Why are the Fairfield University Buildings named after

Dead Jesuits?

by

Joseph MacDonnell, S.J.
... a living Jesuit and...
Professor of Mathematics
Lunar craters named to honor Jesuits

Recently the International Astronomical Union founded in 1922, codified lunar nomenclature eliminating conflicts: 35 craters are named after Jesuits. For centuries the basic map used for lunar nomenclature was the first complete selenograph drawn in 1645 by the Jesuit astronomer, Francesco Grimaldi and published by John Baptist Riccioli, S.J. Today this map is found at the lunar exhibit at the Smithsonian Institute in Washington, D.C.

Grimaldi's 1651 selenograph at the Smithsonian which indicates the locations of 35 lunar craters named to honor Jesuit scientists.
Why are the Fairfield University Buildings named after Dead Jesuits?

and

What do they have to do with life in the classroom and residence halls and with the mission of Fairfield University?

by

Joseph MacDonnell, S.J.

6 June, 2000
The Fairfield University Campus center at Bellarmine Hall
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The Fairfield University Campus centering on the Dolan buildings
Introduction

Most of the Fairfield University buildings are named after twenty-nine Jesuits who not only are dead, but seemed very controversial even when they were alive. Some were victims of the Inquisition while others were tortured and died violent deaths. What could they possibly have to do with any of us who work and learn here at Fairfield University?

In the first place, these men are present to us as exemplars of our mission. Apart from our beliefs, there is a certain set of values implicit in the character of Fairfield University as a Jesuit institution. These values have attracted an uncommonly competent and generous group of faculty and staff as well as highly qualified students. The identity produced by our collective ideals distinguishes us from other schools, and the lives of these twenty-nine Jesuits help us to articulate our identity and our mission.

All of them shared with us the Jesuit educational mission. They were Jesuit educators trained in the Jesuit tradition. So they offer a vibrant portrait of that elusive quality we call the Jesuit Tradition, a much abused term, frequently called upon to defend academic practices that have nothing to do with tradition or with Jesuits. The Jesuit community, claiming the privilege of familiarity, use first names for their residences, St. Ignatius and St. Robert.

Moreover, we profess that they are not dead but alive and enjoying eternal beatitude with God, interceding for us and for the success of the stags of Fairfield University. The ninth item of the Apostles' Creed states the beautiful doctrine of the communion of saints. Members of the church triumphant, from their vantage point with God, help us, members of the church militant. We in turn help members of the church suffering, the recently deceased.

As for their popularity, Jesuits have often been a thorn in the side of tyrants. One recent example is the murder of the six Jesuits by the El Salvador military. Perhaps no organization has been dismissed by tyrannical regimes more frequently than the Jesuits. In fact a few centuries ago the Bourbon courts so intimidated Pope Clement XIV that he suppressed the whole order in 1773, but it returned to full vigor in 1814.

Twenty-five of these Jesuits are officially listed among the Church's saints so they have feast days assigned to them. Some people consider the expression Jesuit Saint an oxymoron - a contradiction in terms. In fact, there are 41 Jesuit saints and 285 more on the way to canonization, most of whom are not on the above list. Also not listed are countless other Jesuits who have influenced education greatly.

Twenty-nine short illustrative biographies follow along with my sources (including library call numbers) to facilitate further research. Many of the sketches are the work of some local stags: Mike Poirier, '92 and Hai Nguyen, '93. Many of these Jesuits have unpronounceable names, so some assistance has been provided in the table of contents.
Pedro Arrupe, S.J.
(1907-1991)

Pedro Arrupe, S.J. was a Basque Jesuit and for 18 years, the 28th Jesuit Superior General. During this time he led the Jesuits through one of the most trying periods of its 450 year history; not only widespread persecution of Jesuits fighting injustice throughout the world but also unwarranted criticism from within the Roman Curia. He traveled extensively, was conversant in eight languages and was one of the world's best informed men. Thousands of prominent people had easy access to him. He held a preeminent position among other religious superiors, serving 15 years as president of the Union of Superiors General of Catholic orders worldwide. Perhaps no other Jesuit General enjoyed such widespread admiration, loyalty and esteem as Don Pedro, as he was affectionately called by fellow Jesuits.

Don Pedro was born in Bilbao, Spain. As a young man he went to Madrid to study medicine and was so moved by the suffering in the city's slums that he decided to join the Jesuits in 1927. Referred to as the second founder of the Jesuits, Don Pedro takes his place among the greatest Jesuit saints. He personified the meaning of commitment, believing that Christian must live for others. He made Jesuits aware that being vigorous in opposing injustice and liberating the oppressed constitute an essential part of the Jesuit vocation. He instigated inculturation (a very Jesuit word) wherein a missionary becomes one with the people of his adopted country as did Saint Paul.

Few people in our century have personally borne witness to as much suffering as Don Pedro,
notably after 6 August, 1945, when he dealt with the
death and destruction of the Atomic bomb. As novice
master for 35 young Jesuits, he lived six miles away
from the atomic blast at Hiroshima. His expertise in
caring for the burned, broken and bleeding bodies and
destroyed lives electrified the world and stirred
universal admiration.

Pedro Arrupe's Japanese Jesuit novices in Hiroshima in 1945

Pedro's zeal to use imaginative programs and
innovative plans to attack injustice inflamed old
jealousies. Many believe that the Roman Curia tried to
blame the Jesuits for the crisis within the Church and
make Don Pedro the scapegoat for its ills. He was not
skilled at Vatican politics and at soothing the ruffled
feathers of those who wanted to keep the status quo at
the expense of the disenfranchised. Still he told his
Jesuits that their greatest mistake would be to stand still
in such fear of censure that they would stop apostolic
endeavors for the abandoned poor.

Don Pedro was a warm, magnanimous and
sensitive man of the Gospel whose faith enlivened
incredible optimism. He maintained that his optimism
was based on hope: "The real optimist is the one with
the conviction that God knows, can do and will do what
is best for mankind." Almost always seen smiling, he
loved singing in groups and his favorite spiritual was
"Nobody knows the troubles I've seen."
Saint Robert Bellarmine was a Cardinal and Doctor of the Universal Church and is the Patron Saint of Fairfield University. He was one of the most learned men of his time and his books were such a powerful vindication of the Catholic Church that Queen Elizabeth forbade her subjects from publishing or selling them under pain of death. A very popular orator, he could memorize an hour-long Latin sermon by reading it over once. He had the ability to simplify the great truths of theology and put them within range of ordinary people. Bellarmine confronted the Protestant Reformers and justified the right of the Catholic Church to defend herself and the faith, to meet moral issues and to somehow guide and correct the temporal order.

In spite of his protests, the Pope made him a Cardinal "because he was without equal for learning in the Church of God." From this new vantage point he set about to root out the abuses which gave the Reformers grounds for their criticisms of the Church and he presented to Pope Clement VIII a denunciation of the major abuses prevalent in the Pope's own Roman Curia. He also pointed out that the Pope was not the Church's overlord but its administrator. Only Pope Sixtus V's death prevented him from putting some of Bellarmine's writings on the list of forbidden books because Bellarmine opposed the Pope's theory of direct papal power over civil authority.

His concern for education was apparent from the
letters he wrote urging careful training of mathematics teachers. Galileo invited Bellarmine to see the new-found wonders of the sky in his telescope and later Bellarmine turned to Jesuit scientists to confirm Galileo's findings. This resulted in Bellarmine's gentle treatment of Galileo at his trial - which did not please the Holy Office. More can be discovered about this fascinating academic from the book Robert Bellarmine Saint and Scholar by James Brodrick (BX4700.B25 B73).

It is hard to imagine anyone with better qualifications to be patron of Fairfield University, not only because of brilliant scholarship offered freely in the service of others, but also because of his commitment to intellectual integrity. He was not to be intimidated by anyone either inside or outside the Church.
John Berchmans, S.J.
(1599-1621: feast 11/16)

Saint John Berchmans was one of the early Jesuits and he died while still a Jesuit scholastic (not yet ordained). Immediately after his death many of the Roman laity who had grown to know and love him began to venerate him as a saint. He was born in the Belgian town of Diest, and his home was later reconstructed by the town and can still be visited.

