poverty in particular, had lofty ideas, etc."

A large number of letters from this Sister are at hand. These give evidence of a peculiar mysticism. The writer (such is the tenor of the letters) seeks only to promote God's cause; in her estimation she frequently acts under the direct inspiration of God; she speaks of a certain kind of visions, visualizes a task in the performance of which she, unworthy though she be, is to cooperate; and this task lies first of all on Jordan's shoulders; and Jordan is called to carry out a "reformation," in the good sense of the word, above all to restore genuine love for holy poverty, that love with which St. Francis was imbued and which threatens to disappear everywhere. At the same time she is most emphatically in favor of extremely severe mortification in food and drink and constantly speaks of a curious "self-annihilation."

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This Sister was presented to Jordan in Rome and recommended by Luethen as the first Superior of the Congregation of Sisters to be founded. It may be said that Luethen, who was wont to proceed very cautiously and thoughtfully, did not have sufficient opportunity to study her more carefully. But it is also a fact that in one respect both Jordan and Luethen were of somewhat similar convictions and this, in addition to the marked impression made by Sister Petra's personality, was perhaps a contributory reason why they placed such confidence in her, appointed her as the first Superior, and at first entered somewhat into her point of view. Also Jordan and Luethen were for absolute renunciation of earthly goods, vanities, and follies. We need only read attentively what Luethen wrote in this connection in "The Missionary" in order easily to find out that he did not agree with the way in which many religious interpreted evangelical poverty; and in this he manifestly had not one or the other exception in mind, but rather the generality of religious. And Jordan's ideal was that his disciples should leave all things, as the Apostles did, should follow the Savior, and devote themselves wholly and without reservation to His cause, namely, to the apostolate. He was averse to all stipulating, even as regards relatives. As a matter of fact, like St. Francis, in this regard he knew only the words of the Gospel: To leave all things!

Already in the first rules, which he wrote for "The Apostolic Teaching Society" in 1882, we read the following: "The life of those who join this undertaking is the apostolic life or (in other words) the imitation of the holy Apostles. They should forsake all things and labor there where, in the judgment of the superiors, the greater glory of God and the salvation of souls awaits each single one. The spirit by which they are urged on is the love of God and of the neighbor according to the admonition of St. Paul in his first letter to the Corinthians (chapter 13). This love is like a fire on an open hearth, from which proceeds such apostolic zeal that they offer everything and sacrifice themselves for souls, even to the shedding of blood, should it so please God." (In the original Latin: "Vita eorum, qui huic operi se associant, est vita apostolica, vel imitatio SS. Apostolorum. Omnia, relinquunt ibique operantur, ubi ex superiorum iudicio maior Dei gloria et salus animarum unumquemque expectat. Spiritus, quo aguntur, est caritas Dei et proximi secundum exhortationem. S. Pauli in epistola I ad Corinthios (cap. XIII, Caritas illa est tamquam focus, ex quo procedit talis zelus apostolicus, ut omnia impendant et superimpendant semetipsos pro animabus usque ad effusionem sanguinis, si ita Deo placuerit.") So one may not doubt speak of a certain similarity of view in the matter under consideration.

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In Rome. Via Borgo Nuovo 151, a street parallel to Borgo Vecchio, Jordan had rented four rooms with a kitchen for the Sisters. The three Sisters arrived in Rome on February 16, 1883. Jordan had someone call for them at the depot.

Hardly had Sister Petra arrived at the house when she sent the following lines to Jordan: "Venerable Father: For your consolation I believe I may say that the dwelling rented by Your Reverence is the one destined by the Lord for the beginning of the work. It would have astonished me if we had received any other. I looked on quietly, both as regards the dwelling and as regards Miss B.; I recommend everything to the Lord and thus profit the most. Your obedient spiritual daughter, M. Petra."

So the first impressions were good on both sides. Neither Jordan nor Luethen knew that the Sister was still bound by her former vows; that came to light only later on.

In spite of all the initial enthusiasm, it nevertheless soon became evident that the choosing of this Superior was a mistake. The views and aims of the Sister, particularly as regards poverty and mortification, were so extreme that it was out of the question for Jordan to be guided by them in his decisions; even abstracting entirely from the question whether or not they could be carried out, they did not at all fit into his plans. To this came the fact that the Sister as a rule claimed that her views were based on higher inspiration and tried her very best to put them through, and that already at the beginning, even before she had received the real religious habit, even indeed as regards the choice of the religious habit itself. So it could be foreseen that, unless steps were taken in good time, this would lead to clashes sooner or later or matters would come to an open rupture. As a matter of fact, this break did come two years later and, what was still worse, the separation extended to all the Sisters.

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It seems that Jordan was very sparing with visits to the Sisters, even though he was accustomed to read Holy Mass in their chapel. As for that, he was all his life long extremely reserved in his dealings with women and so short that occasionally he would almost give offence to even long-standing benefactresses of his work. "Why, he does not even look at a person!" exclaimed a somewhat younger lady promoter who had come to Rome in the Jubilee Year of 1900 and, full of joy, visited the Founder with the intention of entertaining herself a little with him. Jordan received her standing, expressed his gratitude to her and promised that God would reward her, but constantly looked past her. That may perhaps to a certain extent have been a trait of his character; but it was certainly very much due to his virtue in this regard, a virtue acknowledged by friend and foe and never for a moment questioned. Among the notes that he made when he was still a university student we find also the following: "Preserve at all times a holy earnestness towards persons of the other sex." Later on we repeatedly come upon the like sentiments.

But the more infrequent the visits may have been, the greater the number of letters the Sister wrote to him. From these the reader soon perceives the impossibility of working together. But here we must mention that it was not really an exchange of

letters. It is a case of written communications on the part of the Sister, in which she makes known her views and inspirations and seeks to win him over to her way of looking at things. It appears that Jordan very seldom answered in writing (in this regard he was all his life long very restrained and cautious); but it seems that both parties soon made their respective viewpoints emphatically clear by word of mouth, Jordan pointing out in particular that he was the Founder and that it was for him to decide. The first letters were dated in February, 1883, the last one in July, 1885. Many are without dates.

