

moral theology and one in the history of the Bible.’ The lectures lasted only 20 to 25 minutes. They seem to have been simply an informal introduction to new matter in the manuals. The rector talked it over with the two students and then they studied privately. ... Tests were held at frequent intervals (11, 19 November, 11 December, 17 January, 11 February) and these made the students sweat over their books” (*ibid.*, p. 73).

Latin Instruction

“Arnold Janssen’s primary effort was directed toward the establishment of a preparatory seminary, or Latin school” (*ibid.*, p. 74). He wanted to start with only one class; which class that was would depend on the academic level of the applicants. First of all he was looking for late vocations, “young men who had learned a trade and could help with the construction of the building. They were to be working students, candidates for the first or second year of high school who would first work as laborers at the seminary.” He needed “young workmen to help him with the building. Erlemann had saved him a lot of money by making furniture for the house. Other students might help in the same way by working as gardeners, masons, mechanics, especially typesetters and printers” (*ibid.*, p. 75). He thought of starting his own press to print his mission magazine, “Kleiner Herz-Jesu-Bote” (Little Messenger of the Sacred Heart). The two students Steger and Holthausen were not tradesmen, though, but came from farming families. Fr. Arnold accepted only one young student, 15-year old Gottfried Gipmans from Goch.

These three were the first full-time high school students. There were more applicants, “some with several years of Latin, but the Rector had decided that there would be only one class for first-year Latin students because that was all his little staff could handle. He put the others off until they finally became discouraged and gave up” (*ibid.*, p. 76). Fr. Peter Bill was responsible for these students: “Those students,” he wrote in his memoirs, “as well as Henry [Erlemann], when he had time, I taught French and Latin (I think from November on)” (*Peter Bill, Erinnerungen (Memoirs)*, p. 32). The two major seminarians also had to help with teaching: “Anzer, mission science and world history; Reichart, arithmetic and geography” (*Bornemann, Arnold Janssen, Manila, 1975*, p. 76). Since the 15-year-old Gottfried Gipmans had already done two years of junior high school in Goch, he had to give remedial classes for some students. As late as the summer of 1876 “he gave Latin lessons to a new arrival by the name of Nicholas Blum” (*ibid.*).



The Arnoldus Family Story

In December 1875 Arnold Janssen published in his mission magazine “Der Kleine Herz-Jesu-Bote” (Little Messenger of the Sacred Heart) the article “Mitteilungen aus dem Missionshaus zu Steyl für die Wohltäter des Werkes” (News from the Steyl Mission House for the Benefactors of the Institute). The article, written in November 1875, gives us a good insight into Fr. Arnold’s thinking, two months into the life of the new mission house. In his introduction he writes: “Thus the foundation of a German mission house for the foreign missions, earnestly desired by so many for so long, has finally been started with the help of divine grace. A small beginning has been made and the seed planted in the soil now awaits the fertilizing action of Him who must bestow success and who alone can bestow it. To Him we raise our eyes, since without any merit on our part we have received the grace to begin this work which according to its purpose is so holy and great. Hopefully it will not perish, even if the Lord in his inscrutable plan discards the first builders in order, perhaps, to replace them with others who are better and more suitable. May the Lord do what He wills. May His will always be done! May he choose the instruments and discard them as he pleases” (see Alt, *Journey in Faith*, pp. 93-94). Fr. Arnold continues: “In spite of that, for the sake of our own encouragement, we may and we do hope that it is the Lord who has brought us together here and who has given us the courage and strength to begin such a work at such a time [Kulturkampf/cultural war]. We can certainly trust Divine Providence in everything and may truly believe that when one who is seriously striving for what is good and has received a post, an office or a task with the blessing of the Church hierarchy, it is the good Lord who lays it upon our shoulders. The Lord God, however, does not take his grace away without some great culpability on our part, as St. Thomas Aquinas teaches ... We will trust in that and we will face with great courage and unshakable trust all trials which will certainly come upon us if this work is to flourish and to bring forth rich blessing.”

Since many people wanted information about the residents of the mission house, Fr. Arnold wrote the following:

“St. Michael’s mission house in Steyl presently (Nov. 5) has two priests, two clerics and four high school students, a cook and a worker. Let’s begin with the last two. They [Bro. Juniperus Janssen and Mr. Josef Althoff] had been working in a similar position in two German monasteries which have now been dissolved

[because of the Kulturkampf/cultural war]. Let us hope that they will exercise their office in the new house in the old monastic spirit, that is in a spirit of solitude, humility and authentic Christian piety and that through short, pious prayers they may spice the food which they prepare, as well as everything else they do. In any case, the two secondary patrons of the house, the holy father Joseph and holy mother Anna are treasured patrons of their status, from whom they can learn at the same time how one can become great in the eyes of God in spite of doing just ordinary work.