John was noted for his good-natured disposition who “did nothing extraordinary, but did ordinary things extraordinarily well”. He decided to become a priest after reading the life of Aloysius Gonzaga, S.J. His father was a shoemaker and hoped that John would become a diocesan priest so that he would be able to help the family with an income, but John was determined to become a Jesuit. During his seminary days in Belgium the Jesuit General requested the Flemish Provincial to send to the Roman College two Jesuit scholastics, outstanding in intelligence and religious spirit. John was chosen and with his companion set out on the ten-week journey, walking the entire 800 miles from Antwerp to Rome (and this was in the days preceding hitch-hiking). Once there he was thrilled to find that the room given him was the room used by Aloysius Gonzaga thirty-one years before.

Hoping to serve the multilingual migrants overrunning the continent at that time, John resolved to learn all the chief languages of Europe and he showed a marked ability in languages. In his book *Saint John Berchmans* (BX4700.B4 D3), J. J. Daly describes John as a penetrating student of world events
who was considered the most knowledgeable man about the Jesuit foreign missions. It was his desire to serve on the China mission after ordination. His performance in philosophy and science were so brilliant that he was assigned the arduous task of a "public defense". This meant that he had to prepare the whole field of philosophy and answer any questions posed by the faculty and visitors in a public demonstration. His health broke during these studies precipitating his death at the age of 22, thus ending his dream of preaching the faith in China.

The quality that most endeared John to his friends was his kindness and generosity. He was ready at any time to put himself at the disposal of others. The sick enjoyed his visits to the college infirmary. His fellow students, seeking his advice in their studies, received not only a warm welcome and the correct answer, but also a new appreciation of his generous character. When the Jesuit Superior General Peter-Hans Kolvenbach spoke here at Fairfield University in 1988 he epitomized the ideal Fairfield student with the words: "men and women for others". Our mission statement underscores this idea describing our ideal students "manifesting in their lives the common concern for others which is the obligation of all educated, mature human beings". In both cases one thinks of John Berchmans, he would have been an ideal stag.

A Belgian commemorative stamp of John Berchmans
Roger Boscovich, S.J.
(1711-1787)

Roger Boscovich, S.J. was a Croatian Jesuit who developed the first coherent description of atomic theory in his work *Theoria Philosophiae Naturalis*, which is one of the great attempts to explain the universe in a single idea. His influence on modern atomic physics is undoubted. Russian scientists have always shown a strong interest in his work and more recently western scientists have become better acquainted with his contributions. This resurgence of interest in his works is evident from a host of recent books and articles. His legacy has been preserved in the special *Boscovich Archives* in the Bancroft Rare Books library at the University of California at Berkeley. Among the 180 items housed there are found many of his 66 scientific treatises as well as correspondence with the major scientists of his day. On the anniversaries of his birth, his publications, and his death, symposia are held in centers of learning throughout the world to celebrate this amazing polymath.

Boscovich was a creative scientist and his inventions included the achromatic telescope. He was first to apply probability to the theory of errors, as was later acknowledged by Laplace and Gauss. It was assumed then as now that mathematicians have the practical sense to fix intricate things such as clocks, so during his life he had been commissioned by popes and emperors to do complicated jobs, such as repair the fissures in cathedral domes, direct the drainage of the
Pontine marshes and survey the meridian of the Papal states as related in the book *Roger Joseph Boscovich* by Lancelot Whyte (Q143.B7 W5). He did not suffer fools gladly so when shown the treasures of the Jesuit school at Sens which included a rib of the prophet Isaiah, he told the rector to throw it away *in the interest of truth.*

It was his influence that minimized the hostility of Catholic churchmen to the Copernican system. Boscovich had such a reputation for honesty, integrity and scholarship that only he was able to persuade Pope Benedict XIV to remove Copernicus from the *Index of Forbidden Books.*

![A commemorative stamp of Roger Boscovich, S.J](image)

Born in Dubrovnic, Yugoslavia, Boscovich lived a long fruitful life and a lunar crater is named in his honor. Incisive in thought, adventuresome in spirit, and independent in judgment he was a man of the eighteenth century in some respects, but far ahead of his time in others.
John de Brito, S.J.
(1647-1693: feast 2/4)

Saint John de Brito was a Portuguese Jesuit, who became the Apostle of Madura, India, where he was martyred. He converted more than 10,000 Indians to Christianity.

From the very start of his mission he familiarized himself with the complicated procedures of the Indian caste system and discovered that most Christians belonged to the lowest, most despised caste. In order for Christianity to have a lasting influence, de Brito realized that members of the higher caste must also be converted, so he established himself as an Indian ascetic a Pandara Suami. He lived apart as they lived, dressed in a saffron cloak and turban. He set up small retreats in the wilderness in southern India where interested Indians could visit him.

In time he became an accepted Suami, his reputation grew and he converted many, among whom was a certain prince who was told to give up his wives. One wife, the niece of the rajah, took this less than graciously and had de Brito arrested, but he was later released. Because of his success in converting many Indians to Christianity, the Brahmins, the highest Indian caste, sought to kill him. They were almost successful in 1686 when the rajah's soldiers apprehended and imprisoned de Brito and his Catechists and fettered them with heavy chains. After a month of prison and torture, they were released with the warning not to preach the gospel. St. Ignatius insists that Jesuits accept and even pray for persecution, if that is what is necessary accomplish apostolic goals. Here was a case in point; de Brito felt he could not obey
the rajah's order and so was arrested again. The rajah then ordered that he be executed. He did not, however, anticipate what a good sport de Brito would be. Reaching the spot selected for his martyrdom, he knelt down in prayer. The rajah's order was publicly read, and when the executioner hesitated to do his job, de Brito encouraged him, "My friend, I have prayed to God. On my part, I have done what I should do. Now do your part. Carry out the order you have received." He did, and de Brito's death only spurred on the efforts of the remaining Christians.

And after John had encouraged the hesitant executioner . . .

As a Suarru, John guided many to Christianity.
Saint Edmund Campion was a great disappointment for Queen Elizabeth because he twice turned down her generous offers of prestigious offices in the Church of England. It cost him his life; after extended torture he was "hanged, drawn and quartered" and each quarter of his body being displayed on the four city gates.

He was born in London the son of a Catholic bookseller during the very year that the Society of Jesus started. He would have entered his father's trade except for the fact that his bright wit earned him a scholarship to St. John's College, Oxford. He became a most sought after speaker and on one occasion so impressed Queen Elizabeth that she offered him a deaconate in the new state religion. He accepted it with a heavy conscience but eventually returned to the Catholic faith and then fled to the continent, where he joined the Jesuit order.

After ordination he returned to London and there he wrote a manifesto of his mission which has come to be known as Campion's Brag. In it he declared that his coming to England had a religious and not a political purpose. So audacious and powerful was this manifesto that it was widely distributed to help encourage Catholics to remain firm in their faith.

Eventually he was captured and taken to the Tower of London where he was put in the room known as little ease, a cell where a grown man could neither stand upright nor lie down flat. Queen Elizabeth, in person, visited him to urge him to abjure his Catholic faith and enter the Protestant ministry, suggesting that there
were no limits to the heights he could reach in the established Church. He was not persuaded. After eleven days stretched on the rack he was executed.

Evelyn Waugh's *Saint Edmund Campion* (BX4700.C19 W38) records that some witnesses of Campion's ordeal were so moved that they later returned to Catholicism, including Henry Walpole who became a Jesuit and fourteen years later died a Jesuit martyr. Many were very touched by the words in *Campion's Brag*:

"And touching our Society, be it known to you that we have made a league - all the Jesuits in the world - cheerfully to carry the cross you shall lay upon us, and never to despair your recovery, while we have a man left to enjoy your Tyburn, or to be racked with your torments or consumed with your prisons. The expense is reckoned, the enterprise is begun; it is of God, it cannot be withstand. So the faith was planted; so it must be restored."

One of the "priest holes" during the Elizabethan persecutions of Catholics during the time of Edmund Campion
Saint Peter Canisius was a Dutch Jesuit, a renowned preacher, theologian, founder of many of Europe's schools and a Doctor of the Universal Church. Canisius was one of the first Jesuits, was the first Jesuit to publish a book, the first to found a university and the first Jesuit university president. He distinguished himself as a theologian at the Council of Trent and was considered "the pride and ornament of all Germany" - and called "the second Apostle of Germany". In 1550 he entered Germany with two Jesuits, and by 1580 their number had grown to 1,110.