In order to clear up the matter somewhat it is necessary to make a few selections from this large number of letters; for we here have to do with an occurrence which affected Jordan most intimately and which, according to his own statement, subsequently developed into one of the greatest and most painful trials of his life. For a better survey of the matter we give certain passages in italics. The first letter on hand from the Sister is dated February 18, 1883. It was written on the eve of the opening of the Roman establishment, two days after the arrival of the Sisters in Rome, and reads as follows:

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"Reverend Father Director General. My Venerable Father: May the Lord be our only hope! Permit me first to do in writing what I should have done orally. By the wounds of the Savior I humbly beg that you, Venerable Father, accept me as your spiritual daughter. See to it that that which the Lord has accomplished in her as in the worst of instruments may take form ever more and more, that that which she must acknowledge as the holy will of God may be done- In this do not pay any attention to the fact that you see in me a weak womannay, attend rather to the words of Holy Writ: 'God chooses weak things in order to confound the strong.' The Lord gave this woman firm faith, secure hope, and a burning love- He led her along undreamt of and abnormal ways in order to strengthen her in fidelity in His holy service. Grace taught her two prayers; the one: 'Lord, crush me beneath Thy feet and let me instead arise in Thy most Sacred Heart'; the other: 'Lord, would that I had a thousand lives and that I might offer each one up for Thee in unspeakable pains!' The fruit of these prayers

was an increased love of God and of the neighbor, united with a most sincere love of holy poverty. Tell me whatever you please as regards the last-named virtue; as soon as the word 'poverty' falls upon my ear everything within me experiences a holy joy. So I also beg of you most earnestly to be firm when it is a case of defending the cause of perfect poverty; fear nothing in this matter; the less you give in, the more mightily will the great poor man of Assisi intercede for your providential foundation in the contradictions regarding this the most fundamental virtue for a new spiritual edifice. Do not permit that the purity of this great mistress of the great Father be stained by being deprived in part of its original observance. May Your Reverence take anxious care that you lead truly poor members to Holy Mother Church; then you will at the same time lead to her humble and obedient children; for one who is truly poor is also humble and obedient. *I call poverty the mother of the virtues of a religious.*

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"You must learn to know the sentiments of your new daughter, *sentiments which the Lord Himself taught her and in which He grounded her in the midst of sufferings and pain.* That is the reason why I give them in writing, for it is somewhat embarrassing for me to give such details orally, which is to be ascribed to a lack of humility. You shall see: the Lord shall let His work thrive and glorious fruits for Holy Church shall ripen on this new tree; and God shall be glorified in the measure in which we shall all learn how to practice 'self-annihilation' and fortify ourselves therein. The more we adhere to the principle that the Creator is worthy of all honor but that to the creature is due only contempt and shame.-I can say that up to now the Lord has granted me everything that I have asked of Him through His most holy Mother and the glorious foster-father St. Joseph. But for God's sake understand me aright: not for my sake did the Lord grant my petitions but for the sake of the merits of His sweet Mother and His holy foster-father; whence also comes my conviction that an experienced spiritual man will lead the new Sisters to the eternal goal. I cannot do it; and it shall be seen that a mistake was made when a person such as I am was placed over others. May a common endeavor to strengthen a holy cause unite us in the wound in the Lord's side; may that be the place of our repose for time and eternity.

"With sentiments of profound respect, my Venerable Father, your obedient spiritual daughter, M. Petra. Rome, February 18, 1883."

This letter was followed by a talk about the matter, in which Jordan apparently expressed his misgivings as regards the poverty desired by the Sister. Immediately thereafter Sister Petra wrote the following letter:

"My Most Respected Father: My conscience reproaches me loudly that in speaking to you today I several times assumed a determined and decisive tone. May God and Your Reverence forgive me this! And more than ever I will try not to say anything that may even distantly approach what might appear to be a decisive voice in a matter so holy, And before the Heart of the Redeemer I promise you as my spiritual Father never again either in confession or outside of the same to speak of *things of a higher order*. I value holy poverty highly! holy obedience no less!

"Never again ask me about anything pertaining to the projected fundamentals of your foundation; instead of all questions and answers in this regard I promise to pray, to strive, and to suffer for the cause that God wills . . .

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"May the Lord enrich you with an abundance of light and understanding as regards the restoration of original religious discipline; do not look upon anything as of small importance in respect to poverty, obedience, and self-denial. To the three fundamental evils of the time must be opposed the practice of the three virtues just mentioned, helping and healing, convincing and saving. Only thus can a higher standard, both religious and moral, be attained. May our repose for time and eternity be in the wounds of our loving Redeemer. Respectfully, my Venerable Father, your obedient and devoted spiritual daughter, M.. Petra of Alcantara. Rome, February 20, 1883."

It is also rather striking that the Sister was so extremely in favor of the Order of St. Francis, from whose ranks she had stepped out and whose original poverty, according to her point of view, was to be restored through Jordan's new foundation. This thought underlies almost all the letters she wrote from the

day of her entrance. Jordan, who had at first been impressed by her spirit, began to have more and more misgivings, nor could he conceal these from her. So only a month after her arrival she wrote him the following curious letter:

'Open my eyes, that I may behold the wonders of Thy law' (Ps. 118).

"Venerable Father, Esteemed Superior: May the Lord be glorified and the creature. reduced to naught! This is my lifelong principle-and in view of the same I had the strength and courage to bear situations in life, and to bear them joyfully when I showed myself properly receptive of grace, which was unfortunately not often the case, which could have crushed those less strong or at least could have caused them to doubt a loving Providence.

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"Venerable Father, have you the courage to receive me as your spiritual daughter! If you do so you will in various ways have to feel the rage of hell still more than heretofore,-hell that rages so mightily against a weak woman who can do nothing but humble herself because of her faults and who is making efforts to walk the way of holy obedience and of holy poverty.-Of course, the Lord permitted it, to Whom I entrusted my honor together with my justification in respect to lies and entrusted it in such a way that I calmly let blame and suspicion pass over me, saying: If the Lord will thus let Himself be glorified through me, it suits me also. The Lord permitted the one in order then to show still more that, in spite of my great imperfections, he had nevertheless marked me in His hands and therefore espouses not my justification, for I do not deserve any, but His own-and those who were against me had to be for me. A realization that taught me to trust the Lord still more and to love Him and that gave me an opportunity of humbling myself more profoundly because of all the mercy which so good a God bestows upon a person as imperfect and wicked as I am.