“The four high school students have also already practiced the works of Christian piety for some time. Besides the science we hope they now also learn those virtues which the missionary needs most: persevering patience, courageous trust in God and humble self denial. Two of them had expressed the wish to become a missionary long ago, before they heard the news of the intended establishment of our house. If it was our dear Lord who gave them this wish, he will have the means ready at the right time so that they can take up the vocation which he gave to them. One of the above-mentioned must at present be counted more among the workers than the students of the house. Nevertheless, he has already distinguished himself by his service for the house. Carpenter by profession and well-experienced in all aspects of his profession, after many difficulties he had finally obtained the agreement of his parents to allow him to study and a priest in the neighborhood was willing to give him private lessons. After one year he was advised to go to America where he had the chance to be accepted into a religious college. On the eve of the feast of John the Baptist he was told about the new mission house. Immediately he went to Kempen to the writer of these lines, where he arrived on the feast of that great precursor of Jesus. Here he was accepted into the mission house as the first layman, at first however, only as a carpenter to make the furniture needed for the house. He was happy with that, leaving it up to Divine Providence and the will of his superiors if and when he would later be admitted as a student to continue his studies. So he was the first to move into the recently acquired mission house. At that time it had nothing but the bare walls. Not only had he to produce all the furniture, he had also to get all his carpenter’s tools. That gave him the opportunity to practice patience and endurance and to be content with little. But when our dear Lord helps, one cannot only stay the course, but one can also be joyful and cheerful at the same time.

“By the way, may these words remind all those who come later of carpenter Henry who prepared the way for them, or rather who made the rooms suitable for living. To him, in case our dear Lord helps him to become a priest, may they be an inspiration to venerate in simplicity of heart not only St. Joseph but also the great John the Baptist, the greatest to be born of a woman, as Jesus said, and to imitate him first in his penitential zeal and later in his penitential preaching. Something of a penitential sermon would also do a lot of good in our halfhearted time, should it want to make itself worthy of a greater proof of grace by divine mercy.

At present the above-mentioned man [Erlemann] has been admitted for studies on a part-time basis and will be fully admitted as soon as a suitable substitute for him is found. Perhaps these lines may help to find one. Until then he can offer his prayers and labors for that intention and may he also in future remain as convinced as he is now that, when our dear Lord gives a vocation, He will also provide the necessary means to reach the goal, as soon as we have done our part.”

Daily Order

The first residents of the mission house followed a rigorous daily order: Rising was at 4:15 a.m.; morning prayer began twenty minutes later, and concluded with the *Veni Creator Spiritus* and the seven orations in honor of the Holy Spirit. Meditation followed morning prayers. Mass was at 5:30 in the village church. From 6:00 to 7:50 a.m. there was study time, then breakfast and sweeping the house. From 8:00 to 10:00 a.m. there were classes; from 10:00 to 10:15 free time; 10:15-11:00 private reading of German classical authors for the high school students, foreign language study for the theologians. From 11:00-11:45 a.m. study; 11:45 the recitation of Bible verses which had been learned by heart. At 11:53 a.m. examination of conscience. 12:00 o’ clock dinner, followed by a visit to the Blessed Sacrament in the village church which was just opposite the mission house.

The afternoon and evening order looked like this: 12:45 p.m. free time. At 1:10 p.m. manual labor, the theology students went for a stroll. At 2:15 study time; 2:45-4:25 classes, then a short coffee break. At 4:40 common Way of the Cross in the village church; from 5:00-7:00 p.m. study. 7:00 p.m. there was supper, followed by free time. At 8:00 p.m. spiritual reading and at 8:25 *Salve Regina* and evening prayers (see Bornemann, *Arnold Janssen*, transl. John Vogelsang, Arnoldus Press Manila, 1975, p. 80 and “Bericht aus Steyl aus dem Jahre 1876” [Report from Steyl of the year 1876], *Verbum* 2, 1960, pp. 201-203).

Theological Studies

The new mission house had two students of theology: Francis Xavier Reichart from Austria, Diocese of Brixen, and John Baptist Anzer from the Diocese of Regensburg. Reichart had studied at the University of Innsbruck for three years and at Louvain in Belgium for one year. Anzer had three years of philosophy and theology in the major seminary of Regensburg. Thus “Anzer still had to complete at least two semesters of theology, while Reichart had only to prepare himself for Holy Orders” (see Bornemann, *Arnold Janssen*, transl. John Vogelsang, Manila 1975, p. 73)

Fr. Arnold was responsible for these two students.

“The lectures were held in the library, a fair-sized room which, however, was sadly lacking in good theological books.

“The schedule included ‘eight classes in dogma, seven in exegesis, five in