Among the thirty-seven books he wrote is his concise, lucid catechism which became a best seller - circulated in fifteen languages including Hindustani and Japanese. It is in our library: Der Katechismen by Peter Canisius (BX4700.C2 B68). He was so pivotal in catechetical work that his name was synonymous with catechism. Centuries later one could still hear "Have you learned your Canisius?"

Canisius found the effect of the Reformation on Catholics devastating. This calamity was apparent in an abysmal ignorance of the faith on the part of the laity as well as the clergy, whom he described as: "a scandal before God and the whole world." The more hopeless the situation seemed to be, however, the more energetic he became, stressing the need for education. He was instrumental in the founding of eighteen colleges in as many cities with strong emphasis on academic excellence, insisting: "Better a college without a church..."
James Brodrick in his book *Saint Peter Canisius* (BX 4700.C2 B7) stresses the extraordinary ability Canisius displayed as an educator from the very beginning. Elected President by the faculty at the University of Ingolstadt in 1550 he found that, in his words: "Some students have no decency; some travel in barbarian packs, acting like a bunch of drunken madmen." Quickly he put an end to this unruly student behavior pointing out that: "this is not a military camp but a temple of the Muses." It is not surprising that one of our earliest buildings was named Canisius Hall, reflecting the boast of our mission statement that we "share a liberal and humanistic prospective and a commitment to excellence." The east end of the building houses the WVOF antenna which, strangely, does little to communicate the academic pursuits whose symbols are engraved on the wall of the west end.

West end of Canisius Hall

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Saint Peter Claver worked for 35 years helping to alleviate the sufferings of the victims of Cartagena's despicable slave trade. He referred to himself as "the slave of the slaves forever."

He was born in Barcelona, Spain. His missionary vocation had been inspired by a Jesuit Brother, St. Alphonsus Rodriguez, S.J., who urged him: "Your mission is to the West Indies. Why don't you go there and work for the Lord"? He did. He went to Cartagena in Colombia and dedicated all his energy to the poor people who had been shipped like cattle from Africa to Cartagena only to be sold to the highest bidder.

It was said of him that he seemed to be everywhere at once by the incredible speed with which he went about visiting the sick and instructing the ignorant, even in the scorching sun, drenching rain or biting wind which kept many of the inhabitants of Cartagena indoors. When the wretched slaves caught sight of him they clapped their hands by way of salute. Many below deck were too ill to come to him so he went to them amid an indescribable odor of decaying bodies and open sores. It was a stench so loathsome that even the most stout-hearted would shrink back in horror. Almost crazed with suffering they anticipated fresh atrocities from their new owners. When they arrived on shore, covered with open wounds and alive with vermin, they met with as little pity from their buyers as from those who kidnapped them.

When they disembarked Peter was there with a fresh stock of food which he had begged for them. Once they were sold they were sent into the interior but
Peter would find and visit them. He cured their sores, bandaged their wounds, nourished their starving bodies and often wept bitterly over their tragedy. The Spaniards also wanted his attention, but found that they had to wait until after he had attended to their slaves who had first claim to his ministrations, as related in Peter Claver, Saint Among Slaves by Angel Valtierra (BX4700.C65 V33). Peter Claver's altruism has been imitated by a large number of Fairfield graduates in the Jesuit Volunteer Corps.

Eventually Claver was struck down by the plague ravaging Cartagena. He was esteemed as a saint in his own time and stories of his miracles were commonplace. When he died fervor seized the whole city to honor him as a saint. The Jesuit college was besieged by crowds who came to venerate his remains. Slaves came from all parts of the city and neighboring towns. He was declared the Patron Saint of African missionaries.

A Claver commemorative stamp
Christopher Clavius was a German Jesuit whom the historian of science George Sarton calls the most influential teacher of the Renaissance. Even today his influence is noticeable in the organization of many high school geometry textbooks. Clavius taught mathematics at the Roman College for forty-five years, during which time he won the respect and friendship of every notable contemporary astronomer and mathematician, among whom were numbered Viete and Galileo. In fact Kepler, Descartes, and Leibniz acknowledged Clavius as a source of their inspiration. Pope Sixtus V said, and later historians have echoed the sentiment: "Had the Jesuit order produced nothing more than Clavius, on this account alone, the order should be praised."

He was considered an illustrious scientist, one to whom scholars and potentates would entrust with the most sensitive scientific problems of the day. The number and contents of Galileo's letters to Clavius show that he was a good friend of Clavius. A 1611 report from Clavius and his Jesuit colleagues confirmed Galileo's discoveries of the motion of the earth around the sun. In fact, Clavius' support for the unpopular heliocentric teaching was the preponderant reason for its acceptance among the learned, since he had more influence on the educated world than Galileo did.

Clavius anticipated some mathematical developments, such as the decimal point, parenthesis, use of logarithms and the vernier scale. It was Clavius
who replaced the Julian calendar with today's Gregorian calendar. He found that a solar year could not keep up with the Julian year, being 664 seconds longer than it was supposed to have been. In an 800-page book Clavius explained the principles and the rules needed to correct this error. He did this in a time of primitive mathematical tools when long division was a college major!

Implementation of the plan was not an immediate and universal success. It had a fate similar to the adoption of the metric system in America today. The populace became disoriented and windows were broken in the houses of the European Jesuits who were blamed for the change. The Orthodox Church saw it as a Roman intrusion (which it was), and Protestant countries were reluctant to accept any decree from a pope. England did not adopt Clavius' calendar until 1751, while Orthodox Russia would require the Bolshevik revolution before it changed.

His *Euclidis elementorum* contains all the known books of Euclid and a vast collection of comments and elucidations. Later editions of this work became the standard text in the sixteenth and seventeenth century European schools. In this work, Clavius showed concern for Euclid's axioms including the enigmatic fifth postulate. This magnificent work led to his being called the Euclid of the sixteenth Century.

Townhouse #12 is named after Clavius whose name is also inscribed in stone on libraries and universities such as the Sorbonne and Notre Dame. Portraits of him hang in museums throughout the world. He appears on the tomb of Pope Gregory in the Vatican while one of the largest craters on the moon is named in his honor.
Saint Aloysius Gonzaga was an Italian Jesuit scholastic (not yet ordained) who died while attending the sick during the 1591 Roman plague and is the Patron Saint of youth.

This young nobleman from Mantua, Aloysius Gonzaga, repudiated the allure of Renaissance life and gave himself with powerful single-mindedness to the Ignatian ideal. In calling himself "a piece of twisted iron that needed to be straightened out" he was referring to his appalling background, of both his heredity and his environment. His ancestors included despots who condoned assassination, debauchery and extortion. They survived one assassination after another while their subjects were bled white by taxation. The Gonzaga princes alternated insane orgies with explosions of genuine underlying faith. Aloysius, convinced that such a society could not be reformed from within tore himself out of his setting and joined the then new Society of Jesus. His story is told by C. C. Martindale in *The Vocation of Aloysius Gonzaga* (BX4700.L75 M33).

Aloysius had a remarkable toughness of character; he was never a recluse and his innocence was founded on neither ignorance nor prudery. He could control quarreling princes and lead Roman rabble to confession. Aloysius had often helped his father, a reckless gambler, settle his debts. But in 1588
such a feud broke out in the Gonzaga clan that an army of lawyers and ecclesiastics could not solve it. It fell to Aloysius as the only one honest, imperturbable and clear-headed enough to settle the feud.

Aloysius had hoped to be sent to work on the missions but the plague intervened when he was only twenty-three. While helping the victims he contracted the plague and died. The mural in the foyer of Gonzaga depicts the scene. Usually known as the Patron Saint of youth, this catechist of Roman ragamuffins, consoler of the imprisoned, martyr of charity for the sick, just as appropriately and deservedly could be honored as a Patron Saint of the Social Apostolate.

A Gonzaga commemorative stamp

Aloysius certainly reflects one of the hallmarks of Jesuit education - the individual care and concern for each person. Along the side of Gonzaga Hall one notices the offset brick representing a Gregorian Chant Kyrie Eleison. Aloysius' story, taken from the Roman Breviary, is told in Latin along the front and in a mural over the entrance to the auditorium.

Wall of Gonzaga Hall
Gerard Manley Hopkins
(1844 - 1889)

Gerard Manley Hopkins, S.J. is a major figure in English literature. Hopkins' collected poems were first published in 1918, by Robert Bridges, then British poet laureate, to whom he had entrusted his works. His innovations in metre and rhythm, his abnormally sensitive use of language and the depth and passion of his religious convictions made an immediate impact on the young poets of the 1920s. The main features of Hopkins' poetry are the complex pattern of rhyme, alliteration and assonance that he wove around his generous use of sprung rhythm.