"A second question, my Venerable Father! Have you firmness enough in regard to your spiritual daughter always to adhere strictly to the holy rules that you will give her and those entrusted to her-will you always remain true to the statutes given to your spiritual children-and will you also stand firm even if the world, hell,

and even your own interior threatens to crush you when you adhere firmly to what has been laid down, to the original form, to the initial principles-have you no fear-your daughter has no doubt about your firm adherence to the work of the Lord-still she felt more keenly than many another that 'the spirit indeed is willing, but the flesh is weak.' And if this your spiritual child hesitated thus far to ask for the holy habit-to ask to be received into the Society, the reason was that she feared one might not adhere firmly to holy poverty, to the strict life and its practices-and then the feeling of her own weakness and imperfection and then also the thought of seeing myself at the head of a cause than can but suffer harm if it has me as Superior. That the Lord has led me to Rome, that He has destined me for those plans of His that are to be carried out by Your Reverence, to this I bear witness before God; and neither you nor I nor others would succeed in crossing the same. It is true that I knew this already half a year ago and that I have resisted it, yes, actually worked against it, but it is also true that It did not help me any; but that the Lord will at least grant me the grace at any rate not to let me die as Superior-a petition that I made already ten years ago and will again and again make to God and my spiritual Superiors this grace I hope for with all confidence. If anyone could feel what I continually feel at the thought that I with all my unworthiness should serve as a light to others, he would have pity on me and take from me an office for which I am not qualified.-No one may ever demand of me that I occupy any other position before the world, the Order and its members than that of a Sister in charge who is obliged to render her spiritual Father and Superior strict subjection and punctual obedience.-If you, my spiritual Father, accept me as your spiritual daughter, a grace for which I humbly beg, I promise you that I will practice obedience in everything, in the least little thing, and will conduct myself in your respect in a wholly childlike manner as regards the promptings of the Lord-and your decisions in this respect shall be for me the pronouncements of God. Have no fear as regards me, as imperfect as I am-with all my will-power I strive after obedience, poverty, humility-and in virtute of this striving supported by grace, provided I do not perhaps forcefully resist

it as I have already often (lone, you may certainly have some confidence-God is strong in the weak!

"I ask for the holy habit for God's sake. *O the habit of the holy Father Francis, of the holy Mother Clara, may it again reach that splendor of sanctity, that height of veneration, which it had at the time of the saints just mentioned*-O that holy poverty would again obtain the mastery-gladly would I endure all the pains of the world and submit to the torments of unthought of martyrdom-my Father, draw your daughter more and more after the odor of ointments-in my eyes this ointment is holy poverty-let me behold ever more and more the beauty of this heavenly spouse; and see to it that your daughter becomes truly 'poor; poor in deed, in sentiment, and in activity, in order that it may one day be easy for you to render an 'account' of the same. As regards the holy vows I have no will I can only say that I am afraid of the vow of holy poverty ... In the wounds of the Redeemer, my highly esteemed Father, your obedient daughter, M. Petra. Rome, March 13, 1883."

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• On March 18, she received the holy habit and took the name Sister Francesca of the Cross. At the same time she made private vows. The document, written in her hand, reads as follows:

"Jesus, Mary, Joseph, Francis and Clara! In the presence of the Most Holy Trinity, of the Most Blessed Virgin Mary, St. Joseph, the seraphic Father Francis and the holy Mother Clara, as well as of all angels and saints, I vow 'Obedience, poverty, and chastity' and place these my vows in the hands of my spiritual Father and sole Superior, the servant of God, John Francis of the Cross (Director General of the Catholic Teaching Society), with the solemn promise no longer to know any other will than the will of God, which will be made known to me through the above-mentioned servant of the Lord. I who made these vows sign myself, M. Francesca of the Cross, S. C. 1. (*Societatis Catholicae Instructivae, of the Catholic Teaching Society.*) Rome, March 18, 1883."

Underneath this Jordan wrote:

"The undersigned has reserved for himself the right to be able to dissolve the above vow in whole or in part, and under

this condition was it made and accepted. John Francis d. C." (-de Cruce, of the Cross.)

Since it was for the time being a case of private vows, this clause could be added; that it was added was no doubt an act of prudence on both sides.

A few days later, on Easter Sunday, 1883, which fell on March 25, three more candidates received the holy habit. On the same (lay Sister Francesca wrote the following letter to Jordan:

"On the holy feast of Easter, March 25, 1883. My Venerable Father: On this day benign Providence gave to you three daughters-to me it shared three Sisters with you. May I never forget that no other position is allotted to me than that of a Sister older-not in merit-but in years; and only because of that am I for a time a Sister in charge who has no other right over the Sisters around her than that which is given to her by her Superior. And, since I may rightly fear everything from my inconstancy in good, it will be so much the more necessary strictly to follow the ways of holy obedience, of holy poverty, and of severity of life, as much as my spiritual Father will allow me to follow them. And that which I must recognize as the will of God I will always humbly place before my Superior and leave the decision to him, without however neglecting to recommend the things thus recognized to the Lord in prayer and to pray for light for my Superiors. We are standing before a spiritual crisis, similar to the sixteenth century, which is called the century of saints but can on the other hand also be called the century of rebellion against God and divine law. So the nineteenth century represents both extremes: on the one hand a striving after perfection in 'self-annihilation and penitential severity' and on the other a striving after vain glory and deceptive greatness, even in persons who would be bound to serve the Lord in a special way in humility and contempt of the world. This is a magnifying of self because of things that deserve nothing but contempt-a denial of the revealed eternal truths-yes, a denial of the personal God Himself. One longs for sinful freedom, proudly tears oneself loose from God, saying: 'I will not serve Thee-tears

with oneself all order in government and delivers oneself over, body and soul, to eternal loss.

454 . "My Venerable Father, you have been called by God to gather together the number of the first-named in order that they may unite themselves in holy community and fortify themselves to battle for virtue, in order that they may attain that holiness which must serve as a contrast to a perverse world stink in the crude things of sense; and therefore it is that I venture this morning to make my threefold petition and will again and again renew it. And even if my second petition may appear to be not quite honorable, I make it after grace has almost forced me to make it. And, strange to say, as often as a soul is called to rejuvenate the St. Francis' ideas, *it is just the going with bare feet which does not play one of the most insignificant roles. I am of the opinion that by this is to be signified perfect contempt of the world.* Thus St. Peter of Alcantara, a man who kept his senses in such perfect control that he knew his brethren only by voice and not by exterior appearance, as soon as he came forward as a reformer of the, somewhat relaxed Franciscan spirit, always went barefoot. So too St. Coletta, this reformer of the daughters of the holy Mother Clara, who was always without covering for the feet. Both were possessed of a high degree of virginity and of holy sensitiveness. Indeed, if they had to go through a struggle such as I went through before they resolved always to appear with uncovered or only partly covered feet, then, my Venerable Father, both saints stand high in my estimation. Not because they had to battle for one and the same thing as I-no, but because they did not 'battle toilsomely' as I did before it became clear to them that if the Son of God, the Bridegroom, the Center of pure souls, did not fear sin by walking the earth with bare feet, by wandering without foot covering the ways that His eternal Father had marked out for Him, then also to them as copies and followers of the all pure God Man it should not seem out of place to walk with 'bare feet' like their most holy Exemplar.

"The Lord called me to Rome-He called aloud, until I heard. Wonderfully He drew my heart to a life of renunciation of a higher order; and He taught me not to desire even divine consolations, even if the heart were bursting with suffering and

pain.-He taught me pure suffering -suffering without human and divine comfort. He taught me to see holy poverty in a pure light never seen before.-He showed me this princess of the earth in a loveliness never dreamt of. I let myself be drawn by this noble daughter of heaven and could become foolish in order to render her services.-And in your regard, my Father, the Lord showed me repeatedly that unconsciously and even under compulsion you had a number of times to give your spiritual daughter opportunity to get a somewhat deeper insight into ' holy poverty.-He showed that He demands extraordinary poverty of me; and where natural means do not suffice for my will so slothful for what is good, He makes use of supernatural. And at the same time he lets me retain, indeed He even perfects, solicitude for the wants of others to such a degree that I suffer exceedingly when those around me are oppressed by want or worry and I cannot remove the same. -Three petitions! *Continual abstinence-bare feet dressed in sandals-the breviary of the Church* - and, as an added request, an apt mistress of novices who is able to train for you, for Holy Church, and for the good Lord pious daughters well grounded in sanctity of life. I remain as Sister in charge until also in this the Lord sends a more suitable personality-only if a good instructress is given to those who are beginning the spiritual life will I be unable to exert much of a harmful influence, even if I should wish to do so.-Thanks and greeting front your spiritual daughters and sending the Reverend Father Bonaventure my respectful greetings, I am, with profound veneration for you, my Venerable Father, your obedient spiritual daughter, M. Francesca of the Cross."

Jordan did not wish to adopt a rule of such severity, nor could he introduce it for a contemplative-active Congregation. Moreover, in view of the purpose of his foundation, he considered as less suitable the sandals proposed. It is evident that he let her know this. But she was not to be convinced and, as can be seen from the above letter, referred to the example of saints and even of the Savior Himself. So the Founder had reason to fear that she would not see things in his way; and in discussing the matter with her orally he must have told her that he was the Founder and that it was up to him to decide matters. On April 16 she wrote to him:

"I always firmly maintain that you are, of course, the Superior, the Founder of this work of God. I take pains as regards the Sisters to carry out your principles as the only decisive ones and to make the same my own norm of life."

In fact, in another letter she even says:

"My Venerable Father: Tomorrow and at all further receptions give me the pleasure of addressing to the young ladies to whom the holy habit will be given the following questions at the beginning of the celebration: Question: What do you desire? Answer: The grace and mercy of God, the common life of the Society, and the poverty of the Order according to the rules and statutes which our spiritual Superior, John M. Francis of the Cross, will prescribe for our observance."

456 . As regards the religious habit she emphatically insisted upon gray color, whereas Jordan desired black. As justification for this she said that in dream which one of her fellow Sisters had had year previously and in one which another had had four weeks back, in both dreams accordingly, and those before she wore. this habit, she had been seen wearing gray, a sign that God desired this color. At first Jordan gave way, but after two years he returned to the black color,

In July of the same year (1883) she handed Jordan an outline of what she thought the more complete rules of the new Institute should be like. In this we read among other things:

"Whether you eat or drink or whatsoever you do, do all for the greater glory of God.' It is a strict precept for the Sisters of 'The Catholic Teaching Society,' who live according to the second rule which their Founder, John Mary Francis of the Cross, has prescribed for them or can still prescribe if he considers it necessary, that throughout the whole year they partake of only one full meal a day. Never, except in cases of sickness or arduous journeys of greater length, may meat, eggs, milk, cheese, fish, wine, beer or other drinks of this kind be taken. The Sisters may take breakfast throughout the whole year, excepting the last three days of Holy Week. The same consists of black coffee with bread. At noon only one kind of food may be served. The same

may consist of legumes with the addition of some extremely simple food made of flour ... Immediately after dinner black coffee shall be taken, since the Sisters do without wine at table. Large supplies of food are quite contrary to holy poverty and only a five-day supply of food may be kept in advance. The bed consists of a blanket placed over boards, of a pillow stuffed with -straw, and again a gray woolen blanket, to Which a second may be added in the winter. In case of sickness it is requested that a simple mattress and a pillow filled with wool be given."

It was clear that Jordan could not accept these suggestions for his foundation. But, under date of July 21, 1883, the Sister wrote:

"My Venerable Father, adhere firmly to an unusual severity of life as regards your spiritual daughter . . . *I protest before God that the notes sent to you are absolutely not too strictly constituted;* and, if holy obedience gives them sanction, God will certainly be glorified by the zealous practice of the same, the Church consoled, and the world in many respects saved and healed of its fundamental evils."