The book Immortal Diamond, by Norman Weyand (PR4803.H44 Z65) relates Hopkins' story. Gerard was the oldest of nine children born to a prosperous Anglican family. Having established a reputation as a Greek scholar and poet at Balliol College, Oxford, he graduated with highest honors. In 1866 he was baptized a Catholic by Cardinal Newman, leader of the Oxford Movement. In 1867 he decided to enter the Society of Jesus. After ordination he became professor of Greek at University College, Dublin.

Under the zealous misapprehension that poetic activity would not be consistent with a religious vocation, he burned his poems before he entered the Jesuits. Later, however, as his spirit responded to the glories of the mysteries he was studying, his artistic habit reasserted itself. In 1875, after his Superior
encouraged him to write a poem about a recent shipwreck that had moved him profoundly, Hopkins produced "The Wreck of the Deutschland," one of the masterpieces of English poetry.

His exactness of diction, profound observation, care with structure, and above all his exceptional musical ear enable him to come close, in his best work, to the achievements of the best known English poets. He was able to reach and express a unique, Catholic, overwhelming vision of God, and of creatures in relation to God, that greater poets cannot match.

Hopkins' position as a major figure in English literature is secure. The power, technical achievements, and extraordinary beauty of his sonnet "The Windhover" is remarkable. It is a celebration of the beauty of sacrifice suffered with Christ. Evident in his poetry is his belief in the spiritual nature of the physical world. He expressed his theme elegantly: "The world is charged with the Grandeur of God!"

For him the inanimate and empty world is actually active - "charged" - as a material expression of a dynamic spiritual order and available to a focused observer. The Jesuit expression Ad Majorem Dei Gloriam - AMDG (for the greater glory of God), which is used more than one hundred times in the writings of St. Ignatius Loyola, takes on a special meaning for Hopkins.
Saint Isaac Jogues was martyred for the faith at Ossernenom in upstate New York. In 1930 he was canonized a saint along with the seven other North American Martyrs.

Isaac was born in Orleans, France, entered the Jesuits at Rouen, studied philosophy at La Flèche slightly after René Descartes studied there. After ordination he came to Quebec in "New France" from where he was assigned to work with the Huron nation which numbered around thirty thousand. This meant a canoe trek of over 800 miles, which included carrying the canoe overland past cascades. The mission there, called "Sainte Marie," was by then a thriving enterprise. Jesuits had taught the natives how to cultivate the land and care for cattle and fowl. Other tribes, such as the Chippewas, were so impressed that they asked the Jesuits to start a mission among their people.

Allies of the British, the Iroquois were involved in a vicious war with the French and were filled with enormous animosity towards the Hurons. The Iroquois were an aggressive confederacy of five nations located between the French and English territories, who
pressed like a sharp thorn into the growing body of Christian natives along the St. Lawrence. In 1642, Jogues was captured by the Mohawks, one of the five Iroquois nations, and taken to Ossernenom (Auriesville).

During his thirteen-month captivity he was subject to brutal cruelties such as burning the flesh with hot coals and having his fingers chewed off. Nevertheless he taught Christianity to those who would listen and succeeded in baptizing sixty members of the tribe. Eventually he was rescued by the Dutch of Fort Orange and returned to France in 1644. His harsh and difficult life is described in the book *Saint in the Wilderness* by Glenn Kittler (BX4700.J564 K5).

While recuperating in France and preparing to return to his mission among the Mohawks, who had treated him so dreadfully four years earlier, he wrote to a fellow Jesuit: "My heart tells me that if I have the blessing of being sent on this mission, I shall not return. May our Lord who has redeemed that nation by his Blood, open to it the door of his Gospel." That year when he returned to New France, he was tomahawked to death while on a peace mission to the Iroquois.
Athanasius Kircher, S.J.  
(1602-1680)

Athanasius Kircher was a German Jesuit with contributions to almost every branch of science: astronomy, mathematics, archaeology, harmonics, acoustics, chemistry, microscopy and medicine. He was also a phenomenal linguist, an avid collector of scientific experiments and geographical exploration. He probed the secrets of the subterranean world, deciphered archaic languages, experimented with music-therapy, optics and magnetism. Kircher played a significant part in the early scientific revolution.

In his thirty-nine enormous books on the sciences he not only relates the learning of the past, but also anticipates the developments and possibilities of the future. His Kircher Museum was considered one of the best science museums in the world. Among his inventions are found the megaphone, the pantometrum for solving geometrical problems, and a counting machine. His discoveries include sea phosphorescence, microscopically small living organisms and the causes of transfer of epidemic diseases - now called germs.

Kircher's works were quoted by many scholars of his day. Even today his inventions and discoveries are found on display in the great museums of the world. Frequently these are seen only in vicarious forms, such as diagrams, since the original models have been lost. It was in facilitating a wide diffusion of knowledge, in stimulating thought and discussion through his vast collections of scientific information, that Kircher deserves a place among the fathers of
modern science. Some historians refer to him as master of a hundred arts.

Kircher's "magic Lantern" precursor of the movies

At Fairfield University we assert that our students have a critical respect for their cultural tradition and understand the perspective from which the arts and the sciences organize their view of the world. We maintain that they have developed competence in some of these areas, as well as the skills of analysis, judgment and expression common to all of them. Past Fairfield University graduates during their visits to museums and libraries of the western world have found mementos of this universal genius. It is fitting that not only is a lunar crater named to honor Kircher, but also our own Townhouse #13.
Stanislaus Kostka, S.J.
(1550-1568: feast 11/13)

Saint Stanislaus Kostka, born in Poland, was seventeen years old when he entered the newly founded Jesuit Order, and died a year later. He was recognized for accomplishing the ordinary things in life in an extraordinary way through a vibrant faith. The liturgy speaks of him "accomplishing much in a short time". He had a sacramental view of the world and exemplified in his own life signs of a transcendent life.

Saints have always fascinated ordinary people like ourselves: they matter a great deal. John Coleman says that personal holiness "shatters our ordinary notions of what makes human life whole. Saints disrupt conventional assumptions about what is real and worth our while and what is not." It is not often that a brand new religious novitiate is blessed by the presence of a saint among its first novices. In 1567 the Roman Novitiate of Saint Andrea was started, and one year later, this eighteen-year-old novice died. Stanislaus Kostka, a student at the Jesuit College in Vienna, gave the measure of his determination to respond to God's call to the Jesuit Society, against the set opposition of his angered father and sadistic brother, by the fatiguing journeys he made on foot from Vienna to Augsburg, and then on to the Jesuit novitiate in Rome. Of singular innocence and devotedness to the Virgin Mary he showed undeviating singleness of purpose, and demonstrated extraordinary steadfastness in prayer and penance. He received exceptional spiritual favors

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in the form of visions described by Joseph Kerns in *Portrait of a Champion* (BX4700.S7 K4).

Students learn a great deal outside classroom from their friends, in conversation and from example. During the last ten months of his short life he moved everyone who knew him with his childlike fervor. Eventually he died of a fever, leaving to the recently opened novitiate of Sant' Andrea, the happy memories of a joyous son who had been among the first to enter its walls. He was proclaimed the Patron Saint of religious novices.

One finds these words in our mission statement: "We are primarily interested in developing in our students moral and intellectual habits of thinking and acting and not merely knowledge of what virtuous activity is." These words could have been written with Stanislaus Kostka in mind.

![A 1703 baroque world map showing Ignatius sending his men out to teach the whole world A.M.D.G. - for the greater glory of God.](image-url)
Saint Ignatius Loyola is the founder of the Society of Jesus, the author of the *Spiritual Exercises*, and the Patron Saint of all Jesuits. Over his own protests he was elected the first Superior General. The expansion of the Jesuit Society was nothing less than miraculous; during his sixteen years as Superior General it had grown from ten men to a thousand men living in 101 houses. Ignatius was canonized in 1622.

Inigo de Oñaz y Loyola was born in the Basque hill country, the youngest of eleven children. Having received only a superficial education his interests were in sports and military prowess. While defending a fort in Pamplona his leg was broken. During his convalescence (long before the television age) he read the only books available which were lives of saints, and he underwent a remarkable conversion. He was determined to imitate these saints and to become a knight in the service of God. After some years in prayer and penances in Manresa, near Barcelona, he received divine illumination by which the rest of his life would be guided. He wrote down his experiences in his famous book known as the *Spiritual Exercises*.