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At Christmas, 1884, she handed in the following outline:

"May the Christ Child lying in the crib be adjoined by all the love, by all the poverty and humiliation which He endured in the Incarnation in merciful love for a generation sunk in love of ease, in pride, and in uncharitableness, never to permit that in our Congregation there be found souls who are without atoning and merciful love of the neighbor and without profound contempt of the world and of self. May the Word made flesh eliminate all these souls in the novitiate as well as through sickness or other happenings. All superiors are called upon in virtue of the vow of holy obedience to read out 'the above' every four weeks at the holding of the Chapter and severely to punish the transgressors. Signed and approved by the Founder and first Superior of our Congregation."

The signature is wanting; Jordan did not sign and approve the document.

458 • If one were after all willing to pass over the views of the Sister, one would nevertheless have to say that for a Founder who had his own plans and who had moreover brought into being a contemplative-active Congregation she, with her peculiar attitude, was an absolutely unsuitable person, especially as Superior. The only correct solution would have been for Jordan to tell her that he did not consider her qualified for his purposes and then to put an end to the matter once for all and appoint another Superior. But this he did not do. No doubt he feared still greater evils in case he should depose her. Then there is also the fact that Jordan was very reluctant to give up anyone who caused him difficulties. He hoped against hope that things would adjust themselves and occasionally had to hear that he gave evidence of a weakness in this regard and that in such matters he let the heart prevail over the head. But by putting the matter off the difficulties increased still more. In a letter to him the Sister requested that he assume the direction of her soul. But he did not do so, which was after all the more correct procedure, in view of his over-anxiety. Instead of that outsiders undertook her spiritual direction, listened to her complaints, and took sides against Jordan; and it was not long before Jordan no longer had sufficient power to depose the Superior and appoint another. Among his papers we find also the following sentences:

"Since [ecclesiastical] authority refused me the request that the Reverend Father B. Luethen, a man distinguished by great virtues, be confessor of the same religious family, the humble writer could not but assign other outside confessors, from which a great difficulty arose."-"The superioress who in the beginning out of humility did not want to be superioress afterwards powerfully defended this [her] office." (In the original Latin: "Cumque Auctoritas mihi negavisset, Rev. Patrem B. Luethen, magnis virtutibus clarum, esse confessarium eiusdem familiae religiosae, humilis scribens non potuit quin assignaret alios confessarios extraneos, ex quo magna nata est difficultas."-"Superiorissa, quae initio humilitatis causa noluerat esse superiorissa postea hoc munus fortiter defendit.")

In the midst of all this it now came to light that the Sister was still bound by her former vows. Through the mediation of the Most Reverend Bishop of Augsburg, Pancratius von Dinkel, in whose diocese the motherhouse of the respective Congregation was situated and who was exceptionally well disposed towards Jordan and Luethen (as is evident from his two letters still on hand regarding this affair, under dates of May 4 and December 12, 1884), the matter was adjusted through His Eminence Cardinal Parocchi Cardinal Vicar of His Holiness. In one of these letters Bishop Pancratius wrote among other things:

"Augsburg, May 4, 1884. Very Reverend Father Director: Do not think that perhaps I entirely forgot about the matter concerning Miss Str. No; to a certain extent I was at a loss to know how to proceed in this matter and for that reason I decided to wait until a definite request should be made of me. Already around September of the past year I had decided to express myself about Str. penal dismissal from the Order, and in this attitude I was also strengthened by the Reverend Father Prior of C. in W., who visited me at the above-mentioned time last year and with whom I have already long since been well acquainted. But gradually I again got away from the thought, since I well saw, and rightly, that you would no doubt not be allowed to use for the purposes of your Society one who had been dismissed in punishment. But now that you in your letter of March 20 mention the way of dispensation as one in which I might finally clear up the affair, I seem to see herein a hidden sign from God and am ready and willing to take steps in this direction ...

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"But in order to be able to proceed according to your wish, Str. herself must submit to me a petition to that effect, together with a statement of the reasons why she again left the convent H. in the diocese of Wuerzburg. She has also to indicate who on the part of the Church approved her egress from the convent named and who granted her the permission to wear secular clothes; and finally whether all that was done bona fide [in good faith] on her part.

"With friendliest greetings to the Reverend Father Luethen I remain in sincerest esteem and love, your devoted

"Pancratius, Bishop of Augsburg."

Jordan now apparently enjoined upon the Sister to write to the Most Reverend Bishop according to the tenor of the above letter. She answered him with the following letter:

460 . "My Venerable Father: For the love of the Most Blessed Virgin and the glorious St. Joseph I beg of you most insistently from today on to allow your spiritual daughters three fastdays; to these will come strict silence and deeper recollection in God- and all this in order to bring you, my Venerable Father, both light and knowledge as regards the Society and especially also a deep insight into the plans of God in respect of your spiritual daughters, from whom He seems to demand more the renewal of old but now somewhat lapsed Orders than that entirely 'new' should supplant the 'old.' Have no fear for our health; the Lord placed in three weak bodies a special power of penance and atonement-let us use the same for ourselves and for others. If it is not against your will I will write to the Most Reverend Bishop of Augsburg only after these three days are over. Greeting you and the Reverend Father Bonaventure in the cross of the Redeemer, my Venerable Father, I call myself in profoundest respect your spiritual daughter, M. Francesca of the Cross."

As has already been mentioned, the affair about the vows was subsequently adjusted.

Meanwhile the number of Sisters grew more and more. The dwelling in Borgo Nuovo became too small and a different one was rented in the nearby Vicolo del Falco 18 (today Via del Falco).

His Eminence, the Cardinal Vicar Parocchi gave permission for the opening of a house chapel, in which Holy Mass was read daily. But it was not permitted to reserve the Blessed Sacrament there. Still, they were in touch with the proper ecclesiastical authority and could proceed with the work until it should develop sufficiently for ecclesiastical approbation.

The Sisters vied with each other in striving after holiness and found their joy in leading a thoroughly mortified life in conformity with the views of their Superior.