These *Exercises* are not read - they are done. They involve a process meant to free one to choose what is best for oneself in the light of first principles, and bring a sense that God is at work in all things, animating and energizing them. These step-by-step guidelines for teaching the art of prayer and
meditation are divided into four parts considering the sinful nature of mankind, the incarnation of Christ, the Passion and, finally, the Resurrection. They are meant to lead an individual to find God in all things, to increase awareness of God's plan and the role one can play in bringing them to fulfillment. A quotation in Latin from Ignatius' *Exercises* (which any passing live Jesuit would gladly translate) is engraved along the top of Loyola's west wall.

His story is told in the book *Saint Ignatius Loyola* by James Brodrick (BX 4700.Ig51 .B864). At the age of thirty Ignacio returned to school to repair the gaps in his education until he was ready for the great universities at Alcala and Salamanca. In both these places he was reported to the Inquisition and jailed. Later he gathered together six companions who determined to go to Rome and put themselves at the disposal of the Pope who exclaimed on seeing them: "The finger of God is here." In 1540 Pope Paul III gave formal recognition to the order which would profess the three customary vows of poverty, chastity and obedience along with a fourth vow of special obedience to the Pope.

Very early it was clear that education was the most urgent need of the Church, so it became the work of the Jesuits. Loyola's name is found on educational institutions throughout the world, from the walls of the Sorbonne in Paris to those of Columbia University in New York. It is no surprise to find many Jesuit schools named in his honor and no less than three buildings here on campus.

*Ignacio wounded at Pamplona*
Saint Paul Miki was the first Japanese member of any Catholic Religious order, and had it not been for his martyrdom he would have been the first Japanese priest. He was the son of a well-to-do Japanese military chief, living near Kyoto, and as such had the right to wear the bright, noble kimono of the Samurai. Paul Miki's family became Christian when he was about five years old. At the age of twenty-two he joined the Jesuits. Even as a Scholastic, before ordination, he proved himself to be an excellent disputant with Buddhist leaders. He was recognized as an eloquent speaker who preached with such fervor and eloquence that he converted many listeners who were not Christians.

Miki lived during Christianity's most rapid increase - the 200,000 conversions which occurred in Japan during the forty years after Francis Xavier. This forward thrust ended when the military General Toyotomi Hideyoshi seized power. Initially indifferent to the work of the Jesuits, he changed his mind in 1587 and decreed that all missionaries leave the realm. None of the one-hundred Jesuits obeyed. Instead they went underground to continue to serve and be with the Catholics as their Jesuit companions had done in England, outwitting - at least for a time - Queen Elizabeth's priest-hunters.

Miki's story is told in the book Wings of Eagles, by
Francis Corley and R. Willmes (BX4655.C6). In 1596, just a few months before his ordination to the priesthood, he was arrested with two companions at the Jesuit residence in Osaka. Their ears were cut off as a sign of disgrace and they were paraded through many towns as a warning to other Christians. Finally a few weeks later the three Jesuits were crucified along with 23 other Christians. Bystanders described Miki's remarkable composure during this ordeal dressed in his Jesuit cassock (although he had the right to dress as a Samurai) and delivering one last sermon from the cross there in Nagasaki in 1597.

Miki was not only the first religious but also the first martyr of Japan.

Monument to the 26 martyrs in Nagasaki
North American Martyrs
(- 1649: feast 10/19)

Student Townhouses #1 to #7 are named after seven French Jesuit Saints who came to Canada between 1610 and 1649, where they worked among the Huron and Mohawk nations. Each was captured, tortured and martyred for the Faith. These men are called the North American Martyrs.

In fact, there are eight in the group counting Isaac Jogues who has already been mentioned. The townhouse number and their names are:

#1 Saint John de Brébeuf, S.J. (1593-1649)
#2 Saint Noel Chabanel, S.J. (1613-1649)
#3 Saint Anthony Daniel, S.J. (1601-1648)
#4 Saint Charles Garnier, S.J. (1605-1649)
#5 Saint René Goupil, S.J. (1606-1642)
#6 Saint John de Lalande, S.J. (?-1646)
#7 Saint Gabriel Lalemant, S.J. (1607-1646)

As early as 1608 Jesuits were in Canada, but it was not until 1632, when Canada reverted to France that a Jesuit mission could be permanently established in Quebec. Then nine Jesuits established preliminary headquarters in Quebec among the Algonquin tribes
who were willing to settle down to a farmer's life. To reach the more aggressive and more populous Hurons, however, the Jesuits planned satellite stations across southern Canada. The Hurons were the key to influencing the other tribes and spreading the Gospel.

These Canadian Jesuits lived among the Hurons on the shores of Lake Huron. Severest privations, to say nothing of the ever-present threat of death from the five fierce Iroquois nations, were the lot of these heroic priests. Yet twenty-five Jesuits did not hesitate to face the terrible dangers. Within sixteen years more than two thousand Hurons were baptized and thirty-five mission stations were established. But the good work was swept away in a maelstrom of fire and blood, when in 1648 and 1649 the Iroquois ravaged the country of the Hurons, burning fifteen Christian villages, slaughtering all the warriors and dragging the women and children into slavery. These eight Jesuits were martyred, but the rest of the missionaries led the remnants of the Hurons to the safe proximity of Montreal and Quebec, where settlements were established on the Isle of Orleans and Sault Saint Louis. These eight deaths marked the beginning of one of the great adventures in the history of the Church's missionary work.

After the destruction of the Huron mission, the French Jesuits, undaunted, extended their activities right across the country. The lengths of their journeys, by canoe through distant rivers to far-distant lakes, by foot or on snowshoes through the virgin forests a thousand miles from Montreal are astonishing. The historian, George Bancroft's ringing sentence, "Not a cape was turned, not a river entered, but a Jesuit led the way," is overgenerous because frequently the actual pioneers were the fur traders. But the priests were not far behind. Several of these Jesuits, Marquette and Kino, found their way into Statuary Hall in our nation's Capital.

Numerous tribes through the vast expanse of the continent, instructed by these Jesuits, passed on from
generation to generation fond memories of their teachers. In 1821 a report from America to Rome made this observation about the natives: "They have a great veneration for the Black Robes (as they call the Jesuits). They tell how the Black Robes slept on the ground, experienced every privation, but never asked for money."

The Sainte-Marie mission of the Hurons

These Frenchmen left an imposing memorial of their mission in the accounts which they sent home. Each year between 1632 and 1673 the superior of the mission, using material he had obtained from the individual missionaries, drafted a report, or *une relation*, for the provincial in France, who then published them in a series of oversized volumes which have become known in the English speaking world as *The Jesuit Relations* (found in library:F103.7 Z8965).

The *Relations* aroused wide interest in France and were awaited with keen interest. From these pages rise up vivid pictures of the cultivated and refined Black Robe squatting in a circle of natives, or paddling his canoe across a wide windswept lake, or sleeping in a choking, smoke-filled hut. The gold of Christian charity
which shines through these volumes is some of the brightest and purest in the history of Christianity.

The high point of their charity was reached in martyrdom. The word martyr has a very precise meaning in ecclesiastical literature. To apply this title it must be proven that hatred of the faith motivated those who killed the martyr. North America honors these eight French martyrs. Six were Jesuit priests and two were Jesuit donnes (assistants). Three were killed near Auriesville, New York, while the other five were killed in Canada.

In the book Jesuit Martyrs of North America, by J. J. Wynne (BX3707.W8) we read of the motivation of these men, one of whom wrote: "I am in the place where God has sent me and where he is with me. I would rather be in this country of the Hurons than in any earthly paradise, since I see that God has so ordained it". A brief story of each of these seven men follows.
Saint John de Brébeuf, S.J. was born in Normandy. As a youth he suffered such poor health that it was doubted he would ever become a priest. Once in Canada, however, he found the harsh climate so wholesome that hardy Indian braves stood amazed at his inexhaustible powers of endurance. His massive size made them think twice before sharing a canoe with him; they feared he would sink it. Because of his size he was able to carry a tremendous load. He was called Echon which meant "the load bearer."

Brébeuf's Christmas hymn in the Huron language Jesous Ahatonhia was celebrated recently in three Canadian commemorative postage stamps. He described the difficulty of learning the Huron language in one of his relations in his "advice to those called by God to New France." "You may have been a famous professor or theologian in France, but here you will merely be a student and - God be praised - with what teachers! - all natives. The Huron language will be your Aristotle, and - clever man that you are, speaking glibly among learned - you must make up your mind to be mute in the company of these natives." In another of his relations he described a native American game and referred to the curved stick they used as la crosse because it reminded him of a bishop's crosier. This is the origin
of the name given to the present day version of the game la crosse.

Although most Hurons were beginning to accept the Christian faith, their morale as a nation was suffering under the persistent Iroquois attacks. In 1649 the Iroquois redoubled their effort to exterminate the Hurons as well as the Black Robes. When, in 1649, an Iroquois war party overran Saint Ignace they were elated because they had finally succeeded in capturing the leader of the mission and they determined that his death was to be more spectacular than any other. Brébeuf along with Lalemant is said to have endured one of the worst martyrdoms ever recorded in history, enduring for hours red-hot hatchets and scalding water.

Under such excruciating pain his body slumped down, and fearing that Echon was about to die the Iroquois pounced on it and cut open his breast to take his heart which they proceeded to eat because they believed they would in that way have a share of his indomitable courage.

A page from the "Jesuit Relations", letters sent by Brebeuf to France
Saint Noel Chabanel was born in southern France, entered the Jesuits and became a brilliant professor of rhetoric in France. He requested to serve in the Huron mission and arrived there in 1643. There he found that he had no aptitude at all for learning the Huron language and each attempt only brought loud laughter from the natives. His first sermon was filled with vulgarities taught him by a mischievous Huron tutor. Since then, Jesuits who have struggled with foreign languages have identified with Noel's frustration. In fact more than one Jesuit language school for the China mission has been named Chabanel House in his honor.

He traveled with John de Brébeuf through the villages, and from the winter of 1647 on, he worked among the Algonquins at Sainte-Marie. In the fall of 1649 he was sent to assist Charles Garnier in his work among the Petuns. The threat of the Iroquois was growing and it was clear that they intended to annihilate the Petuns that winter and burn each of their villages. In view of that threat, Garnier instructed Chabanel to return to Saint-Marie, the mission's center of operation. Chabanel left Garnier and walked with his Huron companions, a difficult eighteen miles
through thick woodland. Toward midnight Chabanel heard noises in the distance, and as the sounds came closer he recognized the victory songs of the Iroquois mingled with the frantic cries of their captives. Unknown to him, the Iroquois had already killed Garnier.

A native offered to take him across a river, but Chabanel never reached the other shore. His guide was formerly a Christian Huron but became an apostate and was filled with hatred of the faith which he saw as the cause of all his personal problems. He tomahawked Chabanel, and threw his body into the river.

#3 Anthony Daniel, S.J. (1601-1948)

Saint Anthony Daniel was born in Dieppe. He was a law student before he became a Jesuit in 1621. Arriving in Quebec in 1631, he taught prayers and catechism by setting the lessons to music. Later he served as director of the Huron boys school for two years. Eventually the school had to close and he went to Huronia where he established fourteen mission stations.

When he first arrived at Ossossané in 1639 a smallpox epidemic was in progress and he went from cabin to cabin nursing the sick. When the Indians attributed the epidemic to his presence, he faced them in open council. He pointed out that he could not have been the cause since he
arrived after the epidemic started. Also if he were the cause he would not be going around trying to cure them. He won their confidence and by the following spring he had several hundred converts.

He worked at the mission of Saint Joseph until it was overrun by Iroquois in 1649. Two thousand Christian Hurons were massacred and the village completed burned to the ground. Daniel was killed by arrows after he had told the defenders to flee saying: "I will stay; we will meet again in heaven." Still clad in his vestments after having just finished Mass, he walked toward the Iroquois. For a moment they paused in confusion, then let fly their arrows, after they bathed their faces in his blood they flung his body into the blazing church.

*Shrine of the 8 Jesuit North American martyrs at Auriesville, N.Y.*
Charles Garnier, S.J. (1605-1649)

Saint Charles Garnier was born in Paris, joined the Jesuits in 1624 and arrived in Canada in 1636. He was the son of a wealthy Parisian who was a member of Henry III's household. His father failed in his persistent attempts to prevent Charles from going to the Huron mission. When he arrived he wrote his father: "there is not a place on earth where I could be more joyous." While he found it difficult to gain the trust of the Hurons and Petuns initially, he eventually succeeded in constructing chapels in their villages and converting hundreds of them to the faith. In Canada he quickly learned frugal living. He lived off roots and acorns during the famine and would walk thirty miles over enemy country in order to baptize a dying native. After laboring there for thirteen years he was struck down at the mission of Saint Jean. During an Iroquois raid he received two axe strokes on both temples while ministering to the wounded.
Saint René Goupil was born at Anjou in France, and studied medicine at Orleans. In spite of the fact that he was hard of hearing, he was accepted for the Huron mission as a Jesuit donné (assistant). When he arrived in New France in 1640, he was assigned to the hospital in Quebec to care for the French settlers and for the Algonquins in Sillery. Although he was obedient to his assignment, he wished he were more involved in the conversion of the natives. René's chance to go among the tribes came when Isaac Jogues came to Quebec in September 1642 seeking assistants for the Huron mission. Jogues was eager to take René with him, because the frontier always had need of people experienced in medicine.

Just a day's journey up the Saint Lawrence, the flotilla carrying Jogues, René, and the Hurons, was unexpectedly ambushed by some seventy Mohawks who were on the warpath against the French. Since the Mohawks had the greater number, the missionaries and the Hurons were taken captive. The captors beat the missionaries and savagely bit out their fingernails. After this the prisoners were again placed in the canoes to continue the journey.

Later on, when René made the sign of the cross over the head of a child, an Iroquois killed him with the stroke of an axe. He was the first to die and the only one whose story is told by another martyr.
Saint John de Lalande was born in Dieppe and came to New France as a settler sometime before 1642. But once there he offered himself to the Jesuits as a donné (assistant) desiring to devote his life to the service of God and work with the missionaries. Lalande was a young but experienced woodsman, intelligent and brave. Upon hearing that Jogues wanted a companion, he volunteered for the task. The veteran missionary spoke to the young man with great frankness, describing the hardships and rigors of missionary life, of suffering and especially of the danger of captivity, torture, and death. But nothing could undo Lalande's determination.

Jogues and Lalande went to the Iroquois at Ossernenom on a peace mission, but there met a Mohawk war party who tomahawked them to death. The bodies of Jogues and Lalande were thrown into the Mohawk River and their heads were exposed on the palisades enclosing the Mohawk village.
Gabriel Lalemant arrived in Quebec in 1646, but because of ill health, it was two years before he reached the Huron missions. In 1649, only six months after his arrival, he and Brébeuf started out on their weekly tour of duty. They spent the night at the village of Saint Louis on the same night that the Iroquois stormed and overtook the village of Saint Ignace, only four miles south of them. The Saint Louis settlement heard of the attack and realized that they would be next. The next morning screeching Iroquois climbed over the palisades and swiftly murdered all who dared to defend themselves or the village. Within a short time Brébeuf and Lalemant were taken prisoner along with many Hurons.

The missionaries had their nails bitten out and their fingers chewed, and they were forced to run through the winter snow and winds to Saint Ignace, where more Iroquois were waiting for them. Upon their arrival the prisoners were forced to run the gauntlet. After that Brébeuf and Lalemant were tied to stakes.
After they had killed Brébeuf they repeated the same slow torturous murder of Lalemant. Although of a weak and sickly constitution, he survived seventeen hours of torture before he expired. As he lay dying, the crowd drank his blood that they might become as valiant as he; the privilege of eating his heart they reserved for the chief.

By the end of 1649 the Huron nation had been exterminated, and the laboriously built mission was abandoned for a while. But it proved to be "one of the triumphant failures that are commonplace in the Church's history." These martyrdoms created a wave of vocations and missionary fervor in France. It also gave new heart to the missionaries already in New France. Like the Iroquois, they had taken the courage of Brébeuf unto themselves.