As an eyewitness tells us, the admonitions of the Superior "almost always had as their object only humility, mortification, the spirit of penance, and holy poverty. The food was poor and frugal. For breakfast there was black coffee and bread; for cooking nothing was used that comes from animals, such as milk, lard, eggs, etc." Despite the fact that the Sisters were happy and content with this, nevertheless cases of serious sickness gradually developed. Whereas the Sisters saw the reason for this in the fact that sickly persons were received, others saw the reason in their excessively severe mode of life. Jordan was made responsible, in spite of the fact that he insisted upon better food. One could at least blame him inasmuch as he, as Founder, should have put through his will against the will of the Superior. As regards the Sisters themselves, one of the first ones, who was a member of the community during the whole time, said: "*We looked upon the Venerable Father as well as upon the Venerable Mother as saints.*" Under these circumstances it was hardly possible for Jordan any longer seriously to think of deposing the Sister; the Sisters, of whom there were about thirty, would hardly have understood that any more and greater disturbances would no doubt have arisen. It was around this time that the Superior wrote Jordan the following letter:

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"My Venerable Father: Realizing that an open exposition of the circumstances that surround me since I am in Rome is the only means *to peace or to a break*, I am giving the same, and I am taking the all-knowing God as the guide of my manifestation.- I came to the Eternal City. Obedience towards His Reverence P. B. [Bonaventure] called upon me to communicate to you, Venerable Father, the leadings in regard to my soul. I did it in much briefer speech than it usually happens now.-I could hardly ask for the holy habit-still less did I wish to make profession. But this was not based on any earthly motive. I think that the full measure of sufferings and responsibility was more present to my soul there than I cared to admit to myself, to" all of which I should then have been bound.-The Lord sent Sisters M. Sch.

and M. C. Into both He instilled love and devotedness towards their Superior-to both He confided that by Him I had been given to them as a mother.-Soon I could feel that my Sisters indeed were united with me in confidence and love, but not my Superior. In his first daughter the Superior saw 'the woman to be feared' and in addition to that a woman who was enveloped in the shadows of a very suspicious past. From God I received the special grace of seeing His Reverence Fr. Bonaventure and of at once being filled with boundless confidence in him united with veneration and childlike openness-a rare grace for me; for I fear nothing so much as the priest; not as the representative of God, no, as such he has my profoundest respect-but I fear him-as being a weak mortal like myself. This highly esteemed priest was destined by God to show me the way upon which divine mercy wished to lead me wherefore also the granting of the graces afore- mentioned.-*Also to you, Venerable Father, I could have had childlike confidence, had I not very soon been obliged to convince myself that you stand aloof from me.*-You journeyed the first time to Germany-the gulf constantly widened-only two Sisters stood firmly by me-a third kept herself aloof. One of the same, before she came to me, received higher knowledge that God had destined her for me-the other received light about my past, about the present, and about the future-and even beyond that. In reply it may be told me: 'Dreams!' [It is clear that Jordan had also expressed doubts in this regard, even as he actually did not subscribe to the Sister's plans.] Venerable Father, *things that so evidently bear the stamp of truth and of the supernatural, as do these dream apparitions, cannot be rejected, all the less since they serve to unite a soul so intimately with her superiors, so intimately that, when she saw that her Superior stands aloof from her spiritual mother, whom the Lord Himself teaches her to respect and love, not because of her personal merits but surely because of the mercies that He has manifested in her and will yet manifest,-that when she saw all that this Sister made the vow always and ever to stand by her superiors.-In all this grace may manifest itself all the more inasmuch as just this Sister was treated very severely by me even because of small weaknesses, since I knew and still know that this soul is called to a special position and hence she must also walk the way of holiness more*

than others.-Venerable Father, it is true, now you are different towards your spiritual daughter from formerly-and yet you see in me the woman with a doubtful past with an unstable present, and a curious probable future.

"Venerable Father, you wonder when I say that my soul has made no progress in Rome. (As can be seen from this sentence, Jordan must have made a remark regarding this assertion of hers. Also later on he did not let such assertions go without reproof. He then said: 'That depends upon you; if you want to you can make progress.' Moreover, his view was that such a one had brought his 'head' along from the world; he need only yield to authority.] At first I was bound in obedience to Reverend Father Bonaventure this was dissolved. Your Reverence was away from here-Fr. B. kept aloof from me. Then the confessor to some extent took an interest in my soul,-more I could not do. You had forbidden me to speak with him about special things. Soon a mistake was made on his part (it can only be a case of a wrong move, perhaps an unauthorized interference in the government); I took refuge to Reverend Father Bonaventure, disregarding the fact that I had already been oftener bluntly repulsed by him. Obligated by force of circumstances be again to some extent assumed the care of my soul, until such time as you should return.-Near the end of September Fr. B. was again given me as guide; October 21 saw him leave for Germany. Now my soul wished and wishes to see in you my spiritual Father and guide-and seeing at the very start nothing but doubts and misunderstandings, which lets me draw back entirely into myself, that is, into God, the more I tell the less I am understood, and finally my soul is losing even quiet and peace, which till now it has preserved despite storm and persecution.-Venerable Father, everything can still turn out for the best, for my soul is still closely united with you as my Superior, even as my guide. Make use of the special grace which the Lord has given this soul according to the testimony of an experienced director of souls, the grace that she converses with her Superior in childlike frankness. When once a certain limit has been passed, it might be too late to supply the neglect. That in special cases mutual understanding prevail and not every wording be placed upon

the scales of justice. Bear well in mind that the Lord has especially established me in the love of the neighbor and of the enemy, and when duty and frankness let me speak with you as with the Superior of the Sisters an offence against charity is not to be straightway feared. If one wishes to heal wounds, one must first see the wounds. Let us prepare ways for the Lord and let us be one in thought and action; then bell may indeed make assaults but it will not be able to win any victories.

"As heretofore so also now I esteem you highly and treasure you as my spiritual Father and feel that I am one with you in God for unified action for God and the welfare of the neighbor.-
Forgive me my frankness-God will do it also!

"I am, Venerable Father, your obedient spiritual daughter,

"M. Francesca of the Cross."

464 • This letter is not dated but may well have been written in the spring of 1885. From its contents one can see that the separation was drawing nearer and nearer. The Sister's last letter is dated July 4, 1885. Therein she writes: "Why do you carry out the designs of God in such a fearful manner?!" Already under date of December 7, 1883, she had written to Jordan: "*Have no fear that I will ever become unfaithful to the Society, even if I would not, according to appearances, die in the same.-Venerable Father, after death I belong to it again.*" How she understood the last words is not clear.