Jesuit-Huron village of Sainte-Marie which lasted ten years (1639-1649). Here was Ontario's first European community where 6 of the 8 Jesuit martyrs lived.
Saint John Ogilvie was born in Drum-na-Keith, Banffshire in Scotland, and became the Church's only officially recorded Scottish martyr. Since his father had conformed to the state-established religion, young John was brought up a Calvinist. Upon reaching his seventeenth year, he determined to become a Catholic and went to Louvain, Belgium, where he was reconciled to the Catholic Church. He later joined the Jesuits and was ordained in Paris in 1610.

Sent to work in Rouen, he kept importuning the Superior General to send him back to Scotland in response to the entreaty for Jesuits from the Earl of Angus to the Jesuit General: "send only those who wish for this mission and are strong enough to bear the heat of the day for they will be in exceeding danger." In earlier times wholesale massacres of Catholics had taken place in Scotland but at this time the hunt concentrated on priests and for those who attended their Masses. The Jesuits were determined not to abandon the Catholic laity, but to be with them and provide the consolation of the sacraments. When captured they were tortured for information then hanged, and while still alive taken down and their limbs pulled out and finally cut up into quarters and each part placed on one of the 4 city gates.
At last Ogilvie's request was granted and he returned to his native Scotland in 1613 to begin a brief missionary career that lasted only eleven months and ended in martyrdom. In Edinburgh and Glasgow he worked underground avoiding the Queen's priest-hunters, disguised as a soldier by the name of Watson. He had considerable success there until he was betrayed by Archbishop Adam Boyd, who feigned interest in returning to the Catholic Church. Ogilvie was captured and put in the prison within the bishop's castle where he showed his interrogators that he was not to be bullied into acknowledging the King's supremacy in religious matters. When asked why he returned to Scotland he would only say "to unteach heresy."

He refused to divulge the name of the Catholics who had attended his Masses, so they applied an extreme measure of torture which was called the boot by which a wedge was forced up into the leg causing the marrow of the bone to spurt out. He was fastened in such a way that he could neither lie down nor sit, so had to stand up during his long ordeal.

*John Ogilvie's Prison*

He annoyed his tormentors by not crying out in pain and in fact meeting their cruelty with humor. "I make no account of you and can willingly suffer more for this cause than you are able to inflict. Your threats cheer me; I mind them no more than the cackling of geese." Asked if he feared to die he said: "no more than you do to dine." The book *Martyr in Scotland*, by T. Collins (BX4705.04 C6) is based on eyewitness accounts of his ordeal. Many were so touched that they asked later to be instructed in the Catholic faith. He was ultimately hanged at Glasgow Cross, and buried in the criminals' plot of an unidentified burial ground outside the city. No relic of his body remains.
John Francis Regis, S.J.
(1597 - 1640: feast 12/31)

Saint John Francis Regis was a home missionary to southern France, visiting hospitals and prisons, reviving the faith of lax Catholics, assisting the needy, and bringing the hope of Christ to the poor. His influence reached all classes and brought about a lasting spiritual revival throughout France.

As a student his conspicuous good humor won for him the goodwill of his classmates. When he became a Jesuit he requested the mission of evangelizing the fallen-away Catholics of the interior of France which still suffered from the sad effects of the Wars of Religion - that civil strife between French Calvinists and Catholics. Since a good portion of southern France had been under the control of the Huguenots, the Catholics in those areas had been forced to abandon the practice of their faith. Their churches had been destroyed and their priests slain. Now that peace returned to the country, it was the task of the home missionary to rekindle the faith that had once been there.

Albert Foley's marvelous book Regis: A Social Crusader, relates how Regis traveled through many towns, climbing difficult mountains to carry God's message. His sermons were simple but sincere and flowed from a heart close to God. Besides preaching, he would hear confessions, celebrate Mass, and catechize. He consoled the disturbed of heart, visited prisons, collected clothing and food for the poor, and established homes for prostitutes so that they might be
rehabilitated. There was nothing outstanding in any of his actions during the years he traveled as a home missionary, but the results were truly extraordinary. His influence reached all classes and brought about a lasting spiritual revival throughout France. Numerous miraculous cures of the sick effected during his lifetime continued after his death.

Like John Francis Regis, many of our past graduates are aware of their interdependence on others. They, like John, have understood that theirs is a privileged position in the world where most people are poor and oppressed by the conditions they live in. The good things, material and spiritual, which they want for themselves they want for others too. John Francis Regis is considered the Patron Saint of the Social Apostolate.

Le Puy Post mark honoring John Francis Regis. He used LePuy as headquarters for his apostolic work.
Matteo Ricci, S.J.
(1552-1610)

Matteo Ricci was an Italian Jesuit who worked in China for twenty-seven years and became the court mathematician in Peking. He made western developments in mathematics available to the Chinese and in 1584 published the first maps of China seen by the West. For the first time the Chinese had an idea of the distribution of oceans and land masses. On the other hand, for the first time the West had an idea of the geography of China.

Ricci introduced trigonometric and astronomical instruments to China and translated the first six books of Euclid into Chinese. His success was due to his personal qualities, his complete adaption to Chinese customs and to his authoritative knowledge of the sciences. He is remembered for his Chinese works on religious and moral topics as well as works on scientific topics such as the astrolabe, sphere, arithmetic, measure and isoperimeters. Needham's definitive work, Civilization in China (Q127.C5 N414 C555) focuses much of his attention on Ricci and his companions. For four centuries, even through the terrible Communist persecution, the massive eight-foot tomb of Matteo Ricci was carefully preserved - as were tombs of the many other seventeenth-century Jesuit scientists who died in China. The Encyclopedia Britannica reports: "Probably no European name of past centuries is so well known in China as that of Li-ma-teu (Ri-cci
Townhouse #14 is named in his honor as is a crater on the moon. Ricci's story is told by the Yale author Jonathan Spence in his book *The Memory Palace of Matthew Ricci* (BV3427.R46 S66). Spence came to speak here at Fairfield University in the Oak room after his book had been on the best seller list for some weeks. He spoke in glowing terms of his admiration for Ricci. In fact this book was his fourth attempt to write a book worthy of *Li-ma-teu*. Some of Fairfield University's best mathematicians and science majors of past years reflect Matteo Ricci's love of science as well as his desire to share it with others. One will occasionally find some of these generous *stags* returning to the campus to speak to younger *stags* at career nights.
Christopher Scheiner
(1573-1650)

Christopher Scheiner, S.J. was a German Jesuit who was a renowned astronomer and mathematician whose constant vigilance motivated his peers to be very careful in articulating their discoveries, premises and theories. He has been vilified by amateur historians of astronomy because he had the gall to challenge the great Galileo.

Scheiner explained the elliptical form of the sun near the horizon as the effect of refraction, a phenomenon discovered by another Jesuit named Grimaldi. In his *Oculus, hoc est* (1619) he showed that the retina is the seat of vision. His 1631 invention for magnifying curves and maps, the pantograph, is an early example of a geometric transformation and it can still be purchased in stationery stores.

He discovered sunspots independently of Galileo, but erroneously thought they were small planets. In his major work *Rosa ursina sive sol* (1630), he confirmed his findings and method and gave his measurement of the inclination of the axis of rotation of the sunspots to the plane of the ecliptic, which is only off a few minutes from the true value. He gave one of his telescopes to the archduke of Tyrol who was more interested in the scenery than in stars and complained that the image was inverted. Scheiner inserted another lens to invert the image again and so created one of the first terrestrial telescopes.

Scheiner trained young mathematicians and organized public debates on current events in
astronomy, for example, the heliocentric vs. the geocentric theories of the universe. Scheiner could have had our mission statement in mind when he emphasized "training in such essential human skills as analysis, synthesis and communication, able to assimilate and organize facts to evaluate knowledge, to identify issues, using appropriate methods of reasoning and to convey conclusions persuasively in written and spoken word."

M. W. Burke-Gaffney in his book *Kepler and the Jesuits* relates a long dispute between Scheiner and Kepler. This debate eventually forced Kepler to a more precise formulation of his terms. During the dispute Scheiner used the pseudonym "Appelles" which was taken from Greek mythology. No one could draw a finer line than Appelles.

Scheiner is Townhouse #15 and a lunar crater is named to honor Scheiner who illustrates for our students one of the goals of Jesuit Education: to understand how diversity of perspective produces diversity of opinion and to be able to define one's position within that diversity.
Robert Southwell, S.J.
(1561-1595: feast 2/21)

Saint Robert Southwell was an English Jesuit poet, who was hanged, drawn and quartered at Tyburn for preaching the Catholic Faith in Queen Elizabeth's England. He belongs to that band of Jesuit English martyrs during the persecution of Catholics from 1535 to 1681 who were determined not to abandon the Catholic laity, but to be with them, providing the consolation of the Eucharist.

His father, Sir Robert Southwell, was a Catholic, but later conformed to the new Protestant religion. When sent to France for his education young Robert met the Jesuit, Thomas Darbyshire, who had been an eminent Protestant clergyman under Queen Elizabeth. Robert joined the Jesuits in 1578 and after ordination left Rome for England with Henry Garnè. Both were almost arrested upon landing but escaped capture and went on to work with the Catholics in London.

I. A. Taylor in his book Robert Southwell, S.J. Priest and Poet describes Southwell's An Epistle of Comfort which was addressed to a prisoner in the Tower and is one of the finest prose works of the late Elizabethan Age. His writings were extremely popular with his contemporaries such as Ben Johnson who declared that he wished he had written some of Robert's poems. The best known of his poems are The Burning Babe and Saint Peter's Complaint (1595), in which he made experiments with verse that were further developed by other poets, including Shakespeare.

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He spent six years in zealous and successful missionary work and moved under various disguises moving from one Catholic house to another. Finally he was betrayed in 1592 to the notorious priest-hunter Richard Topcliffe who wrote to Queen Elizabeth: "I never did take so weighty a man, if he be rightly used," Topcliffe and the Queen were both disappointed in their prize since Robert never gave any information about other priests or Catholics, even though for three years he was interrogated under atrocious torture. He was moved to Newgate prison where he was confined in a dungeon swarming with vermin and frequently chained in such a way that he could neither stand, sit nor lie down. His jailers were exasperated at his answers. When asked his age he would reply: "near that of our Blessed Savior." He was hanged drawn and quartered. The execution of this young talented poet shocked the court and the whole country. He shares his feast, 2 February, with twenty other English Jesuits martyred around the same time.

A Child my Choice

Though young, yet wise, though small, yet strong;  
though man, yet God he is;  
As wise he knows, as strong he can, as God he loves to bless.  
His knowledge rules; his strength defends, his love doth cherish ad;  
His birth our joy, his life our light, his death our end of thrall.

Alas! He Weeps, he sighs, he pants, yet do his angels sing;  
Out of his tears, his sighs and thros, doth bud a joyful spring.  
Almighty Babe, whose tender arms can force all foes to fly,  
Correct my faults, protect my life, direct me when I die.

St. Robert Southwell, S.J.

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Pierre Teilhard de Chardin, S.J. was a Jesuit paleontologist who attempted to interpret the findings of modern science in the light of the Christian message. The world has been baffled and amazed by the developments of nuclear energy, space travel, and many other inventions of modern science. People read in Teilhard a message of hope and optimism and his work was perhaps even more influential outside the Catholic Church than within it.

Teilhard's influence and the exceptional response his work has called forth from all quarters, as well as the controversy that it has engendered, are explained principally by his inquiry into the human phenomenon. In Teilhard's eyes the human species constitutes the thrust of cosmic evolution and is the key for understanding the universe. This fact leads him to understand the Christian phenomenon in an evolutionary context, as the ultimate source in God's plan of that human energy needed for evolution's success.

Teilhard has been characterized by Claude Cuénot, in Teilhard de Chardin (B2430.T374 C8), as one of the great minds of the modern world. Eminent churchmen have invited scholars to elaborate his marvelous and seductive "global vision of the universe wherein matter and spirit, body and soul, nature and supernature, science and faith find their unity in Christ."
Most of his works appeared only after his death. Since the publication of *The Phenomenon of Man* in 1955 and *The Divine Milieu* in 1957 he has been the most widely read and discussed Jesuit thinker of the twentieth century.

Teilhard insists that only by cultivating our moral sense of obligation to life can we overcome our present fear and anxiety for the human future. For him the fundamental law of morality is thus to liberate that conscious energy that seeks further to unify the world. This is the energy of human love, an impulse toward unity, an impulse of mind and heart that manifests itself particularly in the relish a person has for creative tasks undertaken from a sense of duty. He leaves the practical applications and rules of conduct to those working in a university environment who are motivated to do so. His challenge is met here at Fairfield University because one of the objectives mentioned in our mission statement is: "to foster ethical and religious values and a sense of social responsibility. Jesuit education, which began in 1547, is committed today to the service of faith, of which the promotion of justice is an absolute requirement".
Saint Francis Xavier was a missionary in India, the East Indies, and Japan. Since the time of the Apostles there has not been a greater missionary than Francis Xavier.

A Basque, he was born in the castle of Xavier, the youngest of five children. He loved sports and was very popular because of his generous nature. His ambitions to become a university professor were put aside when he met another Basque, Ignatius Loyola who convinced him that the best way to use his talents was to spread the Gospel. Xavier became one of Ignatius' first companions in a fellowship that later became the Society of Jesus. He was the first Jesuit missionary.

The story of his journeys is an epic of adventure that found him dining with head hunters, washing sores of lepers in Venice, teaching catechism to Indian children, baptizing 10,000 in a single month. He could put up with the most appalling conditions on his long sea voyages and endure the most agonizing extremes of heat and cold. Wherever he went he would seek out and help the poor and forgotten. Because of the slave trade he scolded his patron King John of Portugal: "you have no right to spread the Catholic faith while you take
away all the country's riches. It upsets me to know that at the hour of your death you may be ordered out of paradise."

The book, *The Odyssey of Francis Xavier*, by Theodore Maynard (BX4700.F8 M32) describes Xavier's life. In a ten-year span he traveled thousands of miles - most on his own bare feet. He saw the greater part of the Far East. He died in 1552 on a lonely island of Sancian, near the China coast, while trying to reach mainland China. It was an astonishing feat when one considers the primitive means of transportation available, together with the danger involved in any form of travel due to incessant wars and piracy. But what is especially remarkable is the fact that he left behind him a flourishing church wherever he went. Many miracles were attributed to him, but the real miracle of his life was the miracle of his personality, by which he was able to win over thousands to the Faith wherever he went and to win their passionate devotion.

The faith planted by him lasts to today. In 1638, Japan closed its gates to foreigners and tried to uproot the Church and eradicate nearly a century of Jesuit progress. In the purge, forty thousand Christians were martyred by beheading or crucifixion rather than deny their faith; probably the largest group of martyrs in the history of the Church. Of the one hundred Jesuit martyrs listed forty-four were Japanese. Xavier was declared the Patron of Navigators as well as the Patron Saint of all Missions. The media center is housed in Xavier - the communicator par excellence.
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The Windhover
To Christ our Lord

I caught this morning morning's minion, kingdom of daylight's dauphin, dapple-dawn-drawn Falcon, in his riding Of the rolling level underneath him steady air, and striding High there, how he rung upon the rein of a wimbling wing In his ecstasy! then off, off forth on swing,
  As a skate's heel sweeps smooth on a bookend; the hurl and gliding Rebuffed the big wing. My heart in hiding
Stirred for a bird, - the achieve of, the mastery of the thing!
  Brute beauty and valour and act, oh, air, pride, plumage, here
Buckle! AND the fire that breaks from thee then, a billion Times told lovelier, more dangerous, 0 my chevalier!
No wonder of it: sheer plod makes plough down sillion
  Shine, and blue-bleak embers, ah my dear,
  Fall, gall themselves, and gash gold-vermillion.

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Rubens, Bernini, Carissimi, Volta, Ampère, Cauchy and other Jesuit colleagues who were inspired by the Spiritual Exercises

IF THESE STONES COULD SPEAK
The phenomenal growth of Fairfield University's campus
(Also available is a 28-minute video tape.)

WHY ARE THE F.U. BUILDINGS NAMED AFTER DEAD JESUITS?
What do these 29 Jesuits have to do with the life in the classroom and residence halls and with the mission of Fairfield University?

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Lives, portraits and data concerning 202 pre-Suppression Jesuit scientists, mathematicians, scholars, explorers, artists and martyrs

GALERIE ILLUSTRÉE Alfred Hany's 405 Jesuit Portraits
These are portraits and essays (in French) concerning three centuries of 405 educators, scientists, scholars, explorers, artists

GOSPEL ILLUSTRATIONS
A Reproduction of Nadal's 153 Gospel scenes specially chosen for contemplations during the Spiritual Exercises

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