At the end of August, 1885, Jordan had to go to Germany for a short time. While he was still staying in that country he received alarming news from Rome. At his return he found that the Sisters had received new Constitutions, which had been worked out by their confessor and approved by the authorities, without his having been in any way consulted. "God knows," he wrote in the Latin sketch of a statement to the Holy Father Leo XIII, "what I have suffered. I wished to speak with His Eminence and defend myself but was given the answer that I could first be received after I had declared in writing that I withdrew myself from the Sisters. Being thus forced, I made the declaration and called upon God for help. I suffered

unspeakably but cannot say everything. God, Who knows all things, will reveal it." It is not certain whether Jordan sent this statement to the, Holy Father. It is possible that he made the sketch and then let it go at that.

The opinion seems to have been that he was not competent to handle the matter, that he did not know how to direct a Congregation of Sisters. The confessor of the Sisters was probably of the very same opinion, if not much more emphatically so; he possessed good juristic training and talent for organization, and His Eminence valued his judgment very highly. So this confessor (no doubt at the behest of His Eminence the Cardinal Vicar) put together two more detailed religious rules, one for the Fathers, the other for the Sisters. Both were approved by His Eminence. But whereas the Sisters accepted the rules intended for them, the Fathers personally appealed to His Eminence and asked that the rules which the Founder would give them be approved instead. His Eminence acceded to the wish of the petitioners (they were twelve professed members) and three months later, tinder date of June 6, 1886, approved the rules submitted by Jordan. Both documents are still preserved in the archives of the vicariate of Rome. We may assume that Luethen was the guiding spirit in this matter; for it was at that time that he wrote those words: "Be true to the Venerable Father! for I have associated myself with him and with no one else."

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In his notes Luethen reports about the affair, in part, as follows:

"Then a heavy blow came from the ecclesiastical authorities. The Cardinal Vicar let the Venerable Father know that the Holy Father had forbidden that he further concern himself about the Sisters. 'Non si occupi in nulla colle donne.' (In English: Do not further concern yourself in any way about the women [that is, the Sisters].)

"It is not hard to understand how very much this separation must have wounded the heart of the Founder. The reasons for so severe a measure were not wholly clear to us; it necessarily had to be interpreted in the Venerable Father's disfavor.

"Because of this I some time ago had recourse to the above-mentioned Sister S. Under date of January 27, 1910, she informed me as follows:

" The separation is not to be called a condemnation of the Very Reverend Father Jordan. He constantly kept himself intact, was dignified, devout, maintained a wholly fatherly and respectful attitude towards the Sisters as well as towards the one who was the Superior at that time; he also manifested an heroic humility, which shone forth in his whole being and behavior. The Very Reverend Father Jordan was so concerned about the Sisters that he thought one should give the Sisters meat to eat; he also thought that the climatic conditions were to blame for the sicknesses of the Sisters, "

466 • As regards the rest of the Sisters it may be said that, abstracting from perhaps one or two exceptions, they were sincerely devoted to the Founder and remained true to him. They vied with each other in striving after virtue and perfection; but under the direction of the Superior they practiced a degree of mortification of which the Founder could not approve; to his mind they would have to break down physically. The results showed that he was right. It seems, too, that at first the subjects (did not know that they were completely separated from the Founder.

There are two letters still on hand that give us some insight into the matter. From them it is apparent that the Sisters were told that Holy Church wanted the separation and therefore they would have to submit. Also that they would receive approved rules. As regards Jordan's authority, they would see to what extent it still held good, -all this was the concern of the ecclesiastical authorities. As a result of this all submitted. But at that time one of the oldest of the Sisters was in Germany and was informed of the matter by letter. Not without reason she surmised a complete separation from the Founder and the introduction of entirely new rules and soon took a stand against the change. Thereupon the following answer was sent her at the behest of the Sister Superior:

"Esteemed Sister-: As a fellow Sister who sincerely loves you I am sending you these lines in deepest grief of heart. Good Sister-, with a wholly broken and deeply afflicted heart our good Venerable Mother [the Superior] received those lines of yours that were the cause of yet more pain; I cannot describe the profound sorrow which those lines have caused. Do you think, good Sister, that Venerable Mother is one who has little love and respect for the Superior [Jordan is meant]; never was this the case. Think back as far as you possibly can and as far as you have insight into our cause, and you will hardly find a time where Venerable Mother wavered even for an instant; *if she once said something with decision, then the welfare of our Sisters depended upon it; it was not passion and excitement.* Good Sister, and now when Holy Church takes our part and regulates the matter and sees to it that the Sisters receive life and strength, it is impossible for her to turn away from Holy Church, which surely stands higher than the Superior, and plunge into misery both herself and the Sisters whom God has given her; if we do not submit to the Church, then disbandment. *We receive the rule as it was given us, only amplified,* those sentences struck out which the Church can never approve; *as regards the Superior [Jordan] it is not yet decided howfar he may go in future.* The Holy Father has authorized the Cardinal Vicar to take care of us, to regulate the matter, has given him to us as head superior, and by him such rights as are proper will be given to the Venerable Father. *The Father Confessor, who works so very much for the good of the convent, says that she who does not submit should simply go, but cannot step out without first applying to the Holy Father for a dispensation.* But, Sister, if that were the reason for stepping out, because Holy Church now takes our part, then you expose your piety to ridicule; for you are the only one that rebels against the ordinance of Holy Church. We are all happy and know not, how to thank the good Lord, since everything is done to help the Sisters and to pursue the end for which we were called into being. Good Sister-, *we all adhere firmly to our Venerable Mother, who so gladly submits to the decisions of the Church; what the Church does, that Christ does, Who has given her all power ...* Good Sister, be of good heart, nothing happens without the good God; come, let us blindly submit to His holy ordinances, let us reject our

illuminations and all light,-the wicked enemy can only too easily deceive us. Pray diligently; our Venerable Mother Superior is very ailing, as never before; pray also for your well-meaning fellow Sister, M. Sch."

The recipient now turned to Jordan and, among other things, wrote the following:

468 "Dear Venerable Father, I will never rise up in opposition against the ordinances of the Church and will likewise say nothing if some sentences are struck out (of the hitherto prevailing rules), His Eminence the Cardinal Vicar is surely the head superior of all Orders. But that rules and everything will be different, as was recently represented, I have not been able to understand in any other way than that the holy rule will be entirely rejected and therefore the Superior legitimately chosen by God [Jordan is meant] will no longer be permitted to govern. Then I would surely quite decidedly have gone to the Holy Father myself; for it is impossible that he could do this without any reason whatsoever: there must have been calumny somewhere. Well, the Lord will make everything turn out right ... I feel how the wicked enemy is now always lying in wait and misinterprets every little word. I need not reject illuminations and light, for I have only light about my own wretchedness and weakness and who my legitimate spiritual superiors are; it is impossible for the wicked enemy to conceal himself in these things; in this nothing can confuse me either, not even the Reverend Confessor ... The dear Lord is very good ... Everything bitter that He in His love permits to befall me shall be a thousand times welcome to me if only I once again have the conviction that you, Venerable Father, and Venerable Mother again direct this work willed by God and preserve it from every false spirit. Trusting in God's goodness, we will assist you with our poor prayers; we will do all that lies in our power, and surely the Lord will again add His divine blessing to that. In the hope that the Lord will hear our poor prayers and greeting you with profoundest respect and childlike devotedness, I am your poor, unworthy, spiritual daughter, M-

This letter does all honor to the writer and also does justice to Jordan. The Sister had judged rightly when she thought that the Congregation had received other rules and another superior. She wrote her letter on September 17, 1885. On the same day the Congregation received a new name and fourteen days later, on October 4, new rules, and on October 12 a new spiritual director in the person of the hitherto acting confessor! The separation from the Founder was absolute and final.

Msgr. de Waal, Rector of the German Camposanto, had taken over the temporal administration of the Congregation of Sisters for the time of Jordan's absence. Under date of September 18, 1885, he wrote Jordan the following letter (an extract from the chronicle of the German Camposanto):

"Since I took the affairs of the Sisters upon myself only inasmuch as you had asked me to do so during the time of your absence and His Eminence the Cardinal Vicar had given me behest, so, now that you have come back, I consider my task at an end and request that when you call upon His Eminence today you beg of him that he deign to take back the mandate given to me in respect of the temporal and material affairs of the Sisters. Accordingly also you yourself will now please get into touch with Msgr. Economo as regards the rent of the house behind the sacristy of St. Peter's. [As can be seen from this remark, Jordan wanted to rent a new dwelling for the Sisters.] With all the benevolence that the, good Sisters deserve I will also in future be of assistance to you whenever I can and wherever you desire. In compliance with your wishes I celebrated Mass there this morning still [in the Sisters' house chapel], but after the Mass I stated that I would not come again."

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The confessor, however, remained the spiritual director of the Sisters. He died in the year 1920 in North America, where the Congregation has developed in a gratifying way and is doing much good. (In his essay, "Twenty-five Years in Rome, from 1870-1895," in which he speaks of Jordan's foundations, Msgr. de Waal, as an eyewitness, makes the following remark regarding the separation of the Sisters: "Out of the latter [the foundation of Sisters] there developed under the influence of

Msgr. J. [the confessor is meant] an independent [not dependent upon Jordan] Congregation of Sisters.") The Mother Superior laid aside her office in 1896, eleven years after the separation from Jordan, and died in the year 1911 in one of the establishments of the Congregation in the vicinity of Rome.

470 . From a purely human point of view Jordan might later have experienced some satisfaction in the fact that the above-mentioned Sister, who wanted to appeal to the Holy Father against a possible separation from the Founder, became the successor of the first Mother Superior and since 1896 administers her office as Superior General in a blessed way. Her petition to be received into the Congregation, which she made to Jordan through Luethen under date of August 19, 1883, and which is still preserved in the archives of the motherhouse, gives evidence of extraordinary strength of soul and of the firm determination to overcome all obstacles in order to enter the Congregation founded by Jordan. Luethen forwarded it from Munich to Jordan in Rome with the remark: "Are those not heroic souls!"

If one examines the whole course of events without any bias whatsoever, one may say that it would not have come to any separation if Jordan, immediately after the first experiences that he made with the Superior, had appointed another in her stead, and if, instead of outside men, Luethen had been permitted to assume the spiritual direction of the Sisters. The further Constitutions that Jordan would have given to the Sisters, as well as the Congregation itself, would certainly have been approved by the ecclesiastical authorities. This judgment is confirmed by the experience that Jordan made with the male branch of his foundation and with his second foundation of Sisters.

Not very long before his death the above mentioned confessor requested a Father of the Society to come to him and told him that he had at that time taken the part of the Sisters and represented their cause and that because of this the former friendship between Jordan and himself had no

doubt suffered somewhat, but that there was no longer any animosity. It had been held against Jordan that he was too irresolute and had meddled too much in the affairs of the Sisters.

To this the following may be remarked: As regards Jordan's inconstancy, he as well as Luethen without doubt at first thought that the views of the Superior were quite in order. But it soon had to become clear to him that she went too far in her severity and that it was out of the question for him to accept her principles as a rule of conduct for his foundation. If retreat was already in itself difficult, it became all the more so as a result of Jordan's over-anxiety and the manner in which the Superior defended her views. It suffices to read her letters. As regards meddling in the affairs of the Sisters, Jordan would no doubt have been the last one to do that, if the government had been carried on according to his principles, as we have seen in his later foundation. But since that was not the case he had to interfere, if he did not want to give up his principles and plans because of the Superior. If he had appointed another Superior, the matter would no doubt have been disposed of in essentials. As regards the confessor, Jordan himself took him under protection, saying that he had acted in good faith. The Superior became a victim of her faith in extraordinary guidance from above, Jordan of his hesitancy and his all too great consideration. His soul was most painfully wounded by the separation and he had need of all his moral strength in order to see his way. But he managed to do so. And later on it was only occasionally that he remarked to the initiated: "The dear God knows what it was good for."